

# 1Chronicles 11

## 1Chronicles 11:1–47

## David King Over all Israel/David's Mighty Men

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Addendum      A Complete Translation of 1Chronicles 11

| Doctrines Covered |               | Doctrines Alluded To |      |
|-------------------|---------------|----------------------|------|
| The Arabah        | Client Nation | Bethlehem            | Joab |
|                   |               | Masada               | Zion |

| Chapters of the Bible Alluded To |          |           |            |
|----------------------------------|----------|-----------|------------|
|                                  | 1Sam. 23 | 2Sam. 5   | 2Sam. 11   |
| 2Sam. 12                         | 2Sam. 23 | 1Chron. 7 | 1Chron. 12 |
| Psalms 2                         |          | Psalms 51 |            |

| Definition of Terms |
|---------------------|
|---------------------|

|   |   |
|---|---|
| <b>Client Nation</b>  | Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations. |
| <b>Cosmic thinking</b>  | This is human viewpoint and the worldly norms and standards of those around you.  |
| <b>Cycles of Discipline</b>   | A national entity which is a client nation to God is under both God's protection and His discipline (much like the individual believer). As a nation moves further and further from God, God may impose disciplinary measures on that nation, which include economic disaster, illness, civil unrest, military defeat, and even invasion which may include a slavery or dispersion of the people. These cycles are found in Lev. 26. Although these warnings are designed for Israel, all client nations to God may face similar downward historical trends.  |
| <b>Divine Operating Assets</b>  | These are the 40 things given to us at salvation, enumerated in the doctrine: <b>Our Divine Operating Assets—the 40 Things Given to us at Salvation</b>   |
| <b>Fifth Cycle of Discipline</b>  | The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.  |
| <b>Out of fellowship</b>  | Whenever a believer sins, that takes him out of fellowship with God. He must name this sins to God in order to be restored to fellowship (if it is an unknown sin, whenever he names his known sins to God, the unknown sins will be forgiven as well—1John 1:9).   |
| <b>Pivot</b>  | Believers in a national entity who grow to spiritual maturity and act as the preservative of a nation (Gen. 18:23–32 Matt. 5:13–14).  |
| <b>Rebound</b>  | The act of naming one's sins to God. A sin takes you out of fellowship and naming your sin or sins to God puts you back into fellowship (1John 1:9).  |
| Most of these terms were coined by R. B. Thieme Jr. during his 50+ year ministry at Berachah Church.  |   |
| Some of these definitions may have been taken from<br><a href="http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml">http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</a><br><a href="http://www.bigrick.org/pubs/terms.pdf">http://www.bigrick.org/pubs/terms.pdf</a><br><a href="http://www.gbible.org/_files/pdf/Doctrine_of_The_Divine_Decree.pdf">http://www.gbible.org/_files/pdf/Doctrine_of_The_Divine_Decree.pdf</a><br><a href="http://www.gbible.org/index.php?proc=d4d&amp;sf=rea&amp;did=28">http://www.gbible.org/index.php?proc=d4d&amp;sf=rea&amp;did=28</a><br><a href="http://www.realtime.net/~wdoud/topics/chastisement.html">http://www.realtime.net/~wdoud/topics/chastisement.html</a> |   |

**Introduction:** 1Chron. 11 may seem, to some, to be 2 separate chapters. First we have David being made king over all Israel, and then he takes the city of Jebus (Jerusalem). These 2 topics seem to fit together. However, after this we have a long list of David's great soldiers. We could argue that these 2 sets of topics ought to be together or not, but the chapter setup of the Bible are not inspired. In one or two instances, the differentiating of chapters confuses the meaning of the passage. Our Bible was divided into chapters and verses long after the Word of God was completed. David, as king, would be nothing without his Mighty Men. Therefore, he could not have been made king over all Israel had he not been supported by these great men. Nor could he have taken Jebus apart from his Mighty Men.

It is possibly worth noting that you will not read a more thorough examination of this chapter anywhere else. This, for all intents and purposes, is unplowed field in the Word of God. Guzik spends about 6 pages on this chapter. McGee and Selman spend about 7 pages on this chapter. You have never walked into the church, and your pastor said, "Open the Word of God to 1Chron. 11." And yet, this chapter is filled with important doctrines and applications. There is so much in the Bible which has been neglected, and this is one of those neglected chapters. When I first approach this chapter, in 2005, I exegeted the first dozen or so verses, decided that I did not feel like dealing with another list of names, and moved on. Upon returning to this chapter, in 2010, I find that it is filled with important doctrines. It is a great privilege and honor to be able to examine this portion of the Word of God, verse by verse and word by word. I am continually amazed at all that God has provided for us in these ignored corners of His Word.

This chapter is almost impossible to separate in any other way:

| Alternate Outline from Clarke |   |
|-------------------------------|---|
| 1Chron. 11:1-3                | David is anointed king in Hebron  |
| 1Chron. 11:4-9                | He wars against the Jebusites, and takes their city   |
| 1Chron. 11:10-19              | An account of David's three mightiest heroes; and particularly of their hazardous exploit in bringing water from the well of Beth-lehem |
| 1Chron. 11:20-47              | A list of the rest, and an account of their acts  |

Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Chron. 11 introduction.

### Chapter Outline

### Charts, Maps and Short Doctrines

When it comes to the military, the Word of God is clear: the military is a great and honorable profession. Therefore, God the Holy Spirit will list the great military men under David's command. At no time in the Bible, does God the Holy Spirit list the great pacifists of Biblical times. Pacifism is listed once as a sin in Num. 32. Most believers have heard the verse, "[Your sin will find you out.](#)" What most believers do not know is, this is the sin of pacifism. The only other time we find an allusion to pacifism is an incorrect interpretation of Jesus saying, "[Turn the other cheek.](#)" Jesus never suggested that a nation *turn the other cheek* when attacked,<sup>1</sup> nor did He suggest that, if your house and/or family is attacked, that you ought to just let it happen (see Matt. 12:29). That is cowardice, which is a sin. My point is, the Word of God recognizes the importance and greatness of the military and men who choose the profession.

Right off the bat, we ought to examine in a little more detail how the Word of God views the military.

### The Attitude of the Word of God toward the Military

- Early on, the Bible recognizes favorably an offensive military action taken by Abram to retrieve his nephew Lot. There was an alliance of King-warriors who went to war against Sodom and Gomorrah (and other city-states) and they defeated them, taking Abram's nephew Lot and his family captive in the process. Abram took his own men, who became citizen soldiers, and they attacked the victorious alliance of kings and rescued Lot. After the battle, the great historical incident of Abram giving a tenth to the King of Salem (Jerusalem), Melchizedek, a priest of God. This incident is seen as so significant, that it is mentioned on several occasions in the New Testament. Gen. 14
- When God took Moses and the Israelites to the Land of Promise, and they stood at the southern border, they were to first examine the land, and then take the land by military force. The Israelites, just out of

<sup>1</sup> Although, there are times, when a nation is under discipline, that the Word of God allows them to be taken, and even tells them to surrender.

## The Attitude of the Word of God toward the Military

slavery, were unable to muster up the courage and the dependence upon God to take the land with their military. Therefore, God kept them in the desert wilderness for an additional 38½ years and God killed off the first generation of Israelites due to their cowardice and refusal to do what God told them to do (to take the land militarily). Num. 13–14 describe the cowardice of the Israelites. In Num. 15–20, God takes out the rebellious generation of the Exodus, Gen X. Much of Num. 19 speaks of cleansing, which is what God is doing to the Israelites; and, the death of Miriam represents that last of her generation to die the sin unto death (the handful who remained were onboard for God's plan).

- Under God's direction, Israel marched up the eastern side of the Dead Sea, not backing down to any enemy force. In fact, God appeared to help them hone their military skills on these peripheral nations east of the Dead Sea and east of the Jordan River. In this march northward, Israel conquered the ranch lands east of the Jordan, and these lands were given to the tribes of Reuben, Gad and half of the tribe of Manasseh. Num. 21–31
- Even though Reuben, Gad and half of Manasseh now had their land to occupy, Moses made it very clear that they must continue to fight along side of their brothers to take the rest of the land of Canaan. Moses warned them that, if they did not do this, *their sin would find them out*. Num. 32
- Israel fought a war of aggression to take the Land of Promise in the book of Joshua. They used some locals against their own people (Rahab the prostitute) and they killed men, women and children. They also made peace with some groups who were willing to put down their arms and surrender. The first half of the book of Joshua is a city-by-city conquering of the Land of Promise by the Jews, as directed by God. The second half of Joshua is devoted to the division of spoils.
- It ought to be noted that there was a time frame for this and a saturation of degeneracy for those who lived in the land. For Abraham, the land was a place for him to walk through, but he was not to carve out a territory for himself because the iniquity of the Amorites was not yet full. That would be four generations hence. Gen. 15:6
- It should be emphasized that the wars in Joshua were offensive wars.
- The book of Judges is all about Israel's wars with people which remained in the land and those from round about. Israel would fall into degeneracy, they would be enslaved, and then they would grow spiritually, and finally militarily defeat their enemies. This pattern is described in Judges 2:11–23. The book of the Judges documents this pattern.
- The key is not the military, however, but the spiritual state of the Israelites (which is related to the Word of God). Deut. 27:3 Joshua 1:7–8 5:6 Judges 2:17–20
- Each incident mirrored man in this world:
- We came into this world with God's blessing. God placed man and the woman in the Garden of Eden (Gen. 1:27–31 2:8–9). God placed Israel into Land of Promise, a land flowing with milk and honey (Ex. 3:8, 17 13:5 Deut. 6:3 26:9. Jer. 32:22).
- Adam and the woman sinned against God (Gen. 3:1–6). Israel sinned against God, usually by chasing after other gods (Judges 2:11–13).
- This put Adam and Eve under cursing (Gen. 2:16–19). Israel, when deserting God, was also cursed, and overrun by her enemies (Judges 2:14–15).
- Mankind was promised a Savior (Gen. 3:15 Luke 2:11 Gal. 3:16, 19). In the book of the Judges, God would *send* a Savior to deliver Israel (Judges 2:16).
- As a result of turning toward God and depending upon Him, Israel would build up its military again and defeat their enemies. God would teach them war. God continually put Israel under the pressure of enemies in order to keep them spiritually attuned to Him. Judges 3:1–2
- God taught David how to fight in war. Psalm 18:34 144:1
- Israel's greatest king was also Israel's greatest warrior—David. 1Sam. 18:6–7 30:1–20 2Sam. 8:1–14 1Kings 9:4 Acts 13:22
- However, the key to David's life was not his ability to war, but his spiritual state (1Kings 11:6 Acts 13:22). The point being, David's great military exploits and his willingness to risk his life for his country is not incompatible with his spiritual life, but a result of spiritual growth.
- The bulk of this chapter is a memorial to the great warrior-generals who served under David. The Bible does not list the great pacifists of all time or during any era, but it lists here the most notable military men

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during the time of David.

- This doctrine does not mean that we always fight. There were a few instances where God placed Israel under the hand of someone else, against whom they were not to rebel. The Jews were under Cyrus the Great, Alexander the Great and under Roman rule. In these instances, God did not step into history and guide Israel to war against those who ruled over them. 2Chron. 36:1–23 Matt. 22:21 Rom. 13:1–7
- On at least 2 occasions, God intervened and destroyed Israel's enemies personally. Ex. 14:1–31 Isa. 37:35–36
- Although the New Testament says less directly about war, when Jesus speaks to a centurion who comes to Him, He does not tell the centurion to put down his weapon and follow him, but, instead, points out this man's great faith. Matt. 8:5–10
- People take what Jesus said at the Sermon on the Mount, about turning one's cheek, to be the end-all, be-all statement of how to deal with aggression (Matt. 5:39). This passage has nothing to do with how one nation should interact with an enemy nation, but simply deals with a person who has been personally insulted. Far more important than this personal insult is giving this person the gospel of Jesus Christ.
- People also distort Jesus saying, "**Blessed are the peacemakers, for they will be called sons of God**" (Matt. 5:9). Jesus was not talking about some American Secretary of State rushing to the Palestine area to establish some sort of lasting peace in the Middle East. In the Bible, a *peacemaker* is one who makes peace between man and God, which is done by conveying the gospel of Jesus Christ (the plural indicates that Jesus was not speaking of Himself).
- In the end times, Jesus Himself will destroy all of the armies which have converged upon Israel, and their blood will run as high as the horse's bridle for 185 miles. Rev. 14:19–20
- So the Bible views the military profession like any other profession; at no time does the Bible cast soldiers in a bad light because they are soldiers. Spiritual growth and a soldier's ability to kill the enemy efficiently and with great bravery often go hand-in-hand.
- The greatest military men in the history of the United States had great faith in Jesus Christ. Examples include Thomas Jonathon Jackson, Robert E. Lee, George Patton, and Douglas MacArthur. MacArthur, when supervising and ruling over Japan, called for missionaries to be sent. Our missionaries in South Korea are key to the success of that nation today.

It took me awhile to grasp this aspect of the Word of God, having been brought up to think that Gandhi represented an ideal; and that Jesus was some sort of a wandering hippie pacifist in the ancient land of Israel.

Additional references: In **2Samuel 8**, there are several doctrines related to war which are covered:

**Some Points on War**

**What is a Righteous War?**

There is a good Powerpoint presentation on God and War here:

<http://www.spokanebiblechurch.com/powerpoint/WarandGod.pdf>

Other links related to the Doctrine of War:

<http://sites.google.com/site/rabbimike44/documents/-4-the-christian-doctrine-of-war> (There is a lot of emphasis in this doctrine of examining passages which are used to support pacifism as the Christian way of doing things).

<http://nearemmaus.files.wordpress.com/2009/11/leport-the-christian-doctrine-of-war-and-military-participation-from-pentecost-to-constantine.pdf> (This document is unique, in that it examines the early Christians and what their attitude was toward war and the military)

<http://www.scribd.com/doc/14293129/Doctrine-of-War>

**Chapter Outline**

**Charts, Maps and Short Doctrines**

1Chron. 11, for the first 9 verses, parallel **2Sam. 5:1–10**. In fact, it is obvious that the text of 1Chron. 11 came from the book of Samuel, or, in the alternative, that they had the same original source. Given that Chronicles was



written long after these events took place and that Samuel was written shortly after these events took place, I would reasonably postulate that Chronicles use Samuel as its primary source.

It may be helpful to match up 1Chron. 11 with its source material:

| Synching up 1Chronicles 11 with Samuel |                |   |
|--|----------------|---|
| 1Chronicles                            | 2Samuel        | Notes and Comments  |
| 1Chron. 11:1–3                         | 2Sam. 5:1–3    | These first 3 verses are almost identical. 2Sam. 5:4–5 give us specific information on how long David reigned and where.  |
| 1Chron. 11:4–9                         | 2Sam. 5:6–10   | The Chronicles account tells us that Joab led the first strike against the Jebusites. Chronicles also indicates that Joab played a major part in the restoration of this city as well. More of the conversation between David and the Jebusites is recorded in the Samuel record. |
| 1Chron. 11:10–25                       | 2Sam. 23:8–23  | Exploits of the cream of the crop of David’s officers.  |
| 1Chron. 11:26–41a                      | 2Sam. 23:24–39 | The most basic information is given about David and his the rest of his mighty men.   |
| 1Chron. 11:41b–47                      | ————           | The writer/editor of Chronicles adds to the list of outstanding soldiers who served under David.  |

Most believers are wondering, *what does any of this have to do with me?* We will all stand before the Judgment Seat of Christ. Our works will be evaluated, and some of them will be burned. Some of us will be simply believers who believed in Jesus Christ and did nothing else with our lives. Perhaps we spend 5 minutes filled with the Holy Spirit. There are others of us whose name will be mentioned as a good and faithful servant. Finally, there will be others of us whose divine good will be revealed to all in attendance.

Chapter Outline

Charts, Maps and Short Doctrines

In exegeting this chapter, I am going to assume that you have gone through my exegesis of **2Sam. 5:1–10**, and therefore, I will expand very little upon the verses which are identical as those found in 2Samuel. There are a couple of details found in this chapter which are not found in 2Samuel, and I will spend a little more time with those points.

As discussed previously, there are 1, 2 or 3 possible gatherings here. All of the armies of northern and southern Israel just appear to show up to David when he is in Hebron, giving them their support (1Chron. 12:23–40). We have all Israel (or, *all the tribes of Israel*) gathering together here to pledge their allegiance to David (2Sam. 5:1–2 1Chron. 11:1–2). This may be the same gathering, or it may represent two different gatherings. Finally, elders gather to David and anoint him king over a united Israel (2Sam. 5:3 2Chron. 11:3). If I were a betting man, I would assume to the gathering of the armies to David and the gathering of all Israel to David is the same event; and that elders coming to David at a later date to make his kingship official, occurs later. However, these could have occurred in 1 or more meetings and in almost any order, insofar as I can tell. I have discussed the options in much greater detail in the introduction to 2Sam. 5.

Like 2Sam. 5, the first two sections are parallel; David is first recognized as king over all Israel and then he is anointed as such. Afterwards, David successfully invades and takes Jerusalem. What we find in this chapter is more of an indication as to what Joab does in regards to Jerusalem; and the latter half of this chapter deals with the great men who served under David. The latter half of this chapter parallels 2Sam. 5:23, and we will cover it at that time.

You may notice a difference between the exegesis of the first 9 verses and the exegesis of the rest of the chapter. Quite frankly, I did a little work on the first portion of this chapter back in 2005, and am now completing it 5 years later.

There is a danger when studying a chapter like this. I often want to simply name the names and move on to the next section (once we get to vv. 10–47 (particularly when we get to v. 27 and beyond). However, this is the Word of God, and the names of these great soldiers are here for a reason, so I know I need to slow my roll, and spend a little time with each verse, even if there is nothing in that verse but the name of some warrior from 3000 years ago. Bear in mind, God the Holy Spirit placed this list of names into the Word of God, so we need to pay attention.

With some soldiers, we will hear some exploits, or things which they did for which they are remembered. In some cases, the father's name is given; in some cases, more lineage is given; and, in some cases, their hometown is given. As a general rule, what we are told about these soldiers, no matter how sparse, reflects upon that particular influence in that soldier's life. That is what is being emphasized by God the Holy Spirit. So, if his father is named, we know that this soldier's father played an important role in shaping him; if his city is named, then we know where he lived was important to this soldier in making him into a man; if his family name is a part of his description, then we know that the influence of his family is relevant to him ending up in the Bible.

Now, how do you deal with a list of names? After each person, do I write *\_\_\_ was great; one of David's mighty men?* I think a second thing to consider, as we go through these various names is, we look at their names, which are generally fraught with great meaning, and then quickly examine the pertinent doctrines as related to each name. These men were given names by their parents or they became to be known by a particular name, and their name means something, and that meaning is generally related to the plan of God, both for Israel, and for God's great plan of redemption in the future.

Let me warn you that there will be some grave difficulties with the text in this chapter. There will be times when we struggle to determine, *how do we interpret this;* or, *which text is accurate;* or, *what is the exact meaning here?* In some cases, I will be unable to give you a definitive answer. For most people, that is fine. However, some of us were raised spiritually in Berachah Church, and R. B. Thieme, Jr. was a rather dogmatic teacher, and some of us liked the precision of his dogmatism. So, when we come to a passage like this, and there are a dozen difficulties, we might become distraught. Here are 2 things to bear in mind when dealing with difficult passages—whether the difficulty is in the actual text or interpreting the passage: (1) are there one or two reasonable explanations which make sense to explain the passage? If there are, then we can be reasonably assured that there is a reasonable explanation or interpretation which we may not get in our lifetimes. (2) One of the amazing things in the Bible is, there are problem passages. There are times when I hit a wall, and experience no little frustration trying to figure out what the text is or what it means. However, at no time does such a passage leave this or that major doctrine in peril. Even secondary doctrines are not affected by problematic passages. You will never come across a passage, where its true text or meaning would explain an important aspect of the Angelic Conflict or help to smooth out the Doctrine of the Hypostatic Union. That is a remarkable fact. If the Jews recognized this as the Word of God, then we might expect some very devious types to try to change the text in order to promote this or that pet doctrine. However, we never run into this. The textual difficulties which we face are, if anything, rather mundane.

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## Chapter Outline

## Charts, Maps and Short Doctrines

### David is Made King over all Israel

2Samuel 5:1–3

Slavishly literal:

Moderately literal:



And so gather all Israel unto David Hebron-ward; to say, "Behold us! Your bone and your flesh [are] we.

<sup>1</sup>Chronicles  
11:1

Then, all Israel gathered together with David at Hebron, and said [to him], "Look at us [lit., **behold**]; we [are] your bone and your flesh.

Then all Israel gathered to David at Hebron and they said, "Listen, we are your flesh and blood;...

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts (using the Douay-Rheims translation; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation, respectively). When there are serious disparities between my translation and Brenton's, I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). Now and again, I update these texts with non-substantive changes (e.g., *you* for *thou*, etc.).

Masoretic Text

And so gather all Israel unto David Hebron-ward; to say, "Behold us! Your bone and your flesh [are] we.

Septuagint

And all Israel comes to David to Chebron, saying, "Behold, we [are] your bones and your flesh.

Significant differences:

None.

#### Thought-for-thought translations; paraphrases:

CEV  
*The Message*

Israel's leaders met with David at Hebron and said, "We are your relatives,... Then all Israel assembled before David at Hebron. "Look at us," they said. "We're your very flesh and blood.

NAB

Then all Israel gathered about David in Hebron and they said: "Surely, we are of the same bone and flesh as you.

#### Mostly literal renderings (with some occasional paraphrasing):

HCSB

All Israel came together to David at Hebron and said, "Here we are, your own flesh and blood.

#### Literal, almost word-for-word, renderings:

WEB

Then all Israel gathered themselves to David to Hebron, saying, Behold, we are your bone and your flesh.

Young's Updated LT

And gathered are all Israel unto David, to Hebron, saying, "Lo, we [are] your bone and your flesh.

**What is the gist of this verse?** The men from the northern tribes of Israel came down to David in Hebron and begin by tell him they are his flesh and blood (they use the terms *bone and flesh*). Their intention is to recognize David as their king.

## 1Chronicles 11:1a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| wa (or va) (ו) [pronounced wah]                               | <i>and so, and then, then, and; so, that, yet, therefore; because</i>                                   | wâw consecutive   | No Strong's #<br>BDB #253  |
| qâbats (קָבַץ) [pronounced kaw-BATS]                          | <i>to be gathered, to be collected, to be congregated, to congregate selves</i>                         | 3 <sup>rd</sup> person masculine plural, Niphal imperfect       | Strong's #6908<br>BDB #867 |
| kôl (כָּל) [pronounced kohl]                                  | <i>every, each, all of, all; any of, any</i>  | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]  | transliterated <i>Israel</i>  | masculine proper noun   | Strong's #3478<br>BDB #975 |
| `el (אֶל) [pronounced e/]                                     | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied)   | Strong's #413<br>BDB #39   |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED] | <i>beloved and is transliterated David</i>  | masculine proper noun   | Strong's #1732<br>BDB #187 |
| Chebrôwn (חֶבְרוֹן) [pronounced khe <sup>b</sup> v-ROHN]      | <i>association, league, joined; transliterated Hebron</i>   | proper noun; location; with a directional hê                    | Strong's #2275<br>BDB #289 |

**Translation:** *Then, all Israel gathered together with David at Hebron,...* This is taking place 7 years and 6 months into David's reign of southern Israel (2Sam. 5:5). The events of the next few verses will solidify David's reign over all Israel.

The book of Chronicles has but one chapter on the reign of Saul, and we next find ourselves here. Let's fill in some of the blanks:

### The History of Israel, Samuel, Saul and David

- Samuel was the prophet-priest-judge who guided Israel. The true King of Israel is Jesus Christ.
- The idea was for Israel to go from Jesus Christ being their king to Jesus Christ being their king when He came to them.
- However, Israel was concerned over this matter, and they wanted a king to lead them—primarily a man who would be a military leader to deliver them from their enemies. 1Sam. 8:4–6
- During the time of the judges, Israel continually was attacked and plundered by nearby nations.
- Therefore, Israel wanted a king and a standing army. 1Sam. 8:20
- However, the real problem was, Israel's spiritual life. They would pursue false gods, and God would discipline them with the military might of another nation.
- There was also the problem that Samuel tried to train up his own sons to take his place, and they were corrupt. 1Sam. 8:1–3
- So, the problem was not that they lacked a king but that they strayed from their God.
- God granted Israel a king, telling Samuel, *"They have not rejected you; they have rejected Me."* (1Sam. 8:7b).

## The History of Israel, Samuel, Saul and David

- God sent Saul to Samuel, and Samuel anointed Saul king over all Israel. Superficially, Saul seemed like a good choice and the people of Israel were quite enthusiastic about this. 1Sam. 9:1–22 10:17–24 12:1
- Although Saul seemed to start out well (see 1Sam. 11 13), he assumed the priestly duties of Samuel, which took him outside of the plan of God, which was the first indication that Saul might not be the best man for the job. 1Sam. 13:7–14
- Later, Saul disobeyed a direct order from God and God rejected him from being king over Israel. 1Sam. 15:1–27
- While Saul was still king, Samuel anointed David to be king over Israel. David was such an unlikely choice, at the first, that even his own family did not recognize his potential. 1Sam. 16:1–23 17:26–30
- David made his first public appearance when there was a standoff between the braying Philistine giant Goliath and Saul's army. Every day, Goliath would come out and taunt Israel, daring any man of Israel to fight him. If none of his men volunteered, then Saul should have fought this man, but he did not. David, a young boy at this time (maybe age 16?), met Goliath face to face and killed him. This won David a place in Saul's palace. 1Sam. 17
- David eventually became a general in Saul's army, and, after while, King Saul became extremely jealous of David because of his success in battle. As a result, Saul began to behave psychotically when dealing with David. He attempted to kill David himself and plotted at various times for the Philistines to kill David in war. 1Sam. 18
- During this time, David developed a close friendship with Saul's son, Jonathan. Jonathan recognized how crazy his father was getting, and he warned David to flee, so he did. 1Sam. 19–20
- Saul became absolutely obsessed with David, spending as much time chasing David all over the country with his army as he did defending Israel from its true enemies. David also succumbed to spiritual weakness, and, at some point, found himself marching with the Philistines against Israel. God intervened, removed David from this situation; but the Philistines defeated Saul and his sons in battle. Saul and his sons were killed in this battle. 1Sam. 21–31 1Chron. 10:1–10
- Saul's first act of greatness was to deliver the people of Jabesh-Gilead from the vicious Ammonites. Men from Jabesh-Gilead, out of respect for who Saul was, rescued his body from the Philistines and gave him a proper burial. 1Sam. 11:1–13 1Chron. 10:11–13
- Saul's defeat in battle was simultaneous to David's defeat of the Amalekites. A man claiming to have killed Saul—at Saul's request—came to David with that story, and is executed by David's order. In this way, David found out, more or less, that Israel had been defeated by the Philistines. 2Sam. 1:1–16
- There was also the problem of a division between Israel (the northern kingdom) and Judah (the southern kingdom).
- The Philistines tended to attack the nation of Israel right in the middle, perhaps, in part, to split this country in two.
- When Saul was going to rescue the people of Jabesh-Gilead, he gathered up troops from the north and the south: 300,000 from Israel and only 30,000 from Judah (1Sam. 11:8). The fact that these are listed separately and Judah is offering such a small number of troops, comparatively speaking, suggests that there was a fissure between these two sections early on.
- Much of the first few chapters of 2Samuel deal with David first ruling over only Judah and later ruling over Israel as well.
- Anytime there is a change of dynasty (and often when there is simply a change of kings within the same dynasty), there is a certain amount of political turmoil and intrigue. This describes the first few chapters of 2Samuel. David becomes king over Judah and Ishbosheth, one of Saul's sons, becomes king over Israel, supported by Abner, Saul's general. 2Sam. 2:1–11
- Rather than let things be, Abner met Joab (David's general) in Gibeon, and they fight. Joab's army begins to defeat Abner, so Abner and his army retreat. Asahel, Joab's brother, runs in hot pursuit of Abner, and Abner kills him, forever increasing the tensions between Joab and Abner. 2Sam. 2
- Ishbosheth and Abner have a falling out, and Abner defects to David. 2Sam. 3:6–21
- Joab (and his other brother, Abishai) seized this opportunity to kill Abner, to avenge his brother. 2Sam. 3:22–30
- 2 trusted generals in Ishbosheth's army plot to kill him, and bring his head to David, hoping to be

## The History of Israel, Samuel, Saul and David

rewarded. David has them executed. 2Sam. 4

- This takes us to the events of 1Chron. 11 (and 2Sam. 5).

Keil and Delitzsch give us a similar summation of events: *After Saul's death, in obedience to a divine intimation, David left Ziklag, whither he had withdrawn himself before the decisive battle between the Philistines and the Israelites, and betook himself with his wives and his warriors to Hebron, and was there anointed by the men of Judah to be king over their tribe (2Sam. 2:1–4). But Abner, the captain of Saul's host, led Ishbosheth, Saul's son, with the remainder of the defeated army of the Israelites, to Mahanaim in Gilead, and there made him king over Gilead, and gradually also, as he reconquered it from the Philistines, over the land of Israel, over Jezreel, Ephraim, Benjamin, and all (the remainder of) Israel, with the exception of the tribal domain of Judah. Ishbosheth's kingship did not last longer than two years, while David reigned over Judah in Hebron for seven years and a half (2Sam. 2:10–11). When Abner advanced with Ishbosheth's army from Mahanaim against Gibeon, he was defeated by Joab, David's captain, so that he was obliged again to withdraw beyond Jordan (2 Sam 2:12–32); and although the struggle between the house of Saul and the house of David still continued, yet the house of Saul waxed ever weaker, while David's power increased. At length, when Ishbosheth reproached the powerful Abner because of a concubine of his father's, he threatened that he would transfer the crown of Israel to David, and carried his threat into execution without delay. He imparted his design to the elders of Israel and Benjamin; and when they had given their consent, he made his way to Hebron, and announced to David the submission of all Israel to his sway (2 Sam 3:1–21). Abner, indeed, did not fully carry out the undertaking; for on his return journey he was assassinated by Joab, without David's knowledge, and against his will. Immediately afterwards, Ishbosheth, who had become powerless and spiritless through terror at Abner's death, was murdered in his own house by two of the leaders of his army. There now remained of Saul's family only Jonathan's son Mephibosheth (2Sam. 4:1–12), then not more than twelve years old, and lame in both his feet, and all the tribes of Israel determined to anoint David to be their king. The carrying out of this resolution is narrated in 1Chron. 11:1–3, in complete agreement as to the facts with 2Sam. 5:1–3, where the matter has been already commented upon.*<sup>1</sup>

Because Chronicles is so short on details, this helps to integrate us into the historical context of 1Chron. 11.

<sup>1</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Chron. 11:1–3.

### Chapter Outline

### Charts, Maps and Short Doctrines

**Then, all Israel gathered together with David at Hebron,...** Personally, I would think that *all Israel* (and, as we find in 2Sam. 5:1, *all the tribes of Israel*) corresponds to what is in **1Chron. 12:22–40**, where the number of soldiers who came from each tribe is listed. Otherwise, what we have here are two very large meetings which take place around the same time—all of the tribes come to David in Hebron and then, all of the soldiers from the same areas come to David.

In any case, this indicates that David had recognized authority. This indicated that the population of Israel had authority orientation.

In any case, *all Israel* is a metonym for those who came to David, to recognize him as king. It is unlikely that every single man, woman and child from norther Israel came down to David in Hebron as a group. We may assume that there were many people who did come to David in this group (I write this in 2010, and millions of people came out to see Barrack Obama). So it is reasonable to assume that this was a huge crowd of people. However, we may also reasonably assume that they are representative of northern Israel. Quite obviously, 100% of the people did not turn out and 100% of the people did not support David. They probably represent a solid majority of the people who support David, which support could even exceed 90%.

## 1Chronicles 11:1b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers                       |
|--|---|--|--|
| lâmed (ל) (pronounced <sup>l</sup> )                                       | <i>to, for, towards, in regards to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510                      |
| ʾamar (אָמַר) [pronounced <i>aw-MAHR</i> ]                                 | <i>to say, to speak, to utter; to say [to oneself], to think</i>  | Qal infinitive construct   | Strong's #559<br>BDB #55                       |
| hinnêh (הִנֵּה)<br>[pronounced <i>hin-NAY</i> ]                            | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i> | interjection, demonstrative particle; with the 1 <sup>st</sup> person plural suffix      | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| ʿetsem (עֵצֶם)<br>[pronounced <i>geh-TSEM</i> ]                            | <i>bone, substance, self; self-same, corporeality, duration, existence, and therefore identity</i>                            | feminine singular substantive; with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #6106<br>BDB #782                     |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that, so that; though</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251                      |
| bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]                              | <i>flesh; body; animal meat</i>   | masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix          | Strong's #1320<br>BDB #142                     |
| ʾānach <sup>e</sup> nûw (אֲנַחְנוּ)<br>[pronounced <i>uh-NAHKH-noo</i> ]   | <i>we; (sometimes a verb is implied)</i>  | 1 <sup>st</sup> person plural pronoun  | Strong's #587<br>BDB #59                       |

**Translation:** ...and said [to him], “Look at us [lit., *behold*]; we [are] your bone and your flesh. If you will recall, Abner, a relative of Saul’s, first backed one of Saul’s sons, and then threw his considerable influence over to David, because he and Ishbosheth (Saul’s son) had a falling out over a woman. Abner went so far as to go to the various tribes throughout northern Israel and get a pledge of support from each one of them in support of David over Ishbosheth. However, through a bit of political intrigue, both Ishbosheth and Abner are assassinated, making all of his efforts almost a waste of time. Even though his speaking to a variety of tribes increased their support of David, after the death of Ishbosheth, these tribes really had no one else to look to for leadership.

Interestingly enough, we find this phrase (or something very similar to it) in several passages:

### “We are your bone and your flesh”

- When God brought the woman to Adam, he recognized that she was bone of his bone and flesh of his flesh. Gen. 2:23
- Satan, when he wants to physically harm Job, tells God, “Skin for skin! All that a man has he will give for his life. But stretch out your hand and touch his bone and his flesh, and he will curse you to your face.” (Job 2:4b–5).
- We first find this expression when a young Jacob meets Laban, his uncle, who is taken to him by Rachel, his first cousin. Laban calls Jacob *my bone and my flesh* (Gen. 29:14). This all seemed to be a very warm welcome, but Laban would use and abuse Jacob.
- Abimelech was one of Gideon’s many sons (Gideon was one of the judges of Israel and also known as Jerubbaal). Israel wanted to make Gideon king but he refused. However, his son Abimelech was interested in the job, so he first gathered all of his family members, who he would ask to go out there and



## “We are your bone and your flesh”

talk to all of their friends and associates to float his own name out there as Israel’s king. Gideon had many wives and 70 sons, so Abimelech said to his family members, “**Say in the ears of all the leaders of Shechem, 'Which is better for you, that all seventy of the sons of Jerubbaal rule over you, or that one rule over you?' Remember also that I am your bone and your flesh.**” (Judges 9:2). So Abimelech used this expression in order to get what he wanted (to be made king over Israel).

- When northern Israel comes to make David king, they say, “**Listen, you are our bone and our flesh.**” (1Sam. 5:1 1Chron. 11:1).
- Later, in David’s life, he will be temporarily deposed by Absalom, David’s son, whom Joab will kill. David will go on and on, lamenting over the death of Absalom, and Joab gives David a little tough love, telling him to snap out of it. David, still in exile, sends word to the two priests, Zadok and Abiathar, to speak to the elders of Judah, to reinstate David as king. The appeal that is to be made by these priests is, “**You are my bone and my flesh.**” (from 2Sam. 9:12–13).
- The point being made by David using this phrase is, the king over Israel must be a Jew. Deut. 17:15
- The New Testament has one similar passage: **In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body** (Eph. 5:28–30). The husband is to treat his wife as his own body and extend to her the same love that Jesus Christ extends to the members of His body—that is, the church.

Therefore, throughout most of the Bible, this phrase represents being related to another.

### Chapter Outline

### Charts, Maps and Short Doctrines

Then, all Israel gathered together with David at Hebron, and said [to him], “Look at us [lit., *behold*]; we [are] your bone and your flesh.” Elders and representatives from northern Israel have come to David to recognize him as king over them. They have apparently met on several occasions and discussed their various options. All Israel, recall, went to Samuel, to request that he appoint a king over them; so the option of going without a king would have taken them back to square one. Most of Saul’s family had been killed and there were no viable leaders left who were related to him. Saul’s lead general, Abner, deserted northern Israel and was killed by Joab. So, they did not have a lot of options. They came to the conclusion that David is the most reasonable choice to rule over them. They will explain their reasoning in v. 2 (given all that has transpired, this is almost a little humorous).

Also yesterday, also 3 days ago also in was Saul king, you the leading out and the bringing in Israel. And so says Y<sup>e</sup>howah your Elohim to you, ‘You [even] you will shepherd My people Israel and you [even] you will be a prince over My people Israel.’ ”

1Chronicles  
11:2

In the past, when Saul was king, you led out and [you] brought in Israel. [Even] then, Y<sup>e</sup>howah your Elohim said to you, ‘You [even] you will shepherd My people; [you will shepherd] Israel; and you will be a prince over My people Israel.’ ”

...in the past, even when Saul was king, it was you who led Israel’s army out and brought them back in; and even then, Jehovah your God said to you, ‘You specifically will shepherd My people, you will shepherd Israel, and you will be a prince over My people Israel.’ ”

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

Also yesterday, also 3 days ago also in was Saul king, you the leading out and the bringing in Israel. And so says Y<sup>e</sup>howah your Elohim to you, ‘You [even] you will



shepherd My people Israel and you [even] you will be a prince over My people Israel.' "

Septuagint And yesterday and the third day when Saul was king, you were he that led Israel in and out, and the Lord of Israel said to you, "You will feed my people Israel, and you will be for a ruler over Israel.

Significant differences: Although it appears as there is a difference of verbs (*to feed* in the Greek; *to shepherd* in the Hebrew), the Hebrew verb may be translated in both ways. The Greek also has the word *for* before *ruler*, which is how the text in 1Samuel reads.

### Thought-for-thought translations; paraphrases:

CEV ...and we know that you have led our army into battle, even when Saul was still our king. The LORD God has promised that you would rule our country and take care of us like a shepherd.

*The Message* In the past, yes, even while Saul was king, you were the real leader of Israel. GOD told you, 'You will shepherd my people Israel; you are to be the ruler of my people Israel.' "

NLT For a long time, even while Saul was our king, you were the one who really led Israel. And the LORD your God has told you, 'You will be the shepherd of my people Israel. You will be their leader.' "

REB In the past, while Saul was still king, it was you that led the forces of Israel on their campaigns. To you the LORD your God said, "You are to be shepherd of my people Israel; you are to be their prince." '

### Mostly literal renderings (with some occasional paraphrasing):

*God's Word*<sup>TM</sup> "Even in the past when Saul ruled, you were the one who led Israel on its campaigns to war. The LORD your God has said to you, 'You will be shepherd of my people Israel, the leader of my people Israel.'"

HCSB Even when Saul was king, you led us out to battle and brought us back. The LORD your God also said to you, 'You will shepherd My people Israel and be ruler over My people Israel.'"

JPS (Tanakh) Long before now, even when Saul as king, you were the leader of Israel; and the LORD your God said to you: You shall shepherd My people Israel; you shall be ruler of My people Israel."

### Literal, almost word-for-word, renderings:

LTHB And also in time past, even when Saul was king, you were he that led out and brought in Israel. And Jehovah your God said to you, You shall feed My people Israel, and you shall be ruler over My people Israel.

Young's Updated LT Even in time past, even in Saul's being king, it is you who are taking out and bringing in Israel, and Jehovah your God says to you: You feed My people Israel, and you are leader over My people Israel."

**What is the gist of this verse?** These representatives tell David that, even when Saul was in power, it was David who led the army out to battle and brought them back in. Furthermore, Jehovah God told David that he would shepherd Israel and be a ruler over Israel. For these reasons, they will recognize David as their king.

## 1Chronicles 11:2a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                  | BDB and Strong's Numbers               |
|---|--|---|--|
| gam (גם) [pronounced <i>gahm</i> ]  | <i>also, furthermore, in addition to, even, moreover</i>                             | adverb  | Strong's #1571<br>BDB #168             |
| t <sup>e</sup> môwl (לומת)<br>[pronounced t <sup>e</sup> MOHL]  | <i>yesterday; and is used figuratively for recently, formerly</i>                    | adverb  | Strong's #865 (and #8543)<br>BDB #1069 |
| There are slightly different spellings of this adverb, a slightly different spelling used in the same essential phrase is found in 2Sam. 3:17.  |  |   |  |
| gam (גם) [pronounced <i>gahm</i> ]  | <i>also, furthermore, in addition to, even, moreover</i>                             | adverb  | Strong's #1571<br>BDB #168             |
| shil <sup>e</sup> shôwm (שלוש)<br>[pronounced <i>shil-SHOHM</i> ]   | <i>three days ago, the day before yesterday</i>                                      | adverb  | Strong's #8032<br>BDB #1026            |
| Literally, these adverbs read <i>also yesterday, even three days ago</i> or <i>both yesterday and three days ago</i> . The lexicons give the meaning as <i>formerly, so formerly, so more recently</i> . The more literal translators in our passage render this <i>in times past</i> (HNV, MKJV, NASB, NKJV, the Tanakh—1917, WEB); <i>in the past</i> (HCSB); <i>before now</i> (LTHB); <i>for some time now</i> (God's Word™); <i>for some time past</i> (ESV); <i>all along</i> (the Tanakh—1985); <i>heretofore</i> (Young). I think the idea is recently and persistently (or, continuously). Let me add the translation, <i>for awhile now</i> . |  |   |  |
| gam (גם) [pronounced <i>gahm</i> ]  | <i>also, furthermore, in addition to, even, moreover</i>                             | adverb  | Strong's #1571<br>BDB #168             |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]  | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity                        | No Strong's #<br>BDB #88               |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]  | <i>to be, is, was, are; to become, to come into being; to come to pass</i>           | Qal infinitive construct                          | Strong's #1961<br>BDB #224             |
| The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.  |  |   |  |
| Shâ'ûwl (שׂוּל)<br>[pronounced <i>shaw-OOL</i> ]  | which is transliterated <i>Saul</i> ; it means <i>asked for</i>                      | masculine proper noun                             | Strong's #7586<br>BDB #982             |
| melek <sup>e</sup> (מֶלֶךְ)<br>[pronounced <i>MEH-lek</i> ]   | <i>king, ruler, prince</i>   | masculine singular noun with the definite article | Strong's #4428<br>BDB #572             |

**Translation:** *In the past, when Saul was king,...* Although a great number of Israelites have come to David, only a small portion are going to meet with him personally and speak with him. There is the possibility that David is speaking to a smaller group in front of a large crowd. We don't know all of the particulars here.

What these leaders and elders of (northern) Israel are doing is, explaining their reasoning, why they are coming to David to recognize him as their king.

## 1Chronicles 11:2b

| Hebrew/Pronunciation                            | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| ʾattâh (אַתָּה) [pronounced aht-TAW]            | <i>you</i> (often, the verb <i>to be</i> is implied)  | 2 <sup>nd</sup> person masculine singular, personal pronoun | Strong's #859<br>BDB #61   |
| yâtsâʾ (יָצָא) [pronounced yaw-TZAWH]           | <i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i> | Hiphil participle with the definite article                 | Strong's #3318<br>BDB #422 |
| wê (or vê) (וְ, or וּ) [pronounced weh]         | <i>and, even, then; namely; when; since, that, so that; though</i>  | simple wâw conjunction                                      | No Strong's #<br>BDB #251  |
| bôwʾ (בָּוֹא) [pronounced boh]                  | <i>to take in, to bring, to come in with, to carry</i>  | Hiphil participle with the definite article                 | Strong's #935<br>BDB #97   |
| ʾêth (אֶת) [pronounced ayth]                    | generally untranslated; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84   |
| Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE] | transliterated <i>Israel</i>  | masculine proper noun                                       | Strong's #3478<br>BDB #975 |

**Translation:** ...you led out and [you] brought in Israel. This refers back to the time when David was a general in Saul's army and he used to lead the armies in and out. This means that he would take them out to battle and then return them home, as their leader. It was David who kept Israel safe from their enemies and it was David whom they recognized and respected when he was Saul's general over Israel's armies.

No doubt, some of these men coming to David either served under David or had relatives who did, and they recognize David as being honorable in this leadership position. They knew him in a leadership position and had great respect for David, the man.

## 1Chronicles 11:2c

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| wa (or va) (וּ) [pronounced wah]                 | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| ʾamar (אָמַר) [pronounced aw-MAHR]               | <i>to say, to speak, to utter; to say [to oneself], to think</i>      | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #559<br>BDB #55   |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>           | proper noun  | Strong's #3068<br>BDB #217 |

## 1Chronicles 11:2c

| Hebrew/Pronunciation                                       | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| ʿĒlōhîym (אֱלֹהִים)<br>[pronounced <i>el-o-HEEM</i> ]      | <i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>                                | masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix               | Strong's #430<br>BDB #43   |
| lâmed (ל) (pronounced <i>l</i> )                           | <i>to, for, towards, in regards to</i>   | directional/relational preposition; with the 2 <sup>nd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |
| ʾattâh (אַתָּה)<br>[pronounced <i>aht-TAW</i> ]            | <i>you</i> (often, the verb <i>to be</i> is implied)   | 2 <sup>nd</sup> person masculine singular, personal pronoun                                   | Strong's #859<br>BDB #61   |
| râʾâh (רָאָה) [pronounced <i>raw-GAWH</i> ]                | <i>to shepherd, to pasture, to tend to graze, to feed; to rule?</i>  | 2 <sup>nd</sup> person masculine singular, Qal imperfect                                      | Strong's #7462<br>BDB #944 |
| ʾêth (אֶת) [pronounced <i>ayth</i> ]                       | generally untranslated; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                                   | Strong's #853<br>BDB #84   |
| ʿam (עַם) [pronounced <i>gahm</i> ]                        | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular collective noun with the 1 <sup>st</sup> person singular suffix            | Strong's #5971<br>BDB #766 |
| ʾêth (אֶת) [pronounced <i>ayth</i> ]                       | generally untranslated; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                                   | Strong's #853<br>BDB #84   |
| Yisʿrâʾêl (יִשְׂרָאֵל)<br>[pronounced <i>yis-raw-ALE</i> ] | transliterated <i>Israel</i>   | masculine proper noun   | Strong's #3478<br>BDB #975 |

**Translation:** [Even] then, Yehowah your Elohim said to you, 'You [even] you will shepherd My people; [you will shepherd] Israel;... These Jews were also aware that God, through Samuel, had anointed David, to rule Israel. Quite obviously, this is all that needs to be said. If God determined that David would rule over all Israel, then who are they to disagree with God?

It is interesting that this had become common knowledge, that God told David, "You will shepherd My people, Israel."

## Public Awareness that God had Chosen David

| Incident   | Text/          |
|--|----------------|
| Samuel told King Saul directly that God had rejected him from being king over Israel because he disobeyed God. | 1Sam. 15:10–29 |

| Public Awareness that God had Chosen David  |                    |
|---|--------------------|
| Incident  | Text/              |
| David's family knew that David had been anointed king over all Israel. This would have been Jesse, his 7 sons and many in Bethlehem who knew of this.   | 1Sam. 16:1–13      |
| People publically admired David as a soldier more than Saul, and Saul reflected, " <a href="#">What more can he have but the kingdom?</a> " (recall that at least Saul knew that God took his kingship from him).   | 1Sam. 18:5–9       |
| After this, Saul began to try to kill David, which, no doubt, became known to some.   | 1Sam. 18:10–12     |
| Because of David's wisdom and restraint, he became well-known among the people.   | 1Sam. 18:30        |
| King Saul had a point in time when he was going to go after David, when the Spirit overtook Saul and he began to prophesy. We do not know the content of what he said, but the most logical thing would have been, prophecies about David coming to power. Such an interpretation would also help to explain why Saul stripped off all of his clothes. His clothes differentiate Saul from all other men, inasmuch as, they reveal that he is king. So for him to remove his clothes would go along with the message, "And God will remove the kingship from my dynasty and give it to David, just as I have removed my clothes." Bear in mind, this is conjecture on my part as to what he said prophetically (although, I think that is the most logical explanation as to what Saul said). | 1Sam. 19:23–24     |
| David and Jonathan, Saul's son, made a pact in 1Sam. 20. Jonathan seems to understand that God would cut off all of David's enemies from before him, which is typically how a king seizes and holds power. Jonathan asks that David spare his life. The only reason Jonathan's life would be in danger is, David takes the throne of Israel, and then removes all of his enemies, which would be the rival dynasty (Saul's). In the end, after Jonathan and David are able to see each other one more time, Jonathan makes certain that it is clear, that their covenant is to stand between David and Jonathan and between their descendants forever. If David is made king, then such an agreement between dynasties makes perfect sense.   | 1Sam. 20:12–17, 42 |
| In the very last meeting between David and Jonathan, Jonathan clearly recognizes that David will be made king over all Israel. He will say, " <a href="#">Do not be afraid, because the hand of Saul my father will not find you and you will be king over Israel and I will be next to you, and Saul my fathers knows that as well.</a> " Bear in mind, the Bible accurately records what Jonathan says, which reveals his knowledge of what God has promised David. Because of their friendship and their covenant, Jonathan assumed that he would be with David when David ruled. He was right about David ruling over Israel and wrong that he would be with David when that happened (Jonathan would die in battle with his father, Saul).   | 1Sam. 23:16–18     |
| David had a band of men with him. Early on, this numbered 600. This indicates natural leadership ability. We non-leaders have an ability to recognize a leader (or we think that we do); and at least 600 men recognized that David was a leader of men.  | 1Sam. 23:13        |

## Public Awareness that God had Chosen David

| Incident  | Text/         |
|---|---------------|
| The most public pronouncement that David would become king was made by King Saul himself. Saul had gone off to a cave to relieve himself and to sleep. David was also in this cave, and David could have killed him, but he did not. After Saul left and was on another hill, far enough away where David was safe, David called out to Saul. When Saul realized that David could have killed him, but did not, Saul yelled back, in front of all of his soldiers and in front of all David's soldiers, "You are more righteous than I, for you have repaid me good, whereas I have repaid you evil. And you have declared this day how you have dealt well with me, in that you did not kill me when the LORD put me into your hands. For if a man finds his enemy, will he let him go away safe? So may the LORD reward you with good for what you have done to me this day. And now, behold, I know that you shall surely be king, and that the kingdom of Israel shall be established in your hand. Swear to me therefore by the LORD that you will not cut off my offspring after me, and that you will not destroy my name out of my father's house." (1Sam. 24:17b–21). It does not get much more public or clear than this. | 1Sam. 24:1–22 |
| Saul and David will once more meet up, while Saul is again pursuing David, and David again refuses to kill Saul. Saul again publically recognizes that David will prevail in the end. Although Saul's statement here is not quite as clear as in 1Sam. 24, it is still a public statement where Saul recognizes that, in the end, David will prevail.   | 1Sam. 26:3–25 |
| It ought to be clear that, if the King in the opposing dynasty publically recognizes that David will become king; and that the King's son, Jonathan, recognizes that same thing, then this thing is clearly public knowledge.   |               |
| This clearly explains why these people recognize that God would make David king, and therefore say, "In the past, when Saul was king, you led out and [you] brought in Israel. [Even] then, Y <sup>e</sup> howah your Elohim said to you, 'You [even] you will shepherd My people; [you will shepherd] Israel; and you will be a prince over My people Israel.' "   |               |
| This doctrine is also found in <b>1Sam. 23:17</b> .   |               |

### Chapter Outline

### Charts, Maps and Short Doctrines

You may ask, *God anointed David king; what was Israel thinking by setting up Ishbosheth as king? What was Abner thinking when he went from tribe to tribe to set up Ishbosheth as king?* It is man's nature to oppose God. If we thought that God can simply anoint David, and that everyone would fall into step, that simply isn't true. After being anointed, recall that Saul fired up his army to go chasing David all over Israel. They went along with it, and we can rest assured that most of them paid for this bad decision with their lives. Saul's soldiers, en masse, could have chosen not to follow him. These people were partially convinced by Abner, and most of them had a deep, abiding respect for David.

This recognition that God chose David as king over all Israel indicates some spiritual growth on the part of these people in northern Israel. Quite obviously, any group of 2 or more people is not homogenous, but many of these Israelites, when they met and discussed this originally, said, "God told David he would be king over all Israel; that should settle the matter." No doubt there were others who still suggested other names, but God had steadily removed the most viable candidates for king.

"[Even] then, Yehowah your Elohim said to you, 'You [even] you will shepherd My people; [you will shepherd] Israel;...' " God pictured David not just as a king, but as a shepherd for His people. This means that David functioned as a true leader, as a guide, as a protector. The shepherd leads his flock to whatever valley or hill



where they can find sustenance, and then he watches over them, to keep them from straying and to protect them from their enemies (wolves, lions, etc.).

**Application:** This does not mean that David establishes a welfare state. David rules within the precedents set by God, and a very early precedent is “[The ground shall be cursed because of you; you shall eat of it in sorrow all the days of your life. And it shall bring forth thorns and thistles for you, and you shall eat the plant of the field. By the sweat of your face you shall eat bread until your return to the ground.](#)” (Gen. 3:17b–19a). In other words, man had to work to eat. God did not set up a nation so that large numbers of people could live on the dole. God made provision for the poor (the corners of fields would not be harvested and the poor were allowed to go and harvest from these sections). However, notice, they had to work in order to get this food, and they had to still budget what they had, to make certain that they picked enough a preserved enough to continue. If you have a nation, and the significant number of the people in that nation are not working hard, God will curse that nation. In fact, the laws of divine establishment will curse that nation. We have this going on in the nation of Greece today (I write this in 2010), where the nation is bankrupt, people have all sorts of promises from the government (promises about retirements and salaries which the government financially cannot keep), and the people are rioting in the streets out of anger. David shepherding Israel does not mean that he, as the government, takes care of their every need. He is to provide them a measure of security (which demands universal military training), a measure of law and order and a measure of freedom, so that people can work and prosper. It is even better when a leader can provide some sort of spiritual guidance, as David did.

**Application:** Let me qualify that last statement: although David wrote a lot of Scripture (much of the Psalms and Proverbs and possibly some of Samuel), there was still spiritual function in the nation of Israel which David did not lead or guide in any way (the function of the tabernacle, the function of the priests, the authority of the prophets, etc.). Our President, for the most part, should not stand up in front of a church congregation and teach. It is not his place to make religious pronouncements. He is to preserve and enforce the freedom of religion, but it is not his place to be involved as a spiritual leader. However, a president will, from time to time, publically acknowledge the blessings and protection which we have received from the hand of God. A president who is squared away on doctrine will publically acknowledge the Lord Jesus Christ and the Bible. Even FDR, in one of his public speeches, recognized that the United States was where the Word of God was taught.

**Application:** There is a balance in all things, and David, as ruler of Israel, was not to throw things out of whack. When we study [2Sam. 11](#), David allows things to become skewed. He remains in the palace, rather than go out with his men to war. He takes advantage of his position as king and has sex with another man's wife (a man who is one of the great leaders in David's own army; and a man who will be named below in a list of David's great men). A shepherd is not supposed to take advantage of his position or of his sheep (most shepherds are minding a flock which belongs to someone else). Soon thereafter, in [2Sam. 12](#), there will be some balance restored to nation Israel and to David's position as king. He will recognize the authority of the prophet Nathan, and, in doing so, also confess his own sin to God ([Psalm 51](#)).

### 1Chronicles 11:2d

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that, so that; though</i>         | simple wâw conjunction                                      | No Strong's #<br>BDB #251  |
| ʾattâh (אַתָּה) [pronounced <i>ah-t-TAW</i> ]                          | <i>you</i> (often, the verb <i>to be</i> is implied)                       | 2 <sup>nd</sup> person masculine singular, personal pronoun | Strong's #859<br>BDB #61   |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]                             | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 2 <sup>nd</sup> person masculine singular, Qal imperfect    | Strong's #1961<br>BDB #224 |

## 1Chronicles 11:2d

| Hebrew/Pronunciation                                       | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| nāḡîyd (נָגִיד)<br>[pronounced <i>naw-GEED</i> ]           | <i>prince, crown-prince, leader, ruler, noble</i>  | masculine singular noun  | Strong's #5057<br>BDB #617 |
| ʿal (עַל) [pronounced <i>gahl</i> ]                        | <i>upon, beyond, on, against, above, over, by, beside</i>  | preposition of proximity   | Strong's #5921<br>BDB #752 |
| ʿam (עַם) [pronounced <i>gahm</i> ]                        | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular collective noun with the 1 <sup>st</sup> person singular suffix | Strong's #5971<br>BDB #766 |
| Yisʿrāʾêl (יִשְׂרָאֵל)<br>[pronounced <i>yis-raw-ALE</i> ] | transliterated <i>Israel</i>   | masculine proper noun  | Strong's #3478<br>BDB #975 |

**Translation:** ...and you will be a prince over My people Israel.' ” This is God’s promise to David and to Israel, and these people have finally decided to go along with it. The end result is going to be two generations of great blessing for Israel.

**Application:** This is going to seem quite basic, but, when you go along with God’s plan, things get better; your life gets better. Following God’s program makes your life more enjoyable. Even an unbeliever who decides to adhere to the principles of the Word of God—insofar as he is able—will find that his life is better. I have a cousin who is very negative toward the Bible, whose life was centered around drugs for many years. However, at some point, he stopped taking drugs, got married, and fathered children. He sort of became normal. He was still negative toward the Word of God, but he was closer to God’s design for a family and for the life of a man than he had ever been before, and he seemed to be happier in this than at any other time in his life. His young boys brought him great joy.

So northern Israel recognized that God anointed David as their king, and came to the conclusion that there was no good reason to fight this or to rebel against this. After all, who knows better than God who ought to rule over Israel? However, it is worth noting that they did not come to David at the first. All of this language sounds great, but bear in mind, northern Israel first followed after Ishbosheth, and they are at a point where all of their other real options are exhausted.

**Application:** This indicates some spiritual growth in Israel, but these people first followed after Ishbosheth until he was removed by God. Ideally speaking, as we grow spiritually, we learn to figure out what is God’s will, and we go with that first, as opposed to exercising our other options first.

Taking all of these things into consideration, this telegraphs to us the general spiritual state of northern Israel. Therefore, if they finally accept God’s will when there is no viable alternative, even though that is better than nothing, it is not a sign of their great spiritual growth. So, when northern and southern Israel split up, we should not be surprised that northern Israel will be ruled by lousy kings—this reflects their own spiritual wanting. Furthermore, we ought not be surprised when God allows them to be removed from the land under the 5<sup>th</sup> Cycle of Discipline (see [Definition of Terms](#)).

And so come all elders of Israel unto the king Hebron-ward; and so he cuts to them the King David a covenant in Hebron to faces of Y<sup>e</sup>howah. And so they anoint David to king over Israel according to a word of Y<sup>e</sup>howah in a hand of Samuel.

1Chronicles 11:3

So all the elders of Israel came to the king at Hebron, and he made a covenant with them in Hebron before Y<sup>e</sup>howah. Therefore, they anointed David as the king over [all] Israel according to the word of Y<sup>e</sup>howah by the hand of Samuel.

So, all the elders of northern Israel came to King David at Hebron and he made a compact with them. So they anointed David as king over all Israel, just as God had promised through Samuel.

2Here is how others have translated this verse:

#### Ancient texts:

|                          |   |
|--------------------------|---|
| Masoretic Text           | And so come all elders of Israel unto the king Hebron-ward; and so cuts to them the king David a covenant in Hebron to faces of Y <sup>e</sup> howah. And so they anoint David to king over Israel in a hand of Samuel.                 |
| Septuagint               | And all the elders of Israel came to the king to Chebron; and king David made a covenant with them in Chebron before the Lord: and they anointed David to be king over Israel, according to the word of the Lord by the hand of Samuel. |
| Significant differences: | None.   |

#### Thought-for-thought translations; paraphrases:

|     |  |
|-----|--|
| CEV | So we have come to crown you king of Israel." David made an agreement with the leaders and asked the LORD to be their witness. Then the leaders poured olive oil on David's head to show that he was now king of Israel. This happened just as the LORD's prophet Samuel had said. |
| NAB | Then all the elders of Israel came to the king at Hebron, and there David made a covenant with them in the presence of the LORD; and they anointed him king over Israel, in accordance with the word of the LORD as revealed through Samuel.                                       |
| NJB | So all the elders of Israel came to the king at Hebron, and David made a pact with them in Yahweh's presence at Hebron, and they anointed David as king of Israel, in accordance with the word of Yahweh through Samuel.   |

#### Mostly literal renderings (with some occasional paraphrasing):

|              |   |
|--------------|---|
| God's Word™  | All the leaders of Israel had come to Hebron. David made an agreement with them at Hebron in front of the LORD. So they anointed David king of Israel, as the LORD had spoken through Samuel.                       |
| HCSB         | So all the elders of Israel came to the king at Hebron. David made a covenant with them at Hebron in the LORD's presence, and they anointed David king over Israel, in keeping with the LORD's word through Samuel. |
| JPS (Tanakh) | All the elders of Israel came to the king at Hebron, and David made a pact with them in Hebron before the LORD. And they anointed David king over Israel, according to the word fo the LORD through Samuel.         |

#### Literal, almost word-for-word, renderings:

|      |  |
|------|--|
| MKJV | And all the elders of Israel came to the king to Hebron. And David made a covenant with them in Hebron before Jehovah. And they anointed David king over Israel, according to the Word of Jehovah by Samuel. |
|------|--|

Young's Updated LT

And all the elders of Israel come in to the king to Hebron, and David makes with them a covenant in Hebron before Jehovah, and they anoint David for king over Israel, according to the word of Jehovah by the hand of Samuel.

**What is the gist of this verse?** A delegation of elders (possibly different than those spoken of in the previous two verses), come to David and make a covenant with him, making him king over all Israel.

### 1Chronicles 11:3a

| Hebrew/Pronunciation                                    | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| wa (or va) (ו) [pronounced wah]                         | and so, and then, then, and; so, that, yet, therefore; because                                   | wâw consecutive   | No Strong's #<br>BDB #253  |
| bôw' (אוּב) [pronounced boh]                            | to come in, to come, to go in, to go, to enter   | 3 <sup>rd</sup> person masculine plural, Qal imperfect          | Strong's #935<br>BDB #97   |
| kôl (לֹכ) [pronounced koh]                              | every, each, all of, all; any of, any  | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |
| zêqênîym (זִקְנִים) [pronounced zê-kay-NEEM]            | old men; elders; chiefs, respected ones  | masculine plural construct; adjective, used as a substantive    | Strong's #2205<br>BDB #278 |
| Owen lists this as an adjective.                        |  |   |                            |
| Yis'ra'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]         | transliterated <i>Israel</i>   | masculine proper noun   | Strong's #3478<br>BDB #975 |
| 'el (לְ) [pronounced e]                                 | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to | directional preposition (respect or deference may be implied)   | Strong's #413<br>BDB #39   |
| melek' (מֶלֶךְ) [pronounced MEH-lek]                    | king, ruler, prince  | masculine singular noun with the definite article               | Strong's #4428<br>BDB #572 |
| Cheb'rôwn (חֶבְרֹן) [pronounced khe <sup>b</sup> -ROHN] | association, league, joined; transliterated <i>Hebron</i>  | proper noun; location; with a directional hê                    | Strong's #2275<br>BDB #289 |

**Translation:** So all the elders of Israel came to the king at Hebron,... This sounds like a different meeting, as I have pointed out in 2Sam. 5:3. It may have occurred immediately after the agreement which was apparently struck; but, in any case, it does appear to be different.

Basically, 2 things are involved here: the people have first decided to recognize David as their king; and then representatives of the people (the elders) have to strike a deal with David. This was common in the ancient world and it is called a Suzerain-Vassal treaty. A Suzerain-Vassal treaty or covenant is made between 2 unequal parties, the suzerain (a ruler, king, military leader) and an inferior king (a vassal-king) or with potential subjects (vassals).<sup>2</sup> Such a contract was generally initiated by the suzerain over a king or a people that he has just conquered (however, in this situation, the contract appears to be initiated by the people of northern Israel). It lays down an agreement between these two unequal parties and their responsibilities toward one another. The

<sup>2</sup> I have been unable to confirm this second use of vassal in the ancient world, although it is clearly used this way in relation to feudal lords a few millennium later.

suzerain may promise to rule over and protect a particular group of people, and they may agree to pay him taxes, allow him to recruit soldiers from them (or to press their males into military service), and that they will obey his laws.

Although I am unable to confirm that the vassal part of the ancient Suzerain-Vassal treaty can refer to a group of people, not necessarily headed by a king, that appears to be the basis for some of the covenants which God makes with His people Israel. The reference below appears to allow for this sort of a treaty (between a king and a group of people).

*[These are] notes from lectures of Dr. Meredith Kline, presented at Westminster Theological Seminary in Escondido, California, Westminster Theological Seminary in Philadelphia, Pennsylvania, and Gordon-Conwell Theological Seminary, in Massachusetts.*

## The Suzerain-Vassal Treaty

### Brief Summary of Suzerain Treaties:

In the Ancient Near East, treaties between kings was common. These were treaties drawn up among equals and mostly outlined agreements to honor each other's boundaries, to maintain trade relations, and return run-away slaves. These treaties are preserved in the Mari Tablets and in the Amarna texts.

Also preserved in these collections are treaties drafted between a superior and his inferior. If the relationship was familial or friendly, the parties are referred to as "father" and "son." If the relationship is bereft of kindness and intimacy, the parties are referred to as "lord" and "servant," or "king" and "vassal," or "greater king" and "lesser king." The greater king is the suzerain and the lesser king is a prince, or a lesser lord in the service of the greater king. The lesser lord is a representative of all the common people who are under the protection of the greater king. He enforces the treaty among the masses.

These Suzerain/Vassal treaties open with two sections: 1) The identification of the Suzerain by his name and titles; 2) The historical survey of the Suzerain's dealings with the vassal. The purpose is to illustrate to the vassal how much the Suzerain has done to protect and establish the vassal who therefore owes submission and allegiance to the Suzerain. These two sections are referred to as the "Preamble."

The next section of these treaties list the "stipulations." What the vassal is required to do is spelled out in principal and detail. This section is often concluded with the requirement that the vassal deposit his copy of the treaty in his temple, where he is to occasionally read and study it to refresh his memory concerning his duties.

The last section of these treaties contains the blessings and curses of the Suzerain. If the stipulations are met by the vassal, he will receive the Suzerain's blessings, which are listed. If the vassal fails to meet the stipulations, he will receive the Suzerain's curses, which are also listed.

The Suzerain would keep one copy of the treaty and the vassal would keep one copy of the treaty. A number of ratifying ceremonies were used depending upon the era and culture. But the most widely used rite was that of cutting the bodies of animals in halves and placing them in two rows with enough space between for the two parties of the treaty to walk side by side. As they walked between the pieces, they were vowing to each other, "May what has happened to these animals, happen to me if I break this covenant with you."

### Covenant Documents of the Bible Patterned After Suzerain Treaties:

#### Exodus 20

## The Suzerain-Vassal Treaty

- "Yahweh" is the Suzerain who delivered this Preamble to Moses, the vassal-lord who represents the people under the authority of the Suzerain. Ex. 20:1–2
- Names & titles = "I am the Lord, your God." Ex. 20:2
- Historical prologue = "Who brought you out of Egypt..." Ex. 20:2
- Stipulations with selected blessings and curses. Ex. 20:3–17
- Stipulations = the 10 commandments. Ex. 20:3–17
- Blessings and curses Ex. 20:5b–6, 7b, 12b

### Deuteronomy

- This entire book of Moses is saturated with Suzerain Treaty language and structure. It is not properly the treaty document itself, but it is based upon such a treaty, making reference to it often. Below are some examples.
- Historical Prologue language and structure. Deut. 4:32–40
- Stipulations. Deut. 4:44–5:21
- Blessings and Curses. Deut. 6:4–25
- Reflects all the sections of a suzerain treaty. Deut. 8
- Reflects all the sections of a suzerain treaty. Deut. 11
- Reflects the relationship of a vassal king to the Suzerain., Deut. 17:14–20
- Reflects the language and structure of war-time arrangements between a Suzerain and his people. Deut. 20
- Curses and Blessings. Deut. 27–28
- Covenant Renewal. Deut. 29
- Classic presentation of Ancient Near East Treaties! Deut. 30:11–19
- A question along the lines of "what came first, the chicken or the egg?" Did God see fit to present his covenant to his people in a cultural form developed by Near Eastern empires, or did God's original pattern for his covenant in Eden inform and form the cultural pattern of the Ancient Near East?

Taken from <http://www.fivesolas.com/suzerain.htm> and edited.

### Chapter Outline

### Charts, Maps and Short Doctrines

Or, from *Eternal Ministries*: The Suzerain-Vassal Treaty is a conditional covenant. This type of covenant bound a subordinate vassal to a superior vassal. It was binding only upon the one who swore it. The purpose of the covenant was to emphasize the goodness and kindness of the lord to his vassal with a view to cause the vassal to gladly accept his responsibilities and obligations. Examples of this type of covenant are the Adamic, Noahic, and Mosaic Covenants.

The exact covenant laid down between David and northern Israel is not revealed to us; however, there was a covenant:

### 1Chronicles 11:3b

| Hebrew/Pronunciation                   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah]        | <i>and so, and then, then, and; so, that, yet, therefore; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253  |
| kâraṯh (כָּרַח) [pronounced kaw-RAHTH] | <i>to cut off, to cut down; to kill, to destroy; to make a covenant</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #3772<br>BDB #503 |



## 1Chronicles 11:3b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| lâmed (ל) (pronounced <sup>l</sup> )  | <i>to, for, towards, in regards to</i>   | directional/relational preposition; with the 3 <sup>rd</sup> person masculine plural suffix | No Strong's #<br>BDB #510  |
| Dâvid (דָּוִד); also Dâviyd (דִּיִּד) [pronounced daw-VEED]   | <i>beloved</i> and is transliterated <i>David</i>                                    | masculine proper noun   | Strong's #1732<br>BDB #187 |
| b <sup>e</sup> rîyth (תִּיָּב) [pronounced b <sup>e</sup> reeth]  | <i>pact, alliance, treaty, alliance, covenant</i>                                    | feminine singular noun  | Strong's #1285<br>BDB #136 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity  | No Strong's #<br>BDB #88   |
| Cheb <sup>e</sup> rôwn (חֶבְרֹן) [pronounced khe <sup>b</sup> -ROHN]  | <i>association, league, joined; transliterated Hebron</i>                            | proper noun; location   | Strong's #2275<br>BDB #289 |
| lâmed (ל) (pronounced <sup>l</sup> )  | <i>to, for, towards, in regards to</i>   | directional/relational preposition  | No Strong's #<br>BDB #510  |
| pânîym (פָּנִים) [pronounced paw-NEEM]  | <i>face, faces, countenance; presence</i>  | masculine plural construct (plural acts like English singular)                              | Strong's #6440<br>BDB #815 |
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לִפְנֵים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . |  |   |                            |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH]  | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>               | proper noun   | Strong's #3068<br>BDB #217 |

**Translation:** ...and he made a covenant with them in Hebron before Y<sup>e</sup>howah. When David agrees to be a king over Israel, this is done by a pact or covenant. That is, they have to agree to some terms, and it really is not clear as to how detailed this contract is. When I was in real estate, our contracts got larger and larger, and the primary reason was, lawsuits—someone would sue someone else, and they would attempt to write a provision into the contract to clarify a point; and this would happen again and again.

It is possible, after the less formal recognition by the people (v. 2), that the elders got together and discussed various issues and David's legal department put together a contract for the elders to sign (v. 3). Or David's legal department may have done this unilaterally. Since it would make little sense for every person from northern Israel to sign this covenant, David would make the covenant with their elders.

Jesus Christ, the God of Israel, was witness to the contract.

## 1Chronicles 11:3c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i> ]                               | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive   | No Strong's #<br>BDB #253  |
| mâshach (מָשַׁח) [pronounced <i>maw-SHAHKH</i> ]                      | <i>to smear, to anoint</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect      | Strong's #4886<br>BDB #602 |
| ʿêth (אֶת) [pronounced <i>ayth</i> ]                                  | generally untranslated; occasionally <i>to, toward</i>                | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84   |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ] | <i>beloved</i> and is transliterated <i>David</i>                     | masculine proper noun                                       | Strong's #1732<br>BDB #187 |
| lâmed (ל) (pronounced <i>l</i> )                                      | <i>to, for, towards, in regards to</i>                                | directional/relational preposition                          | No Strong's #<br>BDB #510  |

The meanings of the lâmed preposition broken down into groups: ❶ *to, towards, unto*; it is used both to turn one's heart *toward* someone as well as to sin *against* someone; ❷ *to, even to*; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (*nearly*). ❸ Lâmed can be equivalent to the Greek preposition eis (εἰς), meaning *into*, as in transforming *into* something else, changing *into* something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced *haw-YAW*] (Strong's #1961 BDB #224) is one thing *becoming* another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation *by*, which would be apropos here. ❺ *With regards to, as to*. Similar to the Greek preposition eis (εἰς) plus the dative. [Numbering from Gesenius]. ❻ *On account of, because, propter*, used of cause and reason (*propter* means *because*; Gesenius used it). ❼ *Concerning, about*, used of a person or thing made the object of discourse, after verbs of saying. ❽ *On behalf of anyone, for anyone*. ❾ As applied to a rule or standard, *according to, according as, as though, as if*. ❿ When associated with time, it refers to *the point of time at which* or *in which* anything is done; or it can refer to *the space of time during which* something is done (or occurs); *at the time of*.

|  |   |                          |                            |
|--|---|--------------------------|----------------------------|
| melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ] | <i>king, ruler, prince</i>                                | masculine singular noun  | Strong's #4428<br>BDB #572 |
| ʿal (עַל) [pronounced <i>gahl</i> ]                      | <i>upon, beyond, on, against, above, over, by, beside</i> | preposition of proximity | Strong's #5921<br>BDB #752 |
| Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]  | transliterated <i>Israel</i>                              | masculine proper noun    | Strong's #3478<br>BDB #975 |

**Translation:** Therefore, they anointed David as the king over [all] Israel... As a result of coming to an agreement, David was made king over all Israel.

## 1Chronicles 11:3d

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                           | BDB and Strong's Numbers    |
|--|--|--|-----------------------------|
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]  | <i>as, like, according to; about, approximately</i>                                  | preposition of comparison or approximation | No Strong's #<br>BDB #453   |
| dâbâr (דָּבַר) [pronounced daw <sup>b</sup> -VAWR]   | <i>word, saying, doctrine, thing, matter, command</i>                                | masculine singular construct               | Strong's #1697<br>BDB #182  |
| YHWH (יהוה) [pronunciation is possibly y <sup>h</sup> oh-WAH]  | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>               | proper noun                                | Strong's #3068<br>BDB #217  |
| b <sup>e</sup> (ב) [pronounced b <sup>e</sup> <sup>h</sup> ]   | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity                 | No Strong's #<br>BDB #88    |
| yâd (יָד) [pronounced yawd]  | generally translated <i>hand</i>   | feminine singular construct                | Strong's #3027<br>BDB #388  |
| This combination of the bēyth preposition and <i>hand</i> literally means <i>in [the] hand of</i> ; and can be rendered <i>in the power of</i> ; <i>by the power of</i> ; <i>with</i> ; <i>through</i> , <i>by</i> , <i>by means of</i> ; <i>before</i> , <i>in the sight of</i> . |  |  |                             |
| Sh <sup>e</sup> mûw <sup>ʿ</sup> êl (שְׁמוּאֵל) [pronounced sh <sup>e</sup> -moo-ALE]  | which means <i>heard of El [God]</i> ; it is transliterated <i>Samuel</i>            | proper masculine noun                      | Strong's #8050<br>BDB #1028 |

**Translation:** ...according to the word of Y<sup>e</sup>howah by the hand of Samuel. In v. 3, there is a match word for word with 2Sam. 5:3, except for the addition of this phrase. *David was anointed according to the word of Jehovah through Samuel.* The author/editor of Chronicles obviously had access here to the book of Samuel (as this is written a few hundred years later), and he is referring back to 1Sam. 13:14 15:28 16:11–13 28:17. The author/editor of Chronicles is not saying that he took these few verses from 2Sam. 5:1–3 (Samuel did not write these verses, because he was dead and face to face with the Lord); he is saying that Samuel prophesied that David would be king over all Israel, and this fulfill that prophecy.

Furthermore, in 2Sam. 5:4–5, we read: *David [was] 30 years old when he [began to] reign; [and] he reigned [for] 40 years. He ruled over Judah from Hebron seven years and six months; and in Jerusalem he ruled for 33 years over both Israel and Judah.* We find these same verses in 1Chron. 29:26–27 (recorded at the end of David's reign). So Chronicles retains this passage, but they place it elsewhere. From this point, 1Chron. 11 and 2Sam. 5 are in alignment again.

## Chapter Outline

## Charts, Maps and Short Doctrines

It might do us well to compare these different documents. They are so close as to demand that Chronicles was taken from Samuel, or that they had the same source material. I will note the additional words in each text with boldface.

### A Side-by-Side Comparison of 2Sam. 5:1–3 and 1Chron. 11:1–3

| 2Sam. 5:1–3  | 1Chron. 11:1–3  | Commentary   |
|--|---|--|
| Then, all <b>the tribes of</b> Israel came to David at Hebron, and said, "Observe us; we [are] your bone and your flesh. In the past, when Saul was king over us, you [even] you led out and brought in Israel. [Even] then, Y <sup>e</sup> howah said to you, 'You [even] you will shepherd My people; [you will shepherd] Israel; and you will be a prince over Israel.' " | Then, all Israel gathered together with David at Hebron, and said [to him], "Look at us [lit., <i>behold</i> ]; we [are] your bone and your flesh. In the past, when Saul was king, you led out and [you] brought in Israel. [Even] then, Y <sup>e</sup> howah <b>your Elohim</b> said to you, 'You [even] you will shepherd My people; [you will shepherd] Israel; and you will be a prince over <b>My people</b> Israel.' " | In both texts, it is obvious that we are dealing with a lot of people here.<br><br>Interestingly enough, 1Chronicles, which was written much later, has additional text. This suggests (1) minor corruption in the Samuel text (a few words dropped out); (2) The writer of Chronicles, inspired by God the Holy Spirit, added text which is accurate; (3) Chronicles was taken from another source, the same source that Samuel was taken from (which possibility, I think is unlikely; I believe the editor of Chronicles utilized the text of Samuel and other historical documents). |
| So all the elders of Israel came to the king at Hebron, and he made a covenant with them in Hebron before Y <sup>e</sup> howah. Therefore, they anointed David as the king over [all] Israel.  | So all the elders of Israel came to the king at Hebron, and he made a covenant with them in Hebron before Y <sup>e</sup> howah. Therefore, they anointed David as the king over [all] Israel <b>according to the word of Y<sup>e</sup>howah by the hand of Samuel.</b>  | The additional text here could be legitimately added, since it is true and based upon Samuel's prophecies about David.   |

The reasons for the text being different are given as commentary with the first 2 verses.

Chapter Outline

Charts, Maps and Short Doctrines

## David Conquers Jerusalem, Making it the Capital City of United Israel

*2Samuel 5:6–10*

And so goes David and all Israel [to] Jerusalem (this [is] Jebus) and there the Jebusite inhabitants of the land.

1Chronicles  
11:4

And David and all Israel went to Jerusalem (then called [lit., *this*] Jebus) and the Jebusites inhabited the land there.

Later David and all Israel went to Jerusalem (then known as Jebus) where Jebusites inhabited the land.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text

And so goes David and all Israel [to] Jerusalem (this [is] Jebus) and there the Jebusite inhabitants of the land.

Septuagint

And the king and his men went to Jerusalem, this is Jebus; and there the Jebusites the inhabitants of the land said to David,...

Significant differences: The Greek reads *Jebusites, inhabitants of the land* only once (in this verse); it is repeated in the Hebrew in the next (along with the fact that they speak to David). Although that is considerably different, it has no effect on the overall meaning.

### Thought-for-thought translations; paraphrases:

CEV Jerusalem was called Jebus at the time, and David led Israel's army to attack the town.

The Message David and all Israel went to Jerusalem (it was the old Jebus, where the Jebusites lived).

NAB Then David and all Israel went to Jerusalem, that is, Jebus, where the natives of the land were called jebusites.

NLT Then David and all Israel went to Jerusalem (or Jebus, as it used to be called), where the Jebusites, original inhabitants of the land, lived.

### Mostly literal renderings (with some occasional paraphrasing):

God's Word™ David and all Israel went to Jerusalem (that is, Jebus). The Jebusites were living in that region.

HCSB David and all Israel marched to Jerusalem (that is, Jebus); the Jebusites who inhabited the land were there.

JPS (Tanakh) The king and all Israel set out for Jerusalem, that is Jebus, where the Jebusite inhabitants of the land lived.

### Literal, almost word-for-word, renderings:

ESV And David and all Israel went to Jerusalem, that is Jebus, where the Jebusites were, the inhabitants of the land.

Young's Updated LT And David goes, and all Israel, to Jerusalem—it is Jebus—and there the Jebusite, the inhabitants of the land.

**What is the gist of this verse?** David takes some men to Jerusalem to possibly take it as his royal city, known then as Jebus. It is occupied by Jebusites.

| 1Chronicles 11:4a   |  |  |   |
|---|--|--|---|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                       | BDB and Strong's Numbers                  |
| wa (or va) (ו) [pronounced wah]                                 | and so, and then, then, and; so, that, yet, therefore; because | wâw consecutive  | No Strong's #<br>BDB #253                 |
| hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]    | to go, to come, to depart, to walk; to advance                 | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #1980<br>(and #3212)<br>BDB #229 |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]   | beloved and is transliterated David                            | masculine proper noun                                  | Strong's #1732<br>BDB #187                |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | and, even, then; namely; when; since, that; though             | simple wâw conjunction                                 | No Strong's #<br>BDB #251                 |

## 1Chronicles 11:4a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| kôl (לֹל) [pronounced kohl]  | <i>every, each, all of, all; any of, any</i>  | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |
| Yis <sup>er</sup> â'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]                             | transliterated <i>Israel</i>  | masculine proper noun   | Strong's #3478<br>BDB #975 |
| Y <sup>er</sup> ûwshâlayim (יְרוּשָׁלַיִם) [pronounced y <sup>er</sup> roo-shaw-LAH-yim] | possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i> | Proper singular noun, location                                  | Strong's #3389<br>BDB #436 |

**Translation:** *And David and all Israel went to Jerusalem...* Jerusalem is a city of Israel. It had not been completely conquered, but it was within the borders of Israel and David had a right to this city. He takes, apparently, a rather large army with him, an army consisting of men from both northern and southern Israel (or so the text appears to say).

## 1Chronicles 11:4b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| hîy <sup>er</sup> (הִיא) [pronounced hee]                          | <i>she, it; also used as a demonstrative pronoun: that, this</i> | 3 <sup>rd</sup> person feminine singular, personal pronoun | Strong's #1931<br>BDB #214 |
| Y <sup>er</sup> bûṣaṣ (יְבוּסָא) [pronounced ye <sup>b</sup> VOOS] | <i>[place of the] Jebusites</i>                                  | proper noun/location                                       | Strong's #2982<br>BDB #101 |

**Translation:** *...(then called [lit., this] Jebus)...* The name of Jerusalem was originally Jebus, so named for the Jebusites who controlled it. It is possible that some Israelites even lived in this city; however, it is possible that they had been forced out as well. Although we covered a history of Jerusalem back in **2Sam. 5:9**, we are only speculating about the population. That David is kept out and that these Jebusites have great confidence in their walls, suggests to me that, at this time, no Israelite lived inside Jerusalem.

When it came to taking the land and conquering various cities, God set up a procedure. Deut. 20:10–18: *"When you draw near to a city to fight against it, offer terms of peace to it. And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you. But if it makes no peace with you, but makes war against you, then you shall besiege it. And when the LORD your God gives it into your hand, you shall put all its males to the sword, but the women and the little ones, the livestock, and everything else in the city, all its spoil, you shall take as plunder for yourselves. And you shall enjoy the spoil of your enemies, which the LORD your God has given you. Thus you shall do to all the cities that are very far from you, which are not cities of the nations here. But in the cities of these peoples that the LORD your God is giving you for an inheritance, you shall save alive nothing that breathes, but you shall devote them to complete destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as the LORD your God has commanded, that they may not teach you to do according to all their abominable practices that they have done for their gods, and so you sin against the LORD your God."* God was quite specific here; for the cities within the land of Canaan, the land given to Israel, they were to simply take it and destroy them all. For



a foreign city, Israel was to first offer up terms of peace. What appears to be the case, as we will see in v. 5, is there is a conversation between David and perhaps the guards at the gate of Jebus. So, it is possible, given that so much time has transpired between God's orders to the people of Israel (through Moses), that David chose to err on the side of graciousness, and allow these people to surrender. We have discussed how David learned the Scriptures—particularly after trying to move the ark unsuccessfully the first time—so it is reasonable to assume that he had read this passage. Since 400 years had passed since Moses said those words to the Jews, David simply gave these Jebusites the benefit of the doubt.

There are essentially 2 different conversations which could have taken place. David (more likely, a representative of David's) goes to the city gate, the army behind him, and says, "We are going to conquer you." Or, he could say, "You see this army behind me? We are going to take this city. If you would like to spare yourselves personal destruction, we will offer you terms of peace." If the first is all that is said to the Jebusites, then why would anyone bother to say that? Why not simply attack and take the city? However, for the Jebusites to tell David (or his representative), "[You will not come in here](#)" (1Chron. 11:5b) indicates that there was some conversation which occurred before the attack, which logically indicates that David first offered them terms of peace.

The Jebusites certainly figured that their position on Mount Zion, their walls and their army would protect them from David. Since this city was within the boundaries of the land given to Israel by God, David believed that he had the right to take it (which he did).

**Application:** People have made such a big deal of our founders taking the entire land of the United States, from shore to shore, and have acted as if this is the greatest transgression ever. Pretty much every plot of land which belongs to this or that country was conquered by the people who live there (or their ancestors). Whether this history of conquering a land goes back 10 years, 100 years or 1000 years, that is the history of every notable country on earth. If you have ever been in a history class, and the professor talks about the horrendous acts of imperialism by the United States and Britain, they are simply an ideologue, who ignores the countries seized by the Communists, which always involves much more bloodshed and much more stealing.

**Application:** Because of the conversation that we are exposed to, this transfer of control of Jebus could have been done peacefully, but the Jebusites chose not to. There are times in the Bible when the Jews are to fight to take the land, or resist those trying to conquer them; and there are times when the Jews are to knuckle under the authority of a foreign power. God guided Israel in these areas. For us, we study these passages and make our own determination from our studies.

The Jews were unable to defeat the Jebusites before this, and they lived in the land, occupying Mount Zion, until the time of David. [But the Jebusites, the inhabitants of Jerusalem, the people of Judah could not drive out, so the Jebusites dwell with the people of Judah at Jerusalem to this day](#) (Joshua 15:63). Jerusalem belonged to the tribe of Benjamin, and that would suggest that King Saul, ideally speaking, should have taken this city (as he ruled from Gibeah in Benjamin) (Joshua 18:28 Judges 1:21 19:10–12).

### 1Chronicles 11:4c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                             | BDB and Strong's Numbers    |
|---|--|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]    | <i>and, even, then; namely; when; since, that; though</i>            | simple wāw conjunction                       | No Strong's #<br>BDB #251   |
| shām (שָׁם) [pronounced <i>shawm</i> ]                                    | <i>there; at that time, then; therein, in that thing</i>             | adverb                                       | Strong's #8033<br>BDB #1027 |
| Y <sup>e</sup> bûṣîy (יְבוּסִי) [pronounced <i>y<sup>e</sup>voo-SEE</i> ] | an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i> | adjective gentilis with the definite article | Strong's #2983<br>BDB #101  |

## 1Chronicles 11:4c

| Hebrew/Pronunciation                                    | Common English Meanings                                     | Notes/Morphology                                  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| yāshab (יָשָׁב)<br>[pronounced yaw-SHAH <sup>h</sup> V] | <i>inhabiting, staying, remaining, dwelling, sitting</i>    | masculine plural construct, Qal active participle | Strong's #3427<br>BDB #442 |
| ʿerets (אֶרֶץ) [pronounced EH-rets]                     | <i>earth (all or a portion thereof), land, ground, soil</i> | feminine singular noun; with the definite article | Strong's #776<br>BDB #75   |

**Translation:** ... and the Jebusites inhabited the land there. The Jebusites were a small tribe of heathen left in the land by God to test Israel (Judges 1:21 2:21–23).

This doctrine was taken from **2Sam. 5:6**.

## The Doctrine of the Jebusites

1. The Jebusites are a Canaanite people, most of whom lived in the Land of Promise. Gen. 10:15–19 1Chron. 1:13–14
2. God promised to give Abraham "...the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the **Jebusites**." (Gen. 15:18–21).
3. God spoke to Moses in the desert, and promised to give him and God's people "...a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the **Jebusites**" (Ex. 3:7–8), which promise Moses conveyed to elders of the enslaved Jews (Ex. 3:14–22).
4. When the plagues against Egypt had been completed, Moses confirmed God's promise to bring His people to "...the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the **Jebusites**, which He swore to your fathers to give you, a land flowing with milk and honey." Ex. 13:3–5
5. God, through Moses, demanded the obedience of the Jewish people, that they not worship the gods of the heathen, and then He would send His angel before them to blot out "...Amorites and the Hittites and the Perizzites and the Canaanites, the Hivites and the **Jebusites**." Ex. 23:22–24
6. The LORD said to Moses, "Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your offspring I will give it.' I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the **Jebusites**. Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people." Ex. 33:1–3 (see also Ex. 34:11–15). Interestingly enough, although I don't pretend to understand any significance by it, the Jebusites are always listed last on these grocery lists of people whom God will allow the Jews to conquer.
7. When Moses sent spies into the Land of Promise, they returned with the following report: **And they told him, "We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there. The Amalekites dwell in the land of the Negeb. The Hittites, the **Jebusites**, and the Amorites dwell in the hill country. And the Canaanites dwell by the sea, and along the Jordan."** (Num. 13:27–29). Unlike what has come before, this is not a grocery list, but their report identifies the locations of these various people.
8. Moses, in one of his last messages to Israel, says the following: **"When the LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the **Jebusites**, seven nations more numerous and mightier than yourselves, and when the LORD your God gives them over to you, and you defeat them, then you must devote them to complete destruction. You shall make no covenant with them and show no mercy to them. You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from**

## The Doctrine of the Jebusites

- following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly. But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their Asherim and burn their carved images with fire." Deut. 7:1–5
9. The approach that Israel was to take was as follows (as per the instructions of Moses): "When you draw near to a city to fight against it, offer terms of peace to it. And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you. But if it makes no peace with you, but makes war against you, then you shall besiege it. And when the LORD your God gives it into your hand, you shall put all its males to the sword, but the women and the little ones, the livestock, and everything else in the city, all its spoil, you shall take as plunder for yourselves. And you shall enjoy the spoil of your enemies, which the LORD your God has given you. Thus you shall do to all the cities that are very far from you, which are not cities of the nations here. But in the cities of these peoples that the LORD your God is giving you for an inheritance, you shall save alive nothing that breathes, but you shall devote them to complete destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the **Jebusites**, as the LORD your God has commanded, that they may not teach you to do according to all their abominable practices that they have done for their gods, and so you sin against the LORD your God." Deut. 20:10–18
  10. Joshua, in Joshua 3:10, tells the people: "Here is how you shall know that the living God is among you and that he will without fail drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the **Jebusites**."
  11. When Israel began to conquer the land, there were two very different reactions: some of the people banded together to oppose Israel and others submitted to them. As soon as all the kings who were beyond the Jordan in the hill country and in the lowland all along the coast of the Great Sea toward Lebanon, the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the **Jebusites**, heard of this, they gathered together as one to fight against Joshua and Israel. But when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, they on their part acted with cunning and went and made ready provisions and took worn-out sacks for their donkeys, and wineskins, worn-out and torn and mended, with worn-out, patched sandals on their feet, and worn-out clothes. And all their provisions were dry and crumbly. And they went to Joshua in the camp at Gilgal and said to him and to the men of Israel, "We have come from a distant country, so now make a covenant with us." Joshua 9:1–6
  12. Joshua kills the king of Jerusalem (therefore, the king of the Jebusites) at Beth-horon, along with several other kings. Joshua 10:1, 5, 26
  13. An alliance of several peoples, including the Jebusites, gathered to meet Joshua, and God told him not to be afraid, and delivered this alliance into Joshua's hand. Joshua 11:1–8
  14. We have a list of the kings conquered by Joshua, which includes the king of Jerusalem (Joshua 12:7–24).
  15. The city of the Jebusite is listed as a border city for Judah and Benjamin in Joshua 15:8 18:16.
  16. Even though Joshua had conquered the king of Jerusalem, this does not mean that they conquered Jerusalem itself. When Joshua conquered the king of Jerusalem, he was with an alliance of other kings who had attacked the Gibeonites. So, Joshua could have conquered him without conquering Jerusalem. In any case, the Jebusites were never completely defeated, and they lived in Jerusalem side by side Judahites (Joshua 15:63) and the Benjamites (Judges 1:21).
  17. Very near his death, Joshua reminded the people of God's faithfulness, and that He had given these other nations into their hand (Joshua 24:11).
  18. However, even though Israel had conquered these people, they did not completely wipe them out, and lived among several groups of people during the time of the judges and afterward as well (Judges 3:1–5). This, by the way, is the final list of the peoples in the land, and the Jebusites are listed last, as found throughout.
  19. At some point, the tribe of Benjamin was almost completely wiped out, save for 600 (Judges 19–21), so we may reasonably assume that Benjamin lost control of most of their cities—at least of Jerusalem. However, it is suggested in Judges 19:11 that even before the Benjamite tribe was decimated, that the Jebusites had control of Jerusalem.
  20. Now, although the tribe of Benjamin built itself up over a few hundred years, they apparently did not take back Jerusalem; and the Jebusites took this opportunity to build up the defense wall system of Jerusalem.

## The Doctrine of the Jebusites

21. We do not hear about the Jebusites again until this passage, when David takes the city of Jerusalem from them. 2Sam. 5:6–9 1Chron. 11:4–8
22. Apparently, not all of the Jebusites are wiped out, as we hear about individual Jebusites from time to time. 2Sam. 24:16, 18 1Chron. 21:15, 18, 28 2Chron. 3:1
23. In fact, it is from one of these Jebusites that David purchases the site upon which the Temple is built by Solomon (2Sam. 24:16–25 1Chron. 21:24–25). Although this Jebusite tries to give David the property for free, David insists on purchasing it. The interaction between this Jebusite and David shows both him and David in a good light.
24. The heathen that Israel did not destroy, remained in the land until the time of Solomon, and he made slaves of them. 1Kings 9:20–21 2Chron. 8:7–8
25. After the time of Solomon, apparently many descendants of these heathen groups were either removed from slavery, or, when Israel was conquered, the Israelites were in the same states as these people (slavery). Therefore, there had been some intermarriage between the Israelites and these heathen. Ezra 9:1–2
26. Levites remind returning Israel of God's faithfulness in giving them the land of these heathen peoples in Neh. 9:7–8. Interestingly enough, this is again one of the few lists where the Jebusites are not listed last (the Girgashites is listed last here).
27. It is likely that a group of believer-Jebusites became a part of Israel (apparently as slaves of Solomon) who returned to the Land of Promise along with the Israelites. Neh. 7:57 11:3 Ezra 3:1
28. The Jebusites are mentioned one more time in a prophecy given by Zechariah about the neighboring nations of Israel. He warns that Ekron would be like the Jebusites. Zech. 9:7

This may be more about the Jebusites than you are interested in knowing.

### Chapter Outline

### Charts, Maps and Short Doctrines

**And so say inhabitants of Jebus to David, "You will not come in here." And so takes David a stronghold of Zion (this, a city of David).**

1Chronicles  
11:5

**The inhabitants of Jebus said to David, "You will not come in here." Nevertheless [lit., and so] David captured the stronghold of Zion (also known [today] as the city of David).**

**Although the inhabitants of Jebus warned David, "You will not come in here," David still captures the stronghold of Zion and it became known as the City of David.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text

And so say inhabitants of Jebus to David, "You will not come in here." And so takes David a stronghold of Zion (this, a city of David).

Septuagint

You will not enter in hither. But he took the strong hold of Sion: this is the city of David.

Significant differences:

The Greek has *the inhabitants of Jebus* in the previous verse (the Hebrew has this phrase twice).

#### Thought-for-thought translations; paraphrases:

|             |   |
|-------------|---|
| CEV         | The Jebusites said, "You won't be able to get in here!" But David captured the fortress of Mount Zion, which is now called the City of David.       |
| The Message | The citizens of Jebus told David, "No trespassing--you can't come here." David came on anyway and captured the fortress of Zion, the City of David. |
| NAB         | The inhabitants of Jebus said to David, "You shall not enter here." David nevertheless captured the fortress of Sion, which is the City of David.   |
| NLT         | The people of Jebus said to David, "You will never get in here!" But David captured the fortress of Zion, now called the City of David.             |

### Mostly literal renderings (with some occasional paraphrasing):

|              |   |
|--------------|---|
| God's Word™  | They told David, "You will never get in here." But David captured the fortress Zion (that is, the City of David).                                 |
| JPS (Tanakh) | David was told by the inhabitants of Jebus, "You will never get in here!" But David captured the stronghold of Zion; it is now the City of David. |

### Literal, almost word-for-word, renderings:

|                    |   |
|--------------------|---|
| ESV                | The inhabitants of Jebus said to David, "You will not come in here." Nevertheless, David took the stronghold of Zion, that is, the city of David. |
| Young's Updated LT | And the inhabitants of Jebus say to David, "You will not come in here;" and David captures the fortress of Zion—it <i>is</i> the city of David.   |

**What is the gist of this verse?** Even though David is told that he would not even enter the city, he captures it—even the fortress of Zion—and it becomes known as the city of David.

| 1Chronicles 11:5a  |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                       | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced wah]                                | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| ʾamar (אָמַר) [pronounced aw-MAHR]                             | <i>to say, to speak, to utter; to say [to oneself], to think</i>      | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #559<br>BDB #55   |
| yâshab (בָּשַׁב) [pronounced yaw-SHAH <sup>b</sup> V]          | <i>inhabiting, staying, remaining, dwelling, sitting</i>              | masculine plural construct, Qal active participle      | Strong's #3427<br>BDB #442 |
| Y <sup>e</sup> bûwç (יְבוּז) [pronounced ye <sup>b</sup> VOOS] | <i>[place of the] Jebusites</i>                                       | proper noun/location                                   | Strong's #2982<br>BDB #101 |
| lâmed (ל) (pronounced l <sup>e</sup> )                         | <i>to, for, towards, in regards to</i>                                | directional/relational preposition                     | No Strong's #<br>BDB #510  |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]  | <i>beloved and is transliterated David</i>                            | masculine proper noun                                  | Strong's #1732<br>BDB #187 |

**Translation:** The inhabitants of Jebus said to David,... In Samuel, there is one person speaking to David; however, no doubt, a delegation of Jebusites met David in front of the city, and there was a discussion. My opinion is, and I am pretty firm here, is David told them that he wanted the city as his capital city, but that, they could work things out together. That is, David did not go to them with only the intention of killing them and taking the city.



I think the fact that they are all standing here talking makes that abundantly clear. If David had intended to just attack and take the city, then there would be no reason to have this preliminary conversation. However, we have a conversation taking place here. We know from the Mosaic Law that Israel was to offer terms of peace to the people that they invaded (this did not fit into that situation exactly), and we may reasonably suppose that David spent enough time in the Scriptures to know this.

If this is not the case, then the conversation here makes no sense. Let's assume for a moment, that David is going to attack these Jebusites, without offering any terms of peace. Why would he stop and chat with Jebusites to begin with? One of the great tactics of war is surprise, so why would David, a great warrior and a brilliant tactician, give up this advantage just to chat? You see, that approach makes little or no sense. A delegation from David was the proper way to do this; which delegation could possibly take Jerusalem through a reasonable treaty with the Jebusites. This conversation tells us that David was approaching these people as God had ordered them through Moses in Deut. 20:10–18.

### 1Chronicles 11:5b

| Hebrew/Pronunciation                  | Common English Meanings                               | Notes/Morphology   | BDB and Strong's Numbers   |
|---------------------------------------|---|--|----------------------------|
| lô' (אֵל or אֵל) [pronounced low]     | <i>not, no</i>  | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| bôw' (בֹּא) [pronounced boh]          | <i>to come in, to come, to go in, to go, to enter</i> | 2 <sup>nd</sup> person masculine singular, Qal imperfect       | Strong's #935<br>BDB #97   |
| hënnâh (הֵנָּה) [pronounced HAYN-naw] | <i>hither, here</i>                                   | adverb   | Strong's #2008<br>BDB #244 |

**Translation:** .. "You will not come in here,... David offers these Jebusites terms of peace, and they flat out tell him, "You can't come into Jerusalem. It is too well fortified." In 2Samuel, we find out that things are so well-fortified, that these Jebusites tell David that even blind and lame soldiers could keep David out (2Sam. 5:6–8).

### 1Chronicles 11:5c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| wa (or va) (ו) [pronounced wah]  | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive   | No Strong's #<br>BDB #253  |
| The wâw consecutive can also be rendered <i>so, that, yet, therefore</i> . There are times when the wâw consecutive simply carries the action along and we do not need an English translation in order to indicate that. |   |   |                            |
| lâkad (לָקַד) [pronounced law-KAHD]  | <i>to capture, to seize, to take, to choose [by lot]</i>              | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #3920<br>BDB #539 |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]  | <i>beloved and is transliterated David</i>                            | masculine proper noun                                       | Strong's #1732<br>BDB #187 |
| 'êth (אֶת) [pronounced ayth]   | generally untranslated; occasionally <i>to, toward</i>                | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84   |



## 1Chronicles 11:5c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology            | BDB and Strong's Numbers   |
|---|---|-----------------------------|----------------------------|
| m <sup>e</sup> tsûwdâh (הַדְּוֹצָה)<br>[pronounced m <sup>e</sup> tzoo-DAW] | fortress, stronghold, top of a mountain; capture, prey, hunted; snare, net; transliterated Masada | feminine singular construct | Strong's #4686<br>BDB #845 |
| Tsâyôwn (צִיּוֹן)<br>[pronounced tzaw-YOHN]                                 | dry, parched ground; and is transliterated Zion   | Proper noun/location        | Strong's #6726<br>BDB #851 |

**Translation:** *Nevertheless* [lit., and so] *David captured the stronghold of Zion...* We will be given a slightly different approach to David's capture of Zion in Chronicles. This does not contradict the narrative in 2Sam. 5, but it complements it.

This is called the *stronghold of Zion* for several reasons: Zion is on a mountain, making it difficult to access; they had fortified walls around Zion and possibly around an inner sanctum as well. So, taking down the Jebusites in Jerusalem was going to be a difficult task. Interestingly enough, the Bible tells us about this conversation between David (or his ambassadors) and the men of Jerusalem, but we get no information about how he took down Jerusalem. In fact, we will actually be given more information in this chapter of Chronicles than we got in 2Sam. 5 about this victory.

C. I. Scofield is a genius at presenting a condensed explanation, and this is what he had to say on Zion.

### Scofield on Zion

Zion, the ancient Jebusite stronghold, is the southwest eminence in Jerusalem, called in Scripture the city of David, and associated with the Davidic royalty both historically and prophetically (1Chron. 11:7 Psalm 2:6 Isa. 2:3). The word is often used of the whole city of Jerusalem considered as the city of God (Psalm 48:2 Psalm 48:3) especially in passages referring to the future kingdom—age; (Isa. 1:27 2:3 4:1–6 Joel 3:16 Zech. 1:16–17 8:3–8 Rom. 11:26). In (Heb. 12:22) the word is used symbolically of heaven.

In (Deut. 4:48) the name is given to a projection or peak of Mount Hermon.<sup>3</sup>

Actually, the word found in Deut. 4:48 is not *Zion*, a difference which is much more obvious in the Hebrew (see my exegesis of Deut. 4:48).

From C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, 1Chron. 11:5.

### Chapter Outline

### Charts, Maps and Short Doctrines

We've covered the **Doctrine of Zion** in Psalm 110:2.

<sup>3</sup> C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, 1Chron. 11:5.

## 1Chronicles 11:5d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| hîy' (הִיא) [pronounced <i>hee</i> ]  | <i>she, it</i> ; also used as a demonstrative pronoun: <i>that, this</i> | 3 <sup>rd</sup> person feminine singular, personal pronoun | Strong's #1931<br>BDB #214 |
| Several good translators rendered this <i>that is</i> ; perhaps the connotation could be <i>also known as</i> . |  |  |                            |
| ʿîyr (רִיעַ) [pronounced <i>geer</i> ]  | <i>encampment, city, town</i>  | feminine singular construct                                | Strong's #5892<br>BDB #746 |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]   | <i>beloved</i> and is transliterated <i>David</i>                        | masculine proper noun                                      | Strong's #1732<br>BDB #187 |

**Translation:** ...[\(also known \[today\] as the city of David\)](#). The writer of Chronicles puts this all together many years later, and simply tells us that Jerusalem is known today as the *City of David*.

At some point in time, David would write [Psalm 2](#), and pen these words: "[As for Me, I have set My King on Zion, My holy hill.](#)" (Psalm 2:6). God did this first for David, who is a type of Christ. Our Lord will rule the world from Mount Zion.

Interestingly enough, we will have additional narrative here in Chronicles which is not found in Samuel. There is certainly material in Chronicles not found in Samuel (like the genealogies), but it is more rare for Chronicles to have additional narrative material.

One possible explanation is, some of this material dropped out of the Samuel text which we use. There is some overlap between the narratives, which makes me doubt that (however, similar text is often related to portions of Scripture being dropped out).<sup>4</sup> What is more likely is, there are additional historical records which the writer of Chronicles used, to which sources the editor of Chronicles makes reference on many occasions (1Chron. 29:29 2Chron. 12:15 16:11). Certainly, God the Holy Spirit has His reasons why we have both events recorded. Furthermore, musing about the text might be interesting to some, but, regardless of the history of the text, we still have both narratives.

**And so says David, "Each of a striker of the Jebusite in the first is for a head and for a chief." And so goes up in the first Joab son of Zeruiah and so he is head.** **David had said, "Whoever strikes down the Jebusite first, he will be prince and commander." Joab son of Zeruiah went up first and he is [now] a prince.**

**David had promised, "The first man to kill a Jebusite will be made a crown prince and a chief." So Joab son of Zeruiah went up first, and he became a prince [by killing the first Jebusite].**

Here is how others have translated this verse:

#### Ancient texts:

<sup>4</sup> Barnes, for instance, believes that some of the text was dropped out of 2Sam. 5. Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Chron. 11:6–8.

Masoretic text And so says David, "Each of a striker of the Jebusite in the first is for a head and for a chief." And so goes up in the first Joab son of Zeruiah and so he is head.

Septuagint And David said, "Everyone striking the Jebusite, even he shall be chief and captain." And Joab the son of Saruia went up first, and became chief.

Significant differences: The Hebrew text has the phrase *in the first* twice; the Greek only once.

### Thought-for-thought translations; paraphrases:

CEV David had told his troops, "The first soldier to kill a Jebusite will become my army commander." And since Joab son of Zeruiah attacked first, he became commander.

NAB David said, "Whoever strikes the Jebusites first shall be made the chief commander." Joab, he son of Zeruiah, was the first to go up; and so he became chief.

TEV David said, "The first man to kill a Jebusite will be commander of the army!" Joab, whose mother was Zeruiah, led the attack and became commander.

### Mostly literal renderings (with some occasional paraphrasing):

God's Word™ Now, David said, "Whoever is the first to kill a Jebusite will be made a general and a prince." Zeruiah's son Joab was the first to go into Jerusalem, so he became the general.

HCSB David said, "Whoever is the first to kill a Jebusite will become commander-in-chief." Joab son of Zeruiah went up first, so he became the chief.

### Literal, almost word-for-word, renderings:

ESV David said, "Whoever strikes the Jebusites first shall be chief and commander." And Joab the son of Zeruiah went up first, so he became chief.

Young's Updated LT And David says, "Whoever strikes the Jebusite first becomes head and prince;" and Joab son of Zeruiah goes up first and becomes head.

**What is the gist of this verse?** David promises that the first man to strike down a Jebusite will be named commander of David's army.

| 1Chronicles 11:6a  |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                                       | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced wah]                            | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive   | No Strong's #<br>BDB #253  |
| ʾâmar (אָמַר) [pronounced aw-MAHR]                         | <i>to say, to speak, to utter; to say [to oneself], to think</i>      | 3 <sup>rd</sup> person masculine singular, Qal imperfect        | Strong's #559<br>BDB #55   |
| Dâvid (דָּוִד); also Dâviyd (דֹּוִד) [pronounced daw-VEED] | <i>beloved</i> and is transliterated <i>David</i>                     | masculine proper noun   | Strong's #1732<br>BDB #187 |
| kôl (כָּל) [pronounced kohl]                               | <i>every, each, all of, all; any of, any</i>                          | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |

## 1Chronicles 11:6a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| nâkâh (נָכָה) [pronounced naw-KAWH]  | <i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>                                     | masculine singular construct, Hiphil participle          | Strong #5221<br>BDB #645   |
| Y <sup>e</sup> bûçîy (יְבוּצִי) [pronounced y <sup>e</sup> voo-SEE]  | an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i>   | adjective gentilis                                       | Strong's #2983<br>BDB #101 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity                               | No Strong's #<br>BDB #88   |
| rîshôwnâh (רִשׁוֹנָה) [pronounced ree-show-NAW]  | <i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning</i>   | feminine singular adjective with the definite article    | Strong's #7223<br>BDB #911 |
| With the bēyth preposition, rîshôwnâh means <i>first, in front, in the first rank; before, formerly, aforesaid</i> . |  |  |                            |
| hâyâh (הָיָה) [pronounced haw-YAW]   | <i>to be, is, was, are; to become, to come into being; to come to pass</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1961<br>BDB #224 |
| lâmed (ל) (pronounced l <sup>e</sup> )   | <i>to, for, towards, in regards to</i>   | directional/relational preposition                       | No Strong's #<br>BDB #510  |
| rô'sh (רֶשֶׁת אוֹ שָׂרָא) [pronounced rohsh]   | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i> | masculine singular noun                                  | Strong's #7218<br>BDB #910 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced weh]   | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction                                   | No Strong's #<br>BDB #251  |
| lâmed (ל) (pronounced l <sup>e</sup> )   | <i>to, for, towards, in regards to</i>   | directional/relational preposition                       | No Strong's #<br>BDB #510  |
| sar (שָׂר) [pronounced sar]  | <i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>   | masculine singular noun                                  | Strong's #8269<br>BDB #978 |

**Translation:** David had said, “Whoever strikes down the Jebusite first, he will be prince and commander.” We have seen a similar scenario play out on various occasions. Caleb promised his daughter to whomever would strike Kiriath-Sepher (or, lead a strike against Kiriath-Sepher) (Joshua 15:16–17). When Goliath was braying, challenging anyone to fight him as a representative of the Jews, Saul promised such a man one of his daughters and great riches (1Sam. 17:25). This was a motivational approach and it serves to give the Jews momentum in war.

Although we tend to freeze an image of a Biblical character in time—I see Joab as David’s 2<sup>nd</sup> in command—it was not always so. This may be the point at which Joab became David’s right hand man.

Joab, the nephew of David, is one of the most fascinating persons in the Bible, although we do not tend to associate him with the great names of Scripture. At his greatest, he was commander-in-chief of David's army. As a diplomat, he worked out some personal difficulties between David and his son Absalom. As a war hero, he defeated the Jebusites, Ammonites, Moabites and the Edomites. However, David dragged Joab into the middle of his two great sins and Joab himself twice got involved in high-level political intrigue, which eventually led to his execution by Solomon.

### A Condensed View of Joab

- I. David has 3 nephews by his sister Zeruiah: Joab, Abishai and Asahel. 2Sam. 2:18 1Chron. 2:16
- II. Joab was in charge of David's army, having led a successful campaign against the Jebusites. 2Sam. 8:16 2Sam. 8:16 1Chron. 11:4–6 18:15a 27:34
- III. After Saul died, David became king over Judah (the Southern Kingdom) and Saul's son, Ishbosheth, became king over Israel (the Northern Kingdom). A civil war ensued, and Ishbosheth's top general, Abner, met David's top general, Joab; along with their respective armies. Joab is victorious over Abner, so Abner retreats. Joab's brother, Asahel, gives chase, and is killed in the pursuit. Abner, from a distance, managed to sort out a temporary peace with Joab. 2Sam. 2:12–32
- IV. Abner and Ishbosheth had a falling out, and Abner transferred his loyalty to David, with the intention of helping David rule over all Israel (the north and the south). However, without David knowing, Joab arranged a meeting with Abner and killed him at this meeting. Although David should have tried and executed Joab for this crime, he did not, cursing his father's house instead. This was a mistake on David's part, and Joab would go on to murder another man and to rebel against David when David gets becomes very old. 2Sam. 3
- V. Joab is named specifically when Israel fought against Syria and the Ammonites (2Sam. 8:11–12 10:12:26–27 1Chron. 19:6–15); the Moabites (1Kings 11:11–25) and the Edomites (Psalm 60 inscription). However, we may assume that Joab would have led the armies of Israel against all the enemies of David as David's commander-in-chief.
- VI. David got Joab tangled up in both of his major sins.
  1. Joab was at war with the Ammonites when David had an affair with Bathsheba. David eventually ordered Joab to put Bathsheba's husband on the frontlines to die in battle. 2Sam. 11
  2. David had Joab spearhead the census, which Satan motivated David to take. Joab advised against this census, but David overruled him and Joab followed orders. 2Sam. 24:1–9 1Chron. 21:1–6 However, this census was never completed, as God put a stop to it. 1Chron. 27:24
- VII. Since David had so many sons and daughters, there ended up being conflicts between them. One conflict involved rape and then Absalom, David's son, killed his half-brother for the rape. Joab acted as a go-between for David and Absalom, finally bringing them together. 2Sam. 13–14
- VIII. However, when Absalom rebelled against David, Joab defeated his army and killed Absalom (2Sam. 18). David was quite upset about this, and Joab had to speak to him rather harshly to make him realize that his own army supported him and should receive appreciation for what they did (2Sam. 19:1–7).
- IX. When David appointed Amasa over his armies, Joab killed him as a rival. 2Sam. 20
- X. In his old age, David became weak, and his son after Absalom, Adonijah, secured the help of Joab, among others, to boost him into power. In fact, while David was alive, Adonijah set up a government under him—again, his most prominent supporters included Joab. In all fairness to Joab, he may not have known that David had selected Solomon as his successor. David, in hearing about all of this, made Solomon king. 1Kings 1:7, 16–19, 38–52
- XI. While David is in dying grace, he tells Solomon that Joab killed Abner and Amasa, although there should have been peace between them. David was unable to deal with this, but he puts this situation into Solomon's hands. Solomon had Joab executed after Joab fled to the altar at Gibeon. 1Kings 2:1–12, 28–35
- XII. Joab was nearly a great man. A few passages seem to indicate that he was a believer in the God of Israel, Jesus Christ. He had great military prowess and was probably the greatest military general during the time of David, apart from David and Jonathan. He was also authority-orientated and never tried to usurp David's power, or to take power when David was dying. However, Joab made a number of bad decisions throughout his life—he murdered Abner and Amasa, treating his rivals as enemies, and it

## A Condensed View of Joab

appears as though he did this in part to preserve his own position. Although he was generally loyal to David, he seemed to twice jockey to retain his position of power with Absalom and Adonijah, which would have involved his turning against David's authority. My opinion was, he did not know a lot of doctrine (although it is hard in David's administration to avoid it altogether), so that he either had areas where he lacked the spiritual information to make good decisions, or he simply went against what he knew was right to do.

The complete Doctrine of Joab may be found at <http://kukis.org/Doctrines/Joab.htm>

[Return to the Beginning of the Doctrine](#)

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### 1Chronicles 11:6b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| wa (or va) (ו) [pronounced wah]  | <i>and so, and then, then, and; so, that, yet, therefore; because</i>                                    | wâw consecutive  | No Strong's #<br>BDB #253  |
| ʿâlâh (עָלָה) [pronounced gâw-LAWH]  | <i>to go up, to ascend, to come up, to rise, to climb</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #5927<br>BDB #748 |
| There appears to be a military component in the use of this verb in some contexts. That is, it sometimes does <i>not</i> mean <i>to go up [in elevation]</i> or <i>to go up [in a northerly direction]</i> , but <i>to go up against</i> an enemy in battle or <i>to go to a specific place in order to position oneself ready for war</i> . |  |  |                            |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>      | a preposition of proximity                               | No Strong's #<br>BDB #88   |
| rîshôwnâh (רִשׁוֹנָה) [pronounced ree-show-NAW]  | <i>first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning</i> | feminine singular adjective with the definite article    | Strong's #7223<br>BDB #911 |
| With the bēyth preposition, rîshôwnâh means <i>first, in front, in the first rank; before, formerly, aforesaid</i> .   |  |  |                            |
| Yôw'âb (יֹאב) [pronounced YOH-aw <sup>b</sup> ]  | <i>Yah is father and is transliterated Joab</i>  | masculine singular proper noun                           | Strong's #3097<br>BDB #222 |
| bên (בן) [pronounced bane]   | <i>son, descendant</i>   | masculine singular construct                             | Strong's #1121<br>BDB #119 |
| Ts <sup>e</sup> rûwyâh (זְרוּיָה) [pronounced tz <sup>e</sup> roo-YAW]   | <i>transliterated Zeruiah</i>  | feminine singular proper noun                            | Strong's #6870<br>BDB #863 |

**Translation:** *Joab son of Zeruiah went up first.* Joab, up until this time, had shown great promise as a military man. David has led a band of 600 men about southern Judah until he became king over Judah. It is reasonable to assume that Joab, in these previous battles, had distinguished himself as a great soldier. However, all we know about Joab which is recorded in the Bible is that bit of intrigue where he kills Abner in revenge (2Sam. 4). Here, we find out what David already knows—that Joab is a great and brave soldier. He was also a leader, as we



studied back in 2Sam. 2. However, at this point, he will distinguish himself from the rest of David's men, and it will be clear that he is not little Joab, David's nephew, but his own man.

| 1Chronicles 11:6c                            |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                         | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced wah]              | and so, and then, then, and; so, that, yet, therefore; because  | wâw consecutive  | No Strong's #<br>BDB #253  |
| hâyâh (הָיָה) [pronounced haw-YAW]           | to be, is, was, are; to become, to come into being; to come to pass   | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1961<br>BDB #224 |
| lâmed (ל) (pronounced l <sup>e</sup> )       | to, for, towards, in regards to   | directional/relational preposition                       | No Strong's #<br>BDB #510  |
| rô'sh (שָׂרָא אוּ שָׂרָא) [pronounced rohsh] | head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum | masculine singular noun                                  | Strong's #7218<br>BDB #910 |

**Translation:** ...and he is [now] a prince. The Bible gives us very little information as to what this really means. Joab appears to be a leader of men back in 2Sam. 2 (Poole<sup>5</sup> calls him a chief-captain). Here, however, Joab is clearly given a promotion. Therefore, we may assume that, earlier, he led small companies of men; and now, he directs entire armies in war (as we will see when he goes up against the Ammonites, for instance, in 2Sam. 10). In fact, he appears to be the commander over all of Judah and Israel's armies, just under David in authority.

And so David lives in the stronghold upon so, 1Chronicles David lived in the stronghold; therefore, they they called to him a city of David. 11:7 called it the city of David.

David lived in the stronghold so that Jerusalem became known as the city of David.

Here is how others have translated this verse:

#### Ancient texts:

|                          |   |
|--------------------------|---|
| Masoretic Text           | And so David lives in the stronghold; upon so they called to him a city of David.                       |
| Septuagint               | And David sat in the stronghold; therefore he called it the city of David.                              |
| Significant differences: | Although the first verbs appear to be different, the Greek is a reasonable translation from the Hebrew. |

#### Thought-for-thought translations; paraphrases:

|             |  |
|-------------|--|
| CEV         | Later, David moved to the fortress--that's why it's called the City of David.              |
| The Message | David took up residence in the fortress city; that's how it got its name, "City of David." |

<sup>5</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Chron. 11:6.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™  
HCSB

David lived in the fortress, so it was called the City of David.  
Then David took up residence in the stronghold; therefore, it was called the city of David.

**Literal, almost word-for-word, renderings:**

ESV  
Young's Updated LT

And David lived in the stronghold; therefore it was called the city of David.  
And David lives in the fortress, therefore, they have called it "the City of David."

**What is the gist of this verse?** David decides to live in Jerusalem, calling it *the city of David*. He also began several building projects around the city.

**1Chronicles 11:7a**

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| wa (or va) (ו) [pronounced wah]  | and so, and then, then, and; so, that, yet, therefore; because                                    | wâw consecutive   | No Strong's #<br>BDB #253  |
| yâshab (יָשָׁב) [pronounced yaw-SHAH <sup>h</sup> V]                   | to remain, to stay; to dwell, to live, to inhabit; to sit   | 3 <sup>rd</sup> person masculine singular, Qal imperfect      | Strong's #3427<br>BDB #442 |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]          | beloved and is transliterated David   | masculine proper noun   | Strong's #1732<br>BDB #187 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                       | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within      | a preposition of proximity                                    | No Strong's #<br>BDB #88   |
| m <sup>e</sup> tsûwdâh (מְצֻדָּה) [pronounced m <sup>e</sup> tzoo-DAW] | fortress, stronghold, top of a mountain; capture, prey, hunted; snare, net; transliterated Masada | feminine singular noun with the definite article; pausal form | Strong's #4686<br>BDB #845 |

**Translation:** David lived in the stronghold;... Jerusalem had been a great, well-fortified city, with great walls and, we may reasonably assume, a great palace. There appears to be one place within the Jerusalem city walls which is even more secure, here called *Masada*, and translated *fortress* or *stronghold*.

We studied Masada back in 1Sam. 24:22 and the full [Doctrine of Masada](#) is available online.

**1Chronicles 11:7b**

| Hebrew/Pronunciation         | Common English Meanings                            | Notes/Morphology         | BDB and Strong's Numbers   |
|------------------------------|--|--------------------------|----------------------------|
| ʿal (עַל) [pronounced gahl]  | upon, beyond, on, against, above, over, by, beside | preposition of proximity | Strong's #5921<br>BDB #752 |
| kên (כֵּן) [pronounced kane] | so or thus   | adverb                   | Strong's #3651<br>BDB #485 |

## 1Chronicles 11:7b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| Together, 'al kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, on this account, on account, for this reason</i> . |   |   |                            |
| qârâ' (קָרָא) [pronounced kaw-RAW]   | <i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lâmed] | 3 <sup>rd</sup> person plural, Qal perfect  | Strong's #7121<br>BDB #894 |
| lâmed (ל) (pronounced <sup>l</sup> )   | <i>to, for, towards, in regards to</i>  | directional/relational preposition; with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |
| 'îyr (רִיעַ) [pronounced géer]   | <i>encampment, city, town</i>   | feminine singular construct   | Strong's #5892<br>BDB #746 |
| Dâvid (דָּוִד); also Dâviyd (דִּיִּד) [pronounced daw-VEED]  | <i>beloved and is transliterated David</i>  | masculine proper noun   | Strong's #1732<br>BDB #187 |

**Translation:** ...therefore, they called it the city of David. In v. 5, David takes Masada, the city of David; and here, it is clear that it is called the city of David because he lives there. Jerusalem, Masada and the city of David are essentially designations for the same place (although, Masada can refer to a particular section of Jerusalem). Also, the *city of David* is said to refer to the southeastern and oldest part of Jerusalem.<sup>6</sup>

Guzik suggests<sup>7</sup> that Jerusalem is a good choice for a capitol city, as it is not specifically associated with either northern or southern Israel, and it is a well-fortified and easy-to-defend city. Furthermore, it is right on the border of Benjamin and Judah, placing it between northern and southern Israel.

And so he builds the city from round about from the Millo and as far as round about. And brought to life Joab a rest of the city. <sup>1Chronicles 11:8</sup> David [lit., he] built the city round about from Millo and round about. Joab brought the rest of the city back to life.

He also built all around the city from Millo and outward. Joab [and his army corps of engineers] repaired the rest of the city.

Here is how others have translated this verse:

## Ancient texts:

|                |   |
|----------------|---|
| Latin Vulgate  | And he built the city round about from Mello all round, and Joab built the rest of the city.                                      |
| Masoretic Text | And so he builds the city from round about from the Millo and as far as round about. And brought to life Joab a rest of the city. |

<sup>6</sup> Holy Bible: Easy-to-Read Version, ©2001 by World Bible Translation Center; taken from e-Sword, 1Chron. 11:7 (footnote).

<sup>7</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Chron. 11:1–47.

Septuagint [And he built the city round about.](#)

Significant differences: The LXX is quite abbreviated at this point, and leaves Joab completely out of the picture.

### Thought-for-thought translations; paraphrases:

*The Message* [David fortified the city all the way around, both the outer bulwarks \(the Millo\) and the outside wall. Joab rebuilt the city gates.](#)

### Mostly literal renderings (with some occasional paraphrasing):

*God's Word™* [He built the city of Jerusalem around it, starting from the Millo and making a complete circuit. Joab rebuilt the rest of the city.](#)

HCSB [He built up the city all the way around, from the supporting terraces to the surrounding parts, and Joab restored the rest of the city.](#)

JPS (Tanakh) [David also fortified the surrounding area, from Millo roundabout, and Joab rebuilt the rest of the city.](#)

NIV Study Bible [He built up the city around it, from the supporting terraces to the surrounding wall, while Joab restored the rest of the city.](#)

### Literal, almost word-for-word, renderings:

ESV [And he built the city all around from the Millo in complete circuit, and Joab repaired the rest of the city.](#)

Young's Updated LT [And David builds the city round about, from Millo and to the circumference, and Joab restores the rest of the city.](#)

**What is the gist of this verse?** David begins several building projects around the city. Joab is heavily involved in this project as well.

## 1Chronicles 11:8a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i> ]                                | <i>and so, and then, then, and; so, that, yet, therefore; because</i>                | wāw consecutive  | No Strong's #<br>BDB #253  |
| bânâh (בָּנָה) [pronounced <i>baw-NAWH</i> ]                           | <i>to build, to rebuild, to restore</i>  | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1129<br>BDB #124 |
| ʿîyr (רֵיעַ) [pronounced <i>geer</i> ]                                 | <i>encampment, city, town</i>  | feminine singular noun with the definite article         | Strong's #5892<br>BDB #746 |
| min (מִן) [pronounced <i>min</i> ]                                     | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation                                | Strong's #4480<br>BDB #577 |
| çâbîyb (בִּיבָס) [pronounced <i>saw<sup>b</sup>-VEE<sup>b</sup>V</i> ] | <i>around, surrounding, circuit, round about, encircle</i>                           | adverb/preposition                                       | Strong's #5439<br>BDB #686 |

The min preposition and çâbîyb mean *from round about, from every side*.

## 1Chronicles 11:8a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| min (מִן) [pronounced <i>min</i> ]                                     | <i>from, off, out from, out of, away from, on account of, since, than, more than</i> | preposition of separation                                 | Strong's #4480<br>BDB #577 |
| Millôw' (מִלּוֹ) [pronounced <i>mihl-LOW</i> ]                         | <i>rampart; mound; transliterated Millo</i>  | Proper masculine singular noun; with the definite article | Strong's #4407<br>BDB #571 |
| wê (or vê) (וְ, or וּ) [pronounced <i>weh</i> ]                        | <i>and, even, then; namely; when; since, that, so that; though</i>                   | simple wâw conjunction                                    | No Strong's #<br>BDB #251  |
| 'ad (עַד) [pronounced <i>gahd</i> ]                                    | <i>as far as, even to, up to, until</i>  | preposition   | Strong's #5704<br>BDB #723 |
| çâbîyb (בִּיבֵי) [pronounced <i>saw<sup>b</sup>-VEE<sup>b</sup>V</i> ] | <i>around, surrounding, circuit, round about, encircle</i>                           | adverb/preposition  | Strong's #5439<br>BDB #686 |

**Translation:** David [lit., *he*] built the city round about from Millo and round about. The *millo* is probably a Canaanite name for the wall around the city. Although David's armed forces would have destroyed parts of this wall during the taking of the city, David's intention was to make this city the capital city of Israel. Therefore, care would have been taken to leave as much intact as possible.

What this verse appears to be saying is, there is this great existing wall, *millo*, which is probably two walls with earth and stones in between, and David supervises the building of the city from these walls inward, in a circular fashion (meaning the walls would be used as the 4<sup>th</sup> wall for many structures), and then from the walls outward, more construction was done, around these walls. However, there is some disagreement as to what exactly the *millo* refers, because we read, in 1Kings 9:15: *This is the reason of the levy which king Solomon raised, to build the house of Yahweh, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.* Even though one could render this *...and the Millo, even the wall of Jerusalem...* all of the items named are separate things, suggesting that the wall of Jerusalem and the *Millo* are different things. An alternative understanding would be that this is an inner wall, behind which was all of the royal residences, and out from which, was the rest of the city of Jerusalem, which would extend to the wall about Jerusalem. This understanding makes more sense, as we would expect very little building to occur outside of the city walls. However, if there is a set of inner walls, then we would expect there to be building round about those walls as far as the wall of Jerusalem.

This collection of opinions was first posted in [2Sam. 5](#)

It is interesting that we find *Millo* listed several times in Scripture, and really don't know what it is.

### What is the Millo? The Opinions of Commentators

| Commentators                 | Opinion   |
|------------------------------|---|
| Contemporary English Version | "The Millo," which probably refers to a landfill to strengthen and extend the hill where the city was built. <sup>8</sup> |

<sup>8</sup> *The Promise* (The Contemporary English Version); Thomas Nelson Publishers; ©1995; p. 442 (footnote).

| What is the Millo? The Opinions of Commentators |  |
|---|--|
| Commentators                                    | Opinion  |
| <b>Easton</b>                                   | <i>Probably the Canaanite name of some fortification, consisting of walls filled in with earth and stones, which protected Jerusalem on the north as its outer-most defense. It is always rendered Akra i.e., "the citadel", in the LXX. It was already existing when David conquered Jerusalem (2Sam. 5:9). He extended it to the right and left, thus completing the defense of the city. It was rebuilt by Solomon (1Kings 9:15, 24 11:27) and repaired by Hezekiah (2Chron. 32:5).<sup>9</sup></i>   |
| <b>Easy-to-Read Version Bible</b>               | <i>The Millo was probably a raised platform of land southeast of the temple area in Jerusalem.<sup>10</sup></i>  |
| <b>Gordon/Kenyon</b>                            | <i>The Millo, a concern also of Solomon (1Kings 9:15, 24 11:27), cannot be precisely identified. The probable connection with the Hebrew mālê (fill in) gives a possible clue; a construction (tower?) built on a filled-in platform of earth or stones, or a reference to the artificial terracing on the eastern slope of the hill on which the ancient city stood, are the main candidates.<sup>11</sup> Kenyon prefers the latter explanation (which I read in Gordon's commentary).</i>   |
| <b>Gower</b>                                    | <i>When David fortified Jerusalem with retaining walls and narrow terraces, these were known as Millo (1Kings 9:15, 24).<sup>12</sup> The efficacy of these fortifications may have led to Jerusalem becoming known as <i>the city of peace</i> (which is possibly more a play on words than an interpretation).</i>   |
| <b>Jamieson, Fausset and Brown</b>              | <i>[What David builds is] probably a row of stone bastions placed on the northern side of Mount Zion, and built by David to secure himself on that side from the Jebusites, who still lived in the lower part of the city. The house of Millo was perhaps the principal corner tower of that fortified wall.<sup>13</sup></i>  |
| <b>Keil and Delitzsch</b>                       | <i>The "Millo" was at any rate some kind of fortification, probably a large tower or castle at one particular part of the surrounding wall (compare Judges 9:6 with Judges 9:46 and Judges 9:49, where Millo is used interchangeably with Migdal). The name ("the filling") probably originated in the fact that through this tower or castle the fortification of the city, or the surrounding wall, was filled or completed. The definite article before Millo indicates that it was a well-known fortress, probably one that had been erected by the Jebusites. With regard to the situation of Millo, we may infer from this passage, and 1Chron. 11:8, that the tower in question stood at one corner of the wall, either on the north-east or north-west, "where the hill of Zion has the least elevation and therefore needed the greatest strengthening from without" (Thenius on 1Kings 9:15). This is fully sustained both by 1Kings 11:27, where Solomon is said to have closed the breach of the city of David by building (fortifying) Millo, and by 2Chron. 32:5, where Hezekiah is said to have built up all the wall of Jerusalem, and made Millo strong, i.e., to have fortified it still further (vid., 1Kings 9:15 and 1Kings 9:24).<sup>14</sup></i> |

<sup>9</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Millo.

<sup>10</sup> *Holy Bible: Easy-to-Read Version*, ©2001 by World Bible Translation Center; taken from e-Sword, 1Chron. 11:8 (footnote).

<sup>11</sup> Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 228. also Kenyon, *Digging up Jerusalem*; pp. 100–103.

<sup>12</sup> *The New Manners and Customs of Bible Times*; Ralph Gower; ©1987 by Moody International; © by Moody Press; p. 205.

<sup>13</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 5:9.

<sup>14</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:9.



| What is the Millo? The Opinions of Commentators |   |
|---|---|
| Commentators                                    | Opinion   |
| Kukis   | The Millo is possibly an inner wall, which was a fortification about the royal family. This could have been the original Jebusite wall, out from which David built more of Jerusalem, about which he placed another wall.   |
| Lewin   | Millo is the Temple area; and there was another Millo in Shechem (Judges 9:6) which is also designated as the migdal or tower of Shechem. <sup>15</sup>   |
| NIV Study Bible                                 | They render <i>millu</i> as <i>supporting terraces</i> , and tell us that these are the <i>stone terraces on the steep slopes of the hill, creating additional space for buildings</i> . <sup>16</sup>  |
| New Living Testament                            | Millo is <i>a rampart of two walls with a space between them [which is] filled in</i> . <sup>17</sup> They also refer to Millo as being <i>an older section of the city</i> . <sup>18</sup>   |
| Smith   | <i>Mil'lo. (a rampart, mound). A place in ancient Jerusalem. Both name and place seem to have been already in existence when the city was taken, from the Jebusites by David. (2Sam. 5:9 1Chron. 11:8). Its repair or restoration was one of the great works, for which Solomon raised his "levy" (1Kings 9:15, 24 11:27), and it formed a prominent part, of the fortifications by which Hezekiah prepared, for the approach of the Assyrians. 2Chron. 32:5. The last passage seems to show that "the Milo" was part of the "city of David," that is, of Zion. Compare 2Kings 12:20.</i> <sup>19</sup> |
| Wesley  | <i>Millo seems to have been the town - hall or, state - house, near the wall of the city of Zion.</i> <sup>20</sup>   |

Millo is obviously well-known to those who originally wrote this manuscript; however, at some point, it became little more than a thing, place or whatever in Jerusalem.

### Chapter Outline

### Charts, Maps and Short Doctrines

It may help us to see all of the passages where *the Millo* is found.

| The Millo as Found in the Bible  |   |
|--|---|
| Scripture  | Text/Commentary   |
| Judges 9:6 <i>And all the leaders of Shechem gathered together, and all the house of Millo. And they came and made Abimelech king beside the plain of the pillar in Shechem.</i> | Here, Millo appears to be the father or the ancestor of the mother of Abimelech. They would have been the chief backers, along with the leaders of Shechem, who would have supported Abimelech as king. |

<sup>15</sup> Taken from Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 522 (footnote). Edersheim takes this from Lewin, *Siege of Jerusalem*, pp. 256ff.

<sup>16</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 426 (footnote).

<sup>17</sup> *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 460 (footnote).

<sup>18</sup> *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 412 (footnote).

<sup>19</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Millo.

<sup>20</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 5:9.

## The Millo as Found in the Bible

| Scripture   | Text/Commentary   |
|---|---|
| Judges 9:18–20 “And you have risen up against my father's house today, and have killed his sons, seventy persons, upon one stone, and have made Abimelech, the son of his slave woman, king over the men of Shechem, because he is your brother; if then you have dealt truly and sincerely with Jerubbaal and with his house today, rejoice in Abimelech, and let him also rejoice in you. But if not, let fire come out from Abimelech and burn up the men of Shechem and the house of Millo. And let fire come out from the men of Shechem, and from the house of Millo, and burn up Abimelech.” | This is simply an public prayer of cursing or blessing which suggests one or the other depending upon the motivation of those who put Abimelech in power. The house of Millo again probably refers to the family of Abimelech's mother.   |
| 2Sam. 5:9 David lived in the stronghold, and called it the city of David. David built round about from Millo and inward.  | At this point, Millo is theorized to be the wall; and it is unclear whether we are speaking of a separate wall or not. My theory is, this is the original wall, which was around a smaller area, which David used for his royal family. The wall of Jerusalem was a wall further out, which enclosed a larger chunk of land.  |
| 1Kings 9:15 This is the reason of the levy which king Solomon raised, to build the house of Yahweh, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.   | In this passage, it seems reasonable that the wall about Jerusalem and Millo are different things, as this is a list of distinct items. This differentiation is what led me to suggest that Millo is the original wall, inside of which is the royal family, and outside of which is the rest of Jerusalem (and the city wall). Our passage (1Chron. 11:8) also makes more sense with this interpretation.<br><br>There is the alternative approach that this could read ...and Millo, even the wall of Jerusalem,... This is less likely, in my opinion, as these are all treated as separate items held together with a series of wāw conjunctions. |
| 1Kings 9:24 But Pharaoh's daughter came up from the city of David to her house which had been built for her [by Solomon]. And he [Solomon] built Millo.   | My interpretation of <i>millo</i> is consistent with this passage, which Solomon rebuilds (or adds to) for his new wife, the daughter of the Pharaoh.   |
| 1Kings 11:27 And this was the thing for which he lifted up his hand against the king: Solomon built Millo, repairing the breaks of the city of his father David.  | Again, Millo is seen as a specific thing or place. This is the repair of the walls of the city.   |
| 2Kings 12:20 And his servants rose up and made a conspiracy and killed Joash in the house of Millo, which goes down to Silla.   | Here, we have the term, <i>the house of Millo</i> , which appears to refer to a place, as opposed to the same phrase found in the Judges. .   |
| 1Chron. 11:8 And he built the city all around, from Millo even all around. And Joab restored the rest of the city.  | This is our passage, and a parallel passage to 2Sam. 5:9. Here, we are given more information as to who did the building and that building occurred all around Millo.   |

## The Millo as Found in the Bible

| Scripture   | Text/Commentary   |
|---|---|
| 2Chron. 32:5 <b>And Hezekiah made himself strong and built all the wall that was broken, and raised on it the towers; and outside, another wall; and strengthened Millo, the city of David, and made darts in abundance, and shields.</b> | Because he is threatened by Sennacherib, Hezekiah builds up the city and prepares for war with Sennacherib. It may be worth noting, to the <i>turn-the-other-cheek</i> crowd that Hezekiah does not run out and immediately establish some sort of a peace agreement. |

### Chapter Outline

### Charts, Maps and Short Doctrines

Some suggest<sup>21</sup> that the remainder of this verse was dropped out of the Samuel text. However, we really do not know about that. The writer of Chronicles had access to a variety of texts, although it is clear that he most closely followed the Samuel text for the narrative portions of Chronicles.

### 1Chronicles 11:8b

| Hebrew/Pronunciation                               | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers        |
|--|--|---|---------------------------------|
| wa (or va) (ו) [pronounced wah]                    | <i>and so, and then, then, and; so, that, yet, therefore; because</i>                        | wâw consecutive   | No Strong's #<br>BDB #253       |
| Yôw'âb (יָאוֹב) [pronounced YOH-aw <sup>b</sup> ]  | <i>Yah is father and is transliterated Joab</i>  | masculine singular proper noun                              | Strong's #3097<br>BDB #222      |
| châyâh (חַיָּה) [pronounced khaw-YAW]              | <i>to cause to live, to make alive; to keep alive; to call back to life; to restore life</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #2421 & #2425 BDB #310 |
| 'êth (אֶת) [pronounced ayth]                       | generally untranslated; occasionally <i>to, toward</i>                                       | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84        |
| sh'ê'âr (שְׂאֵר) [pronounced sh <sup>e</sup> -AWR] | <i>rest, remainder, residue, remnant</i>   | masculine singular construct                                | Strong's #7605<br>BDB #984      |
| 'îyr (רֵיעַ) [pronounced geer]                     | <i>encampment, city, town</i>  | feminine singular noun with the definite article            | Strong's #5892<br>BDB #746      |

**Translation:** **Joab brought the rest of the city back to life.** This is an unusual verb to find here. We would have expected to find the verb bânâh (בָּנָה) [pronounced baw-NAWH], which means *to build, to rebuild, to restore*. Strong's #1129 BDB #124. However, the verb that we find here is châyâh, which means *to cause to live, to make alive; to keep alive; to call back to life; to restore life*. This suggests that there were huge numbers of Jebusites who were killed in David's attack of Jebus, which shut down the city. Therefore, Joab is not overseeing the rebuilding of the city, but he is functioning more as the city manager, to get everything within the city functioning again—the stores, the animals, the water supply. He would have been involved in bringing in personnel, for David's palace; for his wives and mistresses. There needs to be places for David's personal bodyguard to live. So, Joab saw to the removal of all the dead Jebusites; he saw to the cleaning up of the new Jerusalem; he

<sup>21</sup> For instance, Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Chron. 11:6–8.

oversaw new personnel being put into place; he saw to the leasing out of various buildings; he made determinations as to who might live here or there.

Joab is a military genius. When Joab defeats Ammon and Syria in 1Chron. 19:6–15, he was able to do something that almost no other general could have done. He will find himself in the most precarious and difficult situation, and he will turn it around in a way that few people appreciate today.

But here, Joab will breathe new life into this city. Joab is taking this city filled with the corpses of Jebusites, and he is going to transform it into a living, breathing city once again. Joab does not complain and say, “Look, I am a military man; I kill people for a living. I don’t know what the hell I ought to do here. You want me to kill a bunch of soldiers, I can do that; but restore this city? What?” Joab doesn’t say this. Joab is not confused by this request, nor is he unable to function here.

One of the lies of my generation is, *when veterans exit the military, they are lost and damaged souls, who often cannot fit into life; many, therefore, turn to drugs*. Statistically, this is false. Military men learn self-discipline, integrity, teamwork and innovation; they make courageous decisions sometimes on a moment by moment basis. So men who come out of the military can adapt very quickly to additional schooling or entering into the business world, translating their many skills into non-war life. Despite all of the hype which we have read, statistically speaking, veterans are far more successful in school and in life than their non-veteran counterparts.

This helps to explain the American military. We often just see these as fighting men, but what they do is absolutely amazing. The American military does not than kill and destroy; we often build up again and restore an area.

**Application:** One of the greatest places for a man (and some women) to get their start in life is by the military. Many young people who have not grown up, have not developed any self-discipline, or have had lousy childhoods, can see this turned around by joining the military.

**Application:** When we defeat another country in war, that nation, that land and that people belong to us. However, what the United States did after WWII was absolutely amazing. While Stalin greedily grabbed this and that piece of land to control and exploit, we went into Japan, our defeated enemy, and built them into a great nation and a great ally. We restored their sovereignty and freedom, and then we exited, leaving Japan as one of America’s greatest allies only a decade after dramatically defeating it.

**Application:** Here is where President George W. Bush got it right and got it wrong at the same time. More than most presidents, Bush knew history, and he understood the importance of the nation-building that we did in Japan. Therefore, when something needed to be done about Afghanistan, Iran and Iraq, Bush acted. Afghanistan trained terrorists to act against us; Iraq was led by a blood-thirsty killer who paid the families of terrorists to show his gratitude for the actions of the terrorists. Iran was going nuclear. President Bush chose to invade and rebuild both Afghanistan and Iraq, and have our military poised there in case we needed to act concerning Iran (Afghanistan and Iraq are on both sides of Iran, so this was a brilliant strategic move, completely unappreciated by the Obama administration). But where Bush failed was in the spiritual realm. These people needed to be evangelized. General MacArthur called for Bibles and missionaries; President Bush did not. When we were holding all the cards, we could have insisted upon a Bill of Rights, which would include freedom of religion; we did not (obviously, that would have been imposing our standards on them; what do you think this war was all about?). End result is, we established a democracy in both countries, but, without missions and the gospel of Jesus Christ, this could be a relatively short-lived alliance.

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**And so goes David going great and Y<sup>e</sup>howah of 1Chronicles 11:9 And David greatly advanced and Y<sup>e</sup>howah of armies [is] with him. the armies [was] with him.**

**And David continued to move forward, always advancing, becoming greater in power and substance; and Jehovah of the armies was always with him.**

Here is how others have translated this verse:

#### Ancient texts:

|                |   |
|----------------|---|
| Latin Vulgate  | And David went on growing and increasing, and the Lord of hosts was with him.   |
| Masoretic Text | And so goes David going great and Y <sup>e</sup> howah of armies [is] with him. |
| Septuagint     | And David continued to increase, and the Lord Almighty [was] with him.          |

Significant differences: In the first thought, the Hebrew uses the same verb twice; the Greek actually has 3 verbs here, two which have the same root and mean *to advance*; and a 3<sup>rd</sup> which means *to become great*. There does not appear to be a strong difference in meaning. The Greek also has a slightly different title for God (*the Lord Almighty* instead of *the Lord of the armies*).

#### Thought-for-thought translations; paraphrases:

|     |   |
|-----|---|
| CEV | David became a great and strong ruler, because the LORD All-Powerful was on his side. |
| REB | David steadily grew more and more powerful, for the LORD of hosts was with him.       |

#### Mostly literal renderings (with some occasional paraphrasing):

|             |  |
|-------------|--|
| God's Word™ | David continued to grow more powerful because the LORD of Armies was with him. |
| HCSB        | David steadily grew more powerful, and the LORD of Hosts was with him.         |

#### Literal, almost word-for-word, renderings:

|                    |  |
|--------------------|--|
| ESV                | And David became greater and greater, for the LORD of hosts was with him.        |
| WEB                | David grew greater and greater; for Yahweh of Hosts was with him.                |
| Young's Updated LT | And David goes, going on and becoming great, and Jehovah of Hosts [is] with him. |

**What is the gist of this verse?** David continues to advance in greatness (in prosperity, power and prestige); and God is with him (which indicates spiritual advancement as well).

### 1Chronicles 11:9a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers                  |
|---|--|--|---|
| wa (or va) (ו) [pronounced wah]                               | and so, and then, then, and; so, that, yet, therefore; because | wâw consecutive  | No Strong's #<br>BDB #253                 |
| hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]  | to go, to come, to depart, to walk; to advance                 | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1980<br>(and #3212)<br>BDB #229 |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED] | beloved and is transliterated David                            | masculine proper noun                                    | Strong's #1732<br>BDB #187                |



## 1Chronicles 11:9a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology             | BDB and Strong's Numbers               |
|--|--|------------------------------|--|
| hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]   | <i>to go, to come, to depart, to walk; to advance</i>  | Qal infinitive absolute      | Strong's #1980 (and #3212)<br>BDB #229 |
| A Qal infinitive absolute is a verb which can act like noun, a verb or an adverb. Generally it takes the place of a noun and serves to intensify meanings. When used as a complement of affirmation, it may be rendered <i>surely, indeed, definitely</i> ; and when it is a complement of improbability and condition, we render it <i>at all, freely, indeed</i> . The Qal infinitive absolute can also serve as an adverbial complement; or, as a verb, it can replace finite verbs, imperatives, participles, and the infinitive constructs. <sup>22</sup> |  |                              |  |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו or וּ) [pronounced weh]   | <i>and, even, then; namely; when; since, that, so that; though</i>   | simple wâw conjunction       | No Strong's #<br>BDB #251              |
| gâdôwl (גדול) [pronounced gaw-DOHL]  | <i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i> | masculine singular adjective | Strong's #1419<br>BDB #152             |

**Translation:** *And David greatly advanced...* In every way possible, David moved ahead. His power became greater as ruler over all of Israel. His reign over Jerusalem became more organized, which organization extended to his entire kingdom. David was able to call up large armies from among his people, which, in itself is a great feat. David became richer. Hiram, the King of Tyre, will even come and build David a palace (1Chron. 14:1).

However, most important of all, David advanced spiritually.

## 1Chronicles 11:9b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו or וּ) [pronounced weh]          | <i>and, even, then; namely; when; since, that, so that; though</i>     | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH]                        | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i> | proper noun   | Strong's #3068<br>BDB #217 |
| ts <sup>e</sup> bâ'ôwth (צבאות) [pronounced tz <sup>e</sup> b-vaw-OHTH] | <i>army, war, or warfare</i>   | masculine plural noun; Owen lists this as a proper noun   | Strong's #6635<br>DB #838  |
| îm (עם) [pronounced geem]   | <i>with, at, by, near; like; from</i>                                  | preposition of nearness and vicinity; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5973<br>BDB #767 |

<sup>22</sup> Taken from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.



**Translation:** ...and Y<sup>e</sup>howah of the armies [was] with him. An area where we often fall down in is, once God has given us pretty much everything that we want, we just enjoy that stuff, and give God very little thought.

**Application:** This occurs on a human level as well: we get that job promotion that we wanted, we move into the neighborhood that we have dreamed of, we are promoted or advanced; and we burn those bridges behind us. We are able to buy our dream house, so we screw our previous landlord. All real blessing is from God, and whether we are up or down, our focus needs to be upon Him and His Word. That ought to be our priority, no matter where we find ourselves at any given time.

David did not lose his spiritual life. David did not say, “Look at me; I am rich and famous and powerful; I have all of the women I could possibly want. See you in eternity, God.” David focused on God and His Word. He continued to grow in grace and knowledge of Jehovah Elohim. How do we know this? Right here, we have the God-ward side of things: *Jehovah of the armies was with him*. Furthermore, down the road, David is going to try to move the Ark of God, and he is going to make a big mistake in moving it. He will then study the Word of God, learn how the Ark is to be moved, and, in this study, he will grow spiritually (1Chron. 13, 16). After this, God is going to grace David out with the Davidic Covenant, which is one of the great covenants of the Old Testament (1Chron. 17).

**Application:** The key is focus and priorities; David focuses on the priority of Bible doctrine, and he grows spiritually. He does not simply play with all of his toys, ignoring God. There is no need to be weird about this; God expects us to spend some time with divine viewpoint daily; Bible class every day or listening to a sermon (ideally speaking, by your own right pastor). You spend the other 23 hours a day living your life—ideally speaking, with an eye on your eternal future. You live your life in the light of eternity.

**Application:** There are people who will become missionaries, pastors, seminary school teachers, etc.; i.e., jobs which involve a daily commitment of 8–16 hours. However, for most of us, we simply live our lives where God has placed us, and we take in doctrine once a day for an hour. This is not an onerous requirement. Most of us watch television for 3–5 hours a day and we might spend 1–4 hours a day on our computers. Furthermore, we spend 1–2 hours eating everyday and 6–10 hours sleeping everyday. Therefore, the idea of making time for an hour of doctrine each day is not a burdensome expectation. It is a matter of priorities. In eternity, you want to find out that *Jesus Christ of the armies was with you*.

**Application:** There is one more thing, which David Guzik points out: David was not an overnight success, and, as we have seen and will see, David was far from being perfect. There are people in the Christian community, and they were famous before they became believers, and they are paraded about after they believe as some great thing. It is wonderful when someone believes in Jesus Christ, but when someone goes from being an unbeliever to being a believer, rarely do their norms and standards line up with the thinking of Jesus Christ; rarely do they have any concept of divine viewpoint. A new believer at the point of salvation is at square one, whether this was the captain of the football team, a famous celebrity of some sort, or some guy who spent the last 10 years of his life drunk and laying in gutters. We tend to be quite confused by this. If someone was a celebrity before they believed in Jesus, we haul him out in front of everyone else. Even with the town drunk, sometimes he is cleaned up and made a show of. They need to grow up spiritually. If these people speak, most of the time, all they convey is human viewpoint or the most basic information. If they say, “I just believed in Jesus Christ and I don’t know what is going to happen next;” great. If they say much more than this, they are just spreading a lot of human viewpoint in with the gospel.

**Application:** David grew in grace and knowledge of the Lord Jesus Christ. It is his spiritual growth which makes him a great believer to emulate. This was developed over a period of time, all which took place subsequent to David becoming a believer in Jesus Christ. It did not happen overnight. We first learned about David at age 16; we now tune into his life here at age 40. At this point, we are told, *Jehovah of the armies was with him*.

God has said, “You are My servant, I have chosen you and not cast you off; fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with My righteous right hand.” (Isa. 41:9b–10). And, *If God is for us, who can be against us?* (Rom. 8:31).

This final verse which ends this section is very important, and there is a reason why we find it here. **And David continued to move forward, always advancing, becoming greater in power and substance; and Jehovah of the armies was always with him.** The rest of 1Chron. 11 will name the soldiers, the elite force, who supported David. Now, these are great men, but they are not the reason for David's success. David's great success was based upon the fact that he grew spiritually and God was with him. A part of this blessing are these great men who supported David. Because David grew spiritually and because God was with him, these men were David's supporters. David's advancement in life was not based upon gathering an elite force of soldiers around him. The support of these men is one of the many ways in which God blessed David.

## Chapter Outline

## Charts, Maps and Short Doctrines

At this point, I would have made the rest of this chapter a new chapter altogether. Bear in mind that, the writer of Scripture (or, the editor, in this case) did not himself divide these verses up into chapters. They simply wrote, and men, hundreds of years later, divided the Bible into chapters and verses.

The writer of Samuel wrote a chronology of the events leading up to King Saul, then covered King Saul's reign, and then covered David's reign from 1Sam. 1 to 2Sam. 21. What follows are 2 psalms written by David, a list of David's Mighty Men, the census which Satan inspired David to take. In other words, after 2Sam. 21, there seem to be a few random things thrown together—sort of a postscript, if you will (and here may have been an editor who did this). David's dying grace will be covered in 1Kings 1–2. So, the writers of Samuel (or the editor), thought that it would be important to include those psalms of David, which describe what God had done for David throughout his life, and to then name the men who stood behind David—David's Mighty Men.

The editor of the book of Chronicles treated this matter much differently. He essentially ignored any history related to the Judges (Samuel was the last judge), and began his history with the death of Saul in 1Chron. 10. Then he jumps over the divided kingdom, David's partial rule, and all of the intrigue which occurred, and jumps right into David's rule over all Israel. For this editor, one must immediately name David's great elite soldiers, those who were his chief backers from the very beginning.

## David's Mighty Men

*2Samuel 23:8–39*

Joab is probably the one who actually composed this list of David's mighty men, which is something we will discuss in greater detail later on in this chapter.

For all intents and purposes, this is a new chapter in Chronicles.

Throughout the book of Chronicles and in various chapters here and there, we have various lists of names: genealogies mostly, and here, lists of heroes. Why?

### Why are There Lists of Names in the Bible?

1. In a genealogy like this, we meet a variety of men, and are given clues as to their backgrounds, and we will be able to make a variety of observations and applications based upon how they are named in this text.
2. God the Holy Spirit finds it important to place 2 lists of David's great soldiers in the Bible (and there are other lists of soldiers), to indicate the honor of serving one's country as a soldier. Nowhere in the Bible does God the Holy Spirit give us the list of great pacifists from this or that era.
3. There are a variety of ways men are referred to in this list, and that gives us key clues as to their backgrounds.
4. Most of the lists found in the Bible are genealogies. They have their own reasons for being found in the

## Why are There Lists of Names in the Bible?

Bible:

- 1) The Bible contains the list of men, going all the way from Adam to Joseph and from Adam to Mary, giving us the full legal line of the humanity of Jesus Christ and the full genealogy of the humanity of Jesus Christ. This genealogy is scattered in many places in the Bible, although Luke gives it in its entirety in Luke 3. It is always fascinating to me that there is only one line followed all the way through from Adam to Jesus, even though this line is located in several different chapters in various books of the Bible. God the Holy Spirit knew to preserve this line, but the human authors probably had no idea most of the time that they were preserving the human genealogy of Jesus Christ.
- 2) Genealogies tell us which families were glorified and which disappeared into human history. Abraham's line was followed out; but there were various other family lines before and after Abraham which went out for 2, 3 or 4 generations, and then they just stopped.
- 3) Straight-line genealogies (which we are told how long a person lived until he sired this or that son) give us a chronology, and we have found that the chronology of mankind, as laid out in the Bible, is in line with human population growth models (evolution does not synch up with any accepted human population growth model).
- 4) We learn how various races began, where they went to, and who they are descended from. Gen. 10 is one of the most amazing chapters of the Bible, as it identifies almost all early civilizations, which we can match up with archeological records.
- 5) One of the very first genealogies, found in Gen. 5, gives us the gospel.
- 6) A straight-line genealogy from Gen. 10 gives us an idea as to the culture from generation to generation.
- 7) Thomas Fuller observed<sup>1</sup> this particular line:
  - (1) Roboam begat Abia; that is, a bad father begat a bad son.
  - (2) Abia begat Asa; that is, a bad father, a good son.
  - (3) Asa begat Josaphat; that is, a good father, a good son.
  - (4) Josaphat begat Joram; that is, a good father, a bad son.
  - (5) And Fuller concluded: *I see, Lord, from hence, that my father's piety cannot be entailed; that is bad news for me. But I see also that actual impiety is not always hereditary; that is good news for my son.*
- 8) Genealogical lines are of a natural interest to many of us; and it seems as you get older, the more interesting that they become. Even evolutionists, when they find old money bones somewhere, they are remarkably moved, thinking that this is one of their ancestors.
5. Eventually, our eternal destiny will be determined by whether or not our name is found in a large book of names, *the Book of the Lamb of God*. Rev. 20:12-15

I am certain that there are other reasons for lists of names and genealogies, and as they occur to me, I will integrate them into this list.

<sup>1</sup> From <http://www.custance.org/old/geneal.html>; which cites Thomas Fuller, quaintest of English divines, in his Scripture Observations. Page accessed August 23, 2010.

For further study, let me recommend:

<http://www.custance.org/old/geneal.html>

<http://www.complete-bible-genealogy.com/index.htm> (this is a very interesting site, where we see pretty much every genealogy and who is related to who).

<http://www.apologeticspress.org/articles/2185>

<http://www.bible-genealogy.com/>

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There are 2 doctrines which are quite important at this time, and, since there is no reason for me to reinvent the wheel, I will use other sources where they have done a good job.

There are several doctrines which we ought to take a look at. First is the [Doctrine of the Client Nation to God \(PDF version\)](#). At this point, I have tried to shorten this doctrine down, and I have not succeeded to reducing even the shortened version is 10 pages, so it is best to go directly to the doctrine itself until I am able to edit it down further. .

The client nation is a specific nation with specific duties before God. However, there are a number of nations where there are believers. The doctrine of the pivot concentrates more on the individuals in a nation rather than on the corporate impact of the nation.

### Doctrine of the Pivot

1. The *pivot* refers to the maturing believers in a nation.
2. The *spinoff* refers to those believers who go negative toward Bible doctrine or to those who enter into interlocking systems of arrogance.
3. One of the early examples of this is when Abram is bargaining with God concerning Lot and his living in Sodom. Abram reasons with God, that, if he can find 50 righteous men in Sodom, would He spare the city, and God agrees to that. Then Abram brings the number down to 40, then 30 and eventually down to 10 (which would have been the size of Lot's family). So, in the city of Sodom, if there were 10 righteous people, then God promised not to destroy it. However, it turned out that there were fewer than 10, so God destroyed the city, allowing the believers to leave. Gen. 18:27–33 19:1–26
4. When a nation has a large number of growing believers, that nation is blessed.
5. However, with blessing from God also comes great responsibility.
6. The various incarnations of Israel is our guide to God's interaction with the client nation.
7. The pivot is not made up of people who are necessarily visible. Elijah thought that he was the last significant believer in Israel, and God tells him that there are 7000 who have not bowed their knee to Baal. 1Kings 10:14, 18 Rom. 11:3–4
8. When people turn toward God, God protects them and their nation. The example is the Southern Kingdom under the ministry of Isaiah.
9. When there is not a large enough pivot, God brings discipline upon a nation, which could result in the removal of that nation and its people. The example is the Southern Kingdom under the ministry of Jeremiah.
10. The Book of Jonah also demonstrates the power of the pivot and positive volition. The Assyrians in Nineveh need to be evangelized, and God sends Jonah to them. Jonah hates the Assyrians and first goes the other way, but God gets him there, the Assyrians respond to his ministry, and Assyria continues as a great nation because of this.
11. This tells us that, even if a nation is not a client nation to God, that nation can be preserved because of the number of believers inside of that nation.
12. Once a pivot is large enough, that nation becomes a client nation to God, with increased blessings and increased responsibilities. The functions of a client nation include teaching Bible doctrine throughout the nation, preserving the Word of God, and evangelizing other nations as well. We have seen this in the United States where there have often been strongly opposing forces within the nation, which has resulted in great pain and discipline. The Civil War and the Great Depression are illustrations of difficult times that our nation has gone through. The 1920's and the 1950's are 2 decades of great prosperity; however, since these decades were not followed spiritual growth, the following decade was more difficult.
13. One of the greatest presidents of the United States, Calvin Coolidge, was one of the presidents in the 1920's. Some of Coolidge's quotations include:
  - 1) "The foundations of our society and our government rest so much on the teachings of the Bible that it would be difficult to support them if faith in these teachings would cease to be practically universal in our country."
  - 2) "America seeks no earthly empire built on blood and force. No ambition, no temptation, lures her to thought of foreign dominions. The legions which she sends forth are armed, not with the sword, but with the cross. The higher state to which she seeks the allegiance of all mankind is not of human, but of divine origin. She cherishes no purpose save to merit the favor of Almighty God."
  - 3) "A government which lays taxes on the people not required by urgent public necessity and sound

## Doctrine of the Pivot

- public policy is not a protector of liberty, but an instrument of tyranny.”
- 4) “Doubters do not achieve; skeptics do not contribute; cynics do not create. Faith is the great motive power, and no man realizes his full possibilities unless he has the deep conviction that life is eternally important, and that his work, well done, is a part of an unending plan.”
14. Anytime the citizens of the United States look to a particular man or to a governmental system to solve their problems, we face great discipline. Our nation, as a whole, put a tremendous amount of faith in FDR, and the end result was 15 years of hard times.

The key to the solution of the problems of a nation is always the pivot, which can only be strengthened spiritually.

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One easy trap for the believer is thinking that there are political solutions for a nation.

## Pivot Politics Versus Power Politics

### Definition and Description:

1. Problems of life demand solution. These problems are both individual and collective. Self-righteousness is the motivator for power politics, which is the Satanic system for problem solving on earth.
2. While man cannot solve his personal problems, he likes to compensate by trying to solve collective problems in his society or nation.
3. There are two approaches to problem solving on a national scale: pivot politics and power politics.
4. Pivot politics is the divine solution to problems of life.
5. Pivot politics includes regeneration, advance in the plan of God through perception and application of doctrine, attaining maturity, and becoming part of the pivot which preserves a locale (city, state, nation).
6. Pivot politics adheres to principles of freedom and advocates the function of the laws of divine establishment in the national entity.
7. Power politics is the human and Satanic solution to problems.
8. Power politics is the concept of social action practiced by the National Council of Churches, the World Council of Churches, the Communist Party, all political parties, and the United Nations.
9. Power politics uses peace and love propaganda to achieve its goals. It stops people from thinking. Self-determination must not function on emotion. If this doesn't work, they resort to violence, tyranny, terror, and revolution to achieve their ends when people resist their propaganda.
10. Many believers become distracted from the plan of God by power politics. They become involved in socialism, the welfare state, and other Satanic plans for the establishment of the pseudo-millennium.

### Pivot Politics versus Power Politics

1. Historical crisis clarifies the difference between pivot politics and power politics.
2. Unless the situation is hopeless, there is no historical crisis. Crisis means there is no apparent solution.
3. The crisis finds antithetical solutions from pivot politics and power politics.
4. Because the crisis finds power politics unable to cope with the situation, the crisis is intensified by irrationality, confusion, and violence on the part of the reversionist.
5. Pivot politics prepares the believer for the crisis through perception of doctrine, so that the faith-rest drill functions in claiming promises, reversing concentration, and coming to doctrinal conclusions.
6. Doctrine is utilized in reverse concentration under the second stage of the faith-rest drill. God uses prepared people in the crisis who know how to apply doctrine to the situation for divine solutions.
7. Pivot politics represents personal solutions to disaster through personal relationship with God through Jesus Christ.
8. Power politics represents collective human viewpoint. Its approach to crisis includes alliance and



## Pivot Politics Versus Power Politics

compromise with evil, the welfare state, and socialism.

9. In pivot politics, the means (doctrine) justifies the end (maturity). But in power politics, the end (e.g., socialist conquest) justifies the means (terrorism, revolution, violence).
10. Pivot politics emphasizes thought, reverse concentration, and grace; while power politics emphasizes action, e.g., violence, tyranny, arrogance, evil, self-righteousness, revolution and change.
11. Grace glorifies God; change glorifies man. We need unchanging doctrine for the changing world.

### The Conflict of History.

1. There is a continuous battle between pivot politics and power politics. There is a difference in their modus operandi.
2. Bible doctrine demands that the believer reject power politics. For example, he must never approve of assassination or revolution. The solution in pivot politics is perception of doctrine, remembering the fact that Jesus Christ controls history, and advancing to spiritual maturity.
3. The larger the pivot, the greater the blessing, prosperity and effectiveness of the client nation.
4. By emphasizing change, power politics destroys establishment authority and the proper use of freedom.
5. Change upsets establishment and destroys freedom in the name of the common good. Therefore power politics, in the name of human good, destroys the essential characteristics of the angelic conflict: freedom.
6. Whatever the form of government, the practice of establishment principles sponsors human freedom in monarchy, oligarchy, and democracy.
7. The change of power politics destroys human freedom by attacking establishment authority, personal privacy, property and free enterprise.
8. Pivot politics offers solutions to crisis without tampering with human freedom.
9. A pivot of mature believers breaks no laws, sponsors no violence, confiscates no one's property, does not intrude on privacy, but turns the world upside down through the invisible force of Bible doctrine and the function of the royal family honor code.
10. Power politics tries to change the leopard's spots, while pivot politics only tries to change his direction.
11. Power politics exchanges establishment evil for non-establishment evil. Therefore tyranny prevails, e.g., the French and Russian revolutions.
12. Power politics is the believer on a crusade, full of scar tissue of the soul, with locked in arrogance, filled with self-righteousness, parlaying human good into evil, and distorting law through the advocacy of terrorism or revolution.
13. Power politics means disruption of normal life in the name of human good, self-righteousness; it is the use of arrogance and self-sacrifice to destroy freedom.
14. With power politics, responsible government is changed to irresponsible tyranny.
15. Power politics uses human good to produce evil. Pivot politics uses doctrine to produce divine good.

### Conclusion

Each believer must choose for involvement in the plan of God or try to improve Satan's world through human systems. Pivot politics uses doctrine to produce divine good. Power politics uses human good to produce evil.

This was taken from [http://www.amadorbiblestudies.org/Notes/Romans/Rom11/Rom11\\_5.doc](http://www.amadorbiblestudies.org/Notes/Romans/Rom11/Rom11_5.doc) (Which will automatically open up in WP or in Word on your computer). In that document is included an illustration of pivot politics versus power politics using Elijah and Obadiah. If you are interested in that overall study, it is easier to access it from the online folder of <http://www.amadorbiblestudies.org/Notes/Romans/Rom11/> It ought to be emphasized that this doctrine was originally formulated by R. B. Thieme, Jr. so, for all I know, this could have been taken nearly word-for-word from his teachings.

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Our concluding introductory principle:



## How Does the Doctrine of the Client nation and of the Pivot Apply?

1. We are about to examine a number of military men, men who are named in the Bible.
2. The Bible never names the *greatest pacifists of all time*, but it does list the great military men of David's day.
3. All Israel is a client nation at this time.
4. This implies that there are a lot of believers in Israel and a number of believers who are mature.
5. Any time a nation is clearly a client nation, believers are squared away with regards to the divine institutions and their place in life as believers.

These are great men, but David is blessed by God, Who provided these men for him.

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### David's Greatest Soldiers and Some of Their Exploits

*2Samuel 23:8–23*

This verse which follows has no parallel in the Samuel text. Recall that, in general, the book of Chronicles is said to be the divine viewpoint of events of the past.

And these [are] heads of the strong men who [are] to David, those being established with him in his reign [or, *kingdom*] with all Israel to make him king according to a Word of Y<sup>e</sup>howah over Israel.

<sup>1</sup>Chronicles  
11:10

And these [men] [are] the officers of the mighty men who [belong] to David—the ones assisting him in his kingdom—with all Israel, to make him king according to the Word of Y<sup>e</sup>howah over Israel.

Now, these men are the officers of David's Mighty Men—the ones who assist David in his kingdom—along with all Israel, to make David king according to the Word of Jehovah over Israel.

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | These are the chief of the valiant man of David, who helped him to be made king over all Israel, according to the word of the Lord, which he spoke to Israel.   |
| Masoretic Text (Hebrew) | And these [are] heads of the strong men who [are] to David, those being established with him in his reign [or, <i>kingdom</i> ] with all Israel to make him king according to a Word of Y <sup>e</sup> howah over Israel. |
| Peshitta (Syriac)       | These are the chiefs of David's mighty men, who strengthened themselves with him in his kingdom and helped him to be made king over all Israel, according to the word of the LORD which he spoke concerning Israel.       |
| Septuagint (Greek)      | And these are the chiefs of the mighty men, whom David had, who strengthened themselves with him in his kingdom, with all Israel, to make him king, according to the word of the Lord concerning Israel.                  |

Significant differences: There are various ways to legitimately translate ...*who [are] to David*... What is underlined above are legitimate renderings of the Hebrew. The first verb, a Hithpael participle, is difficult to translate, and the Hithpael is the reflexive of the Piel (which accounts for the Greek and Syriac renderings). However, as you will read in the Hebrew exegesis, when followed by 'im, this can mean *to help, to aid, to assist*, which is likely the better rendering (see my nearly literal translation above. Again, there is no problem with the underlying Hebrew here. The English rendering

of the Syriac, if you look closely enough, translates this verb twice to cover all bases. The English of the Latin leaves out a few words at this point.

The only real problem is the phrase *which he spoke*, which is found in the English translation of the Latin and Syriac, which phrase is not found in the Hebrew or the Greek.

### Thought-for-thought translations; paraphrases:

|                        |  |
|------------------------|--|
| CEV                    | The LORD had promised that David would become king, and so everyone in Israel gave David their support. Certain warriors also helped keep his kingdom strong.  |
| Easy English (Pocock)  | These were the leaders of David's soldiers. They helped to make David's *kingdom strong. And with all the *Israelites, they made him king over the whole country as the *LORD had promised.  |
| Easy-to-Read Version   | This is a list of the leaders over David's special soldiers. These heroes became very powerful with David in his kingdom. They and all the people of Israel supported David and made him king. It happened just like God had promised.         |
| Good News Bible (TEV)  | This is the list of David's famous soldiers. Together with the rest of the people of Israel, they helped him become king, as the LORD had promised, and they kept his kingdom strong.  |
| <i>The Message</i>     | These are the chiefs of David's Mighty Men, the ones who linked arms with him as he took up his kingship, with all Israel joining in, helping him become king in just the way GOD had spoken regarding Israel.                                 |
| New Century Version    | This is a list of the leaders over David's warriors who helped make David's kingdom strong. All the people of Israel also supported David's kingdom. These heroes and all the people of Israel made David king, just as the Lord had promised. |
| New Life Bible         | <b>David's Strong Men</b>  |
|                        | These are the leaders of David's strong men. They gave him much help in his nation, together with all Israel, to make him king. It was just as the Lord had said would happen with Israel.   |
| New Living Translation | These are the leaders of David's mighty warriors. Together with all Israel, they decided to make David their king, just as the Lord had promised concerning Israel.  |

### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | These are the leaders and the mighty ones who were with David and who became great along with him when he ruled over all Israel, because they were the ones who made him king over Israel, just as Jehovah had said:... |
| Ancient Roots Translinear | He reigned over Israel by the word of Yahweh. These mighty heads with David and with all Israel fortified his kingdom:...   |
| <i>God's Word</i> ™       | Now, these were the commanders of David's fighting men, who exercised power with him in his kingdom, and with all Israel they made him king according to the LORD'S word to Israel.                                     |
| New American Bible        | These were David's chief warriors who, together with all Israel, supported him in his reign in order to make him true king, even as the LORD had commanded concerning Israel.   |
| NIRV                      | <b>David's Mighty Men</b>   |
|                           | The chiefs of David's mighty men and the whole community of Israel helped David greatly. They helped him become king over the entire land. That's exactly what the Lord had promised him.                               |

Revised English Bible These were the chief of David's heroes, men who lent their full strength to his government and, with all Israel, joined in making him king; such was the LORD's decree for Israel.

Today's NIV **David's Mighty Warriors**

These were the chiefs of David's mighty warriors-they, together with all Israel, gave his kingship strong support to extend it over the whole land, as the LORD had promised-.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English Now these are the chief of David's men of war who were his strong supporters in the kingdom, and, with all Israel, made him king, as the Lord had said about Israel.  
HCSB The following were the chiefs of David's warriors who, together with all Israel, strongly supported him in his reign to make him king according to the LORD's word about Israel.

JPS (Tanakh—1917) Now these are the chief of the mighty men whom David had, who held strongly with him in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel.

JPS (Tanakh—1985) And these were David's chief warriors who strongly supported him in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel.

Judaica Press Complete T. And these are the chiefs of David's mighty men who held strongly with him in his kingdom with all Israel to crown him-according to the word of the Lord concerning Israel.

NET Bible® **David's Warriors**

These were the leaders of David's warriors who helped establish and stabilize his rule over all Israel, in accordance with the LORD's word [Heb "and these were the heads of the warriors who were David's, who held strongly with him in his kingdom and with all Israel to make him king, according to the word of the Lord, over Israel."].

New International Version **David's Mighty Men**

These were the chiefs of David's mighty men-they, together with all Israel, gave his kingship strong support to extend it over the whole land, as the LORD had promised—...

### Literal, almost word-for-word, renderings:

Concordant Literal Version And these [are] heads of the mighty ones whom David has, who are strengthening themselves with him in his kingdom, with all Israel, to cause him to reign, according to the word of Yahweh, over Israel.

English Standard Version Now these are the chiefs of David's mighty men, who gave him strong support in his kingdom, together with all Israel, to make him king, according to the word of the LORD concerning Israel.

exeGesés companion Bible **THE HEADS OF THE MIGHTY OF DAVID**  
And these are heads of the mighty of David  
- who strengthen themselves with him  
in his sovereignty  
and with all Yisra El,  
to have him reign according to the word of Yah Veh  
concerning Yisra El.

|                     |  |
|---------------------|--|
| Syndein/Thieme      | These also are the chief of the mighty men whom David had, who strengthened themselves with him in his kingdom, and with all Israel, to make him king, according to the word of Jehovah/God concerning Israel. |
| World English Bible | Now these are the chief of the mighty men whom David had, who shown themselves strong with him in his kingdom, together with all Israel, to make him king, according to the word of Yahweh concerning Israel.  |
| Young's Updated LT  | And these are heads of the mighty ones whom David has, who are strengthening themselves with him in his kingdom, with all Israel, to cause him to reign, according to the word of Jehovah, over Israel.        |

**The gist of this verse:** We are being introduced here to David's Mighty Men, those who assisted David in his kingdom and who, along with all Israel, made David king, according to God's Word.

Generally when I write, I cover the chapters in 2Samuel first, and then, when they have a parallel passage in Chronicles, I cover that next, noting any of the significant differences. This time, I simply had to get back to 1Chron. 11, because I left it hanging there undone for 5 years. So, this time, I will not spend much time with how this portion of 1Chron. 11 differs with 2Sam. 23, its parallel passage. When I get to 2Sam. 23, I will spend more time there noting the differences and discussing them (2Sam. 23 is placed much later in the history of David and Israel than is 1Chron. 11).

### 1Chronicles 11:10a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]  | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction                                    | No Strong's #<br>BDB #251  |
| 'êlleh (אֵלֶּה) [pronounced ALE-leh]   | <i>these, these things</i>   | demonstrative plural adjective                            | Strong's #428<br>BDB #41   |
| The phrase <i>the words the these</i> can either refer to what will immediately follow this phrase (see Gen. 2:4 6:9 11:10), or it refers back to what has come before (see Gen. 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Sam. 17:23). |  |   |                            |
| rô'sh (רֹאשׁ) [pronounced rohsh]   | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i> | masculine plural construct                                | Strong's #7218<br>BDB #910 |
| gibbôwr (גִּבּוֹר) [pronounced gib-BOAR]   | <i>strong man, mighty man, soldier, warrior, combatant, veteran</i>  | masculine plural noun/adjective with the definite article | Strong's #1368<br>BDB #150 |

**Translation:** *And these [men] [are] the officers of the mighty men...* Israel appears to have had universal military training among the men. Most of Israel's males were in the reserves. That is, they served a few years and then returned to civilian life, but ready to go to war for Israel at any time (which will occur in 1Chron. 19 against Aram).

It appears as though there was a standing army at all times (there is no evidence to the contrary of this), and in this standing army would have been an elite force. I do not want to venture a guess as to how many this would be, but I would assume thousands, and that these are career military men. Over them are their officers, who would have come up in the ranks—fellow lifers—and these officers are named here.

These are men who are trained to kill other men in battle—these are the greatest military men in Israel's history, and God wants us to know their names.

**Application:** If David, a man after God's Own heart, kept a standing army back around 1000 B.C., with the ability to draft men throughout Israel in a heartbeat, what makes you think the United States ought to do things any differently? God recognizes the importance of the military.

Over the years, these have been called David's Mighty Men, but that is a misnomer, like *Levitical priests*. Just as Levitical priests ought to be called *Aaronic priests*, David's Mighty Men ought to be called the Officers of David's Mighty Men or the Officers of David's Elite Fighting Force.

Here is an important note: the Bible does not glorify or name the great businessmen or great landowners of Israel. There is no list of the top 100 businesses or business people in Israel. Nor does God the Holy Spirit ever name the great pacifists in Israel's history (although, *not going to war* is presented as a sin in Num. 32, in that famous passage where Moses says, "[Your sin \[of pacifism\] will find you out.](#)"). But God recognizes here, in writing, in His Holy Word, the great elite force officers, whose names will be enshrined forever. These are men who are trained to kill other men in battle—these are the greatest military men in Israel's history, and God wants us to know their names.

**Application:** I was raised as a child of the 60's of liberal—even anti-war—parents. One of the difficult things for me was learning to recognize the place of the military, and the great honor of such men who serve their country in this way. I had this distorted notion of the world that, if we all carried flowers in our pockets and refused to go to war, that everything would be butterflies and popsicles. This is not what the Word of God teaches, nor is this the way that the world is. Jesus Christ said that there will be wars and rumors of wars until He returns, and in passages like this, He recognizes and honors great military men whose battles are long ago, but whose names and personal honor stand forever in the Word of God.

**Application:** Some of us have had doctrinal parents, but most of us have not. Most of us have gone to schools which intentionally distort the truth and distort history in order to get across various points of view.<sup>23</sup> You have been ingrained with certain points of view and ideas that are wrong. These may be your most cherished feelings about life. However, when you stand these up against the Word of God, the Word of God must win out. You have to be willing to accept God's Word over your puny ideas, whenever that occurs. Whenever there is a conflict between how you have been brainwashed in your life and the Word of God, you will need to choose the Word of God as being right and your closely held values as being wrong.

**Application:** New believers are quite confused by the Christian way of life. Because very little doctrine is ever taught, they think that, all of the principles and values they learned as a child are equivalent to Biblical principles, and that their Christian lives are primarily an avoidance of gross sins. Growing spiritually means that you are going to have to chunk out your old values when they are wrong.

One of the keys to the Christian way of life is what you think.

<sup>23</sup> I saw quite an example of this the other day, when Glenn Beck did a show on the Black founding fathers. Did you know that the other guy who rode with Paul Revere was an African-American (a term I can guarantee you that he never used)? Did you know that we had a Black Speaker of the House early on in our history? Neither did I. No idea if this clip is still available: <http://usaguns.net/patriots/beckaa.html> accessed May 30, 2010.

## Romans 12:1–2 Exegeted by R. B. Thieme, Jr.

Therefore I {Paul} urge you, brethren {all Royal Family of God}, by the mercies/'grace blessings' {oiktirmos} of the God, to 'place your bodies under orders'/'present yourself' {paristemi—aorist active infinitive—point of time; not continuous action} as a sacrifice, living, holy/'set apart to God; {this is} well pleasing to our God, your 'rational and spiritual' {logikos} 'sacred service.

Paristemi was first used in classical Greek to describe a military maneuver with a double flank attack and destruction of a foe in battle. It came to mean to place yourself beside or under the authority of another.

Logos is the word form, which we get logical. *Logikos* has two meanings, both are applicable here. First of all means to act rationally and secondly, it also means to be spiritual.

Also, stop being molded/conformed to this age [to the thinking of your time] {meaning to stop following human viewpoint - learn the Mind of Christ and apply His viewpoint to your Ways of life}, but be transformed {metamorphoo - from human to divine viewpoint} by the renewing/renovation {anakainosis} of your mind [or, your thinking] {nous} {means to take in doctrine and replace human viewpoint with divine viewpoint} . . .

Note: All humans absorb the viewpoint of their parents, teachers, pastors, friends and even enemies. When we accept their viewpoint and believe it, we metabolize that viewpoint into the norms and standards by which we live and operate. What Paul is teaching us is that we think differently from God. We need to study the Bible, believe what we study, and metabolize God's viewpoint into the norms by which we live. Then He "walks" or "operates" through us and produces Divine Good (only someone who is Divine can produce anything that is Divine). We "Walk according to the More Excellent Ways taught to us by Jesus Christ". It is His Thinking - He receives the glory!

that you may prove/"expose the value" {dokimazo - investigate (like gold) to see if there is value} what the will of God is—namely {that the will of God is} the good {see Romans 8:28 - 'the good' will be defined} the well-pleasing/acceptable and the complete/perfect {teleios} {the attainment of the objective of the plan of God}!

Note: The purpose of spiritual growth is to determine what is God's will/purpose/design for each of us. Now that the canon of scripture is complete, the only way to determine God's will is by studying His Mind/Word. That is the beginning of spiritual growth - consistent intake of the Word.

I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect (ESV).

I am entreating you, then, brethren, by the pities of God, to present your bodies a sacrifice, living, holy, well pleasing to God, your logical divine service, and not to be configured to this eon, but to be transformed by the renewing of your mind, for you to be testing what is the will of God, good and well pleasing and perfect." (CLV)

And now, brethren, I appeal to you by God's mercies to offer up your bodies as a living sacrifice, consecrated to God and worthy of his acceptance; this is the worship due from you as rational creatures. And you must not fall in with the manners of this world; there must be an inward change, a remaking of your minds, so that you can satisfy yourselves what is God's will, the good thing, the desirable thing, the perfect thing. (Knox NT)

I beg you, therefore, brothers, through these mercies God has shown you, to make a decisive dedication of your bodies as a living sacrifice, devoted and well-pleasing to God, which is your reasonable service. Stop living in accordance with the customs of this world, but by the new ideals that mold your minds continue to transform yourselves, so as to find and follow God's will; that is, what is good, well-pleasing to Him, and perfect. (Williams NT)



## Romans 12:1–2 Exegeted by R. B. Thieme, Jr.

Consequently, brothers, I am repeatedly calling you folks alongside to exhort, implore and encourage you, through God's compassions to stand your bodies alongside (to place your bodies beside) [the] Well-pleasing, Set-apart (Holy), Living Sacrifice by God (in God; for God; to God) [this being] your sacred service which pertains to thought, reason and communication (your rational service; your logical obedience in worship). And stop constantly conforming yourself (or, as pass.: And quit being repeatedly fashioned or patterned together) by this age [or, w/other MSS: ... and not to be continuously configured to this age; ... and to not constantly remodel yourself for this age], but on the contrary, be continuously transformed (transfigured; changed in shape, form and semblance) by the renewing (in the renewal; for the making-back-up-new again) of your mind into the [situation and condition for] you to be habitually examining in order to be testing and, after scrutiny, approving what [is] God's will (design; purpose; resolve; intent): the good and well-pleasing, even perfect (finished and complete)! [or: ... the thing that is good, satisfying and able to succeed;... the good thing, also an acceptably well-pleasing woman, even a full-grown, mature man!] (Jonathon Mitchell NT)

Taken from: [http://syndein.com/Romans\\_12.html](http://syndein.com/Romans_12.html) accessed May 29, 2010 (edited). The other translations are from modules for e-sword.

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## 1Chronicles 11:10b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| ʾăsher (אֲשֶׁר)<br>[pronounced uh-SHER]  | <i>that, which, when, who, whom</i>   | relative pronoun  | Strong's #834<br>BDB #81   |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>   | directional/relational preposition  | No Strong's #<br>BDB #510  |
| Dâvid (דָּוִד); also Dâviyd (דָּוִי) [pronounced daw-VEED]   | <i>beloved</i> and is transliterated <i>David</i>   | masculine proper noun   | Strong's #1732<br>BDB #187 |
| châzaq (חָזַק)<br>[pronounced khaw-ZAHK]   | <i>to be confirmed, to be established; to strengthen oneself, to take courage; to show oneself to be strong or energetic; to aid, to assist</i> | masculine plural Hithpael participle  | Strong's #2388<br>BDB #304 |
| This can be reasonably rendered <i>to aid, to assist</i> when followed by ʿîm (עִם) [pronounced géem]. <sup>24</sup> |   |   |                            |
| ʿîm (עִם) [pronounced géem]  | <i>with, at, by, near; like; from</i>   | preposition of nearness and vicinity; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5973<br>BDB #767 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>   | a preposition of proximity  | No Strong's #<br>BDB #88   |

<sup>24</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 270.

## 1Chronicles 11:10b

| Hebrew/Pronunciation  | Common English Meanings                     | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| mal <sup>e</sup> kûwth (מלכות)<br>[pronounced <i>mahl-KOOTH</i> ] | <i>royalty, royal power, reign, kingdom</i> | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #4438<br>BDB #574 |

**Translation:** ...who [belong] to David—the ones assisting him in his kingdom—... This little phrase is more difficult to render than you might think. The relative pronoun and the lamed preposition can refer to ownership, so these officers of the Mighty Men are David's men, his officers. So that phrase can be dealt with by using the possessive form of David, as in: *Now, these men are the officers of David's Mighty Men—the ones assisting him in his kingdom—...*

The second part of this phrase has the Hithpael of châzaq (חָזַק) [pronounced *khaw-ZAHK*]. Usually, the Hithpael is the reflexive of the Piel (intensive), so they would be acting upon themselves—*establishing themselves, strengthening themselves*. However, in the Hithpael, châzaq can mean *to aid, to assist, to help* when followed by 'im. This helps to explain the very different approaches to translating this part of v. 10. However, given the context of this verse, it is most reasonable to see these men as assisting David in his kingdom. This would suggest that we are dealing with more than just military muscle. These men would play a part in all aspects of the establishment of the Davidic dynasty, including going to war for the nation.

**Application:** One of the misconceptions about military men is that, they are not as bright or as well-adjusted or as talented in other areas. There has been an attempt to portray those who go into the military as losers or who cannot make it in life, and that they come out of the military and become addicts or alcoholics. However, just the exact opposite is true. When people come out of the military, then tend to come out much more focused and directed, far better suited for life than their non-military counterparts. They have self-discipline and a willingness to do hard work and they do not give up when things are difficult. On the other hand, those who have matriculated through high school and college do not necessarily have this same self-discipline or focus. As a former high school teacher, I can tell you all about children who, when faced with something difficult, just wanted to cry and to make their parents take it all away.

Let me add that, in case you did not know, the military has high standards, and, in some cases, higher than some colleges. Although, I personally believe that their standards ought to be lowered, that is not the case at this time.

**Application:** It is an absolute myth that, soldiers, after having been in war, come home, and are confused and disoriented to a peaceful world. Obviously, there will be some like this who have to sort out war in their own minds, but, for the most part, the teens and immature kids in their 20's who entered into the military, exit as focused and disciplined men and women (there is a lot of hard data on this, by the way).

The upshot is, these may have been primarily military men, but they helped David in a number of different ways when it came to establishing his kingdom. These men were able to focus, they could adjust to changing circumstances and they were able to make do with whatever they had. The military teaches a clear line of authority, and the ability to adjust to changing circumstances and to improvise when necessary.

## 1Chronicles 11:10c

| Hebrew/Pronunciation                | Common English Meanings               | Notes/Morphology                     | BDB and Strong's Numbers   |
|-------------------------------------|---------------------------------------|--------------------------------------|----------------------------|
| 'im (עִם) [pronounced <i>geem</i> ] | <i>with, at, by, near; like; from</i> | preposition of nearness and vicinity | Strong's #5973<br>BDB #767 |

## 1Chronicles 11:10c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| kôl (לֹכ) [pronounced koh]                                      | <i>every, each, all of, all; any of, any</i>   | masculine singular construct not followed by a definite article | Strong's #3605<br>BDB #481 |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל)<br>[pronounced yis-raw-ALE] | <i>God prevails; the prince that prevails with God; he will rule as God; transliterated Israel</i> | masculine proper noun   | Strong's #3478<br>BDB #975 |

**Translation:** ...with all Israel,... This indicates that Israel was behind David as well. That is, the people of Israel supported David and did their part in making his power stand. What is being taught here is, David did not take control of Israel by means of some military thugs. David had the support of a well-organized elite military force, but he also had the support of the people. David was well-known throughout the land and no one seemed more suited to be king than he.

Back at the end of 1Samuel, you may have become concerned about Jonathan and how God let him die in battle at the very end. There was a reason for this. Jonathan would have been David's real competition. As young men, they were true friends, but you will recall, as Saul aged, he went from being a fairly good king and military man to being a psycho driven by delusion. We do not know what would have happened to Jonathan. We do not know if this would have been a part of his psyche or not. However, God removed Jonathan from this life at the exact right time. As a result, when it was time for Israel to be led by a king again, there was no other choice but David.

## 1Chronicles 11:10d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]                             | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition  | No Strong's #<br>BDB #510  |
| mâlak <sup>e</sup> (מָלַךְ)<br>[pronounced maw-LAHK <sup>e</sup> ] | <i>to make king, to cause to reign, to cause to rule over</i>                                   | 3 <sup>rd</sup> person masculine singular, Hiphil perfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #4427<br>BDB #573 |
| kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]            | <i>as, like, just as; according to; about, approximately</i>                                    | preposition   | No Strong's #<br>BDB #453  |
| dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]                 | <i>word, saying, doctrine, thing, matter, command</i>   | masculine singular construct  | Strong's #1697<br>BDB #182 |
| YHWH (יהוה)<br>[pronunciation is possibly yhoh-WAH]                | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                          | proper noun   | Strong's #3068<br>BDB #217 |

## 1Chronicles 11:10d

| Hebrew/Pronunciation                                       | Common English Meanings   | Notes/Morphology         | BDB and Strong's Numbers   |
|--|---|--------------------------|----------------------------|
| ‘al (עַל) [pronounced <i>gahl</i> ]                        | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of proximity | Strong's #5921<br>BDB #752 |
| Yisʿrāʾêl (יִשְׂרָאֵל)<br>[pronounced <i>yis-raw-ALE</i> ] | <i>God prevails; the prince that prevails with God; he will rule as God; transliterated Israel</i>  | masculine proper noun    | Strong's #3478<br>BDB #975 |

**Translation:** ...to make him king according to the Word of Y<sup>e</sup>howah over Israel. God made it clear that David would be made king over all Israel. God set this up. He did not just pull David out of obscurity and say, "You're king now." God pulled David out of obscurity and then trained him for over 20 years. Simultaneously, God set up the people of Israel to accept David as their king. This involved spiritual growth on the part of the people of God.

## Chapter Outline

## Charts, Maps and Short Doctrines

God, through Samuel, anointed David as king over all Israel. This is what is meant by David being made king over Israel according to the word of Y<sup>e</sup>howah.

## Prophecies About David Becoming King

| Scripture             | Prophecy   |
|-----------------------|--|
| <b>1Sam. 13:13–14</b> | Samuel tells Saul that God will take the kingdom from him: <i>And Samuel said to Saul, "You have done foolishly. You have not kept the command of the LORD your God, with which he commanded you. For then the LORD would have established your kingdom over Israel forever. But now your kingdom shall not continue. The LORD has sought out a man after his own heart, and the LORD has commanded him to be prince over his people, because you have not kept what the LORD commanded you."</i>  |
| <b>1Sam. 15:22–23</b> | Once again, Samuel tells Saul that God has chosen another to take his place: <i>And Samuel said, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of rams. For rebellion is as the sin of divination, and presumption is as iniquity and idolatry. Because you have rejected the word of the LORD, he has also rejected you from being king."</i>   |
| <b>1Sam. 16:11–13</b> | The original prophecy was made when Samuel first met David: <i>Then Samuel said to Jesse, "Are all your sons here?" And he said, "There remains yet the youngest, but behold, he is keeping the sheep." And Samuel said to Jesse, "Send and get him, for we will not sit down till he comes here." And he sent and brought him in. Now he was ruddy and had beautiful eyes and was handsome. And the LORD said, "Arise, anoint him, for this is he." Then Samuel took the horn of oil and anointed him in the midst of his brothers. And the Spirit of the LORD rushed upon David from that day forward.</i> |

These seem to be rather threadbare insofar as prophecies go with respect to David becoming king over all Israel; and that there must be more, given that so many people know that David will be made king over all Israel. Let me suggest several options: (1) Samuel could have said more than what we find recorded when he anointed David king over all Israel. David's brothers later may have spoke of these things, albeit with an ill temper, as in, "Can you believe what that old prophet Samuel said about my jerk-weed little brother David?" (2) Samuel prophesied at other times about David (e.g., at his school for prophets; particularly when Saul and David showed up), which information was freely shared throughout the kingdom of Israel. (3) Other prophets spoke of David becoming king over Israel, and such pronouncements were never recorded in Scripture.

We have already covered the general **public awareness concerning David being Israel's next king**.

This doctrine was originally placed in 2Sam. 5:2.

## Chapter Outline

## Charts, Maps and Short Doctrines

There is more prophecy with David and the Davidic Covenant, but that is not is what is being referenced here.

Whenever we are approach a list of names, I approach such a thing with great trepidation. How do you take a list of names and actually teach something based upon that list? What I have found with every chapter of the Bible is, there is something there for us to learn, no matter how mundane the passage appears to be at first glance.

### Applying 1Chronicles 11:10 to our Lives

1. This may strike you as a bit odd for this to be a list of great warriors under David, and yet for there to be some sort of spiritual application, but there is.
2. 1Chron. 11:10 reads: **And these [men] [are] the officers of the mighty men who [belong] to David—the ones assisting him in his kingdom—with all Israel, to make him king according to the Word of Y<sup>h</sup>owah over Israel.**
3. David is a shadow of Jesus Christ. The function of the priests and the Tabernacle—2 very important aspects to Israel's spiritual life—are placed on the back burner throughout David's life, so that we focus upon him. This is because he represent our Lord Jesus Christ.
4. Under him are great men of war, and, in nearly every case, there is a clear spiritual factor in their lives.
5. We live during the intensified stage of the Angelic Conflict. Jesus Christ scores a tactical victory at the cross, put us into a whole new ball game, and Satan and his minions are doing everything possible to derail the plan of God.
6. Even though David's list of mighty men includes men with dramatically different personalities and backgrounds, they function as one military force. They do not go off half-cocked, in different directions, each man doing what he believes is best in the war effort. They function as a team.
7. Believers in the Church Age function as a team as well. We all have different personalities; we all have different backgrounds; however, we are all in the Angelic Conflict together. However, we are all on the same team and we all have an important function. 1Cor. 12
8. There is a clear delineation of authority, with David as king over all Israel. These men were under him, subject to his direction.
9. In life, we are under systems of authority, and in the Christian walk, we are under specific authorities (e.g., the authority of the pastor-teacher).
10. None of these men can function properly when they go outside of David's authority. However, these are great men who willingly place themselves under David's authority.
11. In our daily lives, we are under various systems of authority, and no matter how great we are (or think we are), it is our proper function to be under these various authorities.
12. Many, if not all, of these men understood that it was God's plan to make David king over all Israel. That means they had to know Bible doctrine. The Word of God had to be etched in their souls and they had to believe it. In this verse, they **assisted David in his kingdom, to make him king over Israel according to**



## Applying 1Chronicles 11:10 to our Lives

[the Word of Jehovah.](#)

13. By our daily function, we assist Jesus Christ in the establishment of His kingdom. We are observed daily by a number of people, and we function—ideally speaking—while filled with the Holy Spirit. Our daily walk needs to be in accordance with the Word of God.
14. During the time of David, not all believers were as involved in the plan of God, just as there were citizen-soldiers, who, for short periods of time, defended Israel against all foes, but, for most of the time, they led their own lives.
15. However, during the intensified stage of the Angelic Conflict, in the time that we live, every believer is involved, and we all have different personalities and different backgrounds.
16. As David's men belonged to him; we belong to Christ Jesus.
17. Just as these men assisted David and his kingdom, we will assist the Lord Jesus Christ in His kingdom.
18. There is an over-arching plan at work, which takes in all previous dispensations. All Israel is a part of David's reserve army; just as Israel is a part of God's plan.
19. All of this is according to the Word of God, which is over Israel and over all believers.
20. In the Church Age, every single one of us is involved in the plan of God. This does not mean that you will become an evangelist, a pastor-teacher or a deacon. This does mean that you need to know the plan of God, which you learn by knowing and believing Bible doctrine.
21. Wherever you are, that is your mission field; whatever you do for a living, that is your Christian testimony.
22. Just as these men are great warriors under David, so we are God's warriors in the Angelic Conflict.

These points set the stage for what we will learn in this chapter. Whenever you think all you are doing is reading a list of names, go back to these points.

Perhaps there will be a great assembly before our Lord, where men will be recognized for their part in the Angelic Conflict. Now, Charley Brown's name may be called, and he will be known for the fact that he believed in Jesus Christ and nothing else, but that is something. Becoming a believer in Jesus Christ is the most important decision that we will make in our lives. However, other names will be called, and there will be a list read of the decorations given to other people, above and beyond their faith in Jesus Christ. Two important points: these men glorify Jesus Christ and we will not be bored during this assembly.

### Chapter Outline

### Charts, Maps and Short Doctrines

[Now, these men are the officers of David's Mighty Men—the ones who assist David in his kingdom—along with all Israel, to make David king according to the Word of Jehovah over Israel.](#) What follows will be a list of the great men who served under David, as both officers in his army and as those who helped him to rule over Israel. All of this came to pass as per the Word of God. Then men who will be listed below are absolutely necessary to make David king over all Israel. Obviously, this all comes to pass by the Word of God, but these men are the means by which this occurs.

One may understand this verse to be the title of this catalogue of citizen-soldiers: [Now, these men are the officers of David's Mighty Men—the ones who assist David in his kingdom—along with all Israel, to make David king according to the Word of Jehovah over Israel.](#) Or, more freely: [This is a list of the highest-ranking military officers to serve under David, who helped to establish him as king over all Israel, in accordance with the Word of God.](#)

At this point, the text more exactly matches up with the parallel passage in 2Sam. 23 (although the editor of Chronicles will add a few names to the list at the very end).



So you know what is coming, there David over all these men. Below him are *the Three*, only two of which are listed (Jashobeam the Hakmonite and Eleazar ben Dodo). The missing man of the Three is Joab. The two men in line for their jobs are then listed. In fact, it may simply be easier to divide this up below:

| The Break-Down of 1Chronicles 11:10–47 |  |
|--|--|
| 1Chronicles 11                         | Commentary   |
| 1Chron. 11:10–11a                      | Title  |
| 1Chron. 11:11b–12                      | 2 of <i>the Three</i> are listed   |
| 1Chron. 11:13–19                       | One exploit involving <i>the Three</i> .   |
| 1Chron. 11:20–25                       | The 2 men in line for <i>the Three</i> .   |
| 1Chron. 11:26–41a                      | A list of <i>the Thirty</i> (these are the commanding officers who are under the Three). The exact number of men here is difficult, because of v. 34. However, <i>the Thirty</i> may simply be a name given to the roughly 30 commanding officers. |
| 1Chron. 11:41b–47                      | Bonus list of great military men found in Chronicles but not in the parallel passage in 2Sam. 23. There are 16 men in this list.   |

If you need to understand just one thing from this chapter, it is this: this is the Bible and this is a list of the greatest military men under David.

Chapter Outline

Charts, Maps and Short Doctrines

|  |   |
|--|---|
| <b>And these a number of the Mighty Men who [are] to David:</b><br><b>Jashobeam ben Hachmoni, a head of the three [probably, <i>the thirty</i>]. He raised up his spear against three hundreds slain [ones] at one time.</b> | <b>These [are] a numbering of the Mighty Men who [belong] to David:</b><br><b>Jashobeam son of a Hachmonite [or, <i>Jashobeam the Hachmonite</i>], [was] chief of the thirty. He raised up his spear against 300 slain [men] at one time.</b> |
|--|---|

**In fact, this is the entire list of David’s Mighty Men:**  
**There is Jashobeam, the son of Hakmoni, who was chief of the 30. He raised up his spear against 300 men at one time—whom he killed in battle.**

Here is how others have translated this verse:

Ancient texts:

|                         |  |
|-------------------------|--|
| Latin Vulgate           | And this is the number of the heroes of David: Jesbaam the son of Hachamoni the chief among the <u>thirty</u> : he lifted up his spear against three hundred wounded by him at one time.                     |
| Masoretic Text (Hebrew) | And these a number of the Mighty Men who [are] to David: Jashobeam ben Hackmoni, a head of the three [probably, <i>the thirty</i> ]. He raised up his spear against three hundreds slain [ones] at one time. |
| Peshitta (Syriac)       | And this is the number of the mighty men whom David had: seated in the first rank, chief of <u>thirty</u> men, Gedho, a valiant man; he lifted up his spear and slew three hundred men in <u>one hour</u> .  |
| Septuagint (Greek)      | And this is the list of the mighty men of David: Jashobeam, son of a Hachmonite, first of the <u>thirty</u> ; he drew his sword once against three hundred, <u>whom he killed</u> at one time.               |

**Significant differences:** The phrase *who [are] to David* can be reasonably translated *who belong to David, of David* or simply as *David's*. This explains the slight differences in the translation here. In the Hebrew exegesis, you will see that this reads that Jashobeam is *chief of 3*, but there is a side note indicating that copyists believed this to be *chief of 30*. This explains why we have 30 in the other ancient versions.

The final phrase in the English translation of the LXX is not altogether accurate. It is not an exact translation from the Greek (there is no verb there, like the Hebrew). However, the general meaning seems to be the same, and in my most relaxed translation of this verse, I translated this in a very similar fashion, without having seen what they did.

### Thought-for-thought translations; paraphrases:

|                        |  |
|------------------------|--|
| CEV                    | The first of these warriors was Jashobeam the son of Hachmoni, the leader of the Three Warriors. In one battle he killed three hundred men with his spear. <i>The Three Warriors</i> : One ancient translation and 2Samuel 23:8; Hebrew "the Thirty Warriors." The "Three Warriors" was the most honored group of warriors and may have been part of the "Thirty Warriors." "Three" and "thirty" are spelled almost the same in Hebrew, so there is some confusion in the manuscripts as to which group is being talked about in some places in the following lists. |
| Easy English (Pocock)  | This is a list of the leaders of David's soldiers. Jashobeam was from the *clan of Hacmon. He was the head over all of David's most powerful men. With his *spear, he fought 300 men at one time, and he killed them all.  |
| Easy-to-Read Version   | This is a list of David's special soldiers:...   |
| Good News Bible (TEV)  | First was Jashobeam of the clan of Hachmon, the leader of "The Three." He fought with his spear against three hundred men and killed them all in one battle.   |
| <i>The Message</i>     | The list of David's Mighty Men: Jashobeam son of Hacmoni was chief of the Thirty. Singlehandedly he killed three hundred men, killed them all in one skirmish.   |
| New Century Version    | This is a list of David's warriors:  |
|                        | Jashobeam was from the Hacmonite people. He was the head of the Three,[a] David's most powerful soldiers. He used his spear to fight three hundred men at one time, and he killed them all.  |
| New Living Translation | Here is the record of David's mightiest warriors: The first was Jashobeam the Hacmonite, who was leader of the Three-the mightiest warriors among David's men [As in some Greek manuscripts (see also 2 Sam 23:8); Hebrew reads leader of the Thirty, or leader of the captains]. He once used his spear to kill 300 enemy warriors in a single battle.  |

### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | Counted among the mighty ones of David was JeseBaal (the son of AchaMani), who was the first of the thirty. This is because there was a time when he used his broadsword to kill three hundred men all by himself. |
| Ancient Roots Translinear | Josheb, a son of Hachmon, head of the captains numbered those mighty with David. In one time, he awakened and his spear desecrated over 300.   |
| <i>God's Word</i> ™       | The first of David's fighting men was Jashobeam, son of Hachmon, the leader of the three. He used his spear to kill 300 men on one occasion.   |
| New American Bible        | Here is the list of David's warriors: Ishbaal, the son of Hachamoni, chief of the Three. He brandished his spear against three hundred, whom he slew in a single encounter.  |
| NIRV                      | Here is a list of David's mighty men.  |

|                      |   |
|----------------------|---|
|                      | Jashobeam was chief of the officers. He was a Hacmonite. He used his spear against 300 men. He killed all of them at one time.  |
| New Jerusalem Bible  | This is the roll of David's champions: Jashobeam son of Hachmoni, head of the Three; he it was who brandished his spear over three hundred men whom he had killed at one time.                |
| New Simplified Bible | This is the number of the mighty men whom David had: Jashobeam the son of a Hachmonite, chief of the captains; he had lifted up his spear against three hundred, killed by him at one time.   |
| Today's NIV          | ...this is the list of David's mighty warriors:<br>Jashobeam, [b] a Hakmonite, was chief of the officers [c]; he raised his spear against three hundred men, whom he killed in one encounter. |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Bible in Basic English    | This is the list of David's men of war: Ishbaal, the son of a Hachmonite, the chief of the three: he put to death three hundred at one time with his spear.   |
| HCSB                      | This is the list of David's warriors: Jashobeam son of Hachmoni was chief of the Thirty; he wielded his spear against 300 and killed them at one time.  |
| JPS (Tanakh—1985)         | This is a list of David's warriors: Jashobeam son of Hachmoni, the chief officer; he wielded his spear against three hundred and slew them all on one occasion.   |
| Judaica Press Complete T. | And these are the number of David's mighty men: Jashobeam the son of Hachmoni, the head of the mighty men; he stirred his spear on three hundred slain at one time.   |
| NET Bible®                | This is the list of David's warriors [Heb "and these are the number of the warriors who were David's."]:<br>Jashobeam, a Hacmonite, was head of the officers [The marginal reading (Qere) has "officers;" the consonantal text (Kethib) has "the Thirty" (see v. 15).]. He killed three hundred men with his spear in a single battle [Heb "he was wielding his spear against 300, [who were] slain at one time."]. |

### Literal, almost word-for-word, renderings:

|                                 |  |
|---------------------------------|--|
| <i>The Amplified Bible</i>      | And this is the number [thirty, and list] of David's mighty men: Jashobeam, a Hachmonite, the chief of the Thirty [captains]. He lifted up his spear against 300, whom he slew at one time.      |
| Concordant Literal Version      | And this [is] an account of the mighty ones whom David has: Jashobeam son of a Hachmonite [is] head of the thirty; he is lifting up his spear against three hundred--wounded, at one time.       |
| Context Group Version           | And this is the number of the mighty men whom David had: Jishbaal, the son of a Hachmonite, chief of the elite troops; he lifted up his spear against three hundred and killed them at one time. |
| Updated <i>Emphasized Bible</i> | And, this is the number of the heroes who pertained to David:<br>Jashobeam son of a Hachmonite, chief of the thirty, the same, brandished his spear over three hundred—slain at one time.        |
| English Standard Version        | This is an account of David's mighty men: Jashobeam, a Hachmonite, was chief of the three. He wielded his spear against 300 whom he killed at one time.  |
| exeGesés companion Bible        | And this is the number of the mighty of David:<br>Yashob Am a son of the Hachmoniy,<br>the head of the tertiaries:<br>he wakened his spear against three hundred<br>- pierced at one time.       |
| LTHB                            | And this is the number of the mighty men who were to David: Jashobeam the son of a Hachmonite, the head of the thirty; he lifted up his spear against three hundred, killing them at one time.   |

|                    |  |
|--------------------|--|
| Modern KJV         | And this is the number of the mighty men whom David had: Jashobeam, a Hachmonite, the chief of the captains. He lifted up his spear against three hundred, who were killed by him at one time. |
| NRSV               | This is an account of David's mighty warriors: Jashobeam, son of Hachmoni,* was chief of the Three;* he wielded his spear against three hundred whom he killed at one time.                    |
| Owen's Translation | And this is an account of the mighty men o David: Jashobeam a Hachmonite, chief of the thee. He wielded his spear against three hundred (of) slain (ones) at one time.                         |
| Young's Updated LT | And this is an account of the mighty ones whom David has: Jashobeam son of a Hachmonite is head of the thirty; he is lifting up his spear against 300 wounded, at one time.                    |

**The gist of this verse:** The first man named is Jashobeam, the son of a Hachmonite, who stood up against 300 men at one time.

### 1Chronicles 11:11a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though</i>                                       | simple wâw conjunction                                    | No Strong's #<br>BDB #251  |
| ʾêlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]   | <i>these, these things</i>  | demonstrative plural adjective                            | Strong's #428<br>BDB #41   |
| The phrase <i>the words the these</i> can either refer to what will immediately follow this phrase (see Gen. 2:4 6:9 11:10), or it refers back to what has come before (see Gen. 9:19 10:20, 29, 31). Obviously, since a quotation does not follow, then this refers back to what precedes this. Given the addition of the kaph preposition, Goliath is making the same announcement as he has made before (from 1Sam. 17:23). |   |   |                            |
| miç <sup>e</sup> phâr (מִצְפָּאֵר) [pronounced <i>mis<sup>e</sup>-FAWR</i> ]   | <i>number, counted, numerical total; a recounting, a narration</i>                              | masculine singular construct                              | Strong's #4557<br>BDB #708 |
| gibbôwr (גִּבּוֹר) [pronounced <i>gib-BOAR</i> ]   | <i>strong man, mighty man, soldier, warrior, combatant, veteran</i>                             | masculine plural noun/adjective with the definite article | Strong's #1368<br>BDB #150 |
| ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]   | <i>that, which, when, who, whom</i>   | relative pronoun  | Strong's #834<br>BDB #81   |
| lâmed (ל) [pronounced <i>l</i> ]   | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition                        | No Strong's #<br>BDB #510  |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]  | <i>beloved and is transliterated David</i>  | masculine proper noun                                     | Strong's #1732<br>BDB #187 |

**Translation:** *These [are] a numbering of the Mighty Men who [belong] to David:...* David's might men are first mentioned in 2Sam. 10:7. They are enumerated here and in 2Sam. 23:8–39. Although the Hebrew is clunky to directly render into the English, this might be better said as, *This is a list of David's Mighty Men:...*

I do not think like a Hebrew does, so I would not have set up these sentences as we find them here.

| The Clunkiness of 1Chronicles 11:10–11a   |  |
|---|--|
| Scripture   | Text/Commentary  |
| The problem:  | We also have the problem of the way the Hebrew sounds to us as opposed to how it sounded to them. If we add this part of v. 11 to v. 10, we get: <i>And these [men] [are] the officers of the mighty men who [belong] to David—the ones assisting him in his kingdom—with all Israel, to make him king according to the Word of Y<sup>e</sup>howah over Israel. These [are] a numbering of the Mighty Men who [belong] to David:...</i> This is followed first by a list of David's greatest officers and their exploits, which is then followed by the rest of his Mighty Men. It sort of sounds like we are saying the same thing twice to introduce this portion of 1Chron. 11. The Hebrew seems to indicate that there is one list, where the commanding officers are listed first; and then the outstanding officers are listed second. |
| We English-speakers would have probably done this in 2 different ways.  |  |
| First solution:   | We may switch these sentences around, to give us: <i>These [are] a numbering of the Mighty Men who [belong] to David. And these [men] [are] the officers of the mighty men who [belong] to David—the ones assisting him in his kingdom—with all Israel, to make him king according to the Word of Y<sup>e</sup>howah over Israel.</i> That way, we know that this entire list will be all of David's mighty men, and that the first group we will look at will be his officers. We may have further shortened this to: <i>This is a list of David's Mighty Men; we will look at his commanding officers first along with their exploits:</i>   |
| Second Solution   | Or we may have done it this way: <i>And these [men] [are] the officers of the mighty men who [belong] to David—the ones assisting him in his kingdom—with all Israel, to make him king according to the Word of Y<sup>e</sup>howah over Israel.</i> Then we list the greatest commanding officers in David's army. Then we write: <i>And this is a list of David's other Mighty Men:...</i> And then we list the rest of David's mighty men (vv. 26–47).   |
| I need to emphasize that there is nothing wrong with the Hebrew here. It is simply not the way my mind organizes information. You will note that, all I am doing is organizing this in such a way that it makes sense to me in the English, with the way that my brain organizes and categorizes things. Apart from moving around a portion of this verse, nothing else is being changed.   |  |
| As an addendum, this may be the key the some of the differences between languages. My language verb tense is set up as past, present and future, so I tend to organize things in my head in relation to time.. I love timelines. I am going to give you a list of David's commanding officers first (and then I list them); and now I will list the rest of David's officers (and I list them next). The Hebrew tense system indicates a completely different mind set. They have essentially 2 tenses: perfect and imperfect, which indicates completed action as versus future or continuous action. Context tells you <i>when</i> the action takes place. The Greek also has a completely different tense system, which is a key as to how their minds organize information as well. |  |

Chapter Outline

Charts, Maps and Short Doctrines

In any administration, there is an inner core, and these men were the heart and soul of David’s army. Where in the Bible do we find a list of *the great pacifists of Scripture* or *the noble men of non-violence*? Nowhere. But twice, God the Holy Spirit enumerates David’s greatest soldiers.

**Application:** There are peddlers of lies out there who try to teach some form of non-violent resistance to tyranny, and allege that Jesus was a proponent of this philosophy. This goes against all that the Bible teaches. It is clear that God looks over and blesses soldiers, and that He even recognizes these men for centuries, because of their greatness under David.



**Application:** Nonviolence against tyranny is a crock to begin with. You may cite Gandhi and his non-violent resistance to England in order to gain India's independence, but Gandhi's approach was based upon the honor and civility of the English. If the British were tyrannical rulers—if they were Muslims, for instance—then Gandhi's first nonviolent protest would have been his last—he would have been thrown into jail and/or killed. It is precisely because England was *not* tyrannical that a nonviolent resistance was possible. You take a Gandhi and put him into some Muslim or Communist controlled country and see how well this nonviolent resistance works out. Certainly, it has been tried, and we probably will never know the names of people who have tried it.

### 1Chronicles 11:11b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                                  | BDB and Strong's Numbers    |
|---|---|---|-----------------------------|
| Yâshâb <sup>e</sup> âm (יָשָׁב עַם) [pronounced yaw-shawb <sup>e</sup> -GAWM]   | <i>the people will return; transliterated Jashobeam</i>           | masculine singular proper noun                    | Strong's #3434<br>BDB #1000 |
| The meaning will be explained in great detail below in the Doctrine of Jashobeam ben Hakmoni. When we find the Ammonites mentioned in Scripture, they are usually called <i>sons of Ammon</i> (however, not in the gentile adjective form). What we would actually expect to find here is <i>Jashobeam the Hakmoni</i> , but we find this odd form instead. |   |   |                             |
| bên (בן) [pronounced bane]  | <i>son, descendant</i>  | masculine singular construct                      | Strong's #1121<br>BDB #119  |
| Chak <sup>e</sup> mônîy (חַכְמוֹנִי) [pronounced khak-mo-NEE]   | <i>wise and is transliterated Hachmonite, Hakmonite, Hachmoni</i> | gentile adjective, masculine singular proper noun | Strong's #2453<br>BDB #315  |

Because this is a gentile adjective, this is more like calling Jashobeam a *Hachmonite* rather than indicating that his actual father was *Hakmoni*.

**Translation:** ...[Jashobeam son of a Hachmonite](#) [or, *Jashobeam the Hachmonite*],... The man at the top of this list is Jashobeam the Hachmonite (literally, *Jashobeam son of Hakmoni*).

We need to dig out whatever we can about Jashobeam, since God the Holy Spirit lists him first:

### Jashobeam ben Hachmoni

- Jashobeam ben Hakmoni is named first among David's Mighty Men. 1Chron. 11:11
- [Jashobeam son of a Hachmonite](#) [or, *Jashobeam the Hachmonite*], [\[was\] chief of the thirty](#). [He raised up his spear against 300 slain \[men\] at one time](#). Here, he is called *the head of the 30*. This make him a leader among leaders; a chief alpha dog over a pack of alpha dogs.
  - As an aside, I suspect that there were always about 30 key men in David's elite armed forces, like Navy SEALs or Rangers—but that this number may not have been constant.
  - What does *not* appear to be the case is, David does not concentrate these great men into one squadron. Apart from specialized missions, the lives of our elite forces are often wasted using them together in near-suicide missions. R. B. Thieme, Jr. continually recommended that such men ought to be spread out among the entire armed forces, rather than concentrating them into a few groups.
- Jashobeam's name means *dweller among the people; or to whom the people turn* (Easton); *the people sitting; or captivity of the people* (Hitchcock); *people will return* (ISBE); *to whom the people turn* (Smith).
  - His name is based upon the verb *yâshab* (יָשָׁב) [pronounced yaw-SHAH<sup>B</sup>V], which means *to remain, to inhabit, to sit, to dwell*. Strong's #3427 BDB #442. This is combined with the word for *people*, which is *'am* (עַם) [pronounced *gahm*], which means *people*. Strong's #5971 BDB #766. Together, they mean, *the people remain, the people inhabit*.

## Jashobeam ben Hachmoni

- 2) However, the other possible combination would be an imperfect of the verb: *shûwb* (בוש) [pronounced *shoo<sup>b</sup>v*]; which means *to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution*. Strong's #7725 BDB #996. Combined with *people*, this would mean *the people will return*.
- 3) It is possible that his parents saw the stability of their time, that the people have been in the land and have remained in the land (a completed tense), but, as prophesied, they would be removed from the land and later, they would return. If his parents intended this double-meaning, then these were very doctrinal parents. They understood the eschatology of Israel.
4. Jashobeam is noted in particular as a man who lifted up his spear against 300 men. However, the text reads *300 slain [ones]*, which suggests that he killed them all. This is an amazing feat to kill 300 men under any circumstance of war.
5. Saul had forced David out of the mainstream, and, for awhile, he stayed in Ziklag (1Chron. 12:6). During this time, Jashobeam and many others came to David and threw in their lot with him. This means that these men must have recognized David's greatness and fairness; and saw that this was in direct contrast to Saul and his evil ways.
  - 1) As a side note, David could have used these men to foment revolution against Saul. However, on several occasions, David allowed Saul to live, and he did not revolt against Saul, recognizing him as God's anointed.
  - 2) **Application:** as I write this, we have, in my opinion, one of the worst presidents that we have ever had. However, any form of revolt against him—assassination or some sort of an armed uprising, is wrong, and the Bible teaches that this is wrong. Saul had become an awful king, wasting money and resources on chasing down David, one of his most loyal subjects. A weaker man than David might have said, "Okay, Saul, you want me, come get me" and then engage in war with Saul. David did not. As long as King Saul drew breath, David was loyal to him.
  - 3) **Application:** we will have worse presidents than Barrack Obama, even though that may seem impossible at this time. The Bible teaches that we do not revolt against our leaders, despite their obvious shortcomings.
  - 4) **Application:** However, respecting the office of the president does not mean that there is no recourse to a lousy president. Our constitution, which is the law of the land, provides several ways to rid ourselves of a lousy president. (1) We vote him out of office or (2) We impeach him (through the Senate; the people have no constitution way of impeaching a president). Therefore, if we stay within the law (which is how believers need to be), those are the steps which we can take to remove the president.
  - 5) **Application:** It is important for countries to have bad rulers. A lousy president reflects the thinking of many people in the country, and allows others to either accept or reject his vision for the country (President Obama, more than any other president since Reagan, has a very specific vision for this country, and almost all that he does is to serve that vision).
6. Jashobeam the son of Zabdiel is named in 1Chron. 27:2 as the head of 24,000 men under David. As mentioned in the Hebrew exegesis, Jashobeam might be better classified as a Hachmonite as opposed to being the *son of Hakmoni*. This would allow him to be the actual *son of Zabdiel*. This is assuming that these 2 men are identical and for there to be no contradiction in the texts.
7. The parallel passage in 2Sam. 23:8b reads: *Josheb-basshebeth a Tahchemonite; he was chief of the three. He wielded his spear against eight hundred whom he killed at one time*. Obviously, we have the problem of the text *chief of 3* (which will be dealt with below in the Hebrew exegesis); and here, he is said to have killed 800 rather than 300.
  - 1) The simplest explanation is, this is a copyist error; Samuel is riddled with errors.
  - 2) He has killed 800 men total on one occasion, and 300 on another (a possible, but less likely explanation).
8. Jashobeam is identified as one of the 3 who broke through the Philistine lines in order to fetch David water in 2Sam. 23:13–17. ISBE<sup>1</sup> disagrees with this.
9. ISBE also points out that many LXX manuscripts have a very different name here: *Iesebaal* (ιεσεβααλ), which is very close to *Ishbaal*, which is the name of one of Saul's sons.

## Jashobeam ben Hachmoni

10. Quite obviously, there are problems with this passage. However, we do have a man of God here, a man who is first listed on David's list of Mighty Men, and a great warrior. We may have to wait until eternity to know his exact name and his actual exploits.

<sup>1</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Jashobeam.

### Chapter Outline

### Charts, Maps and Short Doctrines

The identifying factor here, that Jashobeam is the son of a Hachmonite, is somewhat confusing. The noun here is in the form of a gentilic adjective, so that this is better rendered *Jashobeam, son of a Hachmonite* instead of *Jashobeam, son of Hachmoni*. Although the latter is almost an exact translation, the problem is, proper nouns have their own form, and it is not as a gentilic adjective. So, words like Philistine, Ammonite, Edomite, etc., all have a particular form, indicating a particular group of people. This could be a family which is grouped or it could be a foreign group of people. However, we know nothing more about this name than that. We find it here and in 1Chron. 27:32, where it is simply the family name of another person associated with David. We know nothing more about this name, except that it possibly means *wise*.

Instead of Jashobeam son of a Hachmonite, the Samuel text (2Sam. 23:8b) has *He who sits in the seat of the Tachmonite*. This appears to be a bastardization of *Jashobeam son of a Hachmonite*. Transliterated, the Samuel passage reads: *Josheb-basshebeth a Tachmonite*.

What we will find in this list is, each man is identified in a different way. That is, we do not simply find Charlie ben Brown throughout. Many are listed that way, but many are listed in a different way. What this does is provide clues as to how these men were influenced to become great enough to be named on this list.

## 1Chronicles 11:11c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                                       | BDB and Strong's Numbers            |
|---|---|--|-------------------------------------|
| <p>rô'sh (שׂאֵר or שָׂאֵר)<br/>[pronounced <i>rohsh</i>]</p>  | <p><i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i></p> | <p>masculine singular construct</p>                    | <p>Strong's #7218<br/>BDB #910</p>  |
| <p>shâlîyshîym (שִׁלְיִשִּׁימ)<br/>[pronounced <i>shaw-leesh-EEM</i>] or shâlîshîy (שִׁלְשִׁי)<br/>[pronounced <i>shaw-leesh-EE</i>]</p>              | <p><i>an noble rank of soldiers; 3 captains, 3 highly ranked officers; warriors in a chariot [possibly manned by 3 soldiers?]</i></p>                                 | <p>masculine plural noun with the definite article</p> | <p>Strong's #7991<br/>DB #1026</p>  |
| <p>Although there are 3 sets of meanings for this noun, this seems to be its primary use. This word is very close to the words for 3, 30 and 1/3.</p> |   |  |                                     |
| <p>Scribes believed that this was a mistake in copying, and that this word ought to be:</p>   |   |  |                                     |
| <p>sh°lôwshîym (שִׁלְשִׁימ)<br/>[pronounced <i>sh°low-SHEEM</i>]</p>  | <p><i>thirty</i></p>  | <p>plural numeral</p>                                  | <p>Strong's #7970<br/>BDB #1026</p> |

## 1Chronicles 11:11c

| Hebrew/Pronunciation   | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|-------------------------|------------------|--------------------------|
| Scribes did not change the text, but they would make a note off in the margin and indicate what they believed the problem was. |                         |                  |                          |

**Translation:** *...chief of the thirty.* In the Hebrew text, it reads *chief of the three*; but there is a margin note in the text indicating that the scribes thought that this ought to be *chief of the thirty*, which is in agreement with most of the other ancients texts.

The problems with the text here does not mean that Jashobeam was *not* a member of David's *three*; it simply means that is not what this verse says.

My guess is, there were often exactly 30 men in David elite corps, but that, due to death and retirement, that this exact number changed from time to time. Nevertheless, they were likely called *the thirty* as a title.

## 1Chronicles 11:11d

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
|--|--|--|-----------------------------|
| hûw' (אוּה) [pronounced hoo]   | he, it; himself as a demonstrative pronoun: <i>that, this</i>                                | 3 <sup>rd</sup> person masculine singular, personal pronoun      | Strong's #1931<br>BDB #214  |
| This pronoun can be used in the emphatic sense. Sometimes, the verb <i>to be</i> is implied when this pronoun is used. |  |  |                             |
| Hûw' is also used as a masculine singular, demonstrative pronoun and is rendered <i>that; this</i> .                   |  |  |                             |
| ʿûwr (רוע) [pronounced goor]   | to awake, to arouse from sleep; to excite; to rouse up one's strength; to raise up [a spear] | 3 <sup>rd</sup> person masculine singular, Pilel (Polel) perfect | Strong's #5782<br>BDB #734  |
| chănîyth (חִינָה) [pronounced khuh-NEETH]  | spear  | feminine singular noun with the masculine singular suffix        | Strong's #2595<br>BDB #333  |
| ʿal (עַל) [pronounced gahl]  | upon, beyond, on, against, above, over, by, beside   | preposition of proximity   | Strong's #5921<br>BDB #752  |
| sh'ôlôwshâh (שְׁלוֹשָׁה) [pronounced shiloh-SHAW]  | a three, a trio, a triad, a threesome  | feminine numeral construct                                       | Strong's #7969<br>BDB #1025 |
| mê'ôwth (מֵאוֹת) [pronounced may-OHTH]   | hundreds   | feminine plural construct; numeral                               | Strong's #3967<br>BDB #547  |
| châlâl (חָלַל) [pronounced chaw-LAWL]  | slain, fatally wounded, wounded, pierced; from a verb which means to bore, to pierce         | masculine singular noun (or adjective)                           | Strong's #2491<br>BDB #319  |

There are several sets of meanings for this word.

## 1Chronicles 11:11d

| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology           | BDB and Strong's Numbers   |
|--|--|----------------------------|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                | a preposition of proximity | No Strong's #<br>BDB #88   |
| pa'am (פַּעַם)<br>[pronounced PAH-gahm]          | <i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time</i>                          | feminine singular noun     | Strong's #6471<br>BDB #821 |
| 'echâd (אֶחָד)<br>[pronounced eh-KHAWD]          | <i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i> | numeral adjective          | Strong's #259<br>BDB #25   |

**Translation:** He raised up his spear against 300 slain [men] at one time. There is more here than Jashobeam getting in a tough spot and being ready to fight 300 men. We do not have the word for *men* here but a word which means *slain*, indicating that not only did Jashobeam face down 300 men, but that he killed them as well.

As mentioned earlier, the Samuel text has 800 here instead. There may have been a copyist error (probably in the Samuel text), or Jashobeam may have killed 800 men on one occasion and 300 on another. Another option, based upon the Samuel text, is, he attacked 800 men and he killed 300 of them. We will examine this more carefully when we come to the Samuel text.

And after him, Eleazar ben Dodo the Ahohite, <sup>1Chronicles 11:12</sup> he [was] in a three, the Mighty Men. And after him [was] Eleazar ben Dodo, the Ahohite; he [was] among the three Mighty Men.

And after him was Eleazar, the son of Dodo, the Ahohite; he was among the three Mighty Men.

Here is how others have translated this verse:

## Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | And after him <u>was</u> Eleazar <u>his</u> <u>uncle's</u> <u>son</u> the Ahohite, <u>who</u> <u>was</u> one of the three mighties.           |
| Masoretic Text (Hebrew) | And after him, Eleazar ben Dodo the Ahohite, he [was] in a three, the Mighty Men.   |
| Peshitta (Syriac)       | And after him was Eleazar <u>his</u> <u>uncle's</u> <u>son</u> , of the city of Dakhokh, <u>who</u> <u>was</u> <u>over</u> three hundred men. |
| Septuagint (Greek)      | And after him Eleazar son of Dodo, the Ahohite; he was among the three mighty men.  |

Significant differences: The English translation from the Latin reasonably insert the verb *to be*. The English translation from the Latin and Syriac both translate *Dodo* rather than transliterate it. The English translation of these two also rendered *he (was)* as *who was*.

## Thought-for-thought translations; paraphrases:

|     |  |
|-----|--|
| CEV | Another one of the Three Warriors was Eleazar son of Dodo the Ahohite. |
|-----|--|



|   |   |
|---|---|
| Easy English (Pocock)                       | Then there was Eleazar. He was one of the three most powerful soldiers. Eleazar was Dodai's son from the *clan of Ahoh.   |
| Easy-to-Read Version                        | Next, there was Eleazar son of Douai [Or, " <i>Eleazar his cousin.</i> "] from Ahoah. Eleazar was one of The Three Heroes.  |
| Good News Bible (TEV)<br><i>The Message</i> | Next among the famous "Three" was Eleazar son of Dodo, of the clan of Ahoh.   |
| New Century Version                         | Next was Eleazar son of Dodai the Ahohite, one of the Big Three of the Mighty Men.  |
| New Life Bible                              | Next was Eleazar, one of the Three. Eleazar was Dodai's son from the Ahohite people.  |
| New Living Translation                      | Then there was Eleazar the son of Dodo, the Ahohite. He was one of the three powerful soldiers.   |
|   | Next in rank among the Three was Eleazar son of Douai [As in parallel text at 2 Sam 23:9 (see also 1 Chr 27:4); Hebrew reads Dodo, a variant spelling of Dodai], a descendant of Ahoah. |

### Partially literal and partially paraphrased translations:

|                        |   |
|------------------------|---|
| American English Bible | And with him was EliEzer (the son of DodAi the AchoChite). He was one [of David's] three greatest men.. |
| New American Bible     | Next to him Eleazar, the son of Dodo the Ahohite, one of the Three warriors.                            |
| New Jerusalem Bible    | Next, there was Eleazar son of Dodo, the Ahohite, one of the three champions.                           |
| New Simplified Bible   | After him were Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men.               |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |   |
|------------------------|---|
| Bible in Basic English | And after him was Eleazar, the son of Dodo the Ahohite, who was one of the three great fighters.                |
| JPS (Tanakh—1985)      | Next to him was Eleazar son of Dodo, the Ahohite; he was one of the three warriors.                             |
| NET Bible®             | Next in command [Heb "after him."] was Eleazar son of Dodo the Ahohite. He was one of the three elite warriors. |

### Literal, almost word-for-word, renderings:

|                            |   |
|----------------------------|---|
| Concordant Literal Version | And after him [is] Eleazar son of Dodo the Ahohite, he [is] among the three mighty; "...    |
| English Standard Version   | And next to him among the three mighty men was Eleazar the son of Dodo, the Ahohite.        |
| exeGesés companion Bible   | And after him<br>El Azar the son of Dodo the Ach Oachiy<br>of the three mighty;...          |
| Syndein/Thieme             | And after him was Eleazar, the son of Dodo, the Ahohite, who was one of the three mighties. |
| World English Bible        | After him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty men.    |
| Young's Updated LT         | And after him is Eleazar son of Dodo the Ahohite, he is among the three mighty [men];...    |

**The gist of this verse:** Second on the list of the Three is Eleazar ben Dodo the Ahohite.

## 1Chronicles 11:12a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]         | <i>and, even, then; namely; when; since, that; though</i>             | simple wāw conjunction  | No Strong's #<br>BDB #251  |
| ʾachărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]                             | <i>behind, after; following; after that, afterwards; hinder parts</i> | preposition; plural form; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #310<br>BDB #29   |
| ʾEl <sup>e</sup> ʾâzâr (אֱלֵאָזָר) [pronounced <i>e<sup>l</sup>-gaw-ZAWR</i> ] | <i>God has helped; and is transliterated Eleazar</i>                  | masculine proper noun   | Strong's #499<br>BDB #46   |
| bên (בן) [pronounced <i>bane</i> ]   | <i>son, descendant</i>  | masculine singular construct  | Strong's #1121<br>BDB #119 |
| Dôwdôw (דָּוִד) [pronounced <i>doh-DOH</i> ]                                   | <i>his beloved; loving; his uncle; and is transliterated Dodo</i>     | masculine singular proper noun  | Strong's #1734<br>BDB #187 |

**Translation:** And after him [was] Eleazar ben Dodo,... *Eleazar* means *God has helped*; and his father's name means *his beloved, his uncle*.

The meaning of *Dodo* suggests at least 3 possibilities:

## What Does "Eleazar ben Dodo" Mean?

| Scripture   | Text/Commentary  |
|---|--|
| Eleazar ben Dodo                                  | <i>Dodo</i> is simply the name of his father.  |
| Eleazar the son of his uncle                      | Eleazar is the cousin of Jashobeam. ( <i>Dodo</i> means <i>his uncle</i> )   |
| Eleazar ben Dodo [which means, <i>his uncle</i> ] | It is possible that Eleazar was brought up by his uncle  |
| Eleazar ben Dodo [which means, <i>his uncle</i> ] | Or, it could be that the husband of Eleazar's mother died early without children. Therefore, his brother came in to raise up children to preserve the name of the childless husband who died. There is a provision in the Mosaic Law for a brother to raise up children by his sister-in-law, if his brother has died, in order to retain the family name and inheritance (Gen. 38:8 Deut. 25:5–10 Ruth 4:6–11). |

Although this ancient custom may seem odd to us, we have a recent example which is similar to this. The movie *Saving Private Ryan* is based upon the true story of Fritz Niland, one of four brothers from New York state who saw action during the war. Two of the Niland brothers were killed on D-Day, while another was missing in action in Burma and was presumed dead (later on, it turns out that he survived). Fritz was located in Normandy by an Army chaplain, Reverend Francis Sampson, and taken out of the combat zone, so that not all of the sons would be taken by war.<sup>25</sup>

<sup>25</sup> From <http://www.historyinfilm.com/ryan/default.htm> accessed June 4, 2010.

This one is a hard call, although I lean more toward the first 2 possibilities. It is possible that his father is named in 1Chron. 27:4 as one of David's generals ([And over the division of the second month was \[Eleazar the son of\] Dodo of Ahoah, and of his division, Mikloth was also the ruler; and in his division were twenty four thousand.](#)). It is also possible that *Eleazar's* name was accidentally dropped from the text here.

## Chapter Outline

## Charts, Maps and Short Doctrines

With many of these great military men, we will know very little about them. Here, we do not know even this man's father, or if he is the cousin of Jashobeam or if he was raised by his uncle, or what.

**Application:** As is so often the case, we know very little about the men who have fought, and, in many cases, died for our freedoms. What happened in their lives leading them to make the ultimate sacrifice is something about which we often know very little. So far, 2 of David's greatest military men are named, and we know very little about them.

**Application:** Even more of a tragedy, too often we simply forget about the great military men who have purchased our freedom through their sacrifices and, many times, their deaths.

There are about 10 men with the name *Eleazar* in the Bible and the Apocrypha.

### The Eleazar's of Scripture

1. The most notable man in Scripture with the name Eleazar is the 3<sup>rd</sup> son of Aaron by Elisheba (Ex. 6:23 Num. 3:2). He married one of the daughters of Putiel, who bore him Phinehas (Ex. 6:25). With his father and 3 brothers he was consecrated to the priest's office (Ex. 28:1). After the deaths of his brothers, Nadab and Abihu (they both died the sin unto death), he occupied a more important position. He and Ithamar ["ministered in the priest's office in the presence of Aaron their father"](#) (Lev. 10:6 f Num. 3:4 1Chron. 24:2). He was given the oversight of the Levites and had charge of the tabernacle and all within it (Num. 3:32 Num. 4:16). To Eleazar fell the duty of beating out for an altar covering the censers of Korah and his fellow-conspirators who had attempted to seize the priesthood (Num. 16:37 Num. 16:39). Upon the death of Aaron, Eleazar succeeded him (Num. 20:25). He assisted Moses with the census after the plague in the plains of Moab (Num. 26:1), and with Moses and the elders heard the petition of the daughters of Zelophehad who wished to be served as heirs to their father (Num. 27:1). After the entrance into Canaan, Eleazar and Joshua gave effect to the decision arrived at by giving the daughters of Zelophehad a share in the land of Manasseh (Joshua 17:4). He was priest and adviser to Joshua, the successor of Moses (Num. 27:19; Num. 31:12), whom he also assisted in partitioning Canaan among the tribes (Num. 34:17; Joshua 14:1; Joshua 19:51; Joshua 21:1). He was buried in the hill (the Revised Version, margin "Gibeah") of Phinehas his son in the hill country of Ephraim (Joshua 24:33). For some reason unknown the descendants of Ithamar seem to have held the chief position among the priests from Eli till the accession of Solomon, when Abiathar was sent into retirement, and Zadok, the descendant of Eleazar, was appointed in his place (1Kings 2:26). The high priesthood passed to Ithamar's line in the person of Eli, but for the sin of Eli's sons reverted to Eleazar's line in the person of Zadok (1Sam. 2:27 1Chron. 6:8 24:3 1Kings 2:27). Ezra was a descendant of Zadok (Ezra 7:1); and the high priest's office was in the family of Zadok till the time of the Maccabees.
2. The son of Abinadab, sanctified to keep the ark of Yahweh, when it was brought from Beth-shemesh to Kiriath-jearim after being sent back by the Philistines (1Sam. 7:1-2).
3. The son of Dodai and one of David's three mighty men. A famous feat of arms with David at Ephes-dammim is recorded (2Sam. 23:9-10, 16 1Chron. 11:12, where he is named the son of Dodo).
4. A Levite, a son of Mahli, a Merarite. It is recorded that he had no sons, but daughters only, who were married to their cousins (1Chron. 23:21, 1Chron. 23:22; 1Chron. 24:28).
5. A priest who accompanied Ezra from Babylon (Ezra 8:33); the son of Phinehas. (5) and (6) may be identical.
6. A priest who took part in the dedication of the wall of Jerusalem (Neh. 12:42).

## The Eleazar's of Scripture

7. Son of Parosh, who married and put away an alien wife (Ezra 10:25).
8. An ancestor of Jesus, 3 generations before Joseph (Matt. 1:15).
9. There are 3 men from the Apocrypha also with this name:
  - 1) The son of Mattathias and brother of Judas Maccabeus (1Macc 2:5; 6:43 f; 2Macc 8:23).
  - 2) And there are two others are mentioned in 1 Macc 8:17; 2 Macc 6:18ff.

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Eleazar.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Eleazar.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; topic: Eleazar. Edited.

### Chapter Outline

### Charts, Maps and Short Doctrines

2Sam. 23:9–10 reads: *And next to him among the three mighty men was Eleazar the son of Dodo, son of Ahohi. He was with David when they defied the Philistines who were gathered there for battle, and the men of Israel withdrew. He rose and struck down the Philistines until his hand was weary, and his hand clung to the sword. And the LORD brought about a great victory that day, and the men returned after him only to strip the slain.* So Eleazar killed so many men in one day, his hand more or less froze into that position by the end of the day. Those who have swung a hammer all day long may have experienced the same thing.

His father, Dodo (or, *Dodai*) appears to have been a general in David's army as well (1Chron. 27:4). As mentioned before, some think that Eleazar's name was simply dropped out of the text in that passage (some translators supply his name in their text).

### 1Chronicles 11:12b

| Hebrew/Pronunciation                                | Common English Meanings                                | Notes/Morphology  | BDB and Strong's Numbers |
|---|--|---|--------------------------|
| ʾĀchôchîy (אֲחִי) [pronounced <i>ukhk-oh-KHEE</i> ] | <i>brother of rest</i> ; transliterated <i>Ahohite</i> | Gentilic adjective from a masculine singular proper noun; with the definite article | Strong's #266<br>BDB #29 |

**Translation: ...the Ahohite;...** This is the gentilic adjective form, indicating a family or clan name. This very likely refers back to Ahoah, the son of Bela who is the son of Benjamin (1Chron. 8:4, 7). Recall that David's enemy for many decades was Saul, a Benjamite, who forced David out of the mainstream of Israel, causing him to become a refugee for many years. Many Benjamites naturally supported Saul, and later, one of his sons, in opposition to David. Yet, here, in David's Mighty Men, of the 30, at least 2 of these men are Benjamites, both descended through Ahoah (2Sam. 23:9, 28 1Chron. 11:12, 29). This indicates David functioned without malice and has a profound understanding of grace.

### 1Chronicles 11:12c

| Hebrew/Pronunciation                | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|-------------------------------------|--|---|----------------------------|
| hûw' (אוּ) [pronounced <i>hoo</i> ] | <i>he, it; himself</i> as a demonstrative pronoun: <i>that, this</i> | 3 <sup>rd</sup> person masculine singular, personal pronoun | Strong's #1931<br>BDB #214 |

## 1Chronicles 11:12c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers    |
|---|---|---|-----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                        | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                                | No Strong's #<br>BDB #88    |
| sh <sup>e</sup> lôwshâh (שְׁלֹשָׁה)<br>[pronounced <i>shiloh-SHAW</i> ] | <i>a three, a trio, a triad, a threesome</i>  | feminine singular numeral                                 | Strong's #7969<br>BDB #1025 |
| gibbôwr (גִּבּוֹר)<br>[pronounced <i>gib-BOAR</i> ]                     | <i>strong man, mighty man, soldier, warrior, combatant, veteran</i>                                 | masculine plural noun/adjective with the definite article | Strong's #1368<br>BDB #150  |

**Translation:** ...he [was] among the three Mighty Men. There appears to have been David's inner circle of 3 men who stood out from the rest, and this would have included Eleazar and Jashobeam in the previous verse.

If you have been counting carefully, the name of the third man of *the Three* is not named in the Chronicles text. The third man is either Joab or Shammah, which will be discussed at the end of v. 14.

He [even] he was with David in Pas Dammim and the Philistines were gathered there to war. And so is a parcel of land filled [with] a barley harvest; and the people fled from faces of Philistines.

1Chronicles  
11:13

[It was] he [who] was with David at Pas Dammim when the Philistines were assembled there to war. And [there] was a parcel of land filled with a barley harvest, and the people fled from before the Philistines.

It was he who was with David at Pas Dammim when the Philistines were assembled there to war against Israel. And there was this parcel of land filled with a barley harvest; yet the people of Israel from before the Philistines.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

He was with David in Phesdomim, when the Philistines were gathered to that place to battle: and the field of that country was full of barley, and the people fled from before the Philistines.

Masoretic Text (Hebrew)

He [even] he was with David in Pas Dammim and the Philistines were gathered there to war. And so is a parcel of land filled [with] a barley harvest; and the people fled from faces of Philistines.

Peshitta (Syriac)

He was with David at Pasi-de-maya, when the Philistines were fighting there, where there was a field of barley; and the people fled from before the Philistines.

Septuagint (Greek)

He was with David in Pasdammim, and the Philistines were gathered there to battle, and there was a portion of the field full of barley; and the people fled before the Philistines.

Significant differences:

The emphatic *he* is not shown in the English translations from the Latin, Greek or Syriac. Often *when* is used as a reasonable translation of the wâw conjunction (see



the Latin and Syriac above). The English translation from the Syriac leaves out the fact that the Philistines *were gathered (assembled)* there.

### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| CEV                    | During a battle against the Philistines at Pas-Dammim, all the Israelite soldiers ran away,...  |
| Easy English (Pocock)  | Eleazar was with David at Pas-Dammim when the *Philistines came there to fight. There was a field of barley (a kind of grain) at that place. The *Israelites ran away from the *Philistines.    |
| Easy-to-Read Version   | Eleazar was with David at Pasdammim. The Philistines had come to that place to fight a war. There was a field full of barley at that place. The people of Israel ran away from the Philistines. |
| Good News Bible (TEV)  | He fought on David's side against the Philistines at the battle of Pas Dammim. He was in a barley field when the Israelites started to run away,...   |
| <i>The Message</i>     | He was with David at Pas Dammim, where the Philistines had mustered their troops for battle. It was an area where there was a field of barley. The army started to flee from the Philistines... |
| New Life Bible         | He was with David at Pasdammim when the Philistines were gathered there to battle, where there was a piece of ground full of grain. And the people ran away from the Philistines.               |
| New Living Translation | He was with David in the battle against the Philistines at Pas-dammim. The battle took place in a field full of barley, and the Israelite army fled.  |

### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | For, he was with David at PhasoDomin when the Philistines had gathered for war in a field full of barley. And when [the army] turned and ran from the Philistines,...  |
| Ancient Roots Translinear | He was with David to care for the bloodied. The Palestinians were gathered for war. There was a portion of a field full of barley; and the people fled from facing the Palestinians.                               |
| <i>God's Word</i> ™       | Eleazar was with David at Pas Dammim when the Philistines gathered there for battle. There was a field of ripe barley. When the troops fled from the Philistines,...   |
| New American Bible        | He was with David at Pas-dammim, where the Philistines had massed for battle. The plow-land was fully planted with barley, but its defenders were retreating before the Philistines.                               |
| NIRV                      | Jashobeam was with David at Pas Dammim. The Philistines had gathered there for battle. Israel's troops ran away from the Philistines. At the place where that happened, there was a field that was full of barley. |
| New Jerusalem Bible       | He was with David at Pas-Dammim when the Philistines mustered for battle there. There was a field full of barley there; and the people fled from the Philistines.  |
| Revised English Bible     | He was with David at Pas-dammim where the Philistines had gathered for battle in a field carrying a good crop of barley. When the people had fled from the Philistines...  |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |  |
|------------------------|--|
| Bible in Basic English | He was with David at Pas-dammim, where the Philistines had come together for the fight, near a bit of land full of barley; and the people went in flight before the Philistines. |
| HCSB                   | He was with David at Pas-dammim when the Philistines had gathered there for battle. A plot of ground full of barley was there, where the troops had fled from the Philistines.   |

|                           |   |
|---------------------------|---|
| NET Bible®                | He was with David in Pas Dammim [Some read here "Ephes Dammim." See 1 Sam. 17:1.] when the Philistines assembled there for battle. In an area of the field that was full of barley, the army retreated before the Philistines,... |
| New International Version | He was with David at Pas Dammim when the Philistines gathered there for battle. At a place where there was a field full of barley, the troops fled from the Philistines.  |

**Literal, almost word-for-word, renderings:**

|                            |   |
|----------------------------|---|
| The Amplified Bible        | He was with David at Pas-dammim [where David had long before slain Goliath], and there the Philistines were gathered for battle, where there was a plot of ground full of barley or lentils; and the men [of Israel] fled before the Philistines. |
| Concordant Literal Version | ...he has been with David in Pas-Dammim, and the Philistines have been gathered there to battle, and a portion of the field is full of barley, and the people have fled from the face of the Philistines,...                                      |
| English Standard Version   | He was with David at Pas-dammim when the Philistines were gathered there for battle. There was a plot of ground full of barley, and the men fled from the Philistines.  |
| Third Millennium Bible     | He was with David at Pasdammim. And there the Philistines were gathered together for battle, where there was a parcel of ground full of barley. And the people fled from before the Philistines.  |
| Young's Updated LT         | He was with David in Pas-Dammim, and the Philistines gathered there to battle, and a portion of the field is full of barley, and the people have fled from the face of the Philistines;...  |

|                                |  |
|--------------------------------|--|
| <b>The gist of this verse:</b> | The Philistines have gathered themselves in the field of Pas-Dammim, and they barley fields are ripe for harvest, and the Israelites are fleeing from the Philistines. |
|--------------------------------|--|

### 1Chronicles 11:13a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers      |
|---|--|---|-------------------------------|
| hûw' (אוּה) [pronounced hoo]                                  | he, it; himself as a demonstrative pronoun: that, this                                       | 3 <sup>rd</sup> person masculine singular, personal pronoun | Strong's #1931 BDB #214       |
| hâyâh (הָיָה) [pronounced haw-YAW]                            | to be, is, was, are; to become, to come into being; to come to pass                          | 3 <sup>rd</sup> person masculine singular, Qal perfect      | Strong's #1961 BDB #224       |
| ʿîm (עִם) [pronounced geem]                                   | with, at, by, near; like; from   | preposition of nearness and vicinity                        | Strong's #5973 BDB #767       |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED] | beloved and is transliterated David  | masculine proper noun                                       | Strong's #1732 BDB #187       |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]              | in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within | a preposition of proximity                                  | No Strong's # BDB #88         |
| Paç Dammîym (פַּח דַּמִּיִּם) [pronounced Pahs dah-MEEM]      | boundary (edge) of blood; and is transliterated Pas-dammim                                   | proper noun/location  | Strong's #658 & #6450 BDB #67 |

## 1Chronicles 11:13a

| Hebrew/Pronunciation  | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|-------------------------|------------------|--------------------------|
| This is probably equivalent to ʿEpheç Dammîym (עִפְּחַץ דַּמִּיִּם) [pronounced <i>EH-fes dah-MEEM</i> ], which is found in 1Sam. 17:1. |                         |                  |                          |

**Translation:** [It was] he [who] was with David at Pas Dammim... Eleazar's presence at this battle was important, so we find the personal pronoun used here as an emphatic pronoun.

Pas Dammim is probably equivalent to Ephes Dammim, which is where David killed Goliath when he was a very young man. Although these words may look fairly different in the English, they are quite close in the Hebrew.

This would be fantastic if the reference here was to the very same battle. If this was the same battle, then there is this standoff between the Philistines and the Jews. Goliath would come out every day and ask for the Jews to offer up just one man to fight him, and no soldier would step forward. If that were the case, then he and David there were both very young men. However, there were many conflicts between David and the Philistines, and there is not enough information here to clearly place us with this or that war.

## 1Chronicles 11:13b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
|--|---|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though</i>                                       | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| P <sup>e</sup> lish <sup>tîy</sup> (פְּלִשְׁתִּי) [pronounced <i>p<sup>e</sup>-lish-TEE</i> ]                              | <i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>          | masculine plural gentilic adjective (acts like a proper noun); with the definite article | Strong's #6430<br>BDB #814  |
| Here, this is spelled P <sup>e</sup> lish <sup>tîy</sup> m (פְּלִשְׁתִּיִּם) [pronounced <i>p<sup>e</sup>-lish-TEEM</i> ]. |   |  |                             |
| ʾāçaph (אָצַף) [pronounced <i>aw-SAHF</i> ]  | <i>to be assembled, to be gathered, to assemble, to gather</i>                                  | 3 <sup>rd</sup> person masculine plural, Niphal perfect                                  | Strong's #622<br>BDB #62    |
| shâm (שָׁם) [pronounced <i>shawm</i> ]   | <i>there; at that time, then; therein, in that thing</i>  | adverb   | Strong's #8033<br>BDB #1027 |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]   | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition   | No Strong's #<br>BDB #510   |
| mil <sup>ç</sup> châmâh (מִלְחָמָה) [pronounced <i>mil-khaw-MAW</i> ]  | <i>battle, war, fight, fighting; victory; fortune of war</i>                                    | feminine singular noun with the definite article   | Strong's #4421<br>BDB #536  |

**Translation:** ...when the Philistines were assembled there to war. There were many wars between the Philistines and the Jews. Whether this battleground was used more than once, we do not know. The Philistines, when they attacked the Jews, tended to move into central Israel, which effectively separated northern and southern Israel. Whether this was part-strategy and part-convenience, we do not know. Also, when the Philistines went to war against David specifically in Jerusalem, they went to the same general area first (which is expected; where else would they go except for the valley west of Jerusalem?).

## 1Chronicles 11:13c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| wa (or va) (ו) [pronounced wah]                             | <i>and so, and then, then, and; so, that, yet, therefore; because</i>                             | wâw consecutive   | No Strong's #<br>BDB #253  |
| hâyâh (הָיָה) [pronounced haw-YAW]                          | <i>to be, is, was, are; to become, to come into being; to come to pass</i>                        | 3 <sup>rd</sup> person feminine singular, Qal imperfect | Strong's #1961<br>BDB #224 |
| chel <sup>e</sup> qâh (חֶלְקָה) [pronounced chela-KAW]      | <i>a parcel or portion [of ground]; allotment, field; smoothness, smooth part; flattery</i>       | feminine singular construct                             | Strong's #2513<br>BDB #324 |
| sâdeh (שָׂדֶה) [pronounced saw-DEH]                         | <i>field, land, country, open field, open country</i>   | masculine singular noun with the definite article       | Strong's #7704<br>BDB #961 |
| mâlê' (מֵלֵא) [pronounced maw-LAY]                          | <i>filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd</i> | feminine singular, verbal adjective                     | Strong's #4392<br>BDB #570 |
| s <sup>e</sup> ôwrîym (סִיּוּרִים) [pronounced seh-ôh-REEM] | <i>barley grain; barley fields; sheaves of barley, barley harvest; cooked or measured barley</i>  | feminine plural noun                                    | Strong's #8184<br>BDB #972 |
| In the Samuel text, this reads <i>lentils</i> instead.      |   |   |                            |
| ʿădâshîym (עֲדָשִׁים) [pronounced gûh-daw-SHEEM]            | <i>lentils</i>  | feminine plural noun                                    | Strong's #5742<br>BDB #727 |

**Translation:** *And [there] was a parcel of land filled with a barley harvest,...* This is a fascinating statement. We have the Philistines standing up against the Jews and the Jews are afraid. And God the Holy Spirit tells us that the land was filled with barley. So, what is that all about? It is likely that this was the time of the barley harvest, and God told the Israelites that He would take them into a land filled with milk and honey. Also in this land is barley, a very nutritious grain, but now mostly used in beer. According to what I have read, when ripe, this barley has a distinct and pleasant smell, which inspires farmers to get on their combines and to go out and harvest this barley.<sup>26</sup> Apparently, this is a pleasant, inspiring smell, and no doubt, the Jewish soldiers, most of them citizen-soldiers and farmers by trade, smelled the sweet smell of barley in the air.

How many commentaries explain what this is all about. How many of them tell us about the barley harvest and what it means? My guess is *none*.

God gave the Jews this land. God gave them all of the produce in this land. Again and again in the Bible, the Jews are told to simply take the land, which they did for the most part. However, this gathering of soldiers were petrified with fear, and they looked at the Philistines and were afraid to advance against them, despite the lovely smell of ripe barley in the air—a smell which ought to tell them, “This land is your land; I have given it to you.”

<sup>26</sup> See <http://portside-messenger.whereilive.com.au/blogs/story/ripe-for-the-harvest/> accessed March 12, 2010 or <http://www.farm-direct.co.uk/farming/stockcrop/barley/crop.html> also accessed March 12, 2010.

A second thing that this tells us is, the person who wrote this narrative originally was there, at the battle. The lovely odor of barley was in the air, and perhaps this was a citizen-soldier, a man who farmed, and he thought about enjoying his own land, and about the barley harvest, and how meaningful that was to him as a person.

As mentioned in the Hebrew exegesis, this is a field of lentils instead. Many of the letters are the same in both of these words—and the letters which are different, are often confounded with one another (ד and ר). Personally, my money is on the barley, as the smell during harvest time would have been remarkable (and because the Chronicles' text is most often accurate by comparison).

### 1Chronicles 11:13d

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ʿam (עַם) [pronounced <i>gahm</i> ]  | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular collective noun with the definite article   | Strong's #5971<br>BDB #766 |
| nûwç (נוּחַ) [pronounced <i>noose</i> ]  | <i>to flee, to flee from, to escape, to depart, to hasten quickly [away]</i>   | 3 <sup>rd</sup> person masculine plural, Qal perfect           | Strong's #5127<br>BDB #630 |
| min (מִן) [pronounced <i>mihn</i> ]  | <i>from, away from, out from, out of; from, off, on account of, since, above, than, so that not, above, beyond, more than</i>      | preposition of separation                                      | Strong's #4480<br>BDB #577 |
| pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]   | <i>face, faces, countenance; presence</i>  | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |
| Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . |  |  |                            |
| P <sup>e</sup> lish <sup>e</sup> tîy (פְּלִשְׁתִּי) [pronounced <i>p<sup>e</sup>-lish-TEE</i> ]  | <i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>   | masculine plural gentilic adjective (acts like a proper noun)  | Strong's #6430<br>BDB #814 |

**Translation:** ...and the people fled from before the Philistines. If this was the time that David killed Goliath, then these Jewish soldiers kept their distance and let Goliath come out every day to harass them, and they stood there and took it. If this was another battle, then perhaps these Jews were on the run, escaping the Philistines. The Philistines were advancing and the Jews were retreating from before them.

In any case, Eleazar stood with David. If this was the young David standing before Goliath, then Eleazar was right behind David, saying, "I've got your back, David." If this refers to a subsequent battle—which I think is more likely the case—then it appears as though just two men—Eleazar and David—will turn the tide of the battle.



And so they take a stand in a midst of the parcel and so they deliver her and so they strike down Philistines and so delivers [them] Yehowah—a deliverance great. <sup>1Chronicles 11:14</sup>

However [lit., *and so*], they took a stand in the midst of that [lit., *the*] parcel and they preserved it. They struck down the Philistines and Y<sup>e</sup>howah delivered them [with] a great deliverance.

However, they took their stand on that parcel and they defended it. They killed the Philistines and Jehovah delivered them with a great slaughter.

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | But these <u>men</u> stood in the midst of the field, and defended it: and they slew the Philistines, and the Lord <u>gave</u> a great deliverance to his people. |
| Masoretic Text (Hebrew) | And so they take a stand in a midst of the parcel and so they deliver her and so they strike down Philistines and so delivers [them] Yehowah—a deliverance great. |
| Peshitta (Syriac)       | And they set themselves in the midst of the field, and delivered it and slew the Philistines; and the LORD <u>wrought</u> a great victory.                        |
| Septuagint (Greek)      | And he stood in the midst of the portion, and rescued it, and attacked the Philistines; and the Lord <u>wrought</u> a great deliverance.                          |

Significant differences: *These men* in the English translation of the Latin is not found in the other ancient languages. This may simply be a smoothing out of the translation. The word *to give* (in the English translation from the Latin) is not found in the other languages. This, again, could simply be a smoothing out of the transition. The word *wrought* could simply be a way to translate the Hebrew verb *to cause to deliver*, as that meaning is also found in the following noun.

#### Thought-for-thought translations; paraphrases:

|                        |  |
|------------------------|--|
| CEV                    | ...except Eleazar, who stayed with David. They took their positions in a nearby barley field and defeated the Philistines! The LORD gave Israel a great victory that day.            |
| Easy English (Pocock)  | But David and Eleazar stopped in the middle of that field. They fought to keep that field. They killed the *Philistines. The *LORD brought about their great success in that battle. |
| Easy-to-Read Version   | But the {Three Heroes} stood there in that field and defended it. They defeated the Philistines. The Lord gave the people of Israel a great victory.                                 |
| Good News Bible (TEV)  | ...so he and his men took a stand in the middle of the field and fought the Philistines. The LORD gave him a great victory.  |
| <i>The Message</i>     | ...and then took its stand right in that field--and turned the tide! They slaughtered the Philistines, GOD helping them--a huge victory.   |
| New Living Translation | But Eleazar and David [Hebrew <i>they</i> ] held their ground in the middle of the field and beat back the Philistines. So the Lord saved them by giving them a great victory.       |

#### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | ...he stood there alone in the middle of the field and saved them by killing [all of] the Philistines. For, Jehovah had used him to bring a great victory. |
| Ancient Roots Translinear | They abode in the midst of the portion, and delivered it by smiting the Palestinians. Yahweh saved by a great salvation.                                   |
| <i>God's Word</i> ™       | ...they stood in the middle of the field and defended it by killing Philistines. So the LORD saved them with an impressive victory.                        |

|                      |   |
|----------------------|---|
| New American Bible   | He made a stand on the sown ground, kept it safe, and cut down the Philistines. Thus the LORD brought about a great victory.  |
| NIRV                 | The three mighty men took their stand in the middle of the field. They didn't let the Philistines capture it. They struck them down. The Lord helped them win a great battle. |
| New Simplified Bible | They stationed themselves in the middle of that field, defended it, and killed the Philistines. So Jehovah brought about a great victory.                                     |
| Today's NIV          | But they took their stand in the middle of the field. They defended it and struck the Philistines down, and the LORD brought about a great victory.                           |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Bible in Basic English    | And he took up his position in the middle of the bit of land, and kept back their attack, and overcame the Philistines; and the Lord gave a great salvation.  |
| JPS (Tanakh—1985)         | ...but they took their stand in the middle of the plot and defended it, and they routed the Philistines. Thus the LORD wrought a great victory.   |
| NET Bible®                | ...but then they made a stand in the middle of that area. They defended it [Heb "delivered it."] and defeated the Philistines; the LORD gave them a great victory [Heb "and the Lord delivered [with] a great deliverance."]. |
| New International Version | But they took their stand in the middle of the field. They defended it and struck the Philistines down, and the LORD brought about a great victory.   |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| American KJV                | And Eleazar [one of the Three] stood in the midst of that plot and defended it and slew the Philistines [until his hand was weary, and his hand cleaved to the sword], and the Lord saved by a great victory and deliverance. |
| Concordant Literal Version  | ...and they station themselves in the midst of the portion, and deliver it, and smite the Philistines, and Yahweh saves--a great salvation.   |
| Context Group Version       | And they stood in the midst of the plot, and defended it, and killed the Philistines; and YHWH rescued them by a great victory.   |
| Green's Literal Translation | ...and they set themselves in the midst of that portion, and delivered it, and struck the Philistines, and Jehovah saved by a great deliverance.  |
| Modern KJV                  | And they set themselves in the midst of that place, and delivered it, and killed the Philistines. And Jehovah saved <i>them</i> by a great deliverance.   |
| New King James Version      | But they stationed themselves in the middle of that field, defended it, and killed the Philistines. So the LORD brought about a great victory.  |
| Young's Literal Translation | But he took his stand in the midst of the plot and defended it and killed the Philistines. And the LORD saved them by a great victory.  |

|                                |  |
|--------------------------------|--|
| <b>The gist of this verse:</b> | David and Eleazar stood their ground against the Philistines and defeated them by killing them. God delivered them in this battle. |
|--------------------------------|--|

## 1Chronicles 11:14a

| Hebrew/Pronunciation                                | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| wa (or va) (ו) [pronounced wah]                     | and so, and then, then, and; so, that, yet, therefore; because | wâw consecutive   | No Strong's #<br>BDB #253  |
| yâtsab (יָצַב) [pronounced yaw-TSAHB <sup>v</sup> ] | to set oneself [in a place], to take a stand                   | 3 <sup>rd</sup> person masculine plural, Hithpael imperfect | Strong's #3320<br>BDB #426 |

## 1Chronicles 11:14a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                 | BDB and Strong's Numbers    |
|--|---|--|-----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                       | No Strong's #<br>BDB #88    |
| tâvek <sup>e</sup> (תָּוֶק) [pronounced taw-VEK <sup>E</sup> ]   | <i>midst, among, middle</i>   | masculine singular construct                     | Strong's #8432<br>BDB #1063 |
| With the bēyth preposition, tâvek <sup>e</sup> can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled בְּתוֹךְ. |   |  |                             |
| chel <sup>e</sup> qâh (חֶלְקָה) [pronounced chela-KAW]   | <i>a parcel or portion [of ground]; allotment, field; smoothness, smooth part; flattery</i>         | feminine singular noun with the definite article | Strong's #2513<br>BDB #324  |

**Translation:** However [lit., and so], they took a stand in the midst of that [lit., the] parcel... The parallel passage reads: And next to him among the three mighty men was Eleazar the son of Dodo, son of Ahohi. He was with David when they defied the Philistines who were gathered there for battle, and the men of Israel withdrew. He rose and struck down the Philistines until his hand was weary, and his hand clung to the sword. And the LORD brought about a great victory that day, and the men returned after him only to strip the slain (2Sam. 23:9–10). Apparently, in this instance, Eleazar stood up (obviously, this would be with David), and they took on all comers, routing the Philistines as a duo. The other Israelites had begun to retreat as the Philistines advanced, and David and Eleazar were able to not only take their stand, but to be victorious over these Philistines.

## 1Chronicles 11:14b

| Hebrew/Pronunciation                  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---------------------------------------|--|---|----------------------------|
| wa (or va) (ו) [pronounced wah]       | <i>and so, and then, then, and; so, that, yet, therefore; because</i>                          | wâw consecutive   | No Strong's #<br>BDB #253  |
| nâtsal (נָצַל) [pronounced naw-TSAHL] | <i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i> | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect; with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #5337<br>BDB #664 |

**Translation:** ...and they preserved it. Preserving this plot of land does not indicate that there was some great importance with seizing and holding this parcel of ground; it simply means that David and Eleazar stood this particular piece of ground; they did not faint back or move forward, but they held this plot of land, killing the Philistines all around them.

## 1Chronicles 11:14c

| Hebrew/Pronunciation            | Common English Meanings   | Notes/Morphology | BDB and Strong's Numbers  |
|---------------------------------|---|------------------|---------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive  | No Strong's #<br>BDB #253 |

## 1Chronicles 11:14c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| nākāh (נָכָה) [pronounced naw-KAWH]   | <i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i> | 3 <sup>rd</sup> person masculine plural, Hiphil imperfect     | Strong #5221<br>BDB #645   |
| ʾēth (אֶת) [pronounced ayth]  | generally untranslated; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object   | Strong's #853<br>BDB #84   |
| P <sup>e</sup> lish <sup>e</sup> tîy (פְּלִשְׁתִּי) [pronounced p <sup>e</sup> -lish-TEE] | <i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>                                     | masculine plural gentilic adjective (acts like a proper noun) | Strong's #6430<br>BDB #814 |

**Translation:** [They struck down the Philistines...](#) This is how they defeated the Philistine army: they killed the Philistine soldiers. They stacked up their dead bodies enough to where the Philistines were defeated. What seems likely is, the Philistines simply retreated, once it was clear that when they moved onto that plot of land, that they would be killed.

We do not know what ran through the minds of the Philistines. Did they realize that only 2 men were taking their stand right there? Did some Philistines kill one another in the confusion? We have no idea. However, if you have ever seen a movie where the hero and his sidekick defeated an enemy to which they were numerically inferior, that is what happened here. David and Eleazar stacked up so many dead bodies on that plot of land, that Philistine soldiers approach with less and less enthusiasm until, very likely, they turned tail and ran. As Moses said, [“How could one have chased a thousand, and two have put ten thousand to flight, unless their Rock had sold them, and the LORD had given them up? For their rock is not as our Rock; our enemies are by themselves.”](#) (Deut. 32:30). Or as Joshua himself said near the end of his life: [“For the LORD has driven out before you great and strong nations. And as for you, no man has been able to stand before you to this day. One man of you puts to flight a thousand, since it is the LORD your God who fights for you, just as he promised you. Be very careful, therefore, to love the LORD your God.”](#) (Joshua 23:9–11). Or Isa. 30:17–18: [A thousand shall flee at the threat of one; at the threat of five you shall flee, till you are left like a flagstaff on the top of a mountain, like a signal on a hill. Therefore the LORD waits to be gracious to you, and therefore he exalts himself to show mercy to you. For the LORD is a God of justice; blessed are all those who wait for him.](#) In these verses, we are not speaking in hyperbole. David and Eleazar apparently killed hundreds of men on that battlefield, causing thousands of Philistines to flee (so we may assume<sup>27</sup>).

**Application:** As I have mentioned before, I was brought up as an anti-war pacifist, believing that Gandhi was one of the greatest men of history; and under the delusion that man will somehow be able to stop war from happening. So, the first few times I heard R. B. Thieme, Jr. talk about piling up enemy bodies as being necessary for victory, it was unsettling, to say the least. I liked much of that Bible stuff that he taught, but when he got into the topic of war, that was hard for me to take. However, as I got away from this dream world in which I lived and entered into reality, it became clear that war, no matter how unjust and evil everyone agrees upon it being, is simply a part of human history, and a part which will not change until the Lord returns. War is in the fallen nature of man, and, at any given time, there are a dozen or more wars occurring upon this earth. It is as integral to the human experience as eating and sleeping. When one understands the inevitability of war, and looks at war from the Biblical perspective, then it is easier to figure out what we, as a nation, ought to do.

<sup>27</sup> In all of the Israeli-Philistine battles we have studied, the Philistines brought thousands of soldiers to the battlefield each time. Since David and Eleazar are not said to have killed 10,000 Philistines each, then it would logically follow that they killed hundreds and that the rest of the Philistines retreated.

**Application:** It has been pointed out that liberals have this idealized view of the world, which is essentially a millennial vision, that he believes that we can bring about (usually via socialism and a strong, charismatic leader). In other words, what they believe in is, a false millennium brought about by a false Christ. Here, in the United States, their programs and legislation to move us in that direction is constant. They seem to be unwilling to recognize fault and evil in mankind (except in conservatives, of course), and they have sympathies and even devotion for the worst criminals in this generation (Mao Tse-tung or Hugo Chavez or Fidel Castro or Che Guevara). The liberal continues to nudge society toward goals which can never be attained (equality, social justice, peace). Even though some may find these to be laudable goals, what liberals often achieve is exactly the opposite. One of the greatest examples of this, and one which liberals refuse to take credit for, is Vietnam. So many liberals look back on Vietnam and believe that liberals achieved some kind of great moral victory here by stopping the war. In 2 years that followed the withdrawal of American troops from Vietnam, the Communists slaughtered far more people than had been killed during the entire duration of the war (3 million seems to be an agreed upon estimate of those killed in Vietnam and in Cambodia as a result of our leaving). The North and South Vietnamese did not suddenly put down their arms and cry out, “my brother” and embrace one another. The Communists came in and slaughtered hundreds of thousands of people in the street, and imposed on those who remained a system of freedom-less tyranny. What did the liberals actually achieve? There were almost no news reports on television of the slaughter which followed the American withdrawal of troops. And because we did not see the sheer horror of this Communist takeover (despots do not like the concept of the free press), liberals put this down as some sort of a victory for peace. And the sad thing about this defunding by Congress of our troops in Vietnam (which is how the war was ended), they were months if not weeks away from victory, according to the top North Vietnamese general Giap.

**Application:** One of the things which turned me against liberalism, besides doctrine, was simply examining the results of liberal programs. In my own lifetime, I have seen the disintegration of the Black family and the Black church (not all of them, of course). There has been a plethora of liberal legislation to make up for the injustices of the past, which includes welfare programs for single mothers (programs geared toward Black women in particular), and the end result has been a dramatic disintegration of the Black family, where the government has replaced the father in the home. If a man believes that his children are being taken care of by Uncle Sam, he feels less compunction to be involved in their lives. If a woman believes that the government is going to take care of her, as long as she remains single, then she is less likely to get married; and she is going to be less choosy about sexual partners, as Uncle Sam will take care of them. As has been statistically established, the greatest predictor of poverty and future criminality is not race, but single motherhood. Black families where there is a mother and a father don't tend to be poor and their children do not tend to be criminals. The kind of legislation which has destroyed the Black family place may have been very well-intentioned—I do not doubt that—but it has led us to a level of poverty and crime which could have been avoided.

**Application:** The Bible teaches that we are human beings with free will and with the ability to distinguish between right and wrong, and between moral and immoral activity. When the government sponsors or subsidizes or excuses or makes up for bad behavior, then the result is, more bad behavior. When we treat human beings as if they are unable to make reasonable choices for themselves and unable to endure the consequences of their actions, then we encourage this bad behavior.

**Application:** This is a tangent of a tangent of a tangent, but, this is the problem with our approach to sex education in schools. We treat our children as if they are simply sexual beings who are controlled by their sexual nature, and that an abstinence-only approach is incomplete, because we deem them incapable of self-control. All of this started with the liberals deciding that the parental responsibility of teaching sex to their children was not being done as well as they believe it ought to be, and therefore (the liberal solution), the schools ought to take up the slack (parallel to this, was the family not taking responsibility for the sexual education of their children, and allowing the schools to take the lead on this). In the time that I was a teacher, this has gone from simply giving biological information to dispensing condoms in the schools. And what has been the result? More and more teen pregnancies.

**Application:** The liberal approach is, establish a new government program; give government more power; throw more money at this or that problem; or require more education on this or that issue in school, and they believe that



these things will make things better. What happened was, these approaches make things worse. You have to recognize the free will of man, the moral nature of man, and the primacy of the family over the government—this approach recognizes the true nature of man as found in the Bible.

**Application:** So to bring this to a full circle, man's inherent nature is to war, and there will be wars and rumors of wars until Jesus returns (Matt. 24:6). Therefore, our foreign policy and are military function needs to be guided by these principles. A nation ought not to disarm itself or pare down its military to nothing, with the idea that the rest of the world is going to follow suit, because they won't. The most evil and dangerous in this world will do exactly the opposite.

### 1Chronicles 11:14d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| wa (or va) (ו) [pronounced wah]   | <i>and so, and then, then, and; so, that, yet, therefore; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| yâsha' (עָשָׂה) [pronounced yaw-SHAHG]                                    | <i>to deliver, to save; to set free, to preserve; to aid, to give relief</i>   | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect | Strong's #3467<br>BDB #446 |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH]                          | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| t <sup>e</sup> shûw'âh (תְּשׁוּבָה) [pronounced t <sup>e</sup> -shoo-GAW] | <i>deliverance, salvation</i>  | feminine singular noun                                      | Strong's #8668<br>BDB #448 |
| gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]                                    | <i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i> | masculine singular adjective                                | Strong's #1419<br>BDB #152 |

**Translation:** ...and Y<sup>e</sup>howah delivered them [with] a great deliverance. Here is the key—Jesus Christ controls history and Jesus Christ delivered these men, even in the midst of insurmountable odds.

One of the fascinating aspects of the Bible is just how understated it is. It simply does not distinguish between an incredible feat, done in the power of the Spirit, and things which all just came together at the right time, so that the end result appears miraculous. There are a number of *miracles* (so to speak) during specific periods of time (during the time of Moses, Elijah and Jesus). However, many of these great miracles could have been caused by a series of unlikely, but, nevertheless, natural events (such as, some of the miracles done by the hand of Moses when he spoke to the Pharaoh of Egypt). Furthermore, it is never even clear when we are speaking of things which God brings together naturally as opposed to something which is out and out miraculous (that is, something which defies the laws of nature as we know them). To God, in terms of His power, there is no difference. However, to us, either approach seems quite dramatic. God's hand here is clearly a factor, yet in exactly what way, by what method or through which mechanics is never really made clear to us. God is with David and Eleazar, and therefore, they can defeat any army, despite the overwhelming odds.

**Application:** Should we expect that God will deliver the United States in any crisis? Here is where we have to be exceedingly careful. God delivers a nation when there are a lot of believers in Jesus Christ. God delivers a nation when many of these believers are mature believers. That is, they think with divine viewpoint. A believer who thinks with divine viewpoint will understand the necessity of having a strong military. A strong, well-prepared

military will deter war more than it will cause us to go to war. So, the sort of nation God preserves is a nation where divine viewpoint rules the nation. That means, the United States will continue to build up its military power if those with divine viewpoint are in charge; and we will pare down our military if those who lack divine viewpoint are in charge.

Although I had originally wanted to save the discrepancies for 1Sam. 23, this particular passage needs to be discussed.

### Comparing the Texts (1Chron. 11:12–14 and 2Sam. 23:9–12)

#### 2Samuel 23

And after him was Eleazar the son of Dodo the Ahohite, one of the three mighty men with David when they defied the Philistines who were gathered there to battle; and the men of Israel had gone up; **he arose and struck the Philistines until his hand was weary, and until his hand clung to the sword.** And Jehovah worked a great victory that day. **And the people returned after him only to spoil.** And next was Shammah the son of Agee the Hararite. And the Philistines were gathered together into a troop, where there was a piece of ground **full of lentils.** And the people fled from the Philistines. But **he** stood in the middle of the ground and delivered it, and killed the Philistines. And Jehovah worked a great victory (2Sam. 23:9–12).

There are 2 battles spoken of, and after each, the words *and Jehovah worked a great victory*.

There is a particular story about Eleazar here which is not in the Chronicles text. Shammah is named as one of the Three, and he is spoken of singularly as the one standing his ground in a field of lentils killing Philistines.

In the first battle, Eleazar kills so many Philistines, that his hand becomes almost molded about the sword he holds. This would be different than holding a plot of ground (the 2<sup>nd</sup> battle spoken of). 300 is a lot of bodies to drop upon one plot of ground. The language used indicates that Eleazar was an aggressor (**he arose and struck...**).

In a second battle, Shammah takes a stand in the middle of a plot of ground where there are lentils, and he appears to almost single-handedly stop the Philistines right at that point.

Possible explanation #1: These are two different incidents which have occurred where the plot of ground is defended, and there are a few parallels. Given that this passage in Samuel refers to 2 battles, it is not completely unlikely for the Chronicles passage to speak of a different battle altogether.

#### 1Chronicles 11

And after him [was] Eleazar ben Dodo, the Ahohite; he [was] among the three Mighty Men. [It was] he [who] was with David **at Pas Dammim** when the Philistines were assembled there to war. And [there] was a parcel of land filled with **a barley harvest**, and the people fled from before the Philistines. However [lit., and so], **they** took a stand in the midst of that [lit., the] parcel and they preserved it. **They** struck down the Philistines and Y<sup>e</sup>howah delivered them [with] a great deliverance (1Chron. 11:12–14).

Only one conflict with the Philistines is mentioned here.

Here, it is Eleazar standing in a barley field with someone else (the verbs are masculine plural verbs) killing Philistines, even though the Jews were retreating. They turn this battle around.

This battle or this particular aspect of the battle is not mentioned.

In the Chronicles text, the plot of land spoken of is memorable because of the barley harvest. The people again flee from the Philistines, but 2 *or more* men take their stand at that plot of ground, and kill so many Philistines, that the Philistines are routed.

## Comparing the Texts (1Chron. 11:12–14 and 2Sam. 23:9–12)

### 2Samuel 23

### 1Chronicles 11

Possible explanation #2: This is the same story and both Eleazar and Shammah stand their ground against the Philistines, turning the tide of the battle. Some of the Chronicles text was dropped out. The men took their stand over a crop of lentils and there is the smell of freshly cut barley in the air.

I am torn between these 2 possible explanations. At first I preferred the 2<sup>nd</sup> one, but now I am leaning towards the 1<sup>st</sup>. What is important is, there is a reasonable explanation for the text being different. Recall that the writer/editor of Chronicles has the Samuel text before him as he composed the Chronicles text.

### Chapter Outline

### Charts, Maps and Short Doctrines

So far, we have covered 2 of *the Three*; the heads of David's Mighty Men; and in vv. 15–19, we have some which these 3 did on behalf of David. Then, before the rest of the 30 are named, there will be those who did not quite attain to *the Three*, but they came close. So, what is missing here? One of *the Three* is not named; not here and not in 2Sam. 23. I must admit, when first beginning this exegetical study, I was quite confused by this missing person. Why is he not named?

My first thought was Joab, because, back in 1Chron. 11:6, we read: [David said, "Whoever strikes the Jebusites first shall be chief and commander." And Joab the son of Zeruiah went up first, so he became chief.](#) This is quite fascinating to me, that Joab is not specifically named in this list of David's 30 men, and yet he is commander-in-chief of David's armies. So, my theory was, Joab composed this passage. Who better than Joab to name David's elite force? After all, Joab would have been the head of these men; Joab would have been their commanding general. The early readers of these passages would have understood that Joab was among the Three. Joab himself, if he wrote this portion, would simply not allow himself to brag about himself. He simply would not even name himself in this passage.

However, we read in 2Sam. 23:11–12: [And next to him \[Eleazar\] was Shammah, the son of Agee the Hararite. The Philistines gathered together at Lehi, where there was a plot of ground full of lentils, and the men fled from the Philistines. But he took his stand in the midst of the plot and defended it and struck down the Philistines, and the LORD worked a great victory.](#) So the #3 man is Shammah. What possibly has taken place is, some of these words fell out of the Chronicles' text.

However, this leads to another problem, as we have Shammah of Harod, one of the 30 in 2Sam. 23:25, called Shammoth of Harod in 1Chron. 11:27. There is also Shammah the Hararite in 2Sam. 23:33 (who appears to actually be [Ahiam the son of Sachar the Hararite](#) (1Chron. 11:35a).

To add to this mess, we have [Shammah, the son of Agee the Hararite](#) in 2Sam. 23:11a and [Jonathan the son of Shagee the Hararite](#) in 1Chron. 11:34 (which matches, more or less with 2Sam. 23:32b–33a: [Jonathan Shammah the Hararite](#)).

And just when I am about to suggest that 2Sam. 23:11a is an insertion, this is one of the few lines of either of these lists which is actually confirmed in the Dead Sea Scrolls (which read: [Next to him was Shammah \[son of A\] gee the Hararite](#)). If this passage is in error, then that error goes all the way back to approximately 200 B.C. (or earlier).

This may not answer every question, but let's sum this up and add a few points:

### Who is the Missing Man of *the Three*?

1. The third man of *the Three* is not named in the Chronicles text. We would expect to find him in

### Who is the Missing Man of the Three?

- 1Chron. 11:11–12, but he is not found in any of the ancient texts (and only a couple verses in total of Chronicles can be found in the Dead Sea Scrolls).
2. Before I get to Shammah, who is found in the parallel passage in 2Sam. 23, let's eliminate a possible mention of him in 1Chron. 11:34:
    - 1) 1Chron. 11:34 and 2Sam. 23:33 are more or less parallel passages, and we find [Shammah the Hararite](#) in 2Sam. 23:33a, which text is confirmed in the Latin, Greek and Syriac. This clearly adds to our confusion.
    - 2) However, in 1Chron. 11:34b reads: [...Jonathan ben Shage, the Hararite;...](#), which text is confirmed in the Latin, Greek and Syriac.
    - 3) What we find in the parallel text is a *Jonathan* at the end of the previous verse, just hanging there, without any other identifying factors (e.g., his father, his clan, etc.): [...Jonathan, Shammah the Hararite,...](#) (2Sam. 23:32b–33a).
    - 4) The Greek of 2Sam. 23:32b–33a reads: [...Jonathan; Samnan the Arodite;...](#) The actual Latin reads: [...Jonathan Semma de Horodi...](#) The translation from the Syriac yields: [...Jonathan of the house of Nashor, Shammah of the mount of Olives,...](#) So, there is *probably* no reference here to the Shammah the Hararite, but this is probably his son, [Jonathan son of Shammah the Hararite](#).
  3. Much more problematic is 2Sam. 23:25a, which reads: [...Shammah the Harodite;...](#)
    - 1) Let's get the full context of this: [...Asahel the brother of Joab was of the thirty; Elhanan the son of Dodo of Bethlehem; Shammah the Harodite; Erika the Harodite;...](#) (2Sam. 23:24–25).
    - 2) This matches the Latin text and it almost matches the Greek ([...Asael Joab's brother; he was among the thirty. Eleanan son of Dudi his uncle in Bethlehem, Saema the Rudaeen...](#)) and the Syriac ([...Ashael, the brother of Joab, was one of the thirty; also Shammah of the king's mountain,...](#)).
    - 3) The Syriac is the easiest to deal with: *the king's mountain* is more or less equivalent to *Elka the Harodite*; so the Syriac leaves out Shammah's clan and translates the next guy's name instead of transliterating it. .
    - 4) The text I used for the Greek is Brenton's text, but the Greek actually reads: [...σαμαι ο αρουδαιος, ελικα ο αρωδαιος...](#) Transliterated, that is [...Samai the Aroudaïos, Erika the Arôdaïos...](#) So, I do not know what Brenton was smoking when he did this verse, but it matches with the Hebrew, Latin and Syriac, apart from certain language differences (for instance, there is no *h* in the Greek). Brenton may use a different version of the LXX than I do.
    - 5) The parallel passage from Chronicles is: [And the mighty ones of the army were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, Shammoth the Harorite, Helez the Pelonite,...](#) (1Chron. 11:26–27).
    - 6) This is very troubling: we have Shammah the Harorite in 2Sam. 23:11 and Shammoth the Harodite in 2Sam. 23:25. In the Hebrew, these words are almost identical, because their *d*'s and *r*'s (ט and ר; dâhleth and rêsh) look so much alike.
    - 7) Now let's take a look at the Latin text: [... Semma de Arari Helica de Arodi...](#) So the actual Latin calls Shammah a *Harorite* rather than a *Harodite*.
    - 8) In the Hebrew text, *Harodite* is only found in 2Sam. 23:25 and he is called a *Harorite* in the better text of 1Chron. 27:11.
  4. So, one option is, there are two Shammah the Harorite's: in 1Chron. 11:27, he is merely called [Shammoth](#) [which is a form of Shammah] [the Harorite](#), in 2Sam. 23:25 (the parallel passage), he is called [Shammah the Harodite](#); and [Shammah the son of Agee the Hararite](#) in 2Sam. 23:11.
  5. This leaves us with 2 options:
    - 1) There are 2 different men in this list with the same name and from the same place; or...
    - 2) ...his name was added into the Samuel text in 2Sam. 23:11. This is less likely to be a scribal error, because we have *son of Agee* in that verse. The scribes had a great deal of respect for the Word of God and would not simply add a name where there was no name previously. They may have trouble spelling a name because the text has become corrupted due to a deteriorating manuscript; they may allow a name to drop out, because it is no longer readable; but they were never known to embellish the text.

### Who is the Missing Man of the Three?

- 3) I do not see a third option here.
6. So, in the Samuel text, there are clearly 2 men with the same name and probably the same origin.
7. There is no logical way to eliminate Shammah the son of Agee the Hararite from 2Sam. 23:11, even if he is not found in the Chronicles text (which suggests that his name was dropped out, which is far more likely than a random name being added to the text).
8. Since there is no way to logically remove Shammah the son of Agee the Hararite from the Samuel text, he therefore must be the third man of *the Three*.

Keil and Delitzsch<sup>28</sup> offer a slightly different point of view:

Jashobeam, Eleazar, and Shammah hold the first place, and particularly bold and heroic deeds performed by them are recorded, 1Chron. 11:11–14, and 2Sam. 23:8–12. There we have already remarked, that in 1Chron. 11:13 of the text of the Chronicle, the three lines which in Samuel come between מִיתְּשֶׁלֶכַּ וּפְסָאֵן מִשׁ (2Sam. 23:9) and וּפְסָאֵן מִיתְּשֶׁלֶכַּ (1Chron. 11:11), have been, through wandering of the copyist's eye, omitted; and with them the name of the third hero, הַמֵּשׁ, has also been dropped, so that the heroic deed done by him (1Chron. 11:13–14) appears, according to our present text, to have been performed by Eleazar. In place of the words, “**And the Philistines had gathered themselves together there to battle, and there was a parcel of ground full of barley**” (1Chron. 11:13), the text, according to the narrative in 2Sam. 23:11, must have stood originally thus: “**The Philistines had gathered themselves together there to battle, and the men of Israel went up (sc., retreating from the Philistines up the mountain); he, however, stood firm, and smote the Philistines till his hand was wearied, and cleaved unto the sword (i.e., clung crampedly to his sword through fatigue): there wrought Jahve a great deliverance on that day, and the people returned (from their flight) behind him only to spoil. And after him was Shammah the son of Agee the Hararite, and the Philistines had gathered themselves together to battle,**” etc. In 1Chron. 11:14 the plural forms וּבְצִיִּי, וְהוֹלִיצִי, וְכִי, are incorrect, and should be changed into singulars, as in 2Sam. 23:12, since only the deed of the hero Shammah is here spoken of. The plurals were probably introduced into the text after the missing lines had been dropped out by a reader or copyist, who, on account of the אוֹהָה הָיָה מֵעַד דִּיִּד (1Chron. 11:13), understood the three clauses of 1Chron. 11:14 to refer to Eleazar and David. עָשׂוּי, on the contrary, is here perfectly appropriate, and is not to be altered to suit the נִעְוִי of Samuel, 1Chron. 11:14, for the καὶ ἐποίησε of the lxx is not of itself a sufficient reason for doing so.

Personally, I wanted to name Joab as the great man of the three, but to do that, I would be left with text that I cannot logically explain.

For you, this may have been the most boring doctrine ever, and you may have even skipped past it. However, insofar as I know, this is the only time this point is clearly examined.

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If this is true, then why isn't Joab named? He is not named for almost the same reason that David is not named. Although he is the greatest general in all of Israel, he is the commander-in-chief, so he is not listed among David's elite force, his mighty men. He would be above that.

And so go down three from the 30 head [men] upon the rock unto David unto a cave of Adullam and a camp of Philistines is camping in a valley of Rephaim.

1Chronicles  
11:15

Also, 3 from the 30 chief [men] went down beyond the rock to David, to the cave of Adullam [or, cave of refuge] while [lit., and] the army of Philistines was encamped in the valley of Rephaim.

<sup>28</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Chron. 11:10–14 (edited).



**On another occasion, 3 men from David's 30 elite went down beyond the rock to David, to the cave of Adullam, while the Philistines army was encamped in the valley of Rephaim.**

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Latin Vulgate           | And three of the thirty <u>captains</u> went down to the rock, <u>wherein</u> David <u>was</u> , to the cave of Odollam, when the Philistines encamped in the valley of Raphaim. |
| Masoretic Text (Hebrew) | And so go down three from the 30 head [men] upon the rock unto David unto a cave of Adullam and a camp of Philistines is camping in a valley of Rephaim.                         |
| Peshitta (Syriac)       | Now three of the thirty <u>chieftains</u> went down to David, into the cave of Arlam; and the host of the Philistines was encamped in the valley of Gabarey.                     |
| Septuagint (Greek)      | And three of the thirty <u>chiefs</u> went down to the rock to David, to the cave of Adullam, and the camp of the Philistines <u>was</u> in the giants' valley.                  |

Significant differences: In the Hebrew, it apparently makes sense for there to be a singular noun with 30; but not so in the other ancient languages (or in the English). The Syriac leaves out *to the rock*; and the variety of prepositions at this point are reasonable translations from the original Hebrew.

The Latin appears to add some words with *David*, but which do not seriously change the meaning of this sentence. Although the final participial verb appears to be the simple verb *to be*, that is not what it is in the original Greek (although it is a verb which I do not know).

#### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| CEV                    | One time the Three Warriors went to meet David among the rocks at Adullam Cave. The Philistine army had set up camp in Rephaim Valley...  |
| Easy English (Pocock)  | Three of the 30 of David's most powerful leaders came down to him at the rock by Adullam's cave. An army of the *Philistines had a camp in the Rephaim Valley.  |
| Easy-to-Read Version   | Once, David was at the cave of Adullam and the Philistine army was down in the Valley of Rephaim. Three of the Thirty Heroes [These men were David's famous group of very brave soldiers.] crawled flat on the ground all the way to that cave to join David. |
| Good News Bible (TEV)  | One day three of the thirty leading soldiers went to a rock where David was staying near Adullam Cave, while a band of Philistines was camping in Rephaim Valley.   |
| <i>The Message</i>     | The Big Three from the Thirty made a rocky descent to David at the Cave of Adullam while a company of Philistines was camped in the Valley of Rephaim.  |
| New Century Version    | Once, three of the Thirty, David's chief soldiers, came down to him at the rock by the cave near Adullam. At the same time the Philistine army had camped in the Valley of Rephaim.   |
| New Life Bible         | Three of the thirty leaders went down to the rock and into the cave of Adullam where David was staying. The Philistine army was staying in the valley of Rephaim.   |
| New Living Translation | Once when David was at the rock near the cave of Adullam, the Philistine army was camped in the valley of Rephaim. The Three (who were among the Thirty—an elite group among David's fighting men) went down to meet him there.                               |

#### Partially literal and partially paraphrased translations:

|                        |   |
|------------------------|---|
| American English Bible | He was also one of the three (from among the thirty generals) who went to David when he was at The Rock at the Cave of Odollam, right in the midst of the camp of the Philistines, there in the valley of the giants. |
|------------------------|---|



|                           |  |
|---------------------------|--|
| Ancient Roots Translinear | Three of the thirty heads descended into the cave of Adullam to the rock for David. The camp of the Palestinians camped in the vale of giants.       |
| Revised English Bible     | Three of the thirty chiefs went down to the rock to join David at the cave of Adullam, while the Philistines were encamped in the valley of Rephaim. |
| Today's NIV               | Three of the thirty chiefs came down to David to the rock at the cave of Adullam, while a band of Philistines was encamped in the Valley of Rephaim. |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |  |
|---------------------------|--|
| Bible in Basic English    | And three of the thirty went down to David, to the rock, into the strong place of Adullam; and the army of the Philistines had taken up their position in the valley of Rephaim. |
| Judaica Press Complete T. | And three of the thirty descended upon the rock to David, to the cave of Adullam, and the Philistine camp was encamped in the Valley of Rephaim.                                 |
| NET Bible®                | Three of the thirty leaders went down to David at the rocky cliff at the cave of Adullam, while a Philistine force was camped in the Valley of Rephaim.                          |

### Literal, almost word-for-word, renderings:

|                            |   |
|----------------------------|---|
| Concordant Literal Version | And three of the thirty heads go down on the rock unto David, unto the cave of Adullam, and the host of the Philistines is encamping in the valley of Rephaim,...                 |
| Context Group Version      | And three [ the elite ] of the thirty chief men went down to the rock to David, into the cave of Adullam; and the army of the Philistines were encamped in the valley of Rephaim. |
| exeGesés companion Bible   | And three of the thirty heads descend the rock to David - to the cave of Adullam: and the camp of the Peleshethiy encamp in the valley of Rephaim:.                               |
| LTHB                       | And three of the thirty heads went down to the rock to David, to the cave of Adullam. And the army of the Philistines was pitched in the Valley of the Giants.                    |
| Modern KJV                 | And three of the mighty captains went down to the rock to David, into the cave of Adullam. And the Philistine army camped in the Valley of the Giant.                             |
| Syndein/Thieme             | Now three of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim.                     |
| Updated Bible Version 2.11 | And three [the elite] of the thirty chief men went down to the rock to David, into the cave of Adullam; and the host of the Philistines were encamped in the valley of Rephaim.   |
| Young's Updated LT         | And three of the thirty heads go down on the rock unto David, unto the cave of Adullam, and the host of the Philistines is encamping in the valley of Rephaim;...                 |

|                                |  |
|--------------------------------|--|
| <b>The gist of this verse:</b> | On another occasion, 3 of David's elite went down to him at the cave of Adullam while the Philistine army was encamped in the valley of Rephaim. |
|--------------------------------|--|

## 1Chronicles 11:15a

| Hebrew/Pronunciation                | Common English Meanings  | Notes/Morphology                                       | BDB and Strong's Numbers   |
|-------------------------------------|--|--|----------------------------|
| wa (or va) (ו) [pronounced wah]     | and so, and then, then, and; so, that, yet, therefore; because | wâw consecutive  | No Strong's #<br>BDB #253  |
| yârad (יָרַד) [pronounced yaw-RAHD] | to descend, to go down   | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #3381<br>BDB #432 |

## 1Chronicles 11:15a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                         | BDB and Strong's Numbers    |
|---|--|--|-----------------------------|
| sh <sup>ə</sup> lôwshâh (שִׁלּוֹשָׁה)<br>[pronounced <i>shiloh-SHAW</i> ]               | <i>a three, a trio, a triad, a threesome</i>   | feminine singular numeral                | Strong's #7969<br>BDB #1025 |
| min (מִן) [pronounced <i>mihn</i> ]   | <i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, above, beyond, more than</i>                                  | preposition of separation                | Strong's #4480<br>BDB #577  |
| sh <sup>ə</sup> lôwshîym (שִׁלּוֹשִׁים)<br>[pronounced <i>sh<sup>ə</sup>low-SHEEM</i> ] | <i>thirty</i>  | plural numeral with the definite article | Strong's #7970<br>BDB #1026 |
| rô'sh (רֹאשׁ) [pronounced <i>rohsh</i> ]  | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i> | masculine singular noun                  | Strong's #7218<br>BDB #910  |

**Translation:** Also, 3 from the 30 chief [men] went down... David seemed to maintain an elite force of 30, who were able to command or to go on special missions. Although *the Three* refers to specifically David's 3 top soldiers, *the 30* probably refers to approximately 30 of David's top men.

David's army would have been stationed in Jerusalem, so going down would be the direction that they would take at any point (as Jerusalem is an elevated area). In this case, they are going down on the west side of Jerusalem (as we will find out).

## 1Chronicles 11:15b

| Hebrew/Pronunciation                    | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| 'al (עַל) [pronounced <i>gahl</i> ]     | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of proximity                                      | Strong's #5921<br>BDB #752 |
| tsûwr (צוּר) [pronounced <i>tzoor</i> ] | <i>rock, pebble; cliff; edge, sharpness; form</i>   | masculine singular noun with the definite article             | Strong's #6697<br>BDB #849 |
| `el (אֶל) [pronounced <i>e</i> ]        | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>   | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |

## 1Chronicles 11:15b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| Dâvid (דָּוִד); also Dâviyd (דֹּוִי) [pronounced daw-VEED]          | <i>beloved</i> and is transliterated <i>David</i>   | masculine proper noun   | Strong's #1732<br>BDB #187 |
| ʿel (עַל) [pronounced e/]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| m <sup>e</sup> ʿârâh (מְעָרָה) [pronounced m <sup>e</sup> -ġaw-RAW] | <i>cave, den, hole</i>  | feminine singular construct                                   | Strong's #4631<br>BDB #792 |
| ʿĀdullâm (עֲדֻלָּם) [pronounced ġuhd-ool-LAWM]                      | <i>retreat, refuge; justice of the people</i> and is transliterated <i>Adullam</i>                      | masculine singular proper noun                                | Strong's #5725<br>BDB #726 |

**Translation:** ...[beyond the rock to David, to the cave of Adullam](#) [or, *refuge*]... As these men descend down, there is a notable rock or cliff, and beyond that is the cave of Adullam. Now, it is possible that this simply means *a cave of refuge*.

The cave of Adullam is mentioned back before David is king, when Saul began to persecute him. After being alerted by Jonathan (Saul's son and David's faithful friend), David was on the run from Saul. He first went to the city of Nob (1Sam. 21:1–9), then to the King of Gath (1Sam. 21:10–15), and then to the cave of Adullam, and his family came to him there (1Sam. 22:1). Saul's palace was in Gibeah in Benjamin, and Jerusalem is essentially on the border of Benjamin and Judah. So David is doing a lot of moving about, and, in 1Sam. 22:1, he is actually moving closer to Saul. However, if this is down the mountain from Jerusalem, then David would have been reasonably safe here from Saul. On the other hand, this is close enough for his family to come to him. Although it is not completely clear in 1Sam. 22, it appears that a great many men came to David while he was at the cave of Adullam—400 in all—indicating that this was a fairly large complex of caves.

Our passages suggest that this cave is near Jerusalem and not far from the Valley of Rephaim.

## 1Chronicles 11:15c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]                           | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]  | <i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i> | masculine singular construct   | Strong's #4264<br>BDB #334 |
| P <sup>e</sup> lish <sup>e</sup> tîy (פְּלִשְׁתִּי) [pronounced p <sup>e</sup> -lish-TEE] | <i>land of sojourners [wanderers, temporary residents]; transliterated <i>Philistines</i></i>                                   | masculine plural gentilic adjective (acts like a proper noun); with the definite article | Strong's #6430<br>BDB #814 |

## 1Chronicles 11:15c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                         | BDB and Strong's Numbers        |
|--|--|--|---------------------------------|
| Here, this is spelled P <sup>e</sup> lish <sup>tî</sup> ym (פְּלִשְׁתִּיִּם) [pronounced p <sup>e</sup> -lish-TEEM]. |  |  |                                 |
| chânah (חָנָה)<br>[pronounced khaw-NAW]  | <i>bivouacking, camping, encamped in [or, against], setting up camp; laying siege to; inclining, declining, bending down</i> | feminine singular, Qal active participle | Strong's #2583<br>BDB #333      |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                          | a preposition of proximity               | No Strong's #<br>BDB #88        |
| ‘emeq (עֶמֶק)<br>[pronounced GEH-mek]  | <i>valley, vale, lowland, deepening, depth</i>   | masculine singular construct             | Strong's #6010<br>BDB #770      |
| R <sup>e</sup> pha’îym (רִפְאִיִּם)<br>[pronounced r <sup>e</sup> faw-EEM]   | <i>giants; transliterated Rephaim</i>  | masculine plural proper noun             | Strong's #7496-7497<br>BDB #952 |

**Translation:** ...while [lit., and] the army of Philistines was encamped in the valley of Rephaim. Jerusalem is built on a mountain, and below this mountain to the west is the Valley of Rephaim.

## Map of the Valley of Rephaim

The Valley of Rephaim is said to be southwest of Jerusalem. However, of the very few maps which I can find, this valley appears to be northwest of Jerusalem.

Now, the garrison of the Philistines was in Bethlehem (1Chron. 11:16), which is due south of Jerusalem.

This is a portion of a map taken from:

[http://bibleatlas.org/area/valley\\_of\\_rephaim.jpg](http://bibleatlas.org/area/valley_of_rephaim.jpg)  
accessed March 14, 2010.



On two successive occasions, the Philistines went to war against David, taking a position in the Valley of Rephaim (2Sam. 5:17–25), and it is reasonable to suppose that the incident herein described took place during one of those 2 wars.

One exegete<sup>29</sup> speaks of this taking place during the reign of Saul, that would make very little sense because Israel did not have control of Jerusalem at that time (the Jebusites did). Therefore, even though the Philistines may have been spread out in the Valley of Rephaim to war with Saul in Gibeah, for David to be in the cave of Adullem with a small force would have made less sense. Furthermore, we do not know if David's connections with

<sup>29</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Chron. 11:15–19. .

the Three go back as far as his commanding days under Saul. So, although this is possible, it is more likely that this took place after David was made king and during one of the 2 early invasions of the Philistines.

---

And David [was] then in the stronghold and a garrison of Philistines [was] then in Bethlehem. <sup>1Chronicles 11:16</sup> Then David [was] in the stronghold while [lit., **and**] the garrison of the Philistines [was] in Bethlehem.

**Then David was in the stronghold while the garrison of the Philistines was in Bethlehem.**

Here is how others have translated this verse:

#### Ancient texts:

|                          |   |
|--------------------------|---|
| Latin Vulgate            | And David <u>was</u> in a hold, and the garrison of the Philistines in Bethlehem.   |
| Masoretic Text (Hebrew)  | And David [was] then in the stronghold and a garrison of Philistines [was] then in Bethlehem.   |
| Peshitta (Syriac)        | And David <u>dwelt</u> then <u>in</u> <u>the</u> <u>tent</u> , and the garrison of the Philistines <u>was</u> then at Bethlehem.  |
| Septuagint (Greek)       | And David <u>was</u> then in the stronghold, and the garrison of the Philistines <u>was</u> then in Bethlehem.  |
| Significant differences: | There is no verb in this sentence, and the LXX agrees here (a verb is used as a noun in the actual Greek). The verbs found are likely inserted to make the translation flow. For whatever reason, the Syriac has David <i>in the tent</i> . |

#### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| CEV                    | ...and had taken over Bethlehem. David was in a fortress,...  |
| Easy English (Pocock)  | David was in his camp that his army defended. A group of *Philistines was in control of Bethlehem.  |
| Easy-to-Read Version   | Another time, David was in the fortress [A building or city with tall, strong walls for protection], and a group of Philistine soldiers was in Bethlehem. |
| Good News Bible (TEV)  | At that time David was on a fortified hill, and a group of Philistines had occupied Bethlehem.  |
| <i>The Message</i>     | David was holed up in the Cave while the Philistines were prepared for battle at Bethlehem.   |
| New Century Version    | At that time David was in a stronghold, and some of the Philistines were in Bethlehem.  |
| New Living Translation | David was staying in the stronghold at the time, and a Philistine detachment had occupied the town of Bethlehem.  |

#### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | And when David was in the citadel and all the Philistines were in BethLehem,...                          |
| Ancient Roots Translinear | David was then in the stronghold, and the Palestinians' garrison was then in Bethlehem.                  |
| <i>God's Word</i> ™       | While David was in the fortified camp, Philistine troops were in Bethlehem.                              |
| NIRV                      | At that time David was in his usual place of safety. Some Philistine troops were stationed at Bethlehem. |
| Revised English Bible     | David was there in the stronghold, and a Philistine garrison held Bethlehem.                             |

#### Mostly literal renderings (with some occasional paraphrasing):



|                           |  |
|---------------------------|--|
| Bible in Basic English    | At that time David had taken cover in the strong place, and an armed force of the Philistines was in Beth-lehem. |
| HCSB                      | At that time David was in the stronghold, and a Philistine garrison was at Bethlehem.                            |
| Judaica Press Complete T. | Now David was then in the stronghold, and a Philistine governor was then in Bethlehem.                           |

**Literal, almost word-for-word, renderings:**

|                            |  |
|----------------------------|--|
| Concordant Literal Version | ...and David [is] then in the fortress, and the station of the Philistines [is] then in Beth-Lehem,... |
| exeGesés companion Bible   | ...and David is then in the hold<br>and the Peleshethiy station is then at Beth Lechem.                |
| LTHB                       | And David was then in the stronghold, and the command post of the Philistines was then in Bethlehem.   |
| Third Millennium Bible     | And David was then in his hideout, and the Philistines' garrison was then at Bethlehem.                |
| Young's Updated LT         | And David is then in the fortress, and the station of the Philistines is then in Bethlehem.            |

**The gist of this verse:** David is in his stronghold while the garrison of Philistines is in Bethlehem.

### 1Chronicles 11:16a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                 | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]       | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction                           | No Strong's #<br>BDB #251  |
| Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]        | <i>beloved</i> and is transliterated <i>David</i>  | masculine proper noun                            | Strong's #1732<br>BDB #187 |
| 'âz (אָז) [pronounced <i>awz</i> ]   | <i>then, at that time, in that case</i> (when following an <i>if</i> or <i>though</i> ),<br><i>now, as things are; that being so</i> | adverb   | Strong's #227<br>BDB #23   |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                       | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                                  | a preposition of proximity                       | No Strong's #<br>BDB #88   |
| m <sup>e</sup> tsûwdâh (מְצֻדָּה) [pronounced <i>m<sup>et</sup>zoo-DAW</i> ] | <i>fortress, stronghold, top of a mountain; capture, prey, hunted; snare, net; transliterated Masada</i>                             | feminine singular noun with the definite article | Strong's #4686<br>BDB #845 |

**Translation:** Then David [was] in the stronghold... The cave of Adullam is apparently David's fortress or stronghold. As discussed earlier, this is probably a great complex of caves, near Jerusalem, and very secure and possibly even difficult to get to. He is here trying to determine his next move.



## 1Chronicles 11:16b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| n <sup>e</sup> tsîyb (נִצֵּיב) [pronounced <i>n<sup>e</sup>TZEE<sup>B</sup>V</i> ]   | <i>pillar, prefect, garrison, post, outpost</i>   | masculine singular construct                                  | Strong's #5333<br>BDB #662 |
| P <sup>e</sup> lish <sup>e</sup> tîy (פִּלִּשְׁתִּי) [pronounced <i>p<sup>e</sup>-lish-TEE</i> ]                             | <i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>                      | masculine plural gentilic adjective (acts like a proper noun) | Strong's #6430<br>BDB #814 |
| Here, this is spelled P <sup>e</sup> lish <sup>e</sup> tîym (פִּלִּשְׁתִּיִּם) [pronounced <i>p<sup>e</sup>-lish-TEEM</i> ]. |   |   |                            |
| 'âz (אָז) [pronounced <i>awz</i> ]   | <i>then, at that time, in that case (when following an if or though), now, as things are; that being so</i> | adverb  | Strong's #227<br>BDB #23   |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>         | a preposition of proximity                                    | No Strong's #<br>BDB #88   |
| Bêyth lechem (בֵּית לֶחֶם) [pronounced <i>bayth-LEH-khem</i> ]   | <i>house of bread and is transliterated Bethlehem</i>   | proper noun, location   | Strong's #1035<br>BDB #111 |

**Translation:** ...while [lit., and] the garrison of the Philistines [was] in Bethlehem. When one country conquers another, often what they did was establish a garrison where soldiers were kept, in order to maintain their control over that country. This would generally double as a taxing authority as well (tribute would be paid to these soldiers in order to maintain peaceful relations). However, here, this can simply refer to the main headquarters of the Philistines at this time, while the Philistines and the Israelites are at war.

Establishing a garrison in a Israelite city accomplishes two goals: the Philistines need a command headquarters, so this functions as one; and there is also a psychological component here; the Philistines have taken a city and put it under their control, which will impact the psyche of Israel negatively.

And desired David and so he says, "Who will give me drink from a well of Bethlehem which [is] at the gate?"

1Chronicles  
11:17

And David craved [a drink of water], so he said, "Who will give me a drink from the well in Bethlehem which [is] by the gate?"

David was craving water, so he said, "Who will bring me a drink of water from the well in Bethlehem which is by the city gate?"

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And David longed, and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate.

Masoretic Text (Hebrew)

And desired David and so he says, "Who will give me drink from a well of Bethlehem which [is] at the gate?"

|                    |  |
|--------------------|--|
| Peshitta (Syriac)  | And David longed, and said, <u>Oh that</u> one would give me a drink of water from the <u>great</u> cistern of Bethlehem that <u>is</u> at the gate of the city! |
| Septuagint (Greek) | And David longed, and said, Who will give me water to drink from the well of Bethlehem, that <u>is</u> in the gate?  |

Significant differences: I do not know from where the *O that* came from in the English rendering of the Latin and Syriac. The Syrian also throws in the adjective *great*. The other 3 ancient versions have the verb *to be* in the final clause, which is implied in the Hebrew.

### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| CEV                    | ...and he said, "I'm very thirsty. I wish I had a drink of water from the well by the gate to Bethlehem."   |
| Easy English (Pocock)  | David had a strong desire for some water. He spoke about this desire. 'Oh, I wish that someone would get me water from Bethlehem! There is a well near the city gate there.'  |
| Easy-to-Read Version   | David was thirsty {for some water from his home town}. So he said, "I wish someone could give me some water from that well near the city gate in Bethlehem." {David did not really want this, he was only talking.} |
| Good News Bible (TEV)  | David got homesick and said, "How I wish someone would bring me a drink of water from the well by the gate in Bethlehem!"   |
| <i>The Message</i>     | David had a sudden craving: "What I wouldn't give for a drink of water from the well in Bethlehem, the one at the gate!"  |
| New Living Translation | David remarked longingly to his men, "Oh, how I would love some of that good water from the well by the gate in Bethlehem."   |

### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | ...and David asked, 'Who will bring me a drink of water from the well at the entrance to BethLehem?'                              |
| Ancient Roots Translinear | David craved, and said, "Who will water me from the water pit in the gate of Bethlehem?"  |
| <i>God's Word</i> ™       | David was thirsty and said, "I wish I could have a drink of water from the cistern at the city gate of Bethlehem."                |
| New American Bible        | David expressed a desire: "Oh, that someone would give me a drink from the cistern that is by the gate at Bethlehem!"             |
| NIRV                      | David longed for water. He said, "I wish someone would get me a drink of water from the well that is near the gate of Bethlehem!" |
| Revised English Bible     | One day David exclaimed with longing, 'If only I could have a drink of wat34r from the well by the gate4 at Bethlehem!'           |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Bible in Basic English    | And David, moved by a strong desire, said, If only someone would give me a drink of the water from the water-hole of Beth-lehem by the doorway into the town! |
| HCSB                      | David was extremely thirsty and said, "If only someone would bring me water from the well at the city gate of Bethlehem!"                                     |
| JPS (Tanakh—1985)         | David felt a craving and said, "If only I could get a drink of water from the cistern which is by the gate of Bethlehem!"                                     |
| Judaica Press Complete T. | And David experienced a craving and said, "If only someone would give me to drink water from the cistern of Bethlehem, which is by the gate!"                 |

NET Bible®

David was thirsty and said, "How I wish someone would give me some water to drink [Heb "Who will give me water to drink?" On the rhetorical use of ??? (mi) here, see BDB 566 s.v. f.] from the cistern in Bethlehem near the city gate!"

**Literal, almost word-for-word, renderings:**

|                          |  |
|--------------------------|--|
| English Standard Version | And David said longingly, "Oh that someone would give me water to drink from the well of Bethlehem that is by the gate!"       |
| Modern KJV               | And David longed and said, Oh that someone would give me drink from the water of the well of Bethlehem, which was by the gate! |
| Young's Updated LT       | And David desires and says, "Who will give me to drink water from the well of Bethlehem, that is at the gate!"                 |

**The gist of this verse:** David expresses a desire for water from the well of Bethlehem, the well which is near to the city gate.

**1Chronicles 11:17a**

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| wa (or va) (ו) [pronounced wah]   | and so, and then, then, and; so, that, yet, therefore; because | wâw consecutive   | No Strong's #<br>BDB #253  |
| 'âvâh (אָוָה) [pronounced aw-WAWH]  | to desire, to crave [for oneself], to lust [after]             | 3 <sup>rd</sup> person masculine singular, Hithpael imperfect | Strong's #183<br>BDB #16   |
| This verb is only found in the Piel (intensive) stem and in the Hithpael, which is the reflexive intensive stem. Here they certainly craved and desired, but the idea is that they worked themselves up over it. That is, they intensified their own desires and lusts. When combined with its substantive cognate, it means <i>to burn with desire, to lust after, to greatly desire</i> . |  |   |                            |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]   | beloved and is transliterated David                            | masculine proper noun   | Strong's #1732<br>BDB #187 |

**Translation:** And David craved [a drink of water],... This is an interesting incident. These men are about to go to war, and we have David here thinking of himself and his own needs. He is craving for water, and not just for any water, but for the water from a particular well.

The word *to crave* here is 'âvâh (אָוָה) [pronounced aw-WAWH], which means *to desire, to crave [for oneself], to lust [after]*. Strong's #183 BDB #16. It is generally used in a sinful way (Psalm 106:14 Prov. 13:4 Amos 5:18); but not always (Deut. 18:6 Psalm 45:11 132:13–14).

There are a number of instances in Scripture where David puts his own needs above the needs of others, and that appears to be the case here. We may reasonably assume that David is now out of fellowship.

## 1Chronicles 11:17b

| Hebrew/Pronunciation                                   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
|--|--|--|-----------------------------|
| wa (or va) (ו) [pronounced wah]                        | <i>and so, and then, then, and; so, that, yet, therefore; because</i>  | wâw consecutive  | No Strong's #<br>BDB #253   |
| ʾamar (אָמַר) [pronounced aw-MAHR]                     | <i>to say, to speak, to utter; to say [to oneself], to think</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect   | Strong's #559<br>BDB #55    |
| mîy (מִי) [pronounced mee]                             | <i>who, whom; occasionally rendered how, in what way</i>   | pronominal interrogative; the verb <i>to be</i> may be implied   | Strong's #4310<br>BDB #566  |
| shâqâh (שָׁקַח) [pronounced shaw-KAW]                  | <i>to give drink to, to furnish drink, to cause to drink; to water [cattle, land]; to irrigate [land]</i>                    | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect; with the 1 <sup>st</sup> person singular suffix | Strong's #8248<br>BDB #1052 |
| min (מִן) [pronounced mihn]                            | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i> | preposition of separation  | Strong's #4480<br>BDB #577  |
| bôwr (בֹּר) [pronounced bohr]                          | <i>pit, cistern, well</i>  | masculine singular construct   | Strong's #953<br>BDB #92    |
| Bêyth lechem (בֵּית לֶחֶם) [pronounced bayth-LEH-khem] | <i>house of bread and is transliterated Bethlehem</i>  | proper noun, location  | Strong's #1035<br>BDB #111  |
| ʾăsher (אֲשֶׁר) [pronounced uh-SHER]                   | <i>that, which, when, who, whom</i>  | relative pronoun   | Strong's #834<br>BDB #81    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]       | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                          | a preposition of proximity   | No Strong's #<br>BDB #88    |
| shaʿar (שַׁעַר) [pronounced SHAH-gahr]                 | <i>gate [control of city can be implied]; area inside front gate; entrance</i>   | masculine singular noun with the definite article; pausal form   | Strong's #8179<br>BDB #1044 |

**Translation:** ...so he said, “Who will give me a drink from the well in Bethlehem which [is] by the gate?” David knows exactly the water that he desires; it is from a well in nearby Bethlehem. I have a well at a property, and I will drink the water from that well if I am about to die from thirst. However, it does have a distinct flavor to it, as do many wells in these parts, so it is not my favorite thing to drink. I have also been up in the mountains and have drunk the cold, clear water that flows down a stream as a result of melting snow, and that is a wonderful cold refreshing taste of water. David has his favorite water as well, and it comes from the well which is situated by the entrance of Bethlehem.

Now Bethlehem is fairly close to Jerusalem; it is 5 miles south of Jerusalem (David is in the stronghold at this time, and not Jerusalem, although it is unclear where his stronghold is). Under normal circumstances, David could get away with making a request like this, but there are Philistines all over the place, encamped in the valley west of them, with their headquarters at Bethlehem. Therefore, we would expect Bethlehem to be well-fortified.

You will note that David is not stating an idle desire here (*if only I could have a drink of water from the well of Bethlehem*), but he asks who in particular will go and get this water for him. Therefore, I contend that David is out of fellowship and that his mind is on his own comfort and his own desires, even though they are at war. While these men are gone, David will reflect upon his own desires and how he is putting these men at risk, and he will rebound (name this sin to God).

Just in case you are flipping weird, and you think that I ought not to be judging David—this is narrative and God the Holy Spirit included narrative in the Bible in order for us to evaluate the lives of these believers and how their lives relate to spiritual things. Whether or not David is in fellowship at any given time is essential to the narrative and our ability to evaluate the passage, his thinking, his spiritual status, and how this might apply to us. In making these evaluations, that does not mean that I think I am better than David, or that my personal strengths or failings even enter into this. God the Holy Spirit is telling us about David, and we, therefore, need to understand what is being taught.

Obviously, we cannot look into the mind of David, but we know that (1) he is thinking about himself; (2) 3 of his men will volunteer for this job and he will send them out to do it; and (3) these 3 men are risking their lives to bring David this little comfort. If we knew nothing else about David, we would assume that he is a self-centered ass; however, we know a lot about David, so that it is clear that he is a self-centered ass in a few situations like this.

**Application:** We all have different personalities and places to be. There are certainly alpha males, and that is what David is. With this personality type, with this leadership position, there are accompanying common shortcomings or character faults, and it is suggested here that, preoccupation with self is an occasional defect which leaders fall prey to. When a man has a great deal of power, but loses sight of his responsibilities, he becomes self-centered and egotistical. David has a great many responsibilities, yet those here are not weighing on his mind. His desire for water, that is what is on his mind. That he might lose 3 of his greatest men in order to satiate his thirst does not seem to be an issue to him, at this point.

**Application:** Life is a balancing act, and when our focus is off-balance, we do, think and say a lot of stupid things. The husband in a marriage has the authority but he also has a responsibility to love his wife. That is a balancing act. The husband cannot simply give in to his wife all of the time to maintain peace; nor can he behave like a drill sergeant, telling her where and when to come and go. David has great authority, but with that great authority, he has a great amount of responsibility. He has to balance these things out. You may wonder why you don't have any money. Perhaps, you do not know how to handle money. With large sums of money comes great responsibility. Having a lot of money doesn't mean you get to go out shopping all of the time; you have been entrusted with a great resource, and you have responsibilities—whether they are toward your family, your extended family, your church or charities that you favor. As a parent, you have authority over your children; but, along with that authority comes responsibility. You do not want them dependent upon you for the next 60 years of their lives, nor do you want them to go out there, exercise their freedom, and become drug-addled. Raising a child is a careful balance of letting them reign out and pulling them back in; allowing them freedom, but curtailing it when they make a series of bad decisions.

**Application:** There is the same balance when it comes to Bible doctrine. God does not expect for us to have our noses in the Bible 24/7; nor does he expect your entire spiritual existence to revolve around an hour a week in church. For most people, an hour a day of Bible doctrine is necessary, and we get the other 23 hours to apply this doctrine. There is a balance. Now, quite obviously, the pastor-teacher might be spending 6, 8 or even 12 hours in the Word each day, in order to feed his congregation, but that is not what is expected of his congregants.

What David lacks here is balance—a balance between his authority, his personal wants and desires, and the welfare of the men over whom he has authority.

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And so break through the three in a camp of Philistines. And so they draw water from a well of Bethlehem which [is] at the gate. And so they carry [it] and so they bring [it] in unto David, and he is not willing to drink them. And so he pours them out [as a drink offering] to Y<sup>e</sup>howah.

1Chronicles  
11:18

So the three broke through the camp of the Philistines and they drew water from the well of Bethlehem which [is] at the [entrance] gate. So they carried [the water] and brought it in to David, but [lit., *and*] he was unwilling to drink it. Therefore he poured it out [as a drink offering] to Y<sup>e</sup>howah.

So the 3 penetrated the Philistine camp and drew water from the Bethlehem well by the entry gate. Then they carried the water back to David, but he was unwilling to drink it. He then poured the water out as a drink offering to Y<sup>e</sup>howah.

Here is how others have translated this verse:

#### Ancient texts:

|                          |  |
|--------------------------|--|
| Latin Vulgate            | And these three broke through <u>the midst of</u> the camp of the Philistines, and drew water out of the cistern of Bethlehem, which was <u>in</u> the gate, and brought it to David <u>to drink</u> : and he would not drink of it, but rather offered it to the Lord.  |
| Masoretic Text (Hebrew)  | And so break through the three in a camp of Philistines. And so they draw water from a well of Bethlehem which [is] at the gate. And so they carry [it] and so they bring [it] in unto David, and he is not willing to drink them. And so he pours them out [as a drink offering] to Y <sup>e</sup> howah.   |
| Peshitta (Syriac)        | And as soon as three men <u>heard it</u> , they broke through the camp of the Philistines, <u>and went</u> and drew water out of the cistern of Bethlehem that was by the gate of the city, and took it and brought it to David; but <u>David</u> would not drink of it, but poured it out in the presence of the LORD,...   |
| Septuagint (Greek)       | And the three broke through the camp of the Philistines, and they drew water out of the well that was in Bethlehem, which was <u>in</u> the gate, and they took it, and came to David. But <u>David</u> would not drink it, and poured it out to the Lord, <u>and said</u> ,...  |
| Significant differences: | The English translation of the Latin adds 2 short phrases and leaves 2 out. The preposition <i>in [the gate]</i> is an accurate translation of the bēyth preposition. The Syriac adds 2 short phrases, and both the Greek and Syriac have the proper name <i>David</i> where the Latin and Hebrew have <i>he</i> . However, there is no real difference in substance, and many of these differences could reflect the translation into Latin or Syriac, and then into English. |

#### Thought-for-thought translations; paraphrases:

|                       |  |
|-----------------------|--|
| CEV                   | The Three Warriors sneaked through the Philistine camp and got some water from the well near Bethlehem's gate. They took it back to David, but he refused to drink it. Instead, he poured out the water as a sacrifice to the LORD...  |
| Easy English (Pocock) | The three famous soldiers broke through the *Philistine camp. And they took water from the well that is near the city gate in Bethlehem. Then they brought it to David, but he refused to drink it. He poured it out as a gift to the *LORD.   |
| Easy-to-Read Version  | But the Three [The Three Heroes, David's three bravest soldiers.] fought their way through the Philistine army. These three men got some water from the well near the city gate in Bethlehem. Then the Three Heroes brought the water to David. But David refused to drink the water. He poured it out on the ground as an offering to the Lord. |
| Good News Bible (TEV) | The three famous soldiers forced their way through the Philistine camp, drew some water from the well, and brought it back to David. But he would not drink it; instead he poured it out as an offering to the LORD...   |

|                        |   |
|------------------------|---|
| <i>The Message</i>     | The Three penetrated the Philistine camp, drew water from the well at the Bethlehem gate, shouldered it, and brought it to David. And then David wouldn't drink it! He poured it out as a sacred offering to GOD,...        |
| New Living Translation | So the Three broke through the Philistine lines, drew some water from the well by the gate in Bethlehem, and brought it back to David. But David refused to drink it. Instead, he poured it out as an offering to the LORD. |

### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | It was these three who attacked the Philistines, drew water from the well at the entrance to BethLehem, and brought it to David. But then David refused to drink it. Rather, he offered it to Jehovah and said,...  |
| Ancient Roots Translinear | The three split the camp of the Palestinians, and drew water from the pit by the gate of Bethlehem. They lifted and brought <i>it</i> to David, but David would not drink of it, but bestowed it to Yahweh...   |
| <i>God's Word</i> ™       | So the three burst into the Philistine camp and drew water from the cistern. They brought it to David, but he refused to drink it. He poured it out as an offering to the LORD...   |
| New American Bible        | Thereupon the Three broke through the encampment of the Philistines, drew water from the cistern by the gate at Bethlehem, and carried it back to David. But David refused to drink it. Instead, he poured it out as a libation to the LORD,...                               |
| NIRV                      | So the Three fought their way past the Philistine guards. They got some water from the well that was near the gate of Bethlehem. They took the water back to David.<br><br>But David refused to drink it. Instead, he poured it out as a drink offering to the Lord.          |
| New Jerusalem Bible       | At this the three champions, forcing their way through the Philistine camp, drew water from the well that stands by the gate of Bethlehem and, bringing it away, presented it to David. David, however, would not drink any of it, but poured it out as a libation to Yahweh. |
| New Simplified Bible      | So the three broke through the camp of the Philistines, drew water from the well of Bethlehem that was by the gate. They took it to David. Nevertheless David would not drink it, but poured it out to Jehovah.   |
| Revised English Bible     | At this the three made their way through the Philistine lines and drew water from the well by the gate of Bethlehem and brought it to David. But he refused to drink it; he poured it out to the LORD,....  |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |  |
|------------------------|--|
| Bible in Basic English | So the three, forcing a way through the Philistine army, got water from the water-hole of Beth-lehem, by the doorway into the town, and took it back to David; but David would not take it, but made an offering of it, draining it out to the Lord,...  |
| JPS (Tanakh—1985)      | So the three go through the Philistine camp, and drew water from the cistern which is by the gate of Bethlehem, and they carried it back to David. But David would not drink it, and he poured it out as a libation to the LORD.   |
| NET Bible®             | So the three elite warriors [Heb "the three," referring to the three elite warriors mentioned in v. 12.] broke through the Philistine forces and drew some water from the cistern in Bethlehem near the city gate. They carried it back to David, but David refused to drink it. He poured it out as a drink offering to the LORD... |
| NIV – UK               | So the Three broke through the Philistine lines, drew water from the well near the gate of Bethlehem and carried it back to David. But he refused to drink it; instead, he poured it out before the LORD.  |

### Literal, almost word-for-word, renderings:

|                            |   |
|----------------------------|---|
| English Standard Version   | Then the three mighty men broke through the camp of the Philistines and drew water out of the well of Bethlehem that was by the gate and took it and brought it to David. But David would not drink it. He poured it out to the LORD...     |
| exeGeser's companion Bible | And the three<br>split through the camp of the Peleshethiy<br>and bailed water<br>from the well of Beth Lechem by the portal;<br>and lifted and brought to David.<br>And David willed to not drink of it<br>but poured it out to Yah Veh... |
| Young's Updated LT         | And the three break through the camp of the Philistines, and draw water from the well of Bethlehem, that is at the gate, and bear and bring in unto David. And David is not willing to drink it, and he pours it out to Jehovah.            |

**The gist of this verse:** David's 3 chief men were able to penetrate the camp of the Philistines and get to Bethlehem for the water. When they brought it back to David, he would not drink it, but he poured it out to God.

### 1Chronicles 11:18a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
|---|---|--|-----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i> ]   | <i>and so, and then, then, and; so, that, yet, therefore; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253   |
| bâqa' (עָקַב) [pronounced <i>baw-KAHQ</i> ]   | <i>to cleave, to break open, to break through</i>   | 3 <sup>rd</sup> person masculine plural, Qal imperfect                                   | Strong's #1234<br>BDB #131  |
| sh'ôlôwshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i> ]  | <i>a three, a trio, a triad, a threesome</i>  | feminine singular numeral; with the definite article                                     | Strong's #7969<br>BDB #1025 |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                             | a preposition of proximity   | No Strong's #<br>BDB #88    |
| machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i> ]  | <i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i> | masculine singular construct   | Strong's #4264<br>BDB #334  |
| P <sup>e</sup> lish <sup>e</sup> tîy (פְּלִשְׁתִּי) [pronounced <i>p<sup>e</sup>-lish-TEE</i> ] | <i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>  | masculine plural gentilic adjective (acts like a proper noun); with the definite article | Strong's #6430<br>BDB #814  |

Here, this is spelled P<sup>e</sup>lish<sup>e</sup>tîym (פְּלִשְׁתִּיִּם) [pronounced *p<sup>e</sup>-lish-TEEM*].

**Translation:** *So the three broke through the camp of the Philistines...* Breaking through the Philistine lines does not mean that these 3 men confronted the Philistines and went to battle against them. They simply found a way to go from the stronghold to Bethlehem without running into the Philistines, who were encamped throughout the Valley of Rephaim. There is no indication in the text that there was any direct confrontation (although some may have occurred).

## 1Chronicles 11:18b

| Hebrew/Pronunciation                                   | Common English Meanings  | Notes/Morphology                                       | BDB and Strong's Numbers    |
|--|--|--|-----------------------------|
| wa (or va) (ו) [pronounced wah]                        | <i>and so, and then, then, and; so, that, yet, therefore; because</i>  | wâw consecutive  | No Strong's #<br>BDB #253   |
| shâ'ab (שָׁאֵב) [pronounced shaw-AH <sup>h</sup> V]    | <i>to draw [water]; to take from the surface</i>   | 3 <sup>rd</sup> person masculine plural, Qal imperfect | Strong's #7579<br>BDB #980  |
| min (מִן) [pronounced mihn]                            | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i> | preposition of separation                              | Strong's #4480<br>BDB #577  |
| bôwr (בֹּר) [pronounced bohr]                          | <i>pit, cistern, well</i>  | masculine singular construct                           | Strong's #953<br>BDB #92    |
| Bêyth lechem (בֵּית לֶחֶם) [pronounced bayth-LEH-khem] | <i>house of bread and is transliterated Bethlehem</i>  | proper noun, location                                  | Strong's #1035<br>BDB #111  |
| 'âsher (אֲשֶׁר) [pronounced uh-SHER]                   | <i>that, which, when, who, whom</i>  | relative pronoun                                       | Strong's #834<br>BDB #81    |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]       | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                          | a preposition of proximity                             | No Strong's #<br>BDB #88    |
| sha'ar (שַׁעַר) [pronounced SHAH-ghahr]                | <i>gate [control of city can be implied]; area inside front gate; entrance</i>   | masculine singular noun with the definite article      | Strong's #8179<br>BDB #1044 |

**Translation:** ...and they drew water from the well of Bethlehem which [is] at the [entrance] gate. Here, the word *water* is not actually in the verse, but it is a part of the verb. In the Hebrew, the word *water* is generally found in the plural. This will explain what is to follow.

These 3 men were able to sneak all the way to Bethlehem and draw water from the well at the entrance of Bethlehem, despite the fact that Bethlehem would have been heavily guarded. The Philistines were HQ-ed here, which means their top generals were here, and there would have been guards all around. How these men were able to get to the well and draw water would have been a marvelous story in itself. Did they appear to be Philistine water boys? Did they surreptitiously kill the guards on the well? These are 3 brilliant and brave men, amazingly and intensely loyal to David. This excursion would have been fraught with danger, and plan A was probably scrapped for plan B, which had to be set aside for plan C. This is one of the great untold stories of Scripture.

## 1Chronicles 11:18c

| Hebrew/Pronunciation            | Common English Meanings   | Notes/Morphology | BDB and Strong's Numbers  |
|---------------------------------|---|------------------|---------------------------|
| wa (or va) (ו) [pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive  | No Strong's #<br>BDB #253 |

## 1Chronicles 11:18c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers            |
|---|---|---|-------------------------------------|
| nâsâ' (נָסָא) [pronounced naw-SAW]                            | <i>to lift up, to bear, to carry</i>  | 3 <sup>rd</sup> person masculine plural, Qal imperfect        | Strong's #5375 (and #4984) BDB #669 |
| wa (or va) (וּ) [pronounced wah]                              | <i>and so, and then, then, and; so, that, yet, therefore; because</i>                                   | wâw consecutive   | No Strong's # BDB #253              |
| bôw' (בָּוּ) [pronounced boh]                                 | <i>to take in, to bring, to come in with, to carry</i>  | 3 <sup>rd</sup> person masculine singular, Hiphil imperfect   | Strong's #935 BDB #97               |
| `el (אֵל) [pronounced e/]                                     | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413 BDB #39               |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED] | <i>beloved and is transliterated David</i>  | masculine proper noun   | Strong's #1732 BDB #187             |

**Translation:** *So they carried [the water] and brought it in to David,...* In the Hebrew, it reads *and brought them*, because the masculine plural pronoun simply refers to *water*, which is typically a masculine plural noun in the Hebrew (like the word *face*). Since we think of *water* as a singular noun (and without gender), we use the pronoun *it* instead.

There are 2 verbs here: one to indicate that the water was carried and the other to indicate the water was taken into David's presence.

This shows great loyalty and consideration on the part of David's men.

Can you imagine David's thoughts as this is taking place? He is safe inside the Cave of Adullam, and he begins to realize that he has just sent his greatest 3 soldiers—3 of the most loyal men under him—out to get water. He has sent them out on a mission with no tactical or strategical end. So, at some point, David starts to come to his senses, realizing what he has done here, and how he is taking advantage of these men. By the time they return, David had named this sin of God, and is ready to show these men the respect they deserve.

There are portions of this narrative which are not actually recorded here, and we have to reasonably insert what has occurred. Nowhere in the text are we told that David is out of fellowship, and that he then names his sins to God and he is back in fellowship. We deduce this based upon his self-centeredness at the beginning followed up with a profound respect at the end for his men who risked their lives to get him water.

## 1Chronicles 11:18d

| Hebrew/Pronunciation   | Common English Meanings                                   | Notes/Morphology   | BDB and Strong's Numbers |
|--|---|--|--------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction   | No Strong's # BDB #251   |
| lô' (לֹא or לוֹא) [pronounced low]                               | <i>not, no</i>  | negates the word or action that follows; the absolute negation | Strong's #3808 BDB #518  |



## 1Chronicles 11:18d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
|---|--|--|-----------------------------|
| 'âbâh (הָבָא) [pronounced aw <sup>b</sup> -VAWH]  | <i>to be willing, to consent</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect                           | Strong's #14<br>BDB #2      |
| 'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.</i> |  |  |                             |
| lâmed (ל) [pronounced l <sup>e</sup> ]  | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510   |
| shâthâh (שָׁתָּה) [pronounced shaw-THAW]  | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i> | Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #8354<br>BDB #1059 |

**Translation:** ...but [lit., and] **he was unwilling to drink it.** In the absence of these men, David realized that he was out of fellowship to even suggest that they go fetch him water from in front of the Philistine compound. So, he has confessed this sin to God, and now that they have returned, David cannot take advantage of their intense loyalty. One of David's personal defects when out of fellowship was taking advantage of the loyalty of those under him.<sup>30</sup> Here, he clearly recognizes his mistake.

I believe that David was overpowered by the realization that these men would risk their lives based upon his slightest whim. These men were willing to die simply so that David could have a drink of water from the Bethlehem well. There were no questions asked; his request was not questioned. No sacrifice was too great to satisfy David's most absurd whim. It is amazing to have this kind of power and to engender this level of loyalty.

## 1Chronicles 11:18e

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| wa (or va) (ו) [pronounced wah]                  | <i>and so, and then, then, and; so, that, yet, therefore; because</i>                           | wâw consecutive   | No Strong's #<br>BDB #253  |
| nâçak <sup>e</sup> (נָצַק) [pronounced naw-SAHK] | <i>to make a libation, to make a drink offering; to pour, to pour out</i>                       | 3 <sup>rd</sup> person masculine singular, Piel imperfect   | Strong's #5258<br>BDB #650 |
| 'êth (אֵת) [pronounced ayth]                     | untranslated mark of a direct object; occasionally <i>to, toward</i>                            | affixed to a 3 <sup>rd</sup> person masculine plural suffix | Strong's #853<br>BDB #84   |
| lâmed (ל) [pronounced l <sup>e</sup> ]           | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition                          | No Strong's #<br>BDB #510  |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                          | proper noun   | Strong's #3068<br>BDB #217 |

<sup>30</sup> We will see this when David orders his nephew Joab to place the husband of David's lover at the front of the battle, and then to withdraw from him, so that he dies in battle. 2Sam. 11:14–25

**Translation:** Therefore he poured it out [as a drink offering] to Y<sup>e</sup>howah. David chooses to treat this water as something greater than merely satisfying his thirst. He pours it out to God as an offering to Him. In this, David is acknowledging the power that God gave him. He is acknowledging just how much God has promoted him. Whatever jam he finds himself in, at that point in time, is unimportant. You will note, we have a few details of this conflict with the Philistines, but very few. What is important—and David recognizes it—is just how much God has promoted David. He recognizes just how much power that God has given him. David realizes how God has graced him out with the most loyal, devoted and competent soldiers at that time. Whatever the conflict David is embroiled in, is not important. He realizes that this conflict will be resolved. What God has given him, in terms of the men who are with him, tells David that God is going to see him through this situation. Therefore, David recognizes God in all of this, and that is why he pours out this drink offering.

Allow me to summarize these points:

### David Pouring out a Drink Offering to God

1. David is in a difficult spot here. He is recently crowned king over all Israel, and this is probably the first war against the Philistines. 2Sam. 5:17–21
2. David had at least 2 major wars with the Philistines, the details of which are barely known to us. 2Sam. 5:17–25
3. Because there are so few details, we do not fully appreciate David's position. He had just been made king over all Israel and, probably before he can raise up a full army, he finds himself surrounded by Philistines.
4. The Philistines had recently defeated Saul (approximately 8–10 years previous to this), and, for a period of time, they collected tribute from central and norther Israel. 1Sam. 31
5. Therefore, the Philistines aren't simply going to walk away from this source of income and say, "Well, la de da, David's in charge now, so we're going to let this go." Not only did they defeat Saul and the army of Israel, but they disgraced the corpses of Saul and his sons. They are not going to simply allow David to do whatever.
6. So, the idea of the Philistines is to nip this idea of independent rule in the bud. They plan to hang David's carcass on the Jerusalem city wall for all to see.
7. David finds himself under great pressure at this point, and he is concerned. So much so, he and his elite force hide themselves away in the stronghold to try to figure out what to do.
8. Then David thinks to himself, and then says it out loud, "I would love to have a canteen of water taken from the well in front of Bethlehem."
9. Jerusalem is surrounded by the Philistine army, bent on making an example of David, and Bethlehem is their headquarters, and David idly says, "There is this well in front of the Bethlehem gate, and it has the best water in it."
10. When David says this, he is out of fellowship. His top 3 men here the request, and off they go, and David is left standing there in the stronghold, dumbfounded and out of fellowship.
11. David rebounds. He names his sins to God, whatever they might be.
12. The next thing that David knows is, his 3 most valuable soldiers figure out a way to get to this well and to bring him back water from this well, despite the circumstances.
13. It suddenly occurs to David that he is blessed by God. He has men who would do anything for him. He can think up a task, and they will achieve that task or die trying.
14. David recognizes this great logistical blessing provided him by God.
15. David recognizes the great and loyal soldiers which God has blessed him with. Essentially, they were able to do the impossible.
16. The Philistine army is outside the Jerusalem walls, and there intention is to completely destroy David's army—whatever army he had with him at the time—and to hang his desecrated body on the Jerusalem wall for all to see. David is with his elite men in a stronghold.
17. At first, and particularly because he was out of fellowship, David saw this as an impossible situation.
18. However, he realizes that, **With God, all things are possible.** (Matt. 19:26b).
19. David knows, **If God is for us, who can be against us?** (Rom. 8:31b).
20. Now, back in fellowship, the issues of his life are clear.
21. Back in fellowship, David knows that he leads the armies of the living God. Therefore, he is able to go

## David Pouring out a Drink Offering to God

- on the offensive.
22. Therefore, David pours out this water as an offering to God, and as a recognition of God's provision; His logistical grace which He has given to David.
  23. We know that David and his army defeated the Philistines at that time, whether this was the first or second battle.
  24. I believe that this was the first time David faced the Philistines as king, because of this passage: [And David inquired of the LORD, "Shall I go up against the Philistines? Will you give them into my hand?" And the LORD said to David, "Go up, for I will certainly give the Philistines into your hand." And David came to Baal-perazim, and David defeated them there. And he said, "The LORD has burst through my enemies before me like a bursting flood \[lit., like a breaking-through of waters\]." Therefore the name of that place is called Baal-perazim \(2Sam. 19–20\).](#)
  25. Although the Bible is short on details, let me suggest what happened. David's men found a way to go through the lines of the Philistines, all the way to their headquarters (actually, to right outside their HQ, where the well was). They were able to *break through* to get to the waters of the well. I suspect that part of David's offensive involved breaking through that breach in the Philistine line, and possibly even neutralizing the Bethlehem garrison first.
  26. No matter what tactical approach David took, we know that he defeated the Philistines in 2 major battles, because he led the armies of the Living God. He was able to depend upon God for this victory.

As a believer in Jesus Christ, you ought to be able to recognize what a precarious place David was in, but that God provided for him the logistical grace to deal with this situation.

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**Application:** I am certain that you, like anyone else, face difficulties and problems and challenges in your life, and there are no doubt times when these things seem overwhelming. David, at this time, probably early into his time as king, is facing a siege of possibly and uncountable number of Philistines, who are camped throughout the Valley of Rephaim, east of Jerusalem; with a headquarters set up at nearby Bethlehem. Right now, he and his trusted elite soldiers are hidden away in a stronghold, probably south of there, and without any means of contacting the armies in the north for support (which are probably in a state of great disorganization). I doubt that you are facing difficulties to that degree. But David has come to the sudden revelation that, God has provided him the most amazing, loyal band of men, and that they would help to see him through this difficult period of time. Regardless of the difficulties that you face, you ought to be able to look around and recognize the assets which God has given you and the blessings which He has showered upon you, despite the fact that you simply aren't worth a damn. Realizing what God has blessed you with and how closely He is involved in your life, is like David, when he realizes that these men would risk their lives just to get him a drink of water. Part of our spiritual growth is being able to recognize God is in your life and that He has given you logistical grace support, and that, no matter what difficulty you face, God will see you through it.

It might be interesting to take a look back, to the last drink offering, offered up before war with the Philistines: [And Samuel said to all the house of Israel, "If you are returning to the LORD with all your heart, then put away the foreign gods and the Ashtaroth from among you and direct your heart to the LORD and serve Him only, and He will deliver you out of the hand of the Philistines." So the people of Israel put away the Baals and the Ashtaroth, and they served the LORD only. Then Samuel said, "Gather all Israel at Mizpah, and I will pray to the LORD for you." So they gathered at Mizpah and drew water and poured it out before the LORD and fasted on that day and said there, "We have sinned against the LORD." And Samuel judged the people of Israel at Mizpah. Now when the Philistines heard that the people of Israel had gathered at Mizpah, the lords of the Philistines went up against Israel. And when the people of Israel heard of it, they were afraid of the Philistines. And the people of Israel said to Samuel, "Do not cease to cry out to the LORD our God for us, that He may save us from the hand of the Philistines." So Samuel took a nursing lamb and offered it as a whole burnt offering to the LORD. And Samuel cried out to the LORD for Israel, and the LORD answered him. As Samuel was offering up the burnt offering, the](#)

Philistines drew near to attack Israel. But the LORD thundered with a mighty sound that day against the Philistines and threw them into confusion, and they were routed before Israel. And the men of Israel went out from Mizpah and pursued the Philistines and struck them, as far as below Beth-car. Then Samuel took a stone and set it up between Mizpah and Shen and called its name Ebenezer; for he said, "Till now the LORD has helped us." So the Philistines were subdued and did not again enter the territory of Israel. And the hand of the LORD was against the Philistines all the days of Samuel. The cities that the Philistines had taken from Israel were restored to Israel, from Ekron to Gath, and Israel delivered their territory from the hand of the Philistines. There was peace also between Israel and the Amorites (1Sam. 7:3–14). You will note the focus is upon God and their dependence upon God and upon the Lamb of God, Jesus Christ, Who delivers the Philistines into their hands.

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David will explain why he did not drink this water.

And so he says, "Far be it to me from my Elohim from doing this. [How can] the blood of the men the these I drink? In their souls that in their souls they brought them in." And he would not drink them. These things did the three of the Mighty Men.

1Chronicles  
11:19

And he said, "Far be it to me from my Elohim from doing this. [How can] I drink the blood of these men? They risked their lives to bring [me] this water [lit., *in their souls for in their souls they brought it (the water) in (to me)*]." Therefore, he would not drink the water [lit., *them*]. The 3 mighty men did these [sorts of] things.

And he explained, "Far be it from me more than my God to do this. How can I drink the blood of these men, who risked their lives to bring me this water?" Therefore, he would not drink the water. These are the kinds of things these 3 Mighty Men did.

Here is how others have translated this verse:

#### Ancient texts:

|                          |   |
|--------------------------|---|
| Latin Vulgate            | Saying: <u>God forbid that</u> I should do this <u>in the sight</u> of my God, and should drink the blood of these men: <u>for with the danger of their lives</u> they have brought me <u>the water</u> . And therefore he would not drink. These things did the three most valiant.  |
| Masoretic Text (Hebrew)  | And so he says, "Far be it to me from my Elohim from doing this. [How can] the blood of the men the these I drink? In their souls that in their souls they brought them in." And he would not drink them. These things did the three of the Mighty Men.   |
| Peshitta (Syriac)        | ...And said, <u>The LORD forbid that</u> I should do this thing <u>in the presence of</u> my God; for these men went forth <u>with the jeopardy of their lives</u> . Therefore he would not drink it. These things did these three valiant men.   |
| Septuagint (Greek)       | [and said] <u>God forbid that</u> I should do this thing — shall I drink the blood of these men with their lives? For with <u>the peril of their lives</u> [lit., <i>in souls of them that in souls of them</i> ] they brought it. So he would not drink it. These things were done by the three mighty men. The Greeks placed <i>and said</i> with the previous verse. |
| Significant differences: | <i>Far be it from me by my God</i> is how the Literal Translation of the Holy Bible renders this first line; and <i>God forbid</i> is how this is rendered in the KJV. That indicates to me that the Hebrew texts used by the Latin, Syriac and Greek translators was identical at this point.  |

*In the sight of* (Latin) and *in the presence of* (Syriac) are phrases usually associated with a Hebrew word which is not found in the Hebrew text.

The English translation of the Syriac leaves out *should I drink the blood of these men?*

The Hebrew phrase *In their souls that in their souls* must be an idiom, and it is obvious that none of the eventual English translators translated this idiom. In the Greek text, it is translation word for word.

The Hebrew uses the plural of *water* all of the time; so when it reads *they brought them in, them* is a reference to *water*. The Latin puts in the word *water*; the Syriac leaves it out and the Greek uses a singular noun here (as we would in English).

### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| CEV                    | ...and said, "Drinking this water would be like drinking the blood of these men who risked their lives to get it for me." The Three Warriors did these brave deeds.   |
| Easy English (Pocock)  | This is what he said. 'God knows that I cannot drink this water. It would be as if I drank the blood of these men. They risked their lives to bring it to me.' So, David refused to drink the water because the men risked their lives to bring it. Such were the brave deeds of the three famous soldiers. |
| Easy-to-Read Version   | David said, "God, I can't drink this water. It would be like drinking the blood of the men who risked their lives to get this water for me." That is why David refused to drink the water. The Three Heroes did many brave things like that.  |
| Good News Bible (TEV)  | ...and said, "I could never drink this! It would be like drinking the blood of these men who risked their lives!" So he refused to drink it. These were the brave deeds of the three famous soldiers.   |
| <i>The Message</i>     | ...saying, "I'd rather be damned by God than drink this! It would be like drinking the lifeblood of these men--they risked their lives to bring it." So he refused to drink it. These are the kinds of things that the Big Three of the Mighty Men did.   |
| New Century Version    | ...saying, "May God keep me from drinking this water! It would be like drinking the blood of the men who risked their lives to bring it to me!" So David refused to drink it.   |
| New Life Bible         | These were the brave things that the three warriors did.<br>...and said, "Far be it from me that I should do this before my God. Should I drink the blood of these men? For they put their lives in danger to bring it." So he would not drink it. These things are what the three powerful soldiers did.   |
| New Living Translation | "God forbid that I should drink this!" he exclaimed. "This water is as precious as the blood of these men [Hebrew Shall I drink the lifeblood of these men?] who risked their lives to bring it to me." So David did not drink it. These are examples of the exploits of the Three.                         |

### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | ...'It was because of Your kindness to me, O God, that they have done this thing. So, shall I now drink the blood of these men. something for which [they risked] their lives? Why, they risked their lives to bring it to me, so I don't want to drink it.' |
| Ancient Roots Translinear | Yes, it was these three mighty men who did these things..<br>...saying, "I never <i>should have</i> done this, for I drink the blood of the souls of these men that brought it." He would not drink it. The three mighty did this.                           |
| <i>God's Word</i> ™       | ...and said, "It's unthinkable that I would do this, God. Should I drink the blood of these men who risked their lives? They had to risk their lives to get this water." So he refused to drink it. These are the things which the three fighting men did.   |



|                      |   |
|----------------------|---|
| NIRV                 | "I would never drink that water!" David said. "It would be like drinking the blood of these men. They put their lives in danger by going to Bethlehem." The men had put their lives in danger by bringing the water back. So David wouldn't drink it.                           |
| New Jerusalem Bible  | Those were some of the brave things the three mighty men did.<br>'God preserve me', he said, 'from doing such a thing! Am I to drink these men's blood? For at the risk of their lives they brought it.' And so he would not drink. Such were the deeds of the three champions. |
| New Simplified Bible | He said: »Far be it from me, O my God, that I should do this! Shall I drink the blood of these men who have placed their lives in jeopardy? For at the risk of their lives they brought it.« Therefore he would not drink it. The three mighty men did these things.            |
| Today's NIV          | "God forbid that I should do this!" he said. "Should I drink the blood of these men who went at the risk of their lives?" Because they risked their lives to bring it back, David would not drink it.<br>Such were the exploits of the three mighty warriors.                   |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |  |
|------------------------|--|
| Bible in Basic English | Saying, By my God, far be it from me to do this! How may I take as drink the life-blood of these men who have put their lives in danger? so he did not take it. These things did the three great men of war.   |
| HCSB                   | David said, "I would never do such a thing in the presence of God! How can I drink the blood of these men who risked their lives?" For they brought it at the risk of their lives. So he would not drink it. Such were the exploits of the three warriors.   |
| NET Bible®             | ...and said, "God forbid that I should do this [Heb "Far be it to me from my God from doing this."!] Should I drink the blood of these men who risked their lives?" [Heb "with their lives." The same expression occurs later in this verse.] Because they risked their lives to bring it to him, he refused to drink it. Such were the exploits of the three elite warriors [Heb "These things the three warriors did."]. |

### Literal, almost word-for-word, renderings:

|                           |   |
|---------------------------|---|
| Context Group Version     | ...and said, My God forbid it of me, that I should do this: shall I drink the blood of these men that have put their lives in jeopardy? For with [ the jeopardy of ] their lives they brought it. Therefore he would not drink it. The three mighty men did these things. |
| English Standard Version  | ...and said, "Far be it from me before my God that I should do this. Shall I drink the lifeblood of these men? For at the risk of their lives they brought it." Therefore he would not drink it. These things did the three mighty men.                                   |
| Fred Miller's Revised KJV | ...and said, My God forbid it of me, that I should do this: shall I drink the blood of these men that have put their lives in jeopardy? For with [ the jeopardy of ] their lives they brought it. Therefore he would not drink it. The three mighty men did these things. |
| Modern KJV                | And he said, May my God forbid me to do this thing. Shall I drink the blood of these men who have put their lives in danger? For they brought it with their lives. And he was not willing to drink it. These three mighty ones did these things.                          |
| Young's Updated LT        | And he says, "Far be it from me, by my God, to do this; the blood of these men do I drink with their lives? For with their lives they have brought it;" and he was not willing to drink it; these things did the three mighty ones.                                       |

|                                |  |
|--------------------------------|--|
| <b>The gist of this verse:</b> | David says that he cannot drink the water; it would be like drinking the blood of these men, because they risked their lives to get it. Then the original writer tacks on the summary line, <i>these are the things which the mighty men did</i> . |
|--------------------------------|--|



## 1Chronicles 11:19a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers                  |
|---|---|---|---|
| wa (or va) (ו) [pronounced wah]   | and so, and then, then, and; so, that, yet, therefore; because  | wâw consecutive   | No Strong's #<br>BDB #253                 |
| ʾamar (אָמַר) [pronounced aw-MAHR]  | to say, to speak, to utter; to say [to oneself], to think   | 3 <sup>rd</sup> person masculine singular, Qal imperfect                            | Strong's #559<br>BDB #55                  |
| châlîylâh (חֲלִילָהּ) [pronounced khaw-LEE-law]   | far be it [from me or you], to profane [something], a profanity!, a blasphemy!  | adverb, substantive, interjection   | Strong's #2486<br>BDB #321                |
| Châlîylâh might be updated to <i>no way, impossible, ridiculous, absurd, that's wrong, that's so wrong, it's wrong, you're completely mistaken.</i> |   |   |   |
| Owen lists this as a substantive with the locative hê; but the hê appears to be an integral part of this word.                                      |   |   |   |
| lâmed (ל) [pronounced ʼ]  | to, for, towards, in regards to, with reference to, as to, with regards to, belonging to                              | directional/relational preposition; with the 1 <sup>st</sup> person singular suffix | No Strong's #<br>BDB #510                 |
| min (מִן) [pronounced mihn]   | from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than | preposition of separation   | Strong's #4480<br>BDB #577                |
| ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]  | God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohîm                          | masculine plural noun; with the 1 <sup>st</sup> person singular suffix              | Strong's #430<br>BDB #43                  |
| min (מִן) [pronounced mihn]   | from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than | preposition of separation   | Strong's #4480<br>BDB #577                |
| ʾâsâh (עָשָׂה) [pronounced ʾaw-SAWH]  | to do, to make, to construct, to fashion, to form, to prepare, to manufacture   | Qal infinitive construct  | Strong's #6213<br>BDB #793                |
| zô'th (זֹאת) [pronounced zoth]  | here, this, this one; thus; possibly another  | feminine singular of zeh; demonstrative pronoun, adverb                             | Strong's #2063 (& 2088, 2090)<br>BDB #260 |

**Translation:** And he said, “Far be it to me from my Elohîm from doing this. This is an idiomatic expression which indicates that it would be terribly wrong for David to do this (i.e., *to drink the water*). Of the translations which I examined, I was not that impressed with what they came up with (e.g., *God forbid*). *I should never have done this*, is reasonable, as is, *it is unthinkable that I do this*. They seem to both have the intent of David in mind here.

## 1Chronicles 11:19b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
|---|---|--|-----------------------------|
| hă (ה) [pronounced <i>heh</i> ]   | interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. |  | Strong's #none<br>BDB #209  |
| dâm (דַּם) [pronounced <i>dawm</i> ]  | <i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>  | masculine singular construct                             | Strong's #1818<br>BDB #196  |
| ʾănâsîym (אֲנָשִׁים) [pronounced <i>uh-NAW-seem</i> ]; also spelled ʾîyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i> ] | <i>men; inhabitants, citizens; companions; soldiers, followers</i>  | masculine plural noun with the definite article          | Strong's #376<br>BDB #35    |
| ʾêlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]  | <i>these, these things</i>  | demonstrative plural adjective with the definite article | Strong's #428<br>BDB #41    |
| shâthâh (שָׁתָה) [pronounced <i>shaw-THAW</i> ]   | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>  | 1 <sup>st</sup> person singular, Qal imperfect           | Strong's #8354<br>BDB #1059 |

**Translation:** [How can] I drink the blood of these men? David continues with another idiom, and certainly not a common one. His drinking the water that these men brought him would be like drinking their blood, as they risked their lives to get this for him. It was an unreasonable request that David made of his men, and he regrets doing it. Perhaps what David is conveying is, this would have been akin to, the men are unsuccessful, so he drinks their blood of these dead soldiers instead to quench his thirst.

In any case, David recognizes that he should not have made such an idle request and then allow his greatest men to go out and fulfill this desire. My impression of what a king says—and this is certainly true when he speaks in the courtroom—that what he says is almost like a pronouncement of God, as the person of the king reflects God's choice. Therefore, David cannot say, "Look, I should not have done that. I should not have asked for a drink of cold water and then allowed you to go get it for me." That would be un-kingly for David to say something like that. This understanding of the importance of the words of a king helps to explain why the king in Esther could not, after finding out he had been duped, just simply change his mind about his decree. The king cannot say, "Whoops, my bad." Therefore, David cannot, as king, retract or contradict what he has previously said. If we are in charge of something, now and again, we might say, "Look, I made a mistake; let's see if I can make this better." The king in the ancient world could not do that (we have had many presidents like this). Therefore, what David must do is properly honor these men, and he does so by pouring out this water as a drink offering to God. This elevates the importance of this water to being far more than something which would temporarily satiate David's thirst.

Understanding the king's place in society, and the importance of his pronouncements explains several incidents in the Bible. You may recall the book of Esther, and the king makes a pronouncement, and it turns out that he was duped. He cannot simply rescind his mandate. He cannot say, "You know that law I enacted yesterday; I changed my mind today about it." So the king had to add an additional law to correct his error.

**Application:** One of the great mistakes of our court system is to make law in some way or another; to define a new class of people, to assign a right or freedom which did not before explicitly exist; or to redefine an institution. It is an occupational hazard, and a great mistake of our courts (it comes from their desire to exercise their own power and judgment). The end result is often bad law, and a host of bad applications because of setting that

precedence. A great judge may choose not to issue a ruling on law, saying, “Ruling thus and so would create a new right or a new freedom which did not previously exist; or would change a long-standing institution at my whim; or would read into the constitution something which is not clearly there. Therefore, we decline to make a ruling here, and the law stands as written.”

### 1Chronicles 11:19c

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity  | No Strong's #<br>BDB #88   |
| nephesh (נֶפֶשׁ)<br>[pronounced NEH-fesh]        | <i>soul, life, living being, desire, volition</i>   | feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix                                      | Strong's #5315<br>BDB #659 |
| kîy (כִּי) [pronounced kee]                      | <i>for, that, because; when, at that time, which, what time</i>                                     | explanatory or temporal conjunction; preposition  | Strong's #3588<br>BDB #471 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity  | No Strong's #<br>BDB #88   |
| nephesh (נֶפֶשׁ)<br>[pronounced NEH-fesh]        | <i>soul, life, living being, desire, volition</i>   | feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix                                      | Strong's #5315<br>BDB #659 |
| bôw' (אוּב) [pronounced boh]                     | <i>to take in, to bring, to come in with, to carry</i>  | 3 <sup>rd</sup> person masculine plural Hiphil imperfect; with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #935<br>BDB #97   |

*Water*, in the Hebrew, is found in the plural. Therefore, *them* here refers back to the water. We would say, in the English, *they brought it [the water] in*.

**Translation:** ...*They risked their lives to bring [me] this water* [lit., *in their souls for in their souls they brought it (the water) in (to me)*].” David continues speaking idiomatically, to express the seriousness of this mistake (which he cannot refer to as a mistake).

David is humbled that his men would risk their lives for his most trivial request. No doubt, he was struck by the logistical grace which God provided him in these men. You can be the greatest leader on this earth, and if the people below you are disloyal or incompetent, your greatness is wasted and would be unrecognized by history. In a football game, we recognize the quarterback and his speed, maneuverability and his handling of the ball; but without a good line, the best quarterback will appear to be mediocre or even lousy. Those on his line have to be loyal and competent. David's men are obviously loyal, because they sought to perform whatever task David set before them; they are obviously competent because they got the water, despite the fact that the well was right in front of Philistine HQ.

We do not, in this narrative, concern ourselves with the Philistines and David's war with them, and how it turned out. That is not what is important. David is tremendously blessed by God here with logistical grace. These men and their loyalty makes David realize just how good God is to him.

## 1Chronicles 11:19d

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
|--|--|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| lô' (לֹא or לוֹ) [pronounced <i>low</i> ]  | <i>not, no</i>   | negates the word or action that follows; the absolute negation                   | Strong's #3808<br>BDB #518  |
| 'âbâh (אָבָה) [pronounced <i>aw<sup>b</sup>-VAWH</i> ]   | <i>to be willing, to consent</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect                           | Strong's #14<br>BDB #2      |
| 'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do</i> . |  |  |                             |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]   | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510   |
| shâthâh (שָׁתָה) [pronounced <i>shaw-THAW</i> ]  | <i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i> | Qal infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #8354<br>BDB #1059 |

**Translation:** *Therefore, he would not drink the water* [lit., *them*]. To drink this water, for which these men risked their lives, would be unthinkable. David is deeply struck by the devotion of his own men, who would risk their lives to bring him a drink of water. By not drinking the water and pouring it out as a libation to God, David has elevated the water and its importance, and he indicates his appreciation for these great men.

## 1Chronicles 11:19e

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
|---|--|---|-----------------------------|
| 'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]                          | <i>these, these things</i>   | demonstrative plural adjective                            | Strong's #428<br>BDB #41    |
| 'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]                          | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i> | 3 <sup>rd</sup> person plural, Qal perfect                | Strong's #6213<br>BDB #793  |
| sh <sup>e</sup> lôwshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i> ] | <i>a three, a trio, a triad, a threesome</i>   | feminine singular numeral construct                       | Strong's #7969<br>BDB #1025 |
| gibbôwr (גִּבּוֹר) [pronounced <i>gib-BOAR</i> ]                      | <i>strong man, mighty man, soldier, warrior, combatant, veteran</i>                  | masculine plural noun/adjective with the definite article | Strong's #1368<br>BDB #150  |

**Translation:** *The 3 mighty men did these [sorts of] things*. This incident, where these men were willing to risk their lives for David's most trivial request, typifies their loyalty, honor and dedication. Those things named in the previous passage indicates the level of bravery in these men, as well as their dedication to David. David recognizes just how graced out he is to be surrounded by men like this.

This phrase also separates what has come before (exploits of David's top 3 soldiers), with the recognition of *the Thirty*, which is a reference to his most elite force.

**Application:** R. B. Thieme, Jr. was very concerned about the wartime squandering of our elite forces (in the United States). Too often, they are put together and then sent out on virtual suicide missions, thus squandering their lives and their specialized training. Whereas, it is obvious that such men are able to be utilized in the most dangerous missions, one needs to carefully balance out the objective of a mission with the risk to the greatest resources of our armed forces—these elite units. Bob, on many occasions, called for them to be spread out into various units, for leadership and esprit de corps. David had risked the lives of his 3 greatest men for what was a fairly trivial mission.

**Application:** One of the most difficult positions for a man to be is a commanding officer for a group of men in war. It is a careful balancing of risk to the men, the importance of the objective and the means of attainment of that objective. At the time that I write, in 2010, we have men at war in both Afghanistan and Iraq. These men have specific rules of engagement which put their own lives at risk. This is a careful balancing act. The risk to the lives of these soldiers has to be balanced against winning the hearts and minds of the people of Iraq and Afghanistan. This has to be balanced with the heartless cruelty of an enemy who will use women and children as cover or as suicide bombers in order to achieve his own objectives.

**Application:** One of the greatest things that we have done, as a nation, is nation-building. This made Germany and Japan 2 of our staunchest allies, whereas, a half century ago, they were our greatest enemies. The same is true of South Korea and should have been true in South Vietnam. However, what General MacArthur realized, when he oversaw Japan's reconstruction, was the importance of missionaries. When dealing with Arab nations, their loyalty and alignment with the United States can turn on a dime, and the key is the spiritual factor. Lebanon, once touted as a great melting pot of religions, is now filled with fanatical Muslims who, for the most part, control the politics in Lebanon. Turkey, right now seen as a secular Muslim nation, and predicted by some to become one of the greatest nations of the 21<sup>st</sup> century, has been taken over by more radical Muslims, which is going to impact the events of the next few decades (and the more Islam takes a hold of that nation, the less likely it will thrive in the future). Iraq and Afghanistan are important strategic nations for us to work in concert with, inasmuch as, they are on both sides of Iran. However, military heads are making it difficult for Christian soldiers to share their faith with the locals; and these governments were allowed to reconstitute themselves without a bill of rights (specifically, without freedom of religion as a guaranteed right). If we do not guide these nations toward religious freedom, our alliance with them might not last much more than a decade or two.

**Application:** Allow me this tangent: this is *why* it is important for all believers to learn Bible doctrine. God has placed us in the world in a myriad of professions. We need Bible doctrine in order to know how to function in our day to day lives. Many soldiers are believers in Jesus Christ and many generals are believers in Jesus Christ. This needs to be translated into proper function as a believer citizen-soldier. A believer with doctrine recognizes that freedom of religion means that a soldier can share his faith in Jesus Christ; and that missionary activity should function hand-in-hand with the stabilization of a nation. Providing a people the option of the gospel is *not* forcing one's religion down the throat of that nation. It takes soldiers with Bible doctrine to understand this. In particular, it takes high-ranking officers to understand this. On the other hand, a high-ranking officer, even if he is a believer in Jesus Christ, is confused about evangelization, wartime and Muslim nations. He can easily be convinced that we ought not share our religion with these Muslims, even though it is their Muslim faith that will, in a decade or two, separate them from us.

**Application:** Let me explain how this works. Let's say that nearly every person in Afghanistan is impressed with the U.S. military and the bravery and dedication of our men, and their willingness to die for Afghan freedom. So, for a decade or two, the United States is popular with the Afghans. However, as they have children, and their children become confused and swayed by evil Islam, they will turn against us, and, in 1 or 2 generations, we lose Afghanistan as an ally.

**Application:** Not every person with Bible doctrine in their soul becomes a missionary, an evangelist or a pastor-teacher. God has moved in the lives of tens of thousands of believers to delve into what we might call *full-time*



*Christian service.* However, that is a misnomer. Every believer in the Church Age is in full-time Christian service. We all have lives that we lead in front of others; we all have our own testimony, which may be pertinent to a handful of people and, in other cases, to hundreds or thousands of people. Billy Graham spoke to millions of people; R. B. Thieme, Jr. spoke to tens of thousands of people; you might have 4 or 5 people that God wants you to reach. You may think that God ranks you 3<sup>rd</sup> after Graham and Thieme, but that is not true. If you fulfill God's plan for your life, then you glorify God just as much as either of those men, and your rewards can even be greater than they are for Graham or Thieme. The key to your life and what you do with it, is the doctrine in your soul.

**Application:** There are generals in the armed forces today who are believers. There have been men who have held the office of Secretary of the Army, Secretary of the Navy, who are believers. What we need in war is, a couple of these men in high office to realize the importance of evangelism, and for our function throughout the world not to be in opposition to such evangelization. That takes Bible doctrine in their souls. Their spiritual lives cannot be based upon a 15 minute sermon of pap every Sunday (with that little exposure to the truth, it is no wonder that the pastor repeats the gospel nearly every Sunday, if only to remind them that they are saved). They have to have done more than believe in Jesus Christ to be effective as believers. They need to understand the doctrine of the client nation, the doctrine of the military and the doctrine of evangelism, and how these 3 doctrines are interrelated. This is not basic doctrine; this is advanced doctrine.

**Application:** Your thinking as a believer in Jesus Christ ought to be different from your thinking as an unbeliever. What happens far too often is, a person has a set of standards as an unbeliever, and he brings those standards into the Christian life, and just tries harder to observe them. That is not God's plan for the believer. We must renovate our thinking (Rom. 12:1), which requires, for some of us, a dramatic change from our previous norms and standards. For instance, you may have been raised an environmentalist, a greenie, and then you get saved. Without doctrine, you might become an even more dedicated and activist greenie. You may be saved, but you spend the rest of your life involved in human good; in environmental activism.

Back to our context:

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Just like the 3 men previously named, these next few men are honorable and dedicated to David. They trust him and his judgment and will, in a heartbeat, risk their lives for him. They are able to act in small groups carrying out specialize missions; and they are able to act as leaders, when separated from one another and put in charge of David's regular army.

|   |                              |  |
|---|------------------------------|--|
| <p><b>And Abishai, brother of Joab, he [even] he was a head of the three; and he raised up his spear against three of hundreds slain (and not a name in the three,...</b></p> | <p>1Chronicles<br/>11:20</p> | <p><b>Abishai, the brother of Joab, was a head of the [second] three, because he raised up his spear against 300 [which he] (fatally) wounded (and [he was] not a name among the [first] three,...</b></p> |
|---|------------------------------|--|

**Abishai, Joab's brother, was head of the second three, because he had raised up his spear against 300 men, whom he killed (but he was not named among the first three,...**

Here is how others have translated this verse:

#### Ancient texts:

|                                |   |
|--------------------------------|---|
| <p>Latin Vulgate</p>           | <p>And Abisai the brother of Joab, he was chief of three, and he lifted up his spear against three hundred <u>whom he slew</u>, and <u>he was renowned</u> among the three,.</p>                            |
| <p>Masoretic Text (Hebrew)</p> | <p>And Abishai, brother of Joab, he [even] he was a head of the three; and he raised up his spear against three of hundreds slain (and not a name in the three).</p>  |
| <p>Peshitta (Syriac)</p>       | <p>And Abishai the brother of Joab was chief of <u>thirty</u>; for he lifted up his spear against three hundred <u>and slew them</u>, and <u>he was highly honored, promoted to be over thirty men</u>.</p> |

Septuagint (Greek) [And Abishai the brother of Joab, he was chief of another three; he drew his sword against three hundred men at one time and killed them; and he had a name among the \[second\] three.](#)

Significant differences: The Syriac has Abishai as chief of the 30 instead of 3. I believe there was some confusion with this verse and the next, and some translator assumed that this must have been 30 here.

With regards to the 300 slain, the Masoretic text is difficult to translate, so the English translations (from the Greek, Syriac and Latin) took some liberties here which may have been taken in the original ancient languages as well. In most cases, the noun was treated as a verb in some way.

All 3 ancient versions (at least in the English) ignored the negation at the very end. The English translation which I often use of the Greek (the Complete Apostles Bible) inserts the word *second* in order to explain and interpret this passage. The English translations from the Latin and Syriac insert *he* and a verb in the final phrase to smooth things out.

### Thought-for-thought translations; paraphrases:

|                        |  |
|------------------------|--|
| CEV                    | <a href="#">Joab's brother Abishai was the leader of the Thirty Warriors, and in one battle he killed three hundred men with his spear. He was just as famous as the Three Warriors.</a>                         |
| Easy English (Pocock)  | <a href="#">Abishai brother of Joab was the captain of the 30 famous soldiers. Abishai fought 300 soldiers with his *spear and he killed them. He became as famous as those three soldiers were.</a>             |
| Easy-to-Read Version   | <a href="#">Joab's brother, Abishai, was the leader of the Three Heroes. He fought 300 men with his spear and killed them. Abishai was as famous as the Three Heroes.</a>  |
| Good News Bible (TEV)  | <a href="#">Joab's brother Abishai was the leader of "The Famous Thirty." He fought with his spear against three hundred men and killed them, and became famous among "The Thirty."</a>                          |
| <i>The Message</i>     | <a href="#">Abishai brother of Joab was the chief of the Thirty. Singlehandedly he fought three hundred men, and killed the lot, but he never made it into the circle of the Three.</a>                          |
| New Century Version    | <a href="#">Abishai brother of Joab was the captain of the Three. Abishai fought three hundred soldiers with his spear and killed them. He became as famous as the Three...</a>                                  |
| New Life Bible         | <a href="#">As for Abishai the brother of Joab, he was the head of the thirty. He fought and killed 300 men with his spear. And his name became well-known like the three.</a>                                   |
| New Living Translation | <a href="#">Abishai, the brother of Joab, was the leader of the Thirty.[g] He once used his spear to kill 300 enemy warriors in a single battle. It was by such feats that he became as famous as the Three.</a> |

### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | <a href="#">There was also AbiShai, the brother of JoAb. He was one of those three generals. He unsheathed his broadsword and killed three hundred men all by himself. In fact, he was the most famous of the three....</a> |
| Ancient Roots Translinear | <a href="#">Abishai the brother of Joab, he was head of the three but not named as the three. His spear awakened over the 300 he desecrated.</a>  |
| <i>God's Word</i> ™       | <a href="#">Joab's brother Abishai was the leader of the thirty. He used his spear to kill 300 men, but he was not one of the three,...</a>   |
| New American Bible        | <a href="#">Abishai, the brother of Joab. He was the chief of the Thirty; he brandished his spear against three hundred, and slew them. Thus he had a reputation like that of the</a>                                       |

|                      |   |
|----------------------|---|
| NIRV                 | <b>Three.</b> The Thirty: listed by name in 1 Chron 11:26-47. The list given in 2 Sam 23:8-39 often differs in names and spellings; for the numbers, see the note there.          |
| New Jerusalem Bible  | <b>Abishai was chief over the Three. He was the brother of Joab. He used his spear against 300 men. He killed all of them. So he became as famous as the Three were.</b>          |
| New Simplified Bible | <b>Abishai, brother of Joab, was leader of the Thirty. He it was who brandished his spear over three hundred men whom he had killed, winning himself a name among the Thirty.</b> |
|                      | <b>Abishai the brother of Joab was chief of another three. He had lifted up his spear against three hundred men. He killed them and won a name among these three.</b>             |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |  |
|------------------------|--|
| Bible in Basic English | <b>And Abishai, the brother of Joab, was chief of the thirty, for he put to death three hundred with his spear, but he had not a name among the three.</b>   |
| HCSB                   | <b>Abishai, Joab's brother, was the leader of the Three. He raised his spear against 300 men and killed them, gaining a reputation among the Three.</b>  |
| NET Bible®             | <b>Abishai the brother of Joab was head of the three</b> [The Syriac reads "thirty" here and at the beginning of v. 21; this reading is followed by some English translations (cf. NAB, NASB, NRSV, NLT).] <b>elite warriors. He killed three hundred men with his spear</b> [Heb "he was wielding his spear against three hundred, [who were] slain."] <b>and gained fame along with the three elite warriors</b> [Heb "and to him [reading with the Qere] there was a name among the three."]. |

### Literal, almost word-for-word, renderings:

|                            |  |
|----------------------------|--|
| Concordant Literal Version | <b>And Abishai brother of Joab, he has been head of the three:and he is lifting up his spear against three hundred--wounded, and has a name among three.</b>   |
| English Standard Version   | <b>Now Abishai, the brother of Joab, was chief of the thirty. And he wielded his spear against 300 men and killed them and won a name beside the three.</b>  |
| exeGesés companion Bible   | <b>And Abi Shai the brother of Yah Ab became head of the three:<br/>for wakening his spear against three hundred<br/>- pierced<br/>- and has a name among the three:</b>   |
| NASB                       | <b>As for Abshai the brother of Joab, he was chief of the thirty, and he swung his spear against three hundred and killed them; and he had a name as well as the thirty.</b>   |
| New King James Version     | <b>Abishai the brother of Joab was chief of another three</b> [Following Masoretic Text, Septuagint, and Vulgate; Syriac reads thirty.]. <b>He had lifted up his spear against three hundred men, killed them, and won a name among these three.</b> |
| World English Bible        | <b>Abishai, the brother of Joab, he was chief of the three; for he lifted up his spear against three hundred and killed them, and had a name among the three.</b>  |
| Young's Updated LT         | <b>And Abishai brother of Joab, he has been head of the three: and he is lifting up his spear against three hundred—wounded, and has a name among three.</b>   |

|                                |   |
|--------------------------------|---|
| <b>The gist of this verse:</b> | What appears to be the case is, Abishai was the clear head of the second 3, and he was as famous as those in the first 3. |
|--------------------------------|---|

## 1Chronicles 11:20a

| Hebrew/Pronunciation   | Common English Meanings                               | Notes/Morphology       | BDB and Strong's Numbers  |
|--|---|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ)<br>[pronounced weh] | and, even, then; namely; when;<br>since, that; though | simple wâw conjunction | No Strong's #<br>BDB #251 |

## 1Chronicles 11:20a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| ʾĀbîyshay (אַבִּיִּשַׁי)<br>[pronounced ub- <sup>v</sup> ee-SHAH-ee]  | <i>my father is Jesse and is transliterated Abishai</i>  | masculine singular proper noun                              | Strong's #52<br>BDB #5     |
| ʾāch (אָח)<br>[pronounced awhk]   | <i>brother, kinsman or close relative</i>  | masculine singular construct                                | Strong's #251<br>BDB #26   |
| Yôwʾâb (יֹאב)<br>[pronounced YOH-aw <sup>b</sup> ]  | <i>Yah is father and is transliterated Joab</i>  | masculine singular proper noun                              | Strong's #3097<br>BDB #222 |
| hûwʾ (הוּא)<br>[pronounced hoo]   | <i>he, it; himself as a demonstrative pronoun: that, this</i>  | 3 <sup>rd</sup> person masculine singular, personal pronoun | Strong's #1931<br>BDB #214 |
| hâyâh (הָיָה)<br>[pronounced haw-YAW]   | <i>to be, is, was, are; to become, to come into being; to come to pass</i>   | 3 <sup>rd</sup> person masculine singular, Qal perfect      | Strong's #1961<br>BDB #224 |
| rôʾsh (רֹאשׁ)<br>[pronounced rohsh]   | <i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i> | masculine singular construct                                | Strong's #7218<br>BDB #910 |
| shâlîyshîym (שְׁלִישִׁים)<br>[pronounced shaw-leesh-EEM] or shâlîshîy (שְׁלֹשָׁה)<br>[pronounced shaw-leesh-EE] | <i>an noble rank of soldiers; 3 captains, 3 highly ranked officers; warriors in a chariot [possibly manned by 3 soldiers?]</i>                                 | masculine plural noun with the definite article             | Strong's #7991<br>DB #1026 |

Although there are 3 sets of meanings for this noun, this seems to be its primary use. This word is very close to the words for 3, 30 and 1/3. The Syriac text here has *the Thirty*, which solves a lot of problems.

**Translation:** *Abishai, the brother of Joab, was a head of the [second] three,...* This verse is going to be confusing at first, because in the first phrase, Abishai is head of the three; and in the final phrase, his name is not among the three. The verse which follows continues to confuse. I will go along with several translations who understood this to refer to the *second three*, those who were almost in the Three (the most renown of David's warriors). This understanding pulls everything together; but, bear in mind, we are inserting the word *second* throughout, which is not found in the original text.

Another interpretation is, this ought to indicate that Abishai is a head of *the Thirty* (as is found in the Syriac Text). It is tempting to take this and run with it; however, the Greek and Latin text both support the Hebrew text. Bear in mind, a translation often looks to smooth out difficulties, so the Syriac translation may represent an attempt to smooth things out rather than a more accurate translation. .

We will examine the various interpretations which have been applied here, after we complete v. 21.

Abishai is one of David's 3 nephews (Joab, Abishai and Asahel), each of whom was a great soldier in David's army. At some point in 2Samuel, I will need to do a full doctrine on Abishai, but for now, here are what others have written about him.

| Fausset, ISBE and Smith on Abishai |   |
|------------------------------------|---|
| Scholar                            | Commentary  |
| <b>Fausset</b>                     | Abishai means "father of gifts." He is the nephew of David by his sister Zeruiah; brother of Joab and Asahel. Joab was more the experienced general, and Abishai the devoted champion for David. Thus, when David proposed to Ahimelech the Hittite and Abishai the perilous visit to Saul's camp, Abishai instantly volunteered, regardless of the personal danger. His impulsive nature needed occasional checking, in his zeal for David. We find the consistency of character maintained throughout the history; the same spirit prompting the request at Hachilah, "Let me smite Saul" (1Sam. 26:8), as subsequently at Bahurim, when Shimei cursed David, prompted his exclamation <a href="#">"Why should this dead dog curse my Lord the king? let me take off his head"</a> (2Sam. 16:9).  |
| <b>Fausset continued</b>           | He commanded one third of David's army at the battle with Absalom (2 Samuel 18), and rescued David when waxing faint and in imminent peril from the giant Ishbi-benob (2Sam. 21:15–17). Once he withstood 300 and slew them with his spear. In 2Sam. 8:13 the victory over the 15,000 Edomites in the Valley of Salt is ascribed to David; in 1Chron. 18:12, to Abishai. Probably the commander in chief was David, but the victory actually gained by Abishai. <sup>31</sup>   |
| <b>ISBE</b>                        | The meaning of <i>Abishai</i> is doubtful, probably "my father is Jesse" (BDB). He was the son of Zeruiah, David's sister, and one of the three famous brothers, of whom Joab and Asahel were the other two (2Sam. 2:18). He was chief of the second group of three among David's "mighty men" (2Sam. 23:18). He first appears with David, who was in the Wilderness of Ziph, to escape Saul. When David called for a volunteer to go down into Saul's camp by night, Abishai responded, and counseled the killing of Saul when they came upon the sleeping king (1Sam. 26:6–9). In the skirmish between the men of Ishbosheth and the men of David at Gibeon, in which Asahel was killed by Abner, Abishai was present (2Sam. 2:18, 2Sam. 2:24). He was with and aided Joab in the cruel and indefensible murder of Abner, in revenge for their brother Asahel (2Sam. 3:30). In David's campaign against the allied Ammonites and Syrians, Abishai led the attack upon the Ammonites, while Joab met the Syrians; the battle was a great victory for Israel (2Sam. 10:10–14).  |
| <b>ISBE continued</b>              | He was always faithful to David, and remained with him, as he fled from Absalom. When Shimei, of the house of Saul, cursed the fleeing king, Abishai characteristically wished to kill him at once (2Sam. 16:8, 2Sam. 16:9); and when the king returned victorious Abishai advised the rejection of Shimei's penitence, and his immediate execution (2Sam. 19:21). In the battle with Absalom's army at Mahanaim Abishai led one division of David's army, Joab and Ittai commanding the other two (2Sam. 18:2). With Joab he put down the revolt against David of Sheba, a man of Benjamin (2Sam. 20:6, 10), at which Joab treacherously slew Amasa his cousin and rival, as he had likewise murdered Abner, Abishai no doubt being party to the crime. In a battle with the Philistines late in his life, David was faint, being now an old man, and was in danger of death at the hands of the Philistine giant Ishbi-benob when Abishai came to his rescue and killed the giant (2Sam. 21:17). In the list of David's heroes (2 Sam 23) Abishai's right to leadership of the "second three" is based upon his overthrowing three hundred men with his spear (2Sam. 23:18). He does not appear in the struggle of Adonijah against Solomon, in which Joab was the leader, and therefore is supposed to have died before that time. |
| <b>ISBE continued</b>              | He was an impetuous, courageous man, but less cunning than his more famous brother Joab, although just as cruel and relentless toward rival or foe. David understood and feared their hardness and cruelty. Abishai's best trait was his unswerving loyalty to his kinsman, David. <sup>32</sup>  |

<sup>31</sup> Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Abishai (edited).

<sup>32</sup> *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Abishai (edited).



## Fausset, ISBE and Smith on Abishai

| Scholar                | Commentary  |
|------------------------|---|
| <b>Smith</b>           | Abisha'i means <i>father of a gift</i> . The eldest of the three sons of Zeruiah, David's sister, and brother to Joab and Asahel (1Chron. 2:16). Like his two brothers he was the devoted follower of David. He was his companion in the desperate night expedition to the camp of Saul. (1Sam. 26:6–9). B.C. 1055  |
| <b>Smith continued</b> | On the outbreak of Absalom's rebellion, he remained true to the king, and commanded a third part of the army in the decisive battle against Absalom. He rescued David from the hands of the gigantic Philistine, Ishbi-benob. 2Sam. 21:17. His personal prowess on this, as on another occasion, when he fought single-handed against three hundred, won for him a place as captain of the second three of David's mighty men. (2Sam. 23:18 1Chron. 11:20). <sup>33</sup> |

At a later time, I will do this doctrine properly, but this will be good for now.

### Chapter Outline

### Charts, Maps and Short Doctrines

**Application:** It is important to note that the Bible gives a lot of time to Joab and Abishai, who were great warriors and certainly not perfect men.

## 1Chronicles 11:20b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| hûw' (אוּה) [pronounced <i>hoo</i> ]                                    | <i>he, it; himself</i> as a demonstrative pronoun: <i>that, this</i>                                | 3 <sup>rd</sup> person masculine singular, personal pronoun      | Strong's #1931<br>BDB #214 |
| ûwr (וּרַע) [pronounced <i>goor</i> ]                                   | <i>to awake, to arouse from sleep; to excite; to rouse up one's strength; to raise up [a spear]</i> | 3 <sup>rd</sup> person masculine singular, Pilel (Polel) perfect | Strong's #5782<br>BDB #734 |
| êth (אֶת) [pronounced <i>ayth</i> ]                                     | generally untranslated; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object      | Strong's #853<br>BDB #84   |
| chănîyth (חַנִּיָּת) [pronounced <i>khuh-NEETH</i> ]                    | <i>spear</i>  | feminine singular noun with the masculine singular suffix        | Strong's #2595<br>BDB #333 |

<sup>33</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Abishai (edited).



## 1Chronicles 11:20b

| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology                       | BDB and Strong's Numbers    |
|--|---|--|-----------------------------|
| ‘al (עַל) [pronounced <i>gahl</i> ]                      | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of proximity               | Strong's #5921<br>BDB #752  |
| sh'êlôwshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i> ] | <i>a three, a trio, a triad, a threesome</i>  | feminine singular numeral construct    | Strong's #7969<br>BDB #1025 |
| mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i> ]           | <i>hundreds</i>   | feminine plural construct; numeral     | Strong's #3967<br>BDB #547  |
| châlâl (חָלַל) [pronounced <i>chaw-LAWL</i> ]            | <i>slain, fatally wounded, wounded, pierced; from a verb which means to bore, to pierce</i>   | masculine singular noun (or adjective) | Strong's #2491<br>BDB #319  |

There are several sets of meanings for this word.

**Translation:** ...because he raised up his spear against 300 [which he] (fatally) wounded... In the second phrase, we have a word-for-word repeat of v. 11, except that this refers to Abishai instead of Jashobeam. It appears as though Abishai killed 300 men at one time (or, incapacitated and/or killed them).

## 1Chronicles 11:20c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
|--|--|--|-----------------------------|
| wa (or va) (וּ) [pronounced <i>wah</i> ]   | <i>and so, and then, then, and; so, that, yet, therefore; because</i>  | wâw consecutive  | No Strong's #<br>BDB #253   |
| lô' (לֹא or לוֹא) [pronounced <i>low</i> ]   | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518  |
| shêm (שֵׁם) [pronounced <i>shame</i> ]   | <i>name, reputation, character</i>   | masculine singular noun  | Strong's #8034<br>BDB #1027 |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                            | a preposition of proximity                                     | No Strong's #<br>BDB #88    |
| shâlîyshîym (שְׁלִישִׁים) [pronounced <i>shaw-leesh-EEM</i> ] or shâlîshîy (שְׁלִישִׁי) [pronounced <i>shaw-leesh-EE</i> ] | <i>an noble rank of soldiers; 3 captains, 3 highly ranked officers; warriors in a chariot [possibly manned by 3 soldiers?]</i> | masculine plural noun with the definite article                | Strong's #7991<br>DB #1026  |

**Translation:**...(and [he was] not a name among the [first] three,... This is the phrase which may confuse some, because, in the first phrase, Abishai is chief of the Three, and here, his name is not in the Three. So, the explanation I am going with is, there is the *first Three* and the *second Three*, and Abishai is in the second Three, nearly considered one of the first Three. Again, this will be discussed in greater detail in the next verse.

One of the problems of understanding this verse (and there is more than one problem) is, v. 20c and v. 21a ought to be a single sentence.

---

...from the three in the two he was honored). And so he is to them to a chief and even to the three, he has not come. 1Chronicles 11:21 ...he was honored above the three in the two). So, to them, he is a chief, while he has not come to the [first] three.

...yet he was honored more than the second three). Therefore, he is their commander, even though he has not attained to the rank of the three highest ranking officers.

Here is how others have translated this verse:

#### Ancient texts:

|                          |   |
|--------------------------|---|
| Latin Vulgate            | And <u>illustrious</u> among the <u>second three</u> , and <u>their</u> captain: but yet he attained not to the <u>first</u> three.   |
| Masoretic Text (Hebrew)  | ...from the three in the two he was honored). And so he is to them to a chief and even to the three, he has not come.   |
| Peshitta (Syriac)        | He was more honorable than the <u>thirty men</u> , and he became <u>their</u> chief and <u>fought like thirty men</u> .   |
| Septuagint (Greek)       | He was more famous than the <u>two others among the three</u> , and he was chief over them; yet he reached not to the <u>first</u> three.   |
| Significant differences: | As we will see, there are several ways of interpreting these verses, and the Latin, Syriac and Greek simply reflect these different understandings. They may be dealing with the same underlying Hebrew text as I have. |

The word *their* is a reasonable understanding of the phrase *to them*. The Latin and Greek both insert the word *first* in the final phrase, by way of interpretation.

#### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| CEV                    | ...and was more famous than the rest of the Thirty Warriors. He was their commander, but he never became one of the Three Warriors. |
| Easy English (Pocock)  | He had more honour than the 30. He became their leader but he was not one of the three famous soldiers.                             |
| Easy-to-Read Version   | Abishai was twice as famous as the Thirty Heroes. He became their leader, even though he was not one of the Three Heroes.           |
| Good News Bible (TEV)  | He was the most famous of "The Thirty" and became their leader, but he was not as famous as "The Three."                            |
| <i>The Message</i>     | He was highly honored by the Thirty--he was their chief--still, he didn't measure up to the Three.                                  |
| New Century Version    | ...and was more honored than the Three. He became their commander even though he was not one of them.                               |
| New Life Bible         | He was the best known of the thirty. But he was not as important as the three.  |
| New Living Translation | Abishai was the most famous of the Thirty and was their commander, though he was not one of the Three.                              |

**Partially literal and partially paraphrased translations:**

|                           |   |
|---------------------------|---|
| American English Bible    | ...he was the most honored, and he was the leader of the three.   |
| Ancient Roots Translinear | Of the three, his honor was of two; for he was their leader: but he did not come first to the three.                                      |
| God's Word™               | ...although he was honored more than they were. So he became their captain but didn't become a member of the three.                       |
| New American Bible        | He was twice as famous as any of the Thirty and became their commander, but he did not attain to the Three.                               |
| New Jerusalem Bible       | He was a most illustrious member of the Thirty and became their captain, but he was not equal to the Three.                               |
| New Simplified Bible      | Of the three he was more honored than the other two men. Therefore he became their captain. However he did not attain to the first three. |
| Revised English Bible     | He surpassed in reputation the rest of the thirty; he became their captain, but he did not rival the three.                               |

**Mostly literal renderings (with some occasional paraphrasing):**

|                        |  |
|------------------------|--|
| Bible in Basic English | Of the thirty, he was the noblest, and was made their captain, but he was not equal to the first three.  |
| HCSB                   | He was the most honored of the Three and became their commander even though he did not become one of the Three.  |
| JPS (Tanakh—1985)      | [He won a name among the three;] among the three he was more highly regarded than the other two, and so he became their commander. However, he did not attain to the other three. Vv. 20b–21 |
| NET Bible®             | From [tn Or "more than."] the three he was given double honor and he became their officer, even though he was not one of them [tn Heb "of the three."].                                      |

**Literal, almost word-for-word, renderings:**

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | Of the Three [in the second rank] he was more renowned than the two, and became their captain; however, he attained not to the first three.                                     |
| Concordant Literal Version | Of the three by the two he is honored, and becomes their head; and unto the [first] three he has not come.  |
| English Standard Version   | He was the most renowned of the thirty and became their commander, but he did not attain to the three.  |
| Modern KJV                 | Of the three, he was more honorable than the two for he was their captain. However, he did not attain the first three.  |
| NASB                       | Of the three in the second rank he was the most honored and became their commander; however, he did not attain to the first three.  |
| NRSV                       | He was the most renowned [Compare 2 Sam 23.19: Heb more renowned among the two] of the Thirty [Syr: Heb Three], and became their commander; but he did not attain to the Three. |
| World English Bible        | Of the three, he was more honorable than the two, and was made their captain: however he didn't attain to the <i>first</i> three.   |
| Young's Updated LT         | Of the three by the two he is honoured, and becomes their head; and unto the first three he has not come.   |

**The gist of this verse:** This appears to mean that Abishai was ranked with the second three as their head.

## 1Chronicles 11:21a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
|--|--|--|-----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>   | preposition of separation  | Strong's #4480<br>BDB #577  |
| shâlîyshîym (שְׁלִישִׁים) [pronounced <i>shaw-leesh-EEM</i> ] or shâlîshîy (שְׁלִישִׁי) [pronounced <i>shaw-leesh-EE</i> ] | <i>an noble rank of soldiers; 3 captains, 3 highly ranked officers; warriors in a chariot [possibly manned by 3 soldiers?]</i>                                       | masculine plural noun with the definite article                        | Strong's #7991<br>DB #1026  |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>  | a preposition of proximity   | No Strong's #<br>BDB #88    |
| sh <sup>e</sup> nayîm (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>n-AH-yim</i> ]   | <i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>   | dual numeral substantive; with the definite article                    | Strong's #8147<br>BDB #1040 |
| kâbêd (כָּבֵד) [pronounced <i>kaw<sup>b</sup>-VADE</i> ]   | <i>to be honored [respected], to be held in honor, to be glorified; to show oneself to be great or glorious [reflexive use], to be heavy; to be abundant or rich</i> | 3 <sup>rd</sup> person masculine singular, Niphal perfect; pausal form | Strong's #3513<br>BDB #457  |

**Translation:** ...he was honored above the three in the two). This phrase appears to complete v. 20c, so that this ought to read: Abishai, the brother of Joab, was a head of the [second] three, because he raised up his spear against 300 [which he] (fatally) wounded (and [he was] not a name among the [first] three, he was honored above the three in the two). This appears to mean, Abishai was the most honored of the second three.

This first phrase of 1Chron. 11:21 is difficult to translate:

## Is There a Second Three?

| Source                                | Translation   |
|---------------------------------------|---|
| A Literal Translation                 | ...from the three in the two he was honored                     |
| Nearly literal translation            | ...he was honored above the three in the two                    |
| Brenton                               | He was more famous than the two <i>others</i> of the three...   |
| The Complete Apostles' Bible          | He was more famous than the two others among the three...       |
| A Conservative Version                | Of the three, he was more famous than the two...                |
| Douay-Rheims Bible (1899)             | And illustrious among the second three...                       |
| Judaica Press Complete Tanach         | Of the three, he was honored like two...                        |
| Literal Translation of the Holy Bible | Of the three, he was honored by the two, and became their head. |

## Is There a *Second Three*?

| Source                    | Translation   |
|---------------------------|---|
| Modern King James Version | Of the three, he was more honorable than the two...           |
| Rotherham                 | Of the three in the second rank, was he honourable...         |
| New Jerusalem Bible       | He was a most illustrious member of the Thirty...             |
| The Scriptures 1998       | Of the three he was more esteemed than the other two men...   |
| New Simplified Bible      | Of the three he was more honored than the other two men.      |
| The Tanakh (1917)         | Of the three in the second rank he was the most honourable... |

As you can see, there is very little consensus here. In my opinion, there is *the Three*, their potential replacements (who we might see as their backup and possible replacements at death), *the Thirty*, followed 15 men who might replace any one of *the Thirty*. These men are warriors. It is reasonable that they may die in battle; and it is reasonable that David should have a replacement lined up for any of them. If war confuses you, think of these secondary lists as *understudies*.

If there is no 2<sup>nd</sup> *Three*, per se, then the fact that only 2 men are mentioned is not an issue.

### Chapter Outline

### Charts, Maps and Short Doctrines

Poole claims that, although Abishai did not equal the 3 named previously, he was above the 3<sup>rd</sup> man (the unknown man in this list of the 2<sup>nd</sup> three), and all of *the Thirty* when it came to name recognition.<sup>34</sup>

## 1Chronicles 11:21b

| Hebrew/Pronunciation                   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah]        | <i>and so, and then, then, and; so, that, yet, therefore; because</i>                           | wâw consecutive  | No Strong's #<br>BDB #253  |
| hâyâh (הָיָה) [pronounced haw-YAW]     | <i>to be, is, was, are; to become, to come into being; to come to pass</i>                      | 3 <sup>rd</sup> person masculine singular, Qal imperfect                                   | Strong's #1961<br>BDB #224 |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix | No Strong's #<br>BDB #510  |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i> | directional/relational preposition   | No Strong's #<br>BDB #510  |
| sar (סַר) [pronounced sar]             | <i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>                    | masculine singular noun  | Strong's #8269<br>BDB #978 |

<sup>34</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Chron. 11:24 (edited).



**Translation:** *So, to them, he is a chief,...* The way I am interpreting this (and it is a difficult verse to understand), Abishai is chief or head over the second three. Or, he is considered head over the replacements.

**Application:** Even though I am unable to determine their authority structure exactly, the use of the word *head* or *chief* indicates an authority structure. Organizations of any sort require an authority structure.

### 1Chronicles 11:21c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| ʿad (עד) [pronounced <i>gahd</i> ]  | <i>while, so long as; to, even to [some certain limit]; even to [unto], unto; as far as, even to, up to, until</i>             | preposition  | Strong's #5704<br>BDB #723 |
| Or should this be taken as a conjunction?   |  |  |                            |
| ʿad (עד) [pronounced <i>gahd</i> ]  | <i>while; until, so long as; even to; even that, so that</i>   | conjunction  | Strong's #5704<br>BDB #723 |
| shâlîyshîym (שלישיים) [pronounced <i>shaw-leesh-EEM</i> ] or shâlîshîy (שלישי) [pronounced <i>shaw-leesh-EE</i> ] | <i>an noble rank of soldiers; 3 captains, 3 highly ranked officers; warriors in a chariot [possibly manned by 3 soldiers?]</i> | masculine plural noun with the definite article                | Strong's #7991<br>DB #1026 |
| lô' (ל' or לו) [pronounced <i>low</i> ]   | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518 |
| bôw' (ב' or בו) [pronounced <i>boh</i> ]  | <i>to come in, to come, to go in, to go, to enter</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect         | Strong's #935<br>BDB #97   |

**Translation:** *...while he has not come to the [first] three.* It is possible that this verb ought to be *to attain*. I have inserted the word *first*, to indicate that there are 2 sets of soldiers at the top; the first three and the second three, and I have interpreted this to mean that Abishai was chief over the second three. There is one slight problem with this interpretation: who are the first three? Only 2 men have been named: Jashobeam and Eleazar. Why did one man apparently drop out of the text? In any case, we get the 3<sup>rd</sup> man from the parallel Samuel text.

Again—and this is an interpretation—David's #2 man seems to be, undisputably Joab. Joab's position as commander of all David's armies precludes him from being seen as a part of the first Three or of the Thirty.

The writer of Chronicles took this information from 2Sam. 23. A third man, Shammah, is listed there (2Sam. 23:11). Since Joab is not listed specifically, except as the brother of Abishai, and since he plays such a prominent role as David's chief general, Joab must be David's #2 man, above all those named herein. This was likely recognized by those of his time period and those who came later, who were familiar with the army of David.

I must admit to be somewhat confused by these two verses. Therefore, since there are many interpretations of these last 2 verses, we ought to examine them. Most translations simply take a stand with their interpretation, without indicating the difficulty of the text.

## Interpreting 1Chronicles 11:20–21

| Interpretation   | Translation (s)  |
|--|--|
| There is the <i>first</i> Three and the <i>second</i> Three, and Abishai is chief of the <i>second</i> Three, yet not quite attaining the stature of the <i>first</i> three. The word <i>first</i> must be inserted by way of explanation. Another problem is, <i>who are the 2<sup>nd</sup> Three?</i> Two of them are clearly mentioned, but the 3 <sup>rd</sup> is not. | Abishai the brother of Joab was chief of the Three. For he lifted up his spear against 300 and slew them, and was named among the Three. Of the Three [in the second rank] he was more renowned than the two, and became their captain; however, he attained not to the first three (The Amplified Bible). Abishai the brother of Joab was chief of <i>another</i> three.[c] He had lifted up his spear against three hundred men, killed them, and won a name among <i>these</i> three. Of the three he was more honored than the other two men. Therefore he became their captain. However he did not attain to the <i>first</i> three (The New King James Version). |
| Abishai was honored over the Three, although he did not attain their position. Being <i>chief</i> here indicates the opinion of others (I would assume).   | Abishai was chief over the Three. He was the brother of Joab. He used his spear against 300 men. He killed all of them. So he became as famous as the Three were. He was honored twice as much as the Three. He became their commander. But he wasn't included among them (New International Readers Version). Also see Today's NIV.   |
| The negative in the text is ignored, and Abishai is seen as the most honored of the three, as well as their leader. The problem is, we have a 3 <sup>rd</sup> man named in 2Sam. 23:11.  | There was also AbiShai, the brother of JoAb. He was one of those three generals. He unsheathed his broadsword and killed three hundred men all by himself. In fact, he was the most famous of the three. he was the most honored, and he was the leader of the three (The American English Bible).   |
| Abishai was the best-known of the 30 (taking the Syriac text as being correct; and the text of 2Sam. 23:23), but not as being among the Three. There are 2 problems here: <i>the Thirty</i> would actually be 32 men; and, the Syriac text disagrees with the Hebrew, Latin and Greek texts. .   | As for Abishai the brother of Joab, he was the head of the thirty. He fought and killed 300 men with his spear. And his name became well-known like the three. He was the best known of the thirty. But he was not as important as the three (New Life Bible). See also the New Living Bible and the New American Bible. And from 2Sam. 23:23: He was the most honored of the Thirty, but he did not become one of the Three. David put him in charge of his bodyguard (HCSB).   |
| Abishai was captain over the Three, even though he was not among the Three. So, he had a high position, but those under him were even greater warriors.  | Abishai brother of Joab was the captain of the Three. Abishai fought three hundred soldiers with his spear and killed them. He became as famous as the Three and was more honored than the Three. He became their commander even though he was not one of them (New Century Version).  |
| And some combine various aspects:  | As for Abshai the brother of Joab, he was chief of the thirty, and he swung his spear against three hundred and killed them; and he had a name as well as the thirty. Of the three in the second rank he was the most honored and became their commander; however, he did not attain to the <i>first</i> three (The New American Standard Bible).  |

Recall that I have suggested that you not eagerly grab the explanation that the Syriac text is accurate because translators often try to smooth things out. Now that you have read a half-dozen or so English translations, you will note that this is what they all did. They *fixed* or *adjusted* the text in order for this passage to make sense to their own way of thinking.

I have personally gone with there being a 1<sup>st</sup> Three and a 2<sup>nd</sup> Three, which leaves us the problem, who is the 3<sup>rd</sup> man of the 2<sup>nd</sup> Three? What would be quite sad is, this man is an unbeliever and left off the list by God the Holy Spirit for that reason. Here is a man surrounded by believers, and yet he never believes. This is only a theory.

However, we are to understand this, God the Holy Spirit clearly honors Abishai as a great warrior.

As usual, even though I cannot dogmatically state which interpretation is accurate, the basic lessons from this chapter still shine through.

## Chapter Outline

## Charts, Maps and Short Doctrines

I think that the separation of explanations above is quite clear. This is not the case with every exegetical approach to this passage.

### Keil and Delitzsch Explain this Passage

In 1Chron. 11:20–25 the second class of heroes, to which Abshai (Abishai) and Benaiah belonged, cf. 2Sam. 23:18–23, is spoken of. They were not equal to the preceding three in heroic deeds, but yet stood higher than the list of heroes which follows in 1Chron. 11:26 and onwards. יִשְׁבָּא, as 1Chron. 2:16 and 2Sam. 10:10, while in 2Sam. 23:18 and elsewhere he is called יִשְׁבָּא, was one of the three sons of Zeruiah (1Chron. 2:16). It is difficult to explain שֹׁרֵט הַשְּׁלֹשָׁה, “he was the chief of the three,” instead of which we find in 2Sam. 23:23 יִשְׁלָשָׁה, i.e., יִשְׁלָשָׁה, “chief of the body-guard” (knights). But owing to the succeeding מִשְׁלָשָׁה (ולו) הַשְּׁלֹשָׁה, where Samuel also has הַשְּׁלֹשָׁה, and to the recurrence of הַשְּׁלֹשָׁה on two occasions in 1Chron. 11:21 (cf. 2Sam. 23:19), it does not seem possible to alter the text with Thenius. Bertheau proposes to get rid of the difficulty by taking the word הַשְּׁלֹשָׁה in two different significations—on the one hand as denoting the numeral three, and on the other as being an abstract substantive, “the totality of the thirty.” He justifies the latter signification by comparison of 1Chron. 11:21 with 1Chron. 11:25, and of 2Sam. 23:19 with 1Chron. 11:23, from which he deduces that הַשְּׁלֹשָׁה and מִשְׁלָשָׁה denote a larger company, in which both Abishai and Benaiah held a prominent place. But this signification cannot be made good from these passages. In both clauses of 1Chron. 11:25 (and 2Sam. 23:23) מִשְׁלָשָׁה and הַשְּׁלֹשָׁה are contrasted, which would rather go to prove the contrary of Bertheau's proposition, viz., that הַשְּׁלֹשָׁה, the three, cannot at the same time denote the whole of the thirty, מִשְׁלָשָׁה. The truth of the matter may be gathered from a comparison of 1Chron. 11:18 with 1Chron. 11:15. In 1Chron. 11:18 הַשְּׁלֹשָׁה is synonymous with מִשְׁלָשָׁה, הַשְּׁלֹשָׁה, 1Chron. 11:15; i.e., the three in 1Chron. 11:18 are the same men who in 1Chron. 11:15, where they are first met with, are called three of the thirty; and consequently הַשְּׁלֹשָׁה, the three (triad), 1Chron. 11:21 and 1Chron. 11:25, can only denote the triad of heroes previously named. This is placed beyond doubt by a comparison of 1Chron. 11:24 with 1Chron. 11:25, since the הַשְּׁלֹשָׁה מִרְבֵּגָה, the triad of heroes, 1Chron. 11:24, corresponds to the simple הַשְּׁלֹשָׁה of 1Chron. 11:25. The only remaining question is, whether by this triad of heroes we are to understand those spoken of in 1Chron. 11:11–14, – Jashobeam, Eleazar, and Shammah, – or the three whose names are not given, but whose exploit is narrated in 1Chron. 11:15–19. But the circumstance that the names of the three latter are not mentioned goes decidedly to show that הַשְּׁלֹשָׁה in 1Chron. 11:20–25 does not denote that nameless triad, whose exploit is manifestly adduced incidentally only as a similar case, but the three most valiant, who held the first rank among David's heroes. Bertheau's opinion, that in 1Chron. 11:20–25 one triad of heroes is distinguished from another, cannot be regarded as well-founded, for the three of whom Abishai was chief are not distinguished, and are not different from the three to whom, according to 1Chron. 11:21, he did not attain. Nor is there greater reason to believe that the triad of 1Chron. 11:20 and 1Chron. 11:21 is different from that in 1Chron. 11:24 and 1Chron. 11:25, among whom Benaiah made himself a name, and to whom he did not attain. The fact of being chief or prince over the three is not irreconcilably contradictory to the statement that he did not attain to them, i.e., did not come up to them in heroic strength, as is shown by the two classes being connected in 1Chron. 11:21. As to the rank which the triad held in the regular forces of David, we know nothing further than that Jashobeam was, according to 1Chron. 27:2, leader of that part of the army which was on duty during the first month. Eleazar the son of Dodo, and the Hararite Shammah the son of Aga, are not mentioned anywhere

## Keil and Delitzsch Explain this Passage

but in our list. Abishai, on the contrary, who had already distinguished himself by his audacious courage in David's struggle with Saul (1Sam. 26:6.), conducted together with Joab the war against Abner (2 Sam 2:24–3:30). Afterwards, in David's war with the Ammonites, he was under Joab in command of the second half of the host (2Sam. 10:10.); in the war against Absalom he commanded a third part of the host (1Chron. 18:2.); and in the struggle with the rebel Sheba he commanded the vanguard of the royal troops sent against the rebel (1Chron. 20:6.); and in general held, along with Joab the commander-in-chief, the first place among David's captains. In this position he was chief of the three heroes before mentioned, and their leader (רִשׁ), and among them had made himself a name. וָלוּ, 1Chron. 11:20, is an orthographical error for וָלוּ, as in fifteen other passages, according to the Masora. See on Ex. 21:10 and Isa. 63:9.

How far did you get before your eyes began to glaze over?

From Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Chron. 1120–25.

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Now we come to the 2<sup>nd</sup> man of the 2<sup>nd</sup> tier of 3:

**Benaiah ben Jehoiada, a son of a man of courage, great of works from Kabzeel—he struck down two of Ariel [of] Moab and he went down and struck down a lion in a midst of the pit in a day of snow.**

1Chronicles  
11:22

**Benaiah ben Jehoiada [was] a man of courage [and strength] [who did] many great things. [He was] from Kabzeel. He struck down two [men] of Ariel [or, lion-like men; or, lions of Ê] [in] Moab. He also went down and struck down a lion in the midst of a pit on a snowy day.**

**Benaiah, the son of Jehoiada, was a man of courage and strength who did many great things. Originally from Kabzeel, he struck down two great lions in Moab and he also went down and struck down a lion in a pit on a snowy day.**

Here is how others have translated this verse:

### Ancient texts:

|                          |  |
|--------------------------|--|
| Latin Vulgate            | Banaías the son of Joiada <u>a most valiant man</u> , of Cabseel, who had done many acts: he slew the two ariels of Moab: and he went down, and killed a lion in the midst of a pit in the time of snow.                           |
| Masoretic Text (Hebrew)  | Benaiah ben Jehoiada, a son of a man of courage, great of works from Kabzeel—he struck down two of Ariel of Moab and he went down and struck down a lion in a midst of the pit in a day of snow.                                   |
| Peshitta (Syriac)        | Benaiah the son of Jehoiada, <u>a valiant man</u> of the province of Kabzeel who had done <u>good</u> deeds; he slew the two mighty men of Moab; also he went down and slew a lion in the midst of a <u>forest</u> on a snowy day. |
| Septuagint (Greek)       | And Benaiah the son of Jehoiada was the son of a valiant man; many were his acts for Kabzeel; he struck two lion-like men of Moab, and he went down and killed a lion in a pit on a snowy day.                                     |
| Significant differences: | Benaiah being called <i>a son of a man of courage</i> may be interpreted as meaning <i>a man a valor, a courageous man, a valiant man</i> . This explains the Latin and Syriac translations.                                       |

The English translation of the Syriac throws in the adjective *good*, which is not in the Hebrew.

The word *Ariel* is not clear, so some translate it *lion-like men* and some transliterate it *Ariel*. The Syriac has the final act occurring in a *forest* rather than in a *pit*.

### Thought-for-thought translations; paraphrases:

|                        |  |
|------------------------|--|
| CEV                    | Benaiah the son of Jehoiada was a brave man from Kabzeel who did some amazing things. One time he killed two of Moab's best fighters, and one snowy day he went into a pit and killed a lion.  |
| Easy English (Pocock)  | Benaiah son of Jehoiada was a brave soldier from Kabzeel. He did great deeds. He killed two of the best soldiers from Moab. Also, he went down into a hole where he killed a lion on a snowy day.  |
| Easy-to-Read Version   | Benaiah son of Jehoiada was the son of a powerful man. He was from Kabzeel. Benaiah did brave things. Benaiah killed two of the best men from the country of Moab. One day when it was snowing, Benaiah went down into a hole in the ground and killed a lion. |
| Good News Bible (TEV)  | Benaiah son of Jehoiada from Kabzeel was a famous soldier; he did many brave deeds, including killing two great Moabite warriors. He once went down into a pit on a snowy day and killed a lion.   |
| <i>The Message</i>     | Benaiah son of Jehoiada was a Mighty Man from Kabzeel with many exploits to his credit: he killed two famous Moabites; he climbed down into a pit and killed a lion on a snowy day;...   |
| New Century Version    | Benaiah son of Jehoiada was a brave fighter from Kabzeel who did mighty things. He killed two of the best warriors from Moab. He also went down into a pit and killed a lion on a snowy day.   |
| New Living Translation | There was also Benaiah son of Jehoiada, a valiant warrior from Kabzeel. He did many heroic deeds, which included killing two champions [Or two sons of Ariel.] of Moab. Another time, on a snowy day, he chased a lion down into a pit and killed it.          |

### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | And there was the mighty man BenaiJah (the son of JehoiAda). There were so many things that he accomplished at KabasaEl. For, it was he who killed the two lion-like soldiers of Moab, and it was he who went down into a pit and killed the lion on the snowy day. |
| Ancient Roots Translinear | Benaiah the son of Jehoiada, the son of a man of courage in Kabzeel, had many crafts. He smote two lions of Central-Jordan and he descended and smote a lion in a pit in a day of snow.   |
| <i>God's Word™</i>        | Benaiah, son of Jehoiada, was from Kabzeel and was a brave man who did many things. He killed two distinguished soldiers from Moab. He also went into a cistern and killed a lion on the day it snowed.   |
| NIRV                      | Benaiah was a great hero from Kabzeel. He was the son of Jehoiada. Benaiah did many brave things. He struck down two of Moab's best fighting men. He also went down into a pit on a snowy day. He killed a lion there.  |
| New Jerusalem Bible       | Benaiah son of Jehoiada from Kabzeel was the hero of many exploits; he it was who slaughtered two formidable Moabites and, one snowy day, climbed down and slaughtered the lion in the storage-well.  |

### Mostly literal renderings (with some occasional paraphrasing):



|                           |  |
|---------------------------|--|
| Bible in Basic English    | Benaiah, the son of Jehoiada, a fighting-man of Kabzeel, had done great acts; he put to death two young lions going into their secret place; and he went down into a hole and put a lion to death in time of snow.   |
| HCSB                      | Benaiah son of Jehoiada was the son of a brave man from Kabzeel, a man of many exploits. Benaiah killed two sons of Ariel of Moab, and he went down into a pit on a snowy day and killed a lion.   |
| Judaica Press Complete T. | Benaiah the son of Jehoiada, a valiant man, who accomplished many feats, from Kabzeel-he smote the two mighty men of Moab, and he descended and smote the lion in the midst of a pit on a snowy day.   |
| NET Bible®                | Benaiah son of Jehoiada was a brave warrior from Kabzeel who performed great exploits. He struck down the two sons of Ariel of Moab [Heb "the two of Ariel, Moab." The precise meaning of אֲרִיֶּל ('ari'el) is uncertain; some read "warrior." The present translation assumes that the word is a proper name and that בְּנֵי (b'ney, "sons of") has accidentally dropped from the text by homoioarcton (note the preceding שְׁנֵי, sh'ney).]; he also went down and killed a lion inside a cistern on a snowy day. |

### Literal, almost word-for-word, renderings:

|                          |   |
|--------------------------|---|
| English Standard Version | And Benaiah the son of Jehoiada was a valiant man of Kabzeel, a doer of great deeds. He struck down two heroes of Moab. He also went down and struck down a lion in a pit on a day when snow had fallen.                |
| Modern KJV               | Benaiah the son of Jehoiada, the son of a mighty man of Kabzeel, had done many acts. He killed two lion-like men of Moab. He also went down and killed a lion in a pit on a snowy day.                                  |
| World English Bible      | Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he killed the two <i>sons of Ariel</i> of Moab: he went down also and killed a lion in the midst of a pit in time of snow. |
| Young's Updated LT       | Benaiah son of Jehoiada, son of a man of valour, of great deeds, from Kabzeel: he struck down the two lion-like Moabites, and he has gone down and struck down the lion in the midst of the pit, in the day of snow.    |

|                                |  |
|--------------------------------|--|
| <b>The gist of this verse:</b> | Benaiah, the son of Jehoiada, is called a valiant man who had done many great things. He is from Kabzeel and he is known for killing two large men (or 2 lions?) of Moab and for killing a lion in a pit on a snowy day. |
|--------------------------------|--|

## 1Chronicles 11:22a

| Hebrew/Pronunciation   | Common English Meanings                                   | Notes/Morphology               | BDB and Strong's Numbers          |
|--|---|--------------------------------|-----------------------------------|
| B <sup>e</sup> nâyâh (בְּנֵי) [pronounced b <sup>e</sup> n-aw-YAW]                       | <i>Yah [Jehovah] has built up; transliterated Benaiah</i> | masculine singular proper noun | Strong's #1141 BDB #125           |
| Also spelled B <sup>e</sup> nâyâhûw (וְהַיָּד) [pronounced b <sup>e</sup> n-aw-YAW-hoo]. |   |                                |                                   |
| bên (בן) [pronounced bane]   | <i>son, descendant</i>                                    | masculine singular construct   | Strong's #1121 BDB #119           |
| Y <sup>e</sup> hōwyâdâ' (יְהוֹיָדָא) [pronounced y <sup>e</sup> hoh-yaw-DAWḠ]            | <i>Yah knows; transliterated Jehoiada</i>                 | masculine singular proper noun | Strong's #3077 (& #3111) BDB #220 |



## 1Chronicles 11:22a

| Hebrew/Pronunciation                 | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--------------------------------------|---|--|----------------------------|
| bên (בן) [pronounced bane]           | son, descendant   | masculine singular construct   | Strong's #1121<br>BDB #119 |
| ʾîysh (אִישׁ) [pronounced eesh]      | a man, a husband; anyone; a certain one; each, each one, everyone   | masculine singular construct (sometimes found where we would use a plural) | Strong's #376<br>BDB #35   |
| chayil (חַיִל) [pronounced CHAH-yil] | army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance | masculine singular noun  | Strong's #2428<br>BDB #298 |

**Translation:** [Benaiah ben Jehoiada \[was\] a man of courage \[and strength\]...](#) You will notice that I have added a lot of words to the nearly literal translation. We tend to think in sentences, and the Hebrew writer here was composing more of a list than a narrative. Therefore, the Hebrew is going to be briefer.

Benaiah is the 4<sup>th</sup> man named. When we get to [1Chron. 16:5](#), I will enumerate the various men named Benaiah in the Bible. This particular man is one of David's great warriors.

His name means *Yah [Jehovah] has built up*; and his father's name is *Yah knows*. So his father had doctrinal parents and Benaiah's parents were doctrinal; hence the names. This is a family, therefore, with a spiritual heritage which continues for at least 3 generations.

## 1Chronicles 11:22b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                       | BDB and Strong's Numbers           |
|---|---|--|------------------------------------|
| rab (רַב) [pronounced rah <sup>b</sup> v]                                 | many, much, great (in the sense of large or significant, not acclaimed)   | masculine singular adjective construct | Strong's #7227<br>BDB #912         |
| pō'al (לַעֲשׂוֹת) [pronounced POH-áh]                                     | work, deed, act, doing; that which is made; acquisition; that which is produced by working (wages)                    | masculine plural noun                  | Strong's #6467<br>BDB #821         |
| min (מִן) [pronounced mihn]   | from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than | preposition of separation              | Strong's #4480<br>BDB #577         |
| Qab <sup>ts</sup> ēl (קַבְצֵֿעַל) [pronounced keh <sup>b</sup> -tseh-ALE] | a gathering of Ēl, Ēl gathers; transliterated Kabzeel   | proper singular noun/location          | Strong's #3343 & #6909<br>BDB #868 |

**Translation:** [...\[who did\] many great things. \[He was\] from Kabzeel.](#) The writer of Chronicles does not enumerate all of the things which Benaiah did. He will name a couple of extraordinary things and leave it at that.

Kabzeel is a remote city in Judah, in the far south, near the border of Moab. Kabzeel is only mentioned here, in the parallel passage in 2Sam. 23:20, and in Joshua 15:21 as one of the cities given over to Judah when the land of Canaan was taken. This is probably equivalent to the city Jekabzeel, a city repopulated after the dispersion (Neh. 11:25).

It is a little difficult to figure out how to interpret *from Kabzeel* (which is the literal Hebrew). My assumption is, that is the place where Benaiah is from, and that is unrelated to the deeds cited below, since the first one is associated with Moab, which would not be anywhere near Kabzeel.

| 1Chronicles 11:22c   |  |   |                              |
|--|--|---|------------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers     |
| hûw' (אוּה) [pronounced hoo]   | <i>he, it; himself</i> as a demonstrative pronoun: <i>that, this</i>   | 3 <sup>rd</sup> person masculine singular, personal pronoun | Strong's #1931<br>BDB #214   |
| nâkâh (נָכָה) [pronounced naw-KAWH]  | <i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect   | Strong #5221<br>BDB #645     |
| 'êth (אֶת) [pronounced ayth]   | generally untranslated; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84     |
| sh <sup>e</sup> nayîm (שְׁנַיִם) [pronounced sh <sup>e</sup> n-AH-yim]                                   | <i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>                     | dual numeral substantive construct                          | Strong's #8147<br>BDB #1040  |
| 'Ărîy'êl (אֲרִי'אֵל) [pronounced ar-ee-ALE]  | <i>lioness of Êl; possibly lion-like [men]; and is transliterated Ariel</i>  | feminine singular proper noun                               | Strong's #739–740<br>BDB #72 |
| Mô'âb (מֹאָב) [pronounced moh-AW <sup>e</sup> V]; also Môw'âb (מֹאָב) [pronounced moh-AW <sup>e</sup> V] | <i>of his father; transliterated Moab</i>  | masculine proper noun; gentilic and territory               | Strong's #4124<br>BDB #555   |

**Translation:** *He struck down two [men] of Ariel* [or, *lion-like men*; or, *lions of Êl*] [in] Moab... One of the things which Benaiah is known for is fairly difficult to figure out. He either killed 2 men of Ariel, apparently a city of Moab; or he killed 2 men who were fierce as lions; or he actually killed 2 lions (this word *Ariel* is translated *lion* in Prov. 28:15 and Nahum 2:11). In the first possibility, we do not hear of the city of Ariel anywhere else, and killing 2 men, when others on this list have killed hundreds, does not seem to really stand out. If these were lions, we would have expected this noun to be dual or plural, but it is not. Also, we would have expected the same noun as we find below (it is very similar). The most common understanding is, these are 2 *lion-like men* of Moab (this is what is found in most translation and suggested by most commentators). None of these explanations are very satisfying. Another possibility, which I like the most, is these are called *two lion (s) of Êl [God]*. There is the problem that this is not a plural, but for Benaiah to have killed 2 particularly vicious lions, would have been quite impressive.

There are several ways that this portion of v. 22 have been interpreted.

## Who Exactly did Benaiah Kill?

| Theory  | Commentary  | Translation  |
|---|---|--|
| Benaiah killed 2 men in Ariel.                | Sometimes, the words <i>sons of</i> or <i>men of</i> are inserted into the text. We do not hear of this city anywhere else in Scripture (bear in mind, it is in Moab, so we would not expect to). Furthermore, this seems rather weak, when other soldiers are said to have killed hundreds of men. | He struck down two heroes of Moab (ESV). ...he killed the two [sons of] Ariel of Moab (ACV). |
| Benaiah kills 2 <i>lion-like men</i> of Moab. | This is the most popular opinion. These men would have to be big, hairy, ugly and fierce.   | ...he killed the two lion-like Moabites (LTHB). He killed two lion-like men of Moab (MKJV).  |
| Benaiah kills 2 lions of God.                 | The biggest problem with this interpretation is, <i>lion</i> is in the singular in this verse. This is the most rare of all the interpretations.  | ...he put to death two young lions going into their secret place;... (BBE)                   |
| This is left unexplained and transliterated.  | Obviously, there is nothing wrong with this, except we do not know how to interpret it.   | ...he smote two Ariel of Moab... (ECB)   |

The Hebrew of 2Sam. 23:20 is identical, so that passage provides us no clue as to which of these 4 options is the most likely.

### Chapter Outline

### Charts, Maps and Short Doctrines

## 1Chronicles 11:22d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction                                      | No Strong's #<br>BDB #251  |
| yârad (יָרַד) [pronounced <i>yaw-RAHD</i> ]                             | <i>to descend, to go down</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect      | Strong's #3381<br>BDB #432 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction                                      | No Strong's #<br>BDB #251  |
| nâkâh (נָכַח) [pronounced <i>naw-KAWH</i> ]                             | <i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect   | Strong #5221<br>BDB #645   |
| ’êth (אֶת) [pronounced <i>ayth</i> ]                                    | generally untranslated; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84   |
| ’ârîy (אֲרִי) [pronounced <i>uh-REE</i> ]                               | <i>lion</i>  | masculine singular noun                                     | Strong's #738<br>BDB #71   |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]                  | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                        | a preposition of proximity                                  | No Strong's #<br>BDB #88   |

## 1Chronicles 11:22d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                  | BDB and Strong's Numbers    |
|--|---|---|-----------------------------|
| tâvek <sup>e</sup> (תַּוֶּקֶ) [pronounced <i>taw-VEK<sup>E</sup></i> ]   | <i>midst, among, middle</i>   | masculine singular construct                      | Strong's #8432<br>BDB #1063 |
| With the bēyth preposition, tâvek <sup>e</sup> can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled בְּתוֹךְ. |   |   |                             |
| bôwr (בּוֹר) [pronounced <i>bohṛ</i> ]   | <i>pit, cistern, well</i>   | masculine singular noun with the definite article | Strong's #953<br>BDB #92    |
| b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i> | a preposition of proximity                        | No Strong's #<br>BDB #88    |
| yôwm (יוֹם) [pronounced <i>yohm</i> ]  | <i>day; time; today</i> (with a definite article); possibly <i>immediately</i>                      | masculine singular construct                      | Strong's #3117<br>BDB #398  |
| sheleg (שֶׁלֶג) [pronounced <i>SHEH-leg</i> ]  | <i>snow</i>   | masculine singular noun                           | Strong's #7950<br>BDB #1017 |

**Translation:** He also went down and struck down a lion in the midst of a pit on a snowy day. Benaiah is also known for killing a lion in a pit on a snowy day. There we have two very unusual things: snow in southern Judah (or anywhere in Israel) and the fact that he kills a lion. The original writer of this passage was also struck by these 2 things, so, of course, such a thing would be memorable.

That Benaiah is known for having killed a lion in v. 22d suggests that is the proper understanding of v. 22c. It is like a person recalls, "Then there was that odd snowy day, and Benaiah killed that lion. You know, that reminds me, he killed 2 other lions of El in Moab."

And he struck down the man the Egyptian, a man of stature, five in the cubit, and in a hand of the Egyptian a spear like a beam of a weaver. And so he goes down unto him with a staff and so he takes the spear from a hand of the Egyptian and so he kills him with his spear.

1Chronicles  
11:23

Furthermore [lit., *and*], he struck down an Egyptian man, a man of stature, 5 cubits [tall] [7½ feet tall], and in the hand of the Egyptian, a spear like the beam of a weaver. So he went down to him with a staff and he took the spear from the Egyptian's hand and then he killed him with his [own] spear.

Furthermore, He struck down an Egyptian man—7½ feet tall—who was carrying a spear the size of a weaver's beam. He had gone down to the Egyptian armed with only a staff and wrestled the spear away from the Egyptian and then used his own spear to kill him.

Here is how others have translated this verse:

#### Ancient texts:

##### Latin Vulgate

And he slew an Egyptian, whose stature was of five cubits, and who had a spear like a weaver's beam: and he went down to him with a staff, and plucked away the spear, that he held in his hand, and slew him with his own spear.

|                         |  |
|-------------------------|--|
| Masoretic Text (Hebrew) | And he struck down the man the Egyptian, a man of stature, five in the cubit, and in a hand of the Egyptian a spear like a beam of a weaver. And so he goes down unto him with a staff and so he takes the spear from a hand of the Egyptian and so he kills him with his spear. |
| Peshitta (Syriac)       | And he slew an Egyptian, a man of <u>great</u> stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down against him with a staff, and took the spear out of the Egyptian's hand and slew him with his <u>own</u> spear.          |
| Septuagint (Greek)      | And he killed an Egyptian, a <u>great</u> man five cubits high; and in the hand of the Egyptian there was a spear like a weavers' beam; and <u>Benaiah</u> went down to him with a staff, and took the spear out of the Egyptian's hand, and killed him with his spear.          |

Significant differences: It is reasonable to translate *the man, the Egyptian* as simply *the Egyptian*. The Greek actually follows the Hebrew exactly at this point (despite the English translation above). Although the English translation of the Syriac and Greek throw in the word *great*, it is not actually found in the Greek. The English translation of the Latin throws in a couple of words to smooth out the translation at this point.

The Greek has Benaiah's name in the middle of this verse; it is not found in the other ancient translations.

After that, the English translation from the Latin again adds a few words to smooth out the translation (*that he held*).

At the very end, the English translation from the Latin and Syriac add in the word *own*, which many English translations did.

### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| CEV                    | Another time he killed an Egyptian who was seven and a half feet tall and was armed with a spear. Benaiah only had a club, so he grabbed the spear from the Egyptian and killed him with it.  |
| Easy English (Pocock)  | Benaiah killed an *Egyptian who was 5 cubits (7½ feet or 2.3 metres) tall. The *Egyptian had an enormous *spear. It was as large as the beam that people use to make cloth. Benaiah only had a heavy stick, but he took the *spear from the *Egyptian's hand. And he killed the *Egyptian with his own *spear.  |
| Easy-to-Read Version   | And Benaiah killed a big Egyptian soldier. That man was about 7 1/2 feet [Or, "2.25m." Literally, "5 {short} cubits."] tall. The Egyptian had a spear that was very large and heavy. It was as big as the pole on a weaver's loom [a machine used for making cloth]. Benaiah had only a club. Benaiah grabbed the spear in the Egyptian's hands and took it away from him. Then Benaiah killed the Egyptian with his own spear. |
| Good News Bible (TEV)  | He also killed an Egyptian, a huge man seven and a half feet tall, who was armed with a gigantic spear. Benaiah attacked him with a club, snatched the spear from the Egyptian's hand, and killed him with it.  |
| <i>The Message</i>     | ...and he killed an Egyptian, a giant seven and a half feet tall. The Egyptian had a spear like a ship's boom but Benaiah went at him with a mere club, tore the spear from the Egyptian's hand, and killed him with it.  |
| New Living Translation | Once, armed only with a club, he killed an Egyptian warrior who was 7½ feet[i] tall and whose spear was as thick as a weaver's beam. Benaiah wrenched the spear from the Egyptian's hand and killed him with it.  |

### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | It was he who also killed the remarkable Egyptian man who stood more than seven-feet tall and carried a spear that was as large as a weaving loom. BenaiJah went and grabbed the spear from the Egyptian's hands and killed him with it.  |
| Ancient Roots Translinear | He slew an Egyptian man, a man of five cubits measure. In the Egyptian's hand was a spear as a weaver's beam. He descended to him with a staff, robbed the spear from the Egyptian's hand, and smote him with his spear.  |
| God's Word™               | He killed an eight-foot-tall Egyptian. The Egyptian had a spear like a weaver's beam in his hand. But Benaiah went to him with a club, grabbed the spear away from him, and killed him with it.   |
| New American Bible        | He likewise slew the Egyptian, a huge man five cubits tall. The Egyptian carried a spear that was like a weaver's heddle-bar, but he came against him with a staff, wrested the spear from the Egyptian's hand, and killed him with his own spear.  |
| New Jerusalem Bible       | He also slaughtered an Egyptian, a man who was seven and a half feet tall. The Egyptian was armed with a spear in his hand like a weaver's beam, but he took him on with a staff, tore the spear from the Egyptian's hand and killed the man with it.   |
| New Simplified Bible      | And he killed an Egyptian, a man of great height, seven and a half feet tall. Egyptian had a spear like a weaver's beam in his hand. He went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear.   |
| Revised English Bible     | He also killed an Egyptian, a giant seven and a half feet high armed with a spear as big as the beam of a loom. Benaiah went to meet him with a club, wrested the spear out of the Egyptian's hand, and killed him with his own weapon.   |
| Today's NIV               | And he struck down an Egyptian who was five cubits [That is, about 7 feet or about 2.3 meters] tall. Although the Egyptian had a spear like a weaver's rod in his hand, Benaiah went against him with a club. He snatched the spear from the Egyptian's hand and killed him with his own spear. |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |  |
|---------------------------|--|
| Bible in Basic English    | And he made an attack on an Egyptian, a very tall man about five cubits high, armed with a spear like a cloth-worker's rod; he went down to him with a stick, and pulling his spear out of the hand of the Egyptian, put him to death with that same spear.  |
| HCSB                      | He also killed an Egyptian who was seven and a half feet tall. Even though the Egyptian had a spear in his hand like a weaver's beam, Benaiah went down to him with a club, snatched the spear out of the Egyptian's hand, and then killed him with his own spear.   |
| NET Bible®                | He even killed an Egyptian who was seven and a half feet [Heb "five cubits." Assuming a length of 18 inches for the standard cubit, this individual would be 7.5 feet (2.3 m) tall.] tall. The Egyptian had a spear as big as the crossbeam of a weaver's loom; Benaiah attacked [Heb "went down to."] him with a club. He grabbed the spear out of the Egyptian's hand and killed him with his own spear. |
| New International Version | And he struck down an Egyptian who was seven and a half feet [Hebrew five cubits (about 2.3 meters)] tall. Although the Egyptian had a spear like a weaver's rod in his hand, Benaiah went against him with a club. He snatched the spear from the Egyptian's hand and killed him with his own spear.  |

### Literal, almost word-for-word, renderings:

|                            |   |
|----------------------------|---|
| Concordant Literal Version | And he has smitten the man, the Egyptian--a man of measure, five by the cubit--and in the hand of the Egyptian [is] a spear like a beam of weavers, and he goes down unto him with a rod, and takes violently away the spear out of the hand of the Egyptian, and slays him with his own spear. |
| exeGeses companion Bible   | and he smote a man - a Misrayim<br>- a man of measure; five cubits high;  |



and in the hand of the Misrayim  
is a spear as the beam of a weaver;  
and he descended to him with a scion  
and stripped the spear from hand of the Misrayim  
and slaughtered him with his own spear:.

LTHB

And he killed an Egyptian man, a man of five cubits stature; and in the Egyptian's hand was a spear like the weaver's beam; and he went down to him with a staff and wrenched the spear out of the Egyptian's hand; and killed him with his own spear.

NASB

He killed an Egyptian, a man of great stature five cubits tall. Now in the Egyptian's hand was [1 Sam 17:7] a spear like a weaver's beam, but he went down to him with a club and snatched the spear from the Egyptian's hand and killed him with his own spear.

World English Bible

He killed an Egyptian, a man of great stature, five cubits high; and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and killed him with his own spear.

Young's Updated LT

And he has struck down the man, the Egyptian—a man of measure, five by the cubit—and in the hand of the Egyptian is a spear like a beam of weavers, and he goes down unto him with a rod, and takes violently away the spear out of the hand of the Egyptian, and slays him with his own spear.

**The gist of this verse:**

Benaiah also killed a giant of an Egyptian. He took the huge sword away from this Egyptian and killed him with his own sword.

### 1Chronicles 11:23a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]      | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| hûw' (אוה) [pronounced <i>hoo</i> ]   | <i>he, it; himself</i> as a demonstrative pronoun: <i>that, this</i>   | 3 <sup>rd</sup> person masculine singular, personal pronoun                                      | Strong's #1931<br>BDB #214 |
| nâkâh (הָכָה) [pronounced <i>naw-KAWH</i> ]                                 | <i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i> | 3 <sup>rd</sup> person masculine singular, Hiphil perfect  | Strong #5221<br>BDB #645   |
| `êth (אֶת) [pronounced <i>ayth</i> ]  | generally untranslated; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                                      | Strong's #853<br>BDB #84   |
| îysh (אִישׁ) [pronounced <i>eesh</i> ]                                      | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i>   | masculine singular noun (sometimes found where we would use a plural); with the definite article | Strong's #376<br>BDB #35   |
| Mits <sup>e</sup> rîy (מִצְרַיִם) [pronounced <i>mits<sup>e</sup>-REE</i> ] | <i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>  | gentilic adjective with the definite article   | Strong's #4713<br>BDB #596 |

**Translation:** Furthermore [lit., and], he struck down an Egyptian man,... We are still talking about Benaiah here. Here, the author tells us about an Egyptian man which Benaiah killed. Again, this is God the Holy Spirit telling us

that Benaiah is recognized in the Word of God as a great warrior, and this man whom he killed is cited as evidence of Benaiah's greatness.

**Application:** Quite obviously, killing people is not the mark of a great civil servant or a great librarian; but it does indicate that a warrior is great. This clearly indicates that, killing the enemy is the job of the soldier.

### 1Chronicles 11:23b

| Hebrew/Pronunciation                     | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| ʾîysh (אִישׁ) [pronounced eesh]          | <i>a man, a husband; anyone; a certain one; each, each one, everyone</i>   | masculine singular construct (sometimes found where we would use a plural) | Strong's #376<br>BDB #35   |
| middâh (מִדָּה) [pronounced mihd-DAW]    | <i>extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute [Chaldean]</i> | feminine singular noun   | Strong's #4060<br>BDB #551 |
| châmêsh (חָמֵשׁ) [pronounced khaw-MAYSH] | <i>five</i>  | masculine numeral  | Strong's #2568<br>BDB #331 |
| bê (בְּ) [pronounced b <sup>eh</sup> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>                        | a preposition of proximity   | No Strong's #<br>BDB #88   |
| ʾammâh (אַמָּה) [pronounced ahm-MAW]     | <i>cubit (18 inches)</i>   | feminine singular noun with the definite article                           | Strong's #520<br>BDB #52   |

*A cubit is the distance between the elbow and the end of the outstretched middle finger; roughly 18 inches.*

**Translation:** ...a man of stature, 5 cubits [tall] [7½ feet tall],... First of all, this Egyptian was quite tall—7½ feet tall. It is reasonable to assume that he was tough and well-built. When it comes to height, the tallest basketball player—a sport which requires great endurance—was just a shade over 8 ft. tall (Libyan Suleiman Ali Nashnush). So it is possible for a man to be of a great height and to be quite strong (often, taller giants—particularly today—are not dramatically strong). However, this warrior of Egypt was no slouch.

The picture painted here of Benaiah—although we do not know his size and weight—was that he was able to face men (and lions) who were much bigger than he, and defeat them. I would guess that, Benaiah had studied the human body, and recognized that there are weak points, here or there, that when struck, gave him an immediate advantage.

**Application:** There are several things that we know about Benaiah. We may infer that he is a man of God, who understands that the battle is the Lord's. However, as a warrior, we understand that he must have battlefield courage, which means that he is able to think when under pressure. When killing a man who is also a soldier, and who is taller and heavier and stronger, then how do you beat him? You have to out-think him. That requires great battle courage, which means, great concentration.

## 1Chronicles 11:23c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                             | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though</i>                            | simple wâw conjunction                       | No Strong's #<br>BDB #251  |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity                   | No Strong's #<br>BDB #88   |
| yâd (יָד) [pronounced <i>yawd</i> ]  | generally translated <i>hand</i>   | feminine singular construct                  | Strong's #3027<br>BDB #388 |
| This combination of the bēyth preposition and <i>hand</i> literally means <i>in [the] hand of</i> ; and can be rendered <i>in the power of</i> ; <i>by the power of</i> ; <i>with</i> ; <i>through, by, by means of</i> ; <i>before, in the sight of</i> . |  |  |                            |
| Mits <sup>e</sup> rîy (מִצְרַיִם) [pronounced <i>mits<sup>e</sup>-REE</i> ]  | <i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>                    | gentilic adjective with the definite article | Strong's #4713<br>BDB #596 |
| chănîyth (חֲנִיָּת) [pronounced <i>khuh-NEETH</i> ]  | <i>spear</i>   | feminine singular noun                       | Strong's #2595<br>BDB #333 |
| kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]  | <i>as, like, just as; according to; about, approximately</i>                         | preposition                                  | No Strong's #<br>BDB #453  |
| mânôwr (מִנְוָה) [pronounced <i>maw-NOHR</i> ]   | <i>beam, probably round</i>  | masculine singular construct                 | Strong's #4500<br>BDB #644 |
| 'ârag (אָרָג) [pronounced <i>aw-RAHG</i> ]   | <i>weaver; figuratively, intrigue</i>  | masculine plural, Qal active participle      | Strong's #707<br>BDB #70   |

**Translation:** ...and in the hand of the Egyptian, a spear like the beam of a weaver. I do not know the size of a weaver's beam. I will reasonably assume that it is much larger than the average spear.

**Application:** Obviously, there is a certain amount of this which is appropriate—a larger spear for a larger man; however, some of this is no doubt psychological. All great warriors know that, 90% of the battle is psychological. If you can pierce the psyche of your enemy, then you can take him down. Nothing pierces the psyche of a man more than a 7½ ft. warrior carrying and oversized sword, advancing against you. However, that did not disturb Benaiah.

## 1Chronicles 11:23d

| Hebrew/Pronunciation                        | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| wa (or va) (וּ) [pronounced <i>wah</i> ]    | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| yârad (יָרַד) [pronounced <i>yaw-RAHD</i> ] | <i>to descend, to go down</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #3381<br>BDB #432 |

## 1Chronicles 11:23d

| Hebrew/Pronunciation                                | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| 'el (אֶל) [pronounced eh]                           | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                                    | directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #413<br>BDB #39   |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]    | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>   | a preposition of proximity   | No Strong's #<br>BDB #88   |
| shêbet (שֶׁבֶט) [pronounced SHAY <sup>B</sup> -vef] | <i>rod, staff, club, scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i> | masculine singular noun with the definite article  | Strong's #7626<br>BDB #986 |

**Translation:** *So he went down to him with a staff...* Benaiah goes and faces off this Egyptian, who is probably a foot and a half taller than he is and who might have 50–150 lbs. or more over him; an he is standing there with a huge spear, and Benaiah approaches him with a rod or a staff (or a club). What he has in his hand would be difficult to kill this Egyptian with. We do not know the circumstances here, whether this was during a battle or what; but Benaiah shows tremendous bravery here.

We do not know what Benaiah went into battle with this Egyptian armed with only a staff. Was this part of his plan? Did he grab a staff, hoping that the Egyptian would see this and feel overconfident? Or, was Benaiah caught off guard and he grabbed the first thing that he could?

To the Egyptian, this is nothing. This is just some other puny man coming at him, and without a proper weapon. He is so much bigger than Benaiah and so much more imposing, the Egyptian sees this as just one more ant that he will crush under his size 16 feet.

To Benaiah, this is a spiritual battle. "The battle is the Lord's" as R. B. Thieme, Jr. used to say on many occasions.

## 1Chronicles 11:23e

| Hebrew/Pronunciation                 | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--------------------------------------|--|---|----------------------------|
| wa (or va) (ו) [pronounced wah]      | <i>and so, and then, then, and; so, that, yet, therefore; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| gâzal (גָּזַל) [pronounced gaw-ZAHL] | <i>to flay [skin off another's body]; to remove, to take [carry] away from; to pluck off [away from]; to absorb, to drink up; takes to oneself, claims for oneself; to despoil [with fraud, injustice]</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong's #1497<br>BDB #159 |
| 'êth (אֶת) [pronounced ayth]         | generally untranslated; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84   |

## 1Chronicles 11:23e

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                 | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| chănîyth (חִנִּיָּת)<br>[pronounced <i>khuh-NEETH</i> ]                        | <i>spear</i>  | feminine singular noun with the definite article | Strong's #2595<br>BDB #333 |
| min (מִן) [pronounced <i>mihn</i> ]  | <i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, above, beyond, more than</i> | preposition of separation                        | Strong's #4480<br>BDB #577 |
| yâd (יָד) [pronounced <i>yawd</i> ]  | generally translated <i>hand</i>  | feminine singular construct                      | Strong's #3027<br>BDB #388 |
| Mits <sup>e</sup> rîy (מִצְרַיִם)<br>[pronounced <i>mits<sup>e</sup>-REE</i> ] | <i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>   | gentilic adjective with the definite article     | Strong's #4713<br>BDB #596 |

**Translation:** ...and he took the spear from the Egyptian's hand... I suspect that either, Benaiah's staff was not sufficient to kill the Egyptian with; or simply no match for the Egyptian's spear. What Benaiah does here is unexpected; he takes the spear away from the Egyptian. Much of this narrative has imperfect tense verbs, so that means there was a struggle here. The verb *to take away, to remove* is in the imperfect tense, so Benaiah did not simply hit the Egyptian with his club and then quickly grab the spear; that would be a perfect tense. This took awhile. It was a process, which indicates a great struggle.

My guess is, Benaiah, being smaller and probably faster, used his staff to land several well-placed blows on the Egyptian, to temporarily incapacitate him. Again, the imperfect tense indicates that this did not happen all at once. Whether he struck the Egyptian with blows to the neck, the kidney area or the knee, we do not know. But these series of blows (I am assuming that Benaiah struck first, given that we are told he is carrying a staff), were debilitating enough for Benaiah to take the Egyptian's sword from him. Again, the imperfect tense indicates that this was a struggle. Perhaps 2 minutes into this fight, the Egyptian suddenly realized that he was facing a formidable foe. However, no matter when he reached that conclusion, by that time, he was beaten, physically and psychologically.

If you have played chess, you may not realize how the game is going, and, 10 moves in, you realize that you are being beat, but, by that time, there is little that you can do about it. So this Egyptian has to recognize, at some point, that Benaiah is a tough and formidable warrior; and by that time, Benaiah has whittled him down.

## 1Chronicles 11:23f

| Hebrew/Pronunciation                        | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| wa (or va) (וּ)<br>[pronounced <i>wah</i> ] | <i>and so, and then, then, and; so, that, yet, therefore; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| hârag (הָרַג) [pronounced <i>haw-RAHG</i> ] | <i>to kill, to slay, to execute; to destroy, to ruin</i>              | 3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person singular suffix | Strong's #2026<br>BDB #246 |



## 1Chronicles 11:23f

| Hebrew/Pronunciation                             | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, at, by, near, on, with, before, against, by means of, among, within</i> | a preposition of proximity   | No Strong's #<br>BDB #88   |
| chănîyth (חֲנִיִּית) [pronounced khuh-NEETH]     | <i>spear</i>   | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2595<br>BDB #333 |

**Translation:** ...and then he killed him with his [own] spear. Even the final verb here is in the imperfect, which suggests that the death blow was not the first one landed. Killing this Egyptian was not a matter of simply grabbing his sword and sticking him with it. This took some time. Given the size of the spear, it may have been unwieldy for Benaiah, but he managed, with great effort, to kill his foe with it. An imperfect verb can indicate continuous action, which suggests that Benaiah did not just use the spear once and it was over; but that this was a bloody and lengthy fight. Benaiah may have had the upper hand from the beginning and even throughout, but the Egyptian did not die easily.

David's defeat of Goliath was a memorable event, and most of Israel knew about it. They knew about this brave young boy who faced Goliath—a Philistine who frightened off all of the Israeli soldiers, none of whom would stand up to him—and David, a young teen, representing the God of Israel, goes out to meet him and to kill him. No doubt, this defeat of the Egyptian evoked a comparison to David's great victory over Goliath, and was remembered, in part, for that reason. Since this was a great struggle (imperfect tense), we may reasonably assume that this fight was awe-inspiring to watch, and people recall it for that reason (like the fight scene between James Bond and the Russian on the train in *From Russia with Love*).

**Application:** There is a mental attitude here—a mental toughness—which all of these warriors of David possessed. This was related to Jehovah Elohim, the God of Israel. These men knew their cause was just; they knew that Jehovah Elohim was with them. They knew doctrine and they had faith in both Jehovah Elohim and their place in history. Many believers today are confused by their place in history, the United States, the wars we engage in, and the importance of victory. They hear propaganda—much of it offered up by our so-called news services—and they believe it. During the Vietnam era, many Americans (including myself) were completely taken in by Communist propaganda. There were civilian tragedies in Vietnam who died both because of our fighting there and the North Vietnamese fighting there. We had a conscience about this; Communist leaders did not. We see a crying child or mother, whose life has been upended by war, and we want to reach out to them. Communists see this, and it is a great opportunity for propaganda. We know they had no conscience about killing, as there was a virtual bloodbath in Vietnam after we Americans left. The killing and tragedy and heartache which occurred during the war was nothing compared to what followed. However, there were no news crews there filming. We did not get video of the violence of the Communists night after night after night on network television. The number of civilians killed by American troops is nothing compared to what the Communists did to the civilians after we left. So, in war, there is the importance of having a mental toughness, an ability to relate war to God's plan. One must be able to think Bible doctrine, and recognize what the United States is and who are enemies are. You cannot fight a war successfully unless you know and understand and have faith in your own country.

**Application:** Why were some men taken in by this propaganda and others not? The key is truth. When you reject truth in any of its categories (laws of divine establishment, the gospel, and Bible doctrine), you build up scar tissue on the soul and you continue to reject more and more truth. I was part of a horribly spoiled generation and we were moer than willing to believe the lies.

**Application:** As I write this, in the year 2010, we are at war with Islamic extremists in both Afghanistan and Iraq. Killing 1000's of such extremists is the right thing to do. The George Bush plan of, "You attack us and we will turn



2 of your nations into democracies” was a good one. He, and our military commanders, lacked the doctrine in their souls to realize that, the key to a complete and total victory would have included Christian missionaries, the freedom of religion, and the establishment of Christian churches within these nations.

**Application:** Historically, many military types have questioned our end to the Korean War, that it was not a complete victory. A community of indigenous believers was established in South Korea. Because of this, South Korea has been a bastion of freedom, free enterprise, evangelism and missionary activity, they have become a great and powerful nation—one of America’s greatest allies. A clear-cut, undisputed military victory would have been nice. Destroying the communists of North Korea would have been a wonderful thing. However, what happened subsequently in South Korea is a testimony to the hand of God. South Korea has stood as a testimony to the benevolence of the United States. For decades, North Korea and South Korea have stood as symbols of communism versus Christianity; tyranny versus freedom; and this testimony of freedom and Christianity stands to this day, nearly 60 years later. These 2 nations stand side-by-side as a testimony to the world, long after the unsatisfying end to that war has been forgotten by most. On one side, there is tyranny, communism, enforced godlessness and great poverty; on the other side is freedom, the Word of God and prosperity.

I have personally been to South Korea. It is clean and free. I had a long layover in the airport, so I showed my passport at the front, and walked out to see the city. This was not a problem. Had I done the same thing in North Korea, I would have been thrown in jail for spying (as many have). It stands as a wonderful contrast between freedom and communism, and still, useful idiots, even in the United States, believe that communism is a good system of government.

The mental attitude of Benaiah—who would fight a giant of an Egyptian or a lion, if circumstances called for it—prevailed. Benaiah prevailed because his mental attitude prevailed. He knew that he was related to Israel, to the army of God, and to the plan of God. Therefore, he was able to withstand opponents who, on the surface, appeared to be superior to him.

**Application:** From the years 2006–2010, our country has taken a turn for the worst, politically speaking. During that time period, our government has seized more power and begun to spend more money than at any time in history. The more power our governmental officials have means that we, as individuals have less power and less freedom. The more money which government wastes on its (mostly) worthless programs, the farther in debt our nation goes; money which must be, at some point in time, paid back with tax dollars. Again, more freedom is taken from us (economic freedom is freedom). It is as if we are standing before this great giant that appears to be impossible to defeat. The key is not political wisdom, but the correct mental attitude brought upon by doctrine in our souls. We may be citizens of a nation on the decline. There are huge numbers of people in the United States who see government—not God—as their savior. Many churches are populated primarily with older people; lacking teens and young people in their early 20’s. All of these things suggest that the United States could face some serious discipline in the future. This is when believers with doctrine need a mental attitude of toughness; we need to be able to see things in the light of eternity. We have witnessed and incredible growth of government and an incredible attack on free enterprise. We know this approach is destructive to our nation—both to our freedoms and to our prosperity. Such national behavior can result in severe discipline from God, in order to turn us around. That is what is happening right now; you may be reading this in 2010, 2020 or even 2050. No matter what the circumstances, you are a part of the plan of God. No matter what nation you are in, no matter what the political climate, no matter the shortcomings of the population, you are still in the plan of God. Therefore, you need to have doctrine in your soul so that you can face the difficulties which lie ahead. You need to be able to recognize that Bible doctrine in your soul is the key; not the person that you elect to office.

**Application:** Look at the presidents of the United States. In all of the 20<sup>th</sup> century, we have 2 or 3 great presidents (Reagan, Coolidge and Eisenhower).<sup>35</sup> We have had far more lousy presidents (Wilson, Hoover, FDR,<sup>36</sup> LBJ and Carter). Most of our presidents have been a mixed bag. Our lives cannot be subservient to a political system or to political ideals. Even though believers with doctrine are going to come to very similar conclusions about

<sup>35</sup> I have not made my mind up about TR or Truman yet.

<sup>36</sup> FDR was a mixed bag, as he recognized and spoke of the Word of God as being a key element in the United States.

freedom, free enterprise and politics, this is only a small part of our lives. Our function with respect to other people that we have face to face associations with are far more important. Our personal integrity when it comes to money, business and contracts is far more important than who we voted for. Our attendance in church and our daily intake of the Word of God is far more important than the candidates that we talk up. You should be growing spiritually and acting with personal integrity no matter who is in office as your president, governor or congressman. The same should be true, whether your government is going in the wrong or the right direction.

**Application:** Allow me an additional tangent. For many decades, the Black church was a great spiritual force to be reckoned with. Believers grew up there, they married there, and they led fine, decent lives, despite segregation and discrimination (in case you did not know, before the depression, Black unemployment was *lower* than white unemployment). Then along came the civil rights movement, and it slipped into the Black church. The ideals of the civil rights movement are obviously true: that a man ought to be judged by his character and not by the color of his skin; that Blacks ought to have the same rights as whites in America. No one can argue with most of their original propositions. However, this movement infiltrated Black churches. It became as important to the Black church as the redemption of Jesus Christ. It became as important in the Black church as the teaching of the Word of God. That was wrong. If churches today, for instance, merged with the TEA party movement, that would be wrong and a serious mistake (even though most believers with doctrine are going to agree with the principles of the TEA party movement). What happened to the Black church? It was first infiltrated by the civil rights movement, which had high ideals and lofty goals. Then the Black church became infiltrated with Liberation Theology and began Black Liberation Theology (I have heard that 1 out of 10 Black churches are a front for Black Liberation Theology; I have no idea if that is accurate). This is an anti-God, anti-freedom, anti-American movement. This is why politics should never be an integral part of any church. Politics are taught, as a portion of our lives, just as marriage and family are taught; just as schools, sports and business is taught. These things provide illustrations and they provide examples of the application of Bible doctrine. However, when a political movement merges with the church, this will eventually bring down the church.

**Application:** Let me pick a less emotional illustration. When you put your name on a contract (a rental contract, for instance), you are giving your personal word and staking your own personal integrity on fulfilling the terms of that contract as they are laid out in the contract. That is the correct application of Bible doctrine. However, even though a church may speak of contract fulfillment, now and again, as an illustration of personal integrity, a church is not to devote its time a effort to lease contracts, the various clauses in lease contracts, the negotiations of lease contracts, etc. That would be stupid. Similarly, you do not devote a church to civil rights or to any other political issue. A church is primarily designed to help believers grow to spiritual maturity. Marching in civil rights marches brought no person closer to spiritual maturity. Even worse—every single sermon spent on civil rights and the yearning for true equality, was one less day spent on Bible doctrine.

**Application:** It is okay to teach patriotism and American history in a church. However, these things are taught by way of application of Bible doctrine. This must be taught side-by-side the doctrines which tell us of, say, the spiritual impact of the United States as a client nation. The doctrine of the client nation is the principle; and the United States is the illustration.

**Application:** Why is Bible doctrine so important? This is because the direction of a client nation can turn on a dime. In the 1920's, called *the Roaring Twenties*, there was great prosperity and one of our greatest presidents of all time, Calvin Coolidge, who understood the importance of business, of the United States and of Bible doctrine. However, with this great prosperity came a neglect of the Word of God, a neglect of our spiritual heritage, and we move into the 30's with one of the worst economic disasters of our history. What else was going on at this time? There were great and prosperous companies which treated their employees like dirt. There were union leaders who arose, some good and some very corrupt, who led the workers into great arrogance. There was a president, who most credit with the ending of the Great Depression, but who actually exacerbated the Great Depression (he turned a business downturn into a Great Depression). Bear in mind, this happened almost overnight; we went from great prosperity in the 20's to the Great Depression in the 30's. The great companies and their owners lacked Christian compassion; the union leaders lacked authority orientation; the president was arrogant and believed that it was up to him to fix everything, which point-of-view made everything worse. Everyone was wrong, and our country plunged into great darkness. The key was not that a great president was needed; the key was

not the work of the unions; the key was Bible doctrine in the souls of believers and establishment-thinking in the souls of unbelievers. That was the key to solving our problems. Bible doctrine in the souls of a few company bosses could have turned industry around. Doctrine in the soul of the President could have got him to relinquish his grip on the freedoms of the taxpayers, whose money he took and spent foolishly. There were so many factors; natural disasters—and this was God warning us to turn toward Him. What was the result? The greatest generation led by men like Patton, Eisenhower and MacArthur. MacArthur's understanding of Bible doctrine was what made Japan and South Korea into the superpowers and economic giants that they are today. In the United States, World War II was followed by about 20 years of great prosperity (1946–1965). However, what happened after that was, a generation of young people were raised without Bible doctrine in their souls, and the 60's turned into undisciplined turbulence.

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**These things did Benaiah ben Jehoiada and to him a name in three the mighty ones.** 1Chronicles 11:24 **Benaiah ben Jehoiada did these things and for him, [his] reputation [was] near [or, with] the three Mighty Men.**

**Benaiah, the son of Jehoiada, did these sorts of things, and his reputation was equivalent to the 3 Mighty Men.**

Here is how others have translated this verse:

#### Ancient texts:

|                          |   |
|--------------------------|---|
| Latin Vulgate            | These things did Banaias the son of Joiada, <u>who was</u> renowned among the three valiant ones.   |
| Masoretic Text (Hebrew)  | These things did Benaiah ben Jehoiada and to him a name in three the mighty ones.   |
| Peshitta (Syriac)        | These things did Benaiah the son of Jehoiada, <u>and was more</u> renowned than the three valiant men.  |
| Septuagint (Greek)       | These things did Benaiah son of Jehoiada, and his name <u>was</u> among the three mighties.   |
| Significant differences: | The differences in the latter half of this verse are slight, and probably reflect a smoothing out of the translation, rather than any differences in the text. There is a matter of interpreting this verse, and the [English translation from the] Syriac did more interpretation than the others did. |

#### Thought-for-thought translations; paraphrases:

|                        |  |
|------------------------|--|
| CEV                    | Benaiah did things like that; he was just as brave as the Three Warriors,...   |
| Easy English (Pocock)  | Such were the deeds that Benaiah son of Jehoiada did. He was as famous as the three famous soldiers.   |
| Easy-to-Read Version   | Benaiah son of Jehoiada did many brave things like that. Benaiah was as famous as the Three Heroes [These were David's three bravest soldiers.]. |
| Good News Bible (TEV)  | Those were the brave deeds of Benaiah, who was one of "The Thirty."  |
| <i>The Message</i>     | These are some of the things Benaiah son of Jehoiada did. But he was never included with the Three.  |
| New Life Bible         | These are the things Benaiah the son of Johoiada did. His name was well-known like the three powerful soldiers.                                  |
| New Living Translation | Deeds like these made Benaiah as famous as the three mightiest warriors.   |

#### Partially literal and partially paraphrased translations:

|                        |  |
|------------------------|--|
| American English Bible | These are the types of things that BenaiJah (the son of JehoiAda) did. So, his name is listed along with the three mighty ones,... |
| New American Bible     | Such deeds as these of Benaiah, the son of Jehoiada, gave him a reputation like that of the Three.                                 |
| NIRV                   | Those were some of the brave things Benaiah, the son of Jehoiada, did. He too was as famous as the three mighty men were.          |
| New Jerusalem Bible    | Such were the exploits of Benaiah son of Jehoiada, winning him a name among the thirty champions.                                  |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |   |
|------------------------|---|
| Bible in Basic English | These were the acts of Benaiah, the son of Jehoiada, who had a great name among the thirty men of war.  |
| HCSB                   | These were the exploits of Benaiah son of Jehoiada, who had a reputation among the three warriors.      |
| NET Bible®             | Such were the exploits of Benaiah son of Jehoiada, who gained fame along with the three elite warriors. |

### Literal, almost word-for-word, renderings:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | These things did Benaiah son of Jehoiada, and won a name beside the three mighty men.          |
| English Standard Version   | These things did Benaiah the son of Jehoiada and won a name beside the three mighty men.       |
| Hebrew Names Version       | These things did Benayah the son of Yehoiada, and had a name among the three mighty men.       |
| NRSV                       | Such were the things Benaiah son of Jehoiada did, and he won a name beside the three warriors. |
| Young's Updated LT         | These things Benaiah son of Jehoiada has done, and he has a name among the three mighty ones.  |

|                                |   |
|--------------------------------|---|
| <b>The gist of this verse:</b> | Benaiah was as well known as the mighty three because of the many things which he had done. |
|--------------------------------|---|

## 1Chronicles 11:24a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                             | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| ʾēlleh (אֵלֶּה) [pronounced ALE-leh]  | <i>these, these things</i>   | demonstrative plural adjective               | Strong's #428<br>BDB #41   |
| ʿāsâh (עָשָׂה) [pronounced gaw-SAWH]  | <i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i> | 3 <sup>rd</sup> person singular, Qal perfect | Strong's #6213<br>BDB #793 |
| B <sup>n</sup> âyâh (בְּנֵי־יָהּ) [pronounced b <sup>n</sup> -aw-YAW]                     | <i>Yah [Jehovah] has built up; transliterated Benaiah</i>                            | masculine singular proper noun               | Strong's #1141<br>BDB #125 |
| Also spelled B <sup>n</sup> âyâhûw (בְּנֵי־יָהּ) [pronounced b <sup>n</sup> -aw-YAW-hoo]. |  |  |                            |
| bên (בֶּן) [pronounced bane]  | <i>son, descendant</i>   | masculine singular construct                 | Strong's #1121<br>BDB #119 |

## 1Chronicles 11:24a

| Hebrew/Pronunciation  | Common English Meanings               | Notes/Morphology                  | BDB and Strong's Numbers             |
|---|---------------------------------------|-----------------------------------|--------------------------------------|
| Y <sup>e</sup> hōwyâdâ <sup>c</sup> (עֲדִיָּוְיָהּ)<br>[pronounced y <sup>e</sup> hoh-yaw-DAWḡ] | Yah knows; transliterated<br>Jehoiada | masculine singular<br>proper noun | Strong's #3077 (&<br>#3111) BDB #220 |

**Translation:** [Benaiah ben Jehoiada did these \[sorts of\] things...](#) Obviously, Benaiah had done the things herein named; the Bible just told us that. However, the idea here is, Benaiah did these sorts of things; he was very well known, not only for the acts named in this passage, but for many things along these same lines.

## 1Chronicles 11:24b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
|--|--|---|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh]   | and, even, then; namely; when;<br>since, that; though  | simple wâw conjunction  | No Strong's #<br>BDB #251   |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | to, for, towards, in regards to,<br>with reference to, as to, with<br>regards to, belonging to | directional/relational<br>preposition with the 3 <sup>rd</sup><br>person masculine plural<br>suffix | No Strong's #<br>BDB #510   |
| shêm (שֵׁם) [pronounced<br>shame]  | name, reputation, character  | masculine singular noun   | Strong's #8034<br>BDB #1027 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]   | in, into, at, by, near, on, with,<br>before, against, by means of,<br>among, within            | a preposition of proximity  | No Strong's #<br>BDB #88    |
| Although the bēyth preposition is primarily a preposition of proximity, it can also mean <i>in, among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; because of; by means of, about, concerning.</i> |  |   |                             |
| sh <sup>e</sup> lôwshâh (שְׁלוֹשָׁה)<br>[pronounced shiloh-SHAW]   | a three, a trio, a triad, a<br>threesome   | feminine singular<br>numeral  | Strong's #7969<br>BDB #1025 |
| gibbôwr (גִּבּוֹר)<br>[pronounced gib-BOAR]  | strong man, mighty man, soldier,<br>warrior, combatant, veteran                                | masculine plural<br>noun/adjective with the<br>definite article                                     | Strong's #1368<br>BDB #150  |

**Translation:** [...and for him, \[his\] reputation \[was\] near \[or, with\] the three Mighty Men.](#) The way that this is worded is important. This verse is not saying that Benaiah is among the 3 *Mighty Men*; but his *name* (or, *reputation*) was *with* or *up to* the *Mighty Men*. So, Benaiah was as well-known as the 3 *Mighty Men*; his reputation was just as theirs was.

**Application:** You may be a great warrior. As a result, you may have great fame or you may be a relative unknown. No matter what your vocation, you do your job as unto the Lord. You do not do the best job you can in order to gain some modicum of fame.

**Application:** Not everyone gets to be top dog. Benaiah, although not of the top 3, was actually better known than these men, for his many heroic exploits. What does this mean? You may work as a part of an organization for decades and not advance as far as you think you should. There is nothing wrong with that. Whether you are a victim of some kind of discrimination or unfairness, or whether there are just better men over you in the organization, does not matter. As R. B. Thieme, Jr. said a million times, *if God does not promote you, then you are not promoted*. You ought never be bitter or disturbed if you do not rise to the heights that you believe that you should have.

*Benaiah means built by the Lord.*

### Theologians Describe Benaiah

| Theologian          | Commentary  |
|---------------------|---|
| Fausset             | <i>Benaiah</i> means <i>whom Jehovah builds up</i> . He was the son of Jehoiada, the chief priest (1Chron. 27:5), and therefore, of the tribe of Levi, although he was from Kabzeel in southern Judah (2Sam. 23:20 1Chron. 11:22, 25 18:17 27:6). He was set over David's body guard, the Cherethites and Pelethites (2Sam. 8:18 20:23 23:20, 22–23 1Kings 1:38). Midway between the first three of "the mighty men" (gibborim), and the 30 " <a href="#">valiant men of the armies</a> ." He was " <a href="#">mighty among the 30, and above the 30</a> ."  |
| Fausset (continued) | He earned his position by slaying " <a href="#">two lion-like men of Moab</a> ," and " <a href="#">a lion in a pit in a snowy day</a> ," and " <a href="#">an Egyptian of great stature</a> " (2Sam. 23:21), " <a href="#">five cubits high</a> ," out of whose hand he plucked the spear like a weaver's beam, " <a href="#">and slew him with his own spear</a> " (1Chron. 11:22–23). Having remained faithful in Adonijah's rebellion (1Kings 1:8, 10, 32–38, 44), and having by Solomon's command slain him and Joab, he was promoted to the latter's post as commander in chief (1Kings 2:25, 34–35 4:4). Jehoiada, father of Benaiah, was next after Ahithophel in David's court (1Chron. 27:34). Eight others of the name are mentioned in Scripture.  |
| ISBE                | Benaiah, the son of Jehoiada of Kabzeel (compare Joshua 15:21), was a man of " <a href="#">mighty deeds</a> " and was more honorable than any of the mighty men of David except the three chiefs. Therefore David made him his chief counselor (2Sam. 23:23; compare 1Chron. 27:34 where the order of names seems to be reversed) and set him over the Cherethites (compare Carites, 2Kings 11:4 and margin) and Pelethites and he was made the 3 <sup>rd</sup> captain of the host and chief over the course of the 3 <sup>rd</sup> month (1Chron. 27:5ff 2Sam. 8:18 20:23 1Chron. 18:17 2Sam. 23:20 11:22). Being a true friend of David (compare 2Sam. 15:18) he did not take part in the usurpation of Adonijah (1Kings 1:8, 10, 26), and was therefore with others chosen by the king to proclaim Solomon king over Israel (1Kings 1:32) and later by Solomon to execute Adonijah (1Kings 2:25), Joab (1Kings 2:29), and Shimei (1Kings 2:46). In recognition of his services Solomon appointed him over the host in Joab's place (1Kings 2:35; 1Kings 4:4). |
| Smith               | Benaiah was the son of Jehoiada, the chief priest (1Chron. 27:5), of the tribe of Levi, though a native of Kabzeel (2Sam. 23:20), set by David (1Chron. 11:25) over his body-guard. (2Sam. 8:18 20:23 1Kings 1:38 1Chron. 18:17).   |
| Smith (continued)   | He was one of the mighty men (2Sam. 23:22–23 1Chron. 11:25 27:6). The exploits which gave him this rank are narrated in 2Sam. 23:20–21 and 1Chron. 11:22. He was captain of the host for the third month (1Chron. 27:5). Benaiah remained faithful to Solomon, during Adonijah's attempt on the crown (1Kings 1:8, 10, 32, 38, 44), and was raised unto the place of Joab, as commander-in-chief of the whole army (1Kings 2:35 4:4). 1005 B.C. .   |

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Benaiah (edited).

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Benaiah (edited).

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Benaiah (edited).



## Chapter Outline

## Charts, Maps and Short Doctrines

There are 2 men who are said not to have quite attained the ranking of *the Three*, but they stood above *the Thirty*: Abishai and Benaiah. Whether or not these are men who are categorized as being of *the second three* is unclear, as there are only 2 men named here, and the verbiage *the second three* is not clearly stated. As I have already suggested, these are possible replacements for *the Three*, if they die in battle (or, wherever). This would be backed up by the fact that there are 16 men named at the end of this chapter who are in addition to *the Thirty*, suggesting to me that they are also in backup position. In the armed forces, you must always have reserves.

**Application:** We are now doing the stupidest thing that we can possibly do—we have deployed many of our reserves into Iraq and Afghanistan. Reserves are just that—they are held in reserve as a backup force. We might tap 5–10% of them for Iraq and Afghanistan (quite frankly, I have no idea as to the percentages here) in order to keep our reserves on their toes and to keep them battle-tested. But we do not take 30% or more of our reserves and have them do much of the fighting. They are no longer a reserve force.

**Application:** Our problem was, for the past 20 years, we reduced the size of our armed forces. 5X the number of servicemen that we have today would not be too many. Particularly in today's day and times, where there is so much degeneracy, so much governmental-dependency, so much immaturity in our youth and so much anti-establishment thinking. Our youth needs the military to take up the slack for what their parents, schools and churches did not do. They need authority orientation, establishment orientation or Bible doctrine in their souls (depending upon whether they are believers or unbelievers), discipline and some true concept of the United States.

**Application:** The importance of the military is why we have chapters like this in the Bible. The military is an integral part of a godly society. Now, you may not get that, so let me lay it out for you: if there are a lot of believers in a nation and many of them are maturing spiritually, then Satan will target that nation. Satan will target that nation with everything he has. Why do you think there has been this great, century-long war between freedom, as represented by the United States, and communism, as represented by Russia or China? Why do you think the Muslims, for all of their great hate for Jews, still call the United States *the Great Satan*? As a client nation to God, we will be under constant attack, so we need a good military.

**Application:** For the 5% who are trying to see a way out of this: *maybe we ought to be just a so-so client nation to God, and then there would be fewer Satanic attacks?* First of all, that is stupid. What sports figure can you name who strives to be mediocre so that he does not feel so much pressure and have so much laid upon him. Take Tiger Woods, as an example. 2 or 3 years ago (I write this in 2010), he was the greatest golfer on this planet, and some argued, of all time. Now, among the greatest golfers, Tiger's game have been so-so as of late. Is he going to continue playing so-so games, because there is less pressure and less expected of him? Highly unlikely; he is going to strive to be the best again. Our nation ought to be a strong client nation to God; and a great client nation to God. Why? Even though this means increased Satanic opposition and attacks, this also means that God will provide us greater grace and afford us greater protection. **God gives more grace. Therefore He says, God resists the proud, but He gives grace to the humble. Therefore submit yourselves to God. Resist the devil, and he will flee from you** (James 4:6–7; Prov. 3:34).

Back to Benaiah:

From the three, behold him, being honored [is] he; and unto the three, he has not come. And sets him David over his guard.

1Chronicles  
11:25

More than the three, behold him, he is being honored [or, he is recognized], though he has not attained to the three. And David set him over his bodyguards.

He is honored more than the three, even though he did not attain to the three. David placed him over his bodyguards.

Here is how others have translated this verse:

### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | And the <u>first among the thirty</u> , <u>but yet</u> to the three he attained not: and David <u>made</u> him of his <u>council</u> .                                      |
| Masoretic Text (Hebrew) | From the three, <u>behold him</u> , being honored [is] he; and unto the three, he has not come. And sets him David over his guard.  |
| Peshitta (Syriac)       | And he was honorable among the three valiant men, for he <u>fought like</u> three mighty men; and David set him over his bodyguard <u>and over the chiefs of the army</u> . |
| Septuagint (Greek)      | He was distinguished <u>beyond the thirty</u> , yet he reached not to the first three. And David set him over his <u>family</u> .   |

Significant differences: We have some real problems in the text in this verse. The difficult to translate, *behold him* or *look at him* is left out of the Latin, Syriac and Greek (again, this is the English translation from the Latin and Syriac). The Latin and Greek both have *the thirty* rather than *the three* and the preposition choice is suspect at this point as well. The prepositions used are not normally used to translate the min preposition.

In the second phrase, the Syriac has him *fighting like* the three mighty men, where this is nowhere close to the Hebrew verb here (which is reasonably translated by the Latin and Syriac).

In the final phrase, *made* may simply represent a bad choice to translate the Hebrew verb. The Latin has him being placed over *his council*; and the Greek over *his family*. The Syriac adds in a whole new phrase.

Now, despite this being one of the least consistent verses when comparing it to the Latin, Syriac and Greek, there is still very little harm done. Benaiah is recognized or honored—whether over the three or the thirty is not a major issue (if he is recognized over the three, then certainly over the thirty). Secondly, David gives him an assignment of great responsibility. Being placed over the guard would include the duty of being over those who protected David's family. So, like many of the acts in this chapter, we may have to ask these guys face to face to give us the dirty on what their accomplishments were, this gist is maintained across all 4 ancient languages: Benaiah was recognized for his bravery and deeds, and David gave him a great position of responsibility, which involved a lot of trust on David's part.

### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| CEV                    | ...even though he never became one of them. And he was certainly as famous as the rest of the Thirty Warriors. So David made him the leader of his own bodyguard. |
| Easy English (Pocock)  | He received more honour than the 30 brave soldiers. But he did not become one of the three famous soldiers. David made him the leader of his personal guards.     |
| Easy-to-Read Version   | Benaiah was more famous than the Thirty Heroes, [126] but he was not one of the Three Heroes. David chose Benaiah to be the leader of his bodyguards.             |
| Good News Bible (TEV)  | He was outstanding among "The Thirty," but not as famous as "The Three." David put him in charge of his bodyguard.  |
| The Message            | He was highly honored among the Thirty, but didn't measure up to the Three. David put him in charge of his personal bodyguard.                                    |
| New Life Bible         | He was respected among the thirty. But he was not as important as the three. David chose him to be the head of his house soldiers.                                |
| New Living Translation | He was more honored than the other members of the Thirty, though he was not one of the Three. And David made him captain of his bodyguard.                        |

**Partially literal and partially paraphrased translations:**

|                           |  |
|---------------------------|--|
| American English Bible    | ...for he was considered the greatest among the thirty, but he wasn't considered one of the three [generals], because David had put him in charge of his family. |
| Ancient Roots Translinear | These thirty honored him, but never came to the three. David set him over <i>these</i> by his summons,...  |
| New Jerusalem Bible       | He was a most illustrious member of the Thirty, but he was not equal to the Three. David put him in command of his bodyguard.                                    |
| Revised English Bible     | He was more famous than the rest of the thirty, but he did not rival the three. David appointed him to his home hold.  |
| Today's NIV               | He was held in greater honor than any of the Thirty, but he was not included among the Three. And David put him in charge of his bodyguard.                      |

**Mostly literal renderings (with some occasional paraphrasing):**

|                           |  |
|---------------------------|--|
| Bible in Basic English    | He was honoured over the thirty, but he was not equal to the first three: and David put him over his servants.   |
| HCSB                      | He was the most honored of the Thirty, but he did not become one of the Three. David put him in charge of his bodyguard.                                   |
| NET Bible®                | He received honor from [Or "more than."] the thirty warriors, though he was not one of the three elite warriors. David put him in charge of his bodyguard. |
| New International Version | He was held in greater honor than any of the Thirty, but he was not included among the Three. And David put him in charge of his bodyguard.                |

**Literal, almost word-for-word, renderings:**

|                             |   |
|-----------------------------|---|
| <i>The Amplified Bible</i>  | He was renowned among the Thirty, but he did not attain to the rank of the first three. David put him over his guard and council. |
| English Standard Version    | He was renowned among the thirty, but he did not attain to the three. And David set him over his bodyguard.                       |
| Green's Literal Translation | Behold, he was honored by the thirty, but to the <i>first</i> three he did not come. And David set him over his court.            |
| LTHB                        | Behold, he was honored by the thirty, but to the <i>first</i> three he did not come. And David set him over his court.            |
| New RSV                     | He was renowned among the Thirty, but he did not attain to the Three. And David put him in charge of his bodyguard.               |
| Updated Bible Version 2.11  | Look, he was more honorable than the thirty, but he didn't attain to the three: and David set him over his guard.                 |
| World English Bible         | Behold, he was more honorable than the thirty, but he didn't attain to the <i>first</i> three: and David set him over his guard.  |
| Young's Updated LT          | Of the thirty, listen, he is honoured, and unto the first three he had not come, and David sets him over his guard.               |

**The gist of this verse:** Benaiah was just below David's top 3 military men (apart from Joab). David set Benaiah over his personal bodyguard.

## 1Chronicles 11:25a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers                       |
|--|--|---|--|
| min (מִן) [pronounced <i>mihn</i> ]  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>   | preposition of separation   | Strong's #4480<br>BDB #577                     |
| shâlîyshîym (שְׁלִישִׁיִּם) [pronounced <i>shaw-leesh-EEM</i> ] or shâlîshîy (שְׁלִישִׁי) [pronounced <i>shaw-leesh-EE</i> ] | <i>an noble rank of soldiers; 3 captains, 3 highly ranked officers; warriors in a chariot [possibly manned by 3 soldiers?]</i> | masculine plural noun with the definite article   | Strong's #7991<br>DB #1026                     |
| hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i> ]   | <i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>  | interjection, demonstrative particle; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #2009<br>(and #518, 2006)<br>BDB #243 |
| kâbêd (כָּבֵד) [pronounced <i>kaw<sup>b</sup>-VADE</i> ]   | <i>[who is; what is] honored, respected, recognized; held in honor, glorified; abundant, rich</i>                              | masculine singular, Niphal participle   | Strong's #3513<br>BDB #457                     |
| hûw' (אוּ) [pronounced <i>hoo</i> ]  | <i>he, it; himself as a demonstrative pronoun: that, this</i>  | 3 <sup>rd</sup> person masculine singular, personal pronoun                                     | Strong's #1931<br>BDB #214                     |

**Translation:** *More than the three, behold him, he is being honored* [or, *he is recognized*],... Although I used the verb *to recognize* here, this is not in the sense of the celebrity-obsessed society in which we live. When men returned from World War II, they were recognized as heroes, as men who had done things so difficult, as to be beyond comprehension; as men who gave liberty and freedom to their generation. Furthermore, each man who had been in the military was seen as a hero, no matter what he did (whether he was an infantryman or involved in support). Benaiah was recognized and honored by a public which did not have the same sorts of norms and standards as we have today; a public which recognized a man for his character, rather than for his handsome exterior (or for his money).

Now, it is possible that there were character traits of Benaiah which made him more accessible—his smile, his demeanor, his personality. For instance, Patton and MacArthur may have been men to whom few could relate, despite their great honor and integrity; but there may have been other heroes from WWII who were more publically assessable, like Eisenhower. So, perhaps Benaiah was more like Ike than he was like Patton.

What could be here is a matter of standing or rank. David may have trusted Benaiah more, and therefore, given him a more personally important position. Benaiah may have been slightly outranked by others, but he was a great man, and thoroughly trusted by David.

## 1Chronicles 11:25b

| Hebrew/Pronunciation   | Common English Meanings                                   | Notes/Morphology       | BDB and Strong's Numbers  |
|--|---|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

## 1Chronicles 11:25b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
|--|--|--|-----------------------------|
| 'el (אֶל) [pronounced eh]                                    | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i> | directional preposition (respect or deference may be implied); expanded meanings given | Strong's #413<br>BDB #39    |
| sh <sup>e</sup> lôwshâh (שְׁלֹשָׁה) [pronounced shiloh-SHAW] | <i>a three, a trio, a triad, a threesome</i>   | feminine singular numeral; with the definite article                                   | Strong's #7969<br>BDB #1025 |
| lô' (לֹא or לוֹא) [pronounced low]                           | <i>not, no</i>   | negates the word or action that follows; the absolute negation                         | Strong's #3808<br>BDB #518  |
| bôw' (בֹּא) [pronounced boh]                                 | <i>to come in, to come, to go in, to go, to enter</i>  | 3 <sup>rd</sup> person masculine singular, Qal perfect                                 | Strong's #935<br>BDB #97    |

**Translation:** ...though he has not attained to the three. Here, Benaiah is said not to reach the ranking of the three. David was surrounded by honorable and trustworthy men. Under him were some of the greatest military men in human history.

**Application:** There are a lot more of us, who have not led a company, have not been a top commander, who have not been captain of this or that sports team. Even in your area of expertise, it is possible that you have never been #1. That is not a big deal. God has a place for all of us in His plan. Benaiah, although not known by most believers (because most believers do not know the Bible) was still a man used by God and recognized by God in Scripture.

**Application:** What we do appear to have is, is the concept of best fit. That is, as a believer in Jesus Christ, there is a plan which best fits us, and we best fit that plan. This occurred to me when going to a urologist. Of all the things that a physician would choose to do, that strikes me as being one of the most unpleasant areas of specialization. However, great human physicians choose this profession year after year. I am certain that God has designed us with such a great variety of souls, that there is an ideal slot for us in His plan, one that we will quite frankly enjoy. For me personally, the best part of my day is getting up in the morning and studying the Word of God and writing about it. It is even more enjoyable when I come to a difficult passage and am able to develop a reasonable understanding of that passage (and better yet that I am able to convey its meaning). I am certain that some who read this have no interest whatsoever in taking a raw passage from the Word of God and exegeting it on your own. That would be most of the believers in the world (apart from those who want to twist the Bible to make it mean something that it does not—most recently, those who try to make the Bible justify homosexual behavior and homosexual unions). In any case, there is a place for each one of us, and God knows that place, and we, through the power of the Word of God in our souls, figure out what that place is as well.

Benaiah never attained to the position of *the Three*, but his place in Israel was extremely important, and to find his name mentioned so many times suggests to me that he did a fantastic job overseeing the Cherethites and Pelethites bodyguards. He is certainly one of the great men of Scripture, a man that 99% of all believers have never heard of.



## 1Chronicles 11:25c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
|--|--|---|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]                       | <i>and, even, then; namely; when; since, that; though</i>                    | simple wâw conjunction  | No Strong's #<br>BDB #251   |
| sîym (שִׂיַם) [pronounced <i>seem</i> ]; also spelled sūwm (שׁוּם) [pronounced <i>soom</i> ] | <i>to put, to place, to set; to make; to appoint</i>                         | 3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #7760<br>BDB #962  |
| Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced <i>daw-VEED</i> ]                         | <i>beloved and is transliterated David</i>                                   | masculine proper noun   | Strong's #1732<br>BDB #187  |
| ‘al (עַל) [pronounced <i>gah!</i> ]  | <i>upon, beyond, on, against, above, over, by, beside</i>                    | preposition of proximity  | Strong's #5921<br>BDB #752  |
| mish <sup>e</sup> ma‘ath (מִשְׁמָעַת) [pronounced <i>mish<sup>e</sup>-MAH-gahth</i> ]        | <i>guard, command, council, bodyguard, obedient band, a body of subjects</i> | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix                                    | Strong's #4928<br>BDB #1036 |

**Translation:** *And David set him over his bodyguards.* This is a position of great importance. The bodyguards would be guarding David, his family and, perhaps, some of the major cities. At the very least, Benaiah was over David's palace. Benaiah had to be a great judge of character and he must be able to delegate authority and responsibility to these men that he chooses. There could not have been a more important personal choice to David than to choose the man responsible to guard and protect his own family.

David's bodyguard were the Cherethites and the Pelethites (2Sam. 8:18 20:23 1Kings 1:38, 44 1Chron. 18:17). The fact that they are mentioned so many times in Scripture is fascinating. However, at this point, I am not certain I can explain why. I do believe that I can explain why we have what are probably foreigners guarding over David and his family. In this circumstance, these foreigners have developed a greater loyalty to David and his family than to the nation Israel; and certainly, far greater than a loyalty to any political movement or political ideology. Therefore, it is more difficult to corrupt a foreigner who has such a loyalty.

**Application:** We have found this to be the case with many 1<sup>st</sup> and 2<sup>nd</sup> generation immigrants in the United States. Many of them have a more profound understanding of freedom and the greatness of the United States because they came from somewhere else.

**Application:** This should also inform you as to the difference between legal and illegal immigrants. Both want to come into this country; however, legal immigrants begin by obeying our laws and learning about the United States, and developing an appreciation for the United States even before entering into our country to live. Illegal immigrants begin by entering our country illegally, and therefore, they cannot ever fully integrate into our society. For this reason, they can never fully appreciate their freedoms, because, their freedom has been restricted from the get-go because of their illegal status. They cannot fully appreciate our laws or judicial system, because they have chosen to live outside of our laws and judicial system.



**David's Thirty**  
2Samuel 23:24–39

Before we begin this list, we ought to take note of how this list is different from the one in 2Sam. 23.

### Barnes on the Thirty

The list of names here given corresponds generally with that in 2Sam. 23:24-39, but presents several remarkable differences.

(1) the number in Chronicles is 47; the number in Samuel is 31.

(2) Four names in the list of Chronicles are not in Samuel.

(3) Five names in Samuel are not in Chronicles.

(4) Many of the other names, both personal and local, vary in the two lists.

It is quite possible that the two lists varied to some extent originally. The writer of Chronicles distinctly states that he gives the list as it stood at the time of David's becoming king over all Israel (1Chron. 11:10—[And these \[men\] \[are\] the officers of the mighty men who \[belong\] to David—the ones assisting him in his kingdom—with all Israel, to make him king according to the Word of Y<sup>e</sup>howah over Israel.](#)). The writer of Samuel does not assign his list to any definite period of David's reign, but probably delivers it to us as it was constituted at a later date. It is quite possible therefore that the names which occur only in Chronicles are those of persons who had died or quitted the army before the other list was made out, and that the new names in Samuel are the names of those who had taken their places.

We will examine these differences with greater specificity when we get to 2Sam. 23 and speculate as to why the lists are different as well.

From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Chron. 11:26 (slightly edited).

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**And mighty men of the armies:**  
**Asahel brother of Joab;**  
**Elhanan ben Dodo from Bethlehem;...**

1Chronicles  
11:26

**And [these are] the mighty men of [Israel's] armies:**  
**Asahel, brother of Joab;**  
**Elhanan ben Dodo from Bethlehem;...**

**These are the Mighty Men of the army of Israel:**  
**Asahel, the brother of Joab;**  
**Elhanan, the son of Dodo, from Bethlehem;...**

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Latin Vulgate           | Moreover the most valiant men of the <u>army</u> , <u>were</u> Asahel brother of Joab, and Elchanan the son of his <u>uncle</u> of Bethlehem;... |
| Masoretic Text (Hebrew) | And mighty men of the armies:<br>Asahel brother of Joab;<br>Elhanan ben Dodo from Bethlehem;...  |
| Peshitta (Syriac)       | Also the valiant men of the <u>army</u> <u>were</u> : Ashail the brother of Joab, Elhanan his <u>uncle's</u> son of Bethlehem;...                |

Septuagint (Greek)      And the mighty men of the forces [were] Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,...

Significant differences:      In the Hebrew text, *armies* is plural; the English translation of the Latin and Syriac have this as a singular. There are no verbs in the Hebrew or Greek in this verse, suggesting that this will be a list rather than a narrative. We do have verbs in the English translations of the Latin and Syriac (and you probably have a verb in your English translation). *Dodo* means *uncle*, which explains the third discrepancy of the texts.

### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| CEV                    | Here is a list of the other famous warriors: Asahel the brother of Joab; Elhanan the son of Dodo from Bethlehem;... |
| Easy English (Pocock)  | These men were also brave soldiers:<br>· Asahel brother of Joab;<br>· Elhanan son of Dodo from Bethlehem;...        |
| Easy-to-Read Version   | The Heroic Soldiers (The Thirty Heroes) were: Asahel, the brother of Joab; Elhanan, son of Dodai from Bethlehem;... |
| Good News Bible (TEV)  | These are the other outstanding soldiers: Asahel, Joab's brother Elhanan son of Dodo from Bethlehem...              |
| <i>The Message</i>     | The Mighty Men of the military were Asahel brother of Joab, Elhanan son of Dodo of Bethlehem,...                    |
| New Life Bible         | The strong men of the armies were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,...              |
| New Living Translation | David's mighty warriors also included:<br><br>Asahel, Joab's brother;<br>Elhanan son of Dodo from Bethlehem;...     |

### Partially literal and partially paraphrased translations:

|                                 |   |
|---------------------------------|---|
| American English Bible          | Also among the powerful mighty ones were Asahel (Joab's other brother), EliAnan (the son of DoDoe) the BethLehemite,... |
| Ancient Roots Translinear       | ...the mighty of courage: Asahel the brother of Joab, Elhanan the son of Dodai of Bethlehem,...                         |
| <i>God's Word</i> <sup>TM</sup> | The distinguished fighting men were Joab's brother Asahel, Elhanan (son of Dodo) from Bethlehem,...                     |
| New Jerusalem Bible             | The military champions were: Asahel brother of Joab; Elhanan son of Dodo, of Bethlehem;...                              |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |  |
|------------------------|--|
| Bible in Basic English | And these were the great men of war: Asahel, the brother of Joab, Elhanan, the son of Dodo of Beth-lehem,... |
| HCSB                   | The fighting men were: Joab's brother Asahel, Elhanan son of Dodo of Bethlehem,...                           |
| JPS (Tanakh—1985)      | The valiant Warriors: Asahel brother of Joab, Elhanan son of Dodo from Bethlehem,...                         |
| NET Bible®             | The mighty warriors were:<br>Asahel the brother of Joab,<br>Elhanan son of Dodo, from Bethlehem,...          |

### Literal, almost word-for-word, renderings:

|                     |   |
|---------------------|---|
| American KJV        | Also the valiant men of the armies were, Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,... |
| LTHB                | And the mighty ones of the army were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,...     |
| World English Bible | Also the mighty men of the armies: Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,...       |
| Young's Updated LT  | And the mighty ones of the forces are Asahel brother of Joab, Elhanan son of Dodo of Bethlehem,...            |

**The gist of this verse:** At this point, we begin a name-by-name list of those who were David's greatest warriors—nearly 50 are named—beginning with Asahel and Elhanan.

### 1Chronicles 11:26a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>  | simple wâw conjunction                          | No Strong's #<br>BDB #251  |
| gibbôwr (גִּבּוֹר) [pronounced <i>gib-BOAR</i> ]                       | <i>strong man, mighty man, soldier, warrior, combatant, veteran</i>  | masculine plural construct                      | Strong's #1368<br>BDB #150 |
| chayil (חַיִל) [pronounced <i>CHAH-yil</i> ]                           | <i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i> | masculine plural noun with the definite article | Strong's #2428<br>BDB #298 |

**Translation:** *And [these are] the mighty men of [Israel's] armies:...* This phrase begins the list. It is the title of this list of men. There are no verbs here, indicating that this is not narrative, but a simple listing of the men who made up David's elite armed forces.

What follows is a list of nearly 50 men. This suggests 4 possibilities to me: (1) this is a list of the thirty along with a few other exceptional soldiers; or, (2) the thirty was a relatively fluid group (remember, these men did go to war), who increased in size as David continued (yet they were still called the thirty); or this (3) is a list of those were members of the thirty, and some had been replaced because they died in war (Uriah the Hittite, for instance, will be listed below, although he died in battle because of David's orders); or (4) this is a list of David's *thirty* along with some other solids who had distinguished themselves, whose names stood out in history. Asahel, the first man named, died early on, even before David ruled over all Israel.

The best explanation, in my opinion, is, there is this group of the Thirty, who are named here and in the parallel passage of 2Sam. 23. Following this group of thirty are 16 more men, who would have been their potential replacements. So, just as we have *the Three* and 2 men who stood ready to replace them; we have 16 men appended to this list, who stood ready to replace any of the Thirty. These additional 16 men are not named in the parallel Samuel text. Since the writer of Chronicles writes this chapter with a greater historical perspective, these other soldiers might have come to his mind, by means of God the Holy Spirit.

## 1Chronicles 11:26b

| Hebrew/Pronunciation   | Common English Meanings                                | Notes/Morphology               | BDB and Strong's Numbers   |
|--|--|--------------------------------|----------------------------|
| ʿĀsāhʾēl (עֲשָׂהֵל)<br>[pronounced <i>guh-saw-HALE</i> or <i>guhs-aw-ALE</i> ] | <i>God has made</i> ; transliterated <i>Asahel</i>     | masculine proper noun          | Strong's #6214<br>BDB #795 |
| ʾāch (אָח) [pronounced <i>awhk</i> ]   | <i>brother, kinsman</i> or <i>close relative</i>       | masculine singular construct   | Strong's #251<br>BDB #26   |
| Yôwʾāb (יֹאב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]                         | <i>Yah is father</i> and is transliterated <i>Joab</i> | masculine singular proper noun | Strong's #3097<br>BDB #222 |

**Translation:** ...*Asahel, brother of Joab*;... The name *Asahel* means *made by God*. We are going to notice that every single man in this list is identified in a unique way. That is, here, *Asahel* is named with respect to his brother. Other warriors will be named with respect to their fathers. I believe the key to understanding this is, these men will be listed according to the influential people in their lives; the people who helped guide them from youth to adulthood, whose influence was key to their development. Whereas, in most cases, this is the father; this is not always the case.

David has a sister, Zeruiah, who had 3 sons: Joab, Abishai and Asahel—3 of the greatest men who served under David. Whereas, we often have these men associated with their mother, we do not find them named with their father. Although many suggest that the father of Asahel, Abishai and Joab died when they were young, a father can have a great influence on his children, even when they are young and he passes into eternity long before these children are grown. This is not the case here. Joab and Abishai are nearly always associated with their mother (1Sam. 26:6 2Sam. 2:13, 18 8:16 14:1 16:9 17:25 18:2 19:21 21:17 23:18, 37 1Kings 1:7 2:5, 22 1Chron. 2:16 11:6, 39 18:12, 15 26:28 27:24). Interestingly enough, Asahel is spoken of more often as Joab's brother. How come? David's sister, Zeruiah, had a profound affect upon her 3 children—but particularly, upon Joab and Abishai. The youngest child, Asahel, looked up to his brother Joab, and he was Asahel's male influence.

I believe the issue of the father is more than a man dying at an early age. I had theorized that we are either speaking of 2 or more fathers, none of whom married Zeruiah; or possibly a deadbeat father who left Zeruiah with the children (or, who committed adultery and was removed from the family). However, the Bible does tell us that Asahel is buried at the tomb of his father, which is in Bethlehem (2Sam. 2:32). There are few reasons to mention this, particularly if the father is some sort of a worthless fellow. His mention in the Bible elevates him considerably. So, the back story here is probably more complicated than the father (s) of these boys simply dying young or being a ne'er-do-well. Burying Asahel with his father indicates great respect for the father.

We know Asahel from 2Sam. 2–3. When David began to rule over Judah, one of Saul's remaining sons, Ishbosheth, was attempting to consolidate power as king over Northern Israel, and his general was Abner. Joab, David's top general, and Abner met up, and it ended up with Joab pursuing Abner. Abner's army was in retreat, and the 3 brothers, Joab, Abishai and Asahel, were chasing down Abner in particular. In order to get away, Abner killed Asahel, when he caught up with him.

Later, Abner formed an alliance with David, but Joab could not allow this. He met privately with Abner and assassinated him.

This immediately puts a new slant on David's elite forces. Before David is made king over all Israel, the top man from this list has died in battle. The last man on the list of 30 also died in battle. Therefore, it is reasonable to assume that these are 30 of David's most highly decorated soldiers. If he had an active force known as *the Thirty* or as his *Mighty Men*, then we must reasonably assume that, when one died in battle, he was replaced by someone with great potential, which is likely from this list of 16 additional soldiers at the end of this chapter.

In 1Chron. 27:7, Asahel is listed as the 4<sup>th</sup> general over 24,000 men, and his son, Zebadiah apparently took his place. There is a minor criticism of this passage, which we will handle when we get to it.

There are 3 other men named Asahel, named once each in 2Chron. 17:8 31:13 Ezra 10:15.

### 1Chronicles 11:26c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                   | BDB and Strong's Numbers   |
|---|--|------------------------------------|----------------------------|
| ʿEl°chânân (אֱלְחָנָן)<br>[pronounced <i>ehl-khaw-NAWN</i> ]      | <i>God has been gracious; whom God has been graciously bestowed; grace or gift of God; transliterated Elhanan</i>            | masculine singular proper noun     | Strong's #445<br>BDB #44   |
| bên (בן) [pronounced <i>bane</i> ]                                | <i>son, descendant</i>   | masculine singular construct       | Strong's #1121<br>BDB #119 |
| Dôwdôw (דָּוִד)<br>[pronounced <i>doh-DOH</i> ]                   | <i>his beloved; loving; his uncle; and is transliterated Dodo</i>  | masculine singular proper noun     | Strong's #1734<br>BDB #187 |
| min (מִן) [pronounced <i>mihn</i> ]                               | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i> | preposition of separation          | Strong's #4480<br>BDB #577 |
| Bêyth lechem (בֵּית לֶחֶם)<br>[pronounced <i>bayth-LEH-khem</i> ] | <i>house of bread and is transliterated Bethlehem</i>  | proper noun, location; pausal form | Strong's #1035<br>BDB #111 |

**Translation:** ...[Elhanan ben Dodo from Bethlehem](#);... *Elhanan* means *whom God has graciously bestowed or the grace of God*. Whoever named Elhanan had some understanding of God and a relationship with God.

**Application:** You will note that the parents of these brave men had a close relationship with God, naming their children names related to the great doctrines of the Word of God and to the character and actions of God. Great people can come from single parents homes and from infidel parents, but it is much easier if they receive the training that they need from an early age, which is apparently the case for many of these warriors.

Elhanan appears to be mentioned twice in in the Bible in 2 sets of parallel passages. His name is on both lists of the thirty, with Dodo of Bethlehem as his father. However, he is also found in 2Sam. 21:19 and 1Chron. 20:5 where Israel is at war with the Philistines, and Elhanan kills one of the giants. However, here, he is called the son of Jaare-oregim (Jair) of Bethlehem. The difference could be that one man is his father and the other is the head of his clan (going back several generations). The other possibility is, his father has two names, a nickname and his full name. Several men, e.g., Easton and Fausset, consider these to be different Elhanan's.

His father, Dodo, is probably not the same man with this name from 1Chron. 11:12, where he is called an Ahohite. However, there would be no contradiction if these are the same man. This would simply mean than 2 of his sons were renown warriors in David's army. In one passage, we are told where the family lives (Bethlehem) and in the other, we are given the clan to which they belong (they are Ahohites). Despite the opinion of Easton, Smith and ISBE, I would lean toward Dodo as being one man, with two warrior sons.

*Dodo* can mean *his uncle*. If Elhanan is the *son of his uncle*, then he would be Asahel's cousin (that would be the gist of this verse), which explains some of the translations which may have confused you. Although I lean toward *Dodo* referring to a particular person, this could describe a familial relationship instead.

I have examined Bethlehem in the past ([Bethlehem HTML](#)/[Bethlehem PDF](#)), but it appears to be a fascinating small city, named about 50 times in the Bible. It is associated with death and burial an inordinate number of times (e.g., Gen. 35:19 48:7 Judges 12:10 2Sam. 2:32), and with birth, judgment and refreshment (in this chapter). In fact, Bethlehem is named 4 times in this chapter alone. At some point in time, I need to go back and give Bethlehem a second look.

...Shammoth the Harorite;  
Helez the Pelonite;....

1Chronicles  
11:27

...Shammoth the Harorite [possibly,  
**Harodite?**];  
Helez the Pelonite;...

...Shammoth from Haror;  
Helez the Pelonite;...

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | ...Sammoth an Arorite, Helles a Phalonite...          |
| Masoretic Text (Hebrew) | ...Shammoth the Harorite; Helez the Pelonite;....     |
| Peshitta (Syriac)       | ...Shammoth of the mount, King Helez the Pelonite,... |
| Septuagint (Greek)      | ...Shammoth the Harorite, Helez the Pelonite,...      |
| Brenton (Greek)         | ...Samaoth the Arorite, Chelles the Phelonite,...     |

Significant differences: None, except confusion over the spelling of Harodite (Harorite?).

#### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| Easy English (Pocock)  | ...Shammoth from the town called Harod;<br>Helez from the place called Pelon;...  |
| New Living Translation | ...Shammah from Harod;[j]<br>Helez from Pelon [As in parallel text at 2 Sam 23:25; Hebrew reads Shammoth from Haror.];... |

#### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | ...SamMoth the Arorite, Helles the Phelonite,...       |
| Ancient Roots Translinear | ...Shammoth the of Harod, Helez of Beth-Palet,...      |
| God's Word™               | ...Shammoth from Harod, Helez the Pelonite,...         |
| New American Bible        | ...Shammoth, from En-harod; Helez, from Palti;...      |
| Revised English Bible     | ...Shammoth from Harod; Helez from a place unknown;... |

#### Mostly literal renderings (with some occasional paraphrasing):

|            |   |
|------------|---|
| NET Bible® | ...Shammoth the Harorite [The parallel text of 2Sam 23:25 has the variant spelling of "Shammah."],<br>Helez the Pelonite [The parallel text of 2Sam 23:26 has the variant spelling of "Paltite."],... |
|------------|---|

#### Literal, almost word-for-word, renderings:

|                          |  |
|--------------------------|--|
| exeGesés companion Bible | ...Shammoth the Haroriy,<br>Heles the Paloni,... |
|--------------------------|--|



|                        |  |
|------------------------|--|
| Hebrew Names Version   | ...Shammoth the Harorite, Cheletz the Pelonite,...   |
| Modern KJV             | ...Shammoth of Harod, Helez the Pelonite,...   |
| New King James Version | ...Shammoth the Harorite [Spelled Harodite in 2 Samuel 23:25], Helez the Pelonite [Called Paltite in 2 Samuel 23:26],... |
| Young's Updated LT     | ...Shammoth the Harorite, Helez the Pelonite,...   |

**The gist of this verse:** We continue the list of David's greatest warriors, with Shammoth and Helez.

### 1Chronicles 11:27a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers    |
|---|---|---|-----------------------------|
| Shammôwth (שׁוֹמֹת) [pronounced <i>shahm-MOHTH</i> ]            | <i>desolations, waste, appalling, devastation; astonishment; and is transliterated Shammoth</i> | masculine singular proper noun                                      | Strong's #8054<br>BDB #1031 |
| Hărôwrîy (הַרְוִי) [pronounced <i>huh-row-REE</i> ]             | <i>mountaineer; transliterated Harorite</i>   | gentilic singular adjective for a location; to the definite article | Strong's #2033<br>BDB #353  |
| This could be equivalent to the more common gentilic adjective: |   |   |                             |
| Hărârîy (הַרְרִי) [pronounced <i>huh-row-REE</i> ]              | <i>mountain dweller, mountaineer; transliterated Hararite</i>                                   | gentilic singular adjective with the definite article               | Strong's #2043<br>BDB #251  |
| In the parallel passage in 2Sam. 23:25, this reads:             |   |   |                             |
| Chărôwdîy (חַרְוִדִי) [pronounced <i>khuhr-ohd-EE</i> ]         | <i>trembling; quaking, transliterated Harodite</i>  | gentilic singular adjective for a location; to the definite article | Strong's #2733<br>BDB #353  |

Strong's identifies this, along with BDB as Hărôwrîy (הַרְוִי) [pronounced *huh-row-REE*], which is how this is spelled in 1Chron. 11:27. Strong's #2033 BDB #353. However, this is read (with the definite article), as hahărôwdîy (הַחַרְוִדִי) [pronounced *hah-huh-roh-dee*], given that the rho (ר) and dâleth (ד) are often confounded with one another. What we find in 2Sam. 23:25 is hachărôwdîy (הַחַרְוִדִי) [pronounced *hah-khuh-roh-dee*]. Strong's #2733 BDB #353. Harorite occurs only one time, in this passage; and Harodite is found twice in 2Sam. 23:25.

There is no real problem here, as we are dealing with two pairs of letters which are often confounded. These different spellings are found in parallel passages, and one change can simply refer to an updating of the spelling. All it means is, we really do not know how to properly write and pronounce this particular proper noun.

As a gentilic adjective of a location, this simply refers to someone from a particular location, like Houstonite or Sacramentian.

**Translation:** ...Shammoth the Harorite [possibly, Harodite?];... In 2Sam. 23:25, Shammoth is called Shammah. This is the only time his name is spelled *Shammoth*, which the Treasury of Scriptural Knowledge suggests is a reasonable alternate spelling.

Shammoth's name is quite unusual; it means *desolations, waste, appalling, devastation; astonishment*. Can you imagine naming your kid that? What a bleak view his father must have had of the world. I am sure that you have run into various couples or individuals who say, "I do not want to have children; I could not bring them into a world like this!" Perhaps that was the feeling of his own father, and so, you will note, Shammoth's father is not named here. This indicates that there were more important factors in Shammoth's life than his father's influence.

**Application:** Perhaps you are one of those people who believes that, bringing children into this world is just irresponsible. First of all, God ordered us to fill the earth. Secondly, every person in the world could fit into the state of Texas, and it would be less crowded than New York City. Thirdly, in almost every Communist takeover, hundreds of thousands of people are killed, so, for a time, there is a lot of land, a lot of stuff, and fewer people to split it all up. However, in a very short period of time, all Communist dictatorships place their people into unspeakable poverty. Finally, despite Shammoth's father's shortcomings, Shammoth has his name recorded in the Word of God.

Shammoth is probably associated with a mountainous area, meaning that he was raised up in the mountains. There is some minor dispute over the spelling here, discussed but not resolved in the Hebrew exegesis.

There are 4 or 5 men with the name *Shammah* in the Bible.

### The Shammah's of Scripture

- 1) The son of Reuel, the son of Esau (some call him a duke of Edom). Gen. 36:13, 17 1Chron. 1:37. (B.C. about 1700).
- 2) The third son of Jesse, and brother of David. 1Sam. 16:9 1Sam. 17:13. He is also called Shimea, Shimmy. Shimeah (2Sam. 13:3) and Shimma (1Chron. 2:13). There is a lot we can say about this one, but we will save it for another time.
- 3) One of the three greatest of David's mighty men. 2Sam. 23:11–17. (1061 B.C.).
- 4) The Harodite, one of David's mighties. 2Sam. 23:25. He is called "Shammoth, the Harorite" in 1Chron. 11:27, and "Shamhuth, the Izrahite." in 1Chron. 27:8 (where he serves under Solomon). It is unclear whether he is equivalent to #3 above.
- 5) In the list of David's mighty men in 2Sam. 23:32–33, we find "Jonathan, Shammah, the Hararite;" while in the corresponding verse of 1Chron. 11:34 it is Jonathan.

This was taken from:

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: .

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: .

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: .

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: .

### Chapter Outline

### Charts, Maps and Short Doctrines

See the Hebrew exegesis when it comes to the spelling of *Harorite*. If this is Harodite (as is found in the Samuel text), Gideon camped by the Spring of Harod, which is possibly a reference to the same place. Most commentators suggest that the present-day name is *Ain Jalud* .

### 1Chronicles 11:27b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers                       |
|---|---|--|--|
| Chelets (חֵלֶץ)<br>[pronounced <i>KHEH-lets</i> ]                           | <i>vigor; loins, liberation;</i><br>transliterated <i>Helez</i>   | masculine singular<br>proper noun                        | Strong's #2503<br>BDB #323                     |
| This is also spelled Chêlets (חֵלֶץ) [pronounced <i>KHAH-lets</i> ].        |   |  |  |
| P°lôwnîy (פְּלוֹנִי)<br>[pronounced <i>pehl-oh-NEE</i> or <i>ploh-NEE</i> ] | <i>a certain one; separate;</i><br>transliterated <i>Pelonite</i> | gentilic singular adjective<br>with the definite article | Strong's #6397 &<br>possibly #6493<br>BDB #813 |

**Translation:** ...[Helez the Pelonite](#);... There are only two men with this name in Scripture. One is descended from Judah (1Chron. 2:39) and the man here is an Ephraimite, found in 2Sam. 23:26 1Chron. 11:27 27:10.

Helez means *vigor*; *loins*, *liberation*; and perhaps his name was just a matter of his father bragging. In any case, unlike many names in the Bible, there is no relationship between his name and God. This is not a reflection upon him, but upon his parents who named him.

Two of David's heroes are called Pelonites (also Ahijah in 1Chron. 11:36). Although he will command 24,000 in Ephraim, it is unclear whether Pelon is a family name in Ephraim. The gentilic adjective indicates that this is most likely a family or clan name rather than a the name of a place. He is called a Paltite in the Samuel text. The 3<sup>rd</sup> consonant is different, and if half of that differing letter was gone, it would have read Pelonite.

Note that both of these men are called by their clan name; their parents are not mentioned. This suggests that their tribes were a greater influence over them than their parents. This suggests that they grew up in a culture with clear doctrinal norms and standards. The integrity of their clan took up the slack for their parents. Although this is all hypothetical, and this could have been simply how they were known, God the Holy Spirit chooses to include this information, which, to me, suggests such a back-story.

**Application:** There are a lot of individuals in our society who are veering off onto a bad path, and some coach, or teacher, or uncle or youth pastor sets them on the straight and narrow; gives them guidance and is a role model for them. This is the advantage of having people with integrity in places of authority.

**Application:** Whether they choose to be or not, many teachers, coaches, drill instructors, commanding officers, athletes and even celebrities are role models. How sad is the teacher who says, "Look, I am hired to teach these kids 40 hours each week; but on the weekend, if I want to party, then that is my business." This lack of personal integrity will manifest itself in a hundred ways on the job.

Between their names is Elijah the Harodite in 2Sam. 23:25–26. It is possible that these 2 Hebrew words were both dropped out of the Chronicles' text.

...[Ira ben Ikkesh the Tekotite](#);  
[Abiezer the Anathothite](#);...

1Chronicles 11:28 ...[Ira ben Ikkesh the Tekotite](#);  
[Abiezer the Anathothite](#);...

...[Ira, son of Ikkesh, from Tekoa](#);  
[Abiezer from Anathoth](#);...

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Latin Vulgate           | ... <a href="#">Ira the son of Acces a Thecuite</a> , <a href="#">Abiezer an Anathothite</a> ,...    |
| Masoretic Text (Hebrew) | ... <a href="#">Ira ben Ikkesh the Tekotite</a> , <a href="#">Abiezer the Anathothite</a> ,...       |
| Peshitta (Syriac)       | ... <a href="#">Ira the son of Ikkes of Tekoa</a> , <a href="#">Abiezer of Anathoth</a> ,...         |
| Septuagint (Greek)      | ... <a href="#">Ira the son of Ikkesh the Tekoite</a> , <a href="#">Abiezer the Anathothite</a> ,... |

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

|                       |  |
|-----------------------|--|
| Easy-to-Read Version  | ... <a href="#">Ira son of Ikkesh from Tekoa</a> ; <a href="#">Abiezer from Anathoth</a> ;...                    |
| Good News Bible (TEV) | ... <a href="#">Ira son of Ikkesh from Lekoa</a> ;<br><a href="#">Abiezer from the town called Anathoth</a> ;... |

**Partially literal and partially paraphrased translations:**

|                           |   |
|---------------------------|---|
| American English Bible    | ...Ora (the son of EkKis) the Thekoite, AbiEzer the AnathOthite,... |
| Ancient Roots Translinear | ...Ira son of Ikkesh of Tekoa, Abiezer of Anata,...                 |
| God's Word™               | ...Ira (son of Ikkesh) from Tekoa, Abiezer from Anathoth,...        |

**Mostly literal renderings (with some occasional paraphrasing):**

|            |  |
|------------|--|
| NET Bible® | ...Ira son of Ikkesh the Tektite,<br>Abiezer the Anathothite,... |
|------------|--|

**Literal, almost word-for-word, renderings:**

|                             |  |
|-----------------------------|--|
| English Standard Version    | ...Ira the son of Ikkesh of Tekoa, Abiezer of Anathoth,...           |
| exeGeses companion Bible    | ...Ira the son of Iqqesh the Teqohiy,<br>Abi Ezer the Anathothiy,... |
| Fred Miller's Revised KJV   | ...Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,...      |
| Young's Literal Translation | ...Ira son of Ikkesh the Tekoite, Abi-Ezer the Annethothite,...      |

**The gist of this verse:** The next two warriors are Ikkesh's son, Ira, from Tekoa and Abiezer from Anathoth.

**1Chronicles 11:28a**

| Hebrew/Pronunciation                                 | Common English Meanings  | Notes/Morphology               | BDB and Strong's Numbers    |
|--|--|--------------------------------|-----------------------------|
| ʾīrāʾ (אִירָא) [pronounced <i>gee-RAW</i> ]          | <i>watchful of a city, watchman; wakefulness; transliterated Ira</i>                       | masculine singular proper noun | Strong's #5896<br>BDB #747  |
| bēn (בֶּן) [pronounced <i>bane</i> ]                 | <i>son, descendant</i>   | masculine singular construct   | Strong's #1121<br>BDB #119  |
| ʾīqqēsh (אִיקָשׁ) [pronounced <i>gihk-KAYSH</i> ]    | <i>twisted; perverse; transliterated Ikkesh</i>  | masculine singular proper noun | Strong's #6142<br>BDB #786  |
| T°qôwʾîy (תְּקוֹוִי) [pronounced <i>tehk-oh-EE</i> ] | <i>trumpet blast, blast of a horn; loud sound of an instrument, transliterated Tekoite</i> | gentilic singular adjective    | Strong's #8621<br>BDB #1075 |

**Translation:** ...Ira ben Ikkesh the Tekotite,... Ira is only mentioned here and in the parallel passage. Surprisingly, there will be two Ira's in this list of great soldiers.

*Ira* means *watchful of a city, watchman, wakefulness*; and it is difficult to figure out what his father had in mind by that name, unless his father was a soldier in charge of security for his city.

There are 3 men with the name *Ira* in the Bible.

## The Ira's of Scripture

1. "The Jairite," named in the catalogue of David's great officers. There is more to be said about him, which we will, when we get to 2Sam. 20:26.
2. One of the heroes of David's guard. 2Sam. 23:38 1Chron. 11:40. #1 and #2 may be identical.
3. Another of David's guard, a Tekoite, son of Ikkesh. 2Sam. 23:26 1Chron. 11:28. (B.C. 1046–1014).

This was taken from:

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Ira.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Ira.

### Chapter Outline

### Charts, Maps and Short Doctrines

Ira's father is Ikkesh, which means *crooked, twisted, perverse*. This suggests that Ira came from bad stock, but he overcame his environment, as well as his predisposition due to genetics. It is possible that his father was the same, having such a name (which can be laid at the feet of his father).

There are several references to the city of Tekoa in the Old Testament.

## The Doctrine of Tekoa

### Scripture

Map: As you can see from the map, Tekoa is about 11 miles due south of Jerusalem.

Photo below: a recent photo of the Tekoa area.

### Text/Commentary





## The Doctrine of Tekoa

### Scripture

### Text/Commentary

1. Caleb ben Hezron—not the Caleb that most of us are familiar with—had several wives and mistresses. He married his father's wife, who was probably not his mother. Their son was Ashhur, who is called the father of Tekoa. The text is somewhat confusing, and it is possible that Ashhur was born to Hezron after he died. 1Chron. 2:24
2. In any case, the establishment of the city of Tekoa would have occurred after the Land of Promise had been taken.



3. However, there apparently was some sort of an established city there, as we find this city named in the LXX of Joshua 15:59 (there are 11 cities left out of the text there).
4. Tekoa means *blast of the trumpet*.
5. The primary function of Tekoa seemed to be a military outpost for Jerusalem, from which vantage point, invaders from the south could be spotted and trumpet sounds made in order to warn the army in Jerusalem.
6. David probably spent time hiding from Saul in this area. 1Sam. 23
7. Tekoa is the city where Ira, one of David's mighty men, is from. 2Sam. 23:26 1Chron. 11:28 27:9
8. David's nephew will try to take the place of Nathan the prophet, and he will send a woman from Tekoa to his father David in order to get him to reconcile with Absalom, who killed Amnon, another of David's sons. Amnon had raped Absalom's sister. 2Sam. 14
9. Rehoboam, Solomon's son, who ruled only over Judah (the southern section of Israel), built and rebuilt several cities, which included Tekoa. This would have been seen as the first line of defense for Jerusalem from southern invaders. 2Chron. 11:5–6
10. The 5<sup>th</sup> king over Judah from David was Jehoshaphat, and he gave a clear gospel message out in the desert wilderness area of Tekoa. ["Hear me, Judah and inhabitants of Jerusalem! Believe in Jehovah your God, and you will be established; believe his prophets, and you will succeed."](#) (2Chron. 20:20b).
11. It was in this area where Jehoshaphat were to face the invading Ammonite army, who God apparently wiped out in this desert, sending a message to all of the enemies of Jesus Christ. 2Chron. 20:20–29
12. The prophet Amos was one of the shepherds of Tekoa. Amos 1:1
13. Jeremiah speaks of Tekoa when he warns believers in Judah and Benjamin about fleeing for safety when the 5<sup>th</sup> Cycle of Discipline is brought upon them. Tekoa is the last city before they enter into the southern desert area, which makes it, for most, the end of the line. The phrase ["Blow the trumpet in Tekoa"](#) is an alliteration in the Hebrew. What is suggested by this is, Tekoa was one of the places where there was an outpost specifically for the protection of Jerusalem. Men here, if invaders were seen, would blow their trumpets to warn Jerusalem of the invasion. From the high portions of this area, any invading army could be seen. Jer. 6:1



## The Doctrine of Tekoa

| Scripture | Text/Commentary  |
|-----------|--|
| 14.       | Nobles who were originally from Tekoa refused to engage in manual labor when it came to repairing the gates around Israel. Neh. 3:5  |
| 15.       | However, the former inhabitants of Tekoa did repair work on the gates and walls of Jerusalem. Neh. 3:27  |
| 16.       | Ezra does not speak of Tekoa as one of the cities rebuilt after the return of the Jews from the 5 <sup>th</sup> cycle of discipline. Given the small numbers who returned and the bleakness and mountainous area where Tekoa was, this is not surprising.  |
| 17.       | According to Barnes, <sup>1</sup> Tekoa is a rough, rugged area which abounds in caves. The photo above attests to that.   |
| 18.       | ZPEB suggests that this is the area in which Jesus was tempted (Matt. 4), which is possible, but I am unaware of any passages which clearly indicate this (essentially, all we know is, Jesus is tempted out in the desert wilderness). That said, all that is in the temptation narrative is in keeping with what we know of this area, as well as the Tekoa area having a very high mountain (2700 ft.) from which the Mount of Olives is visible.   |
| 19.       | Tekoa is mentioned as a battleground where 2 of the Maccabees escaped from Syrian aggressors. 1Macc. 9:33 (which is not a part of the Holy Writ)   |
| 20.       | From ISBE, under <i>Later History</i> : <i>Josephus calls Tekoa a village in his day (Vita, 75), as does Jerome who describes it as 12 miles from Jerusalem and visible from Bethlehem; he says the tomb of the prophet Amos was there (Commentary on Jeremiah, VI, 1). "There was," he says, "no village beyond Tekoa in the direction of the wilderness." The good quality of its oil and honey is praised by other writers. In the 6th century a monastery, Laura Nova, was founded there by Saba. In the crusading times Tekoa was visited by pious pilgrims wishing to see the tomb of Amos, and some of the Christian inhabitants assisted the Crusaders in the first siege of Jerusalem. In 1138 the place was pillaged by a party of Turks from the East of the Jordan, and since that time the site appears to have lain desolate and ruined, although even in the 14th century the tomb of Amos was still shown.</i>   |
| 21.       | The site of Tekoa, also from ISBE: <i>The site is without doubt the Khirbet Teḳu'ā, a very extensive ruin, covering 4 or 5 acres, about 6 miles South of Bethlehem and 10 miles from Jerusalem, near the Frank Mountain and on the road to 'Ain Jidy. The remains on the surface are chiefly of large cut stone and are all, apparently, medieval. Fragments of pillars and bases of good hard limestone occur on the top of the hill, and there is an octagonal font of rose-red limestone; it is clear that the church once stood there. There are many tombs and cisterns in the neighborhood of a much earlier period. A spring is said to exist somewhere on the site, but if so it is buried out of sight. There is a reference in the "Life of Saladin" (Bahaoddenu), to the "river of Tekoa," from which Richard Coeur de Lion and his army drank, 3 miles from Jerusalem: this may refer to the 'Aruḇ extension of the "low-level aqueduct" which passes through a long tunnel under the Sahl Teḳu'ā and may have been thought by some to rise there.</i> |
| 22.       | A number of traditions developed around this area over the first millennium of the Christian era: <ol style="list-style-type: none"> <li>1) The tomb of Amos is said to be in Tekoa and known (its location being confirmed by Isaac Chela in A.D. 1134.</li> <li>2) Nathanael, one of the Lord's disciples, was said to be one of the condemned infants under the slaughter of Herod, but he escaped to Tekoa.</li> <li>3) Although these traditions may be true, there is also the tradition that Habbakuk was carried by angels from there to Babylon, which is the most doubtful of these 3.</li> </ol>  |
| 23.       | <i>The open fields around Teḳu'ā are attractive and well suited for olive trees (which have now disappeared), and there are extensive grazing-lands. The neighborhood, even the "wilderness" to the East, is full of the flocks of wandering Bedouin. From the site, Bethlehem, the Mount of Olives and Nebi Samuel (Mizpah) are all visible; to the Northeast is a peep of the Jordan valley near Jericho and of the mountains of Gilead, but most of the eastern outlook is cut off by rising ground (PEF, III, 314, 368, Sh XXI).</i>   |
| 24.       | <b>Application:</b> One of the things which we learn from this city is, the importance of military protection. In our time, this would be a large, well-trained military with a robust missile defense system; along with all  |

## The Doctrine of Tekoa

### Scripture

### Text/Commentary

the latest military equipment and technology that we can develop. In that day, it would have been a small, dedicated army, who stood watch over this area, several men with trumpets in hand, ready to warn Jerusalem of an invading army.

<sup>1</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 14:2.

Some information taken from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Tekoa.

Much more information came from *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, pp. 612–613.

The map of Tekoa is from <http://www.esvstudybible.org/sb/images/1200/map-30-02.jpg>

The picture of Tekoa is from <http://www.tekoa.org.il/nature.htm> and was taken by Eli Birnbaum.

### Chapter Outline

### Charts, Maps and Short Doctrines

One of the things which ought to stand out in this list of David's mighty men is, they came from all over. Ira was from Tekoa, not too far from Jerusalem, but it was the wild and wooly west, so to speak, compared to Jerusalem. David's greatest men will be from all over Israel, as well as from outside of Israel.

**Application:** One sign of a successful client nation is, people will attempt to move there from all over the world. They are hungry for the blessings of that client nation, and many of them find Jesus Christ in their search. The same can be true of various cities and states and territories and provinces. Houston, for instance, has been one of the most successful and dynamic cities in the United States, and I personally attribute this to the teaching of R. B. Thieme Jr., whose teaching caused people from all over the world to move to Houston to receive face to face teaching from him. At present, there are several doctrinal pastors throughout Texas (more than in any other state in the union); and there are many FX groups and *tapers* groups throughout Texas (more than any other state in the union). The result is, great blessing for the state of Texas, as well as a very diverse population.

**Application:** If God appears to be pushing you to move where there is a doctrinal church, then you need to be open to that, if there is no doctrinal church where you live. I am not saying that, you move out to Houston tomorrow, but pay attention to the circumstances in which you find yourself. Maybe you feel as if you are spinning your wheels where you are. Several times in the Bible, men are separated from their families, and this results in great blessing for these men.

**Application:** I have known people who, for periods of time, were doctrinally straight, but once they get away from a doctrinal church, their spiritual life seems to wain. God knows that we function best when there is some external discipline (the classroom of the local church) and other believers around to keep our thinking and actions in check. Let me quickly add, it is not up to members of a church to follow you around and check your behavior. However, being in a society where we know other believers, and have some sense of standards which helps to modify our thinking and behavior.

**Application:** There is another consideration. When the area in which you live becomes devoid of doctrinal believers, just how safe do you think this area is. Remember Sodom and Gomorrah; God told Abraham that He would preserve Lot and the city he was in, if there were a sufficient number of believers there. If memory serves, Abraham got God down to 10 righteous men, and God said He would preserve the city for that number of men. However, it turned out that there were fewer than 10 righteous in Gomorrah, and so God destroyed it.

**Application:** Now, again, I am not telling you to quit your job and move to a doctrinal church in another city or state. God may have a plan for you right where you are. Maybe your personal evangelization efforts will affect those around you. However, if you find the pull of the unbeliever and of cosmic thinking to be stronger than your doctrinal norms and standards, then moving may be your best choice.

Along these same lines, I have listed a number of doctrinal churches in [the List](#). I have not been to but 1 or 2 of these churches, and I have only heard fewer than 10 of these men speak (via an MP3 file or however). If you are thinking of moving from point A to point B, check out that doctrinal church in point B. Determine for yourself if this is a church where you (and your family) can grow spiritually.

### 1Chronicles 11:28b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                             | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| 'ăbîy'ezer (אֲבִיעֶזֶר)<br>[pronounced ū <sup>p</sup> -vee-GEH-zer]                   | <i>father of help, my father is helpful, helpful; and is transliterated Abiezer</i>                                | masculine singular proper noun               | Strong's #44<br>BDB #4     |
| 'Ann <sup>o</sup> thôthîy (אֲנָתוֹתִי)<br>[pronounced gahn-n <sup>o</sup> -thoh-THEE] | <i>possibly affliction, poverty; answer to prayer; transliterated Anathoth, Anethothite, Anetothite, Antothite</i> | gentilic adjective with the definite article | Strong's #6069<br>BDB #779 |

**Translation:** ...[Abiezer the Anathothite](#),... Abiezer means *my father is helpful* and he hails from Anathoth. Abiezer is another man whose father gives him a goofy name; and you will note, his father is not named here.

There are 3 men with the name Abiezer in the Bible.

### The Abiezer's of Scripture

- 1) The second of the three sons of Hammoleketh, the sister of Gilead. He was the grandson of Manasseh (1Chron. 7:18). From his family Gideon sprang (Joshua 17:2; compare Judges 6:34; Judges 8:2). He was also called Jeezer (Num. 26:30).
  - i. Fausset sees this somewhat differently: [Abiezer is the] Oldest son of Gilead, descendant of Manasseh; head of a leading family, of which were Joash and Gideon (Judges 6:11–24, 34 8:2). Gideon soothed the wounded vanity of Ephraim when upbraiding him for not having called in their aid against Midian, saying "Is not the grape of Ephraim better than the vintage of Abiezer?" (Joshua 17:2.) The form is Jeezer in Num. 26:30, but (See JEEZER. Originally Abiezer's family must have been E. of Jordan. In 1Chron. 7:18 Abiezer is made son of Gilead's sister. The family must have afterward passed to the W. of Jordan; for Joash the Abiezrite lived in Ophrah, which seems to have been on a hill, facing from the S. the Esdraelon plain, the scene of so many contests.
- 2) One of David's thirty warriors (2Sam. 23:27; compare 1Chron. 27:12).
- 3) The prince of the tribe of Dan at the Exodus (Num. 1:12).

This was taken from:

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: .

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: .

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: .

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: .

Anathothite is spelled in a number of ways, although many Bibles will try to stay with the same spelling throughout. Usually, it is a matter of pointing (which vowels are found), and the Old Testament was given vowels long after it had been completed. Smith<sup>37</sup> gives the following spellings and locations: Aneth'othite is found in 2Sam. 23:27, or Anet'othite 1Chron. 27:12, and An'tothite 1Chron. 11:28 12:3. An inhabitant of Anathoth, of the tribe of Benjamin.

### Anathoth

1. Anathoth means (possibly) *affliction, poverty; answer to prayer*; and is transliterated *Anathoth, Anethothite, Anetothite, An'tothite*. However, the meaning of this name may be incorrect, as the Jews often allowed cities which they took over to keep their original name. This city was probably named after the goddess Anat, and is simply the plural form.
2. Anathoth is a town which is between Michmash and Jerusalem (Isa. 10:30), in the territory of Benjamin, assigned to the Levites (Joshua 21:18 1Chron. 6:60).
3. It was the native place of the High Priest Abiathar, who was one of the dual priests with Zadok during the time of David (1Sam. 22:20 30:7 2Sam. 8:17). Abiathar chose to back Adonijah as the king to succeed David, so Solomon stripped him of his priesthood and sent him back to his home where he was to remain in exile (1Kings 1:5–7 2:26).
4. Jeremiah is from Anathoth. Jer. 1:1 11:21 29:27). Here lay the field which, under remarkable circumstances, the prophet purchased (Jer. 32:7).
5. Two of David's distinguished soldiers also hailed from Anathoth: Abiezer (2Sam. 23:27) and Jehu (1Chron. 12:3).
6. Isaiah warns of the Assyrian invaders advancing on Jerusalem through Anathoth, which is done with a play on words in Isa. 10:30 (the name Anathoth is not actually found here).
7. Anathoth was again occupied by the Benjamites after the return from the Exile (Ezra 2:23 Neh. 11:32).
8. Anathoth, during the time that ISBE was compiled (the 1930's) is identified with 'Anātā, which is 2¼ miles northeast of Jerusalem, a small village of some fifteen houses with remains of ancient walls. There are quarries in the neighborhood from which stones are still carried to Jerusalem. It commands a spacious outlook over the uplands to the North, and especially to the Southeast, over the Jordan valley toward the Dead Sea and the mountains of Moab. Fausset, who wrote in the late 1800's and early 1900's, adds: *Now called Anata, it sits on a broad ridge, amidst fields of grain, figs, and olives. There are remains of walls, and quarries supplying stone to Jerusalem.* Easton, whose dictionary was written in the late 1800's, tells us that this village has about 100 people. ZPEB suggests that the actual site might be near Anata, where archeological evidence exists of a settlement during the time of Israel.
9. There is nothing to shelter it from the withering power of the winds from the eastern deserts (Jer. 4:11 18:17, etc.).

Taken from Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Anathoth.

Additional material from

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Anathoth.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Anathoth.

*The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 1, p. 155.

### Chapter Outline

### Charts, Maps and Short Doctrines

Even during ancient times, Anathoth was a small city, but it produced 2 great warriors and the prophet Jeremiah. One may reasonably tie this to the spiritual heritage of Anathoth, as this was a priestly city. This does not mean that spirituality came by osmosis to these men, but that there was probably teaching of the Word of God in this city, which gave these men strength and focus.

**Application:** Do not underestimate the Bible teaching that you give to your children. Accurate Bible teaching will be vindicated.

<sup>37</sup> Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Anethothite.

**Application:** As we have seen here in Houston, when there is accurate Bible teaching and a healthy response to that teaching, there is also great prosperity to this area. Interestingly enough, Bob seemed to spearhead the choice of the location of Berachah Church in Houston, which was out in the sticks at the time that he chose it. Now it sits on some of the most prime real estate areas in all of Houston.

...Sibbecai the Hushathite;  
Ilai the Ahohite;...

1Chronicles 11:29 ...Sibbecai the Hushathite;  
Ilai the Ahohite;...

...Sibbecai of Hushah;  
Ilai of Ahoah;...

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | ...Sobbochai a Husathite, Ilai an Ahohite,...     |
| Masoretic Text (Hebrew) | ...Sibbecai the Hushathite; Ilai the Ahohite,...  |
| Peshitta (Syriac)       | ...Sabbai the Hushathite, Ilai the Ahohite,...    |
| Septuagint (Greek)      | ...Sibbechai the Hushathite, Ilai the Ahohite,... |

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| Easy English (Pocock)  | ...Sibbecai from the area called Hushah;<br>Ilai a *descendant of Ahoh;...                                |
| Easy-to-Read Version   | ...Sibbecai the Hushathite; Ilai from Ahoah;...   |
| New Living Translation | ...Sibbecai from Hushah;<br>Salmon [As in parallel text at 2Sam 23:28; Hebrew reads Ilai.] from Ahoah;... |

#### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | ...SoboChai the Asothite, Eli the Achonite,...              |
| Ancient Roots Translinear | ...Sibbecai of Hushah, Ilai of Ahoah,...                    |
| God's Word™               | ...Sibbecai (son of Hushai), Ilai (descendant of Ahohi),... |
| New American Bible        | ...Sibbecai, from Husha; Ilai, from Ahoh;...                |

#### Mostly literal renderings (with some occasional paraphrasing):

|            |  |
|------------|--|
| NET Bible® | ...Sibbekai [In 2Sam 23:27 this individual's name is given as "Mebunnai."] the Hushathite,<br>Ilai [The parallel text of 2Sam 23:28 has the variant "Zalmon."] the Ahohite,... |
|------------|--|

#### Literal, almost word-for-word, renderings:

|                             |  |
|-----------------------------|--|
| exeGeses companion Bible    | ...Sibbechay the Hushathiy,<br>Ilai the Ach Oachiy,... |
| Young's Literal Translation | ...Sibbecai the Hushathite, Ilai the Ahohite,...       |

**The gist of this verse:** The next 2 heros are Sibbecai, the Hushathite and Ilai from Ahoah.



## 1Chronicles 11:29a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                      | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| Çıbb <sup>a</sup> kay (יִכְבֵּי)<br>[pronounced <i>sihb-behk-AH-ee</i> ] | <i>weaver; the wood of Jehovah; the Lord sustains; transliterated Sibbecai, Sbbechai</i> | masculine singular proper noun                        | Strong's #5444<br>BDB #687 |
| Chushâthîy (חֻשָּׂתִי)<br>[pronounced <i>khoo-shaw-THEE</i> ]            | <i>haste; an inhabitant of Hushah; transliterated Hushathite</i>                         | gentilic singular adjective with the definite article | Strong's #2843<br>BDB #302 |

**Translation:** ...[Sibbecai the Hushathite](#);... According to Easton,<sup>38</sup> *Sibbecai* means *the Lord sustains*. He is one of David's heroes (1Chron. 11:29) and the general of the eighth division of the army (1Chron. 27:11). He slew the giant Saph in the battle of Gob (2Sam. 21:18). He is also called *Mebunnai* in 2Sam. 23:27, which may be a scribal error.

The Treasury of Scriptural Knowledge explains how these can be mistaken for one another: the reading of יִכְבֵּי [Strong's H4012], *Mebunnai*, for יִכְבֵּי [Strong's H5444], *Sibbecai*, seems to be occasioned by the mistake of o, samech, for a n, mem, and a n, noon, for a k, kaph; and a difference in the vowel points.<sup>39</sup> Such things occur because manuscripts like this tend not to be read (as I mentioned earlier, you are going to be hard-pressed to find any commentary on this chapter which is longer than 6 pages in total). So some of these manuscripts sat around for long periods of time, unread, or rarely read; and a copy was made after the manuscript had substantially deteriorated.

Although I came upon 3 different meanings for the name of this man, the only one which is certain is *weaver*. So there does not appear to be a spiritual connotation in his name. If anything, his name is somewhat mundane, referring to a profession—very likely the profession of his father.

A Hushathite is probably a dweller of Hushah. However, we only come across this name in 1Chron. 4:4, which appears to be the name of a Judahite. Hushah could also refer to a clan name. Essentially, the only times that we find the name of this city is in association with *Sibbecai* (2Sam. 21:18 1Chron. 11:29 20:4 27:11). So this is a situation where one man is more important and more well-known than the people or the place from whence he came, where hundreds or even thousands of people lived.

**Application:** *Sibbecai* is an example of a man whose bravery in war set him apart and above the entire city from which he came. He stands out from his people and his city—whichever it is, faded into history long ago, but this man's name stands forever in the Word of God.

It is possible for one man's positive volition to distinguish him from all that is around him.

## 1Chronicles 11:29b

| Hebrew/Pronunciation                           | Common English Meanings                        | Notes/Morphology               | BDB and Strong's Numbers   |
|--|--|--------------------------------|----------------------------|
| Ġîylay (יֵלַי) [pronounced <i>gee-LAH-ee</i> ] | <i>most high, exalted; transliterated Ilai</i> | masculine singular proper noun | Strong's #5866<br>BDB #743 |

<sup>38</sup> M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: *Sibbecai*.

<sup>39</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Chron. 11:29.



## 1Chronicles 11:29b

| Hebrew/Pronunciation                        | Common English Meanings                 | Notes/Morphology  | BDB and Strong's Numbers |
|---|---|---|--------------------------|
| ʾĂchôchîy (אֲחִי) [pronounced ukhk-oh-KHEE] | brother of rest; transliterated Ahohite | Gentilic adjective from a masculine singular proper noun; with the definite article | Strong's #266 BDB #29    |

**Translation:** ...[Ilai the Ahohite](#);... Ilai is called Zalmon in 2Sam. 23:28. We know little about this man, except that his name means *exalted*. His name may be more of a result of the ego of his father than anything else (we have seen that on several occasions in this list of great military men).

The clan referred to began with Ahoah, a son of Bela of the tribe of Benjamin (1Chron. 8:4). I want you to recall that David's enemy was Saul, a Benjamite, and most of Saul's soldiers were Benjamites. Not only did Saul chase after David, but he got his soldiers riled up to chase after David as well. And yet, several of those who were among David's greatest solders were Ahohites, of the tribe of Benjamin. Eleazar, spoken of back in v. 12, was also an Ahohite.

**Application:** Neither man is associated with the name of his father, which could indicate that their fathers were unbelievers or unhelpful as spiritual mentors. Neither name appears to have a spiritual connotation (Ilai is *exalted*, not the Lord). Their clans and/or cities are undistinguished, and have long disappeared into history. However, these men are great heros, their names being preserved forever in the Word of God.

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...[Maharai the Netophathite](#);  
[Heled ben Baanah the Netophathite](#);... 1Chronicles 11:30 ...[Maharai the Netophathite](#);  
[Heled ben Baanah the Netophathite](#);...  
 ...[Maharai from Netophah, Heled son of Baanah also from Netophah](#);...

Here is how others have translated this verse:

**Ancient texts:**

|                         |   |
|-------------------------|---|
| Latin Vulgate           | ... <a href="#">Maharai a Netophathite, Heled the son of Baana a Netophathite</a> ,...      |
| Masoretic Text (Hebrew) | ... <a href="#">Maharai the Netophathite; Heled ben Baanah the Netophathite</a> ;...        |
| Peshitta (Syriac)       | ... <a href="#">Maharai the Netophathite, Heled the son of Baanah the Netophathite</a> ,... |
| Septuagint (Greek)      | ... <a href="#">Maharai the Netophathite, Heled the son of Baanah the Netophathite</a> ,... |

Significant differences: None.

**Thought-for-thought translations; paraphrases:**

|                       |  |
|-----------------------|--|
| Easy English (Pocock) | ... <a href="#">Maharai from the town called Netophah</a> ;<br><a href="#">Heled son of Baanah also from the town called Netophah</a> ;... |
| Easy-to-Read Version  | ... <a href="#">Maharai from Netophah; Heled son of Baanah from Netophah</a> ;...  |
| New Life Bible        | <a href="#">There were Maharai the Netophathite, Heled the son of Baanah the Netophathite</a> ,...   |

**Partially literal and partially paraphrased translations:**

|                        |  |
|------------------------|--|
| American English Bible | ... <a href="#">MoorAi the Netophathite, Cholod (the son of NoOza) the Netophathite</a> ,... |
| God's Word™            | ... <a href="#">Maharai from Netophah, Heled (son of Baanah) from Netophah</a> ,...          |

NIRV

...Maharai from Netophah  
Heled, the son of Baanah, from Netophah...

**Literal, almost word-for-word, renderings:**

|                                    |  |
|------------------------------------|--|
| <i>The Amplified Bible</i>         | ...Maharai of Netophah, Heled son of Baanah of Netophah,...  |
| Hebrew Names Version               | ...Maharai the Netofatite, Cheled the son of Ba`anah the Netofatite,...  |
| New King James Version             | ...Maharai the Netophathite, Heled [Spelled Heleb in 2Samuel 23:29 and Heldai in 1Chronicles 27:15] the son of Baanah the Netophathite,... |
| <i>Young's Literal Translation</i> | ...Maharai the Netophathite, Heled son of Baanah the Netophathite,...  |

**The gist of this verse:** Two more heroes, men from Netophah: Maharai and Heled ben Baanah.

**1Chronicles 11:30a**

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                      | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| Mahāray (מַהֲרַי)<br>[pronounced mah-huh-AH-ee]               | <i>impetuous</i> ; transliterated <i>Maharai</i>                     | masculine singular proper noun                        | Strong's #4121<br>BDB #555 |
| Nēṭôwphāthîy (נֶטֹּוֹפְחָתִי)<br>[pronounced net-oh-FAW-thee] | <i>a dropping; distillation</i> ; transliterated <i>Netophathite</i> | Gentilic singular adjective with the definite article | Strong's #5200<br>BDB #643 |

**Translation:** ...Maharai the Netophathite;... There is only one man in the Bible with this name, which means *impetuous*. That tells us that men of all personality types peopled David's great men. He is named in 2Sam. 23:28 1Chron. 11:30 27:13 (in the latter passage, he is identified as one of David's captains). He is of the family Zerah and lived in Netophah.

Although the town of Netophah is mentioned several times in the Bible, we know very little about it. It appears to be situated near Bethlehem, which would make it a town of Judah (Neh. 7:26 1Chron. 2:54) and the two men of this verse are from Netophalah (1Chron. 11:30 27:13, 15). After the exile, men moved back into this city (Ezra 2:22 Neh. 7:26).

Again, this is a man whose positive influences appear to be few—not even his father is named in this passage; and yet, his name lives forever in the Word of God, just like Sibbecai and Ilai.

**1Chronicles 11:30b**

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology               | BDB and Strong's Numbers   |
|---|---|--------------------------------|----------------------------|
| Chêled (חֵלֵד)<br>[pronounced KHAY-lehd]  | <i>transient; weasel</i> and is transliterated <i>Heled, Cheled</i> | masculine singular proper noun | Strong's #2466<br>BDB #317 |
| Treasury of Scriptural Knowledge suggests: Heleb seems evidently a mistake for Heled, which is essentially the same with Heldai, the latter merely having a paragodic ך, yood. (1Chron. 27:15, Heldai, 2Sam. 23:29, Heleb). <sup>40</sup> |   |                                |                            |

<sup>40</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Chron. 11:30.

## 1Chronicles 11:30b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                      | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| bên (בן) [pronounced <i>bane</i> ]                               | <i>son, descendant</i>   | masculine singular construct                          | Strong's #1121<br>BDB #119 |
| Ba'ânâh (בְּאֵנָה)<br>[pronounced <i>bah-ġuhn-AW</i> ]           | <i>in distress; son of distress;</i><br>transliterated <i>Baanah</i>   | masculine singular proper noun                        | Strong's #1196<br>BDB #128 |
| N°ṯôwpâthîy (נְטוֹפָתִי)<br>[pronounced <i>net-oh-FAW-thee</i> ] | <i>a dropping; distillation;</i><br>transliterated <i>Netophathite</i> | Gentilic singular adjective with the definite article | Strong's #5200<br>BDB #643 |

**Translation:** ...Heled ben Baanah the Netophathite;... Like Maharai, Heled is a one-of-a-kind. He is found only here and in the parallel passage 2Sam. 23:29. On the other hand, his father's name is quite common; we've covered all the Baanah's of Scripture back in **2Sam. 4:2** (there are 4 of them) .

Heled is called Heldai (= *worldly*) in 1Chron. 27:15 and Heleb (= *milk*) in 2Sam. 23:29. These differences are small and could be explained by a deteriorating manuscript. *Heldai* is found twice in Scripture; the other names are found only one time each.

Here is a fascinating thing; his father's name has no real spiritual connotation (which falls back the grandfather's shoulders); and his name has no spiritual significance either. However, his father is named here, suggesting that his father had an awakening which affected Heled.

**Application:** There are some men who are irresponsible, and then fatherhood comes along, and it changes them. Although Baanah may have not been much of a man, he apparently became a good influence in the life of his son, as both men are named in this passage.

Here we have two men—Maharai and Heled—both from the same city, named together, suggesting that they knew one another. Both of these men are leaders, and 2 of the greatest men in David's army. Given that they are serving at the same time and named together in this one verse, suggests that they grew up together as friends; or one of them influenced the other in a positive way.

...Ithai son of Ribai from Gibeah of the sons of Benjamin;  
Benaiah the Pirathonite;...

1Chronicles  
11:31

...Ithai, the son of Ribai, from Gibeah of the sons of Benjamin;  
Benaiah the Pirathonite;...

...Ithai, the son of Ribai, who is from Gibeah in Benjamin;  
Benaiah from Pirathon;...

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate  
Masoretic Text (Hebrew)  
Peshitta (Syriac)  
Septuagint (Greek)

Ethai the son of Ribai of Gabaath of the sons of Benjamin, Banai a Pharathonite.  
...Ithai son of Ribai from Gibeah of the sons of Benjamin; Benaiah the Pirathonite;...  
...Ithai the son of Ribai of Gibeah, of the Benjamites, Benaiah the Pirathonite,...  
...Ithai the son of Ribai of the hill of Benjamin, Benaiah the Pirathonite,...

Significant differences: None. *Hill* in the Greek is a translation of *Gibeah*.

### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| Easy English (Pocock)  | ...Ithai son of Ribai from Gibeah in Benjamin;<br>Benaiah from the town called Pirathon;... |
| New Life Bible         | ...Ithai the son of Ribai of Gibeah of the sons of Benjamin, and Benaiah the Pirathonite.   |
| New Living Translation | ...Ithai son of Ribai from Gibeah (in the land of Benjamin);<br>Benaiah from Pirathon;...   |

### Partially literal and partially paraphrased translations:

|                                       |   |
|---------------------------------------|---|
| American English Bible<br>Today's NIV | ...AiRi (the son of Rebie) from the hills of BenJamin, BenaiJah the Pharathonite,...<br>...Ithai, the son of Ribai, from Gibeah in Benjamin<br>Benaiah from Pirathon... |
|---------------------------------------|---|

### Mostly literal renderings (with some occasional paraphrasing):

|  |  |
|--|--|
| Bible in Basic English                 | ...Ithai, the son of Ribai of Gibeah, of the children of Benjamin, Benaiah the Pirathonite,...   |
| NET Bible®                             | ...Ithai [The parallel text of 2 Sam 23:29 has the variant spelling "Ittai."] son of Ribai from Gibeah in Benjaminite territory,<br>Benaiah the Pirathonite,...          |
| NIV – UK<br><i>The Scriptures</i> 1998 | ...Ithai son of Ribai from Gibeah in Benjamin, Benaiah the Pirathonite,...<br>...Ithai son of Rib?ai of Gib?ah, of the children of Binyamin, Benayah the Pirathonite,... |

### Literal, almost word-for-word, renderings:

|  |  |
|--|--|
| American KJV                                     | ...Ithai the son of Ribai of Gibeah, that pertained to the children of Benjamin, Benaiah the Pirathonite,...   |
| English Standard Version<br>Hebrew Names Version | ...Ithai the son of Ribai of Gibeah of the people of Benjamin, Benaiah of Pirathon,...<br>...Itai the son of Rivai of Gevah of the children of Binyamin, Benayah the Pir`atonite,... |
| New King James Version                           | ...Ithai [Spelled Ittai in 2 Samuel 23:29] the son of Ribai of Gibeah, of the sons of Benjamin, Benaiah the Pirathonite,...  |
| New RSV<br><i>Young's Literal Translation</i>    | ...Ithai son of Ribai of Gibeah of the Benjaminites, Benaiah of Pirathon,...<br>...Ithai son of Ribai of Gibeah, of the sons of Benjamin, Benaiah the Pirathonite,...                |

**The gist of this verse:** The next 2 heroes named are Ithai ben Ribai and Benaiah the Pirathonite.

## 1Chronicles 11:31a

| Hebrew/Pronunciation  | Common English Meanings              | Notes/Morphology               | BDB and Strong's Numbers |
|---|--------------------------------------|--------------------------------|--------------------------|
| ʾIttay (יִתַּי) [pronounced iht-TAH-ee]   | with me; transliterated Ithai, Ittai | masculine singular proper noun | Strong's #863<br>BDB #87 |
| Alternate spelling: ʾIythay (יִיתַי) [pronounced ee-THAH-ee], and transliterated <i>Ithai</i> . This is the spelling in this passage. |                                      |                                |                          |

## 1Chronicles 11:31a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                              | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| bên (בן) [pronounced bane]  | son, descendant   | masculine singular construct                  | Strong's #1121<br>BDB #119 |
| Rîybay (רִיבַי) [pronounced ree-BAH-ee]                           | whose cause Jehovah pleads, pleading with Jehovah; contentious; transliterated Ribai                                  | masculine singular proper noun                | Strong's #7380<br>BDB #937 |
| min (מן) [pronounced mihn]  | from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than | preposition of separation                     | Strong's #4480<br>BDB #577 |
| Gib <sup>e</sup> âh (גִּבְעָה) [pronounced gîb <sup>h</sup> -GAW] | transliterated Gibeah; this same word means hill  | proper feminine singular noun; construct form | Strong's #1390<br>BDB #149 |
| bên (בן) [pronounced bane]  | son, descendant   | masculine plural construct                    | Strong's #1121<br>BDB #119 |
| Bin <sup>e</sup> yâmin (בִּנְיָמִן) [pronounced bin-yaw-MIN]      | transliterated Benjamin, it means son of [my] right hand  | masculine proper noun                         | Strong's #1144<br>BDB #122 |

Also spelled Bin<sup>e</sup>yâmîyn (בִּנְיָמִינִי) [pronounced bin-yaw-MEEN].

**Translation:** ...Ithai, the son of Ribai, from Gibeah of the sons of Benjamin;... Again, we have a man from the tribe of Benjamin, from Saul's hometown. David wanted the best man for the job; he did not bear grudges. Ithai is called Ittai in 2Sam. 23:29, the parallel passage (which could be a mistake or simply an alternate spelling), and there are at least 2 men in the Bible with the name Ittai (see 2Sam. 15:11–22 18.2, 4, 12 23:29).

This is interesting. Unlike many of the men previously named, we are told all about Ithai's background. His father's name is *pleading with Jehovah*. Perhaps his grandfather was concerned for the health of his wife and their son, and so he prayed to God, pleading with God, and then named his son appropriately.

His father, whose name has 2 slightly different spellings, has a name that means *pleads with Jehovah* or *whose cause Jehovah pleads*. Of course, any name says more about the parents than the person with that name, so Ithai's grandfather gave Ithai's father a name which is related to God, but Ribai does not give his son Ithai such a name. So it is possible that strong faith in God skipped a generation here, which it sometimes does. It is hard to come to a conclusion based upon a couple of names, but perhaps it is the grandfather who had the greatest spiritual influence on his grandson, and hence, Ithai followed David rather than Saul, indicating great discernment on his part.

In any case, this was a man of Gibeah—Saul's royal city—who chose to follow David, which was the right choice. He is a Benjamite and from the city of Saul, which would have predisposed him to be David's enemy; however, here, Ithai serves David loyally. You may recall that David, for many years, served under Saul as one of his greatest generals. Then Saul went crazy and began to pursue David. Do you think that Saul stood before his men and said, "I know many of your served under David and he is a great man, but now we are going to go out and kill him"? Of course not. Saul lied about David's character, motives and/or activity. He made David out to be some sort of a threat to Israel, and, quite obviously, many of his soldiers followed Saul in this. Saul said, "David is an evil man; he is out to overthrow this government, and we cannot allow that kind of treason!" Or words to that effect. Most of his men went along with it. A few were convinced, but most of them tried not to think much about

it. Saul gave them orders and they followed their orders. Ithai, apparently, resisted this propaganda, and he may have even deserted Saul's ranks to find and serve David.

Again, David holds no grudge. He looks at the man; he looks at the character of the man. David does not write this man off simply because he is a Benjamite from Gibeah.

**Application:** In our lives, we must treat other people in grace, and be willing to remain open-minded about them. Their background ought not to be an issue. Even if they are a Yankee, you need to keep an open-mind about them. You need to consider their character, not where they are from. David's army was the most successful army of this time period. He will defeat the Aramæans, which is an amazing war which, although covered in a few verses, turned all of history around.

### 1Chronicles 11:31b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| B <sup>ə</sup> nâyâh (בְּנֵיָהוּ)<br>[pronounced b <sup>ə</sup> n-aw-YAW]    | <i>Yah [Jehovah] has built up;</i><br>transliterated <i>Benaiah</i> | masculine singular<br>proper noun                           | Strong's #1141<br>BDB #125 |
| Pir <sup>ə</sup> âthôwnîy (פִּירְאֲתוֹנִי)<br>[pronounced pihr-ġaw-thoh-NEE] | <i>height; he makes lofty,</i><br>transliterated <i>Pirathonite</i> | Gentilic singular<br>adjective with the<br>definite article | Strong's #6553<br>BDB #828 |

**Translation:** ...[Benaiah the Pirathonite](#);... There are 13 men with the name *Benaiah* in Scripture, and we will name them all in 1Chron. 16:5. He also led 24,000 soldiers in the 11<sup>th</sup> month.

Only one other man of note is called a Pirathonite, and that is Aedon ben-Hilled of Judges 12:13, 15. He was a judge over Israel primarily known for having so many children and grandchildren.

Apart from these two men, the city of Pirathon is unknown to us. We do know that it is a city and not a person because of Judges 12:16 (quite obviously, this can be a city named after a person).

**Application:** These great men, named here in the Word of God, come from cities where there is a population of several hundred or several thousand, and yet, little is known about the city; and only one or two men from that city are known. This will likely be the case in heaven; there are going to be a lot of people there, but only a relatively small number of them will receive any recognition (i.e., by way of crowns and rewards).

**Application:** In the Church Age, we all have great potential, and this potential can be exercised in any state in which we find ourselves. It does not matter how low you are with respect to society; it does not matter what problems you were born with or born into, we all have the same spiritual operating assets, and therefore, we have the same potential for spiritual greatness (it is as if God has placed \$100 billion into our spiritual bank accounts and we choose whether or not to draw from that account).

At the point of salvation, every believer receives 40 divine operating assets from God the Father. The following is a list of the forty things received at the moment of Salvation as listed in the book "The Plan of God" by R.B. Thieme Jr. Forty Things God Provides Every Believer at the Moment of Salvation (The Benefits of Salvation) Compiled by Lewis Sperry Chafer Revised by R. B. Thieme, Jr.

### Our Divine Operating Assets—the 40 Things Given to us at Salvation

1. 1. The believer resides in the eternal plan of God (shares the destiny of Christ). He is
  - 1) Foreknown: Acts 2:23 Rom. 8:29 1Peter 1:2;



## Our Divine Operating Assets—the 40 Things Given to us at Salvation

- 2) Elected: Rom. 8:33 Col. 3:12 1Thess. 1:4 Titus 1:1 1Pet. 1:2;
- 3) Predestined: Rom. 8:29-30 Eph. 1:5, II;
- 4) Chosen: Matt. 22:14 1Pet. 2:4;
- 5) Called: 1Thess. 5:24.
2. The believer is reconciled (removal of the barrier between man and God)
  - 1) By God: 2Cor. 5:18-19 Col. 1:20;
  - 2) To God: Rom. 5:10 2Cor. 5:20 Eph. 2:14-17.
3. The believer is redeemed (purchased from the slave market of sm): Rom. 3:24 Col. 1:14 1Peter 1:18.
4. The believer's condemnation (eternal judgment) is removed: John 3:18 5:24 Rom. 8:1.
5. All sins are judged by the substitutionary spiritual death of Christ on the cross: Rom. 4:25 Eph. 1:7 1Peter 2:24.
6. Every believer receives propitiation for sins (God satisfied with the work of His Son): Rom. 3:25-26 1John 2:2 4:10.
7. The believer is dead to old life (old sin nature), but alive to God (retroactive positional truth). He is
  - 1) Crucified with Christ: Rom. 6:6 Gal. 2:20;
  - 2) Dead with Christ: Rom. 6:8 Col. 3:3 1Peter 2:24;
  - 3) Buried with Christ: Rom. 6:4 Col. 2:12;
  - 4) Raised with Christ: Rom. 6:4 Col. 3:1.
8. The believer is free from the Mosaic Law. He is a. Dead: Rom. 7:4; b. Delivered: Rom. 6:14; 7:6; 2 Cor. 3:11; Gal. 3:25.
9. The believer is regenerated: John 13:10 1Cor. 6:11 Titus 3:5. He is
  - 1) Born again: John 3:7 1Peter 1:23;
  - 2) A child of God: Gal. 3:26;
  - 3) A son of God: John 1:12 2Cor. 6:18 1John 3:2;
  - 4) A new creation: 2Cor. 5:17 Gal. 6:15 Eph. 2:10.
10. The believer is adopted by God (placed as adult sons because of positional truth): Rom. 8:15, 23 (future); Eph. 1:5.
11. The believer is made acceptable to God: Eph. 1:6; 1 Pet. 2:5. He is
  - 1) Made righteous (imputation): Rom. 3:22 1Cor. 1:30 2Cor. 5:21 Phil. 3:9;
  - 2) Sanctified positionally: 1Cor. 1:30 6:11;
  - 3) Perfected forever: Heb. 10:14;
  - 4) Qualified for inheritance: Col. 1:12.
12. The believer is justified (declared righteous): Rom. 3:24 5:1, 9 8:30 1Cor. 6:11 Titus 3:7.
13. The believer receives the unique availability of divine power: 2Pet. 1:3.
14. The believer is guaranteed a heavenly citizenship based on reconciliation: Luke 10:20 Eph. 2:13, 19 Philip. 3:20.
15. The believer is delivered from the kingdom of Satan: Col. 1:13 2:15.
16. The believer is transferred into God's kingdom: Col. 1:13.
17. The believer is now on a secure foundation: 1 Cor. 3:11 10:4 Eph. 2:20.
18. Every believer is a gift from God the Father to Christ: John 10:29 17:2, 6, 9 11-12, 24.
19. The believer is delivered from the power of the sin nature: Rom. 2:29 Phil. 3:3, Col. 2:11.
20. Every believer is appointed a priest unto God. We are
  - 1) A holy priesthood: 1Pet. 2:5;
  - 2) A royal priesthood: 1Peter 2:9 Rev. 1:6.
21. The believer receives eternal security: Rom. 8:32, 38-39 Gal. 3:26 2Tim. 2:13.
22. The believer is given access to God: Rom. 5:2 Eph. 2:18 Heb. 4:14,16 10:19-20.
23. Every believer is within the "much more" grace care of God: Rom. 5:9-10. We are
  - 1) Objects of His love: Eph. 2:4; 5:2;
  - 2) Objects of His grace;
    - (1) For salvation: Eph. 2:8-9;
    - (2) For keeping: Rom. 5:2 1Pet. 1:5;
    - (3) For service: John 17:18 Eph. 4:7;

## Our Divine Operating Assets—the 40 Things Given to us at Salvation

- (4) For instruction: Titus 2:12;
- 3) Objects of His power: Eph. 1:19; Phil. 2:13;
- 4) Objects of His faithfulness: Phil. 1:6 Heb. 13:5b,
- 5) Objects of His peace: John 14:27;
- 6) Objects of His consolation: 2Thess. 2:16;
- 7) Objects of His intercession: Rom. 8:34; Heb. 7:25; 9:24.
24. The believer is beneficiary of an inheritance as heirs of God and joint-heirs with Christ: Rom. 8:17; Eph. 1:14, 18; Col. 3:24; Heb. 9:15; 1 Pet. 1:4.
25. Every believer has a new position in Christ: Eph. 2:6. We are
  - 1) Partners with Christ in life: Col. 3:4;
  - 2) Partners with Christ in service: 1 Cor. 1:9
    - (1) Workers together with God: 1Cor. 3:9 2Cor. 6:1;
    - (2) Ministers of the New Covenant: 2Cor. 3:6;
    - (3) Ambassadors: 2Cor. 5:20;
    - (4) Living epistles: 2Cor. 3:3;
    - (5) Ministers of God: 2Cor. 6:4.
26. Believers are recipients of eternal life: John 3:15 10:28 20:31 1John 5:11-12.
27. The believer is created a new spiritual species: 2Cor. 5:17.
28. The believer is a light in the Lord (part of the angelic conflict): Eph. 5:8 1Thess. 5:4.
29. The believer is united with the Father, Son, and Holy Spirit. We are
  - 1) In God: 1 Thess. 1:1; cf., "God in you," Eph. 4:6;
  - 2) In Christ: John 14:20; cf., "Christ in you," Col. 1:27
    - (1) A member in His Body: 1 Cor. 12:13;
    - (2) A branch in the Vine: John 15:5;
    - (3) A stone in the Building: Eph. 2:21-22 1Peter 2:5;
    - (4) A sheep in the Flock: John 10:27-29;
    - (5) A portion of His Bride: Eph. 5:25-27 Rev. 19:6-8 21:9;
    - (6) A priest of the kingdom of priests: 1 Pet. 2:9; (7) A saint of the "new species:" 2 Cor. 5:17;
  - 3) In the Holy Spirit: Rom. 8:9; "the Spirit in you."
30. Every believer is the recipient of the ministries of the Holy Spirit. He is
  - 1) Born of the Spirit: John 3:36;
  - 2) Baptized with the Spirit: Acts 1:5; 1 Cor. 12:13;
  - 3) Indwelt by the Spirit: John 7:39 Rom. 5:5 8:9 1Cor. 3:16 6:19 Gal. 4:6 1John 3:24;
  - 4) Sealed by the Spirit: 2Cor. 1:22 Eph. 4:30;
  - 5) Given spiritual gifts: 1Cor. 12:11, 27-31 13:1-2.
31. The believer is glorified: Rom. 8:30.
32. The believer is complete in Christ: Col. 2:10.
33. The believer is possessor of every spiritual blessing granted in eternity past: Eph. 1:3.
34. The believer receives a human spirit (the basis of the grace apparatus for perception, along with the Holy Spirit): Rom. 8:16 1Cor. 2:12 2Cor. 7:13 1Thess. 5:23.
35. The believer has all scar tissue removed from the soul: Isa. 43:25 44:22.
36. The believer is the recipient of efficacious grace: Eph. 1:13.
37. The believer is guaranteed a resurrection body forever: John 11:25.
38. The believer is the beneficiary of unlimited atonement: 2Cor. 5:14-15, 19 1Tim. 2:6 4:10 Titus 2:11 Heb. 2:9 2Peter 2:1 1John 2:2.
39. The believer has equal privilege and equal opportunity under election and predestination.
40. Problem-solving devices are available to every believer. They are
  - 1) Rebound: 1 John 1:9;
  - 2) Filling of the Holy Spirit: Eph. 5:18;
  - 3) Faith-rest drill: Heb. 4:1, 10-11;
  - 4) Grace orientation: James 4:6;
  - 5) Doctrinal orientation: Rom. 12:2;

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- 6) Personal sense of destiny: Phil. 1:21;
- 7) Personal love for God: Deut. 6:5 1Peter 1:8;
- 8) Impersonal love for all mankind: James 2:8;
- 9) Sharing the happiness of God, abbreviated as +H: John 15:11;
- 10) Occupation with Christ: Eph. 3:19.

Every believer has this entire list of assets at the moment of salvation, so we may all mature as believers and produce that which is eternal (which occurs along with spiritual maturation). The bulk of our production occurs after we have become spiritually mature.

I took this list from: <http://beersheba.stormpages.com/40.htm> (slightly edited)

Similar lists are found here:

<http://www.egracebiblechurch.org/forty.htm>

<http://generationword.com/40%20Things%20That%20Occur%20in%20word%20format.htm>

[http://www.gbible.org/\\_files/pdf/GraceGifts.pdf](http://www.gbible.org/_files/pdf/GraceGifts.pdf)

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**...Hurai from brooks of Gaash;  
Abiel the Arbathite;...**

1Chronicles 11:32 **...Hurai from the brooks of Gaash;  
Abiel the Arbathite;...**

**...Hurai from the brooks of Gaash;  
Abiel from Arabah;...**

Here is how others have translated this verse:

### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | ...Hurai of the torrent Gaas, Abiel an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite,... |
| Masoretic Text (Hebrew) | ...Hurai from brooks of Gaash; Abiel the Arbathite;...  |
| Peshitta (Syriac)       | ...Hadai of the brooks of Gaash, Abiel the Arbathite,...                                      |
| Septuagint (Greek)      | ...Hurai of Nachali Gaash, Abiel the Arabathite,...   |

Significant differences: For whatever reason, the Latin has both vv. 32 and 33 as v. 32.

### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| Easy English (Pocock)  | ...Hurai from the valleys of Gaash;<br>Abiel from the district called the Arabah;...  |
| New Living Translation | ...Hurai from near Nasale-gaash [Or from the ravines of Gaash.];<br>Abi-albon [As in parallel text at 2 Sam 23:31; Hebrew reads Abiel.] from Arabah;... |

### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | ...Ouri from Nachali-GaAs, AbiEl the Arabethite,...            |
| Ancient Roots Translinear | ...Hiddai of the riverbeds of Gaash, Abiel from the plains,... |
| God's Word™               | ...Hurai from the Gaash ravines, Abiel from Beth Arabah,...    |

Today's NIV ...Hurai from the ravines of Gaash,  
Abiel the Arbathite,...

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English ...Hurai of Nahale-gaash, Abiel the Arbathite,...  
Judaica Press Complete T. NET Bible® Hurai of Nahalei Gaash, Abiel the Arbathite.  
...Hurai [The parallel text of 2 Sam 23:28 has the variant spelling "Hiddai."] *from the valleys of Gaash,*  
Abiel [The parallel text of 2 Sam 23:31 has the variant spelling "Abi-Albon."] *the Arbathite,*...  
NIV – UK ...Hurai from the ravines of Gaash, Abiel the Arbathite,...

### Literal, almost word-for-word, renderings:

exeGeser companion Bible ...Hurai of the wadies of Gaash,  
Abi El the Arabahiy,...  
Hebrew Names Version ...Churai of the brooks of Ga`ash, Aviel the `Arvati,...  
LTHB ...Hurai of the torrents of Gaash, Abiel the Arbathite,...  
New King James Version ...Hurai [Spelled Hiddai in 2 Samuel 23:30] *of the brooks of Gaash, Abiel* [Spelled Abi-Albon in 2 Samuel 23:31] *the Arbathite,*...  
New RSV ...Hurai of the wadis of Gaash, Abiel the Arbathite,...  
Young's Literal Translation ...Hurai of the brooks of Gaash, Abiel the Arbathite,...

**The gist of this verse:** The more mighty warriors are listed: Hurai and Abiel.

## 1Chronicles 11:32a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                  | BDB and Strong's Numbers   |
|--|--|-----------------------------------|----------------------------|
| Chûwray (יָרוּחַ)<br>[pronounced <i>khoo-RAH-ee</i> ]  | <i>linen-worker, linen weaver;</i><br>transliterated <i>Hurai</i>  | masculine singular<br>proper noun | Strong's #2360<br>BDB #301 |
| The parallel passage in 2Sam. 23:30 spells this as <i>Hiddai</i> (the <i>d</i> and <i>r</i> in Hebrew are often confounded). |  |                                   |                            |
| min (מִן) [pronounced <i>mihn</i> ]  | <i>from, away from, out from, out of</i><br><i>from, off, on account of, since,</i><br><i>above, than, so that not, above,</i><br><i>beyond, more than</i> | preposition of separation         | Strong's #4480<br>BDB #577 |
| nachal (נָחַל)<br>[pronounced <i>NAHKH-al</i> ]  | <i>brook, torrent</i>  | masculine plural<br>construct     | Strong's #5158<br>BDB #636 |
| Ga'ash (שָׁעַג)<br>[pronounced <i>GAH-gahsh</i> ]  | <i>shaking, quivering; earthquake;</i><br>transliterated <i>Gaash</i>  | proper singular noun;<br>location | Strong's #1608<br>BDB #172 |

**Translation:** ...Hurai from the brooks of Gaash;... Although we are unsure about the spelling of Hurai's name, because the *d* and *r* in the Hebrew are easily confounded (he is called *Hiddai* in the parallel Samuel passage)<sup>41</sup>, I like to think of this passage as having the correct spelling, which suggests that he came from a family of weavers,

<sup>41</sup> In the Hebrew, even though we find *Hiddai* with 2 d's, there are not 2 daleth's in the Hebrew, but one daleth with a dot in the middle, to indicate that it is pronounced as 2 daleth's.

people who worked with linen—tailors—and they expected Hurai to follow in the family tradition. But he instead became a great military man, honored here in the Word of God.

Again, you notice, there is no mention of God in his name; and so, his family line and his father are not mentioned in the Word of God. This suggests that, when Hurai chose to go into the military, this was not what his family wanted. He was supposed to continue the family business, but he chose not to.

The city of *Gaash* is mentioned in 4 passages: Joshua 24:30 Judges 2:9 2Sam. 23:30 1Chron. 11:32. This is a city or territory in Ephraim where Joshua was buried. It was apparently known for its mountains and its brooks (or, torrents). 2 of the most beautiful things in the world are mountains and brooks, so one might think of *Gaash* as being a very pleasant place in which to live. However, the name *Gaash* means *shaking, quivering, earthquake*, suggesting a great geological instability in that area as well (or these brooks and valleys were formed by the earth shifting). It is possible for certain areas to suffer a number of earthquakes, and then for earthquake activity to slow or stop.

### 1Chronicles 11:32b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| ʾĀbîyʾel (אַבִּי־אֵל)<br>[pronounced u <sup>b</sup> -vee-EL] | <i>El (God) is [my] father;</i><br>transliterated <i>Abiel</i>                                     | masculine proper noun                                       | Strong's #22<br>BDB #3     |
| ʿArəbāthîy (אַרְבָּתִּי)<br>[pronounced gahr-baw-<br>THEE]   | <i>desert house; house of<br/>depression; native of Arabah,</i><br>transliterated <i>Arbathite</i> | Gentilic singular<br>adjective with the<br>definite article | Strong's #6164<br>BDB #112 |

**Translation:** ...*Abiel the Arbathite*;... There are only 2 Abeil's named in Scripture: this man and the great grandfather of Saul (1Sam. 9:1 14:51 1Chron. 8:33 9:39). Here, we have the great warrior of David, immortalized in Scripture.

Now, interestingly enough, his name has *God* in it, suggesting some spiritual life in his father, and yet his father is not named here. This leads me to several possible conclusions: (1) his father was a true egotist, and *Et [God] is [my] father* refers to his flesh and blood father; (2) his father strayed dramatically after siring this boy; or (3) the father is out of the picture, and Abiel's mom names her son *Et [God] is [my] father*, in honor of the actual father being out of the picture. In Scripture, rarely is the mother named (although there are exceptions).

Arabah can refer to a plain, a desert plain, a waste area or a wilderness area. The word from which this is derived is found 61 times in the Old Testament, yet translated (actually, transliterated) *Arabah* only in Joshua 18:18 (in the KJV).

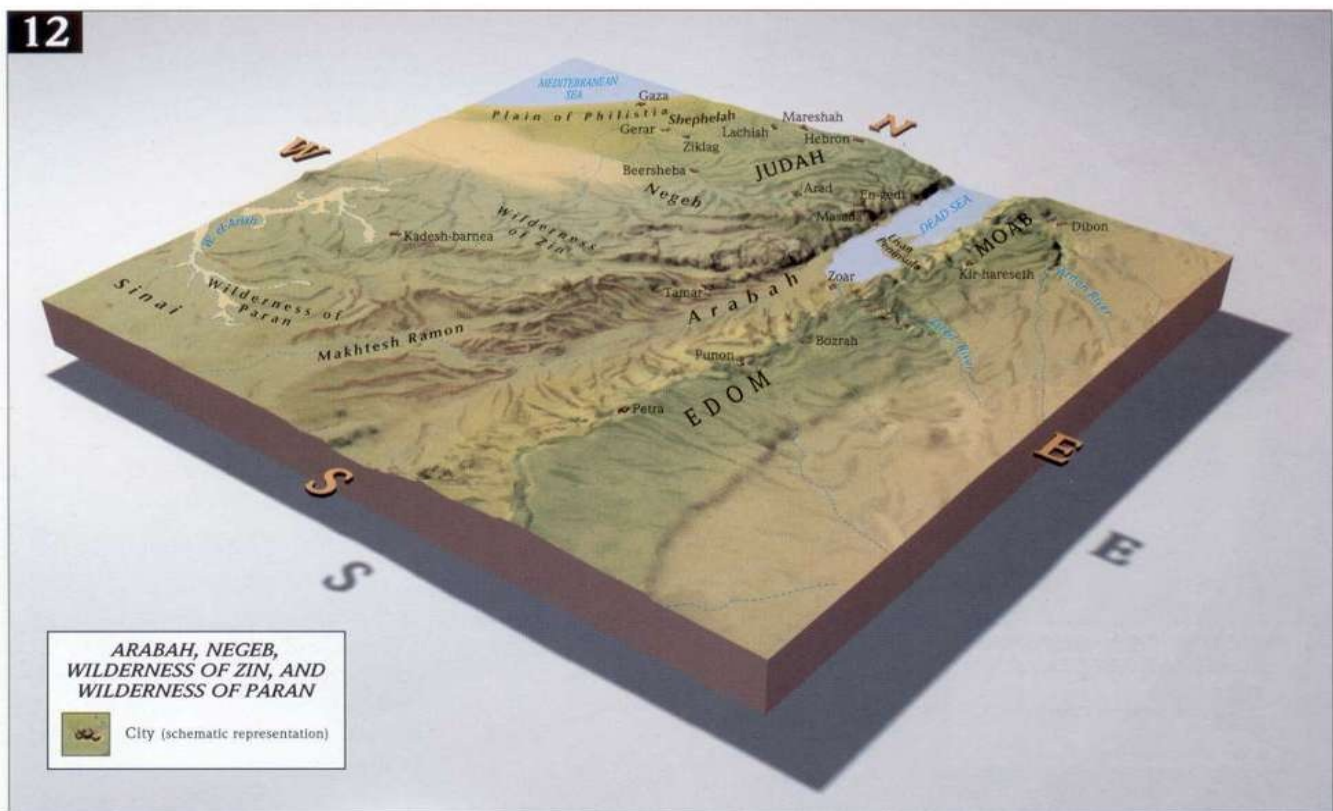
The word *Arabah* is used over 60 times in the Bible, so it would be helpful to note the way in which this word is used:

#### The Primary Uses of the Term *Arabah*

1. Most understand the Arabah to refer to a thin stretch of land which extends all the way from the southern tip of the Sea of Galilee, around the Jordan River, around the Dead Sea (principally on the east side), and then extending down from the southern tip of the Dead Sea to the northern tip of the Red Sea. Psalm 68:4 is one of the few passages which probably takes in that entire area.
2. The area most commonly noted on a map called the Arabah is that strip of land between the southern tip of the Dead Sea down to the northern tip of the Red Sea.



## The Primary Uses of the Term Arabah



Although this map seems to indicate that the Arabah is only south of the Dead Sea, it takes in much of the area around the Dead Sea on up along the River Jericho to the Sea of Galilee. From <http://www.seektheoldpaths.com/Maps/012.jpg>

3. The word *arabah* simply means *plains, wilderness, desert, unpopulated area* (Joshua 4:13 5:10 8:14 11:2 12:7–8 Job 39:6 Isa. 33:9 Jer. 5:6 50:11–13). It is also used in a metaphorical sense, which matches the desert wilderness of the land with the condition of men's souls and motivations (Isa. 51:3).
4. Just as we have thousands of areas named with the word *desert* in it (Mojave Desert, the Arabian Desert, etc.), this term is used for a number of different geographical areas throughout the Palestine area and beyond, where there are *generally unpopulated arid, rocky and barren hills and mountains*. Given this meaning of the word, there are a number of places throughout the Bible which are called the *Arabah*, but it is possibly to be taken in a more general sense.
5. We have one possible passage which takes in most of this area. The psalmist calls for the reader to *Sing to God, sing praise to His name; lift up a song for Him who rides in the arabah's, by His name Jehovah; yea, exult in His presence* in Psalm 68:4. The plural use of *arabah* may purposely include the various regions which are given that name. This, at first, can be a very difficult passage to interpret, mostly because of the KJV's poor translation here (they translate *arabah* as *heavens* here). Because of this, many other translations follow suit. The exegesis of [Psalm 68](http://kukis.org/Psalms/Psalm068.htm) is found here: <http://kukis.org/Psalms/Psalm068.htm>
6. We find it used several times to refer to the *plains* of Moab, which is east of the Dead Sea. Num. 22:1 26:3, 63 31:12 33:48–50 35:1 36:13 Deut. 2:8 34:1 Joshua 13:32. *Arabah* is used here to indicate that they are in an arid, unpopulated area in Moab, which is in stark contrast to the Land of Promise, which is a land flowing with milk and honey.



## The Primary Uses of the Term *Arabah*

7. Arabah came to be used of the area east of the Dead Sea (which is mostly equivalent to the *plains of Moab*) and northward to take in the area east of the Jordan. This is, in part, the land given over to the tribe of Reuben (this would have been pastures, primarily). Deut. 1:1–2 3:17, 20, 25 4:49 34:1, 8
8. The arabah is the valley area around the Jordan River. 2Sam. 2:29 4:7 2Kings 25:4–5 Jer. 39:4–5 52:7–8 Amos 6:14
9. The southern Judæan desert area. 1Sam. 23:24 Ezek. 47:6–10 (compare Zech. 14:8)
10. The *Sea of the Arabah* is another name for the *Salt Sea* (the Dead Sea). Deut. 3:17 Joshua 12:3
11. The *way of the Arabah* or the *Arabah Road* seems to be a north-south route or road which begins at the northern tip of the Red Sea, in Elath and Ezion-Geber, and moves northward to Edom (south of the Dead Sea), and then either continues or starts up again west of the Dead Sea running from at least Hebron (25 miles south of Jerusalem) to Jericho (north of Jerusalem). Deut. 2:8 2Sam. 4:7 2Kings 25:4.

The complete doctrine of the Arabah can be found at: <http://kukis.org/Doctrines/Arabah.htm> and the pdf version is at <http://kukis.org/Doctrines/Arabah.pdf>.

### Chapter Outline

### Charts, Maps and Short Doctrines

Interestingly enough, we only find this man's origins (being an *Arbathite*) here and in the parallel passage in 2Sam. 23. As you can see from the doctrine above, *Arabah* has a number of different designations and can be associated with several geographical areas. Therefore, we do not know where Abiel is actually from. Perhaps, he is a sort of *everyman*, like someone who is said to come from the Midwest. As suggested before, it is possible that Abiel was raised by a single mother.

**Application:** Just as David's soldiers come from all walks of life and from a variety of backgrounds, so it is with believers in the Christian life. If you have believed in Jesus Christ, then your background is of no consequence when it comes to living the Christian life. No matter who you are, where you are or what you are, God has made every provision for you in the Church Age to grow spiritually and to produce. God has made it possible for you to have rewards equal to Paul's or greater than Paul's, and what is in your background is inconsequential.

...Azmaveth the Baharumite;  
Eliahba the Shaalbonite;...

1Chronicles 11:33 ...Azmaveth the Baharumite;  
Eliahba the Shaalbonite;...

...Azmaveth from Bahurim;  
Eliahba from Shaalbon;...

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | ...Azmoth a Bauramite, Eliaba a Salabonite,... This is v. 32b in the Latin. |
| Masoretic Text (Hebrew) | ...Azmaveth the Baharumite; Eliahba the Shaalbonite;...                     |
| Peshitta (Syriac)       | ...Uzban the Marhomite, Elipha the Shaalbonite,...                          |
| Septuagint (Greek)      | ...Azmaveth the Baharumite, Eliabah the Shaalbonite,...                     |

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

|                        |  |
|------------------------|--|
| Easy English (Pocock)  | ...Azmaveth from the town called Bahurim;<br>Eliahba from the town called Shaalbon;...                             |
| New Living Translation | ...Azmaveth from Bahurim [As in parallel text at 2 Sam 23:31; Hebrew reads Baharum.];<br>Eliahba from Shaalbon;... |

### Partially literal and partially paraphrased translations:

|                        |   |
|------------------------|---|
| American English Bible | ...Azbon the Baromite, EliAba the Salobonite...       |
| God's Word™            | ...Azmaveth from Bahurim, Eliahba from Shaalbon,...   |
| New American Bible     | ...Azmaveth, from Bahurim; Eliahba, from Shaalbon;... |

### Mostly literal renderings (with some occasional paraphrasing):

|            |   |
|------------|---|
| NET Bible® | ...Azmaveth the Baharumite [The parallel text of 2 Sam 23:31 has the variant spelling "Barhumite."],<br>Eliahba the Shaalbonite,... |
|------------|---|

### Literal, almost word-for-word, renderings:

|                          |  |
|--------------------------|--|
| English Standard Version | ...Azmaveth of Baharum, Eliahba the Shaalbonite,...  |
| exeGeses companion Bible | .....Azmaveth the Bachurimiy,<br>El Yachba the Shaalbimiy,.                                  |
| New King James Version   | ...Azmaveth the Baharumite [Spelled Barhumite in 2Samuel 23:31], Eliahba the Shaalbonite,... |
| New RSV                  | ...Azmaveth of Baharum, Eliahba of Shaalbon,...  |
| Young's Updated LT       | ...Azmaveth the Baharumite, Eliahba the Shaalbonite,...                                      |

**The gist of this verse:** Two more heroes, Azmaveth and Eliahba, are added to the list.

## 1Chronicles 11:33a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                      | BDB and Strong's Numbers         |
|--|--|---|----------------------------------|
| ʿAzēmāveth (אֶזְמַוֶּתֶת)<br>[pronounced ʿāhzh-<br>MAW-veth] | <i>strong until death; strong one of death</i> and is transliterated <i>Azmaveth</i> | masculine singular proper noun                        | Strong's #5820<br>BDB #740       |
| Bachārūwmîy (בַּחֲרֻמִּי)<br>[pronounced bahkh-<br>oo-MEE]   | <i>choice youths</i> , transliterated <i>Bacharumite</i>                             | gentilic singular adjective with the definite article | Strong's #978 (& #1273) BDB #104 |

Spelled Bar<sup>c</sup>hūmîy (בַּרְחֻמִּי) [pronounced bahr-khu-MEE] in 2Sam. 23:21. Strong's #1273 BDB #104. All that happened was, a letter was transposed in the Samuel text.

**Translation:** ...Azmaveth the Baharumite;... *Azmaveth* means *strong until death, strong as death*, and he was another of David's great heros. We do not know why he was given this name. Could this be describing his mother, who dies when giving birth to Azmaveth? In his very name, Azmaveth would, therefore, be glorifying his mother, who was *strong until death*. We will discuss his name further below.

As has been the case previously, Azmaveth's father and mother are not named. This suggests to us that they were not positive factors in his life.

There are 5 men with the name Azmaveth in the Bible and 1 or 2 cities.

### The Azmaveth's of Scripture

- 1) One of David's thirty warriors (2Sam. 23:31 1Chron. 11:33).
- 2) An overseer over the royal treasury in the time of David and Solomon (1Chron. 27:25). Some identify him with #1 or #5.
- 3) A descendant of Mephibosheth, the son of Jonathan, the son of Saul. 1Chron. 8:36 9:42
- 4) the father of two warriors who joined David at Ziklag. 1Chron. 12:3.
- 5) A town in the tribe of Judah, near Jerusalem (Neh. 12:29; Ezra 2:24).
- 6) A place in Benjamin (Ezra 2:24). Beth–Azmaveth (Neh. 7:28 12:29). The singers from it built villages around Jerusalem.

This was taken from M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Azmaveth.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Azmaveth.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Azmaveth.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Azmaveth.

### Chapter Outline

### Charts, Maps and Short Doctrines

The city of Bahurim is mentioned 5 times in Scripture: 2Sam. 3:16 16:5 17:18 19:16 1Kings 2:8

### Bahurim

| Scholar | Information  |
|---------|--|
| Easton  | <p>Bahurim means <i>young men</i>. It is a place east of Jerusalem (2Sam. 3:16 19:16), on the road to the Jordan valley. Here Shimei resided, who poured forth vile abuse against David, and flung dust and stones at him and his party when they were making their way down the eastern slopes of Olivet toward Jordan (2Sam. 16:5); and here Jonathan and Ahimaaz hid themselves (2Sam. 17:18).</p> <p>With the exception of Shimei, Azmaveth, one of David's heroes, is the only other native of the place who is mentioned (2Sam. 23:31 1Chron. 11:33).</p>  |
| Fausset | <p>Bahurim means <i>youths</i>. East of Jerusalem, the abode of Shimei, son of Gera (2Sam. 16:5 17:18 1Kings 2:8). When David left the summit of Olivet behind and was descending the eastern slopes to the Jordan valley below, in his flight front Absalom, Shimei came forth from Bahurim and ran along the side ("rib") of the hill, abusing David and flinging stones and dust, in a manner common in the East in the case of fallen greatness. Bahurim was evidently off the main road. Here, in the court of a house, Jonathan and Ahimaaz lay hidden under the well's covering upon which grain was spread. Here Phaltiel parted with his wife Michal, when she was claimed by David (2Sam. 3:16). Azmaveth, one of David's valiant men, was a Baharumite (1Chron. 11:33), or Barhumite (2Sam. 23:31). Ganneau identifies with Fakhoury, a locality between Olivet, Siloam, Bethany, and Abou Dis.</p> |

| Bahurim |   |
|---------|---|
| Scholar | Information   |
| ISBE    | <p>A place in the territory of Benjamin which lay on an old road from Jerusalem to Jericho followed by David in his flight from Absalom (2 Sam 15:32 through 16:5ff). It ran over the Mount of Olives and down the slopes to the East. The Talmud identifies it with Alemath, the modern Almīt, about a mile beyond 'Anātā, going from Jerusalem. If this identification is correct, Wādy Fārah may be the brook of water (2Sam. 17:20). Here Paltiel was parted from his wife Miehal by Abner (2Sam. 3:16). It was the home of Shimei, who ran along a ridge of the hill cursing and throwing stones at the fugitive king (2Sam. 16:5 1Kings 2:8). In Bahurim Jonathan and Ahimaaz, the messengers of David, were concealed in a well by a loyal woman (2Sam. 17:18).</p> <p>Azmaveth, one of David's heroes, was a native of Bahurim. In 2Sam. 23:31 we should read, as in 1Chron. 11:33, Barahumite.</p> |

Taken from:

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Bahurim.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Bahurim.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Bahurim.

## Chapter Outline

## Charts, Maps and Short Doctrines

You will note that Azmaveth the Baharumite is identified with his town. His father is not named, and probably the reason is, his father probably gave him no spiritual instruction. As you have no doubt noticed, most Jewish names have a *Jah* or an *Et* in them, along with some reference to a characteristic of God or something which God has done or given or whatever. Not Azmaveth. His name simply means *strong [as] death*. Did his mother die when giving birth to him? Or soon thereafter? Or was there something else which caused him to have this name? In any case, his name does not reference God, which suggests that his parents were not strong believers (or, maybe even not believers at all). Therefore, he is not named Azmaveth ben Brown, but he is identified with a particular city instead. Whether this is simply his place of origin or whether this city is spiritually significant, we don't know (I would guess the latter).

**Application:** In order to be in the Lamb's *Book of Life*, you must be a believer. Even though a person is brought up in a godless household, that does not mean he has no chance. I have 2 old friends of mine who are married and they are both unbelievers, and were surprised that their daughter became a believer in Jesus Christ. Salvation is always a personal and individual choice. You may be raised by atheists, but you still have the opportunity to believe in Jesus Christ.

| 1Chronicles 11:33b  |  |   |                             |
|---|--|---|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                      | BDB and Strong's Numbers    |
| 'El <sup>o</sup> yach <sup>o</sup> bâ' (אֱלִיָּאֲחָבָא)<br>[pronounced <i>el-yakh-BAW</i> ] | [whom] <i>God hides</i> ; transliterated <i>Eliahba</i>            | masculine singular proper noun                        | Strong's #455<br>BDB #45    |
| Sha'al <sup>o</sup> bônîy (שְׂאֵלֲבֹנִי)<br>[pronounced <i>shah-ġahp-voh-NEE</i> ]          | <i>a haunt of foxes</i> , and is transliterated <i>Shaalbonite</i> | gentilic singular adjective with the definite article | Strong's #8170<br>BDB #1043 |

**Translation:** ...[Eliahba the Shaalbonite](#);... Eliahba is found only here and in 2Sam. 23:32. His name means, *whom God hides*. We do not know anything about him, apart from this list of names, where he is identified as coming from Shaalbim. I have no idea why he was given this particular name.

This city is named only thrice in the Bible: Joshua 19:42 (where it is spelled *Shaalabbin*) Judges 1:35 1Kings 4:9. It is used as a gentilic adjective only as associated with Eliahba in 2Sam. 23:32 and 1Chron. 11:33.

## Shaalbim

| Scholar | Information  |
|---------|--|
| Fausset | Shaalbim means "place of foxes or jackals". The common form for Shaalabbin (Judges 1:35). Held by the Amorites, but at last reduced to be tributary by the house of Joseph. One of Solomon's commissariat districts (1Kings 4:9). Shaalbonite (2Sam. 23:32) probably means "a native of Shaalbim".   |
| ISBE    | When the Amorites had forced the children of Dan into the mountain they came and dwelt in Mt. Heres, Aijalon and Shaalbim, where, it appears, they were made tributary to the house of Joseph (Judges 1:35). In the time of Solomon it was included in the administrative district presided over by Ben-deker, along with Makaz, Beth-shemesh and Elon-beth-hanan (1Kings 4:9). Beth-shemesh is the same as Ir-shemesh (Joshua 19:42). Shaalbim is probably only another name of Shaalabbin. One of David's mighty men is called Eliahba the Shaalbonite. This presumes the existence of a town called Shaalbon (2Sam. 23:32; 1Chron. 11:33), which again is probably identical with Shaalbim. Eusebius (in Onomasticon) identifies it with Salaba, a large village in the district of Sebaste (Samaria), which apparently Eusebius and Jerome thought to be in the territory of Dan. It seems, however, too far to the North. Jerome in his commentary on Ezek 48 speaks of the towers of Aijalon and Selebi and Emmaus. Conder would identify Selebi with Selbi <sup>†</sup> , 3 miles Northwest of Aijalon (Ya <sup>l</sup> o), and 8 miles North of Bethshemesh. This would suit for Shaalbim, as far as position is concerned; but it is difficult to account for the heavy <sup>†</sup> (Hebrew letter ,u te <sup>h</sup> ) in the name, if derived from Shaalbim. |

From Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Shaalbim.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Shaalbim.

## Chapter Outline

## Charts, Maps and Short Doctrines

Here we have a contrast. This man's parents named him with God in mind, and yet, his father is not named here. So, he has parents who are believers, but their spiritual significance in his life may have been negligible (or his father's spiritual influence may have been minor, despite his name), and so he is associated with his city instead.

**Application:** Where you live can be significant, which is why God's geographical will is important. Years ago, God moved me to the Houston area, and it was the right place for me to move to, even though, for the first several years, I was uncertain about that (although I loved the teaching and the schools). God put me in the right place at the right time.

**Application:** When determining where God wants you to be, you simply have to be open to the changes in your life, and have a soul with some doctrine in it. God is able to change the circumstances in your life in such a way as to take you from point A to point B. This is not a matter of God speaking to you in your dreams, or following a cloud, or something goofy, but, many times, people are moved by their volition. Some are moved because of other people. In any case, where God wants you to be is important. The only thing that would have possibly been better for me is to move sooner into this area.

**Application:** Do not discount the teaching of Bible doctrine if you are about to move. There are doctrinal churches all over the United States. I had 3 possible places to move to, myself, and Houston was #3, way, way behind #2. In fact, Houston was almost not in the running, it was so far back. But, I thought at the time, I am listening to this Bible teacher Thieme; why not see if there is some job available somewhere near to his church? And after that, God opened every single door to option #3 and closed them to options #1 and #2. I do not share this information expecting that this is the way you ought to consider your location; I offer it by way of example. You may go to school in a particular city and choose to stay there; you may attend a Bible conference, and get offered a job there; you may visit some town of significance and be drawn to move there. Quite obviously, where you are right now might be God's place for you to be for the rest of your life.

In any case, where Azmaveth and Eliahba are from is significant and it figures more into their lives than their parents.

...sons of Hashem the Gizonite;  
Jonathan, son of Shage the Harorite;...

1Chronicles 11:34 ...the sons of Hashem the Gizonite;  
Jonathan ben Shage, the Hararite;...

...the sons of Hashem from family of Gizon;  
Jonathan, son of Shage from Harar;...

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Latin Vulgate           | The sons of Assem a Gezonite, Jonathan the son of Sage an Ararite,...                |
| Masoretic Text (Hebrew) | ...sons of Hashem the Gizonite; Jonathan, son of Shage the Harorite;...              |
| Peshitta (Syriac)       | The sons of Shem the Gizonite, Jonathan the son of Shage of mount <u>Carmel</u> ,... |
| Septuagint (Greek)      | ...the sons of Hashem the Gizonite, Jonathan the son of Shageh the Hararite,...      |

Significant differences: The Syriac adds *Carmel* to the translation. However, *Harorite* (more accurately, *harar*) is a word which means *mountain*.

#### Thought-for-thought translations; paraphrases:

|                        |  |
|------------------------|--|
| Easy English (Pocock)  | ...the sons of Hashem the Gizonite;<br>Jonathan son of Shagee, who was from Harar (in the hill country of Judah);...                         |
| New Living Translation | ...the sons of Jashen [As in parallel text at 2 Sam 23:32; Hebrew reads sons of Hashem] from Gijon;<br>Jonathan son of Shagee from Harar;... |

#### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | ...BenAsam the Gizonite, JoNathan (the son of Sola) the Ararite,...               |
| Ancient Roots Translinear | ...the sons of Hashem the Gizonite, Jonathan the son of Shage the mountaineer,... |
| God's Word™               | ...Bene Hashem from Gizon, Jonathan (son of Shage the Hararite),...               |
| New American Bible        | ...Jashen the Gunite; Jonathan, son of Shagee, from En-harod;...                  |

#### Mostly literal renderings (with some occasional paraphrasing):

|                        |   |
|------------------------|---|
| Bible in Basic English | The sons of Hashem the Gizonite, Jonathan, the son of Shage the Hararite,...                      |
| NET Bible®             | ...the sons of Hashem [tn 2 Sam 23:32 this individual's name is given as "Jashen."] the Gizonite, |



[Jonathan son of Shageh](#) [The parallel text of 2 Sam 23:33 has the variant spelling "Shammah."] [the Hararite](#),...

### Literal, almost word-for-word, renderings:

English Standard Version ...Hashem the Gizonite, Jonathan the son of Shagee the Hararite,...  
 exeGesés companion Bible ...the sons of Hashem the Gizohiy,  
 Yah Nathan the son of Shage the Harariy,...  
 New RSV ...Hashem\* the Gizonite, Jonathan son of Shagee the Hararite,...  
 Young's Literal Translation ...the sons of Hashem the Gizonite, Jonathan son of Shage the Hararite,...

**The gist of this verse:** To David's list of mighty men, we add 2 or more sons of Hashem and Jonathan ben Shage.

There are some inconsistencies with the 2Samuel text, which will be discussed in the exegesis of 2Sam. 23.

| 1Chronicles 11:34a                                      |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation                                    | Common English Meanings   | Notes/Morphology                                      | BDB and Strong's Numbers   |
| bên (בן) [pronounced <i>bane</i> ]                      | <i>son, descendant</i>  | masculine plural construct                            | Strong's #1121<br>BDB #119 |
| Hâshêm (הַשֵּׁם) [pronounced <i>haw-SHAME</i> ]         | <i>fat; transliterated Hashem</i>                                       | masculine singular proper noun                        | Strong's #2044<br>BDB #251 |
| Gîzôwnîy (גִּזּוֹנִי) [pronounced <i>ghee-zoh-NEE</i> ] | <i>shearer, quarryman; inhabitant of Gizon, transliterated Gizonite</i> | gentilic singular adjective with the definite article | Strong's #1493<br>BDB #159 |

**Translation:** [...the sons of Hashem the Gizonite](#);... This is not something we would expect—the soldiers here, which would be 2 or more, are not named, but simply called the sons of Hashem.

For more than one man from the same family to be among David's greatest soldiers is quite impressive. 2 or more sons from the same family indicates that their father, Hashem, was a great man and a great patriot. This man is called Hashem in this passage and Jashen in 2Sam. 23:32, which could indicate a simple difference in spelling between a formal and nonformal spelling of his name; or this could simply be a textual error.

What appears to be the case is, the *sons* are Azmaveth and Eliahba from the previous verse, as the text in Samuel is very similar at this point. In which case, all of that stuff I said about their father ought to be erased (yet applied where reasonably applied). Since their names appear directly before *sons of Hashem* in both the Chronicles and Samuel texts, they are the ones reasonably associated with Hashem.<sup>42</sup> Therefore, their father was a positive influence in their lives. In both cases, they are named by different cities (that is the likely reference of the name

<sup>42</sup> It would make no sense for both texts to have dropped out the same names. For centuries, the books of the Bible were separate books. Someone may have in their library Samuel and Kings, but not Chronicles. Another may have Chronicles and the Psalms, but not Kings or Samuel. Therefore, their unknown textual history prior to 200 B.C. (or so) is unknown. We know that the texts were preserved and written originally on very perishable material, and we know that many saw these individual texts as the Word of God, but we do not know the exact mechanics. For instance, in the New Testament, we know the discussions, and councils and individuals who determined what the canon ought to be; and, when translating the LXX, someone had to make that determination as well. However, we do not know who actually made that decision for the Old Testament.

affixed to them), which would suggest that these young men and their father all lived in different cities. Or, the two young men are associated with other cities, and their father is from the clan of the Gizonite.

**Application:** God may separate a family, even if they are good spiritual influences on one another. Adult sons may move off to another city in another state, as God has determined.

The problem with this approach is Azmaveth was a Baharumite and Eliahba was a Shaalbonite. It seems unlikely that they are the 2 sons spoken of, if they and their father all belonged to separate cities or clans. However, it is not impossible for their father to be associated with one city or clan, and for his 2 boys to be associated with 2 different cities, as they read adulthood and move out. What I am saying is, the clans or cities could be explained, although it would be convoluted. However, there is not a problem with their actual names having dropped out of the text in Samuel, early on, and for the writer of Chronicles to be unable to recover them.

There is no reason why we have to know their names, if this does not refer back to the previous verse. God the Holy Spirit may have left out their names for a reason. If the names are left out, and we assume that these are 2 men, that gives us 30 men exactly going down to Uriah the Hittite (v. 41a).

We have a greater set of problems looking forward as well (picking the next 2 names and identifying them as the sons).

This is the only time we have the name Hashem in the Bible, which suggests that this man is one-of-a-kind. Whether this meant that he was a family man who stayed primarily with his family or whether he was just an unusual man, we do not know, but he is a unique individual. The fact that his name means *fat* could have simply meant that he was a very healthy baby.

The gentilic adjective, *Gizonite*, occurs only here, stressing further this man's individual nature. We do not find a corresponding city or family name elsewhere in Scripture.

**Application:** This is something which greatly appealed to me when I first began to listen to R. B. Thieme, Jr.; there was not some holy personality which we were supposed to adopt. I had been to a campus crusade meeting, and all of the guys there seemed nice, with fashionably cut hair (a little long, but not too long), and they seemed sincere, and serious, but with the right amount of humor, and they just seemed too similar and too perfect to me. Nothing against these guys, mind you; I just did not relate. When I began to listen to Bob's tapes (back in the day of the tape recorder), he said two things which caught my attention: (1) there is no particular Christian personality and (2) personality change after becoming a Christian was a sign of psychosis rather than of spirituality. I heard this at an ideal time because (1) I was not all that sure that I wanted to change my personality even though I had just become a believer in Jesus Christ and (2) I had met a bunch of believers who seemed to have been cookie-cutter types, whose personalities fell within a certain realm.

ISBE suggests that *Gizonite* might be *Gunite* (Num. 26:48), but we really do not know. If he is a Gunite, then they are found several places in the Bible (Gen. 46:24 Num. 26:48 1Chron. 5:15 7:13).

### 1Chronicles 11:34b

| Hebrew/Pronunciation                               | Common English Meanings   | Notes/Morphology             | BDB and Strong's Numbers          |
|--|---|------------------------------|-----------------------------------|
| Yôwnâthân (יֹונָתָן)<br>[pronounced yoh-naw-THAWN] | <i>Jehovah has given, whom<br/>Jehovah gave, a gift of Jehovah;<br/>transliterated Jonathan</i> | masculine proper noun        | Strong's #3129 (& #3083) BDB #220 |
| bên (בן) [pronounced bane]                         | <i>son, descendant</i>  | masculine singular construct | Strong's #1121 BDB #119           |

## 1Chronicles 11:34b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| Shâgêh (שָׂגֶה)<br>[pronounced shaw-GAY]  | <i>erring</i> ; transliterated <i>Shage</i>                       | masculine singular<br>proper noun                        | Strong's #7681<br>BDB #993 |
| This is also spelled Shâgê' (שָׂגֶה') [pronounced shaw-GAY], in BDB and Strong's, but not in this text. |   |  |                            |
| Hârârîy (הָרָרִי)<br>[pronounced huh-raw-REE]   | <i>mountain dweller, mountaineer</i> ;<br>transliterated Hararite | gentilic singular adjective<br>with the definite article | Strong's #2043<br>BDB #251 |
| Also spelled Hârârîy (הָרָרִי) [pronounced haw-raw-REE].  |   |  |                            |

**Translation:** ...Jonathan ben Shage, the Hararite;... David probably had a soft spot in his heart for anyone named Jonathan, because of his one great friendship with Jonathan, the son of Saul. However, David was not a fool; this man needed to prove himself to be a great soldier, and obviously he did; and so his name is on this list.

Jonathan's name means *Jehovah has given, whom Jehovah gave, a gift of Jehovah*; which indicates that his father had a good head on his shoulders.

His father's name is *erring* and he was from a mountainous area. It strikes me that the last thing you want to be is *erring* when you are in the mountains. Here, you have a man who has possibly made a lot of mistakes in his life, but has a son, *a gift from Jehovah*, whom he trains well, and who becomes a great soldier in David's army.

There are about 15 men with the name *Jonathan* in the Bible and 3 more in the Apocrypha with this name. There are at least 2 spellings of this name.

## The Jonathan's of Scripture

- 1) The first Jonathan (Hebrew Yehônâthân) in Scripture is a son of Gershom, a descendant of Moses (changed to "Manasseh" in the keri or margin Hebrew; this apparently was done because his idolatry was such a great insult to Moses, and this Jonathan had a closer relationship, metaphorically speaking, to Manasseh) (Judges 18:30). His narrative indicates just how prone to idolatry the Israelites were. He became the priest to Micah's images and afterward to the Danites was a Levite, whose special duty it was to maintain pure Jehovah's worship, a descendant of Moses himself! Idolatry begins with the people, it being natural to our sensuous cravings; then it seeks the sanction of the church. Micah began with robbery of his own mother; her curses extorted restitution; she as a meritorious act consecrated the money for a "graven image" (pecel) and the "molten pedestal" (massecah) on which it stood like Aaron's calf (Ex. 32:4), to be a representation of Jehovah; it was the forerunner of Jeroboam's calves long after and idol. Micah had a domestic sanctuary in which he consecrated his son as priest; here the image was set. The ephod was an imitation of the high priest's shoulder dress. The teraphim or household gods were also worshipped as givers of prosperity and as oracles. The time was very shortly after Joshua's death, an age when there was no king, and the law and the judges were not as yet well established (Judges 17:1–6). Micah afterwards found a Levite for the service, this man Jonathan, who had sojourned in Bethlehem Judah and left it to seek maintenance where he could, in Mount Ephraim. With the self-deceiving folly of idolaters Micah then said, "now I know that Jehovah will do me good seeing I have a Levite to my priest," as if a Levite's presence could bless where both priest and patron were apostates from the God of all blessing. Five Danite spies, on their way to search for a settlement in the far north for their tribe, recognized Jonathan. At their request he consulted God for them and promised them success. 600 Danites of Zorah and Eshtaol, led by the spies' report, marched to Dan or Laish. On their way the live carried off the graven image, ephod, teraphim, and molten (cast) pedestal (Keil). Jonathan at their invitation was "glad" to accompany them; ambition readily prompted the desire to be priest to a

## The Jonathan's of Scripture

tribe and clan rather than to one individual. Micah with self convicting folly expostulated in vain, "[you have taken away my gods which I and the priest have made ...what more do I have left?](#)" His loss was his gain, and their gain a fatal loss, if only he and they knew it. The priesthood remained hereditary in the family of Jonathan "until the captivity of the ark" (the taking of the ark by the Philistines), and Micah's images of his own making remained set up "all the time that the house of God was in Shiloh." Their idolatry was in the land of spiritual light and privileges (Luke 12:47–48). This indicates just how easily Israel was led astray into idolatry. Jonathan was a Levitical Judahite of Beth-lehem-judah, who came to the house of Micah, in the hill country of Ephraim, and hired himself as a priest in Micah's sanctuary (Judges 17:1–13). The Danites sent 5 men north to spy for new territory, and on their way the spies came to the house of Micah, where they found Jonathan and consulted the oracle through him (Judges 18:1–5). Having received a favorable answer, they set out and came to Laish, and on their return south they advised that an expedition be sent thither (Judges 18:6–10). Their clansmen accordingly sent out a band of warriors who on their way passed by Micah's house. The spies informed their comrades of the ephod and teraphim and images there, and they seized them, inducing Jonathan at the same time to accompany them as their priest (Judges 18:11–20). At Laish he founded a priesthood which was thus descended from Moses (Judges 18:30). It has been held that there are two sources in the narrative in Judges 17:1–13; 18 (see Moore, *Judges*, 365–72). The section is important because of the light it throws on life and religion in early Israel. The "Levites" were not all of one tribe (see Moore, *op. cit.*, 383–84); there were priests who claimed descent from Moses as well as Aaronite priests; and images were common in early Hebrew worship (compare Gen. 31:30 ff; Judges 8:27; 1Sam. 19:13). Circa 1425 B.C.

- 2) The eldest son of King Saul, the dear friend of David. His name is spelled both ways. He is first mentioned when he was about thirty years of age, some time after his father's accession to the throne (1Sam. 13:2). Like his father, he was a man of great strength and activity (2Sam. 1:23), and excelled in archery and slinging (1Chron. 12:2 2Sam. 1:22). The affection that evidently subsisted between him and his father was interrupted by the growth of Saul's insanity. At length, "in fierce anger," he left his father's presence and cast in his lot with the cause of David (1Sam. 20:34). After an eventful career, interwoven to a great extent with that of David, he fell, along with his father and his two brothers, on the fatal field of Gilboa (1Sam. 31:2, 1Sam. 31:8). He was first buried at Jabesh-gilead, but his remains were afterwards removed with those of his father to Zelah, in Benjamin (2Sam. 21:12–14). His death was the occasion of David's famous elegy of "the Song of the Bow" (2Sam. 1:17–27). He left one son five years old, Merib-baal, or Mephibosheth (2Sam. 4:4; compare 1Chron. 8:34).
- 3) The son of Abiathar the priest. He aligned himself with David during the Absalom revolt, and acted with Ahimaaz as courier to inform David of events at Jerusalem during Absalom's revolt. It was he who also brought to Adonijah the news of Solomon's accession. He is called both Yehônâthân and Yônâthân in the Hebrew. At least 2 sources say that he is the last named descendant of Eli. 1023 B.C. 2Sam. 15:27, 36 17:17, 20 1Kings 1:42–43:
- 4) The son of Shimei or Shimea, David's brother; he is said to be the slayer of one of the giant Philistines of Gath. The Hebrew reads Yehônâthân in 2Sam. 21:21 1Chron. 20:7: 1018 B.C. See Jehonadab.
- 5) One of David's mighty men. In 2Sam. 23:32, the Hebrew reads Yehônâthân, and in 1Chron. 11:34, the Hebrew reads Yônâthân. See Jashen.
- 6) A Jerahmeelite. The Hebrew reads Yônâthân in 1Chron. 2:32–33.
- 7) He is the son of Uzziah, and one of David's treasurers (Hebrew Yehônâthân, and so 1Chron. 27:25).
- 8) A dôdh of David, the Revised Version (British and American) "uncle," the Revised Version margin "brother's son"; if he was David's nephew. The Hebrew reads Yehônâthân, 1Chron. 27:32
- 9) Father of Ebed, a returned exile. He is one of the sons of Adin. Hebrew Yônâthân. Ezra 8:6 1Esdras 8:32
- 10) One who either supported (Revised Version (British and American)) or opposed (Revised Version margin, the King James Version) Ezra in the matter of foreign marriages; see Jahzeiah. He is a priest, the son of Asahel. Hebrew Yônâthân. 469 B.C. Ezra 10:15; 1 Esdras 9:14

## The Jonathan's of Scripture

- 11) A priest, successor to the high priest office from his father Joiada, descendant of Jeshua (Joshua) = "Johanan" (Neh. 12:22–23). Before 332 B.C. Hebrew Yônâthân. Neh. 12:11 see Jehohanan.
- 12) A priest in the family of Melieu. In the Hebrew Yehônâthân, Neh. 12:14
- 13) A priest, father of Zechariah, who blew the trumpet at the dedication of the wall. Yehônâthân, Neh. 12:35:
- 14) A scribe in whose house Jeremiah was imprisoned (Hebrew Yehônâthân, Jer. 37:15, 20 38:26: .
- 15) Son of Kareah; a brother of Johanan, a Judahite captain who joined Gedaliah after the fall of Jerusalem. Yehônâthân, 587 B.C. Jer. 40:8.  
And from the Apocrypha:
- 16) 1Macc 2:5; 9–13 2Macc 8:22; son of Mattathias.
- 17) Son of Absalom (1Macc 13:11). He was sent by Simon the Maccabee to capture Joppa (compare 1Macc 11:70, where there is mentioned a Mattathias, son of Absalom).
- 18) A priest who led in prayer at the first sacrifice after the return from exile (2 Macc 1:23). It be the same as (4) above. He "was a counselor" to David, and "a man of understanding, and a scribe."

This was taken from M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Jonathan.

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Jonathan.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Jonathan .

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Jonathan.

### Chapter Outline

### Charts, Maps and Short Doctrines

...Ahiam ben Sakar the Hararite;  
Eliphaz ben Ur;...

1Chronicles 11:35 ...Ahiam ben Sakar the Hararite;  
Eliphaz ben Ur;...

...Ahiam, son of Sakar from Harar;  
Eliphaz son of Ur;...

Here is how others have translated this verse:

#### Ancient texts:

|                            |   |
|----------------------------|---|
| Latin Vulgate              | ...Ahiam the son of Sachar an Ararite, Eliphaz the son of Ur,... [vv. 34–35 in the Latin text]  |
| Masoretic Text (Hebrew)    | ...Ahiam, son of Sakar the Hararite; Eliphaz son of Ur;...                                      |
| Peshitta (Syriac)          | ...Ahiram the son of Sacim of mount <u>Beta</u> , Elipon the son of Ur of <u>Begarthon</u> ,... |
| Septuagint (Greek)         | ...Ahiam the son of Sacar the Hararite, Eliphaz the son of Ur,... [The Complete Apostles Bible] |
| Septuagint (Greek Brenton) | ..Achim the son of Achar the Ararite, Elphat the son of Thyrophar...                            |

Significant differences: Again, the Syriac text adds in the name of a mountain (Beta). *Hararite* means *mountain*. The final name is *Thyrophar* in Brenton's text, but not in the Greek text which I have nor in the Complete Apostles' Bible. It is *Ur* in the latter two texts. Obviously, Brenton is using a different Greek text (just like all Hebrew manuscripts are not identical, neither are all Greek texts). Why Brenton's text differs so much, I can only speculate. Perhaps this city of Ur took on a more lengthy name, and that the text was updated to indicate that (and to differentiate it from Ur of the Chaldees).

#### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| Easy English (Pocock)  | ...Ahiam son of Sacar also from Harar (in the hill country of Judah);<br>Eliphal son of Ur;...                                |
| New Living Translation | ...Ahiam son of Sharer [As in parallel text at 2 Sam 23:33; Hebrew reads son of Sacar.] from Harare;<br>Eliphal son of Ur;... |

### Partially literal and partially paraphrased translations:

|  |   |
|--|---|
| American English Bible                           | ...Achim (the son of Achar) the Ararite, ElPhat (the son of ThuroPhar)...   |
| Ancient Roots Translinear<br><i>God's Word</i> ™ | ...Ahiam the son of Sacar the mountaineer, Eliphal the son of Ur,...  |
| New American Bible                               | ...Ahiam (son of Sachar the Hararite), Eliphal (son of Ur),...  |
| New Jerusalem Bible                              | ...Ahiam, son of Sachar, from En-harod; Elipheleth, son of Ahasabi, from Beth-maacah;... [In the NAB, this is vv. 35–36a] |
|  | ...Ahiam son of Sachar, of Harar; Eliphelet son of Ur;...   |

### Mostly literal renderings (with some occasional paraphrasing):

|                            |  |
|----------------------------|--|
| NET Bible®                 | ...Ahiam son of Sakar [In 2 Sam 23:33 this individual's name is given as "Sharar."] the Hararite,<br>Eliphal son of Ur [The parallel text of 2 Sam 23:34 has the variant "Eliphelet son of Ahasbai the Maacathite."],... |
| <i>The Scriptures</i> 1998 | ...Ahyam son of Sak?ar the Hararite, Eliphal son of Ur,...   |

### Literal, almost word-for-word, renderings:

|                                    |   |
|------------------------------------|---|
| exeGesés companion Bible           | ...Achiy Am the son of Sachar the Harariy,<br>Eli Phal the son of Ur,...  |
| New RSV                            | ... Ahiam, son of Sachar, from En-harod; Elipheleth, son of Ahasabi,... [this is v. 35 + the first name in v. 36] |
| <i>Young's Literal Translation</i> | ...Ahiam son of Sacar the Hararite, Eliphal son of Ur,...   |

**The gist of this verse:** Two more names added to the heroes list: Ahiam and Eliphal.

## 1Chronicles 11:35a

| Hebrew/Pronunciation                                       | Common English Meanings   | Notes/Morphology                                      | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| ʾĀchīyʾām (אָחִיָּאָם)<br>[pronounced <i>ahkh-ee-AWM</i> ] | <i>the brother of my mother [that is, uncle];</i> transliterated <i>Ahiam</i> , <i>Achiam</i> | masculine singular proper noun                        | Strong's #279<br>BDB #26   |
| bēn (בֶּן) [pronounced <i>bane</i> ]                       | <i>son, descendant</i>  | masculine singular construct                          | Strong's #1121<br>BDB #119 |
| Sākār (סָכָר) [pronounced <i>saw-KAWR</i> ]                | <i>wages, recompense; payment of contract;</i> transliterated <i>Sacar</i> , <i>Sakar</i>     | masculine singular proper noun                        | Strong's #7940<br>BDB #969 |
| Hārārīy (הָרָרִי)<br>[pronounced <i>huh-raw-REE</i> ]      | <i>mountain dweller, mountaineer;</i> transliterated <i>Hararite</i>                          | gentilic singular adjective with the definite article | Strong's #2043<br>BDB #251 |

**Translation:** ...Ahiam, the son of Sakar the Hararite;... There is only one Ahiam in the Bible. He is called the son of Sakar here and the son of Sharar in 2Sam. 23:33 (which is the only place where we find *that* name as well).



There is another Sakar in 1Chron. 26:4 (the English spelling is sometimes different, but the Hebrew is the same in each case).

Ahiam and his father are from the mountains, and there are only 3 men who are so designated in Scripture—2 men in this list and 3 in 2Sam. 23. Being from the mountains suggests that these men were hunters and/or country folk. David was an equal opportunity employer, and his ranks were made up of all kinds. Given the variety of circumstances in which David found himself, having mountain men with him was appropriate.

**Application:** Do not be so quick as to reject a person over his accent, difficulties with English or his place or origin. David's greatest men came from all over, some from outside of Israel, and most of them from outside the tribe of Judah. David seemed to look beyond regional differences and was blessed with one of the greatest armies of all time.

### 1Chronicles 11:35b

| Hebrew/Pronunciation                                     | Common English Meanings  | Notes/Morphology               | BDB and Strong's Numbers   |
|--|--|--------------------------------|----------------------------|
| ʿĒlîphâl (אֱלִיפָאֵל)<br>[pronounced <i>el-ee-FAWL</i> ] | <i>God has judged, whom God judges; transliterated Eliphal</i> | masculine singular proper noun | Strong's #465<br>BDB #45   |
| bên (בן) [pronounced <i>bane</i> ]                       | <i>son, descendant</i>   | masculine singular construct   | Strong's #1121<br>BDB #119 |
| ʾŪwr (אוּר) [pronounced <i>oor</i> ]                     | <i>brightness of fire, flame; transliterated Ur</i>            | masculine singular proper noun | Strong's #218<br>BDB #22   |

There is no *Ur* in the parallel text.

**Translation:** ...[Eliphal ben Ur](#);... Eliphal means *God has judged* and some say that he is identical with Eliphelet in the parallel Samuel passage. Although this is possible, these lists may have been done at different times, and there may have been different men on each list. It is a difficult call here because these men are both named in the same place with almost identical names, and yet, given with different *fathers*. There are several possibilities here—their names were dropped out of the Chronicles text and this is a family originally from Ur (like Abraham). There may be a person missing here, who was from Ur. In any case, we will deal with the differences of text more thoroughly when we come to 2Sam. 23.

**Application:** One of the saddest things is, there have been thousands upon thousands of heroes who have given their lives for our freedom, and we do not know who they are. At best, I can make some guesses about this man, even though he was one of the greatest men in Israel (because we find him listed here).

Ur is normally considered a great ancient city, rather than a family name. Of the 5 times we come across this name, 4 are related to Abraham formerly of Ur. This is the only occurrence of Ur where this might be seen as a family name. One version of the LXX has quite the different name: (Thyrophar). Could this have originally read Eliphal ben Theroph of Ur? I have no idea.

I often wonder exactly what our exposure will be to the Word of God in heaven, if these passages will be available to us, or whether simply the doctrine that we learned here on earth will be of great benefit to us. There is obviously great importance attached to knowing the Word of God here on earth, but it is less clear how it will play a part in our lives in eternity. How well do we know God in heaven, and is some of this dependent upon the doctrine that we learn here? We will certainly have different ranks in heaven, but what exactly, by way of doctrine, is transferred from here to there?

...Hepher the Mecherathite;  
Ahijah the Pelonite;...

1Chronicles 11:36 ...Hepher the Mecherathite;  
Ahijah the Pelonite;...

...Hepher from Mekerah;  
Ahijah from Pelon;...

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Latin Vulgate           | ...Hepher a Mecherathite, Ahia a Phelonite,...               |
| Masoretic Text (Hebrew) | ...Hepher the Mecherathite; Ahijah the Pelonite;...          |
| Peshitta (Syriac)       | ...Hepher the Mecherathite, Ahijah the <u>Hasarite</u> ,...  |
| Septuagint (Greek)      | ... <i>Hepher</i> the Mecherathrite, Ahijah the Pelonite,... |

Significant differences: The final word in the Syriac is different.

#### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| Easy English (Pocock)  | ...Hepher from the town called Mekarrah;<br>Ahijah from the town called Pelon;... |
| New Living Translation | ...Hepher from Mekerah;<br>Ahijah from Pelon;...                                  |

#### Partially literal and partially paraphrased translations:

|                        |  |
|------------------------|--|
| American English Bible | ...ElPhat (the son of ThuroPhar) <sup>36</sup> the Mechorathite, AhiJah the Phellonite,... [This is v. 35b–36 in the American English Bible] |
| New American Bible     | ...Ahijah, from Gilo;... [This is v. 36b in the NAB]   |
| NIRV                   | ...Hepher the Mecherathite, Ahijah of Beth-Palet,...   |

#### Mostly literal renderings (with some occasional paraphrasing):

|                            |  |
|----------------------------|--|
| <i>The Scriptures</i> 1998 | ...Hēpher the Mekērathite, Aḥiyah the Pelonite,... |
|----------------------------|--|

#### Literal, almost word-for-word, renderings:

|                                    |  |
|------------------------------------|--|
| <i>The Amplified Bible</i>         | ...Hepher the Mekerathite, Ahijah the Pelonite,...     |
| exeGeses companion Bible           | ...Hepher the Mecherahiy,<br>Achiy Yah the Paloniy,... |
| Hebrew Names Version               | ...Chefer the Mekheratite, Achiyah the Pelonite,...    |
| <i>Young's Literal Translation</i> | ...Hepher the Mecherathite, Ahijah the Pelonite,...    |

**The gist of this verse:** Hepher and Ahijah are 2 more heroes on David's list of Mighty Men.

### 1Chronicles 11:36a

| Hebrew/Pronunciation                     | Common English Meanings   | Notes/Morphology               | BDB and Strong's Numbers   |
|--|---|--------------------------------|----------------------------|
| Chêpher (חֶפֶר)<br>[pronounced KHAY-fer] | <i>a pit, a well</i> [from the word "to dig"]; transliterated <i>Hepher</i> , <i>Chefer</i> | masculine singular proper noun | Strong's #2660<br>BDB #343 |

## 1Chronicles 11:36a

| Hebrew/Pronunciation                                 | Common English Meanings   | Notes/Morphology                                      | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| Mekêrâthîy (מֵכֶרֶתִּי) [pronounced mek-ay-raw-THEE] | <i>he of the dug-out, he of the digging tool; referring to a man from Mecherah; transliterated Mecherathite</i> | gentilic singular adjective with the definite article | Strong's #4382<br>BDB #569 |

**Translation:** ...[Hepher the Mecherathite](#);... Hepher's name means *a pit, a well*; and it makes me wonder if there was something in the birthing process which caused him to get this name. His family of origin has a similar name, which may suggest a family vocation rather than his birth. Men who dug out wells in that era, when there were no power tools, were incredible men. I think back on my father building our house (I was 3 at the time). Every single board was nailed in place by hand; I don't even know if he had an electric saw (my guess is that he did, but it would have been a relatively expensive item at that time). In any case, looking back at these men, they were engaged in hard, physical labor, but they did what was absolutely necessary in order to have water.

It is interesting that, at that time, the water table must have been much higher, and this would have occurred when digging 200 ft. wells would have been perhaps an impossible undertaking. I do not know the depth of the wells of that age, but I would hope that they are less than wells today.

Interestingly enough, his name is not found in the parallel passage in 2Sam. 23.

There are 3 men and 1 town with the name *Hepher* in the Bible.

## The Hepher's of Scripture

- 1) The youngest son of Gilead and head of the family of Hepherites. Num. 26:32 27:1
- 2) The son of Asher, the father of Tekoa. 1Chron. 4:6
- 3) The Mecherathite, one of David's mighty warriors, but not named in 2Sam. 23. 1Chron. 11:36
- 4) A place in ancient Canaan, west of the Jordan, conquered by Joshua site unknown. Joshua 12:17
  - i. Fausset calls this Solomon's commissariat district (1Kings 4:10), named with Socoh. Distinct from Gath-Hepher in Zebulun.
  - ii. A place in Judah, probably the same as 4 above. 1Kings 4:10

This was taken from *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #2660.

Also:

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Hepher.

## Chapter Outline

## Charts, Maps and Short Doctrines

We know nothing about the Mecherathites or the city of Mecharah. The parallel Samuel text, although lacking Hepher, has ...[Eliphelet the son of Ahasbai, the son of the Maachathite](#),... (2Sam. 23:34a). It is possible that Hepher's name dropped out of the text. There are times when we can make a fairly reasonable call on the text and times when we simply are left up in the air. When dealing with a list of names, that is often the most difficult to straighten out.

This is a good text to examine, as we have a parallel text in 2Sam. 23:34 and there is no emotion involved; that is, the end result is not going to be a *proof* text for some doctrinal point.

## How Do We Determine the Accurate Text of 1Chronicles 11:36?

| Text                           | Text/Commentary                                  |
|--------------------------------|--|
| 1Chron. 11:36<br>(Hebrew text) | Hepher the Mecherathite; Ahijah the Pelonite;... |
| 1Chron. 11:36 (Latin text}     | Hepher a Mecherathite, Ahia a Pelonite,...       |
| 1Chron. 11:36<br>(Greek text)  | ...the Mechorathrite, Achia the Phellonite,...   |
| 1Chron. 11:36<br>(Syriac text) | Hepher the Mecherathite, Ahijah the Hararite,... |

The first thing that we do is, examine the parallel texts in other ancient languages. We find 2 problems: *Hepher* is dropped out of the Greek text and, in the Syriac text, Ahijah is a *Hararite* rather than a *Pelonite*.

Then we examine the parallel passage in 2Samuel 23:34:

|                               |                                   |
|-------------------------------|-----------------------------------|
| 2Sam. 23:34b<br>(Hebrew text) | ...son of the Maacathite...       |
| 2Sam. 23:34b (Latin text)     | ...the son of Machati,...         |
| 2Sam. 23:34b<br>(Greek text)  | ...the son of the Maachathite;... |
| 2Sam. 23:34b<br>(Syriac text) | ...the Maachathite,...            |

What this tells us is, the text of Chronicles and Samuel does not appear to be altered after 200 B.C. (The approximate date for the assembling of the Greek Septuagint).

Then we look at the alternatives:

- 1) Portions of the Samuel text was dropped out.
  - i. Even if there are portions of the text dropped out, we are left with the problem, what text exactly.
  - ii. We also have the problem, is *Mecherathite* equivalent to *Maachathite*?
  - iii. However, since we are missing 2 names at this point, and we find the strong similarities of the names in the Samuel and Chronicles text, we tend to lean toward text having been dropped out of the Samuel passage.
- 2) The text in both passages is accurate, and we just happen to have a pair of similar names (*Mecherathite* and *Maachathite*).

There are other considerations:

- 1) Can the Samuel text and the Chronicles text stand as they are? The answer is yes.
- 2) If there was any changing of the text, it is more likely to be changed to a common name rather than to a rare name. So, a scribe may have looked at the Samuel text, found it partially unreadable; and it is possible that he put in *Maachathite* (a common name) based upon what he could read. From what we know of the scribes, it is highly unlikely a scribe would take the text *Mecherathite* and change it because he thought it ought to be changed. However, it is clear that scribes in the past dealt with some worn manuscripts which would be difficult to read in some places.
- 3) In the pre-Christian manuscripts, we had only consonants—there were no vowels in the original Hebrew, so these names are closer to one another than they appear to be in the English.
- 4) When we find parallel texts and names which are very similar in both texts, we tend to thinking that these names ought to be identical.

## How Do We Determine the Accurate Text of 1Chronicles 11:36?

### Text

### Text/Commentary

Conclusions: unfortunately, we have no conclusions that we can definitely draw. Text may or may not have been dropped out of the Samuel manuscripts (which is considered the weakest Old Testament text). Because of the matching text in the other ancient languages, we appear to have problematic text (we would expect *Maachathite* to be the same as *Mecherathite*; which, if true, would then suggest that some text had dropped out of the Samuel passage. Because the names of 2 men are missing from the Samuel passage and the similarity of the *common text*, we might want to say, there is a 70% chance the Chronicles text is accurate and the Samuel text is inaccurate at this point. There is a 60% chance that Mecherathite is the preferred reading.

Obviously, this may seem unsatisfactory to you; however, there are actually very few passages, percentage-wise, which are problematic in Old or New Testaments. One scholar claimed that the text of the New Testament was more accurate than the text of Shakespear, who wrote after the invention of the printing press. Furthermore, when it comes to major and secondary doctrines, there is no text in the Bible which is problematic; and when it comes to tertiary doctrines, there are barely a handful of texts which are slightly problematic.

### Chapter Outline

### Charts, Maps and Short Doctrines

So it would be nice to know more about Hephher the Mecherathite, to know his accurate name and origin; but we do not; so it will give us one more thing to run down when in heaven.

## 1Chronicles 11:36b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                      | BDB and Strong's Numbers                    |
|--|---|---|---|
| ʾĀchîyâh (אחיה) [pronounced <i>uh-KHEE-yaw</i> ]                     | <i>brother of Yah (God)</i> , and is transliterated <i>Ahijah</i> | masculine proper noun                                 | Strong's #281<br>BDB #26                    |
| P°lôwnîy (פלוני) [pronounced <i>pehl-oh-NEE</i> or <i>ploh-NEE</i> ] | <i>a certain one; separate</i> ; transliterated <i>Pelonite</i>   | gentilic singular adjective with the definite article | Strong's #6397 & possibly #6493<br>BDB #813 |

**Translation:** ...*Ahijah the Pelonite*;... *Ahijah the Pelonite* is also missing from the Samuel text. As we have already discussed, I lean toward the Chronicles text as being the most accurate.

His name means, *brother of Yah (Jehovah)*; which suggests that his parents were believers. However, he is not identified by the name of his father, but by his clan (or, city?). Whether this does not speak well of his father, or emphasizes the spiritual state of his clan, is hard to say. However, God the Holy Spirit chose to speak of his clan and to leave his father's name out of the text. Was his father an egomaniac to so name his child? Does that explain why the father is not named here?

There are 9 men with the name *Ahijah* in the Bible.

### The Ahijah's of Scripture

- 1) One of the sons of Jerahmeel the great-grandson of Judah (1Chron. 2:25).
- 2) A descendant of Benjamin (1Chron. 8:7).
- 3) The son of Ahitub, priest in the time of King Saul (1Sam. 14:3, 18). Either he is the same with Ahimelech, who is mentioned later, or he is the father or brother of Ahimelech. He is introduced to us when Saul has

## The Ahijah's of Scripture

been so long on the throne that his son Jonathan is a man grown and a warrior. He is in attendance upon Saul, evidently as an official priest, "wearing an ephod." When Saul wishes direction from God he asks the priest to bring hither the ark; but then, without waiting for the message, Saul counts the confusion in the Philistine camp a sufficient indication of the will of Providence, and hurries off to the attack. Some copies of the Greek here read "ephod" instead of "ark," but the documentary evidence in favor of that reading is far from decisive. If the Hebrew reading is correct, then the seclusion of the ark, from the time of its return from Philistia to the time of David, was not so absolute as many have supposed.

- 4) One of David's mighty men, according to the list in 1Chron. 11:36. The corresponding name in the list in 2Sam. 23:34 is Eliam the son of Ahithophel the Gizonite.
- 5) A Levite of David's time who had charge of certain treasures connected with the house of God (1Chron. 26:20). The Greek copies presuppose the slightly different text which would give in English "and their brethren," instead of Ahijah. This is accepted by many scholars, and it is at least more plausible than most of the proposed corrections of the Hebrew text by the Greek.
- 6) Son of Sinsha and brother of Elihoreph (1Kings 4:3). The two brothers were scribes of Solomon. Can the scribes Ahijah and Shemaiah (1Chron. 24:6) be identified with the men of the same names who, later, were known as distinguished prophets? Sinsha is probably the same with Shavsha (1Chron. 18:16; compare 2Sam. 8:17 20:25), who was scribe under David, the office in this case descending from father to son.
- 7) The distinguished prophet of Shiloh, who was interested in Jeroboam I. In Solomon's lifetime Ahijah clothed himself with a new robe, met Jeroboam outside Jerusalem, tore the robe into twelve pieces, and gave him ten, in token that he should become king of the ten tribes (1Kings 11:29–39). Later, when Jeroboam had proved unfaithful to Yahweh, he sent his wife to Ahijah to ask in regard to their sick son. The prophet received her harshly, foretold the death of the son, and threatened the extermination of the house of Jeroboam (1 Ki 14). The narrative makes the impression that Ahijah was at this time a very old man (1Kings 14:4). These incidents are differently narrated in the long addition at 1Kings 12:24 found in some of the Greek copies. In that addition the account of the sick boy precedes that of the rent garment, and both are placed between the account of Jeroboam's return from Egypt and that of the secession of the ten tribes, an order in which it is impossible to think that the events occurred. Further, this addition attributes the incident of the rent garment to Shemaiah and not to Ahijah, and says that Ahijah was 60 years old. Other notices speak of the fulfillment of the threatening prophecies spoken by Ahijah (2Chron. 10:15; 1Kings 12:15; 1Kings 15:29). In 2 Ch "the prophecy of Ahijah the Shilonite" is referred to as a source for the history of Solomon (2Chron. 9:29).
- 8) The father of Baasha king of Israel (1Kings 15:27, 1Kings 15:33; 1Kings 21:22; 2Kings 9:9).
- 9) A Levite of Nehemiah's time, who sealed the covenant (Neh. 10:26 the King James Version).

This was taken from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 W m. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Ahijah.

### Chapter Outline

### Charts, Maps and Short Doctrines

There are 2 Pelonites in Scripture: (1) "Helez the Pelonite" (1Chron. 11:27); and (2) "Ahijah the Pelonite" (1Chron. 11:36). Helez is called a Paltite in 2Sam. 23:26, indicating that may be the better designation. Although it may be suggested that this is related to the city of Beth-pelet in southern Judah, Helez is called an Ephraimite in 1Chron. 27:10 (however, it is possible for a man of Ephraim to move down into Judah and become associated with that city of Beth-pelet). However, let me quickly add that families were associated with particular plots of land, which God gave to them. So, for that reason, the people of Israel would have been less mobile. Furthermore, the land was supposed to revert back to the original owner every 49<sup>th</sup> year (although, it is not clear whether Israel actually practiced this).



...Hezro the Carmelite;  
Naarai ben Ezbai;...

1Chronicles ...Hezro the Carmelite;  
11:37 Naarai ben Ezbai;...

...Hezro from Carmel;  
Naarai (the son of Ezbai);...

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | ...Hesro a Carmelite, Naarai the son of Azbai,...   |
| Masoretic Text (Hebrew) | ...Hezro the Carmelite; Naarai sben Ezbai;...       |
| Peshitta (Syriac)       | ...Hezro the Carmelite, Lazar the Aobite,...        |
| Septuagint (Greek)      | ...Hezro the Carmelite, Naarai the son of Ezbai,... |

Significant differences: The final word in the Syriac does not appear to match the other texts.

#### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| Easy English (Pocock)  | ...Hezro from the town called Carmel (in Judah);<br>Naarai son of Ezbai;...                                 |
| New Life Bible         | There were Hezro the Carmelite, Naarai the son of Ezbai,...   |
| New Living Translation | ...Hezro from Carmel;<br>Patrai [As in parallel text at 2 Sam 23:35; Hebrew reads Naarai.] son of Ezbai;... |

#### Partially literal and partially paraphrased translations:

|                        |   |
|------------------------|---|
| American English Bible | ...EseRe the Charmadite, NaArai (the son of AzobAi),... |
| God's Word™            | ...Hezro from Carmel, Naari (son of Ezbai)...           |

#### Mostly literal renderings (with some occasional paraphrasing):

|                     |   |
|---------------------|---|
| NET Bible®          | ...Hero [The parallel text of 2 Sam 23:35 has the variant spelling "Hezrai."] the Carmelite,<br>Naarai son of Ezbai,... |
| NIV – UK            | ...Hezro the Carmelite, Naarai son of Ezbai,...   |
| The Scriptures 1998 | ...Hetsro the Karmelite, Na'arai son of Ezbai,...   |

#### Literal, almost word-for-word, renderings:

|                             |  |
|-----------------------------|--|
| exeGesés companion Bible    | ...Hesro the Karmeliy,<br>Naaray the son of Ezbai,...  |
| Hebrew Names Version        | ...Chetzro the Karmelite, Na'arai the son of Ezbai,... |
| New RSV                     | ...Hezro of Carmel, Naarai son of Ezbai,...            |
| Young's Literal Translation | ...Hezor the Carmelite, Naarai son of Ezbai...         |

**The gist of this verse:** Hezro (Hezor?) and Naarai are added to David's list of heroes.

# 1Chronicles 11:37a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| Chetx <sup>e</sup> rôw (חֶרֶץ)<br>[pronounced <i>khehts-ROW</i> ]   | <i>settled places; settlements</i> and is transliterated <i>Hezro</i> | masculine singular proper noun                                | Strong's #2695<br>BDB #347 |
| Also spelled Chets <sup>e</sup> ray (חֶרֶץ) [pronounced <i>khets-RAY</i> ].                               |   |   |                            |
| Kar <sup>e</sup> m <sup>e</sup> lîy (כַּרְמֶלִי)<br>[pronounced <i>kar<sup>e</sup>-m<sup>e</sup>-EE</i> ] | <i>garden, plantation</i> and is transliterated <i>Carmelite</i>      | gentilic adjective; masculine form; with the definite article | Strong's #3761<br>BDB #502 |

**Translation:** ...[Hezro the Carmelite](#);... Hezro (spelled *Hezrai* in 2Sam. 23:35) means *settled places*, which indicates a taming of nature by man. He is originally from Carmel in Judæa.

There are 3 Carmel's in the Bible: a mountain range, a mountain and a city. ISBE tells us:

## The 3 Carmel's in Scripture

Carmel is a beautifully wooded mountain range running for about 13 miles in a south–easterly direction from the promontory which drops on the shore of the Mediterranean near Haifa, at the southern extremity of the plain of Acre, to the height of el–Maḥraḳah which overlooks the plain of Esdraelon. On the top of the promontory, at a height of 500 ft. the monastery of Elias stands. From this point there is a gradual ascent until the greatest height is reached at Esfīyeh (1,742 ft.), the peak at el–Maḥraḳah being only some 55 ft. lower. The mountain – usually named with the article, “the Carmel” – still justifies its name, “the garden with fruit trees.” The steep slopes on the North and East, indeed, afford little scope for cultivation, although trees and brushwood grow abundantly. But to the South and West the mountain falls away to the sea and the plain in a series of long, fertile valleys, where the “excellency” of Carmel finds full illustration today. There are a few springs of good water; but the main supply is furnished by the winter rains, which are caught and stored in great cisterns. The villages on the slopes have a look of prosperity not too often seen in Syria, the rich soil amply rewarding the toil of the husbandmen. Oak and pine, myrtle and honeysuckle, box and laurel flourish; the sheen of fruitful olives fills many a hollow; and in the time of flowers Carmel is beautiful in a garment of many colors. Evidences of the ancient husbandry which made it famous are found in the cisterns, and the oil and wine presses cut in the surface of the rock. There is probably a reference to the vine culture here in 2Chron. 26:10. In the figurative language of Scripture it appears as the symbol of beauty (SOS. 7:5), of fruitfulness (Isa. 35:2), of majesty (Jer. 46:18), of prosperous and happy life (Jer. 50:19). The languishing of Carmel betokens the vengeance of God upon the land (Nah. 1:4); and her decay, utter desolation (Amos 1:2 Isa. 33:9).

This is another Carmel Mountain which is roughly triangular in form, with plains stretching from its base on each of the three sides, the mountain, with its majestic form and massive bulk, is visible from afar. Its position deprived it of any great value for military purposes. It commanded none of the great highways followed by armies: the passes between Esdraelon and Sharon, to the East of Carmel, furnishing the most convenient paths. But the mountain beckoned the fugitive from afar, and in all ages has offered asylum to the hunted in its caves and wooded glens. Also its remote heights with their spacious outlook over land and sea; its sheltered nooks and embowering groves have been scenes of worship from old time. Here stood an ancient altar of Yahweh (1Kings 18:30). We may assume that there was also a sanctuary of Baal, since the worshippers of these deities chose the place as common ground for the great trim (1 Kings 18). The scene is traditionally located at el–Maḥraḳah, “[the place of burnt sacrifice](#),” which is still held sacred by the Druzes. A Latin chapel stands near, with a great cistern. A good spring is found lower down the slope. Just below, on the North bank of the Kishon stands the mound called Tell el–ḳissīs, “mound of the priest.” From the crest of Carmel Elijah descried the coming storm, and, descending the mountain, ran before the chariot of Ahab to the gate of Jezreel (1Kings 18:42). Under the monastery on the western promontory is a cave, said to be that of Elijah. An older

### The 3 Carmel's in Scripture

tradition locates the cave of the prophet at ed-Deir, near 'Ain es-Sīh. It may have been the scene of the events narrated in 2Kings 1:9. Elisha also was a familiar visitor to Mt. Carmel. It was within the territory allotted to Asher; in later times it passed into the hands of Tyre (BJ, III, iii, 1).

The 3<sup>d</sup> Carmel named in Scripture is a city of Judah, in the uplands near Hebron, named with Maon and Ziph (Joshua 15:55). Here Saul for some reason not stated set up a monument or trophy (1Sam. 15:12; literally "hand"). It was the home of Nabal the churlish and drunken flockmaster, whose widow Abigail David married (1Sam 25); and also of Hezro, one of David's mighty men (2Sam. 23:35 1Chron. 11:37). It is represented by the modern el-Karmil, about 10 miles to the Southeast of Hebron. Karmil is the pronunciation given me by several natives this spring. There are considerable ruins, the most outstanding feature being square tower dating from the 12th century, now going swiftly to ruin. There are also caves, tombs and a large reservoir.

These are all taken from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Carmel.

#### Chapter Outline

#### Charts, Maps and Short Doctrines

As described above, the city of Carmel produced at least one amazing woman, and Hezro here, who would have been perhaps younger than David and Abigail, also came from this town, and it was this city which influenced him.

### 1Chronicles 11:37b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology               | BDB and Strong's Numbers   |
|--|---|--------------------------------|----------------------------|
| Na'aray (נֶאֱרָי)<br>[pronounced nah-ḡuh-RAY]                          | youthful; transliterated <i>Naarai</i>                                      | masculine singular proper noun | Strong's #5293<br>BDB #655 |
| bên (בֶּן) [pronounced bane]   | son, descendant   | masculine singular construct   | Strong's #1121<br>BDB #119 |
| 'Ez <sup>e</sup> bbay (עֲזַבַּי)<br>[pronounced ehz <sup>e</sup> -BAY] | hyssop; shining, blooming; my humblings; and is transliterated <i>Ezbai</i> | masculine singular proper noun | Strong's #229<br>BDB #23   |

**Translation:** ...*Naarai ben Ezbai*;... Both Naarai and his father are found only here in Scripture. In the parallel passage, he is called *Paarai the Arbite*. The meanings of the name of his father are quite diverse. It is possible that his father was seen as having so much potential, but it was his son instead who is named in the Bible as one of David's great heroes (however, he was influenced certainly by his father as his father is named here).

Interestingly enough, neither of these men's names has a spiritual connotation, yet they are in the Word of God forever.

...Joel, brother of Nathan;  
Mibhar ben Hageri;...

1Chronicles 11:38 ...Joel (the brother of Nathan);  
Mibhar ben Hagri;...

...Joel (the brother of Nathan);  
Mibhar (the son of Hagri);...

Here is how others have translated this verse:

### Ancient texts:

|                         |  |
|-------------------------|--|
| Latin Vulgate           | Joel the brother of Nathan, Mibahar the son of Agarai.               |
| Masoretic Text (Hebrew) | ...Joel, brother of Nathan; Mibhar, son of Hagerite;...              |
| Peshitta (Syriac)       | ...Joel the brother of Nathan, <u>Machad</u> the <u>Gaddite</u> ,... |
| Septuagint (Greek)      | ...Joel the son of Nathan, Mibhar son of Hagri,...                   |

Significant differences: Again, the Syriac differs with respect to the last 2 proper nouns.

### Thought-for-thought translations; paraphrases:

Easy English (Pocock) ...Joel, Nathan's brother; Mibhar son of Hagri;...

### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | ...JoEl (Nathan's brother), MeBaal (the son of Agari),...      |
| Ancient Roots Translinear | ...Joel the brother of Nathan, Mibhar the son of Hagerites,... |
| God's Word™               | ...Joel (son of Nathan), Mibhar (son of Hagri),...             |
| New American Bible        | ...Joel, brother of Nathan, from Rehob, the Gadite;...         |

### Mostly literal renderings (with some occasional paraphrasing):

|            |   |
|------------|---|
| NET Bible® | ...Joel the brother of Nathan [The parallel text of 2 Sam 23:36 has the variant "Igal son of Nathan from Zobah."],<br>Mibhar son of Hagri,... |
| NIV – UK   | ...Joel the brother of Nathan, Mibhar son of Hagri,...  |

### Literal, almost word-for-word, renderings:

|                          |  |
|--------------------------|--|
| American KJV             | ...Joel the brother of Nathan, Mibhar the son of Haggeri,...       |
| exeGesés companion Bible | ...Yah El the brother of Nathan,<br>Mibchar the son of Hagariy,... |
| Third Millennium Bible   | ...Joel the brother of Nathan, Mibhar the son of Hagri,...         |
| Young's Updated LT       | ...Joel, the brother of Nathan; Mibhar, the son of Haggeri;...     |

**The gist of this verse:** Joel and Mibhar are another two soldiers from David's Mighty Men.

## 1Chronicles 11:38a

| Hebrew/Pronunciation                  | Common English Meanings   | Notes/Morphology                | BDB and Strong's Numbers   |
|---------------------------------------|---|---------------------------------|----------------------------|
| Yôw'êl (יֹאֵל)<br>[pronounced yoh-ĀL] | <i>Jehovah is God; to whom<br/>Jehovah is God or worshiper of<br/>Jehovah; and is transliterated<br/>Joel</i> | masculine proper noun           | Strong's #3100<br>BDB #222 |
| 'âch (אָח) [pronounced<br>awhk]       | <i>brother, kinsman or close<br/>relative</i>   | masculine singular<br>construct | Strong's #251<br>BDB #26   |

## 1Chronicles 11:38a

| Hebrew/Pronunciation                     | Common English Meanings                                  | Notes/Morphology                   | BDB and Strong's Numbers   |
|--|--|------------------------------------|----------------------------|
| Nâthân (נָתַן)<br>[pronounced naw-THAWN] | given; one who is given;<br>transliterated <i>Nathan</i> | masculine singular,<br>proper noun | Strong's #5416<br>BDB #681 |

**Translation:** ...Joel (the brother of Nathan);... Joel is a marvelous name—it means *Jehovah is God*. The idea behind this name is, the parent recognized that *Jehovah of Israel* was the God Who created all things. He was not just a local god in charge of this or that people, but He is *The God*.

In the parallel passage, *Joel* is called *Igal*, and although these names seem quite different to us, in the Hebrew, there is only 1 letter difference, and these letters, in a bad manuscript, could be easily mistaken for one another.

There is an important point I should make when it comes to accuracy and the book of Chronicles. The book of Chronicles is the Word of God, as it was first recorded. Therefore, what is not acceptable is for the writer of Chronicles to look at a lousy manuscript of Samuel, and copy it incorrectly. That cannot occur in the Word of God. Now, a copyist later on down the road, may be copying a portion of Chronicles and miscopy it (for whatever reason), but the original text is accurate. In most cases, the text in Chronicles is more accurate than the text in Samuel (it is obvious that the writer of Chronicles used Samuel and Kings as his primary source texts).

If *Igal* was a name only found in Samuel, then we might want to lean more toward the Chronicles text, as *Joel* is a common name and *Igal* may not even be a name. However, there are 3 people in the Old Testament with the name of *Igal* and 13 with the name of *Joel*.

This leaves 2 possibilities: *Igal* was also known as *Joel* (sometimes a nickname is given to distinguish one person from another); or there is a copyist error. I honestly could not tell you which way I lean on this one.

In any case, that parallel name is quite fascinating; it means *He redeems*. There is a lot of doctrine tied up in these 2 similar names: the exclusivity and deity of the God of Israel along with the doctrine of redemption.

I first presented this doctrine and the links below in [1Chron. 17](#) (which I exegeted before I exegeted this chapter). However, this doctrine is pertinent here.

There are some basic points which you need to understand about *redemption*:

### A Quick View of Redemption

- 1) *Redemption* means to purchase, to buy, to pay for.
- 2) The Bible is clear from the beginning that redemption involves paying something in order redeem something else. Redemption always has a cost. Lev. 27:27 Num. 18:15–17
- 3) Redemption is an important doctrine in the Old Testament and referenced on many occasions. Ex. 3:7–8, 19:4–6 Deut. 15:15 Psalm 77:15 107:2 111:9 Isa. 63:9
- 4) It is not completely clear in the Old Testament just what God has paid for His people. Ex. 13:15 Psalm 25:2 1Chron. 17:21
- 5) Quite obviously, our redemption price was God's Son. Specifically, He bore our sins in His Own body on the cross, and that was the price of our redemption. Col. 1:14 Heb. 9:12, 15

Quite obviously, this is not all that you need to know about redemption.

So that I don't duplicate the efforts of others, here are links to the Doctrine of Redemption.

### Links to the Doctrine of Redemption

<http://www.doctrine.org/redemption.html>

<http://www.realtime.net/~wdoud/topics/redemption.html>

<http://www.versebyverse.org/doctrine/redemption.html>

<http://www.angelfire.com/nt/theology/redeem.html>

The internet has become a wonderful tool for those who want to learn the Word of God.

### Chapter Outline

### Charts, Maps and Short Doctrines

There are as many as 13 men with the name *Joel* in the Bible.

### The Joel's of Scripture

- 1) The firstborn of Samuel (1Sam. 8:2; 1Chron. 6:33 (Hebrew 18), and supplied in the Revised Version (British and American) of 1Chron. 6:28, correctly). He and his brother Abiah were judges in Beersheba, when their father was too old to go on circuit. Their bribery and perversion of justice occasioned the cry for a monarchy. 1094 B.C.
- 2) A Simeonite prince (1Chron. 4:35).
- 3) A Reubenite chief (1Chron. 5:4, 8).
- 4) A Gadite chief, perhaps the same as (3) (1Ch\_5:12). He might be the chief of "a family or clan whose members might be reckoned as belonging to either or both of the tribes" (Curtis, Chronicles, 122).
- 5) A Levite ancestor of Samuel (1Chron. 6:36 (Hebrew 21), called "Shaul" in 1Chron. 6:24 (Hebrew 9)).
- 6) A chief of Issachar (1Chron. 7:3).
- 7) One of David's mighty men (1Chron. 11:38), brother of Nathan. 2Sam. 23:36 has *Igal son of Nathan*, and the Septuagint's Codex Vaticanus has "son" in 1 Chronicles, a reading which Curtis adopts.
- 8) A Levite (1Chron. 15:7, 11, 17), probably the Joel of 1Chron. 23:8 and 1Chron. 26:22.
- 9) David's tribal chief over half of Manasseh (1Chron. 27:20). He may be equivalent to #7 above.
- 10) A Levite of Hezekiah's time (2Chron. 29:12).
- 11) One of those who had married foreign wives (Ezra 10:43) = "Juel" of 1Esdras 9:35.
- 12) A Benjamite "overseer" in Jerusalem (Neh. 11:9).
- 13) Joel the prophet (Joel 1:1 Acts 2:16).

This was taken from

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Joel.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Joel.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Joel.

### Chapter Outline

### Charts, Maps and Short Doctrines

Nathan was Joel's brother.

There are 5 men with the name *Nathan* in the Bible.



## The Nathan's of Scripture

- 1) The prophet who gave David God's assurance of the perpetuity of his seed and throne (notwithstanding temporary chastening for iniquity).
  - i. God by Nathan commended David's desire to build the temple, but reserved the accomplishment for his son Solomon, the type of Him who should build the true temple (2 Samuel 7; 1 Chronicles 17). Nathan speaking first of himself had said, "do all that is in thine heart" (compare 1Kings 8:18). God sometimes grants His children's requests in a form real, but not as they had proposed. His glory proves in the end to be their truest good, though their wishes for the time be crossed. Nathan convicted David of his sin in the case of Uriah by the beautiful parable of the poor man's lamb (2Sam. 12:1–15; 2Sam. 12:25; Psalm 51).
  - ii. Nathan conveyed Jehovah's command to David, to name Solomon "Jedidiah," not as a mere appellation, but an assurance that Jehovah loved him. Nathan was younger than David, as he wrote with Ahijah the Shilonite and Iddo the seer "the acts of Solomon first and last" (2Chron. 9:29). To Nathan David refers as having forbidden his building the temple on account of his having had "great wars" (2Chron. 22:1–10; 2Chron. 28:2). Nathan secured the succession of Solomon by advising Bathsheba to remind David of his promise (1Chron. 22:9, etc.), and to inform him of Adonijah's plot, and by himself venturing into the king's presence to follow up Bathsheba's statement. Nathan by David's direction with Zadok the priest brought Solomon to Gihon on the king's own mule, and anointed him king (1Kings 1:10–38).
  - iii. "Azariah son of Nathan was over the officers, and Zabud son of Nathan was the king's friend" under Solomon (1Kings 4:5 1Chron. 27:33 2Sam. 15:37). A similarity between the apologue style of Solomon in Eccles. 9:14–16 and Nathan's in 2Sam. 12:1–4 may be due to Nathan's influence. Nathan along with Gad wrote "the acts of David first and last" (1Chron. 29:29). Nathan is designated by the later and higher title "the prophet," but "Gad and Samuel the seer" (compare 1Sam. 9:9). His histories were doubtless among the materials from which the books of Samuel, Kings, and Chronicles were compiled. His grave is shown at Halhul near Hebron.
- 2) Son of David and Bathsheba (1Chron. 3:5 14:4 2Sam. 5:14). Luke traces Christ's genealogy to David through Nathan (2Sam. 3:31); as Matthew gives the succession to the throne, so Luke the parentage of Joseph, Jeconiah's line having failed as he died childless. "The family of the house of David and the family of the house of Nathan" represent the highest and lowest of the royal order; as "the family of the house of Levi and the family of Shimei" represent the highest and lowest of the priestly order (Zech. 12:12–13).
- 3) Father of Igal, one of David's heroes, of Zobah, 2Sam. 23:36, but in 1Chron. 11:38 "Joel, brother of Nathan" Kennicott prefers "brother." It is not out of the question for this to be equivalent to #1 above.
- 4) A head man who returned with Ezra on his second expedition, and whom Ezra despatched from his encampment at the river Ahava to the Jews at Casiphia, to get Levites and Nethinim for the temple (Ezra 8:16). Perhaps the same as the son of Bani who gave up his foreign wife (Ezra 10:39).
- 5) Son of Attai of Judah (1Chron. 2:36).

This was taken from .

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Nathan.

### Chapter Outline

### Charts, Maps and Short Doctrines

Although we do not know if this is Nathan the prophet, as he was most often called, this may be the same Nathan. It would make sense to associate Joel (Igal) with his brother, if his brother is well-known. The father is commonly named, just as we give our first and last names to someone that we meet. If no one has heard of this Nathan character, why point out the Joel was his brother? The counter-argument is, *he is not called Nathan the prophet here*.

## 1Chronicles 11:38b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology               | BDB and Strong's Numbers   |
|--|--|--------------------------------|----------------------------|
| Mib <sup>e</sup> châr (מִיבְחָר)<br>[pronounced <i>mī<sup>b</sup>v-KHAWR</i> ] | <i>election; choice; the most excellent, the best; transliterated Mibhar</i> | masculine singular proper noun | Strong's #4006<br>BDB #104 |
| bên (בֶּן) [pronounced <i>bane</i> ]   | <i>son, descendant</i>   | masculine singular construct   | Strong's #1121<br>BDB #119 |
| Hag <sup>e</sup> rîy (הַגְרִי)<br>[pronounced <i>hahg-REE</i> ]                | <i>wanderer; fugitive, transliterated Hagri, Hageri, Hagerite</i>            | gentilic singular adjective    | Strong's #1905<br>BDB #212 |

**Translation:** ...Mibhar ben Hagri;... *Mibhar* might mean *choice, the best*. In 2Sam. 23:36, which reads: ...*lgal son of Nathan from Zobah, Bani the Gadite*,... So, as you see, it is possible that *Nathan from Zobah* was miscopied in Chronicles (not in the original, but in a later copy of CHronicles) as *Mibhar*. This could even be continued in a descriptive way, where he is called *the son of the Gadite* (or something similar to that). Because the name *Mibhar* and *Hagerite* are not found elsewhere, some believe that it is the Chronicles text which is corrupt (however, there may be some corruption as well in the Samuel text).

Just as it is a rare person who really pays any attention when we come to a list of names, it is reasonable to assume that these manuscripts were copied and read less often than others, and therefore, ended up being quite corrupted, simply from the deterioration of the manuscripts. A manuscript which is read a lot would be subject to informal inspections, where people would occasionally say, "I can barely read these words." At that point in time, a scribe would be employed to develop a better manuscript. However, for a passage like this—one which may have never ever been seriously exegeted—the manuscript sits on the shelf for umpteen years without an anyone inspecting it carefully. When it is finally looked at, it has a great deal of problems.

There is the additional problem of these being names. I could read a narrative sentence, and even if a letter here or there was messtup, I would probably know what those letters are, simply on the basis of all of the words found, including the partial word the letter is in. However, with a name, if there is an illegible letter, there is nowhere that we can go to know that actual name, unless there are additional manuscripts available to us.

...Zelek the Ammonite;  
Naharai the Berothite, bearing manufactured  
things of Joab ben Zeruiah;...

1Chronicles  
11:39

...Zelek the Ammonite;  
Naharai the Berothite (bearing the weapons of  
Joab ben Zeruiah);...

...Zelek the Ammonite;  
Naharai the Berothite (the armor bearer of Joab ben Zeruiah);...

Here is how others have translated this verse:

## Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | Selec an Ammonite, Naharai a Berothite, the armourbearer of Joab the son of Sarvia.               |
| Masoretic Text (Hebrew) | ...Zelek the Ammonite; Naharai the Berothite, bearing manufactured things of Joab ben Zeruiah;... |
| Peshitta (Syriac)       | ...Zelek the Ammonite, <u>Mahrai</u> the Berothite, the armorbearer of Joab the son of Zuriah,... |

Septuagint (Greek) ...Zelek the Ammonite, Naharai the Berothite, armor-bearer to Joab the son of Zeruiah,...

Significant differences: There is a problem with the 3<sup>rd</sup> proper noun in the Syriac text.

### Thought-for-thought translations; paraphrases:

Easy English (Pocock) ...Zelek who was from Ammon;  
Naharai from the city called Beeroth, the officer who carried the \*armour for Joab son of Zeruiah;...

New Century Version ...Zelek the Ammonite;  
Naharai the Berothite, the officer who carried the armor for Joab son of Zeruiah;...

New Life Bible ...Zelek the Ammonite, Naharai the Berothite. Naharai was the one who carried the battle-clothes of Joab the son of Zeruiah.

New Living Translation ...Zelek from Ammon;  
Naharai from Beeroth, Joab's armor bearer;...

### Partially literal and partially paraphrased translations:

American English Bible ...SelLek the Ammonite, Nachor the BerOthite (who carried the weapons for JoAb, the son of ZeruJah),...

Ancient Roots Translinear ...Zelek the Ammanite, Naharai the Berothite, the article lifter for Joab the son of Zeruiah,...

New American Bible ...Zelek the Ammonite; Naharai, from Beeroth, the armor-bearer of Joab, son of Zeruiah;...

NIRV ...Zelek from Ammon  
Naharai, from Beeroth, who carried the armor of Joab, the son of Zeruiah...

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English ...Zelek the Ammonite, and Naharai the Berothite, the servant who had the care of the arms of Joab, the son of Zeruiah;...

*The Scriptures* 1998 ...Tseleq the Ammonite, Naḥarai the Bērothite (the armour-bearer of Yo' ab? son of Tseruyah),...

### Literal, almost word-for-word, renderings:

*The Amplified Bible* ...Zelek the Ammonite, Naharai the Berothite, the armor-bearer of Joab son of Zeruiah [David's half sister],...

Concordant Literal Version ...Zelek the Ammonite, Naharai the Berothite, bearer of the weapons of Joab son of Zeruiah,...

exeGesés companion Bible ...Seleq the Ammoniy,  
Nachray the Berothiy  
the instrument bearer of Yah Ab the son of Seruyah,...

New King James Version ...Zelek the Ammonite, Naharai the Berothite [Spelled Beerothite in 2 Samuel 23:37] (the armorbearer of Joab the son of Zeruiah),...

Syndein/Thieme ...Zelek the Ammonite,  
Naharai the Berothite (the armor-bearer of Joab the son of Zeruiah),...

Third Millennium Bible ...Zelek the Ammonite, Naharai the Berothite, the armorbearer of Joab the son of Zeruiah,...

Young's Updated LT ...Zelek the Ammonite, Naharai the Berothite, bearer of the weapons of Joab (the son of Zeruiah),...

**The gist of this verse:** Zelek and Naharai are 2 more added to the list of exalted military men under David's command. Naharai carried Joab's weapons.

### 1Chronicles 11:39a

| Hebrew/Pronunciation                              | Common English Meanings                             | Notes/Morphology                             | BDB and Strong's Numbers           |
|---|---|--|------------------------------------|
| Tselek (זֶלֶק)<br>[pronounced TSEH-lehk]          | <i>fissure</i> ; and is transliterated <i>Zelek</i> | masculine singular proper noun               | Strong's #6768<br>BDB #854         |
| ʿAmmôwnîy (אֲמוֹנִי)<br>[pronounced ʿahm-moh-NEE] | <i>hidden</i> ; transliterated <i>Ammonite</i>      | gentilic adjective with the definite article | Strong's #5984 & #5985<br>BDB #770 |

**Translation:** ...[Zelek the Ammonite](#);... Although I have a meaning listed above for *Zelek*, we really do not know the meaning of his name, as he is an Ammonite. David made an attempt to have a good relationship with the Moabites and with the Ammonites. When he was on the run from Saul, he sent his parents to Moab for safekeeping. And he had a close relationship with Nahash, the king of Ammon (2Sam. 10:2). However, a new generation sprung up in both countries, both of which rejected David's friendship, which resulted in war and defeat for both countries (2Sam. 8:2 10:1–14). Nevertheless, David did not hate the Ammonites, as is clear here where he has promoted Zelek to a position of great authority.

**Application:** It only takes one generation for a country to go awry. Zelek is obviously a great soldier, in that he is named here; but the generation behind him changed Ammon into an enemy of Israel.

**Application:** This answers the question of, *what if you are in a country which is anti-God and they go to war with a country which trusts in God?* As we see here and in Joshua 2, you join the other side. In Joshua 2, Rahab acted as a covert agent for Israel, and here, Zelek is a soldier in David's elite forces. God guides us with His Word for this, one of the most difficult of decisions. Obviously, you need to know a lot of doctrine to make a decision like this, and you had better hope that you have just not fallen for a lot of propaganda (something which Satan and his minions are brilliant at).

### 1Chronicles 11:39b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                       | BDB and Strong's Numbers               |
|--|--|--|--|
| Nach <sup>e</sup> ray (נַחֲרַי)<br>[pronounced nahkh-RAY]            | <i>snorter, snoring</i> ; transliterated <i>Naharai</i>                            | masculine singular proper noun         | Strong's #5171<br>BDB #638             |
| Spelled Nachâray (נַחֲרַי) [pronounced nahkh-aw-RAY] in 2Sam. 23:37. |  |  |  |
| Bêrôthîy (בִּירוֹתִי)<br>[pronounced bay-roh-THEE]                   | <i>my wells</i> , and is an inhabitant of Beeroth; transliterated <i>Berothite</i> | masculine singular, gentilic adjective | Strong's #1307<br>BDB #92              |
| nâsâ' (נָסַב)<br>[pronounced naw-SAW]                                | <i>lifting up, bearing, carrying; exalting; taking away</i>                        | Qal active participle                  | Strong's #5375 (and #4984)<br>BDB #669 |

## 1Chronicles 11:39b

| Hebrew/Pronunciation                                     | Common English Meanings  | Notes/Morphology               | BDB and Strong's Numbers   |
|--|--|--------------------------------|----------------------------|
| k'êlîy (עֵלִי) [pronounced <i>melee</i> ]                | <i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i> | masculine plural construct     | Strong's #3627<br>BDB #479 |
| Yôw'âb (יֹאבָב) [pronounced <i>YOH-aw'v</i> ]            | <i>Yah is father and is transliterated Joab</i>  | masculine singular proper noun | Strong's #3097<br>BDB #222 |
| bên (בֶּן) [pronounced <i>bane</i> ]                     | <i>son, descendant</i>   | masculine singular construct   | Strong's #1121<br>BDB #119 |
| Ts'êrûwyâh (צִירְוִיָּה) [pronounced <i>tz'roo-YAW</i> ] | <i>transliterated Zeruiah</i>  | feminine singular proper noun  | Strong's #6870<br>BDB #863 |

**Translation:** ...Naharai the Berothite (bearing the weapons of Joab ben Zeruiah);... Naharai has one of the least attractive names. He is called *snorting, snorer*; and the root for his name is *nostril* and often used as a synonym for anger. Naharai is the kind of guy who has nothing going for him at the outset, and still, with God's grace, attains the high honor of being listed in God's Word among David's mighty men.

Naharai is a Berothite, which means he is of the city Beroth (also, *Beeroth*). Who are these people? Back in Joshua 9, the Gibeonites managed to strike a treaty with Israel under false pretenses. However, Joshua honored the treaty, subjecting these people to the most arduous tasks of Israel. One of the cities that they came from was Beeroth (which is about 8 miles from Jerusalem). Somehow, Naharai, a man whose future seems less than promising, given his name and his origin, still rises to a place of great honor and prominence.

**Application:** The application is obvious; no matter how we are born into this world, no matter how many roadblocks are in our way as a matter of our birth, God can deal with these things and we can rise above them. Also, David is smart enough not to prejudge any of these men. He doesn't think to himself, "Ammonite; I don't want him working for me."

Naharai was the armor-bearer of Joab, David's nephew. This is a great honor. David was chosen to be the armor-bearer of Saul (1Sam. 16:21). Jonathan and his armorbearer defeat an entire Philistine encampment (1Sam. 14). In war, one's armorbearer might be the closest ally a soldier has (1Sam. 31:4–5). So, this was a position of great trust and honor.

...Ira the Ithrite;  
Gareb the Ithrite;...

1Chronicles 11:40 ...Ira the Ithrite;  
Gareb the Ithrite;...

...Ira from Jattir;  
Gareb from Jattir;...

Here is how others have translated this verse:

## Ancient texts:

Latin Vulgate  
Masoretic Text (Hebrew)

Ira a Jethrite, Gareb a Jethrite,...  
...Ira the Ithrite; Gareb the Ithrite;...

Peshitta (Syriac) ...Ira the Ithrite, Garab the Ithrite,...  
 Septuagint (Greek) ...Ira the Ithrite, Gareb the Ithrite,...

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

Easy English (Pocock) ...Ira, who was from the Ithrite family;  
 Gareb, who was also from the Ithrite family;...  
 New Life Bible There were Ira the Ithrite, Gareb the Ithrite,...  
 New Living Translation ...Ira from Jattir;  
 Gareb from Jattir;...

#### Partially literal and partially paraphrased translations:

American English Bible ...Ira the Jethrite, Gareb the Jethrite, ...  
*God's Word*<sup>TM</sup> ...Ira (descendant of Ithra), Gareb (descendant of Ithra),...  
 New American Bible ...Ira, from Jattir; Gareb, from Jattir;...  
 New Jerusalem Bible ...Ira of Jattir; Gareb of Jattir;...

#### Mostly literal renderings (with some occasional paraphrasing):

*The Scriptures* 1998 ...Ira the Yithrite, Garēb? the Yithrite,...

#### Literal, almost word-for-word, renderings:

exeGesés companion Bible ...Ira the Yetheriy,  
 Gareb the Yetheriy,...  
*Young's Literal Translation* ...Ira the Ithrite, Gareb the Ithrite,...

**The gist of this verse:** Here we have two men from the same city (or from the same clan), and yet their names seem to indicate that these men are as different as night and day.

### 1Chronicles 11:40a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                                      | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| ʾĪrāʾ (אִירָא) [pronounced <i>gee-RAW</i> ]                     | <i>watchful of a city, watchman; wakefulness; transliterated Ira</i>  | masculine singular proper noun                        | Strong's #5896<br>BDB #747 |
| Yith <sup>o</sup> riy (יִיתְרִי) [pronounced <i>yithh-REE</i> ] | <i>excellence, preeminence; a descendant of Jether; from the city of Jattir; transliterated Ithrite, Yithrite</i> | gentilic singular adjective with the definite article | Strong's #3505<br>BDB #452 |

**Translation:** ...Ira the Ithrite;... Perhaps as a child, Ira seemed observant; he was always looking at and examining things which came into his periphery; hence the name *watchman, wakefulness*. He is called David's priest in 2Sam. 20:26 (assuming it is the same man).

There are 2 or 3 men with the name Ira in the Bible, and we have already studied them in [the Ira's of Scripture](#)..



Ira is called an Ithrite, and apart from this and its parallel passage, the Ithrites are only found in one other place in Scripture, where they are associated with the city of Kiriath-jearim (1Chron. 2:53), which is about 10 miles west of Jerusalem. Since 1Chron. 2 is all about the descendants of Judah, these men are from the tribe of Judah.

Ithrite could mean 2 different things: he may be from the family of Jether and he may be from the city of Jattir, which is a city in the mountains near Jerusalem. There are several Jether's in the Bible, and it is unclear to whom these two soldiers might be related. However, given the 1Chron. 2:53 passage, he would have to have been from the tribe of Judah.

In the alternative, the city of Jattir is mentioned in 4 passages, principally as a city of the Levites in Judah. Therefore, it would make sense that this man is David's priest. How swell is that? One of the greatest military men in David's army (and therefore, of all time) is also a priest.

### 1Chronicles 11:40b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                      | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| Gârêb (גָּרֵב) [pronounced <i>gaw-RABE</i> ]                   | <i>itch, scab</i> ; and is transliterated <i>Gareb</i>  | masculine singular proper noun                        | Strong's #1619<br>BDB #173 |
| Yith <sup>e</sup> rîy (יִתְרִי) [pronounced <i>yihth-REE</i> ] | <i>excellence, preeminence</i> ; a descendant of Jether; from the city of Jattir; transliterated <i>Ithrite</i> , <i>Yithrite</i> | gentilic singular adjective with the definite article | Strong's #3505<br>BDB #452 |

**Translation:** ...[Gareb the Ithrite](#);... Whereas, Ira's parents saw him as a little man with great potential, Gareb's parents were less enthusiastic about their son, naming him *scabby*. 2 men, from the same clan and the same tribe, but seen dramatically differently by their parents. Yet, both men attained to David's mighty men, and their names are listed in the Word of God forever.

We will separate v. 41, because v. 41a marks the end of the Samuel list.

...[Uriah the Hittite](#);...

1Chronicles  
11:41a ...[Uriah the Hittite](#);...

...[Uriah the Hittite](#);...

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Latin Vulgate           | ... <a href="#">Urias a Hethite</a> ,...   |
| Masoretic Text (Hebrew) | ... <a href="#">Uriah the Hittite</a> ;... |
| Peshitta (Syriac)       | ... <a href="#">Uriah the Hittite</a> ,... |
| Septuagint (Greek)      | ... <a href="#">Uria the Chettite</a> ,... |

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

Easy English (Pocock) ...[Uriah, who came from the people called Hittites](#);...

**Partially literal and partially paraphrased translations:**

American English Bible ...UriJah the Hittite...  
 Ancient Roots Translinear ...Uriah the Central-Syrian...  
 God's Word™ ...Uriah the Hittite,...

**Mostly literal renderings (with some occasional paraphrasing):**

The Scriptures 1998 ...Uriyah the Hittite,...

**Literal, almost word-for-word, renderings:**

The Amplified Bible ...Uriah the Hittite [Bathsheba's husband],...  
 exeGeses companion Bible ...Uri Yah the Hethiy,,...  
 Young's Literal Translation ...Uriah the Hittite,...

**The gist of this verse:** Uriah the Hittite, a man killed by order of David, is listed here among David's mighty men; along with Zabad ben Ahlai (who we will cover in v. 41b).

**1Chronicles 11:41a**

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers                    |
|--|--|---|---|
| <p>ʾŪwrîyyâh (וּרְיָאֵה)<br/>         [pronounced oo-ree-YAW]</p>          | <p>flame of Yah; my light is Yah and<br/>         is transliterated <i>Uriah</i></p> | <p>masculine singular<br/>         proper noun</p>                | <p>Strong's #223<br/>         BDB #22</p>   |
| <p>Also spelled ʾŪwrîyyâhûw (וּרְיָאֵהוּ) [pronounced oo-ree-YAW-hoo].</p> |  |   |   |
| <p>Chittîy (חִתִּי) [pronounced<br/> <i>khiht-TEE</i>]</p>                 | <p>a descendant of Heth;<br/>         transliterated <i>Hittite</i></p>              | <p>gentilic adjective; with<br/>         the definite article</p> | <p>Strong's #2850<br/>         BDB #366</p> |

**Translation:** ...Uriah the Hittite;... This is an amazing portion of the Bible. In case you did not know the story about David and Bathsheba, here is the synopsis. David's soldiers are off at war and David is just hanging around his palace. He goes out on his roof—it is a beautiful spring day—and he is able to observe an attractive woman bathing from his vantage point. He decides that he likes this woman, and he sends for her and he rapes her (this is more apparent in his punishment than in the text of the narrative itself). She ends up being pregnant with his child and it turns out that she is the wife of one of his great foreign soldiers, Uriah (we don't know when David discovered this; he may have known all along).

At this point, David begins to plot. Uriah must be made to think the child is his, so David brings him back from the battlefield to chit chat about how the war is going, and David gives Uriah permission to go see his wife. Uriah did not ask for it; David offered him this opportunity. Uriah cannot do this, while his fellow soldiers are at war, so Uriah won't go to his wife. So, David tries plan B—he sends a note by means of Uriah to [General] Joab to put Uriah into the heat of the battle, and then to withdraw, so that Uriah is killed (they are at war against the Ammonites). So, Joab does as he is ordered and Uriah is killed. David suffers all kinds of discipline after this, as David's sin has spread directly to Bathsheba, Uriah and Joab; and indirectly to many in Israel.

Even though Uriah was set up to die in battle by King David, he was still a great soldier. In fact, he was one of David's greatest and most honorable men, loyal to David and to Israel all the way to the end. He would have died for David in an instant. So here we have Uriah named as one of David's mighty men.

Like many men in David's army, Uriah was not born a Jew but he chose to place his patriotism with Israel, which suggests that he is a believer as well. In fact, this multiracial army should make it clear that many men came to Israel in order to know Jehovah Elohim.

The Hittites themselves formed a substantial military force in this era and earlier; they were a world power. For many decades, this general history was in doubt. The *scholars* said, "There are no Hittites; this is just some made up name or some minor tribe of people who are historically insignificant." Archeology has proven those scholars to be wrong and the Bible to be right—what a shock!

Uriah is the last man to be named in 2Sam. 23. 2Sam. 23:39 reads: [Uriah the Hittite; thirty seven in all](#). The writer/editor of Chronicles adds to this, a supplemental list of great soldiers. There will be 15 more men which the writer/editor of Chronicles will add to this list.

## Chapter Outline

## Charts, Maps and Short Doctrines

### Additional Military Men of Note

Even though we begin a new list here, which is not found in 2Sam. 23, there is no verbiage or hidden Hebrew construction which indicates that this is a new list or an additional list or whatever. It just goes right on. In fact, in the Hebrew, Uriah above and Zabad below make up v. 41.

The book of Chronicles was developed from several sources, as noted by NIV Study Bible: *"the book of the kings of Israel"* (1Chron. 9:1 2Chron. 20:34; cf. 2Chron. 33:18), *"the book of the annals of King David"* (1Chron. 27:24), *"the book of the kings of Judah and Israel"* or *"... of Israel and Judah"* (2Chron. 16:11 25:26 27:7 28:26 32:32 35:27 36:8), *"the annotations on the book of the kings"* (2Chron. 24:27). *It is unclear whether these all refer to the same source or to different sources, and what their relationship is to Samuel and Kings or to the royal annals referred to in Kings.*<sup>43</sup> So, from one of these sources (or some unnamed source) came this additional list of men.

We do not know if these men were in backup position to replace those of David's Thirty, or whether these are simply additional soldiers of note.

[...Zabad ben Ahlai;...](#)

1Chronicles  
11:41b [...Zabad ben Ahlai;...](#)

[...Zabad \(the son of Ahlai\);...](#)

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | <a href="#">...Zabad the son of Oholi;...</a> |
| Masoretic Text (Hebrew) | <a href="#">...Zabad ben Ahlai;...</a>        |
| Peshitta (Syriac)       | <a href="#">...Zabad the son of Ahlai;...</a> |
| Septuagint (Greek)      | <a href="#">...Zabet son of Achaia;...</a>    |

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

Easy English (Pocock) [...Zabad son of Ahlai;...](#)

<sup>43</sup> From <http://www.biblica.com/niv/studybible/1chronicles.php> accessed August 19, 2010.

**Partially literal and partially paraphrased translations:**

American English Bible ...Sabet (the son of AchaJa),...  
 Ancient Roots Translinear ...Zabad the son of Ahlai,...  
 God's Word™ ...Zabad (son of Ahlai),...

**Mostly literal renderings (with some occasional paraphrasing):**

The Scriptures 1998 ...Zabad son of Ahlai,...

**Literal, almost word-for-word, renderings:**

The Amplified Bible ...Zabad son of Ahlai,...  
 exeGeses companion Bible ...Zabad the son of Achiy Lay,...  
 Young's Literal Translation ...Zabad son of Ahlai,...

**The gist of this verse:** Zabad ben Ahlai is listed here among David's mighty men.

**1Chronicles 11:41b**

| Hebrew/Pronunciation                                  | Common English Meanings                               | Notes/Morphology               | BDB and Strong's Numbers   |
|---|---|--------------------------------|----------------------------|
| Zâbâd (זָבָד) [pronounced zaw-BAWD]                   | he endows, he has given; a gift; transliterated Zabad | masculine singular proper noun | Strong's #2066<br>BDB #256 |
| bên (בֶּן) [pronounced bane]                          | son, descendant                                       | masculine singular construct   | Strong's #1121<br>BDB #119 |
| 'Ach <sup>e</sup> lây (אֲחֵלָי) [pronounced ahkh-LAY] | O would that; transliterated Ahlai                    | masculine singular proper noun | Strong's #304<br>BDB #29   |

**Translation:** ...Zabad ben Ahlai;... Zabad begins a list of men who are found only in Chronicles.

Zabad means *He has given a gift*, and this simply means that his parents recognized that He is a gift from God.

There are 5–7 men with the name Zabad in the Bible.

**The Zabad's of Scripture**

- 1) Son of Nathan, son of Attai, son of Ahlai, Sheshan's daughter, 1Chron. 2:31–37, and hence, called son of Ahlai. Sheshan married an Egyptian husband, Jarha; of her as being the Israelite parent Zabad is called "the son," i.e. descendant, just as Joab, Abishai, and Asahel, are called from the mother's side sons of Zeruiah, who married a foreigner. 1Chron. 11:41. (1046 B.C.). He was one of David's mighty men, but none of his deeds have been recorded. The chief interest connected with him is in his genealogy, which is of considerable importance, in a chronological point of view. This is one of the few men to be listed in a chronology and as one of David's mighty men. There is the possibility that these are separate men with the same name in the same Judæan line.
- 2) An Ephraimite, the son of Tahath, if the text of 1Chron. 7:21 is correct.
- 3) Son of Shimeath, an Ammonitess; who was a domestice palace servant to King Josh. He then, with Jehozabad, assassinated King Joash, according to 2Chron. 24:26. (840 B.C.); but in 2Kings 12:21, his name is written, probably more correctly, as Jozachar. Fausset claims Zachar is the abbreviation, and Zabad is a transcriber's error for Zachar! One of a powerful conspiracy stirred up by Joash's unpopularity owing to his idolatries, oppression, and foreign disasters (2 Chronicles 24). Amaziah executed him, but

## The Zabad's of Scripture

- not his children (2Chron. 25:3–4; Deut. 24:16).
- 4) A layman of Israel, of the sons of Zattu, who put away his foreign wife at Ezra's command. Ezra 10:27. (458 B.C.).
  - 5) One of the descendants of Hashum who had married a foreign wife after the captivity. Ezra 10:33. (458 B.C.).
  - 6) One of the sons of Nebo, whose name is mentioned under the same circumstances as Zabad, 4 and Zabad, 5. Ezra 10:43

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Zabad.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Zabad.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Zabad.

### Chapter Outline

### Charts, Maps and Short Doctrines

There are 2 different Ahlai's named in Scripture; one is in the line of Judah in 1Chron. 2:31, and here, he is the father of Zabad. His father does not appear to have a name with any sort of spiritual connotation. This probably reflects upon Zabad's grandparents. That Zabad's father is named indicates that God the Holy Spirit saw him as dramatically important in Zabad's life.

...Adina ben Shiza (the Reubenite), head to the Reubenite, and upon him 30;... 1Chronicles 11:42 ...Adina ben Shiza (the Reubenite), head of the Reubenites, and with him 30 [men];...

...Adina (the son of Shiza the Reubenite), head of the Reubenites, and with him 30 [men];...

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | ...Adina the son of Siza a Rubenite the prince of the Rubenites, and thirty with him...                               |
| Masoretic Text (Hebrew) | ...Adina ben Shiza (the Reubenite), head to the Reubenite, and upon him 30;...  |
| Peshitta (Syriac)       | ...Adina the son of Shara the Reubenite, of the house of Reubenites, and <u>he was a captain over thirty men</u> ,... |
| Septuagint (Greek)      | ...Adina son of Shiza, a chief of the Reubenites, and thirty with him,...   |

Significant differences: The Greek lacks the extra mention of *Reuben*. My English translation from the Syriac interprets the last phrase to indicate that he is over 30 men.

#### Thought-for-thought translations; paraphrases:

|                       |   |
|-----------------------|---|
| Easy English (Pocock) | ...Adina son of Shiza from the *tribe of Reuben. He was the leader of the men from the *tribe of Reuben. And he was the leader of 30 brave soldiers;...   |
| Easy-to-Read Version  | ...Adina son of Shiza from the family group of Reuben. (Adina was the leader of the family group of Reuben, but he was also one of the Thirty Heroes [These men were David's famous group of very brave soldiers.].)... |
| New Century Version   | ...Adina son of Shiza the Reubenite, who was the leader of the Reubenites, and his thirty soldiers;...  |

#### Partially literal and partially paraphrased translations:

|                        |   |
|------------------------|---|
| American English Bible | ...and Adina (the son of Salza) the head of the Reubenites. And with the thirty were...   |
| God's Word™            | ...Adina (son of Shiza) from the tribe of Reuben (who was leader of the tribe of Reuben and had his own group of thirty soldiers),... |
| New American Bible     | ...and, in addition to the Thirty, Adina, son of Shiza, the Reubenite, chief of the tribe of Reuben;...                               |

### Mostly literal renderings (with some occasional paraphrasing):

|                           |   |
|---------------------------|---|
| Judaica Press Complete T. | ...Adina the son of Shiza the Reubenite, the head of the Reubenites, and with him were thirty men.... |
| NET Bible®                | ...Adina son of Shiza the Reubenite, leader of the Reubenites and the thirty warriors with him,...    |
| NIV – UK                  | ...Adina son of Shiza the Reubenite, who was chief of the Reubenites, and the thirty with him,...     |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| The Amplified Bible         | ...Adina son of Shiza, a leader of the Reubenites, and thirty heroes with him,...             |
| exeGesés companion Bible    | ...Adina the son of Shiza the Reu Beniy<br>- a head of the Reu Beniy and thirty with him...   |
| New King James Version      | ...Adina the son of Shiza the Reubenite (a chief of the Reubenites) and thirty with him,...   |
| New RSV                     | ...Adina son of Shiza the Reubenite, a leader of the Reubenites, and thirty with him,...      |
| Third Millennium Bible      | ...Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,... |
| A Voice in the Wilderness   | ...Adina the son of Shiza the Reubenite (a chief of the Reubenites, and thirty with him),...  |
| Young's Literal Translation | ...Adina son of Shiza the Reubenite, head of the Reubenites, and by him thirty,...            |

**The gist of this verse:** This verse covers but one man, and there is some confusion concerning this verse; is he the last of the 30? Does he have 30 men under him?

## 1Chronicles 11:42a

| Hebrew/Pronunciation                               | Common English Meanings  | Notes/Morphology                             | BDB and Strong's Numbers    |
|--|--|--|-----------------------------|
| ʿădîynâʿ (אֲדִינָא)<br>[pronounced ăuhd-ee-NAW]    | <i>slender</i> ; transliterated <i>Adina</i>   | masculine singular proper noun               | Strong's #5721<br>BDB #726  |
| bên (בן) [pronounced bane]                         | <i>son, descendant</i>   | masculine singular construct                 | Strong's #1121<br>BDB #119  |
| Shîyzâʿ (שִׁיזָא)<br>[pronounced shee-ZAW]         | <i>splendor</i> ; transliterated <i>Shiza</i>  | masculine singular proper noun               | Strong's #7877<br>BDB #1009 |
| Rʰôwbênîy (רְבוֹבֵנִי)<br>[pronounced ʳoo-bay-NEE] | <i>behold a son; one from the tribe [or territory] of Reuben; transliterated Reubenite</i> | gentilic adjective with the definite article | Strong's #7206<br>BDB #910  |

**Translation:** ...Adina ben Shiza (the Reubenite),... As you must certainly know, *ben* means *the son of*, and it can certainly refer back to grandparent or a great grandparent. In those days, Charley Brown would have been known



as Charley ben Brown (i.e., Charley son of Brown). Apparently, Adina was a skinny kid when born—probably malnourished. You will note that this did not impact his eventual adulthood as an outstanding soldier. Personally, I was 6'3" in high school and I weighed 135 lbs., which is what most girls weigh who are 5'6", so I was kind of skinny. Over the years, that has changed, and now I weigh a solid 200 lbs. So, things change as we get older, and we have some sort of input as to our direction in life. He may have been an emaciated child, but Adina grew to be a great soldier, whose name is even in the Word of God.

Adina is the second soldier named in this supplemental list of great soldiers provided by the writer/editor of Chronicles. He is not found in 2Sam. 23, nor are the men who follow him (in this list). We do not know when or who compiled the list of David's Mighty Men in 2Sam. 23—I suspect that it was David—but there were other men who stood out historically, and the writer of Chronicles names these men. Like many portions of Chronicles, we do not know exactly the source of this editor's list of 15 more men.

**Application:** We often need an historical perspective in order to evaluate men and events. Furthermore, if we are close to historical figures or historical events, we sometimes take them for granted. The writer/compiler of Chronicles looks back and names additional soldiers who, from an historical perspective, were great, and whose names ought to be in the Word of God.

**Application:** At no time in the Bible, do we have a list of the greatest pacifists of Scripture; at no time, does a writer of the Bible name great men of a social movement or men whose lives and deeds made a great social impact upon this or that nation. But, the Bible lists the great soldiers of David's day. This ought to stick in your mind: the Bible recognizes great soldiers, but not pacifists or social reformers.

Adina's father, Shiza, is named only here, and his name means *splendor*. Obviously, his parents were more impressed with him at birth than he was of Adina.

The Reubenites were the cattle ranchers, who took the land east of the Jordan. You may recall that, after 40 years in the desert, Moses led the sons of Israel on the King's Highway east of Israel. They encounter trouble with some of the local peoples, and have to completely annihilate some of them. This gave Israel land east of the Jordan, and the tribes of Reuben, Gad and Manasseh (half of them) wanted to live in that area, so it was given to them.

### 1Chronicles 11:42b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                          | BDB and Strong's Numbers           |
|--|---|---|------------------------------------|
| <p>רֹשׁ (שָׂאֵר אוֹ שָׂאֵר)<br/>[pronounced <i>rohsh</i>]</p>    | <p><i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i></p> | <p>masculine singular noun</p>            | <p>Strong's #7218<br/>BDB #910</p> |
| <p>לִאֲדָם (ל) [pronounced <i>l</i>°]</p>                        | <p><i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i></p>  | <p>directional/relational preposition</p> | <p>No Strong's #<br/>BDB #510</p>  |
| <p>רְעֻבֵנִי (רְעֻבֵנִי)<br/>[pronounced <i>roo-bay-NEE</i>]</p> | <p><i>behold a son; one from the tribe [or territory] of Reuben; transliterated Reubenite</i></p>   | <p>gentilic adjective</p>                 | <p>Strong's #7206<br/>BDB #910</p> |

**Translation:** ...[head of the Reubenites](#),... The way that this is written, it seems to indicate that Adina, and not Shiza, his father, is a head of the Reubenites, so he may have headed up a special Reubenite company of soldiers.

## 1Chronicles 11:42c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
|---|---|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]              | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| ʿal (עַל) [pronounced <i>gahl</i> ]   | <i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i> | preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #5921<br>BDB #752  |
| sh <sup>e</sup> lôwshîym (שְׁלוֹשִׁים) [pronounced <i>sh<sup>e</sup>low-SHEEM</i> ] | <i>thirty</i>   | plural numeral   | Strong's #7970<br>BDB #1026 |

**Translation:** *...and with him 30 [men];...* This portion of the verse is rather confusing. The preposition here can mean *with him* or *by him*, but that is not its primary meaning; and there are other prepositions which could have been used here instead of convey that meaning. Putting that aside, it appears as though he leads a company of 30 men, perhaps some elite forces.

This is the first wâw conjunction for about 16 verses. We began the list of *the Thirty* with a wâw conjunction, but the men were listed after that without using an conjunctions. This suggests to me that, the writer/editor of Chronicles got the first set of names from Samuel, but this latter set of names came from a different list, in which wâw conjunctions were used.

*...Hanan ben Maacah;  
and Joshaphat the Mithnite;...*

1Chronicles 11:43 *...Hanan ben Maacah;  
and Joshaphat the Mithnite;...*

*...Hanan (the son of Maacah);  
and Joshaphat the Mithnite;...*

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | <i>...Hanan the son of Maacha, and Josaphat a Mathanite,...</i>   |
| Masoretic Text (Hebrew) | <i>...Hanan ben Maacah; and Joshaphat the Mithnite;...</i>        |
| Peshitta (Syriac)       | <i>...Hanan the son of Maachah, and Azrai the Anathotite,...</i>  |
| Septuagint (Greek)      | <i>...Anan the son of Moocha, and Josaphat the Matthanite,...</i> |

Significant differences: The Syriac text is different in the final 2 names. What appears to be the case is, these names and the 2 which follow are reversed. V. 44a in the Syriac reads: *Jehoshaphat the Ashterathite*. V. 44a in the Hebrew is *Uzziah the Ashterathite*. If these names are switched around in the Syriac, we still have some disparity, but not as much.

#### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| Easy English (Pocock)  | ...Hanan son of Maacah;<br>Joshaphat, who was called the Mithnite;... |
| New Life Bible         | Then there were Hanan the son of Maacah, Joshaphat the Mithnite,...   |
| New Living Translation | ...Hanan son of Maacah;<br>Joshaphat from Mithna;...                  |

### Partially literal and partially paraphrased translations:

|                        |   |
|------------------------|---|
| American English Bible | ...Anan (the son of MoOcha), JoSaphat the Mathnite,...    |
| God's Word™            | ...Hanan (son of Maacah), and Joshaphat the Mithnite,...  |
| New American Bible     | ...Hanan, from Beth-maacah; Joshaphat the Mithnite;...    |
| NIRV                   | ...Hanan, the son of Maacah<br>Joshaphat, the Mithnite... |

### Mostly literal renderings (with some occasional paraphrasing):

|                            |  |
|----------------------------|--|
| <i>The Scriptures</i> 1998 | ...Hanan son of Ma'ak?ah, and Yoshaphat the Mithnite,... |
|----------------------------|--|

### Literal, almost word-for-word, renderings:

|                                    |   |
|------------------------------------|---|
| <i>The Amplified Bible</i>         | ...Hanan son of Maacah, and Joshaphat the Mithnite,...          |
| exeGeses companion Bible           | ...Hanan the son of Maachah,<br>and Yah Shaphat the Mithniy,... |
| <i>Young's Literal Translation</i> | ...Hanan son of Maachah, and Joshaphat the Mithnite,...         |

**The gist of this verse:** Add Hanan and Joshaphat to David's list of supplemental Mighty Men.

## 1Chronicles 11:43a

| Hebrew/Pronunciation                                  | Common English Meanings  | Notes/Morphology               | BDB and Strong's Numbers   |
|---|--|--------------------------------|----------------------------|
| Chânân (חָנָן)<br>[pronounced <i>khaw-NAWN</i> ]      | <i>He is gracious; full of grace; and is transliterated Hanan, Chanan</i>                    | masculine singular proper noun | Strong's #2505<br>BDB #336 |
| bên (בֶּן) [pronounced <i>bane</i> ]                  | <i>son, descendant</i>   | masculine singular construct   | Strong's #1121<br>BDB #119 |
| Ma'ākâh (מַאֲכָה)<br>[pronounced <i>maw-ġuh-KAW</i> ] | <i>depression; oppression, pressed [lit., she has pressed]; and is transliterated Maacah</i> | feminine singular proper noun  | Strong's #4601<br>BDB #590 |

**Translation:** ...Hanan ben Maacah;... Here we have a fascinating story, told by these 2 names. *Maacah* means *she has pressed; depression; oppression*; and perhaps his name is related to his birth and the mental state of his mother. However, he fathers a son whom he names *Hanan*, which means *grace, full of grace*. *Maacah* could be the mother as well, which would make these a rare instance when the mother is named. So we have one man (or, woman?) whose birth appears to have been a burden to his parents; and yet, he has a son, and he understands his son to be a gift from God.

There are about 9 men with the name Hanan in the Bible.

## The Hanan's of Scripture

- 1) A chief of the tribe of Benjamin (1Chron. 8:23).
- 2) The youngest son of Azel, a descendant of Saul (1Chron. 8:38 9:44). 588 B.C.
- 3) One of David's mighty men of valor (1Chron. 11:43). Possibly a Syrian of Aram-maachah. 1046 B.C.
- 4) The sons of Hanan were among the Nethinim, who returned from Babylon with Zerubbabel. ISBE says, the head of a family of the Nethinim who returned with Zerubbabel (Ezra 2:46 Neh. 7:49). 536 B.C.
- 5) An assistant of Ezra in expounding the law (Neh. 8:7). Possibly the same person is referred to in Neh. 10:10 (11). 446 B.C.
- 6) One of the four treasurers put in charge of the tithes by Nehemiah (Neh. 13:13).
- 7) Actually, #7 and #8: Two who "sealed the covenant" on the eve of the restoration (Neh. 10:22 (23),26 (27)). 410 B.C.
- 8) A son of Igdahiah, "the man of God," whose sons had a chamber in the temple at Jerusalem (Jer. 35:4). 410 B.C.

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Hanan.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Hanan.

## Chapter Outline

## Charts, Maps and Short Doctrines

There are a number of Maacah's in Scripture, of both genders:

There are 9 men and women with the name Maacah in the Bible.

### The Maacah's of Scripture

- 1) The daughter of Nahor, by his concubine Beumah. Gen. 22:24.
- 2) The father of Achish, who was king of Gath, at the beginning of Solomon's reign. 1Kings 2:39.
- 3) The daughter, or more probably granddaughter, of Absalom named after his mother; the third and favorite wife of Rehoboam, and mother of Abijah. 1Kings 15:22; 2Chron. 11:20–22. The mother of Abijah is elsewhere called "Michaiah the daughter of Uriel of Gibeah." 2Chron. 13:2. During the reign of her grandson, Asa, she occupied at the court of Judah, the high position of "king's mother," compare 1Kings 15:13, but when he came of age, she was removed because of her idolatrous habits. 2Chron. 15:16.
- 4) The concubine of Caleb, the son of Hezron. 1Chron. 2:48.
- 5) The daughter of Talmi, king of Geshur, and mother of Absalom, 1Chron. 3:2, also called Maacah in Authorized Version of 2Sam. 3:3.
- 6) The wife of Machir, the Manassite. 1Chron. 7:15–16.
- 7) The wife of Jehiel, father or founder of Gibeon. 1Chron. 8:20; 1Chron. 9:35.
- 8) The father (or, mother?) of Hanan, one of the heroes of David body-guard. 2Chron. 11:43.
- 9) A Simeonite, father of Sephatiah, prince of his tribe in the reign of David. 1Chron. 27:16.

This was taken from *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #4317 and from *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 567. Interestingly enough, in e-sword, we the descriptions above, and in my hardbound BDB, we simply have a list of Scriptures.

Also:

M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: .

Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: .

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: .

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Maacah.

## Chapter Outline

## Charts, Maps and Short Doctrines

## 1Chronicles 11:43b

| Hebrew/Pronunciation  | Common English Meanings                                   | Notes/Morphology                                      | BDB and Strong's Numbers        |
|---|---|---|---------------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though</i> | simple wâw conjunction                                | No Strong's #<br>BDB #251       |
| Yôwshâphât (יֹשָׁפָט) [pronounced <i>yoh-shaw-FAWT</i> ]  | <i>Yah [Jehovah] has judged; transliterated Joshaphat</i> | masculine singular proper noun                        | Strong's #3146 & #3092 BDB #221 |
| Possible alternate spellings: Y <sup>e</sup> hōwshâphât (יְהוֹשָׁפָט) [pronounced <i>y<sup>e</sup>-hoh-shaw-FAWT</i> ] (transliterated <i>Jehoshaphat</i> ); and Yôwshâphâtûw (יֹשָׁפָטוּ) [pronounced <i>yoh-shaw-FAW-too</i> ] (transliterated <i>Joshaphatu</i> ). |   |   |                                 |
| Mith <sup>e</sup> nîy (מִיתְנִי) [pronounced <i>mirth-NEE</i> ]   | <i>athlete; loin; gift; hope, transliterated Mithnite</i> | gentilic singular adjective with the definite article | Strong's #4981<br>BDB #608      |

**Translation:** ...and Joshaphat the Mithnite;... This is the first time that we add a name and use the wâw conjunction before it. Most of the time, when several things are named, there is a wâw conjunction between every single item. However, throughout this entire list of names, going back to 1Chron. 11:26, there have been no wâw conjunctions between the names. At this point, I think that this means that we are dealing with groups. The name *Joshaphat* means *Jehovah had judged*. It could be that this is a very specific thing, and that God looked at this family and evaluated the situation and gave them this son—hence his name.

There appears to be only one *Joshaphat* in Scripture, this man here. And he is thought to be, by some, equivalent to Jehoshaphat in 1Chron. 15:24: *Shebaniah, Joshaphat, Nethanel, Amasai, Zechariah, Benaiah, and Eliezer, the priests, should blow the trumpets before the ark of God. Obed-edom and Jehiah were to be gatekeepers for the ark.* I am not certain that the priests and Levites were ever full-time soldiers; besides which, we seem to have 2 separate professions in view here: soldier and trumpet blower before the ark. Even though the latter is a one-time position, it suggests that the Joshaphat here had a spiritual and/or musical function.

Of course, there is the distinct option that, this was a soldier of David's who played the trumpet and showed an extreme interest in the Ark of God, when David spoke of moving it. This spiritual interest would be part of the reason that this man is on the list of David's greatest soldiers.

*Mithnites* are only mentioned here. We do not know if this man is from the city of Mith (or, whatever) or whether there is a small group of foreigners with this name or if this is a family name (although, we generally have the format Joshaphat ben Mithny, under the latter option).

...Uzziah the Ashterathite,  
Shama and Jeiel (sons of Hotham the Aroerite)...

1Chronicles 11:44

...Uzziah the Ashterathite,  
Shama and Jeiel (the sons of Hotham the Aroerite)...

...Uzziah from Ashtera,  
Shama and Jeiel (the sons of Hotham from Aroer)...

Here is how others have translated this verse:

## Ancient texts:

Latin Vulgate      ...Ozia an Astarothite, Samma, and Jehiel the sons of Hotham an Arorite,...

Masoretic Text (Hebrew)      ...Uzziah the Ashterathite, Shama and Jeiel (sons of Hotham the Aroerite)...

|                          |   |
|--------------------------|---|
| Peshitta (Syriac)        | ... <a href="#">Jehoshaphat</a> the Ashterathite, Shama and Emael the sons of Hotham the Aroerite,... |
| Septuagint (Greek)       | ... <a href="#">Ozia</a> the Astarothite, Samatha and Jeiel sons of Chotham the Ararite,...           |
| Significant differences: | <i>Jehoshaphat</i> in the Syriac seems to be far afield of the name as found elsewhere.               |

### Thought-for-thought translations; paraphrases:

|                        |  |
|------------------------|--|
| Easy English (Pocock)  | ... <a href="#">Uzzia</a> from the town called Ashtaroth;<br>Shama and Jeiel sons of Hotham from the town called Aroer;... |
| New Living Translation | ... <a href="#">Uzzia</a> from Ashtaroth;<br>Shama and Jeiel, the sons of Hotham, from Aroer;...                           |

### Partially literal and partially paraphrased translations:

|                           |   |
|---------------------------|---|
| American English Bible    | ... <a href="#">OziJa</a> the AstarOthite, SamMa and JeiEl (the sons of Hotham) the Ararites,...  |
| Ancient Roots Translinear | ... <a href="#">Uzzia</a> from Ashtaroth, Shama and Jeiel the sons of Hotham of Aroer,...         |
| God's Word™               | ... <a href="#">Uzzia</a> from Ashtaroth, Shama and Jeiel (sons of Hotham from Aroer),...         |
| NIRV                      | ... <a href="#">Uzzia</a> , the Ashterathite<br>Shama and Jeiel, the sons of Hotham from Aroer... |

### Mostly literal renderings (with some occasional paraphrasing):

|                        |   |
|------------------------|---|
| Bible in Basic English | ... <a href="#">Uzzia</a> the Ashterathite, Shama and Jeiel, the sons of Hotham the Aroerite,...    |
| The Scriptures 1998    | ... <a href="#">Uzziya</a> the Ashterathite, Shama and Ye'i'ël the sons of Hotham the Aro'ërite,... |

### Literal, almost word-for-word, renderings:

|                             |  |
|-----------------------------|--|
| American KJV                | ... <a href="#">Uzzia</a> the Ashterathite, Shama and Jehiel the sons of Hotham the Aroerite,...     |
| The Amplified Bible         | ... <a href="#">Uzzia</a> the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite,...      |
| exeGeses companion Bible    | ... <a href="#">Uzzi Yah</a> the Ashtarothiy,<br>Shama and Yei El the sons of Hotham the Aroeriy,... |
| Hebrew Names Version        | ... <a href="#">Uzzia</a> the `Ashterati, Shama and Ye'i'el the sons of Chotam the `Aro`eri,...      |
| Young's Literal Translation | ... <a href="#">Uzzia</a> the Ashterathite, Shama and Jehiel sons of Hotham the Aroerite,...         |

**The gist of this verse:** Uzzia the Ashterathite is added to the supplemental list, along with 2 sons of Hotham.

## 1Chronicles 11:44a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                      | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| ‘Ûzzîyyâ (עֲזִיָּיָא)<br>[pronounced goo-z-zee-YAW]  | <i>my strength is Yah</i> ; transliterated <i>Uzzia</i>                    | masculine singular proper noun                        | Strong's #5814<br>BDB #739 |
| ‘Āsh <sup>er</sup> âthîy (אַשְׁתְּרִתִּי)<br>[pronounced gush-ter-aw-THEE or gush-traw-THEE] | <i>inhabitant of Ashtaroth</i> , and is transliterated <i>Ashterathite</i> | gentilic singular adjective with the definite article | Strong's #6254<br>BDB #800 |

**Translation:** ...[Uzzia](#) the [Ashterathite](#),... The name *Uzzia* occurs only here but his name and origin are quite unusual. He is from Ashtaroth, which would be a heathen-named city (named after the heathen goddess



Ashtoreth). In a city named after a goddess, Uzzia's name means *my strength is Jehovah*. Therefore, his parents had some doctrinal understanding, even though they are not named here.

There are several very similar names related to this goddess, so let me summarize them below:

### A Summary of the Doctrine of Ashtoreth

- 1) Both Ashtoreth and Ashtaroth refer to a goddess in the ancient world. Ashtaroth is the plural of Ashtoreth; however, this does not mean that Ashtaroth necessarily refers to figurines or idols (it doesn't); but it may refer to a goddess pantheon.
- 2) Some suggest that the plural usage is a plural of excellence (like Baalim or Elohim). This would be a reference to one goddess, but in the plural.
- 3) Ashtoreth is variously thought of as a goddess of fertility, love, and/or war. She might be thought of as the moon goddess or possibly as the goddess of Venus. These different attributes were predominant in different cultures; that is, Ashtoreth could be very sexual in one culture; and very warlike in another.
- 4) A reasonable assumption is, these various goddesses of the different cultures actually had different names and different characteristics; however, the Bible gives them all the name Ashtoreth (Ashtaroth).
- 5) The designation *the virgin mother* or the *holy virgin* was originally applied to this goddess (or, to some of the goddesses referred to in Scripture as Ashtoreth).
- 6) This goddess is also presented as being bi-sexual or dual-sexual (an hermaphrodite).
- 7) Similarly, Baalim is the plural of Baal. Baal is a well-known god of the ancient world.
- 8) The heathen worship, which the Israelites adopted from time to time in their history, involved horribly degenerate practices:
  - i. Sexual union with temple prostitutes (Deut. 23:17 1Kings 14:24 15:12 2Kings 23:7 Isa. 57:3–5a).
  - ii. The murder of children in sacrificial rites to the various gods (Lev. 18:21 Psalm 106:37–38 Isa. 57:5b).
  - iii. Apart from their worship, the heathen practiced homosexuality and bestiality (Lev. 18:22–30).
- 9) Asherah is possibly a related word, although it is debatable whether Asherah is equivalent to Ashtoreth. However, when we find Asherah and Asherim, often these words refer to figurines or idols. Sometimes, this is translated *groves*, which is where idolatry was practiced. However, this is only a reasonable translation 3 or 4 times.

From: <http://kukis.org/Doctrines/Ashtoreth.htm>

[Return to the Beginning of the Doctrine](#)

[Return to the Chart and Map Index](#)

Here we have a man who, if environment was the determining factor, ought to be a heathen and his family ought to be heathenistic. However, his father named him *my strength is Jehovah*. He lives up to the potential of his name by becoming one of David's greatest soldiers.

**Application:** Our lives and ends are not determined by where we are born, what our environment is, or even who our parents are (although, quite obviously, they are an important factor in our lives). Although Uzzia had squared away parents, he was possibly raised in an area where heathen worship was the norm. He still became great in Israel.

I should add that, despite the name of this city, that does not mean that these are all heathenistic people. There would certainly be times when Israel conquered a city (like Jericho) where the original name was kept. However, the principle is the same. Even out of a heathenistic culture, can come greatness and dedication to Jehovah Elohim.

Uzzia's father is not mentioned here, which suggests that, he had a strong start and was inspired to name his son *my strength is Jehovah*; but then his spiritual life petered out. Or, just as likely, Uzzia took this name himself, or was given this name at a later date, because his dependence upon God in battle was profound. For a few people,

they have their given name, but, often at some point in their lives, they take on another name, for whatever reason, and this certainly could be the case here (or with any other soldier herein named).

### 1Chronicles 11:44b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                      | BDB and Strong's Numbers           |
|--|--|---|------------------------------------|
| Shâmâ' (שָׁמָא)<br>[pronounced <i>shaw-MAWQ</i> ]  | <i>obedient; report, fame, reputation; and is transliterated Shama</i> | masculine singular proper noun                        | Strong's #8091<br>BDB #1035        |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו)<br>[pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though</i>              | simple wâw conjunction                                | No Strong's #<br>BDB #251          |
| Y <sup>e</sup> îy'êl (יֵאֵיֵל)<br>[pronounced <i>y<sup>e</sup>ġ-ee-ALE</i> ]   | <i>carried away of El [God], El sweeps away; transliterated Jeiel</i>  | masculine singular proper noun                        | Strong's #3273 & #3260<br>BDB #418 |
| There are two other spellings of this name: Y <sup>e</sup> ûw'êl (יֵאוּוֹל) [pronounced <i>y<sup>e</sup>ġ-oo-ALE</i> ] (Strong's #3260); Y <sup>e</sup> iv'êl (יֵאוּוֹל) [pronounced <i>y<sup>e</sup>ġih-VALE</i> ]. |  |   |                                    |
| bên (בן) [pronounced <i>bane</i> ]   | <i>son, descendant</i>   | masculine plural construct                            | Strong's #1121<br>BDB #119         |
| Chôwthâm (חֹתָם)<br>[pronounced <i>khoh-THAWM</i> ]  | <i>seal, signet-ring; transliterated Hotham, Chotham</i>               | masculine singular proper noun                        | Strong's #2369<br>BDB #368         |
| Ārôirîy (אֲרֹרִי)<br>[pronounced <i>ġuhr-oh-ġih-REE</i> ]  | <i>destitute; inhabitant of Aroer; transliterated Aroerite</i>         | gentilic singular adjective with the definite article | Strong's #6200<br>BDB #793         |

**Translation:** ...[Shama and Jeiel \(the sons of Hotham the Aroerite\)](#)... Here we have two brothers, Shama and Jeiel. The name Shama occurs only here (recall that this final few verses do not have a parallel in 2Sam. 23). His name means either *obedient* or *reputation*. His brother was given a more common name, *Jeiel*.

**Application:** When there are 2 brothers who are great, one might nearly always be able to point to the parents as the reason for the greatness of these boys. In this case, the father is named, as we would have expected.

**Application:** The affect of the father upon his children is profound. I was raised by two hardworking and decent parents. As a result, my kid brothers and I are all hard-working individuals who have leaned toward hard work and self-reliance rather than upon some sort of governmental handout. Along the same lines, when a child is raised by a mother on welfare (section 8 and food stamps), then this is what seems normal and natural to the child—to look toward government to solve and fix that child's problems in the future. This is one of the reasons why there can be generations of families on welfare.

### Chapter Outline

### Charts, Maps and Short Doctrines

There are 3 Jeiel's listed in this verse and we know little about them, apart from playing musical instruments. There are over 10 Jeiel's and near-Jeiel's in Scripture.

Like Asaph and Zechariah, there are several Jeiel's in the Bible. Jeiel means *treasured of God, snatched away by God*; and ISBE lists the meaning as unknown (however, the *el* found in a name almost invariably refers to God in some way).

## The Jeiel's of Scripture

| #   | A Brief Bio   |
|-----|---|
| 1)  | A Reubenite, of the house of Joel. 1Chron. 5:7.   |
| 2)  | A Merarite Levite, one of the gate-keepers to the sacred tent. 1Chron. 15:18. His duty was also to play the harp, 1Chron. 15:21, or the psaltery and harp, 1Chron. 16:5, in the service before the ark. (B.C. 1043). Spelled Jehiah in 1Chron. 15:24. There are 3 Jeiel's in our passage; and 2 in 1Chron. 15:18 (along with a Jaaziel as well). Therefore, it is likely that we are speaking of 2 or 3 different men in these passages (I vote for 3). |
| 3)  | A Gershonite Levite, one of the Bene-Asaph, (that is, sons of Asaph), forefather of Jahaziel, in the time of King Jehoshaphat. 2Chron. 20:14. (B.C. 910).   |
| 4)  | The scribe, who kept the account of the numbers, of King Uzziah's irregular predatory warriors. 2Chron. 26:11. (B.C. 803).  |
| 5)  | A Gershonite Levite, one of the Bene-Elizaphan, (that is, sons of Elizaphan). 2Chron. 29:13.  |
| 6)  | There is a Jehiel in 2Chron. 29:14.   |
| 7)  | One of the chiefs of the Levites, in the time of Josiah. 2Chron. 35:9. (B.C. 623).  |
| 8)  | One of the Bene-Adonikam, (that is, sons of Adonikam), who formed part of the caravan of Ezra, from Babylon to Jerusalem. Ezra 8:13. (B.C. 459).  |
| 9)  | A layman of the Bene-Nebo, (that is, sons of Nebo), who had taken a foreign wife, and had to relinquish her. Ezra 10:43. (B.C. 459).  |
| 10) | A descendant of Benjamin (1Chron. 8:29 9:35) and spelled Jehiel.  |
| 11) | One of David's mighty men (1Chron. 11:44; spelled Jehiel).  |

This time, I took most of the text from Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Jeiel. What is quite helpful here is, he gives us an approximate date to hang our hats on.

Additional material from M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Jeiel; and from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Jeiel.

### Chapter Outline

### Charts, Maps and Short Doctrines

They are sons of Hotham, which name also occurs in the genealogy 1Chron. 7:32. However, in that genealogy, Hotham is a descendant of Asher and the city named here, Aroer, is located in 4 places (that is, there are 4 cities with the name Aroer), none of which is in Asher. So these would be different men, more than likely (obviously, anyone from the tribe of Asher could move). Also, it is thought that the spelling *Hotham* in 1Chron. 7:32 is a mistake (see **1Chron. 7**).

There are 3 or 4 cities with the name *Aroer* in the Bible.

## The Aroer's of Scripture

- 1) A city of the Amorites which stood on the northern edge of the Arnon (Deut. 2:36 3:12 4:48 Joshua 12:2 13:9, 16 11:26). Taken by Israel, it shared the vicissitudes of the country north of the river, and when last named (Jer. 48:19) is again in the hands of Moab. It is one of the cities which Mesha claims to have built, i.e. fortified. It was within the territory allotted to Reuben, yet its building (fortification) is attributed to Gad (Num. 32:34). Thus far came the Syrian, Hazael, in his raid upon Israel (2Kings 10:33). The

## The Aroer's of Scripture

- Roman road across the valley lay about an hour to the West of Khirbet 'Arā'ir.
- 2) A city in Gilead described as "before Rabbah," on the boundary between Gad and the Ammonites (Joshua 13:25). No name resembling this has yet been recovered in the district indicated.
  - 3) Aroer, in Isa. 17:2 if a place at all, must be still farther north than either of the two already named.
  - 4) A city in the territory of Judah named only in 1Sam. 30:28. Probably found also in Joshua 15:22, but we are unsure of the reading. It is a site with cisterns and some remains of ancient buildings about 14 miles Southeast of Beersheba.

This was taken from

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Aroer.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Aroer.

### Chapter Outline

### Charts, Maps and Short Doctrines

So, we really don't from which Aroer these men are from. It is most likely #3 or #4.

...Jediael ben Shimri  
and Joha his brother the Tizite...

1Chronicles 11:45 ...Jediael ben Shimri  
and his brother Joha the Tizite...

Jediael (the son of Shimri)  
and his brother Joha the Tizite...

Here is how others have translated this verse:

#### Ancient texts:

|                         |   |
|-------------------------|---|
| Latin Vulgate           | ...Jedihel the son of Zamri, and Joha his brother a Thosaite,...    |
| Masoretic Text (Hebrew) | ...Jediael ben Shimri and Joha his brother the Tizite...            |
| Peshitta (Syriac)       | ...Jediael the son of Shimri, and Joha his brother,...              |
| Septuagint (Greek)      | ...Jediel the son of Sameri, and Jozae his brother the Thosaite,... |

Significant differences: The Syriac leaves out that the second guy is a Tizite.

#### Thought-for-thought translations; paraphrases:

|                        |   |
|------------------------|---|
| Easy English (Pocock)  | ...Jediael son of Shimri;<br>Joha, Jediael's brother, who was called the Tizite;... |
| New Century Version    | ...Jediael son of Shimri;<br>Joha, Jediael's brother, the Tizite;...                |
| New Life Bible         | There were Jediael the son of Shimri, his brother Joha the Tizite,...               |
| New Living Translation | ...Jediael son of Shimri;<br>Joha, his brother, from Tiz;...                        |

#### Partially literal and partially paraphrased translations:

|                        |  |
|------------------------|--|
| American English Bible | ...JediEl (the son of Sameri), JoZae and his brother (the Thosaites),... |
| God's Word™            | ...Jediael (son of Shimri) and his brother Joha the Tizite,...           |

#### Mostly literal renderings (with some occasional paraphrasing):

New International Version ...Jediael son of Shimri,  
his brother Joha the Tizite,...  
The Scriptures 1998 ...Yediya' ĕl son of Shimri, and Yoħa his brother, the Titsite,...

### Literal, almost word-for-word, renderings:

exeGesés companion Bible ...Yedia El the son of Shimri,  
and Yah Ha his brother the Tisiy,...  
Hebrew Names Version ...Yedi`a'el the son of Shimri, and Yocha his brother, the Titzí,...  
New RSV ...Jediael son of Shimri, and his brother Joha the Tizite,...  
Third Millennium Bible ...Jediael the son of Shimri, and Joha his brother, the Tizite,...  
Young's Literal Translation ...Jediael son of Shimri, and Joha his brother the Tizite,...

**The gist of this verse:** Brothers Jediael and Joha are added to the list of great men.

### 1Chronicles 11:45a

| Hebrew/Pronunciation   | Common English Meanings                                     | Notes/Morphology               | BDB and Strong's Numbers    |
|--|---|--------------------------------|-----------------------------|
| Y <sup>e</sup> dîy'ă'êl (יְדִי'עָל)<br>[pronounced y <sup>e</sup> dee-guh-ALE] | <i>knowing God; God makes known; transliterated Jediael</i> | masculine singular proper noun | Strong's #3043<br>BDB #396  |
| bên (בן) [pronounced bane]   | <i>son, descendant</i>                                      | masculine singular construct   | Strong's #1121<br>BDB #119  |
| Shim <sup>o</sup> rîy (שִׁמְרִי)<br>[pronounced shim-REE]                      | <i>vigilant, watchman; and is transliterated Shimri</i>     | masculine singular proper noun | Strong's #8113<br>BDB #1037 |

**Translation:** ...Jediael ben Shimri... There are 3 or 4 men with the name Jediael in Scripture, which will be covered in the next chapter. His name means *knowing God* or *God makes known*, which appears to be a reference either to the Word of God or to divine guidance. He is called the son of *vigilance*, which suggests that knowing the Word of God makes one vigilant (particularly important in war).

### 1Chronicles 11:45b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers    |
|--|---|---|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though</i>                                     | simple wâw conjunction  | No Strong's #<br>BDB #251   |
| Yôchâ' (יֹחָא)<br>[pronounced yoh-KHAW]                            | <i>Jehovah gives life; whom Jehovah graciously bestows; transliterated Joha, Jocha, Yocha</i> | masculine singular proper noun  | Strong's #3109<br>BDB #397  |
| 'âch (אָח) [pronounced awhk]                                       | <i>brother, kinsman or close relative</i>   | masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #251<br>BDB #26    |
| Tîytsîy (תִּיצִי)<br>[pronounced tee-TSEE]                         | <i>you will go forth, an inhabitant of Tiz; transliterated Tizite</i>                         | gentilic singular adjective with the definite article                             | Strong's #8591<br>BDB #1066 |

**Translation:** ...and his brother Joha the Tizite... Now this is an odd reference. We do not have 2 sons with the father Shimri, but Joha here is listed as Jediael's brother. Joha means *Jehovah gives life*, and it is through the Jehovah that we have life. God the Holy Spirit is establishing the close ties between the Word of God and the life which Jehovah gives.

On a personal level, there may be other things going on—that is, Joha may not be related to Jediael's father. They may both have the same father; Joha may have been adopted. Shimri may have been around for most of Jediael's life, but died early on during the life of Joha, so the influence of the father is upon one son, and the influence of that son is upon his brother. Any of these things would explain the sentence construction here.

**Application:** This is quite simple: never underestimate the power and influence of doctrine in the soul of a believer.

There are only 2 Joha's in Scripture and both are given the briefest of mention: here and in 1Chron. 8:16, where there is a Joha in the line of Benjamin.

We know nothing more about *Tizite*, whether this refers to a people or to a place; all we know is, it means *you will go forth*. Once we have life, we go forth. That's all we get from the meaning of the names here.

What appears to be the case, since they are brothers, is both of them had the father Shimri and both are Tizites (referring to a clan or to a city). With regards to Jediael, his father was his determining influence; but with regards to Joha, his clan or city was an important factor in his life. Parents can have a dramatic effect upon one child, and yet not do so well with the other. Since these men are all named in the Word of God, I am sure we will get to fill in some more details in heaven.

...Eliel the Mahavite;  
and Jeribai and Joshaviah (sons of Elnaam);  
and Ithmah the Moabite;...

1Chronicles  
11:46

...Eliel the Mahavite;  
and Jeribai and Joshaviah (the sons of  
Elnaam);  
and Ithmah the Moabite;...

...Eliel the Mahavite;  
and Jeribai and Joshaviah (the sons of Elnaam);  
and Ithmah from Moab;...

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Latin Vulgate           | ...Eliel a Mahumite, and Jeribai, and Josaia the sons of Elnaim, and Jethma a Moabite,...        |
| Masoretic Text (Hebrew) | ...Eliel the Mahavite; and Jeribai and Joshaviah (sons of Elnaam); and Ithmah the Moabite;...    |
| Peshitta (Syriac)       | ...Amozoth and Anael, Moham, Mozel, Ribai and his son Ashua; Ahmael and Jathmah the Moabites,... |
| Septuagint (Greek)      | ...Eliel the Maoite, and Jaribi, and Josia his son, Ellaam, and Jethama the Moabite,...          |

Significant differences: The first half of the Syriac text cannot even be matched up with the other ancient texts. However, all texts appear to agree on the final guy.

#### Thought-for-thought translations; paraphrases:



|                        |  |
|------------------------|--|
| Easy English (Pocock)  | ...Eliel, who was called the Mahavite;<br>Jeribai and Joshaviah, Elnaam's sons;<br>Ithmah from the country called Moab;... |
| New Century Version    | ...Eliel the Mahavite;<br>Jeribai and Joshaviah, Elnaam's sons;<br>Ithmah the Moabite;...                                  |
| New Life Bible         | ...Eliel the Mahavite, and Jeribai and Joshaviah the sons of Elnaam. And there were<br>Ithmah the Moabite,...              |
| New Living Translation | ...Eliel from Mahavah;<br>Jeribai and Joshaviah, the sons of Elnaam;<br>Ithmah from Moab;...                               |

### Partially literal and partially paraphrased translations:

|                           |  |
|---------------------------|--|
| American English Bible    | ...EliEl the Maoite, JaRibi, JosiJa and his son EILam, JethAma the Moabite,...                                 |
| Ancient Roots Translinear | ...Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah<br>the Central-Jordanian,... |
| God's Word™               | ...Eliel the Mahavite, Jeribai and Joshaviah (sons of Elnaam), Ithmah from Moab,...                            |
| Today's NIV               | ...Eliel, the Mahavite<br>Jeribai and Joshaviah, the sons of Elnaam<br>Ithmah from Moab...                     |

### Mostly literal renderings (with some occasional paraphrasing):

|                     |  |
|---------------------|--|
| NET Bible®          | ...Eliel the Mahavite,<br>and Jeribai and Joshaviah, the sons of Elnaam,<br>and Ithmah the Moabite,... |
| The Scriptures 1998 | ...Eli' ēl the Maḥawite, and Yeribai and Yoshawyah the sons of Elna'am, Yithmah<br>the Mo' abite,...   |

### Literal, almost word-for-word, renderings:

|                             |  |
|-----------------------------|--|
| exeGesés companion Bible    | ...Eli El the Machaviy,<br>and Yeribay and Yah Shavah the sons of El Naam,<br>and Yithmah the Moabiy,... |
| Hebrew Names Version        | ...Eli'el the Machavim, and Yerivai, and Yoshavyah, the sons of Elnaam, and Yitmah<br>the Mo'avite,...   |
| New King James Version      | ...Eliel the Mahavite, Jeribai and Joshaviah the sons of Elnaam, Ithmah the<br>Moabite,...               |
| Young's Literal Translation | ...Eliel the Mahavite, and Jeribai, and Joshaviah, sons of Elnaam, and Ithmah the<br>Moabite,...         |

|                                |  |
|--------------------------------|--|
| <b>The gist of this verse:</b> | 4 more men are added to this list of great soldiers: Eliel, Jeribai, Joshaviah and Ithmah. |
|--------------------------------|--|

## 1Chronicles 11:46a

| Hebrew/Pronunciation                            | Common English Meanings                                      | Notes/Morphology                  | BDB and Strong's Numbers |
|---|--|-----------------------------------|--------------------------|
| ʾĒlīy'ēl (אֱלִי'אֵל)<br>[pronounced uh-lee-ALE] | God is (my) God, El is my El;<br>transliterated <i>Eliel</i> | masculine singular<br>proper noun | Strong's #447<br>BDB #45 |

## 1Chronicles 11:46a

| Hebrew/Pronunciation                                   | Common English Meanings                             | Notes/Morphology                                      | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| Machāvîym (מַחַוִּיִּם)<br>[pronounced mahkh-uhv-EEM], | <i>propagators</i> ; transliterated <i>Mahavite</i> | gentilic singular adjective with the definite article | Strong's #4233<br>BDB #296 |

**Translation:** ...*Eliel the Mahavite*;... There are 6 other men in the Bible named *Eliel*, and they will be listed in **1Chron. 12**. His name is unusual; it means *God is (my) God*. This is one of the many references to the exclusivity of the God of Israel. His origin is quite mysterious, occurring only here and possibly referring to the city of Macheweh (which city is named nowhere else). This could be a family name as well. With a name like *propagators* (the meaning of *Mahavite*), one would think that they would show up more often in the Bible; however, we only find one man who is a member of this family or town, indicating that it is all about quality and not quantity. There is not a problem with a family of 10 children; but the key is the time and training given to these children.

## 1Chronicles 11:46b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology               | BDB and Strong's Numbers   |
|--|---|--------------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh]   | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| Y <sup>rîy</sup> bay (יִרְיָבַי)<br>[pronounced yer-eeb-Ā]           | <i>my contentions</i> ; and is transliterated <i>Jeribai</i>  | masculine singular proper noun | Strong's #3403<br>BDB #937 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh]   | <i>and, even, then; namely; when; since, that; though</i>   | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| Yôwshav <sup>e</sup> yâh (יְהוֹשָׁבֵי)<br>[pronounced yoh-shahv-YAW] | <i>Jehovah dwell; captivity [seat, alteration] of the Lord; Jehovah makes equal</i> ; transliterated <i>Joshaviah</i> | masculine singular proper noun | Strong's #3145<br>BDB #444 |
| bên (בֶּן) [pronounced bane]   | <i>son, descendant</i>  | masculine plural construct     | Strong's #1121<br>BDB #119 |
| ʾEl <sup>e</sup> nâ'am (אֱלֵנָאָם)<br>[pronounced ehl-NAW-ğahm]      | <i>God is delight, God is pleasantness</i> ; and is transliterated <i>Elnaam</i>                                      | masculine singular proper noun | Strong's #493<br>BDB #46   |

**Translation:** ...*and Jeribai and Joshaviah (the sons of Elnaam)*;... We have 2 brothers here, with very different names: *my contentions* and *Jehovah makes equal*. When Jeribai was born, there was apparently some difficulties and problems in the life of his father. However, when Joshaviah was born, he was named *whom makes Jehovah dwell; captivity [seat, alteration] of the Lord; Jehovah makes equal*. We are uncertain about what his name actually means, but his father had apparently refocused his life, where Jehovah God was in his thinking. The end result was, both of these young men turned out to be great military types and their names are enshrined forever in the Word of God.

Their father, who played a pivotal roll in their lives (hence his name being written here) also came from a father who recognized Jehovah Elohim, naming *Elnaam God is delight*. This probably indicates great joy on the part of his father when he was born.

**Application:** Again, it is clear the father had a dramatic effect upon his sons, because here are 2 young men listed as heroes in David's army.

### 1Chronicles 11:46c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                                      | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though</i>                 | simple wâw conjunction                                | No Strong's #<br>BDB #251  |
| Yith <sup>e</sup> mâh (יִתְמָה) [pronounced <i>yith-MAW</i> ]           | <i>orphan; transliterated Ithmah</i>                                      | masculine singular proper noun                        | Strong's #3495<br>BDB #450 |
| Môw'âbîy (מֹאבִּי) [pronounced <i>moh-aw-BEE</i> ]                      | <i>from father; what father?; transliterated Moab, Moabitish, Moabite</i> | gentilic singular adjective with the definite article | Strong's #4125<br>BDB #555 |

There are several alternate spellings.

**Translation:** ...and Ithmah the Moabite;... Ithmah is only named here and he is a Moabite. What appears to be his story is, he was clearly a Moabite, orphaned, and somehow ended up with Israel. Through whatever happened—whether this occurred to him as a slave to Israel or as an adopted son—somehow, the spiritual influence of being in Israel affect Ithmah, and he became a great warrior.

**Application:** Again, we are not determined to be this or that, because of our environment. David, at some point in time, will treat the Moabites very cruelly (2Sam. 8:2). So, here comes a man, from a group of people whom David originally trusted (he placed his parents in the hands of the Moabites), and later, David killed 2 out of 3 Moabite soldiers after they apparently broke fellowship with David. However, David is an equal opportunity employer, and he did not look at Ithmah and say, "Moabite? Not on your life. Get out of my office."

**Application:** There were a lot of things that Martin Luther King, Jr. got wrong; but one of the things that he got right was, it is all about the content of a person's character, not the color of his skin. David, quite obviously, lived by that credo.

...Eliel  
and Obed  
and Jaasiel the Mezobaite.

1Chronicles 11:47 ...Eliel  
and Obed  
and Jaasiel the Mezobaite [possibly, from  
Zobah].

...Eliel  
and Obed  
and Jaasiel the Mezobaite.

Here is how others have translated this verse:

#### Ancient texts:

|                         |  |
|-------------------------|--|
| Latin Vulgate           | ...Eliel, and Obed, and Jasiel of Masobia. [This is actually v. 46b in the Latin]. |
| Masoretic Text (Hebrew) | ...Eliel and Oebed and Jaasiel the Mezobaite.                                      |
| Peshitta (Syriac)       | ...Eliel, Jathmah, Ober, Lasiel, and Ashkir.                                       |
| Septuagint (Greek)      | ...Daliel, and Obeth, and Jessiel of Mesobia.                                      |

**Significant differences:** There are 3 names and an origin on this list. The Syriac has 5 names, 2 of which bear no resemblance to the other texts.

### Thought-for-thought translations; paraphrases:

Easy English (Pocock) ...Eliel, Obed, and Jaasiel, who were called the Mezobaite.  
 New Living Translation ...Eliel and Obed;  
 Jaasiel from Zobah [Or the Mezobaite].

### Partially literal and partially paraphrased translations:

American English Bible ...DaliEl, Obed, and JessiEl the Mesobite.  
 New American Bible ...Eliel, Obed, and Jaasiel the Mezobian.  
 New Jerusalem Bible ...Eliel, Obed, and Jaasiel of Zobah.  
 Revised English Bible ...Eliel and Obed, and Jaasiel from Zobah [from Zobah (is) the probable reading; Hebrew obscure].

### Mostly literal renderings (with some occasional paraphrasing):

NET Bible® ...Eliel,  
 and Obed,  
 and Jaasiel the Mezobaite.  
*The Scriptures* 1998 ...Eli' ēl, and Obēd, and Ya'asi' ēl of Metsobayah.

### Literal, almost word-for-word, renderings:

exeGesés companion Bible ...Eli El and Obed and Yaasi El the Mesoba Yah.  
 Hebrew Names Version ...Eli'el, and `Oved 1, and Ya`asi'el the Mezobaite.  
 Young's Updated LT ...Eliel, and Obed, and Jaasiel the Mesobaite.

**The gist of this verse:** The final men on this list of great military types are Eliel, Obed and Jaasiel.

## 1Chronicles 11:47a

| Hebrew/Pronunciation   | Common English Meanings                                      | Notes/Morphology                  | BDB and Strong's Numbers   |
|--|--|-----------------------------------|----------------------------|
| Ēlīy'ēl (אֱלִי־אֵל)<br>[pronounced uh-lee-ALE]   | God is (my) God, El is my El;<br>transliterated <i>Eliel</i> | masculine singular<br>proper noun | Strong's #447<br>BDB #45   |
| The Greek has <i>Daliel</i> instead (according to Brenton; but other Greek manuscripts lack the δ (d)).              |  |                                   |                            |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh]   | and, even, then; namely; when;<br>since, that; though        | simple wâw conjunction            | No Strong's #<br>BDB #251  |
| ʿŌwbêd (עֹבֵד)<br>[pronounced goh-BAYD]  | a slave of, a servant of;<br>transliterated <i>Obed</i>      | masculine singular<br>proper noun | Strong's #5744<br>BDB #714 |
| Obed' name is contained in Strong's #5661 BDB #714. and Strong's #5660 BDB #713 (which are references to other men). |  |                                   |                            |

**Translation:** ...Eliel and Obed... We have another man named Eliel here, which name means *God is [my] God*. Named with him is a man named *Obed*, whose name means *servant*.

We are given no background information (their father, their place of origin, or anything else). Some people become great men despite their father, despite their hometown and despite their own clan. However, you will also note that this list does not abound with such men.

There are 5 men with the name Obed in the Bible.

### The Obed's of Scripture

- 1) Son of Boaz and Ruth and grandfather of David. The circumstances of his birth, which make up all that we know about him, are given with much beauty in the book of Ruth. He is only mentioned by name in the first verse listed, and the other references are genealogies in which Obed is named: Ruth 4:17, 21, 22 1Chron. 2:12 Matt. 1:5 Luke 3:32. 1360 B.C.
- 2) Son of Ephlal and descendant of Sheshan, the Jerahmeelite, through his daughter who was married to Jarha, an Egyptian servant of her father's (1Chron. 2:37–38). After 1014 B.C.
- 3) One of David's mighty men (1Chron. 11:47). 1046 B.C.
- 4) A Korahite doorkeeper, son of Shemaiah, and grandson of Obed–edom (1Chron. 26:7). 1017 B.C.
- 5) Father of Azariah, one of the centurions who took part with Jehoiada in deposing Queen Athaliah and crowning Joash (2Chron. 23:1; compare 2 Kings 11:1–16). Before 876 B.C.

This was taken from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 W m. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Obed.

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Obed.

### Chapter Outline

### Charts, Maps and Short Doctrines

**Application:** There are times when doctrine in your soul is going to separate you from others. There are some cities and some families where the importance of the Word of God is completely lost on them. They see absolutely no benefit in it. Now, I am not referring to no one liking you because you are an obnoxious fool; people with some doctrine can be very obnoxious. But there are places in this world where there is no light; where there is no truth.

Despite there being nothing in their background which is mentioned in this passage, both Eliel and Obed are still motivated to fight for their country.

**Application:** We have a tremendous military in the United States today, with great men and women who risk their lives to defend freedom. This is despite the fact that 10–20% of the citizens in the United States are, if anything, opposed to them and their mission (20% of Americans self-identify as liberals). We have had Senators, in the past few years, actually stand up in Congress and say horrible things about our military men and women (including our very own President before he was elected president).<sup>44</sup> So, even though we have establishment-oriented and authority-oriented military types, who protect the very people who verbally degrade them, they still do their jobs, with great personal honor and integrity.

**Application:** During this time in history, there are so many things which are villainized, which ought not to be. The example I began with is the military, suggested in this passage because these 2 military men are named apart from any background information, indicating that they were not positively influenced by their father, their city or their clan. However, in the United States, anything to do with oil is villainized. This is the lifeblood of our nation, and oil executives and oil companies are hated by some. Because man has an old sin nature, there are going to be individuals who are a part of any organization who are evil, whether these be oilmen, government officials or employees, or socialist dictators. However, if our oil was cut off tomorrow, or if the price suddenly doubled, it would throw the United States into chaos and a depression as well.

<sup>44</sup> I write this in 2010, when the president is Barack Obama. He claimed in 2007 that we did not have enough troops in Afghanistan, so that we are simply air raiding villages and killing civilians.

**Application:** The link here is the irrationality of the sin nature. We depend upon our military to keep us safe. The very fact that it exists and has the greatest technology in the world is reason enough to keep other evil nations at bay. However, we still have people who live here, under this great umbrella of freedom, who despise the military. We depend every single day upon a tremendous production of oil, which is retrieved under the most incredible of circumstances, and some people in the United States despise oil and all that is associated with it. And even more significant than this is, the umbrella of freedom which is provided to all in the United States because of our pivot, the believers who grow to spiritual maturity and protect our nation simply by living the Christian life. I know people who despise Christians. The fate of our nation is in the hands of the believer; will we grow spiritually? Will we function as God intended us to function in this client nation U.S.A.? This is what preserves our nation, and people who are preserved by believers hate them, to their own peril.

**Application:** One of the concerns I have with our nation is not necessarily our president, Barack Obama (who is truly a lousy president), but the fact that I don't see many young people in doctrinal churches, and I have noted that doctrinal churches do not have a lot of believers in attendance. That is disconcerting. When I originally lived in Sacramento, we had a church of perhaps a dozen or more people (nearly 20 when the bases were there and operational), but this eventually petered out in just 2 or 3. California, at that time, was fine. However, it is now 30-some years later, and California has fallen into a huge entitlement hole. It may be worth pointing out that, back then, at the time that I left, California passed a proposition which limited the amount that people's property could be taxed. So, politically, California was doing some intelligent things. However, spiritually, California was a wasteland. I visited a dozen or so churches, hoping to find one which taught the Bible carefully (I figured that would be easy to find in a few months). I was wrong about that. I found one church/Bible institute which was legalistic, but they did teach the Bible. However, their institute is where much of their teaching took place. Anyway, my point is, even though California made some good political moves (remember, Ronald Reagan was governor there for 2 terms), spiritually, they declined; and when any geographical area declines spiritually, so does everything else. In other words, the key to the salvation of our country is the Word of God, not good conservative politics.

### 1Chronicles 11:47b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers                               |
|---|---|--|--|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו)<br>[pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though</i>                                       | simple wâw conjunction   | No Strong's #<br>BDB #251                              |
| Ya'ăsiy'êl (יַעֲשִׂי'ֵל)<br>[pronounced <i>yah-ġuhs-ee-ALE</i> ]            | <i>made of God; God is maker; whom God comforts; transliterated Jasiel, Jaasiel</i>             | masculine singular proper noun   | Strong's #3300<br>BDB #795                             |
| M <sup>e</sup> tsôbâyâh (מֶצְבָּאָה)<br>[pronounced <i>mets-o-baw-YAW</i> ] | <i>the one set up of Jehovah, found of Yah; transliterated Metsobaite, Mesobaite, Mezobaite</i> | masculine singular proper noun with the definite article; Owen lists this as a gentile adjective | Strong's #4677<br>(and #4673–4676 & #4678)<br>BDB #594 |

**Translation:** ...and Jaasiel the Mezobaite [possibly, from Zobah]. The final man on this list means *made of God* or *God is Maker*. The place which is referenced here is found nowhere else in the Bible. Some have suggested (and you will see this in a few of the translations) that this is the min preposition + *Zobah*, which means *from Zobah*. Such a mistake would actually have been two mistakes: the transposition of two letters and then mistaking one of those letters for another. Individually, these are relatively common scribal errors. Taken together, that would be quite unusual (although it is apparent that there are a number of errors in long lists of names, simply because these would have been scrolls which did not get opened very often).



There is only one man named Jaasiel in Scripture and one Mezobaite, which emphasizes the individuality of all of these men. They may have had some similar characteristics, but each man was an individual.

**Application:** Being who we are is a part of spiritual identity. Christianity does not make us into pod people. These men made up a fighting unit of many moving parts. Each man had his own personality, his own upbringing, and even when speaking of the most basic information about each man, every man is different (sometimes his hometown is named; sometimes his father is named; sometimes his brother; some men are named a significant name, some are not). Each man comes to the table with a different set of circumstances, which circumstances change from day to day. However, they function as a single fighting force.

**Application:** When I was a teacher, I recall certain other teachers with great fondness. Our personalities were different as night and day; our classroom management skills were quite different, as were our relationships with the kids. However, we functioned as a unit, to help to bring these children to maturity. The same kid who named me as one of their favorite teacher might name Morgan, Linnes, Reynga or Ridenhour as one of their favorite teachers as well, despite our considerable differences in personality and classroom management style. Because of our equal status, it was never my concern or business to walk into one of these other teacher's classrooms and tell them that they ought to teach more like I taught, and I am sure none of them felt the need to tell me how to teach either. We taught within the parameters of our own personalities, given the constraints of the school discipline. Ideally, the end result was to help produce a child ready to enter into the world as a semi-adult. He had been exposed to a variety of people, some of whom he liked and some that he did not like, and he learned from that how to deal with a variety of people, co-workers and bosses, out in the real world.

**Application:** Our function within the body of Christ is very similar. It is not my job to line up 10 people I think are my spiritual inferiors and tell them how to run their lives. It is not my job to impose my spiritual standards upon them, nor theirs upon me. Now and again, our interaction is going to be such that, we do share a spiritual principle now and again with another believer (who is equal in the eyes of God). God's plan moves forward with millions of very different people all doing different jobs, many of which we never see (e.g., those who spend a great deal of their lives in prayer). It is just like David's military, which was one of the greatest military machines in history. These men were all different but they functioned as one fighting force; which parallels our spiritual function in the Church Age, in the Angelic Conflict.

**Application:** Ideally speaking, our economy is based upon freedom, and upon a variety of people doing a variety of things, which makes our society work.

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One of my favorite articles of all time is by George Will about *the Pencil Czar*.

### George Will on "The Pencil Czar"

*Who commands the millions of people involved in making a pencil? Who is in charge? Where is the pencil czar?*

Improbable as it might seem, perhaps the most important fact for a voter or politician to know is: No one can make a pencil. That truth is the essence of a novella that is, remarkably, both didactic and romantic. Even more remarkable, its author is an economist. If you read Russell Roberts's "The Price of Everything: A Parable of Possibility and Prosperity" you will see the world afresh—unless you already understand Friedrich Hayek's idea of spontaneous order.

Roberts, an economist at George Mason University and Stanford's Hoover Institution, sets his story in the Bay Area, where some Stanford students are indignant because a Big Box store doubled its prices after an earthquake. A student leader plans to protest Stanford's acceptance of a large gift from Big Box. The student's economics professor, Ruth, rather than attempting to dissuade him, begins leading him and his classmates to an understanding of prices, markets and the marvel of social cooperation. Holding up a Dixon Ticonderoga No. 2, she says: "No one can make a pencil."

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## George Will on “The Pencil Czar”

Nonsense, her students think—someone made that one. Not really, says Ruth. Loggers felled the cedar trees, truckers hauled them, manufacturers built the machines that cut the wood into five-sided portions to hold graphite mined in Sri Lanka, Mexico, China and Brazil. Miners and smelters produced the aluminum that holds the rubber eraser, produced far away, as were the machines that stamp TICONDEROGA in green paint, made somewhere else, on the finished pencil.

Producing this simple, mundane device is, Ruth says, “an achievement on the order of a jazz quartet improvising a tune when the band members are in separate cities.” An unimpressed student says, “So a lot of people work on a pencil. What’s the big deal?” Ruth responds: Who commands the millions of people involved in making a pencil? Who is in charge? Where is the pencil czar?

Her point is that markets allow order to emerge without anyone imposing it. The “poetry of the possible” is that things are organized without an organizer. “The graphite miner in Sri Lanka doesn’t realize he’s cooperating with the cedar farmer in California to serve the pencil customer in Maine.” The boss of the pencil factory does not boss very much: He does not decide the prices of the elements of his product—or of his product. No one decides. Everyone buying and selling things does so as prices steer resources hither and yon, harmonizing supplies and demands.

Goods and services, like languages, result from innumerable human actions—but not from any human design. “We,” says Ruth, “create them with our actions, but not intentionally. They are tapestries we weave unknowingly.” They are “emergent phenomena,” the results of human action but not of human design.

When a student asks about the exploitation of housecleaners, Ruth responds that if they are exploited making between \$10—above the minimum wage—and \$20 an hour, why are they not exploited even more? The answer is that the market makes people pay maids more than the law requires because maids have alternatives.

But back to Big Box doubling prices after the earthquake. The indignant student, who had first gone to Home Depot for a flashlight, says it “didn’t try to rip us off.” It was, however, out of flashlights. Ruth suggests that the reason Big Box had flashlights was that its prices were high. If prices were left at regular levels, the people who would have got the flashlights would have been those who got to the store first. With the higher prices, “someone who had candles at home decided to do without the flashlight and left it there for you on the shelf.” Neither Home Depot nor the student who was angry at Big Box had benefitted from Home Depot’s price restraint.

Capitalism, Ruth reminds him, is a profit and loss system. Corfam—Du Pont’s fake leather that made awful shoes in the 1960s—and the Edsel quickly vanished. But, Ruth notes, “the post office and ethanol subsidies and agricultural price supports and mediocre public schools live forever.” They are insulated from market forces; they are created, in defiance of those forces, by government, which can disregard prices, which means disregarding the rational allocation of resources. To disrupt markets is to tamper with the unseen source of the harmony that is all around us.

The spontaneous emergence of social cooperation—the emergence of a system vastly more complex, responsive and efficient than any government could organize—is not universally acknowledged or appreciated. It discomforts a certain political sensibility, the one that exaggerates the importance of government and the competence of the political class.

Government is important in establishing the legal framework for markets to function. The most competent political class allows markets to work wonders that government cannot replicate. Hayek, a 1974 Nobel laureate in economics, said, “The curious task of economics is to demonstrate to men how little they really know about what they imagine they can design.” People, and especially political people, are rarely grateful to be taught their limits. That is why economics is called the dismal science.

From: <http://www.newsweek.com/2008/09/13/pencils-and-politics.html>

**Application:** God has set up this world in such a way that, allowing for the operation of our free will, His plan will move forward exactly as He decrees that it should. We do not need communism or socialism directing our every effort from someone high up in government; and we do not need a pencil czar.

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This chapter parallels **2Sam. 23**.

## 1Chronicles 11 Addendum

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[Exegetical Studies in Chronicles](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of 1Chronicles 11

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

#### David is Made King over all Israel

Then, all Israel gathered together with David at Hebron, and said [to him], "Look at us [lit., *behold*]; we [are] your bone and your flesh. In the past, when Saul was king, you led out and [you] brought in Israel. [Even] then, Y<sup>e</sup>howah your Elohim said to you, 'You [even] you will shepherd My people; [you will shepherd] Israel; and you will be a prince over My people Israel.' "

Then all Israel gathered to David at Hebron and they said, "Listen, we are your flesh and blood; in the past, even when Saul was king, it was you who led Israel's army out and brought them back in; and even then, Jehovah your God said to you, 'You specifically will shepherd My people, you will shepherd Israel, and you will be a prince over My people Israel.' "

So all the elders of Israel came to the king at Hebron, and he made a covenant with them in Hebron before Y<sup>e</sup>howah. Therefore, they anointed David as the king over [all] Israel according to the word of Y<sup>e</sup>howah by the hand of Samuel.

So, all the elders of northern Israel came to King David at Hebron and he made a compact with them. So they anointed David as king over all Israel, just as God had promised through Samuel.

#### David and his Army Take Jerusalem as the new Capitol City

And David and all Israel went to Jerusalem (then called [lit., *this*] Jebus) and the Jebusites inhabited the land there. The inhabitants of Jebus said to David, "You will not come in here." Nevertheless [lit., *and so*] David captured the stronghold of Zion (also known [today] as the city of David).

Later David and all Israel went to Jerusalem (then known as Jebus) where Jebusites inhabited the land. Although the inhabitants of Jebus warned David, "You will not come in here," David still captures the stronghold of Zion and it became known as the City of David.

David had said, "Whoever strikes down the Jebusite first, he will be prince and commander." Joab son of Zeruiah went up first and he is [now] a prince.

David had promised, "The first man to kill a Jebusite will be made a crown prince and a chief." So Joab son of Zeruiah went up first, and he became a prince [by killing the first Jebusite].

## A Complete Translation of 1Chronicles 11

| A Reasonably Literal Translation   | A Reasonably Literal Paraphrase  |
|--|--|
| David lived in the stronghold; therefore, they called it the city of David. David [lit., <i>he</i> ] built the city round about from Millo and round about. Joab brought the rest of the city back to life.  | David lived in the stronghold so that Jerusalem became known as the city of David. He also built all around the city from Millo and outward. Joab [and his army corps of engineers] repaired the rest of the city.   |
| And David greatly advanced and Y <sup>e</sup> howah of the armies [was] with him.  | And David continued to move forward, always advancing, becoming greater in power and substance; and Jehovah of the armies was always with him.   |
| And these [men] [are] the officers of the mighty men who [belong] to David—the ones assisting him in his kingdom—with all Israel, to make him king according to the Word of Y <sup>e</sup> howah over Israel.  | Now, these men are the officers of David's Mighty Men—the ones who assist David in his kingdom—along with all Israel, to make David king according to the Word of Jehovah over Israel.   |
| These [are] a numbering of the Mighty Men who [belong] to David:   | In fact, this is the entire list of David's Mighty Men:  |
| Jashobeam ben Hakmoni [or, <i>Jashobeam the Hachmonite</i> ], [was] chief of the thirty. He raised up his spear against 300 slain [men] at one time.   | There is Jashobeam, the son of Hakmoni, who was chief of the 30. He raised up his spear against 300 men at one time—whom he killed in battle.  |
| And after him [was] Eleazar ben Dodo, the Ahohite; he [was] among the three Mighty Men. [It was] he [who] was with David at Pas Dammim when the Philistines were assembled there to war. And [there] was a parcel of land filled with a barley harvest, and the people fled from before the Philistines. However [lit., <i>and so</i> ], they took a stand in the midst of that [lit., <i>the</i> ] parcel and they preserved it. They struck down the Philistines and Y <sup>e</sup> howah delivered them [with] a great deliverance. | And after him was Eleazar, the son of Dodo, the Ahohite; he was among the three Mighty Men. It was he who was with David at Pas Dammim when the Philistines were assembled there to war against Israel. And there was this parcel of land filled with a barley harvest; yet the people of Israel from before the Philistines. However, they took their stand on that parcel and they defended it. They killed the Philistines and Jehovah delivered them with a great slaughter. |
| Also, 3 from the 30 chief [men] went down beyond the rock to David, to the cave of Adullam [or, <i>refuge</i> ] while [lit., <i>and</i> ] the army of Philistines was encamped in the valley of Rephaim. Then David [was] in the stronghold while [lit., <i>and</i> ] the garrison of the Philistines [was] in Bethlehem. And David craved [a drink of water], so he said, "Who will give me a drink from the well in Bethlehem which [is] by the gate?"   | On another occasion, 3 men from David's 30 elite went down beyond the rock to David, to the cave of Adullam, while the Philistines army was encamped in the valley of Rephaim. Then David was in the stronghold while the garrison of the Philistines was in Bethlehem. David was craving water, so he said, "Who will bring me a drink of water from the well in Bethlehem which is by the city gate?"  |

## A Complete Translation of 1Chronicles 11

| A Reasonably Literal Translation   | A Reasonably Literal Paraphrase   |
|--|---|
| So the three broke through the camp of the Philistines and they drew water from the well of Bethlehem which [is] at the [entrance] gate. So they carried [the water] and brought it in to David, but [lit., and] he was unwilling to drink it. Therefore he poured it out [as a drink offering] to Y <sup>e</sup> howah. And he said, "Far be it to me from my Elohim from doing this. [How can] I drink the blood of these men? They risked their lives to bring [me] this water [lit., in their souls for in their souls they brought it (the water) in (to me)]." Therefore, he would not drink the water [lit., them]. | So the 3 penetrated the Philistine camp and drew water from the Bethlehem well by the entry gate. Then they carried the water back to David, but he was unwilling to drink it. He then poured the water out as a drink offering to Y <sup>e</sup> howah. And he explained, "Far be it from me more than my God to do this. How can I drink the blood of these men, who risked their lives to bring me this water?" Therefore, he would not drink the water.                                     |
| The 3 mighty men did these [sorts of] things.  | These are the kinds of things these 3 Mighty Men did.   |
| Abishai, the brother of Joab, was a head of the [second] three, because he raised up his spear against 300 [which he] (fatally) wounded (and [he was] not a name among the [first] three, he was honored above the three in the two). So, to them, he is a chief, while he has not come to the [first] three.  | Abishai, Joab's brother, was head of the second three, because he had raised up his spear against 300 men, whom he killed (but he was not named among the first three, yet he was honored more than the second three). Therefore, he is their commander, even though he has not attained to the rank of the three highest ranking officers.   |
| Benaiah ben Jehoiada [was] a man of courage [and strength] [who did] many great things. [He was] from Kabzeel. He struck down two [men] of Ariel [or, lion-like men; or, lions of Ê] [in] Moab. He also went down and struck down a lion in the midst of a pit on a snowy day. Furthermore [lit., and], he struck down an Egyptian man, a man of stature, 5 cubits [tall] [7½ feet tall], and in the hand of the Egyptian, a spear like the beam of a weaver. So he went down to him with a staff and he took the spear from the Egyptian's hand and then he killed him with his [own] spear.                              | Benaiah, the son of Jehoiada, was a man of courage and strength who did many great things. Originally from Kabzeel, he struck down two great lions in Moab and he also went down and struck down a lion in a pit on a snowy day. Furthermore, he struck down an Egyptian man—7½ feet tall—who was carrying a spear the size of a weaver's beam. He had gone down to the Egyptian armed with only a staff and wrestled the spear away from the Egyptian and then used his own spear to kill him. |
| Benaiah ben Jehoiada did these things and for him, [his] reputation [was] near the three Mighty Men. More than the three, behold him, he is being honored [or, he is recognized], though he has not attained to the three. And David set him over his bodyguards.  | Benaiah, the son of Jehoiada, did these sorts of things, and his reputation was equivalent to the 3 Mighty Men. He is honored more than the three, even though he did not attain to the three. David placed him over his bodyguards.  |
| The Rest of David's Mighty Men   |   |
| And [these are] the mighty men of [Israel's] armies:<br>Asahel, brother of Joab;<br>Elhanan ben Dodo from Bethlehem;   | These are the Mighty Men of the army of Israel:<br>Asahel, the brother of Joab;<br>Elhanan, the son of Dodo, from Bethlehem;  |
| Shammoth the Harorite [possibly, Harodite?];<br>Helez the Pelonite;  | Shammoth from Haror;<br>Helez the Pelonite;   |
| Ira ben Ikkesh the Tekotite;<br>Abiezer the Anathothite;   | Ira, son of Ikkesh, from Tekoa;<br>Abiezer from Anathoth;   |

| A Complete Translation of 1Chronicles 11  |  |
|---|--|
| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase  |
| Sibbecai the Hushathite;<br>Ilai the Ahohite;   | Sibbecai of Hushah;<br>Ilai of Ahoah;  |
| Maharai the Netophathite;<br>Heled ben Baanah the Netophathite;                           | Maharai from Netophah;<br>Heled son of Baanah also from Netophah;                      |
| Ithai, the son of Ribai, from Gibeah of the sons of Benjamin;<br>Benaiah the Pirathonite; | Ithai, the son of Ribai, who is from Gibeah in Benjamin;<br>Benaiah from Pirathon;     |
| Hurai from the brooks of Gaash;<br>Abiel the Arbathite;                                   | Hurai from the brooks of Gaash;<br>Abiel from Arabah;                                  |
| Azmaveth the Baharumite;<br>Eliabba the Shaalbonite;                                      | Azmaveth from Bahurim;<br>Eliabba from Shaalbon;                                       |
| the sons of Hashem the Gizonite;<br>Jonathan, ben Shage, the Hararite;                    | the sons of Hashem from family of Gizon;<br>Jonathan, son of Shage from Harar;         |
| Ahiam, the son of Sakar the Hararite;<br>Eliphaz the son of Ur;                           | Ahiam, son of Sakar from Harar;<br>Eliphaz son of Ur;                                  |
| Hepher the Mecherathite;<br>Ahijah the Pelonite;  | Hepher from Mekerah;<br>Ahijah from Pelon;   |
| Hezro the Carmelite;<br>Naarai ben Ezbai;   | Hezro from Carmel;<br>Naarai (the son of Ezbai);                                       |
| Joel (the brother of Nathan);<br>Mibhar ben Hagri;  | Joel (the brother of Nathan);<br>Mibhar (the son of Hagri);                            |
| Zelek the Ammonite;<br>Naharai the Berothite (bearing the weapons of Joab ben Zeruiah);   | Zelek the Ammonite;<br>Naharai the Berothite (the armor bearer of Joab ben Zeruiah);   |
| Ira the Ithrite;<br>Gareb the Ithrite;  | Ira from Jattir;<br>Gareb from Jattir;   |
| Uriah the Hittite;  | Uriah the Hittite;   |
| Other Great Soldiers of Note  |  |
| Zabad ben Ahlai;...   | Zabad (the son of Ahlai);...   |
| Adina ben Shiza (the Reubenite), head of the Reubenites, and with him 30 [men];           | Adina (the son of Shiza the Reubenite), head of the Reubenites, and with him 30 [men]; |
| Hanan ben Maacah;<br>and Joshaphat the Mithnite;  | Hanan (the son of Maacah);<br>and Joshaphat the Mithnite;                              |
| Uzziah the Ashterathite, Shama and Jeiel (the sons of Hotham the Aroerite)                | Uzziah from Ashtera, Shama and Jeiel (the sons of Hotham from Aroer)                   |
| Jediael ben Shimri and his brother Joha the Tizite  | Jediael (the son of Shimri) and his brother Joha the Tizite                            |



| A Complete Translation of 1Chronicles 11  |   |
|---|---|
| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase   |
| Eliel the Mahavite;<br>and Jeribai and Joshaviah (the sons of Elnaam);<br>and Ithmah the Moabite; | Eliel the Mahavite;<br>and Jeribai and Joshaviah (the sons of Elnaam);<br>and Ithmah from Moab; |
| Eliel and Obed<br>and Jaasiel the Mezobaite [possibly, <i>from Zobah</i> ].                       | Eliel and Obed<br>and Jaasiel the Mezobaite.  |

Chapter Outline

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Charts, Maps and Short Doctrines

Exegetical Studies in Chronicles

Interestingly enough, the writer of Chronicles will now backtrack a little bit in **1Chron. 12**, and talk about David before he became king, when Saul had him isolated in southern Judah, and how many of David's supporters came to him while he was in exile. The editor here has named the great soldiers who supported David, and next, he will describe how most or all of these men came to David, when David was in exile.

The second part of 1Chron. 12 will tell us about the people who came to David to support him when he became king over the southern kingdom and ruled from Hebron (1Chron. 12:28–40).

This also gives us some insight into the editor of Chronicles, that he did not necessarily compose this book in chronological order. He apparently sat down with several historical documents before him, and then picked out various passages to include in his book. The arrangement and order are more random than I would have expected them to be.