1Chronicles 18

1Chronicles 18:1–18   David at War

Outline of Chapter 18:

Charts, Short Doctrines and Maps:

Doctrines Covered		Doctrines Alluded To	
		Edom	**Moab and Ammon**
		The Philistines	**Amalekites**

Psalms Alluded To			
Psalm 60			

Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			
2Sam. 8			

Definition of Terms	
Dispensations	God has divided up human history into sectors of time, and each era has its own individual characteristics. From Abraham to Christ, we have the dispensation of Israel, where God works through a particular people (the Jews). They write the Word of God and disseminate it. This dispensation was cut short by the dispensation of the Hypostatic Union or the Age of Christ. At this point in time, God came to the earth and lived among us. He offered Israel the kingdom, and they rejected Him. We now live in the Church Age, a dispensation where God works through the body of believers, who could be found all over the globe, and varying concentrations in various nations. For more information, see **www.kukis.org/Important_Topics/dispensations.htm** or **www.kukis.org/Important_Topics/dispensations.pdf**
Suzerain-vassal treaty	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.
Some of these definitions are taken from **http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml** **http://www.bigrick.org/pubs/terms.pdf** **http://www.gbible.org/index.php?proc=d4d** **http://www.eternalministries.org/studies/covenants.html**	

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An Introduction to 1Chronicles

Introduction: 1Chron. 18 closely parallels **2Sam. 8**. Given when these books were written, it is clear that the Books of Samuel and Kings were used as the source material for Chronicles, as well as other documents. In many instances, the writer of Chronicles copied portions of Samuel word-for-word. However, in almost every verse, there will be a difference of a word or two; and sometimes, there will be an additional phrase, or a complete sentence left out. I will note all of the differences between 1Chron. 18 and 2Sam. 8 in the exegesis of the Hebrew, no matter how trivial.

What I have found is, anytime I have *revisited* a chapter of narrative, as I do here, I generally uncover a few new things. I also try to present this chapter of Chronicles as a separate literary unit, as it was originally produced with that in mind. For that reason, I will occasionally import doctrines and whole paragraphs from my study of 2Sam. 8.

When I take something out of the exegesis of 2Sam. 8 and insert it, I will highlight it as you see below:

Let's first get the big picture. In the previous chapter, David focused on the spiritual. Remember that Jesus urged us to "First seek the kingdom of God and His righteousness, then all things will be added to you." (Matt. 6:33 Luke 12:31). The first thing on David's mind was the Ark of God and that it was in storage. This required David to read and study the Law of Moses (in order to figure out how to move the Ark successfully (2Sam. 6 1Chron. 13, 15–16) which in turn led to great spiritual blessing from God (the Davidic Covenant in 2Sam. 7 and 1Chron. 17). Or, as Bob Thieme Jr. would put it, spiritual prosperity comes first and professional prosperity follows.[1] In the Church Age, we are to focus first upon the Word of God, and then on our daily lives.

As a result of David's focus, God promised David that He had been with David everywhere that he went and that God would make David a great name (he is one of the only kings prior to, say, 400 B.C. that anyone can name). God made this promise to David in 2Sam. 7:9—which reasonably looked forward as well as backward—and God fulfills His promises to David in 2Sam. 8, 10 (see specifically 2Sam. 8:6b, 13).

> *At first glance, this is a somewhat artificial record of David's military successes, which has been produced by leaving out the more interesting narratives and those less favourable to David. This view is rather inaccurate, however, since positive elements such as the birth of Solomon, David's magnanimity to Saul's family, and David's psalms are omitted. . . . The reason is that Chronicles has chosen to focus on the relationship of David's wars with the Davidic covenant and the temple preparations.*[2]
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> *One needed two things to build the temple: security and money. These chapters show how David, though he could not build the temple himself, obtained the security and money necessary for his son to build the temple.*[3]

1Chron. 18 chronologically occurs after 1Chron. 13–17 because the first few words of this chapter are, And so it is, after this... What has just occurred is, David brought the Ark to Jerusalem (but not the Tabernacle) and then he began to ponder the idea of building a more permanent structure for God—a Temple. What happens next is one of the most phenomenal events of human history—God delivers the Davidic Covenant to David. So, after these things, David goes to war against the Philistines, Hadadezer, king of Zobah, Syria, Edom, Moab, and Ammon.

There is some continuity here. Jesus said, "First seek the kingdom of heaven and all things will be added to you." (Matt. 6:33). So this is what David did. He established his kingship over all Israel, and then pondered his spiritual responsibilities as King of Israel. Therefore, he brought the Ark into Jerusalem (2Sam. 6), he considered building the Temple in an established and powerful Israel (2Sam. 7:1–3), and God, instead of allowing David to build the Temple, gave him the Davidic Covenant, reminding David that He has been with David everywhere that David went (2Sam. 7:4–17). So essentially, God begins to fulfill the Davidic Covenant and to continue to be with David in all that he does (2Sam. 8). That is, God is with David everywhere that he goes and God gives David victory over enemy armies (2Sam. 8:6b, 14b).

One of my shortcomings in exegeting any chapter of the Old Testament is, I don't think like Hebrew writer. I think chronologically, which is not always the way things are organized in the Hebrew Old Testament. I must admit that,

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[1] See Bible Doctrine Study Guides at **http://www.geocities.com/gracechurchofcalf/ii_samuel_08.html**

[2] This was written by Selman, but quoted in *David Guzik's Commentary on the Old Testament;* courtesy of e-sword; ©2006; 1Chron. 18:1–17.

[3] *David Guzik's Commentary on the Old Testament;* courtesy of e-sword; ©2006; 1Chron. 18:1–17.

at first, I did not fully grasp the organization of this chapter. Later on, I will suggest the structure of this chapter to you.

We are first only given 4 sets of people that David went to war against: the Philistines, Moab, Hadadezer, and the Syrians (vv. 1–6). This leads us to an early alliance which David made, which involved tribute being brought from him to David (vv. 7–10). We are told that David put this silver, gold and bronze (or copper) aside for the building of the Temple, along with that which he got from Edom, Moab, Ammon, the Philistines and Amalek (only 2 of which had been previously mentioned) (v. 11). Then the writer of Chronicles (taking this directly from the book of Samuel) tells us about the war against Edom (vv. 12–13). For some reason, David's staff is then named (vv. 14–17). From here, the writer of Samuel notes David's kindness to Mephibosheth, a descendant of Saul's (2Sam. 9; the writer of Chronicles leaves this out); and then both writers tell us about David's campaigns against Ammon and Syria (2Sam. 10 1Chron. 19). The people never explained here are the Amalekites, but I will explain that. In any case, this strikes me as very much a stream of consciousness recording of history, recorded by the writer of Samuel (and repeated by the editor of Chronicles). The descriptions of these conflicts are quite brief. Only David's conflicts with the alliance of Ammon and Syria is given any real detail (1Chron. 19).

Let's break down this chapter further: first, David defeats the Philistines and takes some of their cities (v. 1). Then he defeats Moab, and they bring him tribute (v. 2). David wars against the coalition of Hadadezer and the Syrians—numbers are given and booty is described (vv. 3–6). After Hadadezer is defeated, Tou (or, Toi) contracts David, congratulates him, and brings him a significant amount of gold, silver and bonze (copper?) (vv. 9–10). Then we have an aside, where these precious metals were set aside for the building of the Temple, which David knew would be done after him. The gold, silver and bronze from Tou was added to that taken from Edom, Moab, Ammon, the Philistines and Amalek (v. 11). Then Abishai, one of David's nephews and top generals, defeats the Edomites, and Jewish garrisons are set up in Edom (vv. 12–13). In the final verses, David's staff is named (vv. 14–17).

Application: One of the areas in which we are greatly confused today is in reference to war. There are people who believe that peace on earth is possible, and they ignore every evidence to the contrary. The Bible tells us that there is a time for war and a time for peace (Eccles. 3:8) and Jesus told us that there would be wars and rumors of wars (reports of wars in other countries) until He returns (Matt. 24:6). History and contemporary observations bears this out. It is not as though I, a Bible-believing Christian, cling to these verses despite all evidence to the contrary. It is clear that war is an integral part of human history. In most years, there are a dozen or so conflicts throughout the world. If there is any year in history where there was no war, I am unaware of that year. However, men blinded by arrogance and influenced by evil think that there are disarmament measures which will bring peace about. We even have a president of the United States who speaks of reducing our own nuclear arsenal. This nonsense is perpetuated even more by our enemies who speak about peace, even though they prepare for war. They do it for propaganda purposes. One of the greatest propaganda efforts occurred during the Vietnam War. Obviously, there were many sincere anti-war demonstrators, but there was propaganda being pumped out of China and out of Hanoi that this was only a civil war, that the people needed to resolve this themselves, and that those in the North wanted peace. When we withdrew our troops because Congress foolishly denied military funding, there was a bloodbath in southeast Asia far worse than the war itself. And all of the people who counted on us as friends and allies were slaughtered in the streets. All of this marching for peace and preaching peace resulted in one of the greatest, most concentrated slaughters in the history of mankind—a slaughter that a few more months of concentrated warfare would have prevented.[4]

It is chapters like these which remind us that war is a part of human existence.   David, a man after God's Own heart, a man blessed by God, spent much of his life in battle. Furthermore, it was God who taught David to fight (Psalm 18:34 144:1).

Application: I was raised to be a pacifist and anti-war. I even stupidly participated in one peace march. When I first heard the Colonel[5] talk about war and about how a Christian in war ought to kill more of the enemy than

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[4] General Giap has admitted in his autobiography that they were very close to surrendering to the United States.

[5] Lieutenant Colonel and pastor R. B. Thieme Jr.

anyone else, it was quite disconcerting. Like many new believers, I expected that I already had good values and morals, but I just did not practice them. It took quite awhile for me to realize that my mind was filled with cosmic viewpoint. However, there are so many chapters in the Bible (particularly in the Old Testament), where war is unquestionably a part of God's plan, that, at some point in time, that has to be taken as a given. And if war is often a part of God's plan, then a believer's attitude toward war could not be that of a pacifist.

The following two doctrines were lifted directly out of my exegesis of 2Sam. 8. If you suffer from any human viewpoint thinking, e.g., you believe that we can stop war in our lifetime, then you need to carefully read through these doctrines.

One of the things I had problem, when it came to R. B. Thieme Jr.'s ministry was his glorification of the military, as I had not been brought up with those values. It took me many years of study, but now I appreciate his approach and his emphasis. Since 2Sam. 8 and 10 have David warring against a half dozen nations, there are some things which we need to know about war.

Some Points on War

1. War is a normal human activity, and all of the marches for peace in the world will not end war. If the United States buried all of his weapons and dismantled its armies, we would be attacked and possibly even defeated within a year or two of doing such a stupid thing. People all over the world lust for what we have, and many think that it is simply a function of living in a prosperous country. However, the key to our prosperity is twofold: (1) the grace of God and (2) economic freedom. However, they do not recognize this, so they think if they conquer our land and us, that will make them prosperous.

2. Like most students, I was brought up with a limited education when it comes to war. I saw wars from a very American-centric view. I never fully appreciated that, at any given time, there are probably 10 or so wars being fought around the world, and that wars have continued throughout human history, even increasing as time goes on; and that the soldier represents probably the best that a country has to offer.

3. There is a lot of war in the Bible, and the honoring of the soldier is found throughout Scripture. The greatest compliment that Jesus paid to any individual was to a Roman soldier. Jesus did not berate the man for being a soldier; Jesus did not tell him, "Now, to be perfect, you need to lay down your weapon, desert the Roman army, and follow Me." What Jesus said was, "I have found no one in Israel with a greater faith [than this Roman soldier]." Matt. 8:5–10

4. Some of the greatest men in the Bible were soldiers or men of war: David, Joshua and Moses. And in the end of the Jewish Age, Jesus will return in the 2nd Advent, and He will kill so many enemies in war, that the blood will flow as high as the horse's bridle for nearly 200 miles (Rev. 14:20).

5. God taught David's hands to war. Psalm 18:34 144:1

6. No matter how you feel about war in general, the Bible presents it matter-of-factly, and the soldiers of war are presented as heroes (e.g., David's *mighty men*—2Sam. 23 1Chron. 12). There will always be wars and rumors of war (Matt. 24:6); and the occupation of a soldier is honorable. This is the view of the Bible, whether you like it or not.

7. Jesus promised that there would be wars and rumors of wars until He returned (Matt. 24:6 Mark 13:7 Luke 21:9). At no time in the Bible is there any indication that man by reaching some point in civilization or in spiritual enlightenment, will ever move beyond war.   Jesus will return and rule over the earth in the Millennium, and that will end warfare (until Satan is loosed); but prior to that Jesus will kill millions of people; and prior to that, war will be a part of human history (Isa. 2:2–4 Micah 4:1–4 Rev. 19:11–21).

Please see **http://www.spokanebiblechurch.com/powerpoint/WarandGod.pdf**, which is a slide show presentation of the **Doctrine of War** in a pdf format.

There is a lot of war throughout the Bible, and there is no indication that man is going to suddenly become civilized and no longer engage in war. War continues throughout man's history, and there is no empiracal evidence that, at some point in time, man will evolve beyond war.

In the United States, in the year 2009, when I write this, the current president, during his campaign, indicated that Iraq was not where American soldiers needed to be. He said that he opposed the Iraq War from the beginning, and the President Bush, by committing troops to Iraq, got his eye off the ball, which was the war in Afghanistan. Since we live in a democracy, and vote, it is worthwhile to try to figure out, when is it right to go to war?

What is a Righteous War?

1. Bear in mind that, 99.999% of the time, we are not going to be in the position to determine whether or not we, as a nation, go to war. Even in a democracy like ours, we do not vote to go to war. What if your country is on the wrong side? What if you are a coward? I will answer those questions in this doctrine.
    1) We are under the authority of the government of the nation in which we are born. God has placed these authorities over us, and we are subject to these authorities. Rom. 13
    2) Jesus, when He spoke to the Roman soldier, said, "Not in all Israel have I found such a great faith." Jesus did not tell this Roman soldier, "Now, to be perfect, you need to lay aside your weapon of war and follow Me." This man, a soldier in Caesar's army—a centurion, a man in authority, was fine right where he was, and Jesus did not suggest any further steps which he needed to take. Matt. 8:5–10
    3) Therefore, when our nation calls upon us to go to war, we go to war. 99.9% of the time, that is our correct decision with regards to going to war.
    4) Now, what if you disagree with the man in command? What if you think the president is a doofus? Paul, under Roman rule, tells us that those in authority over us are placed there by God, and we ought to obey them. Rom. 13
    5) Let's say you are under an incredibly unjust government and they want you to go to war, what do you do? Let's say, your government is on the wrong side in a war, what do you do? Or your government begins the wholesale slaughter of its own citizens, what do you do? These are some very rare situations for the average believer. If you have believed in Jesus Christ, and you believe in your heart of hearts that your country is completely wrong and the enemy is complete right, then the Bible also tells us what to do—renounce your own nation and join the enemy. Here is where Jane Fonda was wrong (Jane Fonda was an actress who went to our enemies during the Vietnam War and allowed herself to be photographed by them for propaganda purposes). She did not want to stop being an American; she was not willing to renounce her citizenship and the benefits of her citizenship. She was not willing to use her money and move to North Vietnam and say, "I want to become a part of your nation. I am willing to support you in any way that I can; I want to become one of you." All she was willing to do was to work against her own nation, and yet remain a part of America and continue to reap the benefits from being an American. On the other hand, Rahab the prostitute worked with Israel and Joshua against her own country and became a part of Israel (Joshua 2 Matt. 1:5). Had Israel failed, she would have died as a traitor to her own country. She threw in with the enemy of her country 100%; she did not straddle any fences.
    6) The situation of Rahab is quite rare for the believer, but no doubt, it exists.
    7) What if your country is only *so-so* as a country and you just do not like the idea of the wars we are engaged in? When Paul laid down the law when it came to being under the authority of national leaders, he was a citizen of Rome. He would eventually be decapitated by this government. He still supported Roman authority. Rom. 13
    8) There has to be more to your opposition than, "I don't believe in war." We as believers do not get that luxury. We know that war is going to continue to be a part of our experience; that there will always be wars and rumors of wars, and that nowhere in the Bible are we given an out to conveniently support our enemies while remaining beneficiaries of our own country.
    9) Let say that you are a coward, and the draft has been reinstituted, and war has broken out. What do you do? You have to obey the laws of the land and go into the military. At some point in time, before your location is determined, you need to privately make your cowardice known to your superior officers. There is justification in the Bible for removing cowards from the military. Ideally, you should jockey for a non-combat, support position, and there are thousands of such positions. After that, you allow God to determine where you end up.

What is a Righteous War?

2.   The Bible does not anywhere encourage us to be conscientious objectors or to oppose war as a general principle. On the other hand, most of us have heard the passage which reads, *Your sin will find you out* (Num. 32:23). The context of this passage is, this is referring to a particular sin, the sin of pacifism. 3 of Israel's tribes decided that they were happy with the land on the east side of the Jordan and they petitioned Moses to be able to live on that land (which had been cleared of enemies on Israel's northern trek). Moses told the leaders of this tribe, that would be fine, but they had better participate militarily in clearing out the rest of the land of Israel's enemies. Num. 32:1–33

3.   It is certainly helpful when the population supports a war, does not protest against a war, and is unified against our enemies. We fought a disastrous war in Vietnam, a war which divided the country, and a war where the United States suffered its first defeat. One movie star—Jane Fonda—showed her approval of the acts of our enemies, and allowed her picture to be taken while on an enemy tank which was used to kill American soldiers. Other Americans sent blood to our enemies. No doubt, the marching protestors against this war had a hand in the defeat of their own country in war, and the slaughter of approximately 3 million people by the Communists which followed our retreat. Given this turmoil, we need to understand when war is justified.

    1)   As an aside, had we continued in this war for another few weeks or months, we would have obtained surrender from our enemies, according to their General Giap, who was very surprised that America suddenly withdrew its troops.

    2)   Furthermore, this would have stopped the murderous slaughter of 3 million Asians in Vietnam and Cambodia.

    3)   Our deserting our Vietnamese allies was one of the most cowardly, selfish things which out country has ever done, and our allies—men and women who put their trust in us—were killed in the streets and in their homes because of us.

4.   Most people would understand that going to war after being attacked is justified. There are a significant number out there who, if we suffered another attack similar to 9/11, would blame this attack on America and our support of Israel or our presence in the Middle East; but, the majority of Americans would support military action against whatever movement or country attacked us. Only a very small number of Christians would suggest that those in the United States *turn the other cheek* because that is what Jesus would have done (in their own minds). It is important to understand that, *turn the other cheek* applies to retaliation because of a personal vendetta and nowhere does Jesus give this a wider interpretation.

5.   In the Old Testament, much of the time, God would guide Israel to go to war against certain nations. We do not have this same guidance. If some president said that God told him to go to war against nation X, we would vote him out of office.

6.   However, there is evidence in the Old Testament as to what sort of wars we as a nation ought to be involved in.

7.   God told Abraham that this land which He gave his progeny would not be a reality until the iniquity of the Amorites became full (Gen. 15:16). At that point in time, *Amorite* meant *westerner,* and this referred to the peoples who inhabited the Land of Promise which God gave to Abraham (the Amorites were also a specific people in that region as well). When Abraham came into this land, most of the peoples there were okay. They were unbelievers, but they were not degenerate unbelievers (with the exception of the inhabitants of Sodom and Gomorrah). When their iniquity became full-blown, then God would give the land to the seed of Abraham.

8.   Abraham's seed also had to become a significant population as well. So we have two things which have to come to pass: (1) a significant number of Jews who believe in Jesus Christ who are willing to trust in God and (2) the people in the land God has given the Jews have to reach a tipping point of degeneracy. 40 years after Moses led the children of Israel out of Egypt, both of these things came to pass.

9.   How does this relate to our topic? Israel had to have an army; the people that they were going to destroy had to have transgressed more than just occupying the land which Israel wanted. Together, these things resulted in a series of wars and battles, from the time of Joshua to the time of David, when Israel secured much of the land which God had given them. God had not decided that Palestine belonged to the Jews and that He would simply destroy anyone living in this land in order to give it over to the Jews. Israel was to follow God's leading to take the land militarily.

What is a Righteous War?

10.   When the Jews took the land under Joshua, they were to offer terms of peace first (Deut. 20:10 Joshua 9:15 10:1 11:19). Quite obviously, this would be overruled by a direct command from God (Joshua 6). Since God is omniscient, God knows the hearts of the people of the cities where Israel would invade. If they are 100% in negative volition toward God, then Israel did not need to offer them terms of peace.

   1)   You may note that this principle has parallels to the doctrine of heathenism. God offers peace (peace between God and man) to all mankind; however, when someone reaches God consciousness and is not interested in knowing God, God is not morally required to give the gospel to that person.

11.   What was the main problem with every evil nation in the land of Palestine? Idolatry, which led to either immoral or moral degeneracy.

12.   You recognize evil in some nations by whom they choose to ally themselves with. Although I know a little about the history of Nazi Germany, I know almost nothing about Japan's pre-WWII history. However, I recognize that if Japan chose to ally themselves with Nazi Germany, then that reveals their true colors at that point in history.

13.   Similarly, we know the heart of a country based upon whom they identify as their enemies. When thousands of Muslims in Palestine, Lebanon, Syria or Iran march in the streets, burn American flags and shout, "Death to America," we know where their hearts are.

   1)   Now, you may think that this is unfair, and that we should not always identify the people with their leaders, as their leaders can be despots. God gives a people the leader they deserve or a leader who is appropriate for them.

   2)   Think about our last 3 presidents (I write in 2009) and their greatest weaknesses.

      (1)   President Clinton strove to be popular, followed the polls, and often did the popular thing—which indicates no core values. His acts of immorality in office and his attempt to cover them up (along with a lifetime of such acts) did not substantively hurt his popularity, even when he flat out lied to the public. This is a reflection of us, the people. The public support President Clinton, despite knowing that he looked us in the eye and lied to us. As long as the economy was good, we liked him.

      (2)   After him is President George Bush, who began strong, recognizing our common enemy (whom Clinton did not fully recognize), recognize that we were at war, and took steps to deal with it. However, in moving ahead with 2 reasonably popular wars, these wars were not over fast enough, and much of the public began to moan and groan, as if this affected them directly. All they really suffered was seeing it on tv night after night after night. Although Bush remained steadfast in his opposition to terrorism and to the correct outcome of these two wars, he went haywire when it came to the economy—and when he was right (about FNMA, about social security), our other leaders stood up against him. Interestingly enough, America enjoyed some of its greatest prosperity under President Bush, and yet they turned against him—many citing the economy as a chief reason.

      (3)   And he is followed by President Obama, who was elected primarily because he can speak well with a teleprompter, can dance around both sides of almost any issue (our news reporters call this *taking a nuanced position*), and exudes an attractive personage. Within a few months, he has proposed a mountain of debt tied to worthless spending unlike anyone has ever seen before and yet there are a significant portion of our population who refuses to recognize it because he is *Obama*. We are now at 10.2% unemployment (which translates to 17% real unemployment), and yet, there is a significant portion of Americans who do not hold President Obama responsible. He is such a good speaker and he appears so thoughtful and intelligent that a huge number of people assume it is all Bush's fault. A huge segment of our population refuses to recognize that President Obama has absolutely no economic experience whatsoever, and therefore, has no idea how to deal with our economy (apart from spending huge sums of money). So you see how reflective our leaders are of the population?

   3)   Of course, the examples I gave were from a democracy, but bear in mind, God is in charge, and God places appropriate leaders in charge of nations.

What is a Righteous War?

4) Iran, for example: Iran is not a democracy, and its leader-figurehead is this tiny crazy person who denies the holocaust (and the real reigns of government seem to be in the hands of the mullahs). Although many have tried to distinguish Ahmadinejad from the Iranian people, these people still flood the streets, celebrate 9/11, shout "Death to America" for hours, and desire to see Israel destroyed. Ahmadinejad is their appropriate figurehead and leader. Obviously, there is a significant number of Iranians who are pro-American, but there has been no power shift as of yet (again, I write this in the year 2009).

14. Furthermore, we know which countries are white hats based upon whom they choose to ally themselves with. We have alliances with nations such as Mexico, Canada, England, France, Germany, Japan and Britain (to name a few); their choosing to associate with us and to ally themselves with us tells us about their people and governments.

15. In this chapter, Syria (Aram) will ally themselves with Hadadezer and go to war with David. King Toi, from the same region, will honor David when he defeats Hadadezer. This tells us about the hearts of the people and governments in this chapter at this time—those who ally themselves with David are blessed of God and those who chose to war against David are cursed by God.

16. Note that God did not have Israel continually acting in a hostile manner against her neighbors. God did not put Israel into a 24/7/365 war mode. Egypt was continually in idolatry. God warned Israel not to go to Egypt or to depend upon Egypt, but God did not tell Israel, "You need to raise up your army and go destroy Egypt." God did send Israel to war on many occasions against her enemies, but not against all of her enemies. At the time of Jeremiah, God expected His people to place themselves under the authority of Assyrian king Nebuchadnezzar, who had just conquered Israel. There was a remnant in the land, under Gedeliah as their governor and under Jeremiah as their spiritual leader. God did not tell them to rebel against Nebuchadnezzar; God expected them to submit themselves to Nebuchadnezzar's rule.

17. Let's apply all of this to today. God has not told any of us or any of our leaders to invade this or that nation, but let's just suppose that is somehow our decision—how do we make such a decision?

1) When someone goes to war against us, we have two choices: we either give up and place ourselves under their authority or we fight to preserve our freedom. Most of the time, God had Israel fight for her freedom (the book of Judges). However, in the case of Nebuchadnezzar, the people of Israel who remained alive were not to rebel against him; they were to submit to his authority. The same would have been true of the Jews under Roman rule. Rome crushed Israel because of her rebellion, but allowed Christianity to flourish, despite some heavy persecution in the beginning. Determining when to fight and when to lay down your weapons and submit requires spiritual maturity.

2) There are characteristics of the heathen in Palestine which are still here today: idolatry which leads to human and, particularly, child sacrifice—that is evil and is to be wiped out. You may protest and say, "No one out there is engaging in child sacrifice—not as a country." However, when you raise your children to hate Israel and to hate America; and you raise them to commit themselves to suicide missions through cartoons and constant propaganda, and they are to do this for the glory of Allah, that is modern-day child sacrifice. Some have even strapped bombs to children and detonated them. This is highly degenerate (religious degeneracy), and it is reasonable to suppose that if God had Israel destroy peoples like this in their day, that such an enemy is fair game for us today. www.obsessionthemovie.com or http://obsessionthemovie.com/27minversion.php

3) Along the same lines, wanton murder by any government of its own citizenry (by Muslim fanatics or by Communists or by Nazis) is justification by itself for a righteous nation to step in. The Nazis killed millions of Jews and Christians; and the Communists have killed tens of millions of those who would not go along with their program (mostly those who believe in God; Christians and Jews and those of other religions). Wars against such forces of evil are righteous wars. In other words, our wars in Korea and Vietnam were as righteous as our war against the Nazis. When we pulled out of Vietnam, this was unrighteousness, and what followed was a bloodbath which far, far exceeded in a couple of years the number of casualties over a 16-year war. In this alone, we know that we were right to fight against the bloody Communists and that we should have defeated them (and, in case you did not know, even one of the top generals in North Vietnam was only weeks or months

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away from surrendering to the United States when we pulled out).

4) It is important to recognize that we are in a spiritual battle and that Satan is the god of this world, and his plans and deeds are not difficult to understand. We can choose to ignore them and our news services may ignore them, but much of his activity in the world is not difficult to discern. When you see the Word of God being suppressed and children being sacrificed and children being raised to hate, you know Satan is at work and has captured the hearts of much of the population where such things are taking place.

5) For those of you who believe that President Obama is arrogant—there is no creature so arrogant as Satan. Therefore, when he is allied with a country, it will be clear that he is. Satan is not going to take a backseat and work completely behind the scenes. Satan wants recognition, so the evil in one of his countries will be made manifest.

6) Even though this world is defined by a spiritual warfare, this sometimes spills over into human warfare.

7) When people reached a tipping point of degeneracy, God used Israel to destroy them—sometimes, every man, woman and child. Men with spiritual insight need to be able to recognize when this tipping point has been reached. This is one reason God has given us the Old Testament, so that by seeing Satan's work in the Old Testament, we are able to recognize it in our contemporary world.

8) In a democracy, as we live in here, we need to elect leaders who are believers and who have a reasonable world-view. It should be clear that they are not given in to delusions, e.g., being able to *smooth-talk* our enemies; and they should demonstrate a clear understanding of America's Christian heritage and future. Such men may not be doctrinally sound, but they may understand enough to be reasonable leaders.

9) You need to recognize that many world leaders are inspired by Satan; therefore, there is going to be no amount of clever reasoning which will overcome and neutralize them.

18. Summary:

1) Satan exists and his hatred and ferocity are well-known. Although Satan is quite able to be subtle and present himself as an angel of light, he is also willing to take center stage when it comes to leading a nation dedicated to him. What I mean is, a honest appraisal of a nation makes it clear that they are led by Satan; this is not something which is carefully hidden. Anyone who has some historical knowledge of Communism, Nazism or of radical Islamic fascism recognizes how evil these ideologies are. Just yesterday, a suicide attack was carried out in Pakistan, against a Mosque, so that a maximum number of people could be killed or injured. 50 people were killed. Islamic fascists love to target innocent Muslims and innocent people in general. It should not take a spiritual genius to recognize that is absolute evil.

2) Because of Satan's innate arrogance, we know that he wants recognition; therefore, we are able to recognize countries where he inspires their people and leaders.

3) God uses certain nations to defeat and sometimes to destroy nations which have become dangerous cancers in this world, just as He used Israel in the past. The Old Testament is given to us so that we can think through complex problems and make reasonable decisions.

4) God originally used Israel to defeat and destroy evil nations; and now He primarily uses client nations (nations in which a significant portion of the people believe in Jesus Christ and where Bible doctrine is taught and from which missionaries emanate).

5) War is an integral part of human history; its horror duly noted. Still, we will never see the end of warfare until the Millennium. All of the marching in the world and all of the peace protests will never change this. In fact, in many cases, this will give comfort and enthusiasm to our enemies, and increase the length of war, the determination of our enemy, and the body count of our own soldiers.

6) When a person decides to *march for peace,* they need to recognize that they will probably increase the number of deaths and lengthen the war they are marching against. Vietnam is a prime example of that. One of the military leaders of the North Vietnam army (General Giap) has written about that era, and was amazed that we pulled out of Vietnam. He admits that they were months if not weeks away from surrendering. Had we remained a few more months, we would have been victorious and literally millions of lives would have been saved (these are the lives of people who trusted us and

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who desired freedom, as well as the lives of many innocents). Our pulling out of Vietnam was an act of evil and cowardice, and many died because of it.

7)   Going to peace marches is more of an expression of self-righteousness than anything else.

8)   Nations which serve Satan will be anti-God, anti-Semitic and/or anti-freedom.

9)   When they raise their children to be sacrificed in order to promote Satan's agenda (which is anti-God, anti-Semitic and anti-freedom), they are equivalent to a nation which sacrifices its children to some false idol. The Hitlarian youth; young people not only schooled in Communism, but schooled in a world domination by Communism; Muslim children brought up to hate and with a desire to kill Jews, Americans or Brits for Allah, indicate that a nation has reached a dangerous tipping point.

10)   Such a nation needs to be, at minimum, contained; and, at maximum, destroyed.

11)   *When* do such nations need to be destroyed? When their iniquity is full.

12)   Evil nations are a cancer in society and their evil is spread throughout their own nation and sometimes throughout the world. Radical Muslims are an example of this, an in this past decade, have launched thousands of attacks in hundreds of countries throughout the world. Since our news ignores this, I suggest you go to **www.thereligionofpeace.com** to see what they are up to this past month.

13)   Watch **http://www.youtube.com/watch?v=6-3X5hIFXYU** so see how the world we live in can be changed in a few decades by this evil mindset.

14)   When we know the heart of one nation, we can determine the heart of other nations by whom they choose to ally themselves with and whom they choose to identify as enemies.

15)   Since we, as Americans, living in democracy, really have little or no say in determining whether or not we ought to go to war; we can rest assured that it is a war of God—a righteous war—if it is against a people who are anti-God, anti-Christian, anti-Semitic and/or anti-freedom.

16)   Finally, I would argue that such wars—wars of choice—are more important and consequential than wars of defense against an immediate attack. Before we were attacked at Pearl Harbor, we should have recognized how evil Nazis were, who began to move against allies of ours.

17)   Killing our enemies—and killing as many as possible of them—often results in fewer deaths and shortened wars. Most historians agree that when President Truman used atomic weapons against Japan, this shortened the war and probably reduced the total number of casualties.

18)   As God is with David in the wars enumerated in this chapter (2Sam. 8:14b), so God will be with us as individuals and with our nation as a corporate entity.

19.   And in case you did not know this, we have one of the greatest militaries of our history serving the United States today. Even the soldiers of our allies cannot compare to our own military. A few months ago, British soldiers were captured by Iran and they allowed themselves to be used for propaganda purposes, although what they faced for the most part was, psychological warfare after being captured. The professionalism and heroism of our soldiers (almost totally ignored by our media) is an incredible blessing from God, and it reveals how closely God is working with the United States.

The weakness of the churches today is, there is not enough taught by way of mechanics and by way of application of Bible doctrine. Too many church-goers lack personal integrity and lack appreciation for our military.

This lack of personal integrity in believers in all realms exists because so little is taught of practical application.

Nations function as a corporate witness before God. A nation which kills its own people, which stifles freedom (particularly religious freedom) and which is anti-Semitic is cursed by God. Nations where there is freedom, where people believe in Jesus Christ, where the Word of God is taught, are nations which are blessed by God. There are times in human history where those nations blessed by God will be called upon to defeat and even to destroy cancerous nations cursed by God.

This is a very important point. When you first become a Christian by believing in Jesus Christ, your values, your norms and standards, and your thinking has been shaped and formed by this world—by the cosmic system. Just because you are a believer in Jesus Christ does not mean that you will hear the truth and automatically believe it. It takes awhile to overcome all of the false things that you believe. Even though you begin the Christian life without scar tissue, you often return to your old habits and your old way of thinking. Therefore, it is normal for the new believer to listen to the teaching of the Word of God and reject portions of what he hears. There are many places where you may find yourself butting heads with the truth: evolution versus creationism; war being a normal human activity which will never disappear from the human experience, eternal security, the correct understanding of the gift of tongues (speaking in a real foreign language that someone else in your periphery understands; a gift which died out in the 1st century A.D.), or salvation by faith alone in Christ alone (even though you were saved that way). You simply have to give it time. You cannot go out there and find some pastor who agrees with all of the stuff that you believed in before you believed in Jesus Christ and figure that you have done good in tracking down your right pastor. Guaranteed that, for awhile at least (maybe for years), you are going to disagree with your pastor. As long as this is based upon your norms and standards from being an unbeliever, that is okay. Ideally speaking, he will teach you out of your false norms and standards.

> **When you first become a Christian by believing in Jesus Christ, your values, your norms and standards, and your thinking has been shaped and formed by this world. Just because you are a believer in Jesus Christ does not mean that you will hear the truth and automatically believe it.**

There is a lot that we learn from the Old Testament. Even though unique Church Age doctrines come from the New Testament (specifically, from the epistles), we learn many principles in the Old Testament which transcend the dispensations. For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have confidence (Rom. 15:4).

Return to Chapter Outline   **Return to Charts, Maps and Short Doctrines**

There are just a couple more points which are important to understand before we get started.

Some Introductory Points to 1Chronicles 18

1. Some wars fought by David were defensive wars, e.g. is found in 2Sam. 5:17–25, when Philistines arrayed themselves against Israel.
2. God also ordered David to kill some of his enemies. God even guided David when it came to strategy and tactics. 1Sam. 30:7–8 2Sam. 5:23–25
3. However, none of that is found 2Sam. 8 or in 1Chron. 18. At no time does God order David to attack this or that people; and at no time is it clearly indicated that David is only fighting defensive wars here. Most of these wars appear to be offensive in nature. We might even call David predatory, inasmuch as he demands tribute from those he conquers (1Chron. 18:2, 11,13).
4. However, twice in this chapter, we are told that Jehovah helped David wherever he went. 1Chron. 18:6, 13
5. Therefore, in this chapter and others, it is clear that there are reasons for offensive warfare.

Therefore, by application, it is legitimate for nations blessed by God to engage in offensive warfare. Let me submit to you that such wars define a nation and its integrity and are often more important than the defensive wars in which we engage.

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David's Wars

Slavishly literal: Moderately literal:

And so he is after so, and so strikes David Philistines and so he humbles them and so takes David Gath and her villages from a hand of Philistines. 1Chronicles 18:1 **And so it is, after these things, that [lit., *and so*] David strikes down the Philistines and subdues them. Therefore, David takes Gath and her villages from the control [lit., *hand*] of the Philistines.**

After all of these things occurred, David struck down the Philistines and subdued them. Furthermore, this, he wrested control of Gath and her villages from the control of the Philistines.

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[6]; the translation from George Lamsa's translation[7], and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, 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). I often update these texts with non-substantive changes (e.g., *you* for *thou,* etc.).
	The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those ancient translators.
Latin Vulgate	And it came to pass after this, that David defeated the Philistines, and humbled them, and took away Geth, and her daughters out of the hands of the Philistines.
Masoretic Text (Hebrew)	And so he is after so, and so strikes David Philistines and so he humbles them and so takes David Gath and her villages from a hand of Philistines.
Peshitta (Syriac)	AND after these things it came to pass that David smote the Philistines and destroyed them, and took the power from the hand of the Philistines, and took Gath and the small villages that were round about it out of the hand of the Philistines.
Septuagint (Greek)	And it came to pass afterwards, that David attacked the Philistines, and routed them, and took Gath and its villages out of the hand of the Philistines.
Significant differences:	The Syriac and Greek verb in the middle of this verse are probably reasonable equivalents to the original Hebrew verb. There are no other significant differences.

Thought-for-thought translations; paraphrases:

CEV	Later, David attacked and defeated the Philistines. He captured their town of Gath and the nearby villages.

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[6] I have begun to doubt my e-sword Douay-Rheims version, so I now use **www.latinvulgate.com**.

[7] For some odd reason, the text for 2Chronicles is available at **http://www.peshitta.org/pdf/ot/** but not 1Chronicles.

Easy English (Pocock)	Later David attacked the *Philistines. He defeated them. He took the city called Gath and the small towns round it from their control.
Good News Bible (TEV)	Some time later King David attacked the Philistines again and defeated them. He took out of their control the city of Gath and its surrounding villages.
The Message	In the days that followed, David struck hard at the Philistines, bringing them to their knees, captured Gath, and took control of the surrounding countryside.
New Century Version	**David Defeats Nations** Later, David defeated the Philistines, conquered them, and took the city of Gath and the small towns around it.
New Life Bible	**David's Battles** After this David won the war against the Philistines and put them under his power. He took Gath and its towns from the Philistines.
New Living Translation	**David's Military Victories** After this, David defeated and subdued the Philistines by conquering Gath and its surrounding towns.

Partially literal and partially paraphrased translations:

New American Bible	After this, David defeated the Philistines and subdued them; and he took Gath and its towns away from the control of the Philistines.
NIRV	**David Wins Many Battles** While David was king of Israel, he won many battles over the Philistines. He brought them under his control. He took Gath away from the Philistines. He also captured the villages that were around Gath.
New Jerusalem Bible	After this David defeated the Philistines and subdued them. From the grip of the Philistines he wrested Gath and its dependencies.
New Simplified Bible	After this, David defeated and crushed the Philistines. He captured Gath and its surrounding villages from them.
Revised English Bible	After this David attacked and subdued the Philistines, and took from them Gath with its villages.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Bible	So after this, David was smiting the Palestinians. They submitted and he took Gath and her daughter towns from the hand of the Palestinians.
Bible in Basic English	And it came about after this that David made an attack on the Philistines and overcame them, and took Gath with its daughter-towns out of the hands of the Philistines.
JPS (Tanakh)	Sometime afterward, David attacked the Philistines and subdued them; and David took Gath and its dependencies from the Philistines.
Judaica Press Complete T.	And it came to pass afterwards that David smote the Philistines and vanquished them, and he took Gath and its villages from the hands of the Philistines.
NET Bible®	***David Conquers the Neighboring Nations*** Later David defeated the Philistines and subdued them. He took Gath and its surrounding towns [2 Sam 8:1 identifies this region as "Metheg Ammah."] away from the Philistines [Heb "from the hand of the Philistines." Here "hand" is figurative language for "control."]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
New International Version	**David's Victories** In the course of time, David defeated the Philistines and subdued them, and he took Gath and its surrounding villages from the control of the Philistines.

Literal, almost word-for-word, renderings:

English Standard Version	After this David defeated the Philistines and subdued them, and he took Gath and its villages out of the hand of the Philistines.
exeGeses companion Bible	**DAVID EXPANDS HIS DOMINION** And so be it, after this, David smites the Peleshethiy and subdues them; and takes Gath and her daughters from the hand of the Peleshethiy:
MKJV	And it happened after this, David struck the Philistines and humbled them. And he took Gath and its towns out of the hand of the Philistines.
New King James Version	**David's Further Conquests** After this it came to pass that David attacked the Philistines, subdued them, and took Gath and its towns from the hand of the Philistines.
Young's Updated LT	And it comes to pass after this, that David strikes the Philistines, and humbles them, and takes Gath and its small towns out of the hand of the Philistines.

The gist of this verse: David, after the previous chapters, defeats the Philistines and takes what is, apparently, one of their chief cities from them.

1Chronicles 18:1a = 2Samuel 8:1a

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 # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
ʾachărêy (יְרֵחַא) [pronounced *ah-kuh-RAY*]	*behind, after; following; after that, afterwards; hinder parts*	preposition; plural form	Strong's #310 BDB #29
kên (כֵן) [pronounced *kane*]	*so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

These two words together literally mean *after so;* however, they appear to mean *afterward, afterwards, after these things, after this, [and] after that*. See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.

Translation: And so it is, after these things,... Although there are times when we question the chronological order of this or that chapter and this or that verse, here the Bible is clearly giving us a time sequence. In the previous chapter, David wanted to build a permanent sanctuary for God, and God told him not to; but then, God gave David the Davidic Covenant. What God does after giving David specific assurances is, He tests David (this is after the pattern of Abraham, where God would make a promise to Abraham, and then test him on it).[8]

Since God has given David the Davidic Covenant, and is now about to give David a pop quiz on it; we ought to know what is in the Davidic Covenant.

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[8] I am indebted to Robert Dean's study of Genesis for driving home this point for me.

2Sam. 7:8–16 mark the David covenant; what God has promised to David.

Summary: All that God Told David—the Davidic Covenant

1. God, through Nathan, Identifies Himself to David as God.
2. This is the God Who took David from being a shepherd to the throne of Israel. David, more than anyone, realizes just how amazing this vertical move is.
3. God has been with David always and He has cut off David's enemies from before him.
4. God promises David that He will make him a great name (or, He will make David's reputation great). Many people even to this day, believers and unbelievers alike, know who David is.
5. God promises Israel that He will plant them in a particular place and that they would not be moved nor will they be afflicted by their adversaries. This looks forward to the Millennium. However, there will be a near fulfillment, and that will be the reign of Solomon, which was marked by Israel being at peace with her neighbors (much of the reason for this is, Solomon represents our Lord's rein in the Millennium).
6. God promising David a house means that God will establish David's dynasty over Israel (which will, in the future, when the northern and southern kingdoms split, be continued as a dynasty of the southern kingdom, Judah). This, in part, is a continuation as well as a promise of fulfillment of Gen. 49:10, when Jacob, in blessing Judah, said, "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples."
7. When David dies, God will bring forth a descendant from David and He will establish this man's kingdom. This refers both to Solomon and to Jesus.
8. God will be a Father to him and he will be a son to God. Again, this refers both to Solomon and to Jesus.
9. God speaks of correcting this man, which obviously can only refer to Solomon. However, the language used in this verse (2Sam. 7:14) allows for the idea of the imputation of sin upon this person, which would be a reference to Jesus.
10. God's grace will never depart from this man, which refers to Solomon and to Jesus. For our Lord, this refers to the Divine Dynasphere in which He lived, powered by God the Holy Spirit.
11. David's lineage (or dynasty, signified by the word *house*) would be preserved forever.
12. David's kingdom, Israel, would be preserved forever. Not only will Israel live in this postage stamp of a country, but they will occupy a much larger piece or real estate, which is bloom like a garden in the Millennium.
13. David's throne—his kingship—will be preserved forever. Now, quite obviously, there was a break in David's throne (and, eventually, in his kingdom Israel), but these will be a fixed part of the Millennium.

In case you have ever wondered, *why the Millennium? Why the various dispensations?* God allows His plan to work in a number of different situations, so that we are without excuse. Some will complain about the environment, and had the environment been good, then they would have turned toward God. In the Millennium, the environment will be perfect, and there will be no wars. Some will complain that they would have believed, but they needed God to tell them personally. We have had the dispensation of the Hypostatic Union and we will have the Millennium, and we know that there were people who listened to Jesus, the God-man, and rejected Him; and there are indications that some people will reject the gospel in the Millennium.

Originally presented in 2Samuel 7; the proper link is...
http://kukis.org/Samuel/2Sam_07.htm#Summary:%20All%20that%20God%20Told%20David%E2%80%94the%20Davidic%20Covenant

Chapter Outline	**Charts, Maps and Short Doctrines**

C. I. Scofield was a master of brevity, stating the greatest spiritual truths with the least amount of words.

Scofield Analyses the Davidic Covenant

This covenant, upon which the glorious kingdom of Christ "of the seed of David according to the flesh" is to be founded, secures the following:

(1) A Davidic "house"; that is, Posterity, family

Scofield Analyses the Davidic Covenant

(2) A "throne"; that is, Royal authority

(3) A kingdom; that is, Sphere of rule

(4) In perpetuity; "forever"

(5) And this fourfold covenant has but one condition: disobedience in the Davidic family is to be visited with chastisement; but not to the abrogation of the covenant (2Sam. 7:15 Psalm 89:20-37 Isa. 24:5 54:3). The chastisement fell; first in the division of the kingdom under Rehoboam, and, finally, in the captivities. (2Kings 25:1–7). Since that time but one King of the Davidic family has been crowned at Jerusalem and He was crowned with thorns.

The Davidic Covenant confirmed to David by the oath of Jehovah, and renewed to Mary by the angel Gabriel, is immutable (Psalm 89:30–37) and the Lord God will yet give to that thorn–crowned One "the throne of his father David" (Luke 1:31–33 Acts 2:29–32 15:14–17).

C. I. Scofield, *Scofield Notes from the Scofield King James' Bible;* from e-Sword, 2Sam. 7:16. Slight editing

Originally presented in 2Samuel 7; the proper link is...
http://kukis.org/Samuel/2Sam_07.htm#Scofield%20Analyses%20the%20Davidic%20Covenant

Chapter Outline   **Charts, Maps and Short Doctrines**

Let me give you another set of notes from the Maranatha Church:

Doctrine of the Davidic Covenant

July 10, 1996

I.   Preliminary considerations.
    A.   Scripture: 2Sam.7:12-16; cp. Ps.89:3,4,19-37.
    B.   Historical background.
        1.   David had established his authority over his enemies (2Sam.7:1).
        2.   He lived in a house of cedar and desired to build God a house (2Sam.7:2).
        3.   David was not permitted to build this house, but was promised a "house" that would endure forever (2Sam.7:11).
        4.   The prophet Nathan was informed of the details by a vision 2Sam.7:4; Ps.89:19).
    C.   Key terms defined.
        1.   "House" refers to the Davidic royal dynasty (2Sam.7:11,16).
        2.   "Seed", or "descendant", refers to the male heirs, beginning with Solomon and ending with Jesus Christ (2Sam.7:12; Ps.89:4a,29a,36a)."Covenant" refers to the binding contract between God and His servant, David (Ps.89:3a,28b,34a).
        3.   "Throne" refers to the right to rule over the kingdom defined by the land grant of the Abrahamic Covenant (2Sam.7:13,16; Ps.89:4b,29b,36b).
    D.   The Abrahamic Covenant is centered in "land" and "seed".
    E.   What the Covenant requires for fulfillment: it demands that a biological descendant of David occupy his throne forever.
II.   Reasons why David was selected.
    A.   He was a member of the chosen people (Ps.89:19c) and of the tribe destined for royalty in Israel (Ps.78:68; cp. Gen.49:8-10; Pss.60:7; 76:1; 108:8).
    B.   He was in the line of Christ (Rom.1:3).
    C.   He was anointed king by the prophet Samuel to replace the renegade Saul (1Sam.16:13; Ps.89:20).
    D.   He was spiritually qualified to inherit such Ph2 blessing (2Sam.7:8,9; Ps.89:26).
    E.   And he was physically endowed to be a warrior-king (Pss.89:19b; 18:32-34).
III.   Promises associated with the Covenant fulfilled in David's lifetime. David was promised:

Doctrine of the Davidic Covenant

    A.   An heir who would succeed him and who would build the Temple (2Sam.7:12,13).

    B.   Continued success over his enemies (Ps.89:21-23).

    C.   A great name among the peoples of the earth (2Sam.7:9).

    D.   An expanded kingdom according to the Abrahamic mandate (Psalm 89:25 Ex. 23:31 Deut. 1:7, 8 11:24 1Kings 4:21, 24).

    E.   Elevation to the highest rank of kings (Ps.89:27; cp. 2Sam.7:14).

IV.   The eternal provisions of the Covenant are centered in two spheres: "seed/descendants" and "throne" (Ps.89:3,4,28,29,35-37).

    A.   There is the promise that there will always be a Davidic descendant (Ps.89:4a; 2Sam.7:16).

    B.   There is the promise that the throne of David would last forever (Ps.89:4b; 2Sam.7:13).

V.   The problem associated with the interrupted rule of the house of David.

    A.   The problem stated.

        1.   An uninterrupted succession of kings ruled over the house of David between 1010BC and 586 B.C.

        2.   But with the fall of the Southern Kingdom, the throne of David has remained unoccupied to this present day.

        3.   Furthermore, God placed a curse upon the line of descent through Solomon during the reign of Jehoiakin/Jeconiah/Coniah (Jer.22:30).

        4.   This curse means that no man in the David/Solomon line of descent could ever prosper as ruler over Israel, no matter how great he was spiritually.

        5.   Yet the promise to David was that the throne of his son Solomon would remain forever (2Sam.7:13,16).

        6.   Clearly, the promise does not require an uninterrupted succession of rulers, but it does require the throne to be established forever.

    B.   The solution.

        1.   The line of unbroken male descendants continued from the time of the Babylonian captivity to the birth of Christ (cp. Mt.1:12ff).

        2.   Because of the "Jeconiah curse", the individuals of this line could never occupy the throne of David.

        3.   So God established another unbroken line of descent from David through his son Nathan; this line links Jesus to David biologically; this line is Mary's genealogy (Lk.3:23ff).

        4.   The virgin birth enabled Jesus to side-step the Coniah curse and still retain the legal right to the throne since Joseph was His legal link to the throne, while Mary was His biological link to David.

        5.   Jesus Christ is, in every way, the legal heir to the throne of David.

        6.   He will re-establish David's throne in connection with His Second Coming (Act.15:16).

    C.   Conclusion: The Covenant did not guarantee uninterrupted rule by David's descendants, but did require that the right to rule would always remain with David's dynasty.

VI.   In the person of Jesus Christ, God established the Covenant.

    A.   The virgin birth enabled Jesus to be the physical descendant of David and not come under the "Jeconiah curse".

    B.   The resurrection of Christ eliminated the need for a continuation of the genealogy (since Jesus died childless), and provided the Covenant with an indestructible heir.

    C.   The doctrine of the Second Advent establishes the promise of an eternal throne for David occupied by his greater son, Jesus Christ (Lk.1:32,33).

VII.   The security of the Covenant.

    A.   It was not affected by the sins of the Davidic kings (2Sam.7:14,15; Ps.89:30-37).

    B.   It is seen in the repeated use of the term "forever" or its equivalent (Ps.89:4,28,29,36).

    C.   It was confirmed by a divine oath, thus giving the strongest possible assurance to its fulfillment (Pss.89:3,4,33; 132:11; 2Sam.7:13,16).

VIII.   The Covenant demands literal fulfillment.

    A.   Portions of the Covenant fulfilled literally.

Doctrine of the Davidic Covenant

1. David had a son, who built the Temple, and who was disciplined for his sins (2Sam.7:12-15).
2. There is an unbroken line of descendants from David to Christ, thus fulfilling the "seed" promise (Matthew 1 and Luke 3).
3. Jesus Christ is a descendant of David according to the flesh (Act.2:29,30; Rom.1:3; 2Tim.2:8).

B. The Jews of Jesus' day expected literal fulfillment (cp. Mk.11:10; Jn.7:42).
C. David so understood that the Covenant was being fulfilled literally (2Sam.23:5).
D. Solomon, likewise, held this conviction (2Chr.6:14-17).
E. The unfulfilled portion has to do with the "throne" promise (2Sam.7:16).

1. Amillennialism (denial of the doctrine of the literal 1,000-year reign of Christ on earth) teaches that the throne in heaven is David's throne.
2. It is true that Jesus Christ is seated on His Father's throne in heaven in session (Heb.12:2); however, the throne of God in heaven and the throne of David are not one and the same.
3. God has promised through the prophets that the throne (political rule) of David would be restored after long centuries of non-existence at the Second coming of Christ (Lk.1:31-33; Act.15:14-17; cp. LXX of Amos.9:11,12).
4. The centuries since the fall of the kingdom of Judah and the dispersions of Israel have not rendered the promise void, even though it may appear to be the case (cp. Ps.89:38-49).
5. Whatever the changing form, temporary interruptions, or chastisements, the line of David will always retain the right to rule over Israel and will, in fact, exercise this privilege.
6. The right to rule will never be transferred to another family, and the Covenant's blessings are designed for eternal perpetuity (cp. Ps.89:34-36 "My covenant I will not violate, Nor will I alter the utterance of My lips. Once I have sworn by My holiness/integrity; I will not lie to David. His descendants shall endure forever, and his throne as the sun before Me").
7. It is confirmed in such passages as Isa.9:6,7; Jer.23:5,6; 30:8,9; 33:14-17,20,21; Ezek.37:24,25; Dan.7:13,14; Hos.3:4,5; Amos.9:11; Zech.14:4-9.
8. David's throne was temporarily vacated due to the disobedience of his descendants, but the promise to rule forever stands because of the faithfulness of his greater Son, Jesus Christ.
9. Again, the only necessary feature of the Covenant is that the lineage is unbroken, not that the throne be occupied continuously.
10. The kingdom on earth to be established by Christ be an eternal kingdom, since the "throne/house/kingdom" were all promised to David in perpetuity.
11. According to the established rules of interpretation (hermeneutics), the unfulfilled "throne" promise must be fulfilled literally, as were the fulfilled portions (as is the case with the "seed" promise).

Isa. 55:3 "Incline your ear and come to Me. Listen, that you may live; and I will make an everlasting covenant (New Covenant with Israel) with you, According to the faithful mercies shown to David."

Rev. 3:7 "And to the angel of the church in Philadelphia write: He who is holy, who is true, who has the key of David, who opens and no one will shut, and who shuts and no one opens, says this:"

Rev. 22:16 "I, Jesus, have sent My angel to testify to you these things for the churches. I am the root and the offspring of David, the bright and morning star."

Return to Chapter Outline   **Return to Charts, Maps and Short Doctrines**

And since brevity is the soul of wit:

The Essence of the Davidic Covenant

1. God has given a particular land grant to Israel. 1Chron. 17:9
2. God will build a dynasty for David specifically, indicating that this dynasty will come from David. 1Chron. 17:10–11a
3. This dynasty will culminate with David's Greater Son, Jesus Christ, on the throne of David forever. 1Chron. 17:11b–12, 14

So there are 3 things for David to trust God for: the land grant given in previous covenants still stands; David will have a dynasty (i.e., only David's sons would sit on the throne of positive volition Israel); and at some point, a man from David's own loins would sit on this throne forever.

God has given David a set of promises, and now God will test David's faith in His promises. Let's say that someone you know and trust to some degree comes to you, gives you a checkbook, and says, "I have deposited $10,000,000 into your account which is now yours; you may spend it as you wish." If you toss the checkbook, it means that you just did not believe this person. If you go to the bank and check to verify the funds are there, then you have some element of faith in what this person told you. If you write a check for your next house payment without verifying these funds with the bank, you are demonstrating even more faith in him. FInally, if you write a check which covers the balance on your house note, then you are demonstrating tremendous faith in this person.

So, now we will observe: David has been promised that Israel would receive a plot of land larger than what it sits on at this time; he is promised a dynasty; and he has been promised a Son Who would sit on his throne forever. Now, how will David act? Will David trust these promises? That is what 2Sam. 8, 10, 1Chron. 18 and Psalm 60 are all about.

Application: Here is a subjective observation which I have made, and I have heard others agree with this. For some reason, your life will, from time to time, intersect exactly with the Bible teaching which you are receiving. That is, you learn something in Bible class and, lo and behold, that week, you are making application of what you have learned. I've have had this happen in very specific instances, e.g., when I was considering leaving one job and going to another because of problems at work. Bob Thieme Jr. spoke to that exact situation during the week that I was contemplating this. Here's the deal: you learn something from God, and then God gives us a pop quiz afterwards. You might have learned a new promise or a new approach to a problem, or a new way of thinking about this or that; and then God drops you into a situation where you either apply the doctrine that you know, or you don't. In short, it is just like school. You learn something one day and then you get tested on it the next.

The way that God conveys to us His Word is fascinating. Most religious books give you a list of things to do, believe and/or follow. Jews developed a complex system of laws and rules for them to abide by, and codified this in the Talmud and the Mishna. However, this is not God's way of teaching us these things. God shows us examples of men applying the Word of God; e.g., David in this chapter.

1Chronicles 18:1b = 2Samuel 8:1b

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 # BDB #253

1Chronicles 18:1b = 2Samuel 8:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâkâh (הָכָּן) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
Dâvid (דָּוַד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾêth (חֵא,) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Pᵉlishᵉtîy (יִתְשִׁלְפ) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

Here, this is spelled Pᵉlishᵉtîym (םיִתְשִׁלְפ) [pronounced *pᵉ-lish-TEEM*].

Translation: ...that [lit., *and so*] David strikes down the Philistines... 2Sam. 8:1 is in sharp contrast to 2Sam. 7:1, which reads: And it came about when the king lived in his house and Jehovah had given him rest on every side from all his enemies. David's son, Solomon, although he is not born yet, will learn all about his father David and the wars in which Israel has been engaged. Very likely, these two chapters had been written down by the time that Solomon was able to read (the chapters in Samuel), which, in part, inspired Solomon to write: For everything there is a season, and a time for every matter under heaven; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to love, and a time to hate; a time for war, and a time for peace (Eccles. 3:1, 3, 8).

We find figures of speech throughout the Old and New Testaments. Here, we have a metonym. A *metonym* is where one thing stands in for another. They are so common and obvious, that we often read them, understand them, and not even realize that we are reading a metonym. Here, it reads ...and David strikes down the Philistines. David is not single-handedly attacking Philistia. David is either sending his army or leading his army against Philistia. As King of Israel, David may or may not directly participate; he may not even go to the battlefield; if he goes to the battlefield, he might not even kill a single Philistine himself. The true meaning of this verse is, the army of Israel strikes down the Philistines. *David* is a metonym for *the army of Israel*. I mention this because, even though I take the Bible literally, I also interpret it reasonably, allowing the writers of Scripture to use common and well-understood figures of speech. This in no way takes away form the literal understanding of the Bible. This simply understands the use of a common literary device and interprets the Bible accordingly.

It is not clear who the aggressor is, in this chapter. In 1Sam. 4 29 and 2Sam. 5, it is clear that the Philistines are the aggressors. Since there is no such language in this verse, it is reasonable that this is an offensive war on the part of David. We have already examined the Doctrine of War and the Doctrine of a Righteous War. A nation must, at times, be aggressive, and this is not wrong. In David's case, it was, in part, based upon the Davidic Covenant. However, David was also aware that the Philistines would continue to move against him. Here, the verb used along with the lack of verbiage indicating Philistine aggression suggests to us that David moved against the Philistines, and probably without recent provocation.

Application: The so-called Bush Doctrine (a name given by the media, not by George W. Bush himself) says that we can go to war against a nation if we have reason to believe that they will present a threat to us or to our allies in the near future. I would assert that it would be moral and just to go to war against nations who are wholly

consumed with evil, e.g., Arab nations who raise their children from infants to hate and want to destroy the United States and Israel. Now, this in no way means that I have some innate unquenchable hatred for Arabs. As a teacher, I have had many Arab students and they were among my best students, and I liked many of them personally a great deal. I cannot think of a single Middle Eastern person whom I have met that I personally dislike. A believer with doctrine can observe various nations and understand whether or not they are strongly influenced by Satan.

Application: Let me give you some specific examples of being able to correctly understand contemporary history: R.B. Thieme Jr. understood, back in the 60's and 70's, that Rhodesia, South Africa and Israel were nations operating properly under the laws of divine establishment, whereas, America, at that time, had gone off the tracks (one example is our cowardly desertion of our allies in South Vietnam, one of the greatest foreign policy blunders in U.S. history). However, during this time period, almost all of the media outlets were telling us that South Africa and Rhodesia were terrible nations and that apartheid was evil; and that he war in Vietnam was unwinnable. People believed the media. There was no FoxNews. There was no internet We withdrew our troops from Vietnam and our allies were slaughtered in numbers so great as to be mind-numbing. We used our influence to end apartheid in South Africa and Rhodesia, and turned these once safe and prosperous nations into uncivilized messes, with increased unemployment and increased poverty. Rhodesia, now Zimbabwe, has been ruled for decades by the corrupt and vicious Robert Mugabe whose reign *has been characterized by economic mismanagement, hyperinflation, and widespread reports of human rights abuses*.[9] As a country, we would have been more righteous to either not become involved or to support the established government.

Application: Some of the things which we just studied were obedience to rulers and the appropriateness of particular leaders in a country. People were all in a tizzy because of apartheid in Rhodesia. Many nations exercised economic sanctions (out of self righteousness) and helped to plunge Rhodesia into great poverty under a horrible dictator.

There are 5 city-states which generally considered Philistine cities. Because of this, there would have been an interesting dynamic between the leaders of the Philistines. Like many leaders, they would have to have a lust for power and great military ability. They still seemed to function quite well as a unit.

If you will recall, David fought against the Philistines almost immediately after taking Jerusalem. Prior to that, David actually lived on Philistine property with the permission of the King of Gath.

This doctrine was taken from our study in **2Sam. 8**, the parallel chapter from Samuel.

Israel and the Philistines
1.   Israel and Philistia have been traditional enemies for many centuries.
2.   During the time of the Judges, the Philistines oppressed Israel for 40 years and Samson delivered them (Judges 13–16).
3.   Under the final judge, Eli, Israel fought with the Philistines and the Philistines took the Ark of God from them (which the Israelites brought into battle as a good luck charm—1Sam. 4).
4.   The Ark caused the Philistines so many problems that they eventually returned it to Israel. All of these problems substantially weakened the Philistines for some time. 1Sam. 5–6
5.   Israel was then able to decisively defeat the Philistines in battle under Samuel's guidance. 1Sam. 7
6.   The hatred for Israel among many Philistines was strong, and they continued to attack Israel, attempting to divide Israel by attacking central Israel while Saul was king (Saul governed Israel from central Israel). 1Sam. 13
7.   Jonathan enjoyed a tremendous victory over the Philistines in 1Sam. 14:1–23.
8.   However, despite their many setbacks, the Philistines continued to war with King Saul. 1Sam. 14:52
9.   The Philistines arrayed themselves against Israel with Goliath as their front man. David defeats Goliath and the Philistines flee. 1Sam. 17

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[9] And this is according to the liberal Wikipedia. **http://en.wikipedia.org/wiki/Zimbabwe** accessed October 19, 2009.

Israel and the Philistines

10. David becomes one of Saul's main generals, defeating many enemies (which possibly includes additional skirmishes with the Philistines). However, Saul became jealous of David and began to focus his anger and jealousy against David, causing David to flee. 1Sam. 18–24

11. Because of this rift, David goes to the Philistines to find a place to live, and he and his small army are placed in southeastern Palestine, becoming somewhat of a buffer between Israel and the Philistines. 1Sam. 27

12. The Philistines decide to war against Saul, and David, because he is living on their land, is expected to join with them. However, Philistines who know David and know of him decide that going to war with David and his men among them was a potential threat to them, so David was let off the hook and sent back to his campsite. 1Sam. 29

13. The Philistines wage war against Saul and his sons and are victorious, killing them, routing the Israeli soldiers, and taking over their cities in central Israel (primarily in Benjamin). 1Sam. 31:1–7

14. After this time, Saul's son, Ishbosheth is ruling over northern and eastern Israel and David has control of southern Israel. Central Israel is probably still under the control of the Philistines. 2Sam. 2

15. When David solidifies his control over all Israel, the Philistines attack. This is somewhat confusing. Approximately 7 years before, the Philistines took the cities of central Israel. Whether they are still in these cities or not is unclear. However, in any case, David defeats them twice, sending them back to their traditional land in southwestern Palestine. 1Sam. 7

16. Time passes: David moves the Ark to Jerusalem, he thinks about building a permanent structure to God, and God gives David the Davidic Covenant (2Sam. 6–7). David is again at war with the Philistines, although we are given few details here, apart from him taking Gath, which is one of the primary cities of the Philistines, being almost due east of Jerusalem. This suggests that we are speaking of new conflicts with the Philistines, rather than rehashing David's battles with them from 2Sam. 5.

17. Because of this recent and continuous history that Israel has with the Philistines, it is no wonder that they are mentioned first.

18. Israel has another war with Gath, one of the chief cities of the Philistines, in 1Chron. 20:6–8 which involves some of the giants. This appears to have taken place during the Bathsheba incident.

19. Somehow, in all of this, David appears to have acquired a large number of Gittites (men of Gath).

20. Much later in David's life, after the Absalom revolt, the Philistines will come back to war against the Israelites. It appears as though there were several battles and perhaps several wars. David and his armies would be victorious on every occasion. 2Sam. 21:15–22

21. The references in 2Sam. 23 to the Philistines are simply recounting the heroic exploits of some of David's soldiers.

22. From 2Sam. 21 until the end of Solomon's life, the Philistines brought tribute to the Israelites. 1Kings 4:21 reads: Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life.

23. The next time that we hear about the Philistines, it is almost incidental. The Kingdom of Israel was divided after Solomon. The northern kingdom, under its 2nd king (Nadab) was warring against the Philistines, and Baasha killed Nadab when he was laying siege against the Philistines. Baasha became the 3rd king over the Northern Kingdom of Israel. This is 909 B.C. 1Kings 15:27

24. 24 years later, we hear about the Philistines again in an incidental way, when Omri was apparently at war against the Philistines. However, the battle with the Philistines is presented as incidental to Omri being made king over the Northern Kingdom (Omri is the 6th king of Israel). This is 885 B.C. 1Kings 16:15

25. The Philistines are mentioned again incidentally in 2Kings 8 (circa 840 B.C.); in a passage which indicates that a woman was able to go from Israel into Philistia and live for 7 years.

26. Hezekiah, circa 720 B.C., king of Judah, hands a crushing defeat to the Philistines in 2Kings 18:8.

27. We do not find the Philistines mentioned in any subsequent history (Kings or Chronicles), but they are mentioned by later prophets: Jer. 25:20 47:1, 4 Ezek. 16:27, 57 25:15–16 Obad. 1:19

Quite obviously, there is a long and bloody history between Israel and the Philistines.

1Chronicles 18:1c = 2Samuel 8:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore; because*	wâw consecutive	No Strong's # BDB #253
kânaʿ (עָנַכ) [pronounced *kaw-NAHG̱*]	*to bow down, to bring anyone low, to humble, to subdue*	3rd person masculine singular, Hiphil imperfect; with the 3rd person masculine plural suffix	Strong's #3665 BDB #488

Translation: ...and subdues them.   David carries out a very successful campaign against the Philistines, and the extent to which he will be covered in the rest of this verse. Because of what follows in this verse, it is clear that this is a separate campaign from the one noted back at the end of 2Sam. 5.

1Chronicles 18:1d = 2Samuel 8:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore; because*	wâw consecutive	No Strong's # BDB #253
lâqach (חַקָל) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542

The BDB gives the following meanings: *to take, take in the hand; to take and carry along; to take from, take out of, take, carry away, take away; to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept; to take up or upon, put upon; to fetch; to take, lead, conduct; to take, capture, seize; to take, carry off; to take (vengeance).*

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָוִד); also Dâvîyd (דִיוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾêth (חֵא) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Gath (תַג) [pronounced *gahth*]	*wine-press* and is transliterated *Gath*	masculine proper noun	Strong's #1661 BDB #387
wᵉ (or vᵉ) (וִ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bath (תַב) [pronounced *bahth*]	*daughter; village*	feminine singular noun with the 3rd person feminine singular suffix	Strong's #1323 BDB #123

Instead of *Gath and its villages,* the text in Samuel has:

1Chronicles 18:1d = 2Samuel 8:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Metheg (גֶתֶמ) [pronounced *MEH-theg*]	*a bridle; control, authority*	masculine singular noun with the definite article	Strong's #4964 BDB #607
ʾAmmâh (הַמַא) [pronounced *ahm-MAW*]	*foundation; beginning; metropolis;* transliterated *Ammah*	proper feminine singular noun/location with the definite article	Strong's #520 BDB #52

This is the same noun which is used to mean *cubit*.

There is the problem, can this be seen as one place or as *the control of Ammah*. In the latter case, this would be a construct state, and a noun in the construct state cannot have a definite article. Since both of these nouns have definite articles, we cannot understand this to be in the construct state.

min (וִמ) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
yâd (דָי) [pronounced *yawd*]	generally translated *hand*	feminine singular construct	Strong's #3027 BDB #388

Yâd as a construct and the min preposition are literally rendered *from a hand of;* together, they can also mean *out of the hand of; out of the power of; from the power of*.

Pᵉlishᵉtîy (יתִשלֵפ) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

Here, this is spelled Pᵉlishᵉtîym (מיתִשלֵפ) [pronounced *pᵉ-lish-TEEM*].

Translation: Therefore, David takes Gath and her villages the control [lit., *hand*] of the Philistines. You may recall that we spent several pages in 2Samuel trying to figure out what Metheg-Ammah was. I believe that these words must have also confused the writer of Chronicles, or he knew that this designation would have confused people, so he gave the city-state which David had attacked and defeated.

What this seems to suggest is, Metheg-Ammah simply means *the control of the [Philistine] metropolis,* which apparently was at Gath.

David has enjoyed a unique relationship with the king of Gath, which might be worth reviewing here.

David and the King of Gath

1.   Prior to this, David had a fairly reasonable relationship with the Achish, King of Gath. You may recall that, the first time David found himself in Gath, he realized what a mistake he had made, so he started acting crazy. When brought to the royal palace, Achish, the king, said, "Don't I already have enough madmen in my palace? Did you think I needed another one?" And, with that, dismissed David. 1Sam. 21:10–15
2.   David wrote Psalm 34 about this time, as the inscription mentions the situation described in point #1. However, he is called *Abimelech* here rather than *Achish* (*Abimelech* means *son of a king,* which Achish probably was).
3.   David returned years later as a refugee from Saul and Israel and this king gave David a plot of land on which to dwell, in a southern portion of Philistia. 1Sam. 27:1–6
4.   While living in this land, David often lied to the King of Gath about what he was actually doing there. He

David and the King of Gath

was making money by plundering Israel's enemies, but he did not reveal this to the King of Gath. Recall that David was out of God's geographical will, and therefore, was probably out of fellowship much of the time. 1Sam. 27:8–12

5.   Given these situations, one might want to conclude that Achish was an overly-trusting buffoon; however, it is difficult to be the leader of a country, a military hero, and yet to simultaneously be a buffoon. We have, in our country, made out several presidents—incorrectly might I add—to be buffoons. I think the psychology here is, Achish did not personally fear David and that he may have known more about David's comings and goings than he let on. The bottom line is, he appeared to believe that, if he treated David kindly, that David would not turn on him. I take this from my sense of the dynamic between David and Achish; I could not point to specific Scriptures to back this up.

6.   David, as a man living on Philistine territory, was responsible to help defend it against its enemies. Therefore, when the Philistines were to march against Israel, David joined them, at the request of Achish. David's bad decisions had placed him in a morally untenable situation and there was no way for him to get out of it. However, the other kings of Philistia balked at David's presence, so he did not have to war against his own people. 1Sam. 28:1–21 29:1–11

7.   The fact that David was willing to join with the Philistines because Achish requested him to do so, indicates to me that David was not simply taking advantage of the kindness Achish (although, that may have been his original relationship with Achish). David could have told Achish, "I am a Jew and most of those with me are Jews; and even though we are estranged from Israel, we cannot fight against our own brothers." However, because he was living on Philistine land, David recognized that he had a responsibility to Achish, who allowed him to reside in Philistine territory.

8.   After the death of Saul, David takes control of southern Israel and then, 7 years later, northern Israel. When David takes Jerusalem, then the Philistines move against him.   At this point, we do not know whether the King of Gath with whom David has been associated was still in charge. Since there are 5 kings in all, it is not clear whether all 5 of them moved against David at this time. Given the past relationship of David and Achish, I would theorize that (1) Achish was dead, deposed or retired; or (2) Gath did not participate in this attack (which is less likely). 2Sam. 5:17–25

9.   My assumption here is, David's former ally, Achish, is out of the picture in 2Sam. 5. If I have correctly assessed their relationship, then Achish would not have feared to have David next door to him as king of Israel. However, a new king—even the son of Achish—could have been unduly influenced by the other 4 kings of the Philistines, and caused to move against David.

10. In this chapter, it is anywhere between 10 to 20 years later. David takes control of Gath. Again, nothing is said specifically about his former ally (2Sam. 8:1, 12). And, again, my assumption would be that Achish is no longer in the picture (that is, he is dead), so that David's dynamic with Gath has changed.

11. There is another Achish, King of Gath mentioned in 1Kings 2:39–40 whose father has a similar name to the Achish associated with David (compare 1Sam. 27:2 where it is called Achish ben Maoch, king of Gath; and 1Kings 2:39 where he is called Achish ben Maacah, king of Gath). Whether or not this is the same man is debatable (I would think not). If these are different fathers, then these men could have been uncle and nephew or grandfather and grandson.* A reasonable theory was, Achish, David's ally, had died many years ago and his son was in charge. When David defeated Gath, he may have set up his own king in Israel, Achish ben Maacah, the grandson of his friend. In 1Kings 2, a man named Shimei travels from Israel to and from Gath without any problems. This further supports my theory.

Being that there were primarily 5 kings and 5 city-states, Achish may have fallen out of favor at the end of 1Samuel, but come back into favor in 1Kings 2. Or, more likely, during the 7 years that it took for David to combine his kingdom, Achish may have died during that time period. We really do not know. In any case, it was an unusual relationship.

* Under the subject heading, *Achish,* Easton and Fausset treat these as two different men; ISBE sees Achish as only one man.

It is important to note that David's defeat of Gath was not only about strength and destruction, as David took with him 600 men which became a part of his elite force. And all his servants were passing on by his side, and all the Cherethites, and all the Pelethites, and all the Gittites, 600 men who came at his feet from Gath. These were passing on before the king (2Sam. 15:18).

Application: Just as these Gittites became some of David's greatest soldiers, we have similar alliances with Germany and Japan, our great enemies of World War II.

Application: This actually has a direct application to this day and time. We have recently elected a president (President Barrack Obama) who many people will be the man to turn the page on our foreign relationships. Even though Obama had no real experience in these matters, many believed that his propensity to talk would reduce the chances of ill feelings and even war. Here we have the illustration of David replacing Saul, and David could not be in more stark contrast to Saul. Furthermore, David had a relationship established between himself and the King of Gath from several years back. However, this does not make any difference. Not only do Israel and Philistia go to war against one another, but in this verse, David has moved against the Philistines, taking their chief city. Now, if David, who is a marked improvement over Saul and has previously established international relationships, cannot maintain peaceful relations with Philistia, it should stand to reason that our new president, who, although being dramatically different in some ways from the previous president, and yet has no experience in foreign affairs and has no real established relationships; is, therefore, far less able to maintain peaceful relations between ourselves and many of the nations with which we are at odds.

Application: Nations are what they are, and we learn a great deal about a nation by its internal practices and by its allies. Even the greatest of leaders is unable to avoid conflicts because that is just who some people are. in the age in which we live, the most intelligent rhetoric in the world is not going to dissuade North Korea or Iran from developing nuclear weapons and then building missiles capable of delivering a nuclear warhead. We either let them or we don't, but no amount of talk is going to slow them down.

Application: We have the examples of President Woodrow Wilson and Prime Minister Neville Chamberlain to remind us that world organizations and peace treaties do not bring about peace in our time nor do these things assure peace for the future. President Truman provides the example that killing huge numbers of our enemies can bring about a lasting peace (along with nation building).

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| **And so he strikes Moab. And so is Moab slaves to David—those bringing tribute.** | 1Chronicles 18:2 | **[David] also struck Moab. Therefore, Moab became David's servants, bringing [him] tribute [as he required].** |

David also struck the country of Moab. Therefore, Moab became subjugated to David, bringing him tribute as he required.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And he defeated Moab, and the Moabites were made David's servants, and brought him gifts.
Masoretic Text (Hebrew)	And so he strikes Moab. And so is Moab slaves to David—those bringing tribute.
Peshitta (Syriac)	And he smote Moab; and the Moabites became David's servants and brought tribute.

Septuagint (Greek)   And he defeated Moab; and the Moabites became servants to David, and tributaries.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV   David also defeated the Moabites, and so they had to accept him as their ruler and pay taxes to him.

Easy English (Pocock)   David defeated the army of Moab. The people in Moab became his servants and they paid taxes to him.

Easy-to-Read Version   Then David defeated the country of Moab. The Moabite people became David's servants. They brought tribute [197] to David.

Good News Bible (TEV)   He also defeated the Moabites, who became his subjects and paid taxes to him.

The Message   He also fought and defeated Moab. The Moabites came under David's rule and paid regular tribute.

New Century Version   He also defeated the people of Moab. So the people of Moab became servants of David and gave him the payment he demanded.

New Life Bible   He won the war against Moab. And the Moabites were made to work for David, bringing taxes to him.

New Living Translation   David also conquered the land of Moab, and the Moabites who were spared became David's subjects and paid him tribute money.

Partially literal and partially paraphrased translations:

American English Bible   Then he attacked Moab and made them serve him and pay him tribute.

Ancient Roots Translinear   He smote Central-Jordan, and the Central-Jordanians were David's servants, lifting food-gifts.

NIRV   David also won the battle over the people of Moab. They were brought under his rule. They gave him the gifts he required them to bring him.

Revised English Bible   He defeated the Moabites, and they became subject to him and paid him tribute.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English   And he overcame Moab, and the Moabites became his servants and gave him offerings.

Complete Apostles' Bible   And he defeated Moab; and the Moabites became servants to David, and tributaries.

Context Group Version   And he struck Moab; and the Moabites became slaves to David, and brought tribute.

JPS (Tanakh)   He also defeated the Moabites; the Moabites became tributary vassals of David.

Judaica Press Complete T.   And he smote Moab, and the Moabites became vassals to David, paying tribute.

NET Bible®   He defeated the Moabites; the Moabites became David's subjects and brought tribute [Heb "and the Moabites were servants of David, carriers of tribute."].

Literal, almost word-for-word, renderings:

English Standard Version   And he defeated Moab, and the Moabites became servants to David and brought tribute.

exeGeses companion Bible   and he smites Moab;
                             and the Moabiy become servants of David
                             and bear offerings:.

WEB   He struck Moab; and the Moabites became servants to David, and brought tribute.

Young's Updated LT   And he strikes Moab, and the Moabites are servants to David, bringing a present.

The gist of this verse: David defeats the Moabites, so that they become his servants, bringing him tribute.

1Chronicles 18:2a = 2Samuel 8:2a

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 # BDB #253
nâkâh (הָכָנ) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
The Greek inserts the proper noun *David* here (in both the Samuel and Chronicles passage), which may simply be a literary choice on the part of the Greek translator.			
ʾêth (חֵא) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Môwʾâb (בָאוֹמ) [pronounced *moh-AWᵉV*]	*of his father;* transliterated *Moab*	masculine singular, proper noun	Strong's #4124 BDB #555

Translation: [David] also struck Moab. As we found in 2Sam. 8, the wars and battles of David are quickly enumerated—and without detail—in this chapter. Again, we do not know if these wars all occurred over the same period of time or if this is an overall summary throughout his career. My own suspicions are, David, for a period of perhaps 10 years or so, experiences a period of time where he is always at war. Eccles. 3:1, 8 read: For everything there is a season, and a time for every matter under heaven: a time to love, and a time to hate; a time for war, and a time for peace. This was David's season for war.

Now bear in mind that David had just received the Davidic Covenant. In this covenant, he was promised land, a dynasty, and a Son Who would reign forever. Therefore, these wars are just details. I believe that what David is doing is taking the land which was given to him by God. There are not enough Israelites to populate these lands, so David simply exercises control over them. From the brutality described in 2Sam. 8, where David kills 2 of every 3 Moabite soldiers, suggests that he Moabites may have attacked Israel first, and viciously.

This conflict with the Moabites is also unusual, as David had deposited his parents with them (when Saul had threatened his life) and David himself was partially Moabite himself (recall that David's great grandmother, Ruth, was a Moabite). The Jews and the Moabites could have been—and should have been—natural allies. The key was, David adhered to the truth of God and they rejected it, so this rift goes much deeper than blood.

2Samuel 8:2b–2c (text not found in 1Chornicles 18)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The following text is in 2Sam. 8, but not in 1Chron. 18.			
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore; because*	wâw consecutive	No Strong's # BDB #253

2Samuel 8:2b–2c (text not found in 1Chornicles 18)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâdad (מָדַד) [pronounced *maw-DAHD*]	*to measure*	3rd person masculine singular, Piel imperfect, with the 3rd person masculine plural suffix	Strong's #4058 BDB #551
I don't know that I accept this definition entirely. Perhaps there is within these definitions, the idea of *to evaluate, to take the measure of a man*.			
bᵉ (בְ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
chebel (חֶבֶל) [pronounced *KHEᴮ-vel*]	*rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]*	masculine singular noun with the definite article	Strong's #2256 BDB #286
shâkab (שָכַב) [pronounced *shaw-KAHᴮV*]	*to make [anyone] lie down, to prostrate; to lay down; to cause to rest; to pour out a vessel*	Hiphil infinitive absolute	Strong's #7901 BDB #1011
ʾêth (אֵח) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object affixed to the 3rd person masculine plural suffix	Strong's #853 BDB #84
ʾerets (עֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the directional hê	Strong's #776 BDB #75
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore; because*	wâw consecutive	No Strong's # BDB #253
mâdad (מָדַד) [pronounced *maw-DAHD*]	*to measure*	3rd person masculine singular, Piel imperfect	Strong's #4058 BDB #551
shᵉnêy (שְנֵי) [pronounced *shᵉn-Ā*]	*two, two of, a pair of, a duo of*	dual numeral construct	Strong's #8147 BDB #1040
chebel (חֶבֶל) [pronounced *KHEᴮ-vel*]	*rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]*	masculine plural noun	Strong's #2256 BDB #286
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
mûwth (תומ) [pronounced *mooth*]	*to kill, to cause to die, to put to death, to execute*	3rd person masculine singular, Hiphil imperfect	Strong's #4191 BDB #559

2Samuel 8:2b–2c (text not found in 1Chornicles 18)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
mᵉlôʾ (אֹלְמ) [pronounced *mᵉlow*]	*fulness, that which fills, that which is full; multitude, crowd* [i.e., those which fill a city]	masculine singular construct	Strong's #4393 BDB #571
chebel (לֶבֶח) [pronounced *KHEᴮ-vel*]	*rope, cord, bands; a measuring rope; a territory, lot, portion; a group* [of things]	masculine singular noun with the definite article	Strong's #2256 BDB #286
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
châyâh (הָיַח) [pronounced *khaw-YAW*]	*to keep alive, to deliver from death, to grant life*	Hiphil infinitive construct	Strong's #2421 & #2425 BDB #310

Translation (from 2Sam. 8:2b–2c only): He measured them with a lot, making them lie down on the ground. He determined [lit., *measured*] two lots to kill [the man] and a complete lot to keep alive. You may recall the description of this and how tough David was on the Moabites. It appears as though he killed 2 out of 3 Moabites.

The editor of Chronicles chose to leave this out of his text.

1Chronicles 18:2b = 2Samuel 8:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
In 2Sam. 8:2, this is a feminine singular.			
Môwʾâb (בָאֹומ) [pronounced *moh-AWᴮV*]	*of his father;* transliterated *Moab*	masculine singular, proper noun	Strong's #4124 BDB #555
The noun is unchanged. I don't know if the translation ought to read differently, or whether *Moab,* as a noun, could be seen as a *country* (feminine singular) as well as a people (masculine plural). I suspect that the key is the predicate nominative in this case, which lacks the lâmed preposition in the Chronicles text. .			
ʿôbêd (דֶבֹע) [pronounced *ǧoh-BADE*]	*a slave, a servant*	masculine plural noun	Strong's #5660 BDB #713
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510

1Chronicles 18:2b = 2Samuel 8:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָוִד); also Dâvîyd (דָיִוד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
In the Samuel text, we have the lâmed preposition followed by the masculine plural noun *servants, slaves*.			
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
ʿôbêd (דבֹע) [pronounced *ģoh-BADE*]	*a slave, a servant*	masculine plural noun	Strong's #5660 BDB #713
The Samuel text reads, literally: And so is Moab to David for slaves those bringing tribute. The Chronicles text reads, literally: And so is Moab slaves to David those bringing tribute. There does not appear to be any difference in meaning.			
nâsâʾ (אָשָׂנ) [pronounced *naw-SAW*]	*those lifting up, bearers, those carrying; the ones exalting; those taking away*	masculine plural construct, Qal active participle	Strong's #5375 (and #4984) BDB #669
minᵉchâh (הָחְנִמ) [pronounced *min-HAWH*]	*tribute offering, gift, present; sacrifice, bloodless offering;* [a general term for] *offering*	feminine singular noun	Strong's #4503 BDB #585

Translation: Therefore, Moab became David's servants, bringing [him] tribute [as he required]. The writer of Chronicles left out David's particularly harsh way of dealing with the Moabites and simply indicates that they brought tribute to David. There is really nothing more going on here than the taxation of a controlled province, which is something which is commonly practiced today.

The Moabites would continue to pay a yearly tribute to David, and then later to Solomon and to Rehoboam, until the revolt of the ten tribes, and then they apparently continued to paid it to the kings of Israel, to the times of Ahab. After Ahab's death, the Moabites rebelled against Israel (2Kings 1:1 3:4–5).

Here is where we must reasonably understand ancient culture.   Paying tribute to a stronger, dominant country was common (1Sam. 10:27 2Chron. 26:8 Psalm 72:10 Isa. 36:16).   Whether this established or implied some sort of a suzerain–vassal treaty, I don't know.   But understanding this to be a part of ancient culture better helps us to understand David and Nabal back in 1Sam. 25.   David sent his men to collect a tribute from Nabal, whose shepherds had been in David's periphery without incident. Nabal refused, and at least one commentator (Barthel) took this as David requiring protection money.   This was simply the way that things were done.   It may seem like gangster protectionism, but in that day and age, it was common.

As was customary in war, the loser often paid the winner tribute. One may understand this to be the natural order of things and, in some cases, this might be seen as legitimate protection money. Being conquered does not automatically mean that two nations will remain at odds with one another forever. Many people liked it when Rome conquered their area because this brought law and order to their province and put them under the protection of Rome. Quite obviously, they would be taxes by Rome; but, at the same time, they would enjoy the protection of Rome and great internal orderliness. Many conquered peoples would petition and/or pay for Roman citizenship in order to have the rights of a Roman citizen.

Although we do not have it mentioned here, there was probably a suzerain-vassal treaty established between David and the Moabites—this would have been a treaty written by the suzerain, David, requiring signatures from those who were heads of the Moabites (the Moabites were the vassals). We can only guess as to what David offered—it could have been as little as, "I will not bring my armies into Moab and kill everyone there" (although this sentiment may have been dressed up more than that); and the vassals would have been subject to bringing David tribute (my guess is, there would have been a set amount each year). Whether David offered any protection is another matter.

Bear in mind that the Moabites were once friends of David's. He was part Moabite himself; he sent his parents there for safekeeping when Saul was after him. However, the Moabites had a change of thinking.

Application: This change of thinking can occur almost overnight. A new generation rises up, they listen to the wrong voices, and they are led astray. To give you examples of going both ways: In the 60's and 70's there was some serious anti-Semitism attached to the conservative movement. I used to listen to a show called *Liberty Lobby,* which had some reasonable information, but then they also talked about the *secret* gathering of Jewish businessmen (the Bilderberger's, I think?), and they made a big fuss over this. In their minds, this was a grand conspiracy, and at the heart of all of this was plain and simple anti-Semitism. I think that one of the reasons that Barry Goldwater did so poorly when he ran against Democrat Lyndon Johnson, was anti-Semitism. There were enough anti-Semites in the Republican party who simply were not going to vote for a Jew, despite the fact that Goldwater was probably the best Republican to come along since Calvin Coolidge. However, this changed. With the advent of Ronald Reagan, the voices of groups like *Liberty Lobby* became less and less a factor; and anti-Semitism seemed to leave the conservative movement almost altogether. However, at the same time, in the Democratic party, we are getting more and more atni-Semitic views. At this point, we are to the point of equivocation—the Jews and the Arabs share equal blame in the Middle East unrest, in the eyes of many Democrats. They seem to be unable to make a clear distinction between the Jewish army and Palestinian radicals.

To see our end, we need only look to the Moabites. For decades, they have a warm and friendly relationship with David; and then that changes. When it changed, David had to take some radical measures to keep the Moabites in line—so he had all the captured Moabite soldiers lay down in 3 rows and he killed everyone in 2 of the 3 rows. This made such an impression on the remaining Moabites, that they were never again a problem to David. 2Sam. 8:2

Concerning these various military conflicts, there are just so many Jews and a specific sized army. Therefore, David is going to take the most contiguous areas for Israel (clearing out hot spots of indigenous Canaanites). There are going to be outlying areas where there are not enough Jews to populate these lands. David either wants to have a friendly neighbor here (like Toi in vv. 9–10) or a conquered and subservient people, like the Moabites. Ideally speaking, these would form a buffer zone which would protect Israel. An entire population of Jews would not have to be transferred there—David could place garrisons there or simply expect that population to provide him with yearly tribute. Interestingly enough, for the most part, we are never told whether David is the aggressor or whether he is responding to attacks from the outside. More interestingly, there is never anything said about God's guidance in these wars.

Recall that David studied the Bible intensely at the time of moving the Ark. For him, the Bible would have consisted of the Law and perhaps the books of Job, Joshua and Judges. In Numbers, he would have read: "I see him, but not now; I behold him, but not near: a star shall come out of Jacob, and a scepter shall rise out of Israel; it shall crush the forehead of Moab and break down all the sons of Sheth. Edom shall be dispossessed; Seir also, his enemies, shall be dispossessed. Israel is doing valiantly. And one from Jacob shall exercise dominion and destroy the survivors of cities!" Then he looked on Amalek and took up his discourse and said, "Amalek was the first among the nations, but its end is utter destruction." And he looked on the Kenite, and took up his discourse and said, "Enduring is your dwelling place, and your nest is set in the rock. Nevertheless, Kain shall be burned when Asshur takes you away captive." (Num. 24:17–22). David is, in part, a fulfillment of this prophecy. Jesus Christ, in the Tribulation, will be a completely fulfillment of this prophecy. The sons of Sheth (or, *Seth*) are Semites

(Jews and Arabs). In this case, we are referring to Arabs who have turned away from Jesus Christ and who express their negative volition by their hatred of the Jew. In **2Sam. 8**, I cover this prophecy in greater detail.

David possibly had regular contact with Nathan the Prophet, who may have guided him; however, Nathan is never spoken of in these chapters dealing with war. What I prefer to think is, David had doctrine in his soul; he has the guidance of God the Holy Spirit (just as we do); and was able to make these decisions about war from his own soul.

Later, David wrote these words, while under the power of God the Holy Spirit: God has spoken in his holiness: "With exultation I will divide up Shechem and portion out the Vale of Succoth. Gilead is Mine; Manasseh is Mine; Ephraim is My helmet; Judah is My scepter. Moab is My washbasin; upon Edom I cast My shoe; over Philistia I shout in triumph." (Psalm 60:6–8). See **Psalm 60** for more information.

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| **And so strikes David Hadadezer king of Zobah Hamath-ward in his going to set up his hand in a river of Euphrates.** | 1Chronicles 18:3 | **David also struck down Hadadezer [possibly, *Hadarezer*], the king of Zobah toward Hamath when he went to establish his power [lit., *his hand*] near the River Euphrates.** |

David also defeated Hadadezer, the king of Zobah out toward Hamath when he attempted to restore his power out as far as the Euphrates River.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	At that time David defeated also Adarezer king of Soba of the land of Hemath, when he went to extend his dominions as far as the river Euphrates.
Masoretic Text (Hebrew)	And so strikes David Hadadezer king of Zobah Hamath-ward in his going to set up his hand in a river of Euphrates.
Peshitta (Syriac)	Then David slew Hadarezer the king of Nisibin, as he went to establish his dominion by the river Euphrates.
Septuagint (Greek)	And David defeated Hadadezer king of Zobah of Hamath, as he was going to establish power [lit., *his hand*] toward the River Euphrates.
Significant differences:	The Syriac leaves out *Hamath*. The second phrase or sentence in the Latin reads (in the English translation) *to extend his dominions,* which is close to the Hebrew, but not an accurate rendering. The English translation of the Syriac verb is a reasonable translation of the Hebrew verb.

Thought-for-thought translations; paraphrases:

CEV	While King Hadadezer of Zobah was trying to gain control of the territory near the Euphrates River, David met him in battle at Hamath and defeated him.
Easy English (Pocock)	David fought King Hadadezer of Zobah all the way to Hamath town. Hadadezer had gone to increase his control along the Euphrates river.
Easy-to-Read Version	David also fought against Hadadezer's army. Hadadezer was the king of Zobah. David fought against that army all the way to the town of Hamath. David did this because Hadadezer tried to spread his kingdom all the way to the Euphrates River.
Good News Bible (TEV)	Next, David attacked King Hadadezer of the Syrian state of Zobah, near the territory of Hamath, because Hadadezer was trying to gain control of the territory by the upper Euphrates River.

The Message	On his way to restore his sovereignty at the Euphrates River, David defeated Hadadezer king of Zobah (over toward Hamath).
New Century Version	David also defeated Hadadezer king of Zobah all the way to the town of Hamath as he tried to spread his kingdom to the Euphrates River.
New Life Bible	David won the war against King Hadadezer of Zobah as far as Hamath, as he went to bring his power to the Euphrates River.
New Living Translation	David also destroyed the forces of Hadadezer, king of Zobah, as far as Hamath [The meaning of the Hebrew is uncertain.], when Hadadezer marched out to strengthen his control along the Euphrates River.

Partially literal and partially paraphrased translations:

American English Bible	David also attacked AdraAzar, the king of SoUba, at Hamath, as he was marching toward the EuPhrates.
Ancient Roots Translinear	David smote King Hadarezer of Zobah in Hama, as he went to station his hand by the river Euphrates.
God's Word™	When David went to establish his control over the territory along the Euphrates River, he defeated King Hadadezer at Hamath.
NIRV	David fought against Hadadezer all the way to Hamath. Hadadezer was king of Zobah. He had gone to take complete control of the land along the Euphrates River.
New Jerusalem Bible	David also defeated Hadadezer king of Zobah, which lies in the direction of Hamath, when the latter mounted an expedition to assert his rule on the River Euphrates.
Revised English Bible	He also defeated King Hadadezer of Zobah-hamath, who was on his way to set up his monument of victory by the river Euphrates.
Today's NIV	Moreover, David defeated Hadadezer king of Zobah, in the vicinity of Hamath, when he went to set up his monument at [Or to restore his control over] the Euphrates River.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then David overcame Hadadezer, king of Zobah, near Hamath, when he was going to make his power seen by the river Euphrates.
HCSB	David also defeated King Hadadezer of Zobah at Hamath when he went to establish his control at the Euphrates River.
NET Bible®	David defeated King Hadadezer of Zobah as far as Hamath, when he went to extend his authority [Heb "hand."] to the Euphrates River [Heb "when he went to set up his hand at the Euphrates River." The Hebrew word דָי (yad, "hand") is usually understood to mean "control" or "dominion" here. However, since דָי does occasionally refer to a monument, perhaps one could translate, "to set up his monument at the Euphrates River" (i.e., as a visible marker of the limits of his dominion). For another example of the Hiphil of בַצָנ (natsav) used with דָי ("monument"), see 1 Sam 15:12.].
The Scriptures 1998	And Dawid? smote Had?ad?ezer sovereign of Tsob?ah as far as Ḥamath, as he went to establish his power by the River Euphrates.

Literal, almost word-for-word, renderings:

English Standard Version	David also defeated Hadadezer king of Zobah-Hamath, as he went to set up his monument at the river Euphrates.
exeGeses companion Bible	and David smites Hadar Ezer sovereign of Sobah to Hamath, as he goes to station his hand by the river Euphrates:
A Voice in the Wilderness	And David struck Hadadezer king of Zobah as far as Hamath, as he went to establish his hand by the River Euphrates.

| WEB | David struck Hadarezer king of Zobah to Hamath, as he went to establish his dominion by the river Euphrates. |
| Young's Updated LT | And David strikes Hadarezer king of Zobah, at Hamath, in his going to establish his power by the river Phrat,... |

The gist of this verse: The only conflict which is given any real detail is between David and Hadadezer. This verse introduces that conflict. It appears as though David steps up to curtail Hadadezer's attempts to expand and/or restore his kingdom.

1Chronciles 18:3a = 2Samuel 8:3a

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 # BDB #253
nâkâh (הָכָן) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
Dâvid (דִוָד); also Dâvîyd (דיִוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾêth (חֵא) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Hădadᵉezer (רֶזְעָדֲה) [pronounced *huhd-ahd-ĢEH-zer*]	*Hadad is a helper;* transliterated *Hadadezer*	masculine singular proper noun	Strong's #1909 BDB #212
The proper noun found here is possibly:			
Hădarᵉezer (רֶזְעָרֲה) [pronounced *huhd-ahr-ĢEH-zehr*]	*Hadar is a help;* and is transliterated *Hadarezer*	masculine singular proper noun	Strong's #1928 BDB #214
Hadadezer is found in 2Sam. 8:3, 5, 7–10, 12 1Kings 11:23. *Hadarezer* is found in: 2Sam. 10:16, 19 1Chron. 18:3, 5, 7-10 (the parallel chapter to 2Sam. 8) 19:16, 19. The *d* and *r* in Hebrew are often confounded. Many Bibles will have one or the other spellings in all of these passages. Although most Chronicles' manuscripts have *Hadarezer,* 2 early printed editions do not, according to Rotherham.[10]			
Barnes tells us that *Hadadezer, is the true form, as seen in the names Benhadad, Hadad (1Kings 11:14 15:18). Hadad was the chief idol, or sun–god, of the Syrians*.[11]			
The phrase *son of Rechob* is not included in the Chronicles text:			
bên (וֵב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119

[10] Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 427 (footnote).

[11] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 2Sam. 8:3.

1Chronciles 18:3a = 2Samuel 8:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Rᵉchôwb (בּוֹחְר) [pronounced *rᵉkh-OHᴮV*]	*broad, open place* and is transliterated *Rechob, Rehob*	masculine singular proper noun; location	Strong's #7340 BDB #932
Also spelled Rᵉchôb (בֹחְר) [pronounced *rᵉkh-OHᴮV*].			
melekᵉ (ךֶלֶמ:) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular construct	Strong's #4428 BDB #572
Tsôwbâh (הָבוֹצ) [pronounced *tzohᵇ-VAW*]	transliterated *Zobah*	Proper noun, territory	Strong's #6678 BDB #844
Chămâth (תָמֲח) [pronounced *khuhm-AWTH*]	*fortress, defense, citadel; sacred enclosure;* transliterated *Hamath*	proper singular noun/location; with the directional hê	Strong's #2574 BDB #333

Translation: David also struck down Hadadezer [possibly, *Hadarezer*], the king of Zobah toward Hamath... David is said to have *struck down, defeated* Hadadezer, and the writer of Chronicles indicates that this is out toward Hamath (an addition to the Samuel text by the writer of Chronicles). What this author is doing is simply helping to identify a particular area for his readers by indicating that this is in the vicinity of Hamath.

Israel During David's Kingdom

This is an excellent map to refer to with respect to these various wars of David. In the upper right-hand corner is Aram-Zobah (in red letters). Directly above that (and off the map) is Hamath.

For a better view of this map, go to: **http://www.bible-history.com/map-davids-kingdom/**

Chapter Outline   **Charts, Maps and Short Doctrines**

Zobah, as a kingdom, was a significant enemy of Israel's during the monarchy of the unified kingdom. It is located northeast of Israel, although its exact location is disputed (see *geography* under the ISBE reference).

The Doctrine of Zobah

1.   Zobah appears to have been an independent country northeast of Israel, which eventually allied itself with Aram (Syria) or was conquered by the Syrians. Smith suggests that this was an independent portion of the Syrian kingdom during the reigns of Saul, David and Solomon.
2.   Easton describes it as *a Syrian province or kingdom to the south of Coele-Syria, and extending from the eastern slopes of Lebanon north and east toward the Euphrates*.
3.   We first hear of Zobah when Saul's military victories are spoken of in 1Sam. 14:47. These were victories over Moab, Ammon, Edom, Zobah, and Philistia.
4.   Zobah is not mentioned again until our passage (and the parallel passage in 2Sam. 8:3–6) where David defeats Hadadezer, king of Zobah, which expanded Israel's borders as far as the Euphrates River. David decimated Hadadezer's army, wiping out its armor division along with 10's of 1000's of soldiers. 1Chron. 18:3–4
5.   Syrians from Damascus joined in the fray, and David defeated them as well. 2Sam. 8:5–6 1Chron. 18:5–6
6.   In this war, David scored big time against Hadadezer, carrying away shields of gold, and other articles

The Doctrine of Zobah

     of silver, gold and bronze. 2Sam. 8:7–8, 11–12 1Chron. 18:7–8, 10–11

7.   David became allied with Toi, King of Hamath, because David defeated Hadadezer, King of Zobah. 2Sam. 8:9–10 1Chron. 18:9–10

8.   When we get to 2Sam. 10, the writer speaks of the *Syrians of Zobah*. My first impression was, the Syrians took over this area after David defeated Hadadezer. However, Hadadezer is mentioned by name in 1Kings 11:23. This suggests that Zobah is a region, and that, at some point in time, the Syrians had control over a portion of that region so as to be identified with it. It could be that Zobah was always an Aramæan kingdom, but not specifically identified until 2Sam. 10. In any case, David defeats a large coalition of enemy forces (Aram, Zobah, Ammon, along with enemies from Bethrehob, Ishtob and Maacah). ISBE nicely describes this war: *During David's Ammonite war, the enemy was strengthened by alliance with Zobah, Maacah and Beth-rehob, and Israel was attacked from both North and South at the same time. The northern confederation was defeated by Joab, but Hadadezer again gathered an army, including levies from beyond the Euphrates. These, under Shobach the captain of the host, were met by David in person at Helam, and a great slaughter ensued, Shobach himself being among the slain (2Sa_10:6-19, the King James Version "Zoba"; 1 Ch 19:3-19)*. 2Sam. 10 1Chron. 19

9.   ISBE adds: *The kingdom of Zobah in addition to its mineral wealth must have been rich in vineyards and fruitful fields, and its conquest must have added greatly to the wealth and power of Israel's king*.

10.   Psalm 60 appears to have been composed after David defeated Aram-zobah (2Sam. 10) and Edom (2Sam. 8). Psalm 60 inscription

11.   During the time of Solomon, Rezon, a fugitive from Hadadezer, established himself as king of Damascus and was a problem for Solomon, David's son,. He was a man who loathed Israel. 1Kings 11:23–25

12.   In 2Chron. 8, Solomon goes up ot *Hamath-zobah* and takes it (this is the only time it is called by this name in the Bible). He also rebuilds cities given to him by Hiram; so, under Solomon, there is a northward expansion; however, it does not appear as though this area was conquered by warfare (except, indirectly by David's wars). Zobah is never mentioned again after this passage. ISBE suggests that, by the time of the writing of Chronicles, the distinction between Hamath and Zobah had faded, so that this reference simply refers to the northern territory taken in by Solomon. See the **map** below:

13.   Smith: *2Chron. 8:3...is the last that we hear of Zobah in Scripture. The name however, is found at a later date in the inscriptions of Assyria, where the kingdom of Zobah seems to intervene between Hamath and Damascus*

Some additional material culled from:

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

The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; ℗ by Hendrickson Publishers; from E-Sword; Topics: Hamath-zobah, Zobah.

Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Zobah.

The Zondervan Pictorial Encyclopedia of the Bible; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, pp. 1069–1070.

KINGDOMS OF DAVID, SOLOMON, SAUL

Map of the Kingdoms of Saul, David and Solomon

To help explain that final point in the doctrine of Zobah, the pinkish area at the top is Hamath-zobah, an area taken over by Solomon in 2Chron. 8.

You will see that Edom, Moab and Ammon are separate territories enclosed in purple (David's kingdom), which indicates that David gave them some autonomy, but collected tribute (taxes) from them.

Graphic from: **http://biblenews1.com/maps/DavidKingdom.gif**

Chapter Outline   **Charts, Maps and Short Doctrines**

1Chronciles 18:3b = 2Samuel 8:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bᵉ (בְ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
hâlakᵉ (הָלַה) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	Qal infinitive construct with the 3ʳᵈ person masculine singular suffix	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510

1Chroncles 18:3b = 2Samuel 8:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtsab (בֵצֶנ) [pronounced *naw-TSAHᵝV*]	*to station oneself, to take one's stand, to stand up, to set something upright, to erect; to fix, to establish*	Hiphil infinitive construct	Strong's #5324 BDB #662
The Samuel text has the following verb instead:			
shûwb (בוש) [pronounced *shooᵇv*]	*to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring [send, turn] back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return*	Hiphil infinitive construct	Strong's #7725 BDB #996
The change of verb here is interesting. The writer of Samuel understood what this *returning* was all about. The writer of Chronicles does not necessarily understand about the return (or, believes that his readers won't understand it, and so he changes the verb).			
yâd (דָי) [pronounced *yawd*]	*hand; strength, power (figuratively); side (of land), part, portion (metaphorically) (figuratively); (various special, technical senses); sign, monument; part, fractional part, share; time, repetition; axle-trees, axle; stays, support (for laver); tenons (in tabernacle); a phallus, a hand (meaning unsure); wrists*	feminine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #3027 BDB #388
In case you are wondering where some of the translators came up with translations which involved the word *monument,* there are an additional handful of specialized uses for this noun: **a.** *a sign, a monument* (1Sam. 15:12 2Sam. 18:18); **b.** *a part, a fractional part* (Gen. 47:24 2Sam. 19:44 2Kings 11:7 Neh. 11:1); **c.** *time, repetition* (Gen. 43:34 Deut. 1:29).[12]			
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
nâhâr (רָהָנ) [pronounced *naw-HAWR*]	*stream, river*	masculine singular construct	Strong's #5104 BDB #625
A marginal note in the Masoretic text adds this word to the text of 2Sam. 8:3:[13] This is how it reads in 1Chron. 18:3.			

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[12] *The Brown-Driver-Briggs Hebrew and English Lexicon;* Hendrickson Publishers; ©1996; p. 390.

[13] *Analytical Key to the Old Testament;* John Joseph Owens; Baker Book House, Grand Rapid, Michigan; ©1989; Vol. 2, p. 307.

1Chronicles 18:3b = 2Samuel 8:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ph°rât (תְרָפ) [pronounced *f°-RAWT*]	*to break forth, rushing;* transliterated *Euphrates*	masculine singular proper noun	Strong's #6578 BDB #832

This is also found in the Septuagint (LXX), the Syriac Peshitta, and the Latin Vulgate of 2Sam. 8. Therefore, it is reasonable to suppose that this word was in the original text of Samuel.

Translation: ...when he went to establish his power [lit., *his hand*] near the River Euphrates.   The change of verb here is interesting. In the Samuel text, it appears that either Hadadezer is reestablishing his power in that area. However, the different text in Chronicles could even allow for the erection of a monument (which would indicate the establishment of power in Hamath area). However, this new verb with the word *hand* can simply be taken to mean that Hadadezer is establishing his power in or his control of that area.

I have made an assumption here (and in 2Sam. 8:3) that *he* refers to *Hadadezer*. The bêyth preposition and the infinitive construct of the verb tie v. 3a to v. 3b temporally. Although it is possible to take the subject of first clause (David) as the subject of the second clause, the most proximate noun to v. 3b is *Hadadezer*. The overall meaning is essentially unchanged, whether we understand David to be expanding his kingdom, or for Hadadezer to be attempting to expand his kingdom. Although this approach may trigger a different understanding of the exact events, the end result is the same: David defeats Hadadezer and makes him his vassal.

At this time, we do not know if this was infringing on David's territory or not. David may have been exercising the so-called Bush Doctrine, and launching a first strike against an obviously hostile force; Hadadezer may have been encroaching on territory which belonged to David or, Hadadezer may have been going to get additional troops with which to move against David.

What David appears to be doing is taking the land which God had promised to him and which was promised originally to Abraham and later to David. Gen. 15:18–21: On that day the LORD made a covenant with Abram, saying, "To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites." See also Ex. 23:31 Deut. 11:24 Psalm 89:25. If this is the case, then this chapter fits in very neatly here, because the Davidic Covenant was given in the previous chapter. Whether Hadadezer is attempting to recover the boundaries of his own land or going to the Euphrates for additional troops, David's suggested motivation here is not incompatible with either scenario.

When I first began this chapter, it seemed to be disconnected to what came before, but, what came before was both promises of God to make David's name great and to be with him wherever he went (2Sam. 7:9); and that David's kingdom would extend from the Mediterranean Sea to the Euphrates River (Psalm 89:25). Essentially, we are observing the fulfillment of God's promises to David in this chapter.

Israel's power extended as far as the Euphrates, here, under David, and later, under Solomon. Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life (1Kings 4:21). Had Israel remained a united nation with doctrinally oriented kings, this would have been Israel's future—domination over this huge mass of land followed by populating this same land. Furthermore, the end result would have been great stability to that part of the world.

Application: What is the most stable continent in the world right now? North America. We have great Muslim infiltrations throughout all of Europe, which includes a lot of anger and political unrest (I write this in 2009). We have great civil and political unrest throughout all of Africa. In the Middle East, despite the great influx of money due to their rich oil deposits, there are only a handful of places anyone would want to live in the Middle East.

Muslims continue to seethe with hatred against Israel. In Asia, we have Muslim uprisings in many Asian countries; a small uprising in Thailand; and a nation (North Korea) which is developing atomic weapons and launching missile tests, which could threaten the stability of central and northern Asia. Apart from the recent drug wars in Mexico, Canada, the United States and Mexico have been very stable over the past 100+ years, without any encroachment of any of these countries. We are stable here because of the number of believers in Jesus Christ who reside in the United States and because of the dissemination of Bible doctrine throughout our land. Canada and Mexico are blessed by association. The key to great stability in this world is the gospel of Jesus Christ and knowledge of God's Word. This is why David stabilized the area around Israel and this is why the United States has enjoyed such great peace and prosperity over the past century or more.

_____

And so captures David from him a thousand and seven thousands horsemen and twenty thousand a man a footman. And so hamstrings David all the horse and so he preserves alive from him a hundred horse.	1Chronicles 18:4	**David captured from him [Hadadezer] 1000 chariot riders, 7000 horsemen and 20,000 foot soldiers. David also disabled all of the chariots, but [lit., *and*] he kept from them 100 chariots.**

David captured alive 1000 charioteers, 7000 horsemen and 20,000 foot soldiers from Hadadezer. He disabled all but 100 of the chariots.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David took from him 1000 chariots, and 7000 horsemen, and 20,000 footmen, and he houghed all the chariot horses, only 100 chariots, which he reserved <u>for himself</u>.
Masoretic Text (Hebrew)	And so captures David from him a thousand and seven thousands horsemen and twenty thousand a man a footman. And so hamstrings David all the horse and so he preserves alive from him a hundred horse.
Peshitta (Syriac)	And David took from him 1000 chariots and 7000 horsemen, and David hamstrung all the chariot horses, but reserved <u>of</u> <u>them</u> 100 chariots.
Septuagint (Greek)	And David took of them 1000 chariots, and 7000 horsemen, and 20,000 infantry men. And David hamstrung all the chariot horses, but he left 100 chariots <u>among them</u>.
Significant differences:	They Syriac lacks the 20,000 footmen. In the final clause of this verse, the Hebrew has *from him,* referring back to Hadadezer. The Greek has *out from them;* the Syriac *of them* and the Latin *for himself*. Although quite different, there is no dramatic difference in understanding what actually happened based upon those words.

Thought-for-thought translations; paraphrases:

CEV	David captured one thousand chariots, seven thousand chariot drivers, and twenty thousand soldiers. And he crippled all but one hundred of the horses.
Easy English (Pocock)	And David took from him 1000 *chariots, 7000 riders, and 20 000 other soldiers. He made all except 100 horses unable to pull *chariots.
Easy-to-Read Version	David took from Hadadezer 1,000 chariots [A small wagon used in war], 7,000 chariot drivers, and 20,000 soldiers. David also crippled most of Hadadezer's horses that were used for pulling chariots. But David saved enough horses to pull 100 chariots.

Good News Bible (TEV)	David captured a thousand of his chariots, seven thousand cavalry troops, and twenty thousand foot soldiers. He kept enough horses for a hundred chariots and crippled all the rest.
New Century Version	David captured one thousand of his chariots, seven thousand men who rode in chariots, and twenty thousand foot soldiers. He crippled all but a hundred of the chariot horses.
New Life Bible	David took from him 1,000 war-wagons, 7,000 horsemen, and 20,000 foot soldiers. And he cut the legs of all but 100 war-wagon horses.
New Living Translation	David captured 1,000 chariots, 7,000 charioteers, and 20,000 foot soldiers. He crippled all the chariot horses except enough for 100 chariots.
New Simplified Bible	David took one thousand chariots, seven thousand horsemen, and twenty thousand foot soldiers from him. David also disabled all but one hundred of their horses so that they could not pull chariots.

Partially literal and partially paraphrased translations:

American English Bible	And there he captured a thousand chariots, seven thousand horses, and twenty thousand of their infantrymen. Then David had all the chariots destroyed, except for a hundred of them.
Ancient Roots Translinear	David claimed from him 1,000 chariots, 7,000 horsemen, and 20,000 on-foot. David chopped all the chariots, but preserved a 100 chariots.
God's Word™	David took 1,000 chariots, 7,000 horsemen, and 20,000 foot soldiers from him. David also disabled all but 100 of their horses so that they couldn't pull chariots.
New American Bible	David took from him twenty thousand foot soldiers, one thousand chariots, and seven thousand horsemen. Of the chariot horses, David hamstrung all but one hundred.
Revised English Bible	From him David captured a thousand chariots, seven thousand horsemen, and twenty thousand foot-soldiers; he hamstrung all the chariot-horses, except a hundred which he retained.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And David took from him a thousand war-carriages and seven thousand horsemen and twenty thousand footmen: and he had the leg-muscles of all the horses cut, keeping only enough of them for a hundred war-carriages.
JPS (Tanakh)	David captured 1,000 chariots and 7,000 horsemen and 20,000 foot soldiers of his force; and David hamstrung all the chariot horses except for 100, which he retained.
NET Bible®	David seized from him 1,000 chariots, 7,000 charioteers [Or "horsemen."], and 20,000 infantrymen. David cut the hamstrings of all but a hundred of Hadadezer's [Heb "his"; the referent (Hadadezer) has been specified in the translation for clarity.] chariot horses [Heb "and David cut the hamstrings of all the chariot horses, and he left from them one hundred chariot horses."].

Literal, almost word-for-word, renderings:

The Amplified Bible	David took from him 1,000 chariots, 7,000 horsemen, and 20,000 foot soldiers. David also hamstrung all the chariot horses, but reserved enough for 100 chariots.
Concordant Literal Version	...and David captures from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and David destroys utterly all the chariots, and leaves of them a hundred chariots [only].
A Conservative Version	And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen. And David hocked all the chariot horses, but reserved from them for a hundred chariots.

English Standard Version	And David took from him 1,000 chariots, 7,000 horsemen, and 20,000 foot soldiers. And David hamstrung all the chariot horses, but left enough for 100 chariots.
exeGeses companion Bible	...and from him, David captures a thousand chariots and seven thousand cavalry and twenty thousand footmen; and David uproots/hamstrings all the chariots; but a hundred of their chariots remain.
MKJV	And David took from him a thousand chariots and seven thousand horsemen, and twenty thousand footmen. David also hamstrung all the chariot *horses,* but kept from them a hundred chariots.
NASB	David took from him 1,000 chariots and 7,000 horsemen and 20,000 foot soldiers, and David hamstrung all the chariot horses, but reserved enough of them for 100 chariots.
New King James Version	David took from him one thousand chariots, seven thousand [Or seven hundred (compare 2 Samuel 8:4)] horsemen, and twenty thousand foot soldiers. Also David hamstrung all the chariot horses, except that he spared enough of them for one hundred chariots.
Syndein/Thieme	And David captured from him one thousand chariots, and seven thousand cavalry/horsemen, and twenty thousand infantry/footmen. And, David hamstrung all the chariot horses, but reserved of them one hundred chariots.
Young's Updated LT	And David captures from him 1000 chariots, and 7000 horsemen, and 20,000 footmen, and David destroys utterly all the chariots, and leaves of them 100 chariots only.

The gist of this verse: David captures 1000 chariots (or, chariot riders) 7000 horsemen and 20,000 of Hadadezer's infantry. He either hamstrings all of the horses, but keeps 100 of them or destroys all of the chariots, and keeps 100 of them.

1Chronicles 18:4a = 2Samuel 8:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore; because*	wâw consecutive	No Strong's # BDB #253
lâkad (דכַל) [pronounced *law-KAHD*]	*to capture, to seize, to take, to choose [by lot]*	3rd person masculine singular, Qal imperfect	Strong's #3920 BDB #539
Lâkad (דכַל) has three basic meanings: ❶ *to take, to catch, to take as a capture, to capture;* ❷ *to intercept, to take before;* ❸ *to take, to chose [something by lot].* The Niphal is simply the passive of either ❶ (2Kings 16:18 Psalm 9:16 Jer. 51:56) or ❸ (1Sam. 10:20–21).			
Dâvid (דוִד); also Dâvîyd (דיִוד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
min (מן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation with the 3rd person masculine singular suffix	Strong's #4480 BDB #577

1Chronicles 18:4a = 2Samuel 8:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾeleph (אֶלֶף) pronounced *EH-lef*]	*thousand, family, (500?); military unit*	masculine singular noun	Strong's #505 (and #504) BDB #48
rekeb (בֶכֶר) [pronounced *REH-khe^bv*]	*riders, cavalry; chariot; horses; the upper millstone* [riding on a lower millstone]	masculine singular noun with the definite article	Strong's #7393 BDB #939

These may seem like very divergent concepts, however, they are all related to the wheel. A person might refer to his car as *my wheels;* their circular objects would also be given a similar name. It is usually rendered *chariot(s)* (Gen. 50:9 Ex. 14:6–7, 9 Deut. 11:4). My guess is that this could have been a word which had its origins in Egypt. There is another usage which apparently has to do with day to day life in the ancient kitchen, although *millstone* may not be correct (Deut. 24:6 Judges 9:53 2Sam. 11:21). Context makes it easy to distinguish the two divergent meanings.

This word rekeb is missing from the Samuel text, which certainly causes many of the problems with the differing texts.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וֽ or וֶ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
shebaʿ (עֶבֶשׁ) [pronounced *she^b-VAHĠ*]	*seven*	numeral masculine construct	Strong's #7651 BDB #987
ʾeleph (אֶלֶף) pronounced *EH-lef*]	*thousand, family, (500?); military unit*	masculine singular noun	Strong's #505 (and #504) BDB #48

Instead of *thousands,* the Samuel text has the word:

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mêʾôwth (תוֹאֵמ) [pronounced *may-OHTH*]	*hundreds*	feminine plural absolute; numeral	Strong's #3967 BDB #547
pârâsh (שָׁרָפ) [pronounced *paw-RASH*]	*horse, steed; horseman*	masculine singular noun	Strong's #6571 BDB #832

The Greek has David capturing 1000 chariots and 7000 horsemen as opposed to 1700 horsemen. This agrees with the 1Chron. 18:4 text.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וֽ or וֶ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʿes^erîym (מיִרְשֶׂע) [pronounced *ġes^e-REEM*]	*twenty*	plural numeral adjective	Strong's #6242 BDB #797
ʾeleph (אֶלֶף) pronounced *EH-lef*]	*thousand, family, (500?); military unit*	masculine plural noun	Strong's #505 (and #504) BDB #48
ʾîysh (שׁיִא) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

1Chronicles 18:4a = 2Samuel 8:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ragᵉlîy (יְלַגַר) [pronounced *rahgᵉ-LEE*]	*on foot, footmen; foot soldier*	masculine singular adjective	Strong's #7273 BDB #920

Translation: David captured from him [Hadadezer] 1000 chariot riders, 7000 horsemen and 20,000 foot soldiers. About the weakest text in all of the Bible is that of Samuel. There are more problems with this text, for whatever reason, than the text of Chronicles (which is newer). Much of the time, when there is a difficulty between the Samuel and Chronicles text, we follow the Chronicles text. Since the problems appear to be with the Samuel text, I have gone into great detail in the exegesis of **2Sam. 8:4** to explain it. Since the text of Chronicles appears to be okay, there is no reason to explain the problems of the Samuel text here.

The Bible to us is one whole book, and that is how God the Holy Spirit meant for us to take it. However, for hundreds of years, even though the Bible was seen as a collection of inspired writings, one did not always have all of these writings together at one place at one time. So, in the storage, transportation and recopying of some texts, problems cropped up in the text, some of them fairly obvious (e.g., the missing noun after 1000 in the Samuel text).

I believe that part of this is to keep exegetes of the text on their toes. The end result, ideally speaking, will be that the person exegeting the passage get more information from the passage in order to teach.

David's conflict with Hadadezer is given more text than any of the other conflicts. The number of men captured seems quite large and nothing in this text indicates what is done with them. My guess would be, these men are put into slavery.

1Chronicles 18:4b = 2Samuel 8:4b

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 # BDB #253
ʿâqar (רַקָע) [pronounced *ģaw-KAHR*]	*to hamstring [horses]*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #6131 BDB #785
Dâvid (דָוִד); also Dâvîyd (דיִוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾêth (חֵא) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (לֹכ) [pronounced *kohl*]	*the whole, all of, the entirety of, all;* can also be rendered *any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
rekeb (בֶכֶר) [pronounced *REH-kheᵇv*]	*riders, cavalry; chariot; horses; the upper millstone* [riding on a lower millstone]	masculine singular noun with the definite article	Strong's #7393 BDB #939

1Chronicles 18:4b = 2Samuel 8:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers

These may seem like very divergent concepts, however, they are all related to the wheel. A person might refer to his car as *my wheels;* their circular objects would also be given a similar name. It is usually rendered *chariot(s)* (Gen. 50:9 Ex. 14:6–7, 9 Deut. 11:4). My guess is that this could have been a word which had its origins in Egypt. There is another usage which apparently has to do with day to day life in the ancient kitchen, although *millstone* may not be correct (Deut. 24:6 Judges 9:53 2Sam. 11:21). Context makes it easy to distinguish the two divergent meanings.

Translation: David also disabled all of the chariots,... The word for *chariots* looks at the *chariot* itself as a whole, including the rider, the horse, and the chariot itself. David disables all of the chariots; however, from the noun used, we do not know whether this means that he disabled the chariots themselves or the horses pulling the chariots (by hamstringing them); or he may have done both.

1Chronicles 18:4c = 2Samuel 8:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore; because*	wâw consecutive	No Strong's # BDB #253
yâthar (יֹתַר) [pronounced *yaw-THAHR*]	*to save over, to preserve alive; to cause someone to abound with something; to let remain, to leave; to make profit; to show [have] excess*	3rd person masculine singular, Hiphil imperfect	Strong's #3498 BDB #451
min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation with the 3rd person masculine singular suffix	Strong's #4480 BDB #577
mêʾâh (הָאֵמ) [pronounced *may-AW*]	*one hundred, a hundred, hundred*	feminine singular numeral	Strong's #3967 BDB #547
rekeb (בֶכֶר) [pronounced *REH-kheᵇv*]	*riders, cavalry; chariot; horses; the upper millstone* [riding on a lower millstone]	masculine singular noun, pausal form	Strong's #7393 BDB #939

Translation: ...but [lit., *and*] he kept from them 100 chariots. David apparently makes a conscious choice here not to supplement his own army with a march enlarged armor division. He has chosen to trust in God as opposed to trusting in chariots.

If you have gone through my exegesis of the Samuel text, you will see that I went to great pains to show that rekeb refers to the totality of the chariot (the horse, the chariot and the rider). The final translation is therefore: David captured from him [Hadadezer] 1000 chariot riders, 7000 horsemen and 20,000 foot soldiers. David also hamstrung all of the horses [and disabled all of the chariots], but [lit., *and*] he kept aside from them 100 horses [and chariots].

The verb found here usually refers to hamstringing horses, and it is unclear whether David disabled the chariots and then hamstrung the horses in place, or if he simply disabled the chariots. The LXX simply has the Jews

disabling the chariots, without reference to the horses. One commentator (Clarke[14]) could not imagine David doing anything as inhuman as hamstringing the horses and letting them die; Gill suggests[15] that this procedure rendered these horses worthless with regards to warfare, but allowed the horse to still live and function. Poole[16] seems to agree with this assessment. Not being an expert on horses, I don't know how exactly one would disable the horse for functioning with a chariot, and yet leave the horse alive and otherwise functioning.

It is interesting that chariots have been around for a long time; Egyptians, the Philistines and Hadadezer all used chariots against the Israelites. The Israelites almost always prevailed, their infantry defeating the chariots. Interestingly enough, the Jews had many occasions to capture, keep and man a chariot army, but they never seemed to choose to do this until the time of Solomon (1Kings 4:26). It could simply be that the Jews knew that, you destroy any component part of a chariot (the man, horse or the chariot itself) and you disable the chariot altogether. It could have been that God had promised the Jews victory in this or that battle, so that they depended upon Him rather than upon something like chariots. For whatever, reason, the Jews were late in using chariots.

What is *not* the case is, the Jews decided that having chariots would be anti-God in some way. I have seen several commentators remark that the Jews knew they were to depend upon God and not chariots (Joshua 11:6 Psalm 20:7), and therefore, would not use chariots. The idea here is, they would be depending upon chariots and horses rather than upon God if they used chariots and horses. Listen: all of Israel's great military leaders used strategy and tactics in war. Sometimes these were dictated by God, and sometimes these were applied by the general in charge to the situation. However, if using strategy and tactics does not violate their trust in God, then horses and chariots would not either. God is depended upon in their thinking; God is depended upon by the doctrine in their souls.

God, when he told kings of Israel not to multiply horses to themselves, was addressing 3 problems: the accumulation of great wealth to the king, dependence upon a great cavalry, and the frequent interaction with the nation of Egypt, which was famous in the ancient world for its horses. This did not mean that beefing up the army of Israel showed a lack of faith in God. Modern Israel has one of the most advanced armies and weapons systems in the world (as does the United States). I cover this more completely in the exegesis of **2Sam. 8:4**.

Application: Being a believer should not turn you into a blithering idiot. You do what is right and prudent, and you place your trust in God. God will, on occasion, drop a job into your lap. However, most of the time, you have to prepare a resume, set appointments with prospective employers, and show up early for these interviews. God expects for us to be out there interacting with the world. When it comes to a national army, we support the largest, most advanced army that we can possibly muster. However, simultaneously, we depend upon God.

Application: Our armed forces follow our degenerate culture to some degree, and move toward being politically correct. One of the reasons why we are in Iraq and Afghanistan is to share the gospel with the people there. A large majority of the servicemen are believers in Jesus Christ, and the people of these two countries observe their discipline and their faithfulness. Therefore, these men ought to be allowed to share their faith, or, at least, a Bible. One believer in Jesus Christ shared coins with the people of Iraq, one side of which read "Where will you spend eternity?" and the other side read "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. John 3:16." This was written in Arabic. In Afghanistan, the military confiscated New Testament Bibles written in Dari and Pashto from soldiers. This is a mistake. What will provide a longer alliance with Iraq and Afghanistan is believers in these nations growing to maturity.

Application: Because of the problems between President Truman and General MacArthur, it is questionable whether the resolve reached in Korea was the best that we could have gotten. However, a pivot of believers was established in South Korea, and the end result has been a long-term peace for South Korea, great prosperity, and

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[14] Adam Clarke, *Commentary on the Bible;* from e-Sword, 2Sam. 8:4.

[15] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 2Sam. 8:4.

[16] Matthew Poole, *English Annotations on the Holy Bible;* ©1685; from e-Sword, 2Sam. 8:4 (edited).

a close relationship with the United States. I do not know what part our servicemen played in this, but I suspect that many of them were a witness there to the faith that they have in Jesus Christ.

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And so comes in Aram of Damascus to help to Hadadezer king of Zobah. And so strikes down David in Aram twenty and two thousand a man. 1Chronicles 18:5 **Aram of Damascus went to help Hadadezer, the king of Zobah. So David struck down 22,000 men in Aram.**

The Syrians of Damascus went to aid Hadadezer, the king of Zobah. So David struck down 22,000 of their soldiers.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the Syrians of Damascus came also to help Adarezer king of Soba: and David slew of them <u>likewise</u> two and twenty thousand men.
Masoretic Text (Hebrew)	And so comes in Aram of Damascus to help to Hadadezer king of Zobah. And so strikes down David in Aram twenty and two thousand a man.
Peshitta (Syriac)	And when the <u>Edomites</u> <u>and</u> <u>the</u> Arameans of Damascus came to help Hadarezer king of Nisibin, David slew of the Edomites twenty-two thousand men.
Septuagint (Greek)	And the Syrians came from Damascus to help Hadadezer king of Zobah; and David killed of the Syrian army twenty-two thousand men.
Significant differences:	The Syriac has both Edom and Aram in the first sentence. These two words are very similar in the Hebrew. In the last phrase, the English translation from the Latin adds the word *likewise*. The English translation of the Syriac leaves off the 2nd *and* (I leave off the first *and*). Apart from the Syriac's addition of *Edom,* there is no important difference between the texts.

Thought-for-thought translations; paraphrases:

CEV	When troops from the Syrian kingdom of Damascus came to help Hadadezer, David killed twenty-two thousand of them.
Easy English (Pocock)	People from the country called Aram came from Damascus. They came to support King Hadadezer of Zobah. But David killed 22 000 of them.
Easy-to-Read Version	The Aramean people from the city of Damascus came to help Hadadezer. Hadadezer was the king of Zobah. But David defeated and killed 22,000 Aramean soldiers.
Good News Bible (TEV)	When the Syrians of Damascus sent an army to help King Hadadezer, David attacked it and killed twenty-two thousand men.
The Message	When the Arameans from Damascus came to the aid of Hadadezer king of Zobah, David killed 22,000 of them.
New Century Version	Arameans from Damascus came to help Hadadezer king of Zobah, but David killed twenty-two thousand of them.
New Life Bible	The Syrians of Damascus came to help King Hadadezer of Zobah. But David killed 22,000 of the Syrian men.
New Living Translation	When Arameans from Damascus arrived to help King Hadadezer, David killed 22,000 of them.

Partially literal and partially paraphrased translations:

| American English Bible | And when the Syrians came from Damascus to help AdraAzar, David attacked them and killed twenty-two thousand of their men,... |

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And when the Aramaeans of Damascus came to the help of Hadadezer, king of Zobah, David put to the sword twenty-two thousand Aramaeans.
Judaica Press Complete T.	And Aram of Damascus came to aid Hadarezer, king of Zobah, and David smote of Aram twenty-two thousand men.
NET Bible®	The Arameans of Damascus came to help King Hadadezer of Zobah, but David killed 22,000 of the Arameans.

Literal, almost word-for-word, renderings:

A Conservative Version	And when the Syrians of Damascus came to aid Hadarezer king of Zobah, David smote of the Syrians twenty-two thousand men.
English Standard Version	And when the Syrians of Damascus came to help Hadadezer king of Zobah, David struck down 22,000 men of the Syrians.
exeGeses companion Bible	And the Aramiy of Dammeseq come to help Hadar Ezer sovereign of Sobah, and David smites of the Aramiy - twenty-two thousand men:
Hebrew Names Version	When the Syrians of Damascus came to help Hadad`ezer king of Tzovah, David struck of the Syrians twenty-two thousand men.
Syndein/Thieme	And when the Syrians of Damascus came to help Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.
Young's Updated LT	And Aram of Damascus comes in to give help to Hadarezer king of Zobah, and David strikes in Aram twenty and two thousand men.

| **The gist of this verse:** | The Syrians (= Aram) are allies of Hadadezer and they send an army to assist him. David kills 22,000 of their men. |

1Chronicles 18:5a = 2Samuel 8:5a

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 # BDB #253
bôwʾ (אוֹב) [pronounced *boh*]	*to come in, to come, to go in, to go, to enter*	3rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
In the Samuel txt, bowʾ is a feminine singular verb.			
ʾĂram (םַרֲא) [pronounced *uh-RAHM*]	*the highland, high region; exalted;* and is transliterated *Aram;* sometimes rendered *Syria, Mesopotamia*	masculine singular, proper noun; construct state	Strong's #758 BDB #74
Dameseq (קֶשֶׂמַד) [pronounced *dahm-MEH-sehk*]	*alertness;* and is transliterated *Damascus*	proper singular noun; location	Strong's #1833 and #1834 BDB #199 and #200

1Chronicles 18:5a = 2Samuel 8:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
BDB lists #1833 on p. 200 as a separate noun, which refers to *damask, silk, Damascene cloth*. The vowel points and the pronunciation are different. Gesenius puts this all under #1933. There are 2 more alternate spellings for this noun.			
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
ʿâzar (רַזָע) [pronounced *ǵaw-ZAHR*]	*to help, to aid*	Qal infinitive construct	Strong's #5826 BDB #740
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
Hădadᵉʿezer (רֶזְעַדֲה) [pronounced *huhd-ahd-ĠEH-zer*]	*Hadad is a helper;* transliterated *Hadadezer*	masculine singular proper noun	Strong's #1909 BDB #212
See v. 3a for the alternative spelling (*Hadarezer*) and the locations for these two spellings.			
melekᵉ (רֶלֶמ:) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular construct	Strong's #4428 BDB #572
Tsôwbâh (הָבֹוצ) [pronounced *tzohᵇ-VAW*]	transliterated *Zobah*	Proper noun, territory	Strong's #6678 BDB #844

Translation: Aram of Damascus went to help Hadadezer, the king of Zobah. The writer of Chronicles retains the play on words here. Hadadezer means *Hadad is a helper;* so the Syrians send men *to help* him. This is the writer of Samuel being clever and mocking the Syrians here.

Aram of Damascus is northeast of Israel, as is Hadadezer; they obviously had some sort of an alliance. Redpath tells us that there were two capitols to the Syrian empire: one in Zobah and the other in Damascus.[17]

Easton tells us a little about Damascus (this was also in the exegesis of 2Sam. 8):

Easton on Damascus

Damascus is the most ancient of Oriental cities; the capital of Syria (Isa. 7:8 17:3); situated about 133 miles to the north of Jerusalem. Its modern name is Esh–Sham; i.e., "the East." The situation of this city is said to be the most beautiful of all Western Asia. It is mentioned among the conquests of the Egyptian king Thothmes III. (1500 B.C.), and in the Amarna tablets (1400 B.C.).

Damascus is first mentioned in Scripture in connection with Abraham's victory over the confederate kings under Chedorlaomer (Gen. 14:15). It was the native place of Abraham's steward (Gen. 15:2).

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[17] *David Guzik's Commentary on the Old Testament;* courtesy of e-sword; ©2006; 1Chron. 18.

Easton on Damascus

We do not hear of Damascus again until the time of David, when "the Syrians of Damascus came to help Hadadezer" (2Sam. 8:5; 1Chron. 18:5). In the reign of Solomon, Rezon became leader of a band who revolted from Hadadezer (1Kings 11:23), and they moved to Damascus, settled there and made their leader king. There was a long war, with varying success, between the Israelites and Syrians, who at a later period became allies of Israel against Judah (2Kings 15:37).

What follows is future from our passage:

The Syrians were at length subdued by the Assyrians, the city of Damascus was taken and destroyed, and the inhabitants carried captive into Assyria (2Kings 16:7–9; compare Isa. 7:8). In this, prophecy was fulfilled (Isa. 17:1 Amos 1:4 Jer. 49:24). The kingdom of Syria remained a province of Assyria till the capture of Nineveh by the Medes (625 B.C.), when it fell under the conquerors. After passing through various vicissitudes, Syria was invaded by the Romans (64 B.C.), and Damascus became the seat of the government of the province. In A.D. 37 Aretas, the king of Arabia, became master of Damascus, having driven back Herod Antipas.

This city is memorable as the scene of Saul's conversion (Acts 9:1–25). The street called "Straight," in which Judas lived, in whose house Saul was found by Ananias, is known by the name Sultany, or "Queen's Street." It is the principal street of the city. Paul visited Damascus again on his return from Arabia (Gal. 1:16–17). Christianity was planted here as a centre (Acts 9:20), from which it spread to the surrounding regions.

In A.D. 634 Damascus was conquered by the growing Mohammedan power. In 1516 it fell under the dominion of the Turks, its present rulers. It is now the largest city in Asiatic Turkey. Christianity has again found a firm footing within its walls [Easton wrote in 1897, so things have changed since then].

From M.G. Easton M.A., D.D., *Illustrated Bible Dictionary;* 1897; from e-Sword, topic: Damascus (slightly edited).

RBT suggests[18] that David used the 100 chariots from the previous verse to beef up his reconnaissance. They raced out and saw the Syrians coming on his flank. Therefore, David sends out a force to destroy the Syrians as well. Although this is conjecture, it is a reasonable conjecture, and it ties these verses together.

1Chronicles 18:5b = 2Samuel 8:5b

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 # BDB #253
nâkâh (הָכָנ) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
Dâvid (דִוָד); also Dâvîyd (דיִוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

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[18] Taken from **http://www.geocities.com/gracechurchofcalf/ii_samuel_08.html**

1Chronicles 18:5b = 2Samuel 8:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bᵉ (בְ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
ʾĂram (אֲרָם) [pronounced *uh-RAHM*]	*the highland, high region; exalted;* and is transliterated *Aram;* sometimes rendered *Syria, Mesopotamia*	masculine singular, proper noun	Strong's #758 BDB #74
ʿesᵉrîym (עֶשְׂרִים) [pronounced *ĝesᵉ-REEM*]	*twenty*	plural numeral adjective	Strong's #6242 BDB #797
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
shᵉtayim (שְׁתַּיִם) [pronounced *shᵉt-TAH-yim*]	*two, two of, a pair of, a duo of*	feminine numeral noun	Strong's #8147 BDB #1040
ʾeleph (אֶלֶף) pronounced *EH-lef*]	*thousand, family, (500?); military unit*	masculine singular noun	Strong's #505 (and #504) BDB #48
ʾîysh (אִישׁ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Translation: So David struck down 22,000 men in Aram. David's fight against the Syrians (Aram) appears to have been quite successful. The Aramaeans have made the grievous error of allying themselves with the wrong nation. Had they been bullied by Hadadezer, it was their ideal opportunity to break free and ally themselves with David. However, they did not, and, as a result, 22,000 of their army died in battle.

As I have mentioned in the past, you can tell what a nation and a people are like based upon their friends and allies. There were those allied against Israel and those allied with Israel.

Application: This may help to explain nationalism to those who do not get it. Many nations and peoples align themselves with Satan and others align themselves with God. This allows God to corporately bless some nations and corporately curse others. This also allows for evil, hatred and anti-Semitism to be confined geographically.

Application: The more multi-cultural a nation becomes, the more it can be swayed away from God and toward cosmic thinking. Cosmic thinking is aggressive and attempts to superimpose a mindset over those in their periphery. Those who believe in God tend to respect freedom and believe in *live and let live*. The United States is called a *melting pot* because, for many decades, those who came to America were proud to become *Americans*. They were proud to assimilate themselves into our culture. However, what we see in many European nations today are large groups of Muslims moving into their nations and remaining separate culturally and socially. There is no melting pot concept. A Muslim does not move to France to become a Frenchman, he moves to France to be a Muslim and to move France in that direction. They do not see themselves as Frenchmen; they do not see themselves as becoming Frenchmen through cultural assimilation. They see themselves as Muslims, as remaining Muslims and as a force to change decadent French society (at least in their immediate periphery). What we end up with are European nations which have huge pockets of people which resist European culture.

Application: I write this in October of 2009, and we have just had one of the most remarkable occurrences in our country's history—we have had 3 thug dictators praise our president, one of them calling for him to be president of American for all time. It is not a good sign when evil men praise you. We understand who a person is, based upon his friends and his enemies.

Application: David is allied with God and the Syrians are aligned with Hadadezer, and evil leader dedicated to war. We have modern-day examples of important national movements. In Europe, the people have become more and more secular, turning further and further away from God and depending more and more upon their governments. As a result, their freedoms have been restricted and their countries infiltrated with anti-God Muslims who actually threaten to take over these European countries. Many population experts, based upon the current populations of various European countries and their birth rates, project Muslim majorities in these countries within this century. Moving further away from God means that you are moving closer to Satan.

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And so puts David (garrisons) in Aram of Damascus and so is Aram to David servants carrying tribute. And so delivers Yᵉhowah David in all that he went. 1Chronicles 18:6 **David then placed garrisons in Aram of Damascus and the Syrians became David's servants, bringing [him] tribute. And Yᵉhowah [continued to] save [and preserve] David wherever he went.**

David then placed garrisons in Aram of Damascus and the Syrians became David's vassals, bringing him taxes. Furthermore, God continued to deliver and preserve David wherever he went.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And he put a garrison in Damascus, that Syria also should serve him, and bring gifts. And the Lord assisted him in all things to which he went.
Masoretic Text (Hebrew)	And so puts David (garrisons) in Aram of Damascus and so is Aram to David servants carrying tribute. And so delivers Yᵉhowah David in all that he went.
Peshitta (Syriac)	Then David appointed governors in Damascus, and the Arameans became David's servants and brought tribute. Thus the LORD preserved David wheresoever he went.
Septuagint (Greek)	And David put a garrison in Syria near Damascus; and they became servants bearing gifts to David. And the Lord delivered David wherever he went.
Significant differences:	The noun *garrisons* appears to have dropped out of the Hebrew text of Chronicles. *Garrisons* is in the plural in the Hebrew of 2Sam. 8; however, it is in the singular in the Greek in both the Samuel and Chronicles passages. It also appears to be singular in the Latin text. In this same phrase, we have *Aram of Damascus* in the Hebrew; however, both the Latin and the Syriac appear to carry *Syria* into the next phrase.
	In the 2ⁿᵈ phrase, the Hebrew repeats the noun *Aram* (*Syria*), but the Greek, Latin and Syriac do not. This could have been done simply because it sounds better not to repeat the noun.

Thought-for-thought translations; paraphrases:

CEV	Then David stationed some of his troops in Damascus, and the people there had to accept David as their ruler and pay taxes to him. Everywhere David went, the LORD helped him win battles.
Easy English (Pocock)	Then David put army camps in Damascus. The people in Aram became David's servants and they paid taxes to him. The *LORD helped David to win battles everywhere that he went.
Easy-to-Read Version	Then David put fortresses [A building or city with tall, strong walls for protection] in the city of Damascus in Aram. The Aramean people became David's servants and brought tribute [Money and gifts paid by one king to the king that defeated him] to him. So the Lord gave victory to David everywhere he went.
Good News Bible (TEV)	Then he set up military camps in their territory, and they became his subjects and paid taxes to him. The LORD made David victorious everywhere.
The Message	David set up a puppet government in Aram-Damascus. The Arameans became subjects of David and were forced to bring tribute. GOD gave victory to David wherever he marched.
New Century Version	Then David put groups of soldiers in Damascus in Aram. The Arameans became David's servants and gave him the payments he demanded. So the Lord gave David victory everywhere he went.
New Life Bible	Then David put soldiers in Syria of Damascus. And the Syrians became servants to David, paying taxes. The Lord helped David in every place he went.
New Living Translation	Then he placed several army garrisons [As in Greek version and Latin Vulgate (see also 2 Sam 8:6); Hebrew lacks several army garrisons.] in Damascus, the Aramean capital, and the Arameans became David's subjects and paid him tribute money. So the Lord made David victorious wherever he went.

Partially literal and partially paraphrased translations:

American English Bible	...and he left a garrison in Syria near Damascus. So, Syria became David's servants and had to bring tributes to him. Well, Jehovah watched over David, no matter where he went.
Ancient Roots Translinear	The Syrians were David's servants, and lifted food-gifts to set for David in Damascus. Yahweh saved David in all his goings in Syria.
God's Word™	David put troops in the Aramean kingdom of Damascus, and the Arameans became his subjects and paid taxes to him. Everywhere David went, the LORD gave him victories.
New American Bible	Then David set up garrisons in the Damascus region of Aram, and the Arameans became his subjects, paying tribute. Thus the LORD made David victorious in all his campaigns.
NIRV	He stationed some soldiers in the Aramean kingdom of Damascus. The people of Aram were brought under his rule. They gave him the gifts he required them to bring him. The Lord helped David win his battles everywhere he went.
New Jerusalem Bible	David then imposed governors in Aram of Damascus, and the Aramaeans became David's subjects and paid him tribute. Wherever David went, Yahweh gave him victory.
New Simplified Bible	David stationed troops in the Aramean kingdom of Damascus. The Arameans became his subjects and paid taxes to him. Everywhere David went Jehovah gave him victories.
Revised English Bible	...and stationed garrisons among these Aramaeans; they became subject to him and paid him tribute. Thus the LORD gave David victory wherever he went.
Today's NIV	He put garrisons in the Aramean kingdom of Damascus, and the Arameans became subject to him and brought him tribute. The LORD gave David victory wherever he went.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then David put armed forces in Damascus, and the Aramaeans became his servants and gave him offerings. And the Lord made David overcome wherever he went.
Context Group Version	Then David put [garrisons] in Syria of Damascus; and the Syrians became slaves to David, and brought tribute. And YHWH gave victory to David wherever he went.
JPS (Tanakh)	David stationed [garrisons] in Aram of Damascus, and the Arameans became tributary vassals of David. The LORD gave David victory wherever he went.
Judaica Press Complete T.	And David placed garrisons in Aram of Damascus, and the Arameans became vassals to David, paying tribute, and the Lord gave victory to David wherever he went.
NET Bible®	David placed garrisons in the territory of the Arameans of Damascus [Heb "and David placed in Aram of Damascus." The object מִיבִיצֶנ (nᵉtsiybiym, "garrisons") appears to have been accidentally omitted from the text. See v. 13, as well as the parallel passage in 2 Sam 8:6, which includes it.]; the Arameans became David's subjects and brought tribute. The LORD protected [Or "delivered."] David wherever he campaigned [Or "wherever he went."].

Literal, almost word-for-word, renderings:

The Amplified Bible	Then David put garrisons in Syria, [whose capital was] Damascus; the Syrians became David's servants and brought tribute. Thus the Lord preserved and gave victory to David wherever he went.
Concordant Literal Version	...and David puts [garrisons] in Aram of Damascus, and the Arameans are to David for servants, bearing a present, and Yahweh gives salvation to David whithersoever he has gone.
exeGeses companion Bible	...and David sets in Aram Dammeseq; and the Aramiy become servants of David and bear offerings. Thus Yah Veh saves David wherever he goes.
Fred Miller's Revised KJV	Then David put garrisons in Syria-Damascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whereever he went.,
MKJV	Then David placed *troops* in Syria, in Damascus. And the Syrians became David's servants, bringing gifts. And Jehovah preserved David wherever he went.
Syndein/Thieme	Then David put garrisons in Syria-Damascus; and the Syrians became David's servants, and brought gifts. Thus Jehovah/God preserved David wherever he went..
Third Millennium Bible	Then David put garrisons in Syriadamascus; and the Syrians became David's servants, and brought gifts. Thus the LORD preserved David whithersoever he went.
Young's Updated LT	And David puts *garrisons* in Aram of Damascus, and the Aramaeans are to David for servants, bearing a present, and Jehovah gives deliverance to David wherever he has gone.

The gist of this verse:	David set up garrisons throughout Aram and the Syrians became subservient to David, bringing him tribute. God continued to be with David no matter where he went.

1Chronicles 18:6a = 2Samuel 8:6a

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

1Chronicles 18:6a = 2Samuel 8:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sîym (שִׂים) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*]	*to put, to place, to set; to make; to appoint*	3rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
Dâvid (דָוִד); also Dâvîyd (דָיִוד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
The following word is found in the parallel passage in 2Sam. 8, as well as in the Aramaic, Syriac, Greek and Latin;[19] however, it is missing from the Chronicles text.			
nᵉtsîyb (בִיצְנ) [pronounced *nᵉTZEEᴮV*]	*pillar, prefect, garrison, post, outpost*	masculine plural noun	Strong's #5333 BDB #662
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
ʾĂram (מֲרָא) [pronounced *uh-RAHM*]	*the highland, high region; exalted;* and is transliterated *Aram;* sometimes rendered *Syria, Mesopotamia*	masculine singular construct, proper noun	Strong's #758 BDB #74
Dameseq (קֶשֶׂמַד) [pronounced *dahm-MEH-sehk*]	*alertness;* and is transliterated *Damascus*	proper singular noun; location	Strong's #1833 and #1834 BDB #199 and #200

Translation: David then placed [garrisons] in Aram of Damascus...   The fidelity of text is quite interesting here. In all the known ancient texts and in the parallel passage in 2Sam. 8, we have the word *garrisons*. We need to have a direct object for the verb. Therefore, you would suppose, the copyists would be able to figure out that the word *garrisons* obviously dropped out and needs to be placed back with the text. They do not do this! Why? The copyists refuse to add or take away from the Word of God. They consider the text sacred. They are going to preserve the text before them, no mater what. It is not their decision to determine if a word or a phrase needs to be changed or corrected; it is their job to reproduce the text exactly as it stood before them, and the scribes did this with unflinching accuracy. It is passages like this, where all English translations insert the missing word *garrisons* (or some similar word), which causes us to realize that, whatever was in front of the scribe, that he copied, without veering to the left or the right, without inserting his own opinions. The English translations are correct in what they chose to do; the fact that the copyists would not insert what is the obvious text here is a testimony to the accuracy of the text which has been preserved up until this time. If these copyists would not insert of word which all other manuscripts cry out to insert, then we know that their focus was good and true.

As was mentioned in the previous verse, the Syrians were divided into two main groups: one was associated with Zobah and the other with Damascus. This sort of division is noted by the way this is expressed: *Aram of Damascus* rather than the other way around.

David is conquering the land around him. Here, it appears to be the result of aggressions toward him and his army. So, having conquered Aram-Damascus, David puts in an army outpost in order to collect taxes.

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[19] I can confirm this for the Greek and Latin; Rotherham indicates this word is also found in the Aramaic and Syriac. Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 427 (footnote).

1Chronicles 18:6b = 2Samuel 8:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וְ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
ʾĂram (אֲרָם) [pronounced *uh-RAHM*]	*the highland, high region; exalted;* and is transliterated *Aram;* sometimes rendered *Syria, Mesopotamia*	feminine singular proper noun	Strong's #758 BDB #74
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָוִד); also Dâvîyd (דִיוִד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

The lâmed preposition is missing from the Chronicles text (which could simply indicate a change in the language, as Chronicles was written hundreds of years after Samuel).

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
ʿebed (עֶבֶד) [pronounced *GEᴮ-ved*]	*slave, servant*	masculine plural noun	Strong's #5650 BDB #713
nâsâʾ (אָשָׂן) [pronounced *naw-SAW*]	*those lifting up, bearers, those carrying; the ones exalting; those taking away*	masculine plural, Qal active participle	Strong's #5375 (and #4984) BDB #669
minᵉchâh (הַחְנַמ) [pronounced *min-HAWH*]	*tribute offering, gift, present; sacrifice, bloodless offering;* [a general term for] *offering*	feminine singular noun	Strong's #4503 BDB #585

Translation: ...and the Syrians became David's servants, bringing [him] tribute. As was customary in the ancient world, when a land was conquered, it then paid a tribute—parallel to our concept of taxes—to the conquering country. This may seem foreign to us, and the United States tends to pour more money into a country it has liberated rather than to take money out.

1Chronicles 18:6c = 2Samuel 8:6c

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

1Chronicles 18:6c = 2Samuel 8:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshaʿ (עָשַׁי) [pronounced *yaw-SHAHG̱*]	*to deliver, to save; to set free, to preserve; to aid, to give relief*	3rd person masculine singular, Hiphil imperfect	Strong's #3467 BDB #446
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510

Instead of the lâmed preposition, the Samuel text has the sign of the direct object instead (which can function as a preposition and which can also mean *to*).

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (חֶא) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָוִד); also Dâvîyd (דִיוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
bᵉ (ב) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
kôl (לכ) [pronounced *kohl*]; also kol (לכ) [pronounced *kol*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81

In Joshua 1:7, Owen and the NASB translates these three words *wherever;* Young: *in every [place] whither;* Rotherham and the KJV: *whithersoever.* In 2Sam. 7:7, the NASB renders this *wherever,* but Owen translates it *in all places.* Young, in an unusual move, renders this *during all [the time] that* in 2Sam. 7:7. Literally, this is *in all which;* and *wherever* is a good modern rendering.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlakᵉ (רֲלָה) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine singular, Qal perfect, pausal form	Strong's #1980 (and #3212) BDB #229

Translation: And Yᵉhowah [continued to] save [and preserve] David wherever he went. God was with David and God delivered and preserved David wherever he went.

Application: David was saved and his mind was focused on Bible doctrine. However, David spent a great deal of time in carnality for at least one period of his life. God knew this from the beginning, and yet God blessed David greatly. A relationship with God through Jesus Christ and spiritual growth should be our fundamental focus in life.

In our passage, we have David warring against a number of nations. There is no indication that God told David, "Now, you need to attack Moab; after that, the Syrians." Although David no doubt was guided by God, much of it was from the doctrine in his soul from studying God's Word. He had the incomplete Word of God; we have the

completed Word of God. He had a specific responsibility as king in Israel. He had access to the prophet Nathan, to two High Priests, and a limited form of the Word of God. If you do not realize this, we have the better deal. Whether we are a believer in the United States, England, Russia, the Philippines or in Saudi Arabia, God has a plan for our lives, and He can communicate to us through His Word what we ought to know and do, whether we happen to live in a client nation or a nation which is very negative toward God's Word; whether we are raised in a family of believers or unbelievers. The more we understand the Word of God, the easier it is to figure out what to do day-to-day.

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And so takes David shields of the gold which were upon servants of Hadadezer and so he brings them [to] Jerusalem.

1Chronicles 18:7

David also took the shields of gold [or, *brilliant shields*] which belonged to the [lit., *which are to, which are upon*] servants of Hadadezer and he brought them to Jerusalem.

David also took the shields of gold which had belonged to the servants of Hadadezer and brought them to Jerusalem.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David took the golden quivers which the servants of Adarezer had, and he brought them to Jerusalem.
Masoretic Text (Hebrew)	And so takes David shields of the gold which were upon servants of Hadadezer and so he brings them [to] Jerusalem.
Peshitta (Syriac)	And David took the shields of gold that were hanging on the horses of the servants of Hadarezer, and brought them to Jerusalem.
Septuagint (Greek)	And David took the golden shields that were on the servants of Hadadezer, and brought them to Jerusalem.
Significant differences:	Although the Latin seems out of step with regards to the *golden shields, quivers* is a legitimate translation of the Hebrew word. The English translation of the Latin and Syriac do not match up with the Hebrew when it comes to the shields being *upon* the servants of Hadadezer (although, this preposition, in rare instances, can mean *to*).

Thought-for-thought translations; paraphrases:

CEV	Hadadezer's officers had carried gold shields, but David took these shields and brought them back to Jerusalem.
Good News Bible (TEV)	David captured the gold shields carried by Hadadezer's officials and took them to Jerusalem.
The Message	David plundered the gold shields that belonged to the servants of Hadadezer and brought them to Jerusalem.
New Life Bible	David took the battle-coverings of gold which were carried by Hadadezer's servants, and brought them to Jerusalem.
New Living Translation	David brought the gold shields of Hadadezer's officers to Jerusalem,...

Partially literal and partially paraphrased translations:

American English Bible	So David took the golden collars and other items of gold that were worn by the servants of AdraAzar, and had it all carried back to Jerusalem.

Ancient Roots Translinear	David took the gold spiked-shields that were over the servants of Hadarezer, and brought them to Jerusalem.
God's Word™	David took the gold shields that Hadadezer's servants carried, and he brought them to Jerusalem.
New American Bible	David took the golden shields that were carried by Hadadezer's attendants and brought them to Jerusalem.
New Jerusalem Bible	David took the golden shields carried by Hadadezer's guards and brought them to Jerusalem.
New Simplified Bible	David took the gold shields that Hadadezer's servants carried. He brought them to Jerusalem.
Revised English Bible	David took the gold shields borne by Hadadezer's servants and brought them to Jerusalem.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And the gold body-covers of the servants of Hadadezer, David took to Jerusalem.
Context Group Version	And David took the shields of gold that were on the slaves of Hadarezer, and brought them to Jerusalem.
JPS (Tanakh)	David took the gold shields carried by Hadadezer's retinue and brought them to Jerusalem;...
Judaica Press Complete T.	And David took the golden quivers that were on Hadarezer's servants and brought them to Jerusalem.
NET Bible®	David took the golden shields which Hadadezer's servants had carried [Heb "which were upon the servants of Hadarezer."] and brought them to Jerusalem.
New International Version	David took the gold shields carried by the officers of Hadadezer and brought them to Jerusalem.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And David takes the shields of gold that have been on the servants of Hadarezer, and brings them in to Jerusalem;"
English Standard Version	And David took the shields of gold that were carried by the servants of Hadadezer and brought them to Jerusalem.
MKJV	And David took the shields of gold which were on the servants of Hadarezer, and brought them to Jerusalem.
Young's Updated LT	And David takes the shields of gold that have been on the servants of Hadarezer, and brings them in to Jerusalem.

The gist of this verse: David confiscated the shields made with gold from Hadadezer's soldiers and brought them to Jerusalem.

1Chronicles 18:7a = 2Samuel 8:7a

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 # BDB #253
lâqach (חקל) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542

1Chronicles 18:7a = 2Samuel 8:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The BDB gives the following meanings: *to take, take in the hand; to take and carry along; to take from, take out of, take, carry away, take away; to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept; to take up or upon, put upon; to fetch; to take, lead, conduct; to take, capture, seize; to take, carry off; to take (vengeance).*			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sheleṭ (שֶׁלֶט) [pronounced *SHEH-leht*]	*a shield; arms, equipment; quivers, arrows, darts*	masculine plural construct	Strong's #7982 BDB #1020
The different meanings represent differing opinions as to the meaning of this word. However, of the 7 times this word is found in the Old Testament, it could be reasonably rendered *shield (s)* every time (2Sam. 8:7 2Kings 11:10 1Chron. 18:7 2Chron. 23:9 SOS. 4:4 Ezek. 27:11). Furthermore, *shield* is the only meaning offered by BDB and Gesenius.			
zâhâb (זָהָב) [pronounced *zaw-HAWᵝV*]	*gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor*	masculine singular noun with the definite article	Strong's #2091 BDB #262
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person plural, Qal perfect	Strong's #1961 BDB #224
ʿal (עַל) [pronounced *ģahl*]	*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*	preposition of proximity	Strong's #5921 BDB #752
When not showing a physical relationship between two things, ʿal can take on a whole host of new meanings: *on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to.* It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have *helping verbs;* in the Hebrew, there are *helping prepositions.*			
The parallel text in 2Sam. 8 has the preposition ʾel (אֶל) [pronounced *ef*] instead. I do not know if this represents a change in the meaning of ʿal or what. The other explanation is to interpret the use of this preposition quiet differently, as most translators did, and understand these to be the shields which most warriors of Hadadezer carried. In any case, these are very different prepositions.			

1Chronicles 18:7a = 2Samuel 8:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾel (לֶא) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿebed (דֶבֶע) [pronounced *ĢEᴮ-ved*]	*slave, servant*	masculine plural construct	Strong's #5650 BDB #713
Hădadᵉezer (רֶזֶעְדַה) [pronounced *huhd-ahd-ĢEH-zer*]	*Hadad is a helper;* transliterated *Hadadezer*	masculine singular proper noun	Strong's #1909 BDB #212

The text actually reads *Hadarezer* instead. 2 early printings have Hadadezer. See v. 3 for more details.

Translation: David also took the shields of gold [or, *brilliant shields*] which belonged to the [lit., *which are upon, which are to*] servants of Hadadezer...   The shields referenced here could have been shiny and brilliant rather than made of gold. That these shields were *upon* the servants of Hadadezer simply means they carried these shields. Also, although it is possible that the word here refers to a variety of implements of war (according to other translators), BDB and Gesenius both offer only *shield* as its meaning; and this meaning is reasonable all 7 times that this word is found.

As should be obvious, David did not personally gather up all of these shields himself. *David* is a metonym for *David's army*.

This spoil represents the blessings of God being poured out upon David, David's army, and upon all Israel.

1Chronicles 18:7b = 2Samuel 8:7b

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 # BDB #253
bôwʾ (אוֹב) [pronounced *boh*]	*to take in, to bring, to come in with, to carry*	3rd person masculine singular, Hiphil imperfect; with the 3rd person masculine plural suffix	Strong's #935 BDB #97
Yᵉrûwshâlayim (םִיַלָשוּרְי) [pronounced *yʾroo-shaw-LAH-yim*]	possibly means *founded upon peace* or *city of the Jebusites* (or both); it is transliterated *Jerusalem*	proper singular noun, location; pausal form	Strong's #3389 BDB #436

Translation: ...and he brought them to Jerusalem. David brought these shields to Jerusalem, his capitol city.

This set me to thinking, we will possibly knock out a demon in the final war at the end times (according to R. B. Thieme, Jr., a set of passages I have not yet studied), and it makes me wonder—are there going to be things which we as believers take as the spoils of war from this defeat of the demon army? I don't know what they have

that we can take, but all of these passages which we find here are placed here for a reason, and there are often parallel situations which are set up, and that may be what we are seeing here.

Application: In any case, if you have gotten with doctrine and, in this way, have made an impact in the Angelic Conflict, by the power of God the Holy Spirit, then you have no doubt accumulated blessings in your life (the spoils of battle). These may be material things and they may be familial relationships or vocational prosperity (you love your job) or something along these lines. I write this during an economic downturn in the United States (and even greater elsewhere) which will very likely become much worse. Just having a job might be a portion of your blessings from God.

What David is doing is collecting materials which he set aside for Solomon (not yet born) to use in the building of the Temple. Here we do have a clear spiritual parallel. David has all of these blessings which he is setting aside for the future which will be applied to spiritual things. The one thing which we take with us in death is our souls (and our divine production). The most prudent thing to do would be to accumulate wealth in our souls and wealth by way of divine good.

David is not building up wealth simply for wealth's sake. It is used to pay his soldiers; it builds up the treasury for Israel; and much will be set aside for the Temple of God. Solomon, unlike David, will use much of this accumulated wealth for himself.

———————————————

And from Tibhath and from Chun, cities of Hadadezer, took the King David bronze much exceedingly (with it, Solomon made sea of the bronze and the pillars and vessels of the bronze).	1Chronicles 18:8	**And from Tibhath and Chun, cities of Hadadezer, King David took a huge amount of brass [bronze and copper] (with it, Solomon made the bronze sea, the pillars and the bronze vessels).**

David took a great deal of bronze, brass and copper from Hadadezer's cities, Tibhath and Chun (from this, Solomon made the bronze sea, the pillars and the bronze vessels).

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Likewise out of Thebath and Chun, cities of Adarezer, he brought very much brass, of which Solomon made the brazen sea, and the pillars, and the vessels of brass.
Masoretic Text (Hebrew)	And from Tibhath and from Chun, cities of Hadadezer, took the King David bronze much exceedingly (with it, Solomon made sea of the bronze and the pillars and vessels of the bronze).
Peshitta (Syriac)	Likewise from Tibhath and from Berothi, cities of Hadarezer, David took very much brass, wherewith Solomon made the bronze sea and the pillars of brass and the oxen of brass and the vessels of brass in abundance.
Septuagint (Greek)	And David took very much bronze out of Tibhath and out of the chief cities of Chun; of this Solomon made the bronze sea, and the pillars, and the bronze vessels.
Significant differences:	The English translation of the Latin and Syriac begins with *likewise,* which is not a completely unreasonable rendering of the wâw conjunction. David is not named specifically in the Latin as the subject of the verb. In the final phrase, the English translation from the Syriac adds the words *in abundance*.

Thought-for-thought translations; paraphrases:

CEV	He also took a lot of bronze from the cities of Tibhath and Cun, which had belonged to Hadadezer. Later, Solomon used this bronze to make the large bowl called the Sea, and to make the pillars and other furnishings for the temple.
Easy English (Pocock)	He also took a great quantity of *bronze from Tibhath and Cun. These had been among the cities that Hadadezer ruled. Later Solomon used this *bronze. With it, he made the *bronze basin, the columns and tools (for the *temple).
Good News Bible (TEV)	He also took a great quantity of bronze from Tibhath and Kun, cities ruled by Hadadezer. (Solomon later used this bronze to make the tank, the columns, and the bronze utensils for the Temple.)
The Message	He also looted Tebah and Cun, cities of Hadadezer, of a huge quantity of bronze that Solomon later used to make the Great Bronze Sea, the Pillars, and bronze equipment in The Temple.
New Century Version	David also took many things made of bronze from Tebah and Cun, which had been cities under Hadadezer's control. Later, Solomon used this bronze to make things for the Temple: the large bronze bowl, which was called the Sea, the pillars, and other bronze utensils.
New Life Bible	He took a very large amount of brass from Hadadezer's cities, Tibhath and Cun. This was the brass Solomon used to make the brass pool, the pillars, and the brass pots.
New Living Translation	along with a large amount of bronze from Hadadezer's towns of Tebah [Hebrew reads Tibhath, a variant spelling of Tebah; compare parallel text at 2 Sam 8:8] and Cun. Later Solomon melted the bronze and molded it into the great bronze basin called the Sea, the pillars, and the various bronze articles used at the Temple.

Partially literal and partially paraphrased translations:

American English Bible	Then he went to MataBeth (which was one of AdraAzar's capital cities) and he brought back a tremendous amount of brass, which Solomon later used to make the Sacred Sea, the brass columns, and many other sacred utensils.
Ancient Roots Translinear	David took very much bronze from Hadarezer's cities of Tibhath and Cun. (Solomon made the bronze sea, the pillars, and the articles of bronze from it.).
God's Word™	David also took a large quantity of bronze from Tibhath and Cun, Hadadezer's cities. (Later Solomon used it to make the pool, pillars, and utensils for the temple.)
NIRV	He took a huge amount of bronze from Tebah and Cun. Those towns belonged to Hadadezer. Later, Solomon used the bronze to make the huge bronze bowl for washing. He also used it to make the pillars and many other bronze articles for the temple.
New Jerusalem Bible	From Tibhath and from Cun, towns belonging to Hadadezer, David captured a great quantity of bronze, with which Solomon made the bronze Sea, the pillars and the bronze implements.
New Simplified Bible	David also took a large quantity of bronze from Tibhath and Cun, Hadadezer's cities. Later Solomon used it to make the pool, pillars, and utensils for the temple.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And from Tibhath and from Cun, towns of Hadadezer, David took a great store of brass, of which Solomon made the great brass water-vessel and the brass pillars and vessels.
JPS (Tanakh)	...and from Tibhath and Cun, towns of Hadadezer, David took a vast amount of copper, from which Solomon made the bronze tank, the columns, and the bronze vessels.
Judaica Press Complete T.	And from Tibhath and from Cun, cities of Hadarezer, David took huge quantities of copper, from which Solomon made the copper sea and the pillars and the copper vessels.

NET Bible®	From Tibhath [The MT reads "Tibhath" here, a variant name for Tebah (cf. 2 Sam 8:8). Some English translations substitute the other version of the name here (e.g., NIV, NLT), while others follow the reading of the Hebrew text at this point (e.g., NAB, NASB, NRSV).] and Kun [The parallel text of 2 Sam 8:8 has the variant name "Berothai."], Hadadezer's cities, David took a great deal of bronze. (Solomon used it to make the big bronze basin called "The Sea," [Heb "the sea of bronze," or "[the] sea, the bronze one." See the note at 1 Kgs 7:23.] the pillars, and other bronze items.

Literal, almost word-for-word, renderings:

English Standard Version	And from Tibhath and from Cun, cities of Hadadezer, David took a large amount of bronze. With it Solomon made the bronze sea and the pillars and the vessels of bronze.
exeGeses companion Bible	...and from Tibchath and from Kun, cities of Hadar Ezer, David takes mighty much copper, with which Shelomoh works the copper sea and the pillars and the instruments of copper.
Hebrew Names Version	From Tivchat and from Cun, cities of Hadad`ezer, David took very much brass, with which Shlomo made the bronze sea, and the pillars, and the vessels of brass.
NASB	Also from Tibhath and from Cun, cities of Hadadezer, David took a very large amount of bronze, with which [1Kings 7:40-47 2Chron. 4:11-18] Solomon made the bronze sea and the pillars and the bronze utensils.
NRSV	From Tibhath and from Cun, cities of Hadadezer, David took a vast quantity of bronze; with it Solomon made the bronze sea and the pillars and the vessels of bronze.
Third Millennium Bible	Likewise from Tibhath and from Chun, cities of Hadarezer, David brought very much brass, wherewith Solomon made the brazen sea and the pillars and the vessels of brass.
WEB	From Tibhath and from Cun, cities of Hadarezer, David took very much brass, with which Solomon made the brazen sea, and the pillars, and the vessels of brass.
Young's Updated LT	And from Tibhath, and from Chun, cities of Hadarezer, David has taken very much brass; with it has Solomon made the brazen sea, and the pillars, and the vessels of brass.

The gist of this verse:	David brought the items made of metal back to Jerusalem from two of Hadadezer's cities.

1Chronicles 18:8a = 2Samuel 8:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו‚ or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
min (מן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577

1Chronicles 18:8a = 2Samuel 8:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ṭibᵉchath (תַחְבַט) [pronounced *tihb-KHAHTH*]	*extension;* transliterated *Tibhath*	proper masculine singular noun/location	Strong's #2880 BDB #371
The Samuel text has the following noun instead. These proper nouns have the same basic letters in them, but they are mixed up. We don't know if that is simply a different way of referring to the city or if one of the passages is a play on words (e.g., the passage in Samuel).			
Bᵉṭach (חֶטַב) [pronounced *BEH-tahkh*]	*security, safety, confidence;* transliterated *Betah*	masculine singular noun; a location	Strong's #984 BDB #105
You can see how the name of this city as found in Samuel is found within this Chronicles designation.			
wᵉ (or vᵉ) (ו֛ or וֽ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
Kûwn (כוּן) [pronounced *koon*]	*established;* transliterated *Cun Chun*	proper masculine singular noun/location	Strong's #3560 BDB #467
Again, the city is dramatically different; and this time, there is no rescrambling of the letters. The most logical explanation is, these cities had changed hands over the past 400–500 years, and had new names, by which names they were known at the time of the writing of Chronicles.			
Bêrôthay (יַתֹרֵב) [pronounced *bay-roh-THAH-ā*]	*cypress grove;* and is transliterated *Berothai*	proper singular noun; a location	Strong's #1268 BDB #92
˹îyr (רִיע) [pronounced *ġeer*]	*encampment, city, town*	feminine plural construct	Strong's #5892 BDB #746
Hădadᵉˤezer (רֶזֶעְדַדֲה) [pronounced *huhd-ahd-ĠEH-zer*]	*Hadad is a helper;* transliterated *Hadadezer*	masculine singular proper noun; pausal form	Strong's #1909 BDB #212
Our parallel passage in 2Sam. 8:8 reads: And from **Betah** and from **Berothai**, cities of Hadadezer, David took a large amount of bronze.			
The text actually reads *Hadarezer* instead. 2 early printings have Hadadezer. See v. 3 for more details.			

Translation: And from Tibhath and Chun, cities of Hadadezer,... The cities named here are different than those in 2Sam. 8:8. Two possible explanations: (1) 400–500 years have passed since the writing of the book of Samuel, so these 2 cities may be under the control of a different nation altogether; and therefore, have different names. The new names would be that readers of that era would know. (2) David brought booty in from several cities, 2 prominent ones are named in Samuel, and 2 prominent ones are named in Chronicles (a less likely solution).[20]

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[20] Poole offers up the same explanations in Matthew Poole, *English Annotations on the Holy Bible;* ©1685; from e-Sword, 1Chron. 18:8.

Jamieson, Fausset and Brown write: *Tibhath and from Chun—These places are called Betah and Berothai (2Sam. 8:8). Perhaps the one might be the Jewish, the other the Syrian, name of these towns. Neither their situation nor the connection between them is known. The Arabic version makes them to be Emesa (now Hems) and Baal–bek, both of which agree very well with the relative position of Zobah.*[21]

The NIV Study Bible places these cities in the valley between the Lebanon and Anti-Lebanon mountain ranges.[22] ZPEB says that the location of Tibhath is unknown,[23] but that Cun is located *on the northern part of Aram-Zobah on the eastern sdie of the Lebanon mountains*.[24] If you look back at the map *Israel During David's Kingdom,* you see the beginning of the Lebanon and Anti-Lebanon mountains at the top of the map.

The NIV Study Bible also tells us that *Tibhath* is a variant form of *Tebah.*[25] What this does is relate this particular city and its wealth back to Tebah, the son of Nahor, Abraham's brother (Gen. 22:24), and ZPEB identifies the tribe descended from him with this city.[26]

1Chronicles 18:8b = 2Samuel 8:8b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וַ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore; because*	wâw consecutive	No Strong's # BDB #253
lâqach (חָקַל) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
The BDB gives the following meanings: *to take, take in the hand; to take and carry along; to take from, take out of, take, carry away, take away; to take to or for a person, procure, get, take possession of, select, choose, take in marriage, receive, accept; to take up or upon, put upon; to fetch; to take, lead, conduct; to take, capture, seize; to take, carry off; to take (vengeance).*			
King is in the Samuel text, but not in the Chronicles text.			
melek^e (מֶלֶךְ:) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָוִד); also Dâvîyd (דָיוִד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
n^echôsheth (נְחֹשֶׁת) [pronounced *n^e-KHOH-sheth*]	*copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons*	masculine singular noun (listed here, by Owen, as a feminine singular noun)	Strong's #5178 BDB #638

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[21] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* from e-sword, 1Chron. 18:8.

[22] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 602 (footnote).

[23] *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, p. 747.

[24] *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 1, p. 1043.

[25] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 602 (footnote).

[26] *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, p. 612.

1Chronicles 18:8b = 2Samuel 8:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Both Owen and BDB seem to spell this word the same for the masculine and feminine forms. It is identified as masculine in 2Sam. 8:8 by Owen and as masculine in general by BDB. However, the *th* ending generally indicates a feminine ending, so I am somewhat perplexed here. Owen here, in 1Chron. 18:8, lists this as a feminine singular noun. I am going to assume that the gender of the noun is defined by the adjective here?			
rabbâh (הֲבָּר) [pronounced *rahb-BAW*]	*many, much, great* (in the sense of *large* or *significant*, not acclaimed)	feminine singular adjective	Strong's #7227 BDB #912
The BDB definitions are *much, many, great; much; many; abounding in; more numerous than; abundant, enough; great; strong; greater than; much, exceedingly;* [as a masculine noun] *captain, chief*.			
The Samuel text has the related word here, instead of the adjective above:			
râbâh (הֲבָּר) [pronounced *raw^b-VAWH*]	*to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many* [as a Hiphil infinitive construct]	Hiphil infinitive absolute (used here as an adverb)	Strong's #7235 BDB #915
The Hiphil infinitive absolute is often used as an adverb: *in doing much, very much, exceedingly great* (the latter two with the adverb *m^e^ôd*).			
m^e^ôd (דֹאְמ) [pronounced *m^e-ODE*]	*exceedingly, extremely, greatly, very*	adverb	Strong's #3966 BDB #547
The LXX adds the second sentence which is not found in the Hebrew text in Samuel, but found in 1Chron. 18:8b: With it Solomon made the bronze sea and the pillars and the vessels of bronze. In the previous verse, we observed that someone (possibly the Greek translator) added a gloss to the text, probably based on some superficial and incorrect research. Although this sentence could have been added for the same reason (although it would be accurate text this time), it is possible that this sentence dropped off the Masoretic text after the Greek translation had been made (again, the Hebrew text of Samuel is just about the weakest text of the Old Testament).			
Personally, I believe that a translator of the 70 added this phrase, taking it from Chronicles. If this were a gloss to the Samuel text, then it would have been added, quite obviously, during or after the reign of Solomon.			

Translation: ...King David took a huge amount of brass [bronze and copper]. Even though David was told by God not to build the Temple, he began early on to put things aside for the building of the Temple. David's thinking went beyond his own life.

Application: We are supposed to also be laying up treasure in heaven. David is a picture of that, both in his spiritual life and metaphorically, as we have here. Laying up treasure simply means that you function by the power of the Spirit, learning and applying doctrine. What is not required is for you to do some specific *spiritual* job. Most believers are not called to do stuff around a church. Obviously, there are deacons, office workers, janitorial staff and Sunday school teachers; but this is still a small subset of the congregation. Most believers have a regular job where they interface with believers and unbelievers alike day in and day out. It is here where divine good is done and treasure is laid aside for us in heaven. Do you cheat those that you work with? Do you speak ill of them and gossip about them during your lunch break? Do you use their shoulders and heads as stepping stones for you to reach a higher position and salary? There is not going to be much treasure set aside for you in heaven. If you treat your co-workers fairly and with respect; if you do not spend your time developing mental attitude sins about

them or committing verbal sins, then you just might be laying aside treasure in heaven for yourself. And, if there is the opening where you can witness to them, all the better.

Application: You are not going to necessarily be witnessing several hours a day. Now, some believers are able to do this; however, for most of us, it is difficult to share your faith. However, when you are in the world, people with whom you rub shoulders with day in and day out may provide an opening for you. Your function where you work—the person they see every day—is going to back up your words when you give them the gospel.

Application: This is important in every aspect of your life. Have you cheated your landlord? Have you cheated your tenants? Did you hire someone to work for you and then did you stiff him for the bill? Did you hire a contractor and then treat him poorly throughout the transaction? Are you a contractor who did not do the best job possible for your customer, given the agreed upon payment? I have known a lot of believers who are cheats, and this destroys their Christian testimony.

Application: There are a lot of churches which do not appear to teach a person to be honest and forthright in their financial dealings. When it comes to money, are you honest? When it comes to money, does your church teach how important it is to be honest?

1Chronicles 18:8c
(not found in the Samuel text; but found in the LXX Samuel text)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity with the 3rd person feminine singular suffix	Strong's# none BDB #88
ʿâsâh (הֶשָׂע) [pronounced *ğaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare, to manufacture*	3rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
Shᵉlômôh (המלש) [pronounced *shᵉl-oh-MOH* or *shloh-MOH*]	*peace, peaceful;* transliterated *Solomon*	masculine singular, proper noun	Strong's #8010 BDB #1024
ʾêth (חֶא) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâm (םָי) [pronounced *yawm*]	*sea, lake, river, seaward, west, westward*	masculine singular construct	Strong's #3220 BDB #410
nᵉchôsheth (תֶשֹׁחְנ) [pronounced *nᵉ-KHOH-sheth*]	*copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons*	masculine singular noun with the definite article	Strong's #5178 BDB #638
Apart from the definite article, and a minor change because of the definite article, I see no difference between the masculine form here, and the feminine form given earlier in this verse.			
wᵉ (or vᵉ) (וֹ or וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

1Chronicles 18:8c
(not found in the Samuel text; but found in the LXX Samuel text)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿammûwd (עַמּוּד) [pronounced *ğahm-MOOD*]	*pillar, column; platform, scaffold*	masculine plural noun with the definite article	Strong's #5982 BDB #765
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kᵉlîy (כְּלִי) [pronounced *melee*]	*manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*	masculine plural construct	Strong's #3627 BDB #479
nᵉchôsheth (נְחֹשֶת) [pronounced *nᵉ-KHOH-sheth*]	*copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons*	masculine singular noun with the definite article	Strong's #5178 BDB #638

Translation: ...(with it, Solomon made the bronze sea, the pillars and the bronze vessels). The writer of Chronicles would have known what Solomon used this booty for. It is possible—in fact, it is most likely—that the writer of Samuel did not necessarily have the full perspective of this and did not know what Solomon would use it for. It is likely, a translator was working with both the Chronicles and Samuel text and just decided to bring it into the Samuel text. This would explain why this is found in the Chronicles text and in the LXX of Samuel.

The *bronze sea* is described in 1Kings 7:23–26: Then he made the sea of cast metal. It was round, ten cubits from brim to brim, and five cubits high, and a line of thirty cubits measured its circumference. Under its brim were gourds, for ten cubits, compassing the sea all around. The gourds were in two rows, cast with it when it was cast. It stood on twelve oxen, three facing north, three facing west, three facing south, and three facing east. The sea was set on them, and all their rear parts were inward. Its thickness was a handbreadth, and its brim was made like the brim of a cup, like the flower of a lily. It held two thousand baths. This would be very similar in size to a large, circular above-ground pool with an 18 ft. diameter.

When you take something of this world and give it over to a spiritual use (the most common expression of this is giving to a church, to a missionary, etc.), that has eternal impact (obviously, you must do this while filled with the Holy Spirit). These are the things which have eternal impact, and will travel with us into eternity. What is done in the Lord's work has eternal impact both upon others (who might believe in Jesus Christ or grow spiritual as a result of our giving) and upon us as well. This is a part of the capital that we take with us into the eternal state.

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David's Ally and the Dedication of the Spoils

And so hears Tou [Toi] King of Hamath that struck David all of an army of Hadadezer, king of Zobah; and so he sends Hadoram [Joram] his son unto the King David to ask to him to peace and to bless him upon which he fought in Hadadezer and so he struck him (for a man of wars Tou was [to] Hadadezer).   And all articles of gold and silver and bronze...

1Chronicles 18:9–10

When [lit., *and so*] Tou [Toi], King of Hamath, heard that David defeated all the army of Hadadezer, king of Zobah, he sent his son Hadoram [Joram] to King David to request peace on his behalf and to bless David [lit., *him*] because he waged war against Hadadezer and he defeated him (for Tou had been a man of war [with regards to] Hadadezer).   And all articles of gold, silver, and bronze...

When Tou [Toi], the King of Hamath, heard that David had defeated the army of Hadadezer, king of Zobah, he sent his son Hadoram [Joram] to King David to establish a mutual peace between them and to bless David because he successfully waged war against Hadadezer, defeating him (for Tou [Toi] and Hadadezer were constantly at war with one another).   All articles of gold, silver and bronze...

The writer of Chronicles brings that final few words of v. 10 into v. 11 (which is condensed from the Samuel text). Many translations follow suit. Although I am keeping all of vv. 9–10 together in this section, I will present these final few words again with vv. 11–12. There is no real error or problem here. The verses should have simply been divided up differently in both Chronicles and Samuel (and different from one another as well).

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Now when Thou king of Hemath heard that David had defeated all the army of Adarezer king of Soba, He sent Adoram his son to king David to desire peace of him, and to congratulate him that he had defeated and overthrown Adarezer: for Thou was an enemy to Adarezer. And all the vessels of gold, and silver and brass...
Masoretic Text (Hebrew)	And so hears Tou [Toi] King of Hamath that struck David all of an army of Hadadezer, king of Zobah; and so he sends Joram his son unto the King David to ask to him to peace and to bless him upon which he fought in Hadadezer and so he struck him (for a man of wars Tou was [to] Hadadezer). And all articles of gold and silver and bronze...
Peshitta (Syriac)	Now Pul, king of Hamath, heard that David had smitten the whole army of Hadarezer, king of Nisibin; And he sent Jehoram his son to David to inquire of his welfare and to congratulate him because he had fought against Hadarezer and killed him (for Hadarezer was a valiant warrior) and Jehoram had with him all manner of vessels of gold and silver and brass.
Septuagint (Greek)	And Tou king of Hamath heard that David had defeated the whole force of Hadadezer king of Zobah. And he sent Hadoram his son to King David to ask how he was, and to congratulate him because he had fought against Hadadezer, and had defeated him; for Tou was the enemy of Hadadezer. And all the golden and silver and bronze vessels,...
Significant differences:	Both the Greek and Latin took the final words of v. 10 and added them to v. 11.
	Although v. 9 begins with the wâw consecutive, it can be translated *now, when* or even *now when*. There are several synonyms used in the English rendering of v. 9, which suggest the Hebrew text is fine.
	To inquire of his welfare in the Syriac is a reasonable rendering of the Hebrew. The verb *to bless* can be reasonably rendered *to congratulate*.

Both the English translation of the Greek and Latin list Hadadezer as an *enemy* of Tou. Although this is true, the Hebrew calls him *a man of wars,* which is similar, but not the same thing.

Thought-for-thought translations; paraphrases:

CEV	King Tou of Hamath and King Hadadezer had been enemies. So when Tou heard that David had defeated Hadadezer's whole army, he sent his son Hadoram to congratulate David on his victory. Hadoram also brought him gifts made of gold, silver, and bronze.
Easy English (Pocock)	King Tou of Hamath heard that David had defeated all the army of King Hadadezer of Zobah. So, Tou sent his son Hadoram to greet King David. He praised David for the defeat of Hadadezer. There had been a war between Tou and Hadadezer. Hadoram brought to David many things of gold, silver, and *bronze.
Easy-to-Read Version	Tou was king of the city of Hamath. Hadadezer was the king of Zobah. Tou heard that David had defeated all of Hadadezer's army. So Tou sent his son Hadoram to King David to ask for peace and to bless him. He did this because David had fought against Hadadezer and defeated him. Hadadezer had been at war with Tou before. Hadoram gave David all kinds of things made of gold, silver, and bronze.
Good News Bible (TEV)	King Toi of Hamath heard that David had defeated Hadadezer's entire army. So he sent his son Joram to greet King David and congratulate him for his victory over Hadadezer, against whom Toi had fought many times. Joram brought David presents made of gold, silver, and bronze.
The Message	Tou king of Hamath heard that David had struck down the entire army of Hadadezer king of Zobah. He sent his son Hadoram to King David to greet and congratulate him for fighting and defeating Hadadezer. Tou and Hadadezer were old enemies. Hadoram brought David various things made of silver, gold, and bronze.
New Life Bible	King Tou of Hamath heard that David had won the war against all the army of King Hadadezer of Zobah. So he sent his son Hadoram to King David, to say hello to him and give honor to him, because David had fought against Hadadezer and won. For Hadadezer had been at war with Tou. Hadoram brought all kinds of things of gold and silver and brass.
New Living Translation	When King Toi [As in parallel text at 2 Sam 8:9; Hebrew reads Tou; also in 18:10] of Hamath heard that David had destroyed the entire army of King Hadadezer of Zobah, he sent his son Joram [As in parallel text at 2 Sam 8:10; Hebrew reads Hadoram, a variant spelling of Joram.] to congratulate King David for his successful campaign. Hadadezer and Toi had been enemies and were often at war. Joram presented David with many gifts of gold, silver, and bronze.

Partially literal and partially paraphrased translations:

American English Bible	Well, when Thoa the king of Hamath heard that David had beaten the army of AdraAzar (the king of SoUba), he sent his son AdouRam to King David to enquire of his welfare, and to congratulate him on winning his war against AdraAzar and killing him, because Thoa had been at war with AdraAzar.
New Simplified Bible	When King Tou of Hamath heard that David had defeated the whole army of Zobah's King Hadadezer, he sent his son Hadoram to greet King David and congratulate him for fighting and defeating Hadadezer. There had often been war between Hadadezer and Tou.
Revised English Bible	When King Tou of Hamath heard that David had defeated the entire army of King Hadadezer of Zobah, he sent his son Hadoram to King David to greet him and to congratulate him on his victory over Hadadezer in battle, for Hadadezer had been at war with Tou; Hadoram brought with him vessels of gold, silver, and bronze.

| Today's NIV | When Tou king of Hamath heard that David had defeated the entire army of Hadadezer king of Zobah, he sent his son Hadoram to King David to greet him and congratulate him on his victory in battle over Hadadezer, who had been at war with Tou. Hadoram brought all kinds of articles of gold, of silver and of bronze. |

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Now when Tou, king of Hamath, had news that David had overcome all the army of Hadadezer, king of Zobah, He sent his son Hadoram to King David, to give him words of peace and blessing, because he had overcome Hadadezer in the fight, for Hadadezer had been at war with Tou; and he gave him all sorts of vessels of gold and silver and brass.
HCSB	When King Tou of Hamath heard that David had defeated the entire army of King Hadadezer of Zobah, he sent his son Hadoram to King David to greet him and to congratulate him because David had fought against Hadadezer and defeated him, for Tou and Hadadezer had fought many wars. *Hadoram brought* all kinds of items of gold, silver, and bronze.
JPS (Tanakh)	When King Tou of Hamath heard that David had defeated the entire army of King Hadadezer of Zobah, he sent his son Hadoram to King David to greet him and to congratulate him on his military victory over Hadadezer—for Hadadezer had been at war with Tou; [he brought with him] all manner of gold, silver, and copper objects.
NET Bible®	When King Tou [The name is spelled "Toi" in the parallel text in 2 Sam 8:9.] of Hamath heard that David had defeated the entire army of King Hadadezer of Zobah, he sent his son Hadoram [The name is spelled "Joram" in the parallel text in 2 Sam 8:10.] to King David to extend his best wishes [Heb "to ask concerning him for peace."] and to pronounce a blessing on him for his victory over Hadadezer, for Tou had been at war with Hadadezer. [Heb "and to bless him because he fought with Hadadezer and defeated him, for Hadadezer was a man of battles with Tou."] He also sent various items made of gold, silver, and bronze [Heb "[along with] all items of gold and silver and bronze."].

Literal, almost word-for-word, renderings:

American KJV	Now when Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah; He sent Hadoram his son to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer had war with Tou;) and with him all manner of vessels of gold and silver and brass.
English Standard Version	When Tou king of Hamath heard that David had defeated the whole army of Hadadezer, king of Zobah, he sent his son Hadoram to King David, to ask about his health and to bless him because he had fought against Hadadezer and defeated him; for Hadadezer had often been at war with Tou. And he sent all sorts of articles of gold, of silver, and of bronze.
exeGeses companion Bible	And Tou sovereign of Hamath hears that David smites all the valiant of Hadar Ezer sovereign of Sobah; and he sends Hadoram his son to sovereign David to ask shalom of him and to bless him because he fought Hadar Ezer and smote him - for Hadar Ezer was a man of wars with Tou; and all manner of instruments of gold and silver and copper:
Fred Miller's Revised KJV	Now when Tou king of Hamath heard how David had struck all the army of Hadarezer king of Zobah; He sent Hadoram his son to king David and with him all

manner of vessels of gold and silver and brass, to enquire of his welfare and to congratulate him, because he had fought against Hadarezer and defeated him; (for Hadarezer had war with Tou).

MKJV
And Tou king of Hamath heard that David had struck all the army of Hadarezer king of Zobah, he sent Hadoram his son to King David to ask of his welfare, and to praise him because he had fought against Hadarezer and had beaten him. For Hadarezer had war with Tou. And he sent all kinds of vessels of gold and silver and bronze.

Young's Updated LT
And Tou king of Hamath hears that David has smitten the whole force of Hadarezer king of Zobah, and he sends Hadoram his son unto king David, to ask of him of peace, and to bless him (because that he has fought against Hadarezer, and strikes him, for a man of wars with Tou had Hadarezer been,) and all kinds of vessels, of gold, and silver, and brass.

The gist of this verse: When Tou (Toi), the King of Hamath, heard that David had defeated Hadadezer in battle, he sent his son to insure peace with David, and brought him gifts to show his good intentions.

1Chronicles 18:9 = 2Samuel 8:9

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 # BDB #253
Wâw consecutives can be used before causal sentences like כִי to mean *because, for, in that;* and a wâw consecutive can be used before connives or inferential sentences, and mean *so that, therefore, wherefore.*[27]			
shâmaʿ (עָמַש) [pronounced *shaw-MAHĠ*]	*to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of*	3rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
Tôʿûw (וֹעַת) [pronounced *TOH-ġoo*]	transliterated *Tou, Thou, Toi*	masculine singular proper noun	Strong's #8583 BDB #1073
This is spelled T°ʿîy (יעַת) [pronounced *TOH-ġee*] in 2Sam. 8. The problem is the final letter, which could easily be confounded.			
melekᵉ (מֶלֶֽ:) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular construct	Strong's #4428 BDB #572
Chămâth (תָמֲח) [pronounced *khuhm-AWTH*]	*fortress, defense, citadel; sacred enclosure;* transliterated *Hamath*	proper singular noun/location	Strong's #2574 BDB #332
kîy (יכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâkâh (הָכָנ) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine singular, Hiphil perfect	Strong #5221 BDB #645

[27] H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 235.

1Chronicles 18:9 = 2Samuel 8:9

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced daw-VEED]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾêth (אֵת) [pronounced ayth]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chayil (חַיִל) [pronounced CHAH-yil]	*army, force; strength, courage, power, might; efficiency;* and that which is gotten through strength—*wealth, substance*	masculine singular construct	Strong's #2428 BDB #298
Hădadᵉʿezer (הֲדַדְעֶזֶר) [pronounced huhd-ahd-ĢEH-zer]	*Hadad is a helper;* transliterated *Hadadezer*	masculine singular proper noun	Strong's #1909 BDB #212
These final 2 words are found in the Chronicles text only (and back in v. 5 in both Samuel and Chronicles).			
melekᵉ (מֶלֶךְ) [pronounced MEH-lek]	*king, ruler, prince*	masculine singular construct	Strong's #4428 BDB #572
Tsôwbâh (הֲבוֹצ) [pronounced tzohᵇ-VAW]	transliterated *Zobah*	Proper noun, territory	Strong's #6678 BDB #844

Translation: When [lit., *and so*] Tou [Toi], King of Hamath, heard that David defeated all the army of Hadadezer, king of Zobah,... David's wars were broadcast on the evening news regularly. In fact, this was quite amazing to the peoples of that territory, that David was leading such a strong army out of a small area.

In the Samuel text, the King of Hamath is called Toi; here, he is called Tou. Although it is possible for this text to have been confounded, it is just as likely that the transliteration of his name changed over the years.

This text was lifted from the Samuel exegesis, most of which was culled from ZPEB.

The Doctrine of Hamath

1. Hamath, also known as Lebo-Hamath (Num. 13:21), Hamath the Great (Amos 6:2) and Hamath-zobah (2Chron. 8:3),[28] was a city located approximately 125 miles north of Damascus. It was built along both sides of the Orontes River in the valley of Lebanon, in between the mountains of Lebanon and Antilebanon. It is surrounded by hills and enjoys a warm and humid climate. It was originally populated by descendants of Canaan (Gen. 10:18). These would be Hittites, although it is not clear whether other Hittite groups conquered this area or whether these particular descendants were in control of Hamath for a very long time.

[28] Some scholars disagree here. *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 3, p. 22.

The Doctrine of Hamath

2. When the Jews first came into the land (circa 1440 B.C.), they explored it as far north as Lebo-Hamath (Num. 13:21), and, in times of great prosperity, Israel's border went that far north (1Kings 8:65 2Kings 14:25). If you will examine the map above, it is apparent that is very far north for what we consider to be Israel.

3. Hamath, like many ancient cities, was destroyed and rebuilt on several occasions. It was first destroyed in 1750 B.C., possibly by the Hyksos. This would have been while the Jews were living in Egypt. Later, circa 1460 B.C., Thutmose III of Egypt conquered Hamath—at a time Egypt's power would have been at a high point, right before God called Israel out of Egypt. Hamath was allied with David and Solomon, apparently bring both kings tribute (2Sam. 8:9 2Chron. 8:4). By 900 B.C., this was the center of a small Hittite kingdom again. This suggests to me that the expansion of Israel's kingdom simply meant that people this far north paid tribute to Israel (as we will have in this chapter). Jeroboam II, a king of Israel of the divided kingdom, who lived in the first half of the 8th century B.C., reasserted Israeli control over Hamath (2Kings 14:25).

4. Not long after, Assyrian king Shalmaneser III (circa 860–825 B.C.) invaded Hamath on several occasions, at first being rebuffed by a fairly large coalition, which included Damascus, Israel, Hamath and 12 kings of the coast; but every few years, Shalmaneser III would return, and on the 3rd attack, he conquered Hamath. Tiglath-pileser III (745–727 B.C.) conquered Hamath, making them pay tribute, and later, in 720 B.C., Sargon II conquered Hamath. Sargon II transported his conquered peoples around, moving Israelites up into Hamath (among other places—Isa. 11:11). He brought residents of Hamath down to Israel, who brought with them their pagan gods (2Kings 17:24, 30)

5. Today, Hamath is found at Hama in west Syria. Hama is actually build around Hamath, which has been excavated (1931–1938) and 12 strata of occupation have been found.

Much of this information came from *The Zondervan Pictorial Encyclopedia of the Bible;* Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 3, pp. 21–22. I also culled additional information from Easton, Fausset, Smith and ISBE.

1Chronicles 18:10a = 2Samuel 8:10a

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 # BDB #253
Wâw consecutives can be used before causal sentences like יִ to mean *because, for, in that;* and a wâw consecutive can be used before connives or inferential sentences, and mean *so that, therefore, wherefore.*[29]			
shâlach (חָלַשׁ) [pronounced *shaw-LAKH*]	*to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out*	3rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Toi's name is found in the Samuel text here, but left out in the Chronicles text.			
Tôʿûw (וֹעתּ) [pronounced *TOH-ġoo*]	transliterated *Tou, Thou, Toi*	masculine singular proper noun	Strong's #8583 BDB #1073
This is also spelled Tᵒʿîy (יעַתּ) [pronounced *TOH-ġee*].			

1Chronicles 18:10a = 2Samuel 8:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (חֵא) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Hădôwrâm (הָרוֹדֲה) [pronounced *huhd-oh-RAWM*]	*noble honor;* transliterated *Hadoram*	masculine singular proper noun	Strong's #1913 BDB #213
The spelling of his name in the Samuel passage is slightly different:			
Yôwrâm (םָרוֹי) [pronounced *yoh-RAWM*]	*Yah is exalted;* transliterated *Joram*	masculine singular proper noun	Strong's #3141 BDB #221
This is an abbreviated spelling for Yᵉhôwrâm (םָרוֹהְי) [pronounced *yeh-hoh-RAWM*]. Strong's #3088 BDB #221.			
There are differences in the spelling of the king's name and his son's name in the parallel passage of 2Sam. 8. In the case of the son, this could either be an alternative spelling or a copyist error. In the case of the father, the Chronicles passage appears to have a more formal spelling of his name (something which is common and found with the names Joshua and Jehoshaphat as well.			
bên (ןֵב) [pronounced *bane*]	*son, descendant*	masculine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #1121 BDB #119
ʾel (לֶא) [pronounced *el*]	*unto, in, into, toward, to, regarding, against*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melekᵉ (רֶלֶמ:) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דִוָד); also Dâvîyd (דיִוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: ...he sent his son Hadoram to King David... There were a plethora of peoples living in the Middle East. Some of them were very warlike and aggressive, like Hadadezer. King Tou evaluated the situation. We will find out that Hadadezer had gone to war with Tou already; so for David to defeat Hadadezer is a great thing for Tou.

David speaks of Tou sending his son to him in Psalm 18:44: At the hearing of the ear they listen to me; the sons of foreigners shall bow down to me.

Tou has a couple of things which he can do—he can simply monitor the situation, and see what David does to him, or he can take the first step. Sending his son indicates that Tou has a great deal of trust in David's honor.

Application: Whenever a world situation confuses you—particularly when it involves countries that you are unsure about, simply look at their allies and look at their enemies.

Hadoram might be the more proper name of Tou's son. Joram means *Yah [God] is exalted;* and it is even possible that David gave him this name. It is certainly possible that these names are interchangeable, like *Robert* and *Bob*. Several different meanings are given to the name *Hadoram,* which include *noble honor, their beauty*.

The Hadoram's of Scripture	
#	**A Brief Bio**
1.	The fifth son of Joktan (Gen. 10:27 1Chron. 1:21). His settlements, unlike those of many of Joktan's sons, have not been identified.
2.	Son of Tou or Toi, king of Hamath; his father's ambassador to congratulate David, on his victory over Hadarezer, king of Zobah (1Chron. 18:10). (B.C. 1035). Hadoram could have been his given name, and Joram may have been a nickname given him by David, emphasizing his faith in Jesus Christ. Joram means *Yah [God] is exalted*.
3.	The form assumed in Chronicles, by the name of the intendant of taxes under David, Solomon and Rehoboam (2Chron. 10:18). In Kings, the name is given in the longer form of Adoniram, but in Samuel, (2Sam. 20:24) as Hadoram. He was sent by Rehoboam as messenger to Israel at the time of the revolt of the ten tribes and was stoned to death by them.

Doctrines like this are to keep you from going off the deep end and thinking that everyone named *Hadoram* is the same person.

From: Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Hadoram.

Additional material from *The International Standard Bible Encyclopedia;* James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; ® by Hendrickson Publishers; from E-Sword; Topic: Hadoram.

Chapter Outline   **Charts, Maps and Short Doctrines**

1Chronicles 18:10b = 2Samuel 8:10b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
shâʾal (לַאֲשׁ) [pronounced *shaw-AHL*]	*to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute*	Qal infinitive construct	Strong's #7592 BDB #981
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition with the 3ʳᵈ person masculine singular suffix	No Strong's # BDB #510

1Chronicles 18:10b = 2Samuel 8:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 (εὶς), 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 (εὶς) 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.*			
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
shâlôwm (שֹׁלוֹם) or shâlôm (שֹׁלָם) [pronounced *shaw-LOHM*]	*completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated*	masculine singular noun	Strong's #7965 BDB #1022

Translation: ...to request peace on his behalf... This phrase is gotten wrong, in my opinion, by almost every English translation. Tou did not go to David to say, "Hey, how's it going?" Tou went to David to establish an alliance, and the alliance would clearly establish David as superior.

Tou realized that, the enemy of his enemy is potentially a friend; and he approaches David in that way, showing great deference, trust and respect. He will send his own son, and his son will carry a lot of wealth with him (quite obviously, his son is not traveling alone, but probably with a small army).

David would know the names of the rulers all around him; as well as have intelligence information about them. Whether he knows what they actually look like is another thing. I am assuming that Hadoram appeared regal to David's security forces, who probably monitored his movements as he moved into Israeli territory. Given what is being carried and Hadoram's rank, it is likely that they were first stopped by security forces and then escorted to Jerusalem.

1Chronicles 18:10c = 2Samuel 8:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510

1Chronicles 18:10c = 2Samuel 8:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bârak^e (רָ֫רַב:) [pronounced *baw-RAHK^e*]	*to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse*	Piel infinitive construct with the 3rd person masculine singular suffix	Strong's #1288 BDB #138

Translation: ...and to bless David [lit., *him*]... I believe that this is shorthand for *wishing blessings upon David*. Tou, since he will bring with him, a great deal of wealth, will provide some of these blessings for David.

1Chronicles 18:10d = 2Samuel 8:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾal (לַע) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
ʾăsher (הֶשָׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
This combination of ʿal and ʾăsher mean *because, because that, in that*.			
lâcham (םַחָל) [pronounced *law-KHAHM*]	*to engage in battle, to engage in war, to wage war; to fight, to battle*	3rd person masculine singular, Niphal perfect	Strong's #3898 BDB #535
b^e (ב) [pronounced *b^eh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
Hădad^eʿezer (רֶזְעָדֲה) [pronounced *huhd-ahd-ĢEH-zer*]	*Hadad is a helper; transliterated Hadadezer*	masculine singular proper noun	Strong's #1909 BDB #212

Translation: ...because he waged war against Hadadezer... This is the key to Tou's calculation: David went to war against his enemy, Hadadezer; this is a good thing in Tou's book. So King Tou assumes that David is the polar opposite of Hadadezer in character. No doubt, Tou had an intelligence force as well, and they delivered to him information about David's character (which would have been reasonably well-known throughout this land anyway).

1Chronicles 18:10e = 2Samuel 8:10e

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 # BDB #253

1Chronicles 18:10e = 2Samuel 8:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâkâh (הָכָן) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine singular, Hiphil imperfect with the 3rd person masculine singular suffix	Strong #5221 BDB #645

Translation: ...and he defeated him... We can also see this from a typically cynical view and think that Tou is just watching out for his own country; and rather than go to war with David, he sends his son with a lot of wealth to placate David. However, I think that David's character was well-known throughout the ancient world, and that Tou was depending upon David's reputation, as well as his war record.

For David to have defeated Hadadezer, this would have taken men and equipment and resources. As a result, this saves Tou a bundle of money and preserves the lives of many of his soldiers. Therefore, bringing tribute to David is a logical and honorable thing to do. This was also the accepted thing to do.

1Chronicles 18:10f = 2Samuel 8:10f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (יִכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîysh (שיִא) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular construct	Strong's #376 BDB #35
milᵉchâmâh (הָמָחְלִמ) [pronounced *mil-khaw-MAW*]	*battle, war, fight, fighting; victory; fortune of war*	feminine plural noun	Strong's #4421 BDB #536
Owen, mistakenly I believe, lists as a feminine plural construct in Chronicles; however, it ought to be a feminine plural noun, as it is listed in Samuel—the spelling is identical.			
Tôʿûw (ועת) [pronounced *TOH-ġoo*]	transliterated *Tou, Thou, Toi*	masculine singular proper noun	Strong's #8583 BDB #1073
This is also spelled Tᵉʿîy (יִעָת) [pronounced *TOH-ġee*].			
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
Hădadᵉʿezer (רֶזֶעְדַדֲה) [pronounced *huhd-ahd-ĠEH-zer*]	*Hadad is a helper;* transliterated *Hadadezer*	masculine singular proper noun; pausal form	Strong's #1909 BDB #212

Translation:...(for Tou had been a man of war [with regards to] Hadadezer). This simply tells us that Tou and Hadadezer has had their own run-in's on the battlefield. Apart from this, we have no real details.
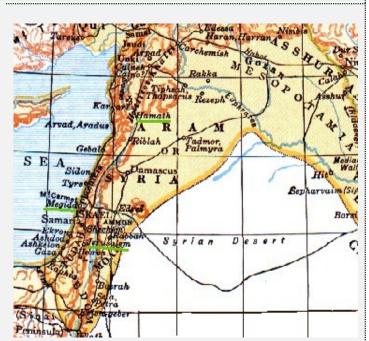
Over the years, I have become a lover of maps, and it geographically orients us to the narrative here. This was was originally placed with the Samuel text.

A Map Showing Hamath

On the right is a map showing the location of Hamath, which is to the north of Israel. You can also see the Euphrates River, which is the direction in which Hadadezer's army was moving, in order to reestablish his won territory of influence.

Aram-Syria is the general area where Kings Hadadezer and Toi lived.

Israel, during the time of David and Solomon, controlled the land as far north as Hamath (1Kings 8:65 2Kings 14:25).

Taken from **http://www.quicksilver899.com/Hamath/HamahMap2.jpg**

1Chronicles 18:10g   =   2Samuel 8:10g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (ן֔ or ן) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
The next 3 words are found in the Samuel text, but not in the Chronicles text:			
b^e (בְ) [pronounced *b^{eh}*]	*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
yâd (דָי) [pronounced *yawd*]	generally translated *hand*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #3027 BDB #388
This combination of the bêyth preposition and *hand* means *with him; through him, by him, by means of him; at his hand* [i.e., *before him, in his sight*].			
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person plural, Qal perfect	Strong's #1961 BDB #224
In the Chronicles text, we have the word *all*, which is not found in the Samuel text:			

1Chronicles 18:10g = 2Samuel 8:10g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (לֹכ) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kᵉlîy (יֵלְכ) [pronounced *melee*]	*manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*	masculine plural construct	Strong's #3627 BDB #479

At this point, the writer of Chronicles abbreviates the text somewhat, so I will simply separate the two sets of phrases:

zâhâb (בָהָז) [pronounced *zaw-HAWᵝV*]	*gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor*	masculine singular noun	Strong's #2091 BDB #262
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
keçeph (ףֶסֶכּ) [pronounced *KEH-sef*]	*silver, money*	masculine singular noun	Strong's #3701 BDB #494
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
nᵉchôsheth (תֶשֹׁחְנ) [pronounced *nᵉ-KHOH-sheth*]	*copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons*	masculine singular noun	Strong's #5178 BDB #638

The Samuel text has, instead:

keçeph (ףֶסֶכּ) [pronounced *KEH-sef*]	*silver, money*	masculine singular noun	Strong's #3701 BDB #494
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
kᵉlîy (יֵלְכ) [pronounced *melee*]	*manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*	masculine plural construct	Strong's #3627 BDB #479
zâhâb (בָהָז) [pronounced *zaw-HAWᵝV*]	*gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor*	masculine singular noun	Strong's #2091 BDB #262
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251

1Chronicles 18:10g = 2Samuel 8:10g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kᵉlîy (יְלִ֫כ) [pronounced *melee*]	*manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*	masculine plural construct	Strong's #3627 BDB #479
nᵉchôsheth (תֶשֹׁחְנ) [pronounced *nᵉ-KHOH-sheth*]	*copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons*	masculine singular noun	Strong's #5178 BDB #638

Translation: And all articles of gold, silver, and bronze... I will repeat this phrase with the next two verses.

In the Samuel text, Hadoram brings with him silver, gold and bronze as tribute for David and the nation Israel. In the Chronicles text, the author edits this, and just speaks of the wealth which David received from the nations he defeated and nations who became his allies. This was common in the ancient world. 2Chron. 9:1, 9:23–24 Isa. 39:1.

It is interesting how the world has changed with respect to national interrelationships. During the time of David, friends and foes alike brought David tribute. Friends, because David provided them with a modicum of protection (he beat down nations which threatened them) and foes, because David defeated them, but allowed them some modicum of sovereignty.

In today's world, the United States—certainly not the United Nations—provides a modicum of protection for our allies abroad. However, we are the ones who provide tribute for them. This is so ingrained in my own thinking that, when studying David and Nabal (back in 1Sam. 23), I had a difficult time wrapping my brain around Nabal owing David money. However, God has poured so much grace upon our nation—something which many people do not fully recognize—that it has overflowed to many other nations. There could be parallels to the Church Age, as we are given great spiritual assets in the Church Age, and our blessings often overflow.

This caused me to recall David's interaction with a man called Nabal and his wife Abigail, whom David took as his own wife. This took place back in 1Sam. 25, and my concern was, David appeared to be running a protection racket. However, when dealing with ancient events, we need to take into account ancient culture. David was, to some degree, providing a measure of protection for King Hamath and his people. The immediate response was one of gratitude and gifts. This should have been Nabal's response, and this passage here indicates that this was a common practice in the ancient world. We tend to think more of mobsters offering protection from themselves, but that is not the case here.

In vv. 7–8, I spoke of some of the material wealth which we put aside for service to God has eternal consequences. Note the parallel which we find here. God sends His Son to make peace with us. Because we have overcome the evil one (Satan, who is a man of war), God blesses us with great rewards. Overcoming the evil one is not our salvation, but a result of our salvation. The rewards we receive are not because of our salvation but as a result of our salvation, spiritual growth, and divine operating assets.

> *Neighboring nations saw the hand of God on David and brought him honor and gifts. They knew that a strong, godly leader of Israel was good for the whole community of nations, not just good for Israel itself.*[30]

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[30] *David Guzik's Commentary on the Old Testament;* courtesy of e-sword; ©2006; 1Chron. 18:1–17.

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I will include v. 10g with the exegesis of v. 11 (as have a few other translators; notably, God's Word™ and the Ancient Roots Translinear Bible):

And all articles of gold, silver, and bronze, also with them consecrated the King David to Yᵉhowah, with the silver and the gold which he had taken from all the Goiim—from Edom and from Moab and from sons of Ammon and from Philistines and from Amalek.

1Chronicles 18:10g–11

And all articles of gold, silver, and bronze—even these, King David consecrated to Yᵉhowah, [along] with the silver and gold that he took from all of the Gentiles: from Edom and from Moab and from the sons of Ammon and from the Philistines and from Amalek.

And all articles of gold, silver, and bronze, King David consecrated to the Lord, along with the silver and gold which he had already taken from all of the Gentile nations round about: from Edom, Moab and Ammon; from the Philistines and from Amalek.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And all the vessels of gold, and silver and brass king David consecrated to the Lord, with the silver and gold which he had taken from all the nations, as well from Edom, and from Moab, and from the sons of Ammon, as from the Philistines, and from Amalec.
Masoretic Text (Hebrew)	And all articles of gold, silver, and bronze, also with them consecrated the King David to Yᵉhowah, with the silver and the gold which he had taken from all the Goiim—from Edom and from Moab and from sons of Ammon and from Philistines and from Amalek.
Peshitta (Syriac)	...and Jehoram had with him all manner of vessels of gold and silver and brass. Some of these also King David dedicated to the LORD, together with the silver and the gold that he had captured from all the nations which he had subdued: from the Edomites, from the Moabites, from the children of Ammon, from the Philistines, and from the Amalekites.
Septuagint (Greek)	And all the golden and silver and bronze vessels, even these King David consecrated to the Lord, with the silver and the gold which he took from all the nations; from Edom, Moab, and from the children of Ammon, and from the Philistines, and from Amalek.
Significant differences:	The Latin, Greek and Syriac texts all place *and all vessels of gold, silver and brass* with v. 11.
	The Syriac text adds the information that Hadoram brought this gold, silver and bronze to David (which is found in many English translations as well).

Thought-for-thought translations; paraphrases:

CEV	Hadoram also brought him gifts made of gold, silver, and bronze. David gave these gifts to the LORD, just as he had done with the silver and gold he had captured from Edom, Moab, Ammon, Philistia, and Amalek.
Easy English (Pocock)	Hadoram brought to David many things of gold, silver, and *bronze. King David gave these precious things to the *LORD. Also, he gave to the *LORD the silver and gold that he had taken from the nations. These nations were Edom, Moab, Ammon, the *Philistines, and Amalek.

Easy-to-Read Version	Hadoram gave David all kinds of things made of gold, silver, and bronze. King David made those things holy and gave them to the Lord. David did the same thing with all the silver and gold he had gotten from Edom, Moab, the Ammonite people, the Philistine people, and Amalekite people.
Good News Bible (TEV)	Joram brought David presents made of gold, silver, and bronze. King David dedicated them for use in worship, along with the silver and gold he took from the nations he conquered---Edom, Moab, Ammon, Philistia, and Amalek.
The Message	Hadoram brought David various things made of silver, gold, and bronze. King David consecrated these things along with the silver and gold that he had plundered from other nations: Edom, Moab, the Ammonites, the Philistines, and Amalek.
New Century Version	Hadoram brought items made of gold, silver, and bronze. King David gave them to the Lord, along with the silver and gold he had taken from these nations: Edom, Moab, the Ammonites, the Philistines, and Amalek.
New Life Bible	Hadoram brought all kinds of things of gold and silver and brass. King David set these apart to the Lord, with the silver and gold he had carried away from all the nations. He took things from Edom, Moab, the sons of Ammon, the Philistines, and Amalek.
New Living Translation	Joram presented David with many gifts of gold, silver, and bronze. King David dedicated all these gifts to the Lord, along with the silver and gold he had taken from the other nations-from Edom, Moab, Ammon, Philistia, and Amalek.

Partially literal and partially paraphrased translations:

American English Bible	Then David took all the gold, silver, and brass items that he captured from the nations of Idumea, Moab, the Ammonites, the Philistines, and the Amalechites, and set them aside as holy to Jehovah.
Ancient Roots Translinear	King David sanctified for Yahweh all the gold, silver and bronze articles with the silver and the gold that he also lifted from all the nations: South-Jordan, Central-Jordan, the sons of Amman, Palestine (Gaza Strip), and from the slave-traders.
God's Word™	King David dedicated all the articles of gold, silver, and bronze to the LORD, along with the silver and gold he had taken from other nations-from Edom, Moab, Ammon, the Philistines, and Amalek.
NIRV	So Hadoram brought David all kinds of articles that were made out of gold, silver and bronze. King David set those articles apart for the Lord. He had done the same thing with the silver and gold he had taken from other nations. The nations were Edom, Moab, Ammon, Philistia and Amalek.
New Jerusalem Bible	He also sent all sorts of objects made of gold, silver and bronze, which King David also consecrated to Yahweh, as well as the silver and gold which he had levied from all the nations, from Edom, Moab, the Ammonites, the Philistines and Amalek.
New Simplified Bible	King David dedicated all the articles of gold, silver, and bronze to Jehovah, along with the silver and gold he had taken from other nations-from Edom, Moab, Ammon, the Philistines, and Amalek.

Mostly literal renderings (with some occasional paraphrasing):

| Bible in Basic English | ...and he gave him all sorts of vessels of gold and silver and brass. These King David made holy to the Lord, together with the silver and gold he had taken from all nations; from Edom and Moab and from the children of Ammon and from the Philistines and from Amalek. |
| HCSB | *Hadoram brought* all kinds of items of gold, silver, and bronze. King David also dedicated these to the LORD, along with the silver and gold he had carried off from all the nations--from Edom, Moab, the Ammonites, the Philistines, and the Amalekites. |

NET Bible®

He also sent various items made of gold, silver, and bronze [Heb "[along with] all items of gold and silver and bronze."]. King David dedicated these things to the LORD [Heb "also them King David made holy to the Lord."], along with the silver and gold which he had carried off from all the nations, including [Heb "from."] Edom [The parallel text of 2 Sam 8:12 of the MT reads "Aram." However, a few Hebrew mss along with the LXX and Syriac of 2 Sam 8:12 read "Edom" in agreement with 1 Chr 18:11 (cf. 2 Sam 8:14).], Moab, the Ammonites, the Philistines, and Amalek.

New International Version

Hadoram brought all kinds of articles of gold and silver and bronze. King David dedicated these articles to the LORD, as he had done with the silver and gold he had taken from all these nations: Edom and Moab, the Ammonites and the Philistines, and Amalek.

Literal, almost word-for-word, renderings:

Concordant Literal Version

...and all kinds of vessels, of gold, and silver, and brass;" also them has king David sanctified to Yahweh with the silver and the gold that he has taken from all the nations, from Edom, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek.

English Standard Version

And he sent all sorts of articles of gold, of silver, and of bronze. These also King David dedicated to the LORD, together with the silver and gold that he had carried off from all the nations, from Edom, Moab, the Ammonites, the Philistines, and Amalek.

exeGeses companion Bible

...and all manner of instruments
of gold and silver and copper:
and sovereign David hallows to Yah Veh,
with the silver and the gold
he lifts from all the goyim
- from Edom and from Moab
and from the sons of Ammon
and from the Peleshethiy and from Amaleq.

MKJV

And *he sent* all kinds of vessels of gold and silver and bronze. And King David dedicated them to Jehovah, with the silver and the gold which he brought from all the nations, from Edom, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek.

NRSV

He sent all sorts of articles of gold, of silver, and of bronze; these also King David dedicated to the Lord, together with the silver and gold that he had carried off from all the nations, from Edom, Moab, the Ammonites, the Philistines, and Amalek.

Updated Bible Version 2.11

...and [he had with him] all manner of vessels of gold and silver and bronze. These also King David dedicated to Yahweh, with the silver and the gold that he carried away from all the nations; from Edom, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek.

A Voice in the Wilderness

...along with all kinds of articles of gold, silver, and bronze. King David also consecrated these unto Jehovah, along with the silver and gold that he had brought from all these nations: Edom, Moab, the children of Ammon, the Philistines, and Amalek.

WEB

and *he had with him* all manner of vessels of gold and silver and brass. These also did king David dedicate to Yahweh, with the silver and the gold that he carried away from all the nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

Young's Updated LT

And all kinds of vessels, of gold, and silver, and brass; also them has king David sanctified to Jehovah with the silver and the gold that he has taken from all the nations, from Edom, and from Moab, and from the sons of Ammon, and from the Philistines, and from Amalek.

The gist of this verse: David took the manufactured items of gold, silver and bronze, given to him from King Toi, and dedicated them along with the silver and gold which he had already dedicated—spoils of wars against Edom, Moab, Ammon, Philistia, and Amalek.

As mentioned before, 1Chron. 18:10g ought to be a part of 1Chron. 18:11, so I am repeating the text here, but without noting the differences in the Samuel text. The writer of Chronicles simply decided to reduce the amount of text. I should add that, even in taking this approach to the text, it is still somewhat choppy.

1Chronicles 18:10g = 2Samuel 8:10g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וּ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
In the Chronicles text, we have the word *all*, which is not found in the Samuel text:			
kôl (לֹכ) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
kᵉlîy (יְלְכ) [pronounced *melee*]	*manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*	masculine plural construct	Strong's #3627 BDB #479
At this point, the writer of Chronicles abbreviates the text somewhat, so I will simply separate the two sets of phrases:			
zâhâb (בָהָז) [pronounced *zaw-HAWᵇV*]	*gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor*	masculine singular noun	Strong's #2091 BDB #262
wᵉ (or vᵉ) (וּ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
keçeph (ףֶסֶכ) [pronounced *KEH-sef*]	*silver, money*	masculine singular noun	Strong's #3701 BDB #494
wᵉ (or vᵉ) (וּ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
nᵉchôsheth (תֶשׁחְנ) [pronounced *nᵉ-KHOH-sheth*]	*copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons*	masculine singular noun	Strong's #5178 BDB #638
The differences with the Samuel text was previously noted.			

Translation: And all articles of gold, silver, and bronze—... Almost every English translation places this phrase with v. 10, and therefore has to add a few words in order for it to make sense. If you have a translation which is making an attempt to be literal, you will see the added words in italics.

1Chronicles 18:11a   =   2Samuel 8:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
ʾêth (חֵא) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object) with the 3rd person masculine plural suffix	Strong's #854 BDB #85

This preposition can also refer to being in one's possession or in one's keeping. This can also mean *to proceed from someone*. The key to this word is *close association with, close proximity to* beyond simple geographical proximity.

Interestingly enough, the Samuel passage has the same word, but used in a different way:

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (חֵא) [pronounced *ayth*]	untranslated mark of a direct object; occasionally *to, toward*	affixed to a 3rd person masculine plural suffix	Strong's #853 BDB #84
qâdash (שָׁדָק) [pronounced *kaw-DAHSH*]	*to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]*	3rd person masculine singular, Hiphil perfect	Strong's #6942 BDB #872
meleke (רֶלֶמ:) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דִוָד); also Dâvîyd (דיִוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced *le*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yehowah*	proper noun	Strong's #3068 BDB #217

Translation: ...even these, King David consecrated to Yehowah,...   The Chronicles text is still a little clunky, but the idea is, the gold and silver items which Hadoram brought to David, would be consecrated to God, along with the gold and silver which he had taken from the heathen nations (which nations will be enumerated below).

1Chronicles 18:11b   =   2Samuel 8:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿîm (םַע) [pronounced *ǵeem*]	*with, at, by near; like; from; against; toward; as long as; beside, except; in spite of*	preposition of nearness and vicinity	Strong's #5973 BDB #767
keçeph (חֶסֶכ) [pronounced *KEH-sef*]	*silver, money*	masculine singular noun with the definite article	Strong's #3701 BDB #494

1Chronicles 18:11b = 2Samuel 8:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וִ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
zâhâb (בָהָז) [pronounced *zaw-HAWᵝV*]	*gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor*	masculine singular noun with the definite article	Strong's #2091 BDB #262
ʼăsher (רֶשָׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
nâsâʼ (אָשָׂנ) [pronounced *naw-SAW*]	*to lift up, to bear, to carry*	3ʳᵈ person masculine singular, Qal perfect	Strong's #5375 (and #4984) BDB #669
The Samuel passage repeats the verb qâdash instead:			
qâdash (שַׁדָק) [pronounced *kaw-DAHSH*]	*to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]*	3ʳᵈ person masculine singular, Hiphil perfect	Strong's #6942 BDB #872
min (ןמ) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
kôl (לכ) [pronounced *kohl*]	*the whole, all of, the entirety of, all; can also be rendered any of*	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
gôwyîm (םִיוֹג) [pronounced *goh-YIHM*]	*Gentiles, [Gentile] nation, people, peoples, nations*	masculine plural noun with the definite article	Strong's #1471 BDB #156
Also spelled gôwyîym (םִייוֹג) [pronounced *goh-YEEM*].			
The Chronicles text leaves out the following 2 words:			
ʼăsher (רֶשָׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
kâbash (שַׁבָכ) [pronounced *kaw-BASH*]	*to subject, to subdue, to dominate*	3ʳᵈ person masculine singular, Piel perfect	Strong's #3533 BDB #461

Translation: ... [along] with the silver and gold that he took from all of the Gentiles:... The entire sentence reads: And all articles of gold, silver, and bronze, even these, King David consecrated to Yᵉhowah with the silver and gold that he took from all of the Gentiles:... The concept is fairly simple—David is consecrating all of the silver and gold which he received from Hadoram along with that which he took from the Gentile nations. However, putting this into a nice, neat English sentence is not quite as easy. The Chronicles editor (he is functioning for several chapters more like an editor than a writer), does some very interesting things in the Hebrew. He takes the sign of a direct object and uses it as a preposition instead (they are identical in the Hebrew), and he drops out a couple words of text, both back in v. 10 and in this verse, in order give the gist of this paragraph, while shortening it at the same time. It is possible that you just have to look at the Hebrew text side-by-side in order to appreciate this.

David did not allow himself to become corrupted by these riches which he received. He did not find himself bamboozled by flattery either. He did not let any of this go to his head. He understood that this was from God—his victories and his alliances.

Application: We will be blessed now and again; we will make a great investment which pays off, we will marry a woman who is far too good for us—or something along these lines. They key is, you do not let this go to your head. That great investment which you made depended on hundreds of other factors apart from your great business acumen. You did not get this woman because you are some great person, but because you have been blessed by God. In whatever blessing we receive, our focus needs to be on God, not upon the blessing or whatever we did as a part of attaining that blessing.

Application: What does it means to focus upon God? We need to remain in fellowship. We ought not to think of ourselves in terms of arrogance—thinking that we did some set of great things or made all of these great decisions which resulted in this blessing. And, most important, we need to take in Bible doctrine on a daily basis. You will note how David was focused upon God. He set these riches aside for the building of the Temple. David would be dead and gone by the time the Temple was build and dedicated.

I find it interesting that David's amassing of wealth through military victory is not at odds with consecrating (which is *setting aside for God*) this wealth for the building of the Temple.

Is David Amassing *Blood Money?*

1. The Christian way of life is a matter of doing a right thing in a right way. So, you cannot rob a bank, and then make everything all better by giving 10% of this to your church (or a higher percentage). So, if these wars of David are wrong, then the spoils of war are not somehow made right because he sets them aside for the building of the Temple.
2. If this money were blood money or tainted in some way, then it could not be set apart to God.
3. By defeating his enemies, whether this was an offensive or defensive war, David is doing God's will.
4. In the past, we studied why David was not allowed to build the Temple—because he was a man of war and Solomon was a man of peace. This does not mean, David is inferior to Solomon because David went to war against all of his enemies. Solomon is able to be a man of peace because of his father David going to war. I have lived in peace for all of my life because great men of courage fought and died for this country in Germany, France, Japan, Okinawa, the Philippines, Korea and Vietnam. For me to adopt some sort of self righteous attitude that I am somehow better because I have not gone to war would be wholly ridiculous. My freedom was secured by their blood. I am deeply indebted to millions of men whose names I do not know. When it comes to David and Solomon, the key is *Who they represent*. David represents Jesus Christ in the Tribulation, where He returns to this earth and kills millions of people so that their blood flows as high as the horse's bridle for 187 miles (Rev. 14:20). David is a type of Christ. Solomon is also a type of Christ, but he represents Jesus Christ in the Millennium, as ruling over the earth from 1000 years, His headquarters in Jerusalem. During that time, there will be no more war. There will be a restored Temple. Therefore, Solomon is ideally suited to be the man who represents Jesus Christ in His millennial reign. 1Chron. 22:7–11
5. David's wars with these people secure the funding for them Temple of God, which will be built by Solomon.
6. David's wars with these people with secure the peace which Solomon enjoyed.
7. At issue is also the character of these people. David did not just go out and randomly begin attacking countries . His relationship with King Tou and with King Hiram of Tyre were relationships of peace. David even had, at one time, a peaceful relationship with the king of Ammon.
8. There is a time for peace and a time for war (Eccles. 3:8).
9. By going to war, David is performing his reasonable service to God. David was not innately a warrior. God taught David's hands to war (Psalm 18:34 144:1).
10. God gave this land to the Jews and there would be a proper time to war against the indigenous and the surrounding populations as well as a time to make peace with them. Gen. 15:16 Deut. 20:10–12

Is David Amassing *Blood Money?*

Joshua 9:15 10:1–4 11:19

11.   And so that there is no misunderstanding, David, when killing tens of thousands of men, was doing God's will.

12.   Even though David had access to the prophet Nathan and to the High Priest with the ephod, there is no indication that David ran to them each and every time he was about to go to war.

13.   Therefore, the money set aside for the building of the Temple is not blood money, in the sense that David just went out, found some city of hapless people, and destroyed them for their wealth. These were degenerate peoples whom David destroyed, whose very existence threatened all mankind.

Application: It should not be difficult for us to determine who we ought to go to war with; and that such wars are righteous wars of God. The more that we know and understand the Old Testament and the principles of war, the better we can determine our correct foreign policy.

Application: Do not ever get arrogant if God has given you a life of peace, and think that you are somehow more advanced, more spiritual or better in any way than the soldiers who provided this freedom for you. From the blood of our founding fathers to the blood of those who gave their lives in the Middle East, we stand upon the shoulders of noble citizen-soldiers, great and brave men. Our peace and freedom was paid for with blood; at no time should we become arrogant about this.

1Chronicles 18:11c = 2Samuel 8:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
ʾĚdôwm (אֱדוֹם) [pronounced *eh-DOHM*]; also ʾĚdôm (אֱדֹם) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10
The Samuel text had Aram instead, which was problematic			
ʾĂrâm (אֲרָם) [pronounced *uh-RAWM*]	*the highland, high region; exalted;* and is transliterated *Aram;* sometimes rendered *Syria, Mesopotamia*	masculine singular, proper noun	Strong's #758 BDB #74
The Greek and Syriac text both had *Edom* in the Samuel text, and all of these read *Edom* for the Chronicles text.			
This would be an easy mistake for a scribe to make. There is only one letter difference in the original Hebrew, and the ד and ר are confounded a lot in Hebrew writing.			
Edom is probably the correct reading in both the Samuel and Chronicles texts, and it is interesting to note that the less literal of the translations tend to, as a whole, to have *Edom* instead of *Aram,* whereas the very literal translations more often have *Aram*.			

Translation: ...from Edom... If you already studied the Samuel text, you may recall that we had the word *Aram* here instead in the Hebrew, which was problematic. If you read through the exegesis of 2Sam. 8, you will recall that we spent several pages and dealt with several doctrines in order to show to the correct text ought to be *Edom* (as we have here).

Oft times, Edom, Ammon and Moab are grouped together, as they are near one another, east and south of the Dead Sea, opposite from Israel. These are Semitic nations which are closely related to the Jews. Edom was founded by Esau, who was Jacob's twin brother (the Jews come from the line of Abraham, Isaac and Jacob).

Edom is due south of the Dead Sea. The people of Edom are descendants of Esau, the twin brother of Jacob.

The **Doctrine of Edom** is found **here**.

1Chronicles 18:11d = 2Samuel 8:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ or וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
Môʾâb (בָאֹמ) [pronounced *moh-AWᵝV*]; also Môwʾâb (בָאֹומ) [pronounced *moh-AWᵝV*]	*of his father; transliterated Moab*	masculine proper noun; gentilic and territory	Strong's #4124 BDB #555
wᵉ (or vᵉ) (וְ or וִ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
bên (בֶן) [pronounced *bane*]	*son, descendant*	masculine plural construct	Strong's #1121 BDB #119
ʿAmmôwn (וֹןמַע) [pronounced *ǵahm-MOHN*]	*hidden; transliterated Ammon*	masculine proper noun	Strong's #5983 BDB #769

Translation: ...and from Moab and from the sons of Ammon... Moab and Ammon are from the incestuous children of Lot. I covered their abbreviated doctrine at this point in **2Sam. 8** (the complete doctrine is found here: the **Doctrine of Moab and Ammon**).

Perhaps you noticed that there was a war between David and Moab (v. 2), but there are no details of a war between David and Ammon. Yet, both are bringing tribute to David. It is reasonable to assume that Ammon sent tribute to David, just as any vassal country would send to a king; however, there was not necessarily any conflict between David and Ammon, as we read in 2Sam. 10:2a: Then David said, "I will show kindness to Hanun the son of Nahash, just as his father showed kindness to me." There is a hidden story here which must be quite fascinating. During the time of Saul, Nahash the Ammonite went to war against Jabesh-gilead, a city of Israel,

and said that he would be willing to accept surrender from these people, as long as they allowed him to gouge out the eyes of all the males (1Sam. 11:1–2). Saul, in one of his great moments, when empowered by God the Holy Spirit, soundly defeated these Ammonites, having rallied the men of Israel to go to war (1Sam. 11). Apart from a brief mention in 1Sam. 12, we do not hear about the Ammonites until now, and they are bringing tribute to David. I can offer up two reasonable explanations: the Ammonites began to bring tribute to Saul and continued this when David became king, or, Nahash, King of Ammon, mellowed by age, and somewhat taken aback by David victory over Edom, contacted David and began to bring him tribute. Whether Nahash showed greater grace toward David than just this, we do not know, but it appears as if there is an alliance of sorts between Nahash and David. Let me add an alternative scenario: there could have been two men with the name of Nahash—father and son ruling over Ammon—the father being the heartless warrior of 1Sam. 11 and his son forming an alliance with David.

1Chronicles 18:11e = 2Samuel 8:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
Pᵉlishᵉtîy (יתְּשִׁלְפִ) [pronounced *pᵉ-lish-TEE*]	transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun) with the definite article	Strong's #6430 BDB #814

Here, this is spelled Pᵉlishᵉtîym (מיתְּשִׁלְפִ) [pronounced *pᵉ-lish-TEEM*].

Translation: ...and from the Philistines...   The Philistines are the long-time enemies of Israel, going back to the days of the judges. Because the Philistines of old were descended from Greek sea peoples and the Palestinians today are Arabic, there is no relationship between this ancient conflict and the current conflict today between Israel and the Palestinians. Only the implacable hatred is the same.

We have covered the **Doctrine of the Philistines** previously.

1Chronicles 18:11f = 2Samuel 8:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
ʿAmâlêq (קלָמֲע) [pronounced *ğah-maw-LAYK*]	transliterated *Amalek*	masculine proper noun; used infrequently as an gentilic adjective	Strong's #6002 BDB #766

Although this marks the end of 1Chron. 18:11, 2Sam. 8:12 adds the words: ...and from the spoil of Hadadezer, the son of Rehob, the king of Zobah.

Translation: ...and from Amalek. Amalek appears to be some roving band of warriors, hostile to Israel. However, what we do not find in Samuel or Chronicles is David leading the nation Israel to war against Amalek. In fact, the only conflict that David is recorded as having with the Amalekites precedes his kingship. He was on the run from Saul and had taken up residence outside of Israel in Philistine territory. As we studied in 1Sam. 30, David, by being out of fellowship and out of God's geographical will, and, by doing so, had placed himself in quite a moral dilemma. When you live under a king in some country, you owe some allegiance to that king; and if that king drafts you into his army, then you have no choice but to go. That is what happened to David, and he had been pressed into service to go war against Israel. The moral dilemma is, quite obviously, that David is about to go to war with his own people. God gives David a way out, as the other Philistine generals did not trust David, so he and his army were cut from military service (this is all 1Sam. 29). However, when they returned to their camp, the Amalekites had raided it, taken all of their possessions and women, and razed the camp to the ground. David and his men pursued and defeated the Amalekites, killing all but 400 who escaped, and there was so much spoil that they had accumulated, that David distributed it to many cities of Israel (1Sam. 30). However, this verse updates us—David apparently put some of this gold and silver aside from the Amalekites, with the intention that it would be for God's service. Back in 1Sam. 30, David did not know exactly how he was going to apply a part of these spoils to God's service, so, there is no indication that this was set aside for God. However, David realized that victory belonged to God (1Sam. 30:23), and that God deserved a portion of the spoils (which is the implication of our passage).

The complete **Doctrine of the Amalekites** is posted online.

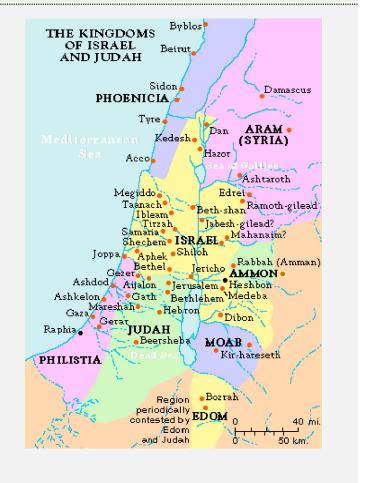This information was already presented in 2Sam. 8.

Map of the Countries around Israel

This maps gives a good idea as to the location or these various kingdoms and countries.

Because of the wars between these countries and from forces outside of these countries, their relative size changed from time to time. Furthermore, the relative size of these countries is a guess to begin with, based upon archeology and the words of the Bible (and other historians, like Josephus).

This passage reads: Furthermore, King David consecrated these to Yᵉhowah with the silver and gold that he dedicated from all of the Gentiles which he subdued: from Edom and from Moab and from the sons of Ammon and from the Philistines and from Amalek and from the spoil of Hadadezer, the son of Rehob, the king of Zobah. Edom, Moab and Ammon are often linked, all being around the Dead Sea. They are linked because these are Semitic peoples, all cousins of the Jews, all living southeast and east of Judah. Philistia is on the other side of Judah, and Amalek (not shown on this map) is embedded in the southern portion of Judah. Hadadezer is off northeast of Israel.

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Map from **http://www.crystalinks.com/judahmap.jpg**

As has been noted in the past, David studied the Old Testament, which was pretty much the Pentateuch, Joshua, Judges, portions of Samuel and maybe Ruth and Job. Moses told the people "When you come to the land that the LORD your God is giving you, and you possess it and dwell in it and then say, 'I will set a king over me, like all the nations that are around me,' you may indeed set a king over you whom the LORD your God will choose—one from among your brothers you will set as king over you. You may not put a foreigner over you, who is not your brother. This king must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, 'You will never return that way again.' And he will not acquire many wives for himself, so that his heart does not turn away, nor will he acquire for himself excessive silver and gold. And when he sits on the throne of his kingdom, he will write for himself in a book a copy of this law, approved by the Levitical priests. And it will be with him, and he will read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them, that his heart may not be lifted up above his brothers, and that he may not turn aside from the commandment, either to the right hand or to the left, so that he may continue long in his kingdom, he and his children, in Israel." (Deut. 17:14–20). The key phrase from that passage is, the king will not acquire a great deal of silver and gold. David, in all of these wars, had the opportunity to acquire a huge amount of wealth and use it on himself. However, much of it was set aside to God for the building of the Temple. Where David essentially followed these statutes, his son Solomon, for a significant portion of his kingship, would not. Although it is not mentioned here, it is fair to assume that David's soldiers were remunerated a reasonable amount.

This will be passed along to Solomon to take care of. And David said to his son Solomon, "As for me, it has been in my heart to build a house to the name of Jehovah my God. But the Word of Jehovah was against me, saying, 'You have shed blood in abundance, and you have made great wars; you shall not build a house to My name, for you have shed much blood to the earth before Me. Behold, a son shall be born to you; he shall be a man of rest, and I will give him rest from all his enemies all around, for Solomon shall be his name, and I will give peace and quietness to Israel in his days; he shall build a house to My name, and he shall be a son to Me, and I a Father to him; and I will establish the throne of his kingdom over Israel forever.' Now, my son, may Jehovah be with you, and may you prosper and build the house of Jehovah your God, as He spoke concerning you. Only, may Jehovah give wisdom and understanding to you and command you as to Israel, even to keep the Law of Jehovah your God; then you shall prosper, if you observe to do the statutes and the judgments that Jehovah commanded Moses as to Israel; be strong and courageous; do not fear, nor be cast down. And, behold, in my affliction I have prepared a hundred thousand gold talents for the house of Jehovah, and a million talents of silver; and there is no weighing of the bronze and iron, for it is in abundance; and I have prepared wood and stones, and you shall add to them. And there are many workmen with you, masons and carvers in stone, and of wood, and every skillful man for every work. No number is to the gold, and to the silver, and to the bronze, and to the iron; rise up and act, for Jehovah is with you. And David commanded all the rulers of Israel to give help to his son Solomon: Is not Jehovah your God with you? Yea, He has given you rest all around, for He has given into my hand the inhabitants of the land, and has subdued the land before Jehovah and before His people. Now give your heart and your soul to seek to Jehovah your God, and rise up and build the sanctuary of Jehovah God, to bring in the ark of the covenant of Jehovah, and the holy vessels of God, to the house that is to be built in the name of Jehovah." (1Chron. 22:7). And the Bible makes a point of where all of this accumulated wealth came from: Shelomith, and his brothers were over all the treasures of the holy things that David the king, and the heads of the fathers, the commanders over thousands and hundreds, and the commanders of the army had dedicated. They dedicated from the battles and the plunder, to maintain the house of Jehovah, and all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, all who dedicated, was at the hand of Shelomith and his brothers (1Chron. 26:26–28). These men had a solemn duty, to handle the wealth amassed by Israel—taken in battle; taken as the result of 120 years of war.

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David's War with Edom

And Abishai son of Zeruiah struck down Edom in a valley of the Salt, eighteen a thousand.   1Chronicles 18:12   **Also, Abishai, the son of Zeruiah, had struck down the Edomites in the Valley of Salt, [killing] 18,000 [of them].**

Also, Abishai, the son of Zeruiah, had struck down the Edomites in the Valley of Salt, killing 18,000 of them.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Abisai the son of Sarvia slew of the Edomites in the vale of the saltpits, eighteen thousand:.
Masoretic Text (Hebrew)	And Abishai son of Zeruiah struck down Edom in a valley of the Salt, eighteen a thousand.
Peshitta (Syriac)	Moreover Abishai the son of Zuriah brother of Joab slew the Edomites in the valley of salt, eighteen thousand men.
Septuagint (Greek)	And Abishai son of Zeruiah killed eighteen thousand of the Edomites in the Valley of Salt.
Significant differences:	The only real problem is, the Syriac text further identifies Abishai as Joab's brother. Even though he is, this does not appear to be in the original Hebrew text.

Thought-for-thought translations; paraphrases:

CEV	Abishai the son of Zeruiah defeated the Edomite army in Salt Valley and killed eighteen thousand of their troops.
Easy English (Pocock)	Abishai son of Zeruiah killed 18 000 soldiers from Edom in the Valley of Salt.
Good News Bible (TEV)	Abishai, whose mother was Zeruiah, defeated the Edomites in Salt Valley and killed eighteen thousand of them.
The Message	Abishai son of Zeruiah fought and defeated the Edomites in the Valley of Salt-- 18,000 of them.
New Living Translation	Abishai son of Zeruiah destroyed 18,000 Edomites in the Valley of Salt.

Partially literal and partially paraphrased translations:

American English Bible	For AbiShai (the son of ZeruJah) had attacked the Idumeans in the Salt Valley, where he killed eighteen thousand of their men.
Ancient Roots Translinear	Abishai the son of Zeruiah smote 18,000 South-Jordanians in the valley of salt.
God's Word™	Zeruiah's son Abishai killed 18,000 Edomites in the Dead Sea region.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And when he came back from putting to the sword eighteen thousand of the Edomites in the Valley of Salt,...
JPS (Tanakh)	Abshai son of Zeruiah struck down Edom in the Valley of Salt, 18,000 in all.
NET Bible®	Abishai son of Zeruiah [The parallel text of 2 Sam 8:13 attributes this victory to David.] killed 18,000 Edomites in the Valley of Salt.

Literal, almost word-for-word, renderings:

English Standard Version	And Abishai, the son of Zeruiah, killed 18,000 Edomites in the Valley of Salt.

Hebrew Names Version		Moreover Avishai the son of Tzeru'yah struck of the Edom in the Valley of Salt eighteen thousand.
Syndein/Thieme		Moreover Abishai, the son of Zeruiah {David's sister}, defeated eighteen thousand of the Edomites in the valley of salt.
Young's Updated LT		And Abishai son of Zeruiah has struck down Edom in the valley of salt—eighteen thousand,...

The gist of this verse: David's nephew, Abishai, kills 18,000 Edomites in the Valley of Salt.

1Chronicles 18:12 (similar to 2Sam. 8:13)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
ʾĂbîyshay (יִשַׁבֲא) [pronounced *ub-ʾee-SHAH-ee*]	*my father is Jesse* and is transliterated *Abishai*	masculine singular proper noun	Strong's #52 BDB #5
bên (וֶב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Tsᵉrûwyâh (הָיורְצ) [pronounced *tzᵉroo-YAW*]	transliterated *Zeruiah*	feminine singular proper noun	Strong's #6870 BDB #863
nâkâh (הָכָנ) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine singular, Hiphil perfect	Strong #5221 BDB #645
ʾêth (חֵא) [pronounced *ayth*]	*generally untranslated; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾĔdôwm (םוֹדֱא) [pronounced *eh-DOHM*]; also ʾĔdôm (םֹדֱא) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10
bᵉ (ב) [pronounced *bᵉʰ*]	*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
gayᵉʾ (אִיַג) [pronounced *GAH-ee*]	*valley, ravine, a steep valley, narrow gorge*	masculine singular construct	Strong's #1516 BDB #161
melach (חַלֶמ) [pronounced *MEH-lakh*]	*salt*	masculine singular noun with the definite article	Strong's #4417 BDB #571
shᵉmônâh (שֹׁנַמֲה) [pronounced *shᵉmoh-NAW*]	*eight*	feminine singular numeral	Strong's #8083 BDB #1032

1Chronicles 18:12 (similar to 2Sam. 8:13)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâsâr (הָשֶׂע) [pronounced ǵaw-SAWR]	*ten; –teen* [resulting in numbers 11–19]	masculine/feminine singular noun	Strong's #6240 BDB #797
ʾeleph (פֶלֶא) pronounced EH-lef]	*thousand, family, (500?); military unit*	masculine singular noun	Strong's #505 (and #504) BDB #48

The second half of 2Sam. 8:13 is almost identical; all of 2Sam. 8:13 reads (literally): And so makes David a name in his return from his striking down Edom [this is *Aram* in the Hebrew text] in a Valley of Salt—eighteen thousand.

Translation: Also, Abishai, the son of Zeruiah, had struck down the Edomites in the Valley of Salt, [killing] 18,000 [of them]. The short explanation as to the difference of the texts of Samuel and Chronicles is simply that, David, as King of Israel, was given credit for all military victories, even if he was not there. We have the same thing in business. Several subordinates might submit their opinions for this or that project, and the supervisor, who perhaps never had an original idea himself, chooses one or more of these ideas and uses them. The supervisor gets credit for the origination of the idea, even though the ideas came from other people.

> From Syndein's Thieme notes: *This verse has a parallel passage in 2Samuel 8:13. Abishai handled the march, handled the tactical disposition. When David arrived from the north, the battle array was set. A petty person could have stolen the credit - but David gave credit where it belonged . . . and that only increased his own reputation!* [31]

You may recall that, in parallel passages (Psalm 60 inscription and 2Sam. 8:13) there were discrepancies as to who killed who and how many were killed. My exegesis of **2Sam. 8:13** accurately and painstakingly examines an apparent disagreement between the passages and smooths them all out.

You may ask, *why isn't there clear agreement between these passages?* The writers of Samuel, Psalms and Chronicles each brings to this passage their own perspective. If 3 different people describe a robbery, even assuming that each person gets every detail correct, they will not tell the exact same story 3 times. In fact, police investigators, when they here 3 people give a description of events, and all 3 people give almost the exact same story with an occasional phrase which is identical in all 3 stories, the police know that these people got together and sorted out their story first. This is why the two eyewitness gospels (Matthew and John) are so different. These men viewed the exact same events, but they were different men, so their gospels are dramatically different. Now Luke is an historian and not an eyewitness, so he came along and used some of Matthew and Mark's gospels (although with information he receive by interviewing witnesses), so we find a lot of overlap with these 3 gospels. However, since John had not yet written his gospel, Luke did not draw from it. We should expect the observations and recollections of different people to be different from time to time.

A Recap of the Apparent Differences of Psalm 60, 2Sam. 8 and 1Chron. 18

First, the problem passages with the apparent differences:

1. The first passage reads: So **David** made a name [for himself] when he struck down **18,000 Syrians** (**Edomites**?) in the Valley of Salt (2Sam. 8:13).
2. The parallel passage in Chronicles reads: And **Abishai** the son of Zeruiah killed **18,000** men of **Edom** in the Valley of Salt (1Chron. 18:12).
3. The inscription of Psalm 60 reads: To the choirmaster: according to Shushan Eduth. A Miktam of David;

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[31] From **http://syndein.com/i_chronicles_18.html** accessed October 5, 2009.

A Recap of the Apparent Differences of Psalm 60, 2Sam. 8 and 1Chron. 18

for instruction; when he strove with Aram-naharaim and with Aram-zobah, and when **Joab** on his return struck down **12,000** of **Edom** in the Valley of Salt.

The 3 problems:

1.   Who was killed, Edomites or Syrians?
2.   Who killed them? David, Joab or Abishai?
3.   How many were killed?

Who was killed?

This is the easiest to answer: Edomites. *Edom* and *Aram* (Syria) are very similar words in the Hebrew, and one can be easily confounded with the other. The Hebrew of the Samuel passage has *Aram* but it should be *Edom*. It would make very little sense to put garrisons into a country which you have not conquered; therefore, if David establishes garrisons in Edom, that is logically the country which he has defeated in war (2Sam. 8:14 1Chron. 18:13). This is covered in greater detail in the Samuel passage.

Who did the killing and how many were killed?

Quite obviously, neither David, nor Joab nor Abishai killed 12,000 or 18,000 men all by themselves. Their armies killed that many. So, anytime an army of Israel does anything, David, as king, gets the credit, even if he is nowhere near the battlefield. There are two possiblities when it comes to Abishai and Joab. Abishai could have been the primary general on this front, and he first killed 6000, and then Joab came in behind him and killed an additional 12,000. Abishai is given credit for all 18,000 (as David is), and Joab credit for just those during his campaign. The other possibility is that these are two sets of battles in the same war. Abishai defeated the Edomites, killing 18,000 of their soldiers, but when Joab when to set up garrisons in Edom, he was forced to kill another 12,000 men. A third possibility is, Abishai and Joab brought in their armies on two fronts. Abishai, as the lead commander, is given credit for the entire kill and Joab, 2nd in command in this theater, is given credit for exactly how many his army killed.

In order to explain an apparent contradiction, we need only offer up at least one reasonable explanation which allows each text to stand as correct. I presented 3 possible solutions as for *who did the killing and how many were killed;* and each solution is reasonable, and allow for each passage to stand. I do not have to come up with a dogmatic—I would stake my theological life on it—sort of an explanation as to exactly what happened.

On the other hand, if the difference is theological—e.g., does God change His mind or not? Does God get angry at a particular group of people when their sins and evil become too great? When dealing with passages with these topics, they must be accurately and thoroughly explained—and there can only be one explanation when God's character or essence is the subject matter. The same is true for any theological matter; when it comes to points of theology, and there seems to be an apparent contradiction, then this must be accurately explained, and with one explanation only.

What I have done here is also very different from arguing creationism and evolution. Each time that you add a new theory to back up another theory, which backs up either the theory of creationism or the theory of evolution, you are getting further and further out into the tulies. In either case, your imagination may come up with a good-sounding theory to explain this or that, but it is much more difficult to convert that into reproducible lab results. A good example of this is geological layers. If you have seen a geology book with the various geological layers, and there is the Cambrian layer and below that, the Pre-Cambrian layer, you pretty much assume that this is how these geological layers are found all over the world. Later, after you have been convinced that evolution is the only *scientific* explanation, then you find out that these various layers are not every stacked in any sort of order. Whatever is found in that layer determines its age, so you may have a strata filled with newer fossils on the bottom and a strata filled with old fossils on top of that. Since the theory of geological layers did not fit what we have found to be true, fantastical theories have been introduced about how layers change places, and one somehow slips between 2 adjacent layers. Even if these things occur on occasion, it does not explain why 95% of the earth does not look like the strata in your geology book once you start digging.

Furthermore, each theory is arguing, in a way, to be a fact. However, no matter which position you take, using a theory to back up a theory which backs up another theory makes for good late-night college dorm room discussion, but it is not science.

Return to Chapter Outline   **Return to Charts, Maps and Short Doctrines**

———————————

And so he puts in Edom garrisons. And so is all the Edom servants to David. And so delivers Yᵉhowah David in all that he went.	1Chronicles 18:13	**He also placed garrisons in Edom and all of the Edomites became David's servants. And God delivered [and protected] David wherever he went.**

David also placed garrisons throughout all Edom and the Edomites became David's servants. And God continued to deliver and protect David wherever he went.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And he put a garrison in Edom, that Edom should serve David: and the Lord preserved David in all things to which he went.
Masoretic Text (Hebrew)	And so he puts in Edom garrisons. And so is all the Edom servants to David. And so delivers Yᵉhowah David in all that he went.
Peshitta (Syriac)	And David appointed governors over the Edomites, and all the Edomites became David's servants. Thus the LORD preserved David wherever he went..
Septuagint (Greek)	And he put garrisons in the valley; and all the Edomites became David's servants, and the Lord delivered David wherever he went.
Significant differences:	The English translation of the Latin has *garrison* in the singular; the English translation of the Syriac has *governors,* which could come from a very similar Hebrew word to the one which is found. The Latin appears to take a verb and a noun in the first phrase and convert it into a verb (*should serve*). The final verb could be translated *to save, to deliver, to preserve*.

Thought-for-thought translations; paraphrases:

CEV	Then he stationed troops in Edom, and the people there had to accept David as their ruler. Everywhere David went, the LORD gave him victory in war.
Easy English (Pocock)	David put army camps in Edom, and all the people in Edom became David's servants. The *LORD helped David to win battles everywhere that he went.
Easy-to-Read Version	Abishai also put fortresses [A building or city with tall, strong walls for protection] in Edom and all the Edomite people became David's servants. The Lord gave David victory everywhere he went.
Good News Bible (TEV)	He set up military camps throughout Edom, and the people there became King David's subjects. The LORD made David victorious everywhere.
The Message	He set up a puppet government in Edom and the Edomites became subjects under David. GOD gave David victory wherever he marched.
New Century Version	David put groups of soldiers in Edom, and all the Edomites became his servants. The Lord gave David victory everywhere he went.
New Living Translation	He placed army garrisons in Edom, and all the Edomites became David's subjects. In fact, the Lord made David victorious wherever he went.

Partially literal and partially paraphrased translations:

American English Bible	Then he placed a garrison in the Valley, and the Idumeans also became David's servants.
	Well, Jehovah watched over David, no matter where he went,...
Ancient Roots Translinear	He set garrisons in South-Jordan, and all the South-Jordanians were David's servants. Yahweh saved David in all that he went.
NIRV	He stationed some soldiers in Edom. The whole nation of Edom was brought under his rule. The Lord helped David win his battles everywhere he went.
New Jerusalem Bible	He stationed garrisons in Edom, and all the Edomites became David's subjects. Wherever David went, Yahweh gave him victory.
New Simplified Bible	He put troops in Edom, and all its people became David's subjects. Everywhere David went Jehovah gave him victories.
Revised English Bible	...he stationed garrisons throughout Edom, and all the Edomites became subject to David. The LORD gave David victory wherever he went.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	David put armed forces in all the towns of Edom; and all the Edomites became servants to David. The Lord made David overcome wherever he went.
Judaica Press Complete T.	And he placed governors in Edom, and all the Edomites were vassals to David, and the Lord made David victorious wherever he went.
NET Bible®	He placed garrisons in Edom, and all the Edomites became David's subjects. The LORD protected [Or "delivered."] David wherever he campaigned [Or "wherever he went."].
The Scriptures 1998	...and he put watch-posts in Edom, and all the Edomites became Dawid's servants. And הוהי saved Dawid wherever he went.

Literal, almost word-for-word, renderings:

LTHB	...and he put command posts in Edom, and all the Edomites were servants to David. And Jehovah preserved David wherever he went.
MKJV	And he put guards in Edom. And all the men of Edom became David's servants. And Jehovah kept David safe wherever he wen.
A Voice in the Wilderness	He also put garrisons in Edom, and all the Edomites became David's servants. And Jehovah prospered David wherever he went.
Young's Updated LT	...and he puts in Edom garrisons, and all the Edomites are servants to David; and Jehovah saves [or, *delivers*] David wherever he has gone.

The gist of this verse: David sets up several garrisons in Edom, probably to keep order, show dominance and collect tribute. God is with David in all of these endeavors.

1Chronicles 18:13a = 2Samuel 8:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore; because*	wâw consecutive	No Strong's # BDB #253
sîym (שִׂים) [pronounced *seem*]; also spelled sûwm (שׂוּם) [pronounced *soom*]	*to put, to place, to set; to make; to appoint*	3rd person masculine singular, Qal imperfect	Strong's #7760 BDB #962
bᵉ (בּ) [pronounced *bᵉʰ*]	*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
ʾĔdôwm (אֱדוֹם) [pronounced *eh-DOHM*]; also ʾĔdôm (אֱדֹם) [pronounced *eh-DOHM*	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10
nᵉtsîyb (נְצִיב) [pronounced *nᵉTZEEᴮV*]	*pillar, prefect, garrison, post, outpost*	masculine plural noun	Strong's #5333 BDB #662
Could this be the word...			
nâdîyb (נָדִיב) [pronounced *naw-DEEᴮV*]	*a noble [person], a noble race [or station]; a prince; an aristocrat*	masculine singular noun (also used as an adjective)	Strong's #5081 BDB #622
Both the Latin and the Syriac have *governors* here instead in Samuel; but only the Syriac has this in the Chronicles text. .			

Translation: He also placed garrisons in Edom—...   It was common, when a nation was conquered, to put garrisons within that nation, where foreign soldiers were housed, to keep control and to tax.

Application: We have lost all sense of history. We do not recognize what goes on in different countries and we do not understand what went on before. There are far too many people who think that the United States has conquered a nation or has imposed itself on a nation when a few McDonald's or Starbuck's are established in that nation. This is absolutely foolishness. No one is ever required in a foreign country to go to a McDonald's or to a Starbuck's. If the nation perceives this as a bad thing, then it is easy to deal with—just don't do any business there; don't go there and spend money. Real encroachment by a country is when a country conquers another country, and then they establish their military within that country and collect enough tribute to cover the cost of their military and to enrich their own coffers.

What the United States has done historically is, as far as I know, unprecedented in history. We defeated Germany and Japan, and we took our leaders and military into these nations, helped them rebuild, and established independant democracies in these nations, making them our allies. The USSR, on the other hand, flat took over the nations which it claimed in World War II, which is the way, historically, nations have functioned.

You may recall from the Samuel text that David killed many of the Edomite soldiers, and here, he establishes military outposts in order to control and tax Edom.

2Samuel 8:14b (not a part of the Chronicles text)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b^e (בְ) [pronounced b^{eh}]	*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
kôl (כֹּל) [pronounced kohl]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾĔdôwm (אֱדוֹם) [pronounced eh-DOHM]; also ʾĔdôm (אֱדֹם) [pronounced eh-DOHM	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10
sîym (שִׂים) [pronounced seem]; also spelled sûwm (שׂוּם) [pronounced soom]	*to put, to place, to set; to make; to appoint*	3rd person masculine singular, Qal perfect	Strong's #7760 BDB #962
n^{e}tsîyb (נְצִיב) [pronounced n^{e}TZEE^{B}V]	*pillar, prefect, garrison, post, outpost*	masculine plural noun	Strong's #5333 BDB #662
Translation: ...he placed garrisons in all Edom,...			

This additional phrase in Samuel seems kind of clunky if added into the narrative, and the writer of Chronicles agreed and removed it entirely.

1Chronicles 18:13b = 2Samuel 8:14c

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 # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
This is a masculine singular in the Samuel text.			
kôl (כֹּל) [pronounced kohl]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾĔdôwm (אֱדוֹם) [pronounced eh-DOHM]; also ʾĔdôm (אֱדֹם) [pronounced eh-DOHM	*reddish;* and is transliterated *Edom, Edomites*	masculine proper noun	Strong's #123 BDB #10
ʿebed (עֶבֶד) [pronounced ĢE^B-ved]	*slave, servant*	masculine plural noun	Strong's #5650 BDB #713

1Chronicles 18:13b = 2Samuel 8:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָוִד); also Dâvîyd (דִיוִד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and all of the Edomites became David's servants. This does not mean that David brought all of the Edomites into Israel to work for him (or for anyone else), but that their firstfruits of what they produced in their own country would go to him, in the form of taxes or tribute. Whether you like that or not, it was common in the ancient world. The rationale is this: men in David's army sacrificed their lives and a great deal of money was spent defeating the Edomites. Therefore, the Edomites were expected to shoulder these expenses. Similarly, if the might of David's army protected a particular country from being invaded because of an alliance, then tribute was owed David, as an army is an expensive item to maintain.

Application: It would not have been unreasonable for the United States to have some remuneration from the oil fields of Iraq, since we liberated the people of Iraq.

1Chronicles 18:13c = 2Samuel 8:14d

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 # BDB #253
yâshaʿ (עָשַׁי) [pronounced *yaw-SHAHĢ*]	*to deliver, to save; to set free, to preserve; to aid, to give relief*	3rd person masculine singular, Hiphil imperfect	Strong's #3467 BDB #446
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
ʾêth (אֵח) [pronounced *ayth*]	generally untranslated; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָוִד); also Dâvîyd (דִיוִד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
bᵉ (ב) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
kôl (לֹכ) [pronounced *kohl*]; also kol (לֹכ) [pronounced *kol*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481

1Chronicles 18:13c = 2Samuel 8:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81

In Joshua 1:7, Owen and the NASB translates these three words *wherever;* Young: *in every [place] whither;* Rotherham and the KJV: *whithersoever.* In 2Sam. 7:7, the NASB renders this *wherever,* but Owen translates it *in all places.* Young, in an unusual move, renders this *during all [the time] that* in 2Sam. 7:7. Literally, this is *in all which;* and *wherever* is a good modern rendering.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlakᵉ (רָלָה) [pronounced *haw-LAHKᵉ*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine singular, Qal perfect, pausal form	Strong's #1980 (and #3212) BDB #229

2Sam. 8:14d is an exact quote from 2Sam. 8:6c.

Translation: And God delivered [and protected] David wherever he went. This was said in v. 6 as well; and the Samuel text also has this phrase written twice. Since this phrase is given twice, we therefore recognize God's involvement in all that David did, which included all of these military victories.

<div align="center">

Chapter Outline   **Charts, Maps and Short Doctrines**

</div>

There is a structure to this narrative, but I don't quite have it all put together. We organize our thinking either by paragraphs or by bullet points or by a logical sequence of points. You can look at the way the text is formatted and understand what sort of organization is being used. This is not so for ancient Hebrew. In the Hebrew, you just have one consonant after another, without any spaces, without any separation of verses or chapters. We have some parallels throughout this chapter, which would possibly be intentional, revealing the way that the original author organized this in his mind.

The Parallel Structure of 1Chronicles 18

1Chronicles 18:4–8	1Chronicles 18:9–13
And David took from him 1,000 chariots, 7,000 horsemen, and 20,000 foot soldiers. And David hamstrung all the chariot horses, but left enough for 100 chariots. And when the Syrians of Damascus came to help Hadadezer king of Zobah, David struck down 22,000 men of the Syrians (1Chron. 18:4–5).	And Abishai, the son of Zeruiah, killed 18,000 Edomites in the Valley of Salt (1Chron. 18:12).
And David placed men in Syria of Damascus, and the Syrians became servants to David, bringing a tribute. And Jehovah preserved David wherever he went (1Chron. 18:6).	and he put command posts in Edom, and all the Edomites were servants to David. And Jehovah preserved David wherever he went (1Chron. 18:13).

The Parallel Structure of 1Chronicles 18

1Chronicles 18:4–8	1Chronicles 18:9–13
And David took the shields of gold that were carried by the servants of Hadadezer and brought them to Jerusalem. And from Tibhath and from Cun, cities of Hadadezer, David took a large amount of bronze. With it Solomon made the bronze sea and the pillars and the vessels of bronze (1Chron. 18:7–8).	When Tou king of Hamath heard that David had defeated the whole army of Hadadezer, king of Zobah, he sent his son Hadoram to King David, to ask about his health and to bless him because he had fought against Hadadezer and defeated him; for Hadadezer had often been at war with Tou. And he sent all sorts of articles of gold, of silver, and of bronze. These also King David dedicated to the LORD, together with the silver and gold that he had carried off from all the nations, from Edom, Moab, the Ammonites, the Philistines, and Amalek (1Chron. 18:9–11).

When you see parallels like this, there is usually an overlay of organization, which, to be honest with you, I don't quite see. Let me just take a guess at the structure intended here:

A   And David took from him 1,000 chariots, 7,000 horsemen, and 20,000 foot soldiers. And David hamstrung all the chariot horses, but left enough for 100 chariots. And when the Syrians of Damascus came to help Hadadezer king of Zobah, David struck down 22,000 men of the Syrians (1Chron. 18:4–5).

    B   And David placed men in Syria of Damascus, and the Syrians became servants to David, bringing a tribute.

        C   And Jehovah preserved David wherever he went (1Chron. 18:6).

            D   And David took the shields of gold that were carried by the servants of Hadadezer and brought them to Jerusalem. And from Tibhath and from Cun, cities of Hadadezer, David took a large amount of bronze.

                E   With it Solomon made the bronze sea and the pillars and the vessels of bronze (1Chron. 18:7–8).

            D   When Tou king of Hamath heard that David had defeated the whole army of Hadadezer, king of Zobah, he sent his son Hadoram to King David, to ask about his health and to bless him because he had fought against Hadadezer and defeated him; for Hadadezer had often been at war with Tou. And he sent all sorts of articles of gold, of silver, and of bronze.

                E   These also King David dedicated to the LORD, together with the silver and gold that he had carried off from all the nations, from Edom, Moab, the Ammonites, the Philistines, and Amalek (1Chron. 18:9–11).

A   And Abishai, the son of Zeruiah, killed 18,000 Edomites in the Valley of Salt (1Chron. 18:12).

    B   and he put command posts in Edom, and all the Edomites were servants to David.

        C   And Jehovah preserved David wherever he went (1Chron. 18:13).

Now, I am sure there is more to it than this, and that there may be a reason for this structure which I did not always fully develop or appreciate. However, I do have some ideas:

There is more to this than organization for the sake of organization. Usually, there is a matter of emphasis. God took care of David; He preserved him wherever he went (C), whether dealing with friends (Tou) or foes (Hadadezer). David is blessed equally by friend and foe (D). Finally, all of this has a spiritual application (E).

It is also a matter of interest that Tou and Hadadezer rule bordering regions. It is interesting what this is saying to those on the periphery of a supergrace believer—they can choose the sort of relationship that they want to have with this supergrace believer. However, the key is not that the supergrace believer either beats you down or befriends you; the key is how God treats those in the periphery of the supergrace believer. If you befriend him, you are blessed (blessing by association); if you make an enemy of him, God curses you.

What should also stand out is the dedication to God of what God has blessed David with (E). God has work to be done, and we ought to be a part of that work. David setting aside much of this spoil for the construction of the Temple, which would be a central feature in the worship of Israel for nearly 1000 years. Or, I wonder if, this turns out to be exactly 1000 years from the time the Temple is built to 25 A.D. (approximately the time of Jesus' public ministry) + the 7 years of the Tribulation. If we take this to when the Temple is destroyed, that would be 70 A.D., which would be longer than 1000 years (Solomon died approximately 945 B.C., and the Solomon built the Temple of God). Both the Temple of God and Solomon represent the Millennial reign of Jesus Christ. According to my Reese Chronological Bible, Solomon built the Temple around 972 A.D. Given these dates, we are a little over 1000 years. In any case, it would not surprise me for God to have worked this out so that the function of the Temple (in His thinking) is 1000 years.

In examining the Word of God, it is fascinating to see the way these ancient writers thought and how they organized their thoughts, and how God the Holy Spirit often used their styles to reveal or to develop spiritual truths.

Studying the Word of God is fascinating to me. I saw a glimmer of the organization of a portion of this chapter. Since I could not quite see it, I almost ended v. 13c with a 2-sentence commentary. It seems that, in the Word of God, the more you dig, the more you find.

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Chapter Outline   **Charts, Maps and Short Doctrines**

The Quality of David's Reign

And so reigns David over all Israel; and so is he doing justice and righteousness to all his people.   1Chronicles 18:14   **So David reigned over all Israel; and he is executing** [lit., *doing, making, producing*] **justice and righteousness for all his people.**

So David reigned over all Israel, executing justice and righteousness for all his people.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	So David reigned over all Israel, and executed judgment and justice among all his people.
Masoretic Text (Hebrew)	And so reigns David over all Israel; and so is he doing justice and righteousness to all his people.
Peshitta (Syriac)	So David reigned over all Israel and executed justice and righteousness to all the people.
Septuagint (Greek)	So David reigned over all Israel, and he executed judgment and justice to all his people.
Significant differences:	None

Thought-for-thought translations; paraphrases:

CEV	David ruled all Israel with fairness and justice.
Easy English (Pocock)	So, David was king over all *Israel. And he did what was fair and right for all his people.
Good News Bible (TEV)	David ruled over all Israel and made sure that his people were always treated fairly and justly.

| *The Message* | Thus David ruled over all of Israel. He ruled well, fair and evenhanded in all his duties and relationships. |
| New Living Translation | So David reigned over all Israel and did what was just and right for all his people. |

Partially literal and partially paraphrased translations:

American English Bible	...so David reigned over all Israel, and he served as a righteous judge over his people.
Ancient Roots Translinear	David reigned over all in Israel, making verdicts in righteousness to all his people.
God's Word™	So David ruled all Israel. He did what was fair and right for all his people.
New American Bible	David reigned over all Israel and dispensed justice and right to all his people.
New Simplified Bible	So David ruled all Israel. He did what was fair and right for all his people.
Revised English Bible	David ruled over the whole of Israel and maintained law and justice among all his people.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So David was king over all Israel, judging and giving right decisions for all his people.
Context Group Version	And David reigned over all Israel; and he executed judgment and vindication to all his people.
HCSB	So David reigned over all Israel, administering justice and righteousness for all his people.
JPS (Tanakh)	David reigned over all Israel, and David executed true justice among all his people.
Judaica Press Complete T.	And David reigned over all Israel, and he administered justice and charity for all his people.
NET Bible®	**David's Officials**
	David reigned over all Israel; he guaranteed justice for all his people [Heb "and he was doing what is just and fair for all his people."].

Literal, almost word-for-word, renderings:

The Amplified Bible	So David reigned over all Israel and executed judgment and justice among all his people.
exeGeses companion Bible	And David reigns over all Yisra El
	and works judgment and justness
	among all his people.
LTHB	And David reigned over all Israel, and he executed judgment and justice among all his people.
New King James Version	So David reigned over all Israel, and administered judgment and justice to all his people.
A Voice in the Wilderness	Thus David reigned over all Israel, executing judgment and justice to all his people.
Young's Updated LT	And David reigns over all Israel, and he is doing judgment and righteousness to all his people,...

The gist of this verse: David exerts his authority over all Israel, but he deals with his people in justice and righteousness.

1Chronicles 18:14a = 2Samuel 8:15a

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 # BDB #253
mâlak^e (רְלָמַ:) [pronounced *maw-LAHK^e*]	*to reign, to become king or queen*	3rd person masculine singular, Qal imperfect	Strong's #4427 BDB #573
Dâvid (דָוַד); also Dâvîyd (דִיוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
kôl (לכ) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis^erâ̕êl (לֵאַרְשִׂי) [pronounced *yis-raw-ALE*]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: So David reigned over all Israel;...   This is a concluding paragraph for this chapter, and it will describe how David rules.

1Chronicles 18:14b = 2Samuel 8:15b

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 # BDB #253
hâyâh (הָיֶה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
The Samuel text repeats David's name; the Chronicles text leaves it out.			
Dâvid (דָוַד); also Dâvîyd (דִיוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾâsâh (הָשֶׂע) [pronounced *ǵaw-SAWH*]	*doing, making, constructing, fashioning, forming, preparing*	Qal active participle	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: *to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.*			

1Chronicles 18:14b = 2Samuel 8:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîshᵉpâṭ (מִשְׁפָּט) [pronounced *mishᵉ-PAWT*]	*judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court*	masculine singular noun	Strong's #4941 BDB #1048
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
tsᵉdâqâh (הַקְּדָצ) [pronounced *tsᵉdaw-KAW*]	*righteousness, executed righteousness and justice, righteous vindication*	feminine singular noun	Strong's #6666 BDB #842
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to, with reference to, as to, with regards to, belonging to*	directional/relational preposition	No Strong's # BDB #510
kôl (לֹכ) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿam (עַם) [pronounced *ģahm*]	*people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]*	masculine singular noun; collective noun; with the 3rd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...and he is executing [lit., *doing, making, producing*] justice and righteousness for all his people. David, as God's representative, deals with his people justly and equitably.

Application: People have a lot of ideas when they take control as a political leader of import. Some simply like to tell others what to do; they have power lust. Others enjoy the adulation of others. There are people who are attracted to those in power, and some people seek power so that they might be looked up to and even adored. Some people who acquire power, as David has, takes the position seriously. He has been under good and bad authorities. He knows how difficult that it was to be under Saul's authority (who tried to kill him on several occasions). So David takes his own authority seriously. He did not abuse it. He did not look to be adored by others. He did not desire to tell others what to do. He takes on this responsibility with great humility.

The keys to David's authority are justice and righteousness. He is a just and fair ruler, and he is righteous. David is a type of Christ, who will exert authority over all the earth, executing justice and righteousness as well.

The Word of God tells us that David executes justice and righteousness, which indicates to us that David is objective with regards to his own people. He is doing that which is right by his own people. He does not place an onerous tax burden upon them (as Solomon will) and when they come to David to be treated fairly (or to those under David's command) they get a fair shake. This separates David from most of the rulers all around. In the ancient world, rulers often gained this authority by killing their enemies in war—while this shows great leadership and bravery, this may not easily translate into objective and just rulership. A great military leader may not take cognizance of the weak; a great military leader may not have the patience to deal with domestic matters; a great military leader might be more inclined to execute *problem citizens* without giving them a fair hearing. My point is,

greatness in one area (being a military leader) may not translate into greatness in another area (being a civil leader). However, David was great in both areas.

> R. B. Thieme Jr. points out, *a successful government must have the control and suppression of crime - crime is the great enemy of freedom, privacy, property, and rights of ownership*. He then adds: *A ruler of a nation needs virtue so tyranny does not emerge. This comes from Bible doctrine in the soul. David set up a great legal system in Israel. In 2Samuel 15, Absalom will lie to the malcontents from northern Israel, telling them that the system is bad so as to breed revolution against his father David*.[32]

This Absalom revolution mirrors the Gog and Magog revolution in the future. People will live in perfect environment under perfect government for 1000 years, and then Satan will be looed from prison and he will convince men to rebel against the rule of Jesus Christ, against the rule of perfect righteousness and justice, and against perfect environment (Rev. 20:7–10).

Application: You may say, "That's ridiculous! How could man rebel against a perfect government?" We had a recent election (I write this in 2009, looking back to 2008), where we in the United States had a 27 year run of great prosperity. Although we were attacked on 9/11 and although we believed that we would be attacked again in a similar way (you may recall that the Oscars in the following kept rescheduling because they feared an attack from radical Islam), our president set up a group of laws designed to keep us safe, which they did. Our CIA and armed forces made some very tough decisions, which kept us safe. Yet, in the very end, our president was maligned and insulted, mis-characterized, and even blamed for things which the opposing party did. The end result was, our country elected a messianic figure who was an ideologue with absolutely no governing experience. Because he is an ideologue, he is unable to process a free enterprise approach to the economy. Even now, 1 year into a falling economy, his adherents still revere him, despite the economy falling down all around them. I know one adult, living with her parents, unable to find a job, who still thinks that everything is okay. My point is this: it is possible to lead a rebellion against perfect environment, and to even put up with a failed system, as long as the new leader is charismatic.

God has filled our lives with parallels, so that we may better understand Him. One of these parallels is in leadership. Students want a teacher who is fair; athletes want a coach who is fair; recruits want a drill sergeant who does not kill them; we want a president who is righteous and just. We don't want a president who can only see evil in his opponents. We want a president who can recognize and deal with evil no matter where it is found. This is how David is presented—he rules as a just and righteous king. This is one of the many reasons why God exalts David as a man after God's own heart. He reflects in his life the way a leader ought to be.

Our relationship with God is His righteousness and justice. As Bob Thieme has said many times, *righteousness is the principle of God's integrity and justice is the function of God's integrity*. God is only able to bless perfect righteousness; anything less than that would be a compromise of His character. Now, obviously, this leaves out you and I, who lack perfect righteousness, as in the past day or so, we've committed a sin; perhaps a myriad of them. However, when we exercised faith in Jesus Christ, God imputed His righteousness to us. He placed us in Christ, so that when He sees us, He does not see the worthless excuses for Christians that we are; He sees His Son, because we are in Christ. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin. But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe (Rom. 3:20–21). And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin." (Rom. 4:5–8; Psalm 31:1–2). There is therefore now no condemnation for those who are in Christ Jesus (Rom. 8:1). *Justification* means that God has imputed His righteousness to us, so that when God sees us, He sees His righteousness, and acts accordingly.

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[32] Bible Doctrine Study Guides @ **http://www.geocities.com/gracechurchofcalf/ii_samuel_08.html** accessed April 26, 2009 (edited).

The reason that we have a verse like this—So David reigned over all Israel, executing justice and righteousness for all his people—is so that, through David, we better understand God. We like, admire and respect David, because he is fair and he exercises good judgment with regards to his people; and in this way, he is a model of Jesus Christ, a type of Christ, if you will. Throughout the Bible, God makes Himself known through the good ruler or the good father (even as the good coach or the good but severe drill sergeant). Our understanding of these figures in life, makes it possible for us to better understand God.

Application: Because God uses various things in our lives to help us understand Him—using fathers and authority figures to represent Him—authority orientation is important and absolutely necessary to teach your children. In a democracy, this is trickier, but from a young age, you teach the child absolute authority orientation. However, this does not mean that you teach your child to obey every adult he meets; and once they get into their teens, you teach them their responsibilities when it comes to living in a democracy (actually, a republic). However, by that point, you have also taught them about the cosmic system, the divine institutions, and the limited form of government our forefathers believed in (I write this during a time when our government is seizing as much power as they possibly can).

Application: This also sets up the proper function of rulers for today. They should rule with integrity—with righteousness and justice. They should do everything to protect the divine institutions; and they should do nothing to hinder the teaching of the gospel, the teaching of God's Word, and missionary activity. If an American soldier wants to hand out Bibles where he is stationed, then there ought to be a way for him to do this. Government officials ought to be careful not to overstep their bounds as well. The government should not be sending people checks in order to keep their vote and to allow them not to work.

So David reigned over all Israel, executing justice and righteousness for all his people. What David was doing was representing the characteristics of his Heavenly Father. Righteousness and justice are the foundation of Your throne; steadfast love and faithfulness go before You (Psalm 89:14). This also describes the essence of the rule of Jesus Christ during the Millennium. For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this (Isa. 9:6). And "Behold, the days are coming, declares the LORD, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely, and shall execute justice and righteousness in the land. In his days Judah will be saved, and Israel will dwell securely. And this is the name by which he will be called: 'The LORD is our righteousness.'" (Jer. 23:5–6). See also Jer. 33:15.

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Chapter Outline   **Charts, Maps and Short Doctrines**

David's Staff

And Joab ben Zeruiah over the army; and Jehoshaphat ben Ahilud [official] recorder;...   1Chronicles 18:15   And Joab, the son of Zeruiah, [was] over the [national] army; Jehoshaphat, the son of Ahilud, [was] the [national] historian;...

And Joab, the son of Zeruiah, was over the national army; Jehoshaphat, the son of Ahilud, was the national historian;...

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Joab the son of Sarvia was over the army, and Josaphat the son of Ahilud recorder.
Masoretic Text (Hebrew)	And Joab ben Zeruiah over the army; and Jehoshaphat ben Ahilud [official] recorder;...
Peshitta (Syriac)	And Joab the son of Zuriah was over all the army; and Jehoshaphat the son of Ahilud was recorder.
Septuagint (Greek)	And Joab the son of Zeruiah [was] over the army, and Jehoshaphat the son of Ahilud [was] recorder.
Significant differences:	There are no verbs in this verse, in the Greek or in the Hebrew. I don't know about the original Latin or Syriac. Most English translations insert verbs here.

Thought-for-thought translations; paraphrases:

CEV	Joab the son of Zeruiah was the commander in chief of the army. Jehoshaphat the son of Ahilud kept the government records.
Easy English (Pocock)	Joab son of Zeruiah was the chief officer over the army. Jehoshaphat son of Ahilud kept the government records.
Easy-to-Read Version	Joab son of Zeruiah was the commander of David's army. Jehoshaphat son of Ahilud wrote about the things David did.
Good News Bible (TEV)	Abishai's brother Joab was commander of the army; Jehoshaphat son of Ahilud was in charge of the records;...
The Message	Joab son of Zeruiah was head of the army; Jehoshaphat son of Ahilud was in charge of public records;...
New Life Bible	Joab the son of Zeruiah was captain of the army. Jehoshaphat the son of Ahilud wrote down the things of the nation.

Partially literal and partially paraphrased translations:

American English Bible	At the time, JoAb (the son of ZeruJah) was the commanding general of his army, JoSaphat (the son of AchiLoud) was the recorder,...
God's Word™	Zeruiah's son Joab was in charge of the army. Ahilud's son Jehoshaphat was the royal historian.
New American Bible	Joab, son of Zeruiah, was in command of the army; Jehoshaphat, son of Ahilud, was herald;...
NIRV	Joab, the son of Zeruiah, was commander over the army. Jehoshaphat, the son of Ahilud, kept the records.
Revised English Bible	Joab son of Zeruiah was in command of the army; Jehoshaphat son of Ahilud was secretary of state.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Joab, the son of Zeruiah, was chief of the army; and Jehoshaphat, son of Ahilud, was keeper of the records.
NET Bible®	Joab son of Zeruiah was commanding general of [Heb "over."] the army; Jehoshaphat son of Ahilud was secretary;...

Literal, almost word-for-word, renderings:

The Amplified Bible	Joab son of Zeruiah [David's half sister] was over the army; and Jehoshaphat son of Ahilud was the recorder;...
exeGeses companion Bible	And Yah Ab the son of Seruyah is over the host; and Yah Shaphat the son of Achiy Lud, remembrancer;...

| MKJV | And Joab the son of Zeruiah *was* over the army. And Jehoshaphat the son of Ahilud *was* recorder. |
| Young's Updated LT | And Joab son of Zeruiah is over the host, and Jehoshaphat son of Ahilud is a recorder of history,... |

The gist of this verse: Those in David's cabinet are herein named; Joab is over David's armies and Jehoshaphat was the royal historian.

1Chronicles 18:15a = 2Samuel 8:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Yôwʾâb (בָאוֹי) [pronounced *YOH-awᵇv*]	*Yah is father* and is transliterated *Joab*	masculine singular proper noun	Strong's #3097 BDB #222
bên (וֶב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Tsᵉrûwyâh (הָיורְצ) [pronounced *tzᵉroo-YAW*]	transliterated *Zeruiah*	feminine singular proper noun	Strong's #6870 BDB #863
ʿal (לַע) [pronounced *ǵahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
tsâbâʾ (אָבָצ) [pronounced *tsawᵇ-VAW*]	*army, war,* or *warfare*	masculine singular noun with the definite article	Strong's #6635 DB #838

Translation: And Joab, the son of Zeruiah, [was] over the [national] army;... Joab was one of David's nephews, a great soldier, very loyal to David, but also with great personal failings.

This doctrine is an exact repeat of the same one from 2Sam. 8.

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

1.   David has 3 nephews by his sister Zeruiah: Joab, Abishai and Asahel. 2Sam. 2:18 1Chron. 2:16
2.   Joab was in charge of David's army, because he led a successful campaign against the Jebusites. 2Sam. 8:16 2Sam. 8:16 1Chron. 11:4–6 18:15a 27:34
3.   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
4.   Abner and Ishbosheth had a falling out, and Abner transferred his loyalty to David, with the intention of

A Condensed View of Joab

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

5. 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.

6. David got Joab tangled up in both of his major sins.
    a. 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
    b. 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

7. Since David had so many sons and daughters, there ended up being conflicts between them. One conflict involved rape which led Absalom, David's son, to kill his half-brother for the rape. Joab acted as a go-between (a mediator) for David and Absalom, finally bringing them together. 2Sam. 13–14

8. 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).

9. When David appointed Amasa over his armies, Joab killed him as a rival. 2Sam. 20

10. 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

11. 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

12. 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 to himself when David was dying (supporting one of David's sons as king at this time was just plain bad judgment). However, Joab made a number of bad decisions throughout his life—he murdered Abner and Amasa, treating his rivals as enemies, and it 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**

Chapter Outline   **Charts, Maps and Short Doctrines**

Even though Joab is David's nephew, assigning him as head of the Israel's national army was not nepotism. He was the right man for the job, a brave soldier and a brilliant tactician.

Application: If you are in authority, you place the right men below you in other positions of authority. You must be careful to place people whom you trust and upon whom you can depend. To take an extreme example, the President of the United States is not just defined by his own leadership, but by those he appoints. The president makes policy, but if those under him are inept, then even a great president will seem inept.

1Chronicles 18:15b = 2Samuel 8:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Yᵉhôwshâphâţ (יְהוֹשֻׁפָט) [pronounced *yᵉ-hoh-shaw-FAWT*]	*Yah [Jehovah] has judged;* transliterated *Jehoshaphat*	masculine singular proper noun	Strong's #3146 & #3092 BDB #221
Alternate spellings: Yôwshâphâţ (יוֹשֻׁפָט) [pronounced *yoh-shaw-FAWT*] (transliterated *Joshaphat*); Yᵉhôwshâphâţ (יְהוֹשֻׁפָט) [pronounced *yᵉ-hoh-shaw-FAWT*] (transliterated *Jehoshaphat*); and Yôwshâphâţûw (יוֹשֻׁפָטוּ) [pronounced *yoh-shaw-FAW-too*] (transliterated *Joshaphatu*).			
bên (בֵּן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
ʾĂchîylûwd (אֲחִילוּד) [pronounced *uhkh-ee-LOOD*]	*child's brother* and is transliterated *Ahilud*	masculine singular proper noun	Strong's #286 BDB #27
zâkar (זָכַר) [pronounced *zaw-KAHR*]	*recorder, recounter, the one remembering, record-keeper, keeper of the records, secretary, historian, in charge of official records*	masculine singular, Hiphil participle	Strong's #2142 BDB #269

Translation: ...Jehoshaphat, the son of Ahilud, [was] the [national] historian;... It is possible that much of what we read in this section of Chronicles and its parallel passages in Samuel were originally penned by Jehoshaphat.

Jehoshaphat will continue his career under Solomon, according to 1Kings 4:3.

These records were maintained under each king, and these records were probably used, along with the Book of Samuel, as the source material for the book of Chronicles. There are probably palace genealogical records as well which the writer of Chronicles draw upon. These palace records may have even been used when writing Samuel. We are never given specifics on how Samuel and Chronicles were compiled, but we do have a few bits of information, such as the name of this man who was the national historian. He probably accompanied the soldiers to war or he interviewed them after a battle to get perspective and to record what he believed to be important (e.g., body count, as we have twice in this chapter).

A king cannot be everywhere at once, nor does the king have time to record everything which happens to him; so having a state historian/record–keeper seems reasonable. The king would also want to be briefed on specific events, and who better to brief him than someone who was there taking notes, as it were? We find this office in the following passages: 2Sam. 8:16 20:24 1Kings 4:3 18:18, 37, 1Chron. 18:15 2Chron. 34:8 Isa. 36:3, 22. This is the first mention of such an office.

> R. B. Thieme Jr. suggests: *Jehoshaphat was the policy maker above the state civil administration - he was the civilian equivalent to Joab.*[33]

Application: The relationship between the political structure and military organizations is a difficult one. In many countries, the military becomes the ruling political structure, putting their highest ranking officer in as king or prime minister or whatever. In the United States, we have a divided system where the military is under civilian command. Although this is a good system, it can become flawed. The President determines policy. The President sets objectives. His generals determine whether or not this are reasonable objectives and they should be able to give him honest feedback as to whether his objections are realistic and attainable. Sometimes a president may have aims which are completely unrealistic and unattainable, and a good military staff will make this clear to him. However, there are limitations in this relationship. The civilian President, particularly if he lacks military experience, should not interfere with strategy and tactics developed in order to attain his objectives. President Lyndon Johnson said he wanted to know about every outhouse that was bombed in Vietnam. He was an ass. He should have set the objectives and listened to his generals when it comes to achieving his objectives.

Application: Our current president (President Obama) has now spent 3 months pondering what to do in Afghanistan since receiving instructions from his top commander as to what is needed to be successful in Iraq. War is a matter of momentum. You cannot simply put war on hold for months at a time. This is a President confused about his authority and the decision-making process. The opinion of his generals in the field can change over the period of a few months, as can the momentum of a war.

The NIV Study Bible suggests that the titles and organization of those in David's administration are strikingly similar to and possibly even modeled after the political organization in Egypt.[34] Quite frankly, I have no idea how similar or dissimilar David's cabinet is to any of the ancient world nations.

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...and Zadok ben Ahitub and Abimelech [Ahimelech?] ben Abiathar priests; and Shavsha [Samuel text reads *Seraiah*] scribe;...

1Chronicles 18:16

...and Zadok, the son of Ahitub and Abimelech [Ahimelech?], the son of Abiathar, [were] priests; and Shavsha [Samuel text reads *Seraiah*] [was the national] scribe;...

...and Zadok, the son of Ahitub along with Ahimelech the son of Abiathar, were priests; and Shavsha was the national scribe;...

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Sadoc the son of Achitob, and Achimelech the son of Abiathar, were the priests: and Susa, scribe.
Masoretic Text (Hebrew)	...and Zadok ben Ahitub and Abimelech [Ahimelech?] ben Abiathar priests; and Shavsha [Samuel text reads *Seraiah*] scribe;...
Peshitta (Syriac)	And Zadok the son of Ahitub and Ahimelek the son of Abiathar were the priests; and Seriah was scribe;...
Septuagint (Greek)	And Zadok son of Ahitub, and Achimelech son of Abiathar [were] the priests; and Shavsha [was] the scribe;...
Significant differences:	There are no verbs in the Hebrew or in the Greek, but most English translations insert the verb *to be*. The Hebrew reads Abimelech; the Latin, Syriac and Greek all read Ahimelech (as does the parallel passage in Samuel). He is also called

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[33] Bible Doctrine Study Guides @ **http://www.geocities.com/gracechurchofcalf/ii_samuel_08.html** accessed April 27, 2009.

[34] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 603 (footnote).

Ahimelech in 1Chron. 24:3, 6, 31. The most reasonable explanation is, this is a copyist error, in the Hebrew, and the name ought to be Ahimelech.

Thought-for-thought translations; paraphrases:

CEV	Zadok the son of Ahitub and Ahimelech the son of Abiathar were the priests. Shavsha was the secretary.
Easy English (Pocock)	Zadok son of Ahitub and Ahimelech son of Abiathar were priests. Shavsha was the royal secretary.
Easy-to-Read Version	Zadok and Abimelech were the priests. Zadok was Ahitub's son, and Abimelech was Abiathar's son. Shavsha was the scribe [A man that wrote down and copied books and letters. He often became an expert at knowing the meaning of those writings (scriptures).].
New Life Bible	Zadok the son of Ahitub and Abimelech the son of Abiathar were religious leaders. Shavsha was the one who writes everything down.
New Living Translation	Zadok son of Ahitub and Ahimelech [As in some Hebrew manuscripts, Syriac version, and Latin Vulgate (see also 2 Sam 8:17); most Hebrew manuscripts read Abimelech.] son of Abiathar were the priests. Seraiah [As in parallel text at 2 Sam 8:17; Hebrew reads Shavsha.] was the court secretary.

Partially literal and partially paraphrased translations:

NIRV	Zadok, the son of Ahitub, was a priest. Ahimelech, the son of Abiathar, was also a priest. Shavsha was the secretary.
New Simplified Bible	Ahitub's son Zadok and Abiathar's son Abimelech were priests. Shavsha was the royal scribe.
Revised English Bible	Zadok and Abiathar son of Ahimelech, son of Ahitub, were priests; Shavsha was adjunct-general.

Mostly literal renderings (with some occasional paraphrasing):

NET Bible®	Zadok son of Ahitub and Abimelech son of Abiathar were priests; Shavsha [The parallel text of 2 Sam 8:17 has the variant spelling "Seraiah."] was scribe;.
The Scriptures 1998	...and Tsadoq son of Aḥitub and Abimelek son of Eb yathar were the priests, and Shawsha was the scribe,...

Literal, almost word-for-word, renderings:

The Amplified Bible	...Zadok son of Ahitub and Abimelech son of Abiathar were the priests; and Shavsha was secretary [of state];...
Concordant Literal Version	...and Zadok son of Ahitub, and Abimelech son of Abiathar, [are] priests, and Shavsha [is] scribe,...
exeGeses companion Bible	...and Sadoq the son of Achiy Tub and Abi Melech the son of Abi Athar, the priests; and Shavsha, scribe;...
MKJV	And Zadok the son of Ahitub, and Abimelech the son of Abiathar *were* the priests. And Shavsha *was* scribe.
Young's Updated LT	...and Zadok son of Ahitub, and Abimelech son of Abiathar, are priests, and Shavsha is scribe,...

The gist of this verse: Zadok and Abiathar are the two priests and Seraiah was the national scribe.

1Chronicles 18:16a = 2Samuel 8:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Tsâdôwq or Tsâdôwq (קֺדָצ or קֺדָצ) [pronounced *tzaw-DOHK*]	*just, righteous;* transliterated *Zadok*	masculine singular proper noun	Strong's #6659 BDB #843
bên (בֵן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
ʾĂchîṭûwᵇv (בוּטחֶא) [pronounced *uh-khee-TUᵝV*]	*my brother [is] goodness,* and is transliterated *Ahitub*	masculine proper noun	Strong's #285 BDB #26

Translation: ...and Zadok, the son of Ahitub... You may recall that King Saul went to Nob, the city of priests, and killed all of the priests there because they had helped David. Zadok escaped with the ephod and came to David, becoming the High Priest.

The information below is reprinted from **1Chron. 6** and **2Sam. 8**.

It would be worthwhile to know something about Zadok the son of Ahitub.

Some Background on Zadok the Priest

Zadok 1 is probably the most well-known of the priests (okay, you haven't heard of him, but he is mentioned first in 2Sam. 8:17, where we read: And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, priests;... What we have are two High Priests, and the reason that they are both High Priests is that they come from different lines. Zadok comes from the line of Eleazar and Ahimelech comes from the line of Ithamar (who are both sons of Aaron, the first High Priest of Israel—Num. 3:4). This particular *Ahimelech* and this particular *Abiathar* are not mentioned in the genealogical lines of **1Chron. 6**. I have placed them in some of the tables in that chapter to help orient you to the two lines.

Zadok appears to have begun under David as a young man (2Sam. 8:17 1Chron. 12:23–28). He and his son, Ahimaaz, were priests during the time of Absalom's rebellion (2Sam. 15:36). When he originally followed David (along with Abiathar, a priest in the line of Eli and Ithamar), he brought along the Ark of God. David told him to return the Ark to Jerusalem (2Sam. 15:24–29). All the gathered information during Absalom's rebellion was to be filtered through them, as David's trusted servants, and passed along to David (Ahimaaz and Jonathan would gather information and pass it along to David—2Sam. 17:17–20). Once Absalom's rebellion had been quashed, David was not accepted immediately by Judah. David then sent messengers to Zadok to gain the acceptance of the Judæan people (2Sam. 19:11–14). Zadok is also mentioned in connection with David in about a dozen other passages.

Some Background on Zadok the Priest

Zadok more or less shared his position as priest with Abiathar (the priest in the line of Ithamar) throughout the reign of David. However, when David was ready to pass away, Abiathar aligned himself with Adonijah, David's fourth son born to him by Haggith (2Sam. 3:4 1Chron. 3:1–2), and, while David was deathly ill, yet still alive, Adonijah assumed the position of king of all Israel. For those loyal to David, this was a serious problem, as David had promised Bathsheba that his son by her, Solomon, would succeed him. Zadok was one of the men who proclaimed Solomon king, by David's orders, while David was still alive (1Kings 1). After assuming his position as king, Solomon removed Abiathar as priest and reinstated Zadok (1Kings 2:27, 35).[35] Sometime previous, there had been a prophecy laid down that, because of the disobedience of Eli's son, that his line would be cut off forever (1Sam. 2:27–36). This removal of Abiathar was the fulfillment of that prophecy.

This information was taken directly from 1Chron. 6 (PDF version), and is found both here and in 2Sam. 8.

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1Chronicles 18:16b   =   2Samuel 8:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וּ or וְ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
ʾĂbiymelekᵉ (אֲבִימֶלֶךְ) [pronounced uᵇ-vee-MEH-lek]	my father is Melek, my father is king; transliterated Abimelech	masculine singular proper noun	Strong's #40 BDB #4
The parallel Samuel text has:			
ʾĂchîymelekᵉ (אֲחִימֶלֶךְ) [pronounced uh-khee-MEH-lek]	brother of Melek or brother of a king and is transliterated Ahimelech	masculine proper noun	Strong's #288 BDB #27
The Aramaic, Syriac, Latin and Greek texts all have this proper noun.			
bên (בֵּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
ʾEbᵉyâthâr (אֶבְיָתָר) [pronounced ebᵉ-yaw-THAWR]	the Great One is father; my father is great; transliterated Abiathar	masculine proper noun	Strong's #54 BDB #5
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest	masculine plural noun	Strong's #3548 BDB #463

Translation: ...and Abimelech [Ahimelech?], the son of Abiathar, [were] priests;... In the parallel passage in Smauel, in the Greek, Latin and Syriac, and in 1Chron. 24, this priest's name is *Ahimelech*. Therefore, it is reasonable to assume that *Abimelech* is a copyist error.

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[35] What appears to be the case is that the cabinet members of the King remained until officially removed. Therefore, Adonijah's staff officially remained (including Abiathar) even after Solomon arose as the proper king of United Israel, thus deposing Adonijah. An exception to this, it would seem to me, would be if they fled for their lives. That would essentially vacate their office as well.

There were a number of Levites and two royal lines from which the priests came. While Saul was king, this other line apparently reconstituted itself as the new line of the High Priesthood.

This is all taken word for word from **2Sam. 8**.

History of the Dual Priesthoods

There are two problems here—why are there 2 High Priests and why isn't this second High Priest *Abiathar* rather than *Ahimelech?* I have *Abiathar* so firmly entrenched in my own brain that I read through this several times before I realized it is backwards here.

Now, what might confuse you is the idea that it appears as though we have two High Priests under the reign of David. In fact, it appears as though we have this parallel priesthood for several decades. Furthermore, another confusing portion of Israel's history is the location of the tent of God. You probably have no idea as to why there are two priesthoods and where exactly was the Tent of God. Let me explain: at the end of the time of the judges, the Philistines took from Israel the Ark of God (**1Sam. 4**—**pdf version**), which Ark Israel brought into the battle for good luck. God cursed degenerate Israel and allowed the Philistines to not only be victorious, but to take the Ark as well. However, God also cursed the Philistines, and anywhere that they took the Ark, that city was placed under great divine judgement. The Philistines finally returned the Ark to Israel, and David later brought the Ark to Jerusalem where David constructed a separate tent for it on Zion. However, the Tent of God was actually located in Gibeon, which is where sacrifices were offered until the Temple was built.[36] Therefore, there would need to be two sets of priests, as there were two places in Israel which required a priesthood. Zadok performed the duties of a High Priest in Gibeon (1Kings 3:4 1Chron. 16:39) and Abiathar's antecedents originally acted as a priests in Jerusalem (actually, in Nob, which was just slightly northeast of Jerusalem). Nob was known as *the city of priests* (1Sam. 22:19). Saul, because of the kindness these priests showed to David, wiped out all of the priests in Nob, except for Abiathar, who escaped to David (**1Sam. 22**—**PDF version**). It is possible and even logical that the Tent of God was moved to Gibeon because of this assault on the city of Nob (after killing the priests, Saul then assaulted the city itself).[37] There is no specific Scripture to support this, it is logical, as the priesthood was in Nob in 1Sam. 22 and then in Gibeon in 1Chron. 16:39 (where David is said to leave Zadok in charge of the Tabernacle). Since Abiathar's family had been wiped out and Abiathar was on the run with David, the other main line of priests stepped in to fill the spiritual void, and that was Zadok.

After the attack upon Nob, Abiathar fled to David and became a part of David's entourage. He served directly under David after David became king, generally in Jerusalem. It is likely that he was involved in the duties of moving the Ark into Jerusalem and overseeing the Ark afterwards. Neither Zadok or Abiathar are ever called *high priests,* just *priests.*

There is a reason Zadok and Abiathar are not called High Priests in the Bible, even though they may have separately or collectively held that title—the Word of God is first going to focus on David, as a precursor of Jesus Christ in His 1st and 2nd Advents; and then the Bible will focus on Solomon, who reveals Christ in His Millennial reign. So, it is not so much a matter of titles, but a matter of focus. The office of High Priest is to look forward to Jesus Christ. Having two in that office confuses the issue; as would adding David into the mix. Therefore, the Word of God concentrates on David instead of these other two guys.

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[36] Although I have not quoted Keil and Delitzsch very often in this chapter, I would have not put together these divergence places of worship apart from Keil & Delitzsch's *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 445.

[37] This is the hypothesis of Keil and Delitzsch in their *Commentary on the Old Testament;* ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 446.

History of the Dual Priesthoods

The two most noted problems are the easiest to deal with: *why wasn't Zadok killed in Nob* and *why are there 2 High Priests?* You may recall that Saul, in a fit of rage, slaughtered the priests in Nob. Well, there were Levites scattered all over northern and southern Israel, and some of them were from the tribe of Aaron, making them eligible for the true priestly line (I should point out the Levites ≠ priests and that the term *Levitical Priesthood* is not exactly correct—it should be called the *Aaronic Priesthood*). So, we have almost the entire line of priests wiped out in Nob (the Ithamar line). However, we would have other priests elsewhere—in particular, the line of Eleazar, one of Aaron's other sons. If you will recall how Saul was, one minute, he would be on the trail of David wanting to kill him and the next moment, Saul would be sorry and regretting his every action taken against David. No doubt he felt this way about slaughtering the priests. So, Saul found the other line of priests—those descended from Eleazar—moved the Tabernacle to Gibeon, and then he put those priests in charge (with Zadok at the head). Although a portion of this explanation is conjecture (Saul moving the Tabernacle to Gibeon and installing the Eleazar line of priests to officiate over the Tabernacles), the lines of Zadok and Abiathar as well as the slaughter at Nob and Saul's erratic personality are well-documented by Scripture. It is essentially just connecting the dots.[38]

When Solomon built the Temple, which became the center of worship for Israel, and when he brought the Ark of God to the Temple, this roughly coincided in time with a return to a single line of priests (there was some intervening time between these events, which appears to be less than 20 years).[39] What happened was, Abiathar backed one of David's son Adonijah instead of Solomon. Although Solomon said Abiathar deserved death (Adonijah was executed), he expelled him from Jerusalem instead and removed his line from the priesthood. 1Kings 2:22–27

Just in case your head starts to swim when you ponder the priests, the two priestly lines, the kings and the prophets, and who lived when, in **1Chron. 6**, I have a chart of the **Kings, Prophets and Priests** set up chronologically (a chart which I often refer to myself).

Return to Chapter Outline   **Return to Charts, Maps and Short Doctrines**

The next 3 doctrines were taken directly from **2Sam. 8**. If you have already studied that book or, if you have no interest as to the problem in this passage (*why do we find Ahimelech here instead of Abiathar?*), then you may certainly skip over these doctrines.

We first need to look back on this history of Abiathar:

The Doctrine of Abiathar—Part I

1.   When fleeing from Saul, David went to the city of Nob, the city of the priests, and he managed to get Ahimelech, the High Priest, to feed him and his few allies by lying to Ahimelech. He got the priests to give to him the consecrated bread which was on hand. This was observed, apparently at a distance, by Doeg the Edomite, who was the head of Saul's shepherds. 1Sam. 21:1–7
        a.   As an aside, Ahimelech is the son of Ahitub. 1Sam. 22:9–12, 20
2.   Doeg later tells Saul that David had been in Nob, after Saul was on one of his anti-David rants. So Saul gathers up his army and they all go to Nob. Although it is apparently by questioning Ahimelech that he believed David still to be a great soldier of Saul's, Saul not only disabuses him of this notion, but then orders all of the priests to be killed. In fact, Saul killed the men, women, children and animals of Nob. 1Sam. 22:6–19

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[38]   Robert Gordon suggests that Zadok was the head of some cult in Jerusalem until David took over, and then he converted (back?) over to the true worship of Jehovah. Such an explanation just does not hold water for me—why would a line of Aaron end up teaching falsehoods in Jerusalem, and then so quickly be brought back into line?

[39]   This was taken from **1Chron. 6** (**PDF version**).

The Doctrine of Abiathar—Part I

3.   Abiathar, Ahimelech's son, escaped from this nightmare and fled to David, who tells Abiathar to stay with him. My impression is that, Abiathar was fairly young at this time—in his teens, although this is not necessarily the case. 1Sam. 22:20–23

4.   Abiathar had the wherewithal to carry the ephod with him. So, this indicates, when he made his escape, there was no expectation of things ever being normal again in Nob. David makes use of the ephod in order to determine his next move. 1Sam. 23:6–13

5.   Abiathar is not mentioned again until this passage, which, in time, is probably about 20 years later (we have a few years during which David continues to elude Saul, even to where David joined up with the Philistines; then Saul's army would be destroyed by the Philistines; David would then take control of Judah, then Jerusalem, and then, 7 years later, all of Israel would follow him; finally, we have all of these war alluded to here). 1Sam. 24–2Sam. 8

6.   In later passages, Abiathar will be called a priest; and in several passages, Abiathar, and not Ahimelech, will be associated with Zadok. 2Sam. 15:24, 27, 29, 35 17:15 19:11

7.   This indicates that this passage (and 1Chron. 18:16) *ought* to read *Abiathar son of Ahimelech* rather than *Ahimelech son of Abiathar*.

8.   Abiathar will still be a priest under Solomon. 1Kings 1:7, 42 2:22–27 4:4

9.   Jesus will call Abiathar a High Priest in Mark 2:26.

On another occasion, we will examine more about Abiathar the Priest under David and later under Solomon.

When there is a problem, then it needs to be clearly identified. Here, briefly, the problem is, *who is the son of whom? Is Abiathar Ahimelech's son or is Ahimelech Abiathar's son? Furthermore, who is Zadok a priest in association with? Is it Abiathar or is it Ahimelech?*

What is the Problem with Ahimelech, Abiathar and Zadok?

1.   What would appear to be the case, up until we light upon this passage, is that Zadok ben Ahitub and Abiathar ben Ahimelech are priests at the same time.

2.   King Saul, in a rage, killed all of the priests in Nob, but Abiathar managed to escape with the Ephod and he fled to David and spent the next several years with David while he was in exile.

3.   However, all of the other priests in this line were killed, which would have been the line of Ithamar.

4.   Regardless of Saul's insane action, the remaining priests—the line of Eleazar, apparently relocated the Tabernacle in Gibeon. Perhaps the thinking was, Saul is not going to do something that evil again in his own hometown. Or, more likely, King Saul had this other line of priests relocate the Tabernacle there so he could keep an eye on things. See 1Chron. 16:39.

5.   This gives us two sets of priests—Abiathar (of the Ithamar line) on the run with David and Zadok (of the Eleazar line) in Gibeon with the Tabernacle.

6.   Suddenly, in this passage, we begin talking about Ahimelech ben Abiathar and Zadok ben Ahitub—when we would expect a mention of Abiathar and Zadok, not of Ahimelech and Zadok. We find the same thing in the parallel passage in 1Chron. 18:16. One passage suggests that there is a scribal error; however, when the two parallel passages agree, that makes a scribal error less likely, as scribes did not typically *fix* the text in order to make passages match up (that is, if the names in 2Sam. 8:17 were reversed by a scribe, it is highly unlikely that another scribe would change the reading in 1Chron. 18:16 to match). Many scribes were aware of apparent conflicts (many of which we have covered), but did not make any changes to the text of either passage as they respected these manuscripts as being the Word of God.

7.   We find these two together again in 1Chron. 24:3, 6 where David, Zadok (in the line of Eleazar) and Ahimelech (in the line of Ithamar) organize the priests and their duties.

8.   Interestingly enough, although both Zadok and Ahimelech are called priests in our passage (2Sam. 8:17), only Zadok is called a priest in 1Chron. 24:6, when the priests are being reorganized.

9.   The final passage where Zadok and Ahimelech are found together is 1Chron. 24:31. This means that these two men are found side-by-side in two passages: 1Chron. 24 and 2Sam. 8:17 (and its parallel

What is the Problem with Ahimelech, Abiathar and Zadok?

passage in Chronicles).

10. Zadok and Abiathar are found named together in even more passages: 2Sam. 8:17 15:24, 27, 29, 35–36 17:15 19:11 20:25 1Kings 2:35 4:4 1Chron. 15:11

11. Zadok and Abiathar are both involved as priests when David moves the Ark of God to Jerusalem. 1Chron. 15:11–15

12. When David is ousted from Jerusalem by his son Absalom, Abiathar and Zadok come to him, with many of the Levites and the Ark of God. In this passage, they are called priests, and Abiathar's son Jonathan is mentioned. 2Sam. 15:24–36

13. All the while David was in exile, Zadok and Abiathar were loyal to him, and would take messages to him and from him. 2Sam. 17:15–16 19:11–14

14. David's cabinet is given again in 2Sam. 20:23–26 and Zadok and Abiathar are listed as priests (along with Ira the Jairite).

15. After David died, Solomon put Zadok as priest in place of Abiathar (1Kings 2:35) yet are both named as priests in 1Kings 4:4.

16. The result is, we have an equal number of passages where Abiathar is called the son of Ahimelech and Ahimelech is called the son of Abiathar. However, there are far more passages where Zadok and Abiathar are associated with one another as priests under David (and under Solomon) than Zadok and Ahimelech being associated together.

   a. Abiathar ben Ahimelech occurs in 3 passages.

   b. Zadok and Abiathar are associated together 11 times.

   c. Ahimelech ben Abiathar occurs in 3 passages.

   d. Zadok and Ahimelech are associated together 3 times.

Our problem, as we observed above, is, Abiathar escaped from Nob with the Ephod and has been traveling with David for approximately 20 years now. In later passages, His father, Ahimelech, was apparently killed in Nob. So, in this passage and in 1Chron. 18:16, we have that Ahimelech son of Abiathar is the priest rather than Abiathar son of Ahimelech. What happened?

Theories as to *Why is Ahimelech Listed as the Priest Here?*

Theologian	Opinion
Barnes	*It almost necessarily follows that there is some error in the text*.[40]
Gill, Henry	Both John Gill and Matthew Henry believe that Abiathar was the true High Priest and that his son Ahimelech and Zadok serve under him.[41] The explanation is problematic for two reasons: (1) Abiathar should have been named in this group as High Priest, but he is not; (2) furthermore, we ought not find him listed side-by-side with Zadok in a half-dozen passages if it is really Ahimelech who is an assistant priest with Zadok.

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[40] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 2Sam. 8:16–18.

[41] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 2Sam. 8:17. Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 2Sam. 8:15–18.

Theories as to *Why is Ahimelech Listed as the Priest Here?*

Theologian	Opinion
Keil and Delitzsch	*[Because Ahimelech ben Abiathar occur together in so many passages], there is not the slightest probability in the supposition that the names have been changed in so many passages. We are therefore disposed to adopt the view held by Bertheau and Oehler, which is, Abiathar the high priest, the son of Ahimelech, had also a son named Ahimelech. It is by no means a rare occurrence for grandfather and grandson to have the same names (see 1Chron. 6:4–15 for some examples), and also that this (the younger) Ahimelech performed the duties of high priest in connection with his father, who was still living at the commencement of Solomon's reign (1Kings 2:27), and is mentioned in this capacity, along with Zadok, both here and in the book of Chronicles, possibly because Abiathar was ill, or for some other reason that we cannot discover.*
Keil and Delitzsch (continued)	*As Abiathar was thirty or thirty–five years old at the time when his father was put to death by Saul (see 1Sam. 14:3), and forty years old at the death of Saul, he was at least forty–eight years old at the time when David changed his residence to Mount Zion, and might have had a son of twenty–five years of age, namely the Ahimelech mentioned here, who could have taken his father's place in the performance of the functions of high priest when he was prevented by illness or other causes. The appearance of a son of Abiathar named Jonathan in 2Sam. 15:27 17:17, 20, is no valid argument against this solution of the apparent discrepancy; for, according to these passages, he was still very young, and may therefore have been a younger brother of Ahimelech. The omission of any allusion to Ahimelech in connection with Abiathar's conspiracy with Adonijah against Solomon (1Kings 1:42–43), and the reference to his son Jonathan alone, might be explained on the supposition that Ahimelech had already died. But as there is no reference to Jonathan at the time when his father was deposed, no stress is to be laid upon the omission of any reference to Ahimelech. Moreover, when Abiathar was deposed after Solomon had ascended the throne, he must have been about eighty years of age.*[42]
The JPS Tanakh	This should be emended to read *Abiathar, son of Ahimelech.*[43] My problem is the other instances where it is backward; and there are no manuscripts (that I am aware of) where this emendation exists. An emendation is a note off to the side saying, "We know that *this* is the way this should read, but somewhere along the line, it got turned around." Or words to that effect.

In my exegesis of 1Samuel, I had assumed that Abiathar was quite young when he came to David. This could have been a very wrong-headed assumption. However, given all of the killing which took place in Nob, Abiathar would have had to have had a son after he hooked up with David, making his son, at this time, no older than 20. Although it would be quite unusual for such a young man to have priestly duties, remember that Abiathar is the only one left of the Ithamar line—the line which was the priesthood—so any son of his—no matter how young—would be the only possible person to handle priestly duties from the Ithamar line.

Let me add that Abiathar, his son Ahimelech and his father Ahimelech are not listed in the priestly lines of 1Chron. 6.

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[42] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 2Sam. 8:17 (edited).
[43] *Tanakh, the Jewish Bible* by the Jewish Publication Society; ©1985; p. 482 (footnote).

Theories as to *Why is Ahimelech Listed as the Priest Here?*

Theologian	Opinion
NIV Study Bible	*It appears that a copyist's error may have occurred her (repeated in1Chron. 24:3, 6, 31) in which these two names have been transposed. Abiathar is referred to as son of Ahimelech in 1Sam. 22:20. While it is true that the Abiathar of 1Sam. 22:20 could have had a son named Ahimelech (after his grandfather), such a person does not appear elsewhere in the narratives of Samuel and Kings as a colleague of Zadok, but Abiathar consistently does (2Sam. 15:29, 35 17:15 19:11 20:25 1Kings 1:7–8, 19 2:27, 35 4:4).*[44]
Poole	*Abiathar called his son by the name of his father (1Sam. 22:20). Abiathar was now high priest, as may be gathered from 2Sam. 15:35 1Kings 2:27,35: and under him were the next chief priests, or the second priests, each one being chief of the house of his father: Zadok of Eleazar and Ahimelech of Ithamar. See Num. 3:32 1Chron. 24:3–4. Or, in the alternative, these two are here mentioned, because they constantly attended upon the king, that he might consult with them in the matters of the Lord, as need required.*[45] The only problem with Poole's second explanation is, we will have the Ark and the Tabernacle in different places, which would, in itself, necessitate two lines of priests. If they are both attending David, who is in Gibeon overseeing the Tabernacle (obviously, someone in Zadok's line, but would he not lose his prominence under those circumstances)?

Although it is moderately convoluted, the only thing which makes sense is, Abiathar names one of his sons *Ahimelech* (which is not a stretch, given the tragic death of his father), and due to some incapacitation, this young son either assumes priestly duties or is seen as one of the two *second priests*. Obviously, the incapacitation would not have lasted forever, as we find Abiathar mentioned with Zadok in subsequent passages when Solomon is king over Israel (the division of labor found in 1Chron. 24 is partially devised by David—1Chron. 24:3). I am essentially restating Keil and Delitzsch's theory.

A second explanation would be, there was a scribal error in the Samuel passage, and another scribe then *incorrectly fixed* the passages in Chronicles (1Chron. 18:16 24:3, 6, 31). This does not seem very likely to me.

An incorrect solution would be that, Abiathar, son of Ahimelech, names one of his sons Ahimelech, who in turn names one of his sons Abiathar, and that each of these men had a very short ministry. However, the Abiathar to whom Solomon speaks in 1Kings 2 is the Abiathar under David because he helped to carry the Ark into Jerusalem (1Kings 2:26).

When dealing with an apparent contradiction (Abiathar ben Ahimelech listed as a priest in some passages and Ahimelech ben Abiathar listed in other passages as priest), in order to show that this is not a contradiction, we need only offer one reasonable possible explanation (which does not have to be the correct explanation, by the way). Here, two reasonable solutions are offered. However, this is probably the most difficult apparent contradiction that I can recall dealing with.

Chapter Outline   **Charts, Maps and Short Doctrines**

Abiathar is one of the few Old Testament priests who finds his name in the New Testament. When being questioned by the legalistic pharisees about plucking grain to eat on the Sabbath, Jesus answered them, saying, "And He said to them, Did you never read what David did when he had need and hungered, he and those with him, how he entered the house of God in the days of Abiathar the high priest, and ate the Loaves of the Presentation, which it is not lawful to eat, except for the priests, and he even gave to those being with him?" (Mark 2:25–26).

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[44] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 431 (footnote).

[45] Matthew Poole, *English Annotations on the Holy Bible;* ©1685; from e-Sword, 2Sam. 8:17 (edited).

So, even though the Old Testament does not call Abiathar a High Priest, Jesus does. Let me add that, there is no contradiction here; Ahimelech and Abiathar would have both been there in Nob at this time, and Abiathar was more well-known than his father Ahimelech.

1Chronicles 18:16c = 2Samuel 8:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו or וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Shavᵉshâʾ (אֲשַׁוְשׁ) [pronounced *shahv-SHAW*]	*joyful; nobility;* transliterated *Shavsha*	masculine singular proper noun	Strong's #7798 BDB #1004
The Samuel text has, instead...			
Serâyâh (הָיַרֵשׁ) [pronounced *sehr-aw-YAW*]	*Jehovah is ruler* and is transliterated *Seraiah*	masculine singular proper noun	Strong's #8304 BDB #976
çôphêr (רֵפוֹס) [pronounced *soh-FAIR*]	*enumerator, secretary, scribe; learned man; miliary scribe; general*	masculine singular noun	Strong's #5608 BDB #708

BDB lists this word as a noun, and *The Englishman's Hebrew Concordance of the Old Testament* lists it as a verb (as does my KJV+ in e-sword). It is probably a participle of the verb, which acts like a noun.

Translation: ...and Shavsha [Samuel text reads *Seraiah*] [was the national] scribe;... We may simply have different forms of the same name here and in 2Sam. 8:17.

> Smith tells us that he is also *called also Seraiah in 2Sam. 8:17, and Sheva in 2Sam. 20:25, and, in 1Kings 4:3, as Shisha.*[46]

Seraiah is called a *scribe* here, which is offered up as a masculine singular noun by some and the Qal active participle of a verb by others (the Qal active participle is often used to indicate a profession, vocation, or mode of behavior). In either case, this word means *enumerator, secretary, scribe; learned man; miliary scribe; general*. It is reasonable to ask, *just what did he do* or *what were his responsibilities?*

Most commentators suggest that he was Secretary of State.[47] He could have made copies of important records and edicts, which were then distributed as necessary; and he could have been the royal accountant as well. He may have been in charge of replicating the Word of God at that time. In any case, he would have been the man in the executive position for whichever of these were his duties. In any case, it appears as if we have two positions in David's cabinet which involve writing.

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[46] Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Shavsha.

[47] I've enumerated the various opinions in **2Sam. 8**.

...and Benaiah ben Jehoiada over the Cherethite [translated: *executioner*] and the Pelethite [translated: *courier*] and sons of David [are] the chiefs to a hand of the king. 1Chronicles 18:17 **...and Benaiah son of Jehoiada [was] over the Cherethites and the Pelethites; and the sons of David are foremost at the hand of the king.**

...and Benaiah, son of Jehoiada, was over the executioners and couriers [or, *the Cherethites and the Pelethites*]; and the sons of David were David's right hand men.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Banaias the son of Joiada was over the bands of the Cerethi, and the Phelethi: and the sons of David were chief about the king.
Masoretic Text (Hebrew)	...and Benaiah ben Jehoiada over the Cherethite [translated: *executioner*] and the Pelethite [translated: *courier*] and sons of David [are] the chiefs to a hand of the king.
Peshitta (Syriac)	And Benaiah the son of Jehoiadah was over the archers and the slingers; and the sons of David were <u>princes</u> <u>of</u> <u>the</u> <u>realm</u>.
Septuagint (Greek)	...and Benaiah the son of Jehoiada [was] over the Cherethites and the Pelethites, and the sons of David [were] the chief <u>deputies</u> of the king.
Significant differences:	There are no verbs in the Hebrew or Greek. The English translation from the Latin and Syriac has verbs, which is how most English translations go.
	The Latin and the Greek transliterate *Cherethite* and *Pelethites*. The (English translation of the) Syriac translates it.

Thought-for-thought translations; paraphrases:

CEV	Benaiah the son of Jehoiada was the commander of David's bodyguard. David's sons were his highest-ranking officials.
Easy English (Pocock)	Benaiah son of Jehoiada was over the people called Kerethites and Pelethites. And David's sons were chief officials who served the king.
Easy-to-Read Version	Benaiah was responsible for leading the Kerethite and Pelethite people [These were the king's bodyguards.]. Benaiah was Jehoiada's son. And David's sons were important officials. They served at King David's side.
Good News Bible (TEV)	Benaiah son of Jehoiada was in charge of David's bodyguards; and King David's sons held high positions in his service.
The Message	Benaiah son of Jehoiada was over the special forces, the Kerethites and Pelethites; And David's sons held high positions, close to the king.
New Century Version	Benaiah son of Jehoiada was over the Kerethites and Pelethites [These were probably special units of the army that were responsible for the king's safety, a kind of palace guard.]. And David's sons were important officers who served at his side.
New Life Bible	Benaiah the son of Jehoiada was over the Cherethites and the Pelethites. And the sons of David were leaders at the king's side.
New Living Translation	Benaiah son of Jehoiada was captain of the king's bodyguard [Hebrew of the Kerethites and Pelethites.]. And David's sons served as the king's chief assistants.

Partially literal and partially paraphrased translations:

American English Bible	...BenaiJah (the son of JehoiAda) was in charge of the Cherethites and Phelethites, and David's sons served as his second-in-command.

Ancient Roots Translinear	Benaiah the son of Jehoiada was over Chereth and Peleth. These sons of David *were* first hands for the king.
God's Word™	Jehoiada's son Benaiah was commander of the Cherethites and the Pelethites. And David's sons were his main officials.
New American Bible	Benaiah, son of Jehoiada, was in command of the Cherethites and the Pelethites; and David's sons were the chief assistants to the king.
NIRV	Benaiah, the son of Jehoiada, was commander over the Kerethites and Pelethites. And King David's sons were the chief officials who served at his side.
New Jerusalem Bible	Benaiah son of Jehoiada was in command of the Cherethites and Pelethites; David's sons took first place after the king.
New Simplified Bible	Jehoiada's son Benaiah was commander of the Cherethites and the Pelethites. And David's sons were his main officials.
Revised English Bible	Benaiah son fo Jehoiada commanded the Kerethite and Pelethite guards. The eldest sons of David were in attendance on the king.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	And Benaiah, the son of Jehoiada, was over the Cherethites and the Pelethites; and the sons of David were chief of those whose places were at the king's side.
JPS (Tanakh)	Benaiah son of Jehoiada was commander of the Cherethites and the Pelethites and David's sons were first ministers of the king.
NET Bible®	Benaiah son of Jehoiada supervised [Heb "[was] over."] the Kerethites and Pelethites; and David's sons were the king's leading officials [Heb "and the sons of David [were] the heads at the hand of David." The parallel text of 2 Sam 8:18 identifies them as "priests" (see sn there on the word "priests").].
The Scriptures 1998	...and Benayahu son of Yehoyada was over the Kerĕthites and the Pelĕthites. And the sons of Dawid? were chiefs at the sovereign's side.

Literal, almost word-for-word, renderings:

Concordant Literal Version	...and Benaiah son of Jehoiada [is] over the Cherethite and the Pelethite, and the elder sons of David [are] at the hand of the king.
English Standard Version	...and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were the chief officials in the service of the king.
exeGeses companion Bible	...and Bena Yah the son of Yah Yada is over the executioners and the couriers; and the sons of David are heads at the hand of the sovereign.
LTHB	...and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were first ones at the hand of the king.
MKJV	And Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites. And the sons of David *were* first ones at the hand of the king.
New King James Version	Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were chief ministers at the king's side.
NRSV	Benaiah son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were the chief officials in the service of the king.
WEB	...and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief about the king.
Young's Updated LT	...and Benaiah son of Jehoiada is over the Cherethite and the Pelethite, and the elder sons of David are at the hand of the king.

The gist of this verse:	Benaiah was both the executioner and a courier; and David sets up his sons over the priests.

1Chronicles 18:17a = 2Samuel 8:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Bᵉnâyâhûw (וּהָיָנְבוּ) [pronounced *bᵉn-aw-YAW-hoo*]	*Yah [Jehovah] has built up;* transliterated *Benaiah*	masculine singular proper noun	Strong's #1141 BDB #125
Also spelled Bᵉnâyâh (הָיָנְב) [pronounced *bᵉn-aw-YAW*].			
bên (וֹב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Yᵉhôwyâdâʿ (עָדָיוֹהְי) [pronounced *yᵉhoh-yaw-DAWĠ*]	*Yah knows;* transliterated *Jehoiada*	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
There is an alternate spelling for this proper noun (see the other Strong's number).			
ʿal (לַע) [pronounced *ġahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
The Samuel text has instead of *over,* the wâw conjunction.			
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
Kᵉrêthîy (יִתֵרְכ) [pronounced *kᵉray-THEE*]	a collective noun which means *executioners; life guardsmen* (which could be its primary meanings); and is transliterated *Cherethite, Cherethites*	gentilic adjective used as a proper noun; possibly a singular collective noun; with the definite article	Strong's #3774 BDB #504
This is a word which may stand for the Philistines, or a portion of them. This noun may be associated with the island of Crete, referring to those Philistines associated with Crete (either as an origin or as conquered territory).			
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
According to Rotherham, the Aramaic and Syriac repeat the word *over,*[48] which could simply be the way this is expressed in their language.			
Pᵉlêthîy (יִתֵלְפ) [pronounced *pᵉ-lay-THEE*]	a collective noun which means *couriers; messengers* (which could be its primary meanings); transliterated Pelethites	masculine singular noun; possibly a gentilic adjective used as a proper noun; with the definite article	Strong's #6432 BDB #814

Translation: ...and Benaiah son of Jehoiada [was] over the Cherethites and the Pelethites;... The Samuel text, which is a bit clunky, reads: *...and Benaiah son of Jehoiada [was both] the executioner and courier [or, the Cherethite and the Pelethite]...* The simplest explanation is, the text is Samuel is messtup, and there should have been the preposition here (as in Chronicles) instead of a wâw conjunction. That is the simplest explanation and

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[48] Joseph Bryant Rotherham's *The Emphasized Bible;* ©1971 by Kregel Publications; p. 427 (footnote).

a damaged manuscript could account for this. A second, more convoluted explanation is, Benaiah began as the executioner and courier; but as David's power and influence grew, so did Benaiah's staff, to the point where he no longer supervised these duties, but was over the men who did. However, it is much more likely that the words here should be transliterated (*Cherethite and Pelethite*) rather than translated (see the explanation below). It would now make almost no sense to say, *Benaiah...was both the Cherethite and the Pelethite*.

Cherethite here related to a word which means *executioner,* however, it is simply from a verb which means *to cut off*. A participle is often used in order to describe the *vocation* of a person. However, we do not have the participle here but the gentilic adjective form. In the English, we represent that with the ending *–ite;* so the noun would be, for instance, *Gad;* and its gentilic adjective *Gadite* (which, although singular, can stand in for an entire group or even nation). So, because this is a gentilic adjective and not a participle, the proper way to translate this is as a proper noun which stands for a group (and, for this reason, translating this as a plural is legitimate). The same thing is true of the *Pelethites*. The use of these names in 2Sam. 15:18 further confirms this.

Therefore, since we understand these to be a group of people, let's go on from there.

The Cherethites

1. The Cherethites were a people in southern Palestine, with whom David would have been acquainted when he lived in that area, while on the run from Saul. David had been given permission to live in southern Palestine by the Philistines, but then was called by them to go to war as their allies. While he was gone, his camp was raided by Amalekites, who also raided south of the Cherethites (this could actually reference where David's camp was). 1Sam. 30:14
2. The Cherethites are associated with the Philistines in Zeph. 2:5 (they are both cursed by God).
3. Their name suggests that they are related to the Cretins. From language to language, what often identifies a people are their 3 primary consonants (which consonants will have equivalents from language to language). The vowels and the emphasis might be different. The key consonants in each name is KRT (or, *CRT* if you would rather). Although this is quite likely, this does not give us a positive ID, as, east of the Jordan, we have the Brook of Cherith (1Kings 17:2–7) which has the same root consonants, but is not necessarily related to the Cherethites or to the Cretins.
4. It is possible that they are related to the Philistines (as a Philistine clan), given their location and good relations with the Philistines.
5. Although their name is close to a word which can mean *executioner,* that does not automatically mean that these carried out David's executions.
6. In our passage, David had obviously incorporated these foreigners into his army, probably as the king's royal guard. According to ISBE, *It was the custom of many ancient monarchs to have a guard of foreign mercenaries*. 2Sam. 8:18 15:18 20:7, 23 1Chron. 18:17
7. The Cherethites apparently remained loyal to Solomon, David's son. 1Kings 1:38, 44

Sources:
The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; ® by Hendrickson Publishers; from E-Sword; Topic: Cherethites.
Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Cherethites.
The Zondervan Pictorial Encyclopedia of the Bible; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 1, p. 787.

Along the same lines, we ought to examine the Pelethites as well.

The Pelethites

1. The Pelethites are named only in conjunction with the Cherethites and only during the time of David. Easton suggests that their name may mean *couriers* or *runners*.
2. ISBE suggests that this is a corrupt form of Philistine.
3. Like the Cherethites, they appear to be a part of David's royal guard. 2Sam. 8:18 15:18 1Chron. 18:17
4. They are clearly and undeniably a part of David's army and they are loyal to David. 2Sam. 20:7

The Pelethites

5.   They were among those who immediately recognized Solomon's kingship. 1Kings 1:38

Sources:
M.G. Easton M.A., D.D., *Illustrated Bible Dictionary;* 1897; from e-Sword, topic: Pelethtites.
The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; ℗ by Hendrickson Publishers; from E-Sword; Topic: Pelethites.

What stands out in the lists of David's mighty men (2 Sam. 23:24-39 1Chron. 11:26–47) is the number of men who are not Jews. They are foreign-born. As I have discussed on many previous occasions, David studied and knew the Old Testament (that which was extent during his time, which would have been the Pentateuch, Joshua, Judges and Job).   Joshua was told to offer terms of peace to his enemies first; if they accepted these terms (which would have been closely associated with faith in Jehovah Elohim), then he was to be allied with them. If they rejected them, then he could conquer them. It is very clear, from a read of David's mighty men, that his royal guard and his greatest soldiers were from all over the Middle East. Although David was a great warrior and he conquered almost every nation around him, he was also willing to make peace with adjacent and nearby nations, as we have seen with Hamath and Toi.

1Chronicles 18:17b   =   2Samuel 8:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though*	simple wâw conjunction	No Strong's # BDB #251
bên (וֹבּ) [pronounced *bane*]	*son, descendant*	masculine plural construct	Strong's #1121 BDB #119
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
rî'shôwn (וֹוִשׁאָר) [pronounced *ree-SHOWN*]	*first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning*	masculine plural adjective with the definite article	Strong's #7223 BDB #911
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	preposition	No Strong's # BDB #510
yâd (דָי) [pronounced *yawd*]	generally translated *hand*	feminine singular construct	Strong's #3027 BDB #388

Yâd as a construct and the lâmed preposition are literally rendered *to a hand of;* together, they mean *to the side of, beside, next to*.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melekᵉ (מֶלֶֽ:) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun with the definite article	Strong's #4428 BDB #572

The Samuel text reads, instead:

1Chronicles 18:17b = 2Samuel 8:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôhên (כֹהֵן) [pronounced *koh-HANE*]	*priest*	masculine plural noun	Strong's #3548 BDB #463
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person plural, Qal perfect	Strong's #1961 BDB #224

In the Greek, Syriac, and Latin, David's sons appear to be called *princes* (or something akin to that) rather than *priests*. The parallel passage (2Sam. 8:18) reads: ...and Benaiah son of Jehoiada [was over?] the Cherethites and the Pelethites; and the sons of David are priests. Although one may reasonably explain calling David's sons *priests* (see the explanation below), this is a difficult call, textually speaking.

Translation: ...and the sons of David are foremost at the hand of the king. The text of Samuel (...and Benaiah son of Jehoiada [was over?] the Cherethites and the Pelethites; and the sons of David are priests.) and the text of Chronicles are very different here. It is not as if one could have been mistaken for the other. That is, there could not have been a few letters obscured by a poor manuscript, resulting in what we have. Now, it is possible that the last few words of Samuel became utterly obscured and some scribe put in what he believed was reasonable, but that is highly unlikely. We have observed many times where obviously wrong text was maintained by scribes for hundreds of years because they did not like to mess with the text, no matter what. Furthermore, an odd reading, as we have in Samuel (that David's sons are priests), is not likely to be the sort of stuff that would be inserted by a scribe.

In the text of Samuel, I gave several possible explanations: (1) David's sons acted as liaisons between David and the priests; (2) David had his sons associate closely with the priests; (3) David assigned his sons as guards over the priests. David's plan was possibly related to his hopes that something might rub off on his sons from this association. It is important that we honestly evaluate David, and in the area of being a father, he was not very good. He had several wives which he collected—some of whom would have been very attractive to him, but not much else—so his interest in these wives and their children would not have been close. David was also king and a warrior, so raising all of these children was outside of his abilities, given his other responsibilities. So, David put his sons in with the priests in some capacity in the hopes that something might rub off.

Bathsheba was apparently David's right woman, and David appeared to be very concerned about their raising of their son, Solomon, who received the best training of all his son (although we know very little about Nathan, David's other son).

The Chronicles text is easier to deal with. Why is it different? The writer of Chronicles had additional records, as well as history which he himself had learned, so that he knew of other responsibilities which David's sons had. Associating them with priests may or may not have confused the writer of Chronicles. What I see happening to the writer of Chronicles is, he reads the Samuel text first, and it strikes him as odd, and then, like me, comes to a reasonable understanding as to what is meant. However, so that readers after him are not similarly confused, he, from his own understanding of Israel's history, indicates a more general set of responsibilities of David's sons—namely, being David's right hand men. Neither text would be wrong nor would the texts be contradictory, as David had many sons, and it is reasonable that several of them were both closely associated with the priests (perhaps when younger), and from there, advanced to working as the foremost of David's right hand men. The simple translation of the Revised English Bible gives us a reasonable appraisal of the duties of David's sons: they were in attendance to the king—i.e., they were there at his beck and call.

It is also possible the that writer of Chronicles did not know this, but knew that David's sons were involved in assistance to the king, perhaps in the realm of the military or perhaps in the realm of administration (or both, as David had many sons). .

Guzik makes 3 good points here: *i. We never find such a list regarding the organization of King Saul's government. This is because David's government had much more form and structure than Saul's. ii. There is a limit to what we can be and what we can do for the Lord without order and organization. It isn't that order and organization are requirements for progress in the Christian life; they are progress in the Christian life, becoming more like the Lord. iii. Nothing is accomplished in God's kingdom without order and organization. While it may seem so to us, it is only an illusion - behind the scenes God is moving with utmost order and organization though sometimes we cannot see it.*[49]

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1Chronicles 18 Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 1Chronicles 18	
A Reasonably Literal Translation	**A Reasonably Literal Paraphrase**
David's Wars	
And so it is, after these things, that [lit., *and so*] David strikes down the Philistines and subdues them. Therefore, David takes Gath and her villages from the control [lit., *hand*] of the Philistines.	After all of these things occurred, David struck down the Philistines and subdued them. Furthermore, he wrested control of Gath and her villages from the control of the Philistines.
[David] also struck Moab. Therefore, Moab became David's servants, bringing [him] tribute [as he required].	David also struck the country of Moab. Therefore, Moab became subjugated to David, bringing him tribute as he required.
David also struck down Hadadezer [possibly, *Hadarezer*], the king of Zobah toward Hamath when he went to establish his power [lit., *his hand*] near the River Euphrates. David captured from him [Hadadezer] 1000 chariot riders, 7000 horsemen and 20,000 foot soldiers. David also disabled all of the chariots, but [lit., *and*] he kept from them 100 chariots. Aram of Damascus went to help Hadadezer, the king of Zobah. So David struck down 22,000 men in Aram. David then placed garrisons in Aram of Damascus and the Syrians became David's servants, bringing [him] tribute.	David also defeated Hadadezer, the king of Zobah out toward Hamath when he attempted to restore his power out as far as the Euphrates River. David captured alive 1000 charioteers, 7000 horsemen and 20,000 foot soldiers from Hadadezer. He disabled all but 100 of the chariots. The Syrians of Damascus went to aid Hadadezer, the king of Zobah. So David struck down 22,000 of their soldiers. David then placed garrisons in Aram of Damascus and the Syrians became David's vassals, bringing him taxes.

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[49] *David Guzik's Commentary on the Old Testament;* courtesy of e-sword; ©2006; 1Chron. 18:1–17.

A Complete Translation of 1Chronicles 18

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And Yᵉhowah [continued to] save [and preserve] David wherever he went. David also took the shields of gold [or, *brilliant shields*] which belonged to the [lit., *which are to, which are upon*] servants of Hadadezer and he brought them to Jerusalem. And from Tibhath and Chun, cities of Hadadezer, King David took a huge amount of brass [bronze and copper] (with it, Solomon made the bronze sea, the pillars and the bronze vessels).	Furthermore, God continued to deliver and preserve David wherever he went. David also took the shields of gold which had belonged to the servants of Hadadezer and brought them to Jerusalem. David took a great deal of bronze, brass and copper from Hadadezer's cities, Tibhath and Chun (from this, Solomon made the bronze sea, the pillars and the bronze vessels).

David's Ally and the Dedication of the Spoils of War

When [lit., *and so*] Tou [Toi], King of Hamath, heard that David defeated all the army of Hadadezer, king of Zobah, he sent his son Hadoram [Joram] to King David to request peace on his behalf and to bless David [lit., *him*] because he waged war against Hadadezer and he defeated him (for Tou had been a man of war [with regards to] Hadadezer).	When Tou [Toi], the King of Hamath, heard that David had defeated the army of Hadadezer, king of Zobah, he sent his son Hadoram [Joram] to King David to establish a mutual peace between them and to bless David because he successfully waged war against Hadadezer, defeating him (for Tou [Toi] and Hadadezer were constantly at war with one another).
And all articles of gold, silver, and bronze—even these, King David consecrated to Yᵉhowah, [along] with the silver and gold that he took from all of the Gentiles: from Edom and from Moab and from the sons of Ammon and from the Philistines and from Amalek.	And all articles of gold, silver, and bronze, in addition to these, King David consecrated to the Lord, along with the silver and gold which he had already taken from all of the Gentile nations round about: from Edom, Moab and Ammon; from the Philistines and from Amalek.

Israel's Battle Against Edom

Also, Abishai, the son of Zeruiah, had struck down the Edomites in the Valley of Salt, [killing] 18,000 [of them]. He also placed garrisons in Edom and all of the Edomites became David's servants. And God delivered [and protected] David wherever he went.	Also, Abishai, the son of Zeruiah, had struck down the Edomites in the Valley of Salt, killing 18,000 of them. David also placed garrisons throughout all Edom and the Edomites became David's servants. And God continued to deliver and protect David wherever he went.

The Quality of David's Reign

So David reigned over all Israel; and he is executing [lit., *doing, making, producing*] justice and righteousness for all his people.	So David reigned over all Israel, executing justice and righteousness for all his people.

David's Staff

And Joab, the son of Zeruiah, [was] over the [national] army; Jehoshaphat, the son of Ahilud, [was] the [national] historian; and Zadok, the son of Ahitub and Abimelech [Ahimelech?], the son of Abiathar, [were] priests; and Shavsha [Samuel text reads *Seraiah*] [was the national] scribe; and Benaiah son of Jehoiada [was] over the Cherethites and the Pelethites; and the sons of David are foremost at the hand of the king.	And Joab, the son of Zeruiah, was over the national army; Jehoshaphat, the son of Ahilud, was the national historian; and Zadok, the son of Ahitub along with Abimelech [Ahimelech?], the son of Abiathar, were priests; and Shavsha was the national scribe; and Benaiah, son of Jehoiada, was over the executioners and couriers; and the sons of David were David's right hand men.