

2SAMUEL 5

2Samuel 5:1–25

David Rules Over all Israel

Outline of Chapter 5:

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Jebusites		Zion	Gibeah, Geba and Gibeon

Introduction: 2Sam. 5 is an assortment of events, some which are clearly in the general chronological order of things (David being made king over all Israel; the first war against the Philistines under David); some which cover several decades (the children born to David in Jerusalem); and some events which may or many not chronologically fit right here (the second war against the Philistines under David). It gives us insight into how the Hebrew mind works, and even suggests that an editor came along, sometime after this history was recorded, and inserted the few verses which tell us who David’s children were.

This chapter includes two of the most historically significant events to occur in the time of David: the establishing of Jerusalem as the capital city of Israel and the sound defeat of the Philistine army. The former event has impact up until today; and the latter affected Israel for several hundred years.¹

Matthew Henry connects chapters 4 and 5: *How far Abner's deserting the house of Saul, his murder, and the murder of Ish-bosheth, might contribute to the perfecting of the revolution, and the establishing of David as king over all Israel, does not appear; but, it should seem, that happy change followed presently thereupon, which in this chapter we have an account of.*²

Despite the idea that this seems to be a mishmash of narrative, each section is clearly defined and most commentators also divided this chapter up similarly.

Clarke and Henry’s Outline of 2Sam. 5		
Verses	Clarke	Henry
2Sam. 5:1-5	The elders of all the tribes of Israel come and anoint David king over all Israel.	I. David anointed king by all the tribes.
2Sam. 5:6-10	He goes against the Jebusites, and takes the strong hold of Zion, and afterwards the city itself; which is called the city of David.	II. Making himself master of the strong-hold of Zion.
2Sam. 5:11–12	David’s prosperity, and friendship with Hiram, king of Tyre (2Sam. 5:10-12).	III. Building himself a house and strengthening himself in his kingdom.
2Sam. 5:13-16	He takes more concubines, and begets several sons and daughters.	IV. His children that were born after this.

¹ 2Sam. 8:1 21:15–22 23:9–17 will be discussed when we get to them.

² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 5 introduction.

Clarke and Henry's Outline of 2Sam. 5		
Verses	Clarke	Henry
2Sam. 5:17-25	The Philistines gather together against him in the valley of Rephaim; he defeats them; they abandon their idols, and David and his men burn them (2Sam. 5:17-21).	V. His victories over the Philistines. ³
	They assemble once more in the valley of Rephaim, and David smites them from Geba to Gazer (2Sam. 5:22-25). ⁴	

As you can see, the differences in outlining this chapter are very few. I include David's great prosperity with the taking of Jerusalem; these two exegetes present it as a different section. They differ as to where to put v. 10. Clarke and I separate out the two Israel-Philistine wars; Matthew Henry groups them together.

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Usually, at this point, I go through the chapter, almost verse by verse, and tell what is going to occur. This time, I think that I am going to give an expanded outline of the chapter, and explain what will happen in each section.

2Samuel 5 Synopsis			
Verses	Section	Time Frame	Brief Synopsis
1-5	David is Made King over all Israel	Chronologically, the first 3 verses fit right here; after the intrigue of 2Sam. 4 and before the Ark is brought to Jerusalem. The last two verses of this section are a summary which had to be written after David's death.	After the political intrigue of the previous chapter, representatives are sent to David from the northern tribes in order to make a pact and to recognize David as king over all Israel (vv. 1-3). There appear to be two meetings here (vv. 1-2 and v. 3). In vv. 4-5, the years that David ruled are summarized. This would have been added, more than likely, by an editor writing several years after David's death.
Vv. 4-5 are logically tied to vv. 1-3; David is first made king over all Israel; therefore, it is logical to next tell the length of his reign.			
Chronologically, v. 6 picks up where v. 3 leaves off. David is just made king over all Israel; therefore, his next order of business is a slightly more centralized capital city.			
6-12	David Takes Jerusalem as his new Capital City	Chronologically fits right here.	Once David is made king over all Israel, he decides to go further north and set up a capital city in Jerusalem. The Jebusites opposed this move and told David that he would not be entering into their city—that even lame and blind men could keep him out. David's men attacked Jerusalem through their underground water lines, and took the city. Vv. 6-12

³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 5 introduction.

⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 5 introduction.

2Samuel 5 Synopsis

Verses	Section	Time Frame	Brief Synopsis
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Vv. 6–12 are logically tied to the next section. David takes the city of Jerusalem; the author then tells us about the children who are born to David in Jerusalem. This is also chronological, but coterminous with the incidents which follow, both in this chapter and in the next several chapters.

13–16	The Line of David in Jerusalem	These sons born to David would have been born over a period of perhaps a decade or so; so, topically this fits here.	In line with the summary of the years that David rules, and in line with his taking of Jerusalem, his children are listed here—those born to him in Jerusalem. We actually know very little about these children, apart from who the mother is for the first 4; and we find them in 2 other genealogies will precious little additional information. Vv. 13–16
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Chronologically, v. 17 follows v. 12 (possibly even v. 3). When the Philistines hear that David is made king over all Israel, they advance against him. Since Jerusalem is not mentioned, it is not clear whether these wars occur before or after Jerusalem is made the capital city of (Re) United Israel.

17–21	The First Israel-Philistine War under David	The Philistines act as soon as they hear about David being made king over Israel; so this fits right here chronologically.	As soon as the Philistines hear that David is ruler over all Israel, they determine that something must be done (recall that they had soundly defeated Saul and, apparently, had some control over Israel since then). Vv. 17–21
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We don't know how close together these two wars (or battles) are. The second obviously followed the first; but we do not know if there are intervening events or not.

22–25	The Second Israel-Philistine War under David	We do not know when this second war occurred; this is definitely topically placed; possibly chronologically placed.	After David soundly defeats the Philistines, they return for another war, wherein, David uses strategy and tactics to defeat them.
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Although it is reasonable to assume that most of 2Samuel is going to be chronological, this brief chart should make it clear that even one chapter can contain events or information from David's entire reign. However, what should be clear is, this information is not simply thrown in here randomly, but there is a definite order and logic to it.

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I spoke of chronology in the previous table; and the chapter which follows this chapter will be about David bringing the Ark to Jerusalem after it has been kept for some time at the house of Abinadab. We ought to take a quick look at this particular era of 2Samuel and 1Chronicles side-by-side.

As you see these laid out side-by-side, bear in mind that we seem to be getting a human perspective in 2Samuel and the divine perspective in 1Chronicles.

The Events of 2Sam. 2–6 as found in 1Chronicles

Historical Events	2Samuel	1Chronicles
After David is made king in Hebron over Judah, there is a great deal of political intrigue which goes on.	2Sam. 2:1–4:12	–

The Events of 2Sam. 2–6 as found in 1Chronicles		
Historical Events	2Samuel	1Chronicles
David is made king over all Israel	2Sam. 5:1–3	1Chron. 11:1–3
Israelites from all over come to Hebron to show their support for David. It is not clear if these came up to Hebron to celebrate David becoming king over all Israel, or if they initiated David's popular support. The former seems the most logical. However, I think this occurs informally first with the people of Israel, and then officially by the elders of Israel.	2Sam. 5:1?	1Chron. 12:22–40
David takes Jerusalem as his capital city.	2Sam. 5:6–10	1Chron. 11:4–9
The Philistines hear about David being made king over all Israel and they were probably even more concerned about the gathering of the men of war to David (1Chron. 12:22–40). So they deploy against David and are defeated in two battles by David's army.	2Sam. 5:17–25	1Chron. 14:8–17 18:1
David and the Ark of God	2Sam. 6:1–19	1Chron. 13:1–14 15:1–17:27
The children born to David while in Jerusalem.	2Sam. 5:13–16	1Chron. 3:5–9 14:3–7
David's length of reign.	2Sam. 5:4–5	1Chron. 29:26–27
I made every attempt to place the historical events in chronological order; you will note that even though Samuel and Chronicles are in some sort of order, and that it is often chronological, it is not consistently so.		
Note that Chronicles ignores the political intrigue which went down during the time of David.		

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Other commentators have also written that the book of Samuel is not altogether chronological. Edersheim writes: *What we have just related must, of course, not be taken as indicating a strict chronological succession of events. The building of these walls no doubt occupied some time, and many things occurred in the interval, which are related afterwards. Apparently the intention of the sacred historian was to complete his sketch of all connected with David's conquest of Zion and his making it the royal residence, not to write in chronological order. Hence we have also here notices of the palace which David built on Mount Zion, and of the help which Hiram, king of Tyre, gave him both in men and materials, and even of David's fresh alliances and of their issues, although the children were born at a much later period than this. As we understand it, soon after his accession, probably after the capture of Jerusalem and the final defeat of the Philistines, Hiram sent an embassy of congratulation to David, which led to an interchange of courtesies and to the aid which the king of Tyre gave in David's architectural undertakings.*⁵

Because we have information in this chapter which takes us to David's death (i.e., the length of his entire reign over Israel), it should be clear that either a later editor pieced David's kingship together or that David wrote an account of his kingship, and that a later editor added a few pertinent facts (e.g., the length of David's reign). Given all that Solomon wrote, and given his spiritual state, both at the beginning and at the end of his life, it is logical to assume that he assembled and/or edited 2Samuel. Although I would assume that David recorded the events of his life, I would not rule out them being recorded by the hand of Nathan the prophet or even by the young priest, Abiathar, who joined up with David after Saul killed his entire family in Nob.

⁵ Taken from http://philologos.org/_eb-bhot/vol_IV/ch16.htm or Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 522–523.

Originally, there appear to be 3 historical documents: The Chronicles of Samuel the Seer, The Chronicles of Nathan the Prophet, and the Chronicles of Gad the Seer (1Chron. 29:29–30). It is reasonable that the book we have in our hands is properly known as the Chronicles of Samuel the Seer. These are historical events which Samuel recorded, possibly beginning at a very early age (after being called by God into service). It is clear that Samuel did not record all of the events found in this book—we spoke of authorship throughout the book of 1Samuel, making a number of observations as to the likely authors. Whether there are some events from Nathan and Gad’s books added into the book of Samuel, we do not know. It is clear that the book of Samuel (our book of Samuel) had a later editor, or that information was added in by a later editor (or editors). This is why we have the length of David’s reign found in 1Sam. 5. Word processing software was fairly rare when David was made king over all Israel, so for the period of time of David’s reign to be found as early in 2Samuel as chapter 5 indicates that there was an editor at work after David’s death (or at David’s retirement; he did actually retire before dying; he did not die in office).

For the same reason, we know the book of Chronicles had to have been composed hundreds of years after some of the events found in the book of Chronicles. The chronologies found in the first few chapters, which appear to extend over hundreds of years, suggests a late authorship. The details found in this book suggest that the author-editor probably took from at least 3 sources: the books of Samuel, Nathan and Gad. I would suppose that there were extensive genealogical records to which he referred as well. Again, the location of the genealogies at the beginning of the book and the extensive time frame of this book suggest late authorship, which is in agreement with most scholarship on this point.

It is possible, and actually, quite reasonable, that much of this chapter (up until the invasion of the Philistines), is an overview of David’s reign from Jerusalem. That is, there is no reason to assume that all which follows occurred within the first few years of his living in Jerusalem. Obviously, the wives which David took and the children he sired would be the result of several years; and his children by Bathsheba, named in this chapter, will not come on the scene for perhaps a decade or more. The reason I mention this is, we have Hiram, king of Tyre, building a palace for David. There is no reason to assume that this occurred immediately upon David’s taking the crown. This might have been done later on in David’s kingship.

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David is Made King over all Israel

1Chronicles 11:1–3 (12:22–40) 29:26–27

Slavishly literal:

And so come all tribes of Israel unto David Hebron-ward; and so they say to say, “Behold us! Your bone and your flesh [are] we.

2Samuel
5:1

Moderately literal:

Then, all the tribes of Israel came to David at Hebron, and said, “Observe us; we [are] your bone and your flesh.

Then all the tribes of Israel came to David at Hebron and they said, “Listen, we are your flesh and blood;...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And so come all tribes of Israel unto David Hebron-ward; and so they say to say, “Behold us! Your bone and your flesh [are] we.

Septuagint

And all the tribes of Israel come to David to Chebron, and they said to him, “Behold, we are your bone and your flesh.

Significant differences:

None, except that *to say* is repeated in the Hebrew.

Thought-for-thought translations; paraphrases:

CEV <i>The Message</i>	Israel's leaders met with David at Hebron and said, "We are your relatives. Before long all the tribes of Israel approached David in Hebron and said, "Look at us—your own flesh and blood!.
NAB	All the tribes of Israel came to David in Hebron and said: "Here we are, your bone and your flesh.

Mostly literal renderings (with some occasional paraphrasing):

HCSB	All the tribes of Israel came to David at Hebron and said, "Here we are, your own flesh and blood.
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Literal, almost word-for-word, renderings:

WEB	Then came all the tribes of Israel to David to Hebron, and spoke, saying, Behold, we are your bone and your flesh.
Young's Updated LT	And all the tribes of Israel come unto David, to Hebron, and speak, saying, "Lo, we are your bone and your flesh.

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

2Samuel 5:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹאוּ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
shêbeṭ (שֵׁבֶט) [pronounced <i>SHĀY^b-vef</i>]	<i>rod, staff, club, scepter and figuratively for a tribe, subdivision of a tribe or family</i>	masculine plural construct	Strong's #7626 BDB #986
Yis ^e ra ^l 'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
'el (אֶל) [pronounced <i>e/</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
Cheb ^e rôwn (חֶבְרוֹן) [pronounced <i>khe^b-v-ROHN</i>]	<i>association, league, joined; transliterated Hebron</i>	proper noun; location; with a directional hê	Strong's #2275 BDB #289

Translation: [Then, all the tribes of Israel came to David at Hebron,...](#) In the previous chapter, we found David in Hebron while some political intrigue went on all around him. When David realized what was going on, he had the guilty parties executed.

This reads *all the tribes of Israel*; that does not mean that every single person from up north, or every single male from up north came down to speak with David; these are representatives from every single tribe. There are enough of them and they have enough popular support to speak for all northern Israel.

What I believe took place here is, there was an almost spontaneous gathering of the armies of northern and eastern Israel to David. A huge number of men gathered to him in Hebron in 1Chron. 12:22–40, and I believe that is what is referenced to by this verse (this verse is equivalent to 1Chron. 11:1). I think that this gathering occurs first, and then the elders of Israel decide that they should officially recognize David as king over United Israel. There are other options and variations of this, which I will cover in greater detail when we complete v. 3.

Hebron is David's first headquarters as king over Judah (and soon to be king over all Israel).

2Samuel 5:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person plural, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle; with the 1 st person plural suffix	Strong's #2009 (and #518, 2006) BDB #243
ʿetsem (עֵצֶם) [pronounced <i>geh-TSEM</i>]	<i>bone, substance, self; self-same; corporeality, duration, existence, and therefore identity</i>	feminine singular substantive; with the 2 nd person masculine singular suffix	Strong's #6106 BDB #782
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #1320 BDB #142
ʾānach ^e nûw (אֲנַחְנוּ) [pronounced <i>uh-NĀHKH-noo</i>]	<i>we; (sometimes a verb is implied)</i>	1 st person plural pronoun	Strong's #587 BDB #59

Translation: [...and said, "Observe us; we \[are\] your bone and your flesh.](#) The first of 3 reasons this delegation will give David is that they are related to David. Similar phrasing is found in Gen. 29:14 Judges 9:2 2Sam. 19:13

Heb. 2:14 (the latter verse testifies as to the humanity of Jesus Christ). If and when Israel appointed a king over them, this king must be of Israel (Deut. 17:15).

What had been occurring may have seemed confusing to some. Joab, David's nephew, had murdered Abner, Saul's previous top general, and who had aligned himself with David. In fact, because of this murder, we read *and all Israel was disturbed* (2Sam. 4:1b). Also, two generals, apparently hoping to get into David's good graces, executed Ishbosheth, Saul's son, and the king of Israel (2Sam. 4), originally put into power by Abner. So, the northern kingdom must have become quite concerned over all of this. Abner had lobbied strongly for Northern Israel to follow after Ishbosheth, and then Abner changed sides, and was murdered; and then Ishbosheth was murdered by his own top generals. The north was without a clear leader. Therefore, they sent a delegation to speak to David, to try to make certain everything was okay, and to ally themselves with David. Or, in the alternative, once all of this intrigue played out, huge armies from all the tribes showed up to ask David to be their king.

Also yesterday, also 3 days ago in was Saul king over us, you [even] you were leading out and bringing in Israel. And so says Y^ehowah to you, 'You [even] you will shepherd My people Israel and you [even] you will be for a prince over Israel.' "

2Samuel
5:2

In the past, when Saul was king over us, you [even] you led out and brought in Israel. [Even] then, Y^ehowah said to you, 'You [even] you will shepherd My people; [you will shepherd] Israel; and you will be a prince over Israel.' "

In the past, even when Saul was king over us, it was you who led Israel's army out and brought them back in; and even then, Jehovah said to you, 'You specifically will shepherd my people, you will shepherd Israel, and you will be a prince over Israel.' "

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

Also yesterday, also 3 days ago in was Saul king over us, you [even] you were leading out and bringing in Israel. And so says Y^ehowah to you, 'You [even] you will shepherd My people Israel and you [even] you will be for a prince over Israel.' "

Septuagint

And yesterday and the third day, Saul being king over us, you were he that led out and bring in Israel: and the Lord said to you, 'You will feed my people Israel, and you will be for a leader to my people Israel.' "

Significant differences:

Although it appears as there is a difference of verbs (*to feed* in the Greek; *to shepherd* in the Hebrew), the Hebrew verb may be translated in both ways.

Thought-for-thought translations; paraphrases:

CEV

Even when Saul was king, you led our nation in battle. And the LORD promised that someday you would rule Israel and take care of us like a shepherd."

The Message

In time past when Saul was our king, you're the one who really ran the country. Even then GOD said to you, 'You will shepherd my people Israel and you'll be the prince.' "

NLT

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

REB

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

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ "Even in the past when Saul ruled us, you were the one who led Israel in battle. The LORD has said to you, 'You will be shepherd of my people Israel, the leader of Israel.'"

HCSB Even while Saul was king over us, you were the one who led us out to battle and brought us back. The LORD also said to you, 'You will shepherd My people Israel and be ruler over Israel.'"

JPS (Tanakh) Long before now, when Saul was king over us, it was you who led Israel in war [lit., "lead Israel out and in"] and the LORD said to you: You shall shepherd My people Israel; you shall be ruler of Israel."

Literal, almost word-for-word, renderings:

LTHB Both yesterday and the day before, when Saul was king over us, you were he who led out and brought in Israel. And Jehovah said to you, You shall shepherd My people Israel, and you shall be for a leader over Israel.

Young's Updated LT Also heretofore, in Saul's being king over us, you have been he who is bringing out and bringing in Israel, and Jehovah says to you, You will feed My people Israel, and you are for leader over Israel."

What is the gist of this verse? These representatives tell David that, even when Saul was in power, it was David who led the army out to battle and brought them back in. Furthermore, Jehovah told David that he would shepherd Israel and be a ruler over Israel.

2Samuel 5:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
ʿeth°môwl (אֵתְמוֹל) [pronounced <i>eth°-MOHL</i>]	<i>yesterday; and is used figuratively for recently, formerly</i>	adverb	Strong's #865 (and #8543) BDB #1069
There are apparently different spellings of this adverb, a slightly different spelling used in the same essential phrase is found in 2Sam. 3:17.			
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
shil°shôwm (שָׁלֹשׁ יָמִים) [pronounced <i>shil-SHOHM</i>]	<i>three days ago, the day before yesterday</i>	adverb	Strong's #8032 BDB #1026
Literally, these adverbs read <i>also yesterday, even three days ago</i> or <i>both yesterday and three days ago</i> . The lexicons give the meaning as <i>formerly, so formerly, so more recently</i> . The more literal translators in our passage render this <i>in times past</i> (HNV, MKJV, NASB, NKJV, the Tanakh—1917, WEB); <i>in the past</i> (HCSB); <i>before now</i> (LTHB); <i>for some time now</i> (God's Word™); <i>for some time past</i> (ESV); <i>all along</i> (the Tanakh—1985); <i>heretofore</i> (Young). I think the idea is recently and persistently (or, continuously). Let me add the translation, <i>for awhile now</i> .			
b° (בְּ) [pronounced <i>b°h</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

2Samuel 5:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הַיָּה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
Shâ`ûwl (שׂאוּל) [pronounced shaw-OOL]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982
melek ^e (מֶלֶךְ) [pronounced MĒH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
ʿal (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity; with the 1 st person plural suffix	Strong's #5921 BDB #752

Translation: *In the past, when Saul was king over us,...* The phrase here refers to something which has occurred in the past. Saul was killed in battle; however, these representatives are speaking about back *when* Saul was king over Israel. They are going to make a point, and they are going to recognize who and what David was, even when Saul ruled over Israel.

2Samuel 5:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾattâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
hâyâh (הַיָּה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine singular, Qal perfect	Strong's #1961 BDB #224
yâtsâ` (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	Hiphil participle	Strong's #3318 BDB #422
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw` (בּוֹא) [pronounced boh]	<i>to take in, to bring, to come in with, to carry</i>	Hiphil participle with the definite article	Strong's #935 BDB #97
ʾêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

2Samuel 5:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^o râ ^l êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: ...you [even] you led out and brought in Israel. Although we do not know the time frame here, for awhile, David was second or third in command under Saul. He apparently led Saul's primary army and did so for a reasonably long period of time (say, 5–15 years). When it says that David used to lead Israel out and bring Israel back in, the idea is, David led their army out to battle and brought them back (the latter phrase indicates that David was consistently successful in battle). We find very similar wording way back in 1Sam. 18:13–16: *So Saul removed him from his presence and made him a commander of a thousand. And he went out and came in before the people. And David had success in all his undertakings, for the LORD was with him. And when Saul saw that he had great success, he stood in fearful awe of him. But all Israel and Judah loved David, for he went out and came in before them.*

2Samuel 5:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 2 nd person masculine singular suffix	No Strong's # BDB #510
ʾattâh (אַתָּה) [pronounced <i>ah^t-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
râʿâh (רָעָה) [pronounced <i>raw-GAWH</i>]	<i>to shepherd, to pasture, to tend to graze, to feed; to rule?</i>	2 nd person masculine singular, Qal imperfect	Strong's #7462 BDB #944
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿam (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 st person singular suffix	Strong's #5971 BDB #766

2Samuel 5:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: [Even] then, Y^ehowah said to you, 'You [even] you will shepherd My people; [you will shepherd] Israel;... These representatives point out that even back then, Jehovah told David that he would shepherd Israel. The sign of the direct object is repeated, which indicates that we would repeat the subject and verb, as the sign of the direct object takes this right back to the original verb (rather than back to *My people*). Therefore, it is proper to insert the phrase *you will shepherd* before *Israel*.

David is a type of Christ, so he is a picture of the Great Shepherd, the One Who will shepherd His people Israel.

Jesus Christ, the Great Shepherd

Scripture	Point of Doctrine
Matt. 9:36 Mark 6:34	Israel needed a shepherd: When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.
Matt. 25:32	Jesus, as the Great Shepherd, will separate the believers from the unbelievers: Before Him will be gathered all the nations, and He will separate people one from another as a shepherd separates the sheep from the goats.
Matt. 26:31 Mark 14:27 (Zech. 13:7)	Jesus Christ, the Great Shepherd, would be crucified, and His sheep will scatter: Then Jesus said to them, "You will all fall away because of me this night. For it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.' "

Jesus Christ, the Great Shepherd	
Scripture	Point of Doctrine
John 10:1–16	Jesus clearly indicates to His disciples that He is the Good Shepherd: "Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." This figure of speech Jesus used with them, but they did not understand what he was saying to them. So Jesus again said to them, "Truly, truly, I say to you, I am the door of the sheep. All who came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.
Heb. 13:20–21	The writer of Hebrews identifies Jesus Christ as the Great Shepherd in the doxology for that book: Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen.
1Peter 2:25	Peter tells the Jews that they had been straying from Jesus Christ as their Shepherd: For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.
1Peter 5:4	Pastor-teachers will receive a great reward as shepherds of their flocks at the appearing of the Great Shepherd: And when the chief Shepherd appears, you will receive the unfading crown of glory.
Rev. 7:17	Jesus Christ, the Lamb of God, would also be the Shepherd to the other sheep: For the Lamb in the midst of the throne will be their shepherd, and he will guide them to springs of living water, and God will wipe away every tear from their eyes."
2Sam. 5:2b	David is a picture of Jesus Christ; and he will shepherd God's people: "And the LORD said to you, 'You shall be shepherd of my people Israel, and you shall be prince over Israel.' "

It is interesting that Luke, of all the gospel authors, does not mention Jesus as the Great Shepherd. However, Luke presents Jesus as the Son of Man, as fully man, as equal to man; and therefore, not in a position of superiority.

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Let's take a moment and see the Great Shepherd in the Old Testament:

Jehovah God, the Rock of Israel: Shepherd of Israel	
Scripture	Point of Doctrine and Scripture Citation
Gen. 48:15–16	Jacob, when he blessed Joseph's sons, spoke of God as his Shepherd: And he blessed Joseph and said, "The God before whom my fathers Abraham and Isaac walked, the God who has been my shepherd all my life long to this day, the angel who has redeemed me from all evil, bless the boys; and in them let my name be carried on, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth."
Gen. 49:24	Jacob, when blessing his son Joseph, makes mention of the Shepherd, the Rock of Israel, who would be from the seed of Joseph's father (Jacob): "...his [Joseph's] arms were made agile by the hands of the Mighty One of Jacob (from there [Jacob] is the Shepherd, the Rock of Israel),...
Psalms 23	David clearly identifies the Lord as the Great Shepherd: The LORD is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. He leads me in paths of righteousness for his name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever.
Psalms 28:8–9	In another psalm, David calls upon Jehovah to shepherd His people: The LORD is the strength of his people; he is the saving refuge of his anointed. Oh, save your people and bless your heritage! Be their shepherd and carry them forever.
Psalms 80:1–4	Asaph calls upon God to deliver Israel, calling Him the Shepherd of Israel: Give ear, O Shepherd of Israel, You who lead Joseph like a flock! You who are enthroned upon the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh, stir up Your might and come to save us! Restore us, O God; let Your face shine, that we may be saved! O LORD God of hosts, how long will You be angry with Your people's prayers?
Eccles. 12:11	The Great Shepherd is also the source of Scripture: The words of the wise are like goads, and like nails firmly fixed are the collected sayings; they are given by one Shepherd.
Isa. 40:10–11	Isaiah also speaks of God as the Great Shepherd: Behold, the Lord GOD comes with might, and His arm rules for Him; behold, His reward is with Him, and His recompense before Him. He will tend his flock like a shepherd; He will gather the lambs in his arms; He will carry them in His bosom, and gently lead those that are with young.
Jer. 31:10	Jeremiah presents God as the Shepherd of Israel: "Hear the word of the LORD, O nations, and declare it in the coastlands far away; say, 'He who scattered Israel will gather him, and will keep him as a shepherd keeps his flock.' "

Jehovah God, the Rock of Israel: Shepherd of Israel

Scripture	Point of Doctrine and Scripture Citation
Ezek. 34:15–17	Ezekiel presents God as the true Shepherd of Israel: "I myself will be the shepherd of My sheep, and I Myself will make them lie down," declares the Lord GOD. "I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak, and the fat and the strong I will destroy. I will feed them in justice. As for you, My flock, thus says the Lord GOD: Behold, I judge between sheep and sheep, between rams and male goats."
Ezek. 34:22–24	Ezekiel also presents David (actually, Jesus Christ) as the Shepherd over His Sheep. The idea here is, David is a type of Christ. I will rescue My flock; they shall no longer be a prey. And I will judge between sheep and sheep. And I will set up over them one shepherd, My servant David, and He shall feed them: He shall feed them and be their shepherd. And I, the LORD, will be Their God, and My servant David shall be prince among them. I am the LORD; I have spoken.
Ezek. 37:24–28	This same theme is found again in Ezek. 37: "My servant David shall be king over them, and they shall all have One Shepherd. They shall walk in My rules and be careful to obey My statutes. They shall dwell in the land that I gave to My servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David My servant shall be their prince forever. I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set My sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God, and they shall be My people. Then the nations will know that I am the LORD Who sanctifies Israel, when My sanctuary is in their midst forevermore." This will be the Millennial rule of Jesus Christ.
Micah 5:2–4	From Bethlehem, the Shepherd of Israel will come: But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for Me One who is to be ruler in Israel, whose origin is from of old, from ancient days. Therefore He shall give them up until the time when she who is in labor has given birth; then the rest of His brothers shall return to the people of Israel. And He shall stand and shepherd His flock in the strength of the LORD, in the majesty of the name of the LORD His God. And they shall dwell secure, for now He shall be great to the ends of the earth.
Zech. 13:7–9	Jesus Christ, the Shepherd of God, would be struck down [at the cross], and His sheep would be scattered. "Awake, O sword, against My Shepherd, against the Man who stands next to Me," declares the Lord of hosts. "Strike the Shepherd, and the sheep will be scattered; I will turn my hand against the little ones. In the whole land, declares the Lord, two thirds shall be cut off and perish, and one third shall be left alive. And I will put this third into the fire, and refine them as one refines silver, and test them as gold is tested. They will call upon My name, and I will answer them. I will say, 'They are My people'; and they will say, 'The Lord is My God.'" This is also a wonderful example of intercalation, where the Church Age is left out, and Scripture jumps from the first advent to the second.

Clearly, David, as the shepherd of Israel, is a picture of Jesus Christ, the Great Shepherd of Israel.

On occasion, an Israelite king is also called a shepherd: Psalm 78:71 (for David) and Jer. 23:1–4.

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Interestingly enough, according to Gnana Robinson, Sumerian kings were known as shepherds. He has personally observed a shepherd in Palestine walking in front of his flock, and the sheep in single file walking behind him, with a dog at the rear. He suggests that there is a parallel here, and that the king is the shepherd, the nagid (*prince*), which means *the one who walks in front*.⁶

2Samuel 5:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾattâh (אַתָּה) [pronounced <i>ahT-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
hâyâh (הִיאֵה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâgîyd (נָגִיד) [pronounced <i>naw-GEED</i>]	<i>prince, crown-prince, leader, ruler, noble</i>	masculine singular noun	Strong's #5057 BDB #617
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: *...and you will be a prince over Israel.*” David was crowned as king over Israel; but he did not assume that position immediately. Therefore, we have the term *prince* used here. God actually made David the *crown-prince* of Israel, and that he would become king when God was ready for him to become king.

This is interesting that God the Holy Spirit would use this phrasing. I think back to 1Sam. 16, when Samuel chose David out from Jesse’s sons, I believe the word which was used was *anointed*. That David had been anointed to become king over Israel became fairly well-known; even Saul knew it. The information which we have in 1Sam. 16 seems somewhat limited—either that we did not get the full story there, or that God made His wishes known at other times which are not recorded.

This delegation gives David 3 reasons why he should be their king:

Why Northern Israel Chose David as their King

1. They are related to David (“*We are your bone and your flesh*”).
2. Even when Saul was king, David was their true military leader (“*You led Israel in and out*”).
3. Jehovah appointed David to be king over all Israel.

⁶ Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans’s Publishing Co., Grand Rapids, ©1993; p. 170.

This was more or less taken from Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 5:1. Besides, its pretty obvious.

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It would be an interesting study to see the references to David becoming king and to compare them with the only historic account of Samuel anointing David. .

Prophecies About David Becoming King

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

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

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Many people seemed to be aware that God chose David to be king over all Israel.

Those who Acknowledge that God Chose David to be King over All Israel

Scripture	Others Acknowledge that God Chose David
1Sam. 20:14–15	Jonathan seems to imply that he knows that God will cut off all David's enemies in the future when he said to David: "If I am still alive, show me the steadfast love of the LORD, that I may not die; and do not cut off your steadfast love from my house forever, when the LORD cuts off every one of the enemies of David from the face of the earth." This could be just a saying, but I believe it is more than that.

Those who Acknowledge that God Chose David to be King over All Israel

Scripture	Others Acknowledge that God Chose David
1Sam. 24:17–22	Even King Saul acknowledged that David would be king over all Israel: He said to David, "You are more righteous than I, for you have repaid me good, whereas I have repaid you evil. And you have declared this day how you have dealt well with me, in that you did not kill me when the LORD put me into your hands. For if a man finds his enemy, will he let him go away safe? So may the LORD reward you with good for what you have done to me this day. And now, behold, I know that you shall surely be king, and that the kingdom of Israel shall be established in your hand. Swear to me therefore by the LORD that you will not cut off my offspring after me, and that you will not destroy my name out of my father's house." And David swore this to Saul. Then Saul went home, but David and his men went up to the stronghold.
1Sam. 25:24–31	When Nabal stiffly David for moneys owed, his wife, Abigail, intercedes on his behalf, and, while doing so, recognizes that David will be king over Israel: She fell at his feet and said, "On me alone, my lord, be the guilt. Please let your servant speak in your ears, and hear the words of your servant. Let not my lord regard this worthless fellow, Nabal...But I your servant did not see the young men of my lord, whom you sent. Now then, my lord, as the LORD lives, and as your soul lives, because the LORD has restrained you from bloodguilt and from saving with your own hand, now then let your enemies and those who seek to do evil to my lord be as Nabal...Please forgive the trespass of your servant. For the LORD will certainly make my lord a sure house, because my lord is fighting the battles of the LORD, and evil shall not be found in you so long as you live...And when the LORD has done to my lord according to all the good that he has spoken concerning you and has appointed you prince over Israel, my lord shall have no cause of grief or pangs of conscience for having shed blood without cause or for my lord taking vengeance himself. And when the LORD has dealt well with my lord, then remember your servant."
2Sam. 3:9–10, 17–18	Abner told Ishbosheth that he would do everything in his power to make David king over all Israel, as God had sworn to David: God do so to Abner and more also, if I do not accomplish for David what the LORD has sworn to him, to transfer the kingdom from the house of Saul and set up the throne of David over Israel and over Judah, from Dan to Beersheba." He later, when gathering the support of the elders for David, said the same thing essentially: And Abner conferred with the elders of Israel, saying, "For some time past you have been seeking David as king over you. Now then bring it about, for the LORD has promised David, saying, 'By the hand of my servant David I will save my people Israel from the hand of the Philistines, and from the hand of all their enemies.'"
2Sam. 5:1–2	The delegation which came to David recognizes that God made him king over Israel: Then all the tribes of Israel came to David at Hebron and said, "Behold, we are your bone and flesh. In times past, when Saul was king over us, it was you who led out and brought in Israel. And the LORD said to you, 'You shall be shepherd of my people Israel, and you shall be prince over Israel.'"
Psalm 78:70–71	The psalmist Asaph looks back upon David, as God's chosen one to shepherd His people: He chose David His servant and took him from the sheepfolds; from following the nursing ewes He brought him to shepherd Jacob His people, Israel His inheritance.

That God had chosen David to rule over Israel was well-known throughout all Israel.

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And so come all elders of Israel unto the king Hebron-ward; and so he cuts to them the King David a covenant in Hebron to faces of Y^ehowah. And so they anoint David to king over Israel.

2Samuel
5:3

So all the elders of Israel came to the king at Hebron, and he made a covenant with them in Hebron before Y^ehowah. Therefore, they anointed David as the king over [all] Israel.

So, all the elders of northern Israel came to King David at Hebron and he made a covenant [or, *treaty*] with them. So they anointed David as king over all Israel.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text And so come all elders of Israel unto the king Hebron-ward; and so cuts to them the king David a covenant in Hebron to faces of Y^ehowah. And so they anoint David to king over Israel.

Septuagint And all the elders of Israel come to the king to Chebron; and king David made a covenant with them in Chebron before the Lord; and they anoint David king over all Israel.

Significant differences: The Greek adds the modifier *all* at the end of this verse, just as I did in the more relaxed translation. We may properly speak of the northern kingdom as *Israel*; however, since it was united with Judah under Saul and given the name *Israel*, the casual reader may miss the import here.

Thought-for-thought translations; paraphrases:

CEV During the meeting, David made an agreement with the leaders and asked the LORD to be their witness. Then the leaders poured olive oil on David's head to show that he was now the king of Israel.

NAB When all the elders of Israel came to David in Hebron, King David made an agreement with them there before the LORD, and they anointed him king of Israel.

NJB So all the elders of Israel came to the king at Hebron, and King David made a pact with them in Yahweh's presence in Hebron, and they anointed David as king of Israel.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ All the leaders of Israel had come to Hebron. King David made an agreement with them at Hebron in front of the LORD. So they anointed David king of Israel.

HCSB So all the elders of Israel came to the king at Hebron. King David made a covenant with them at Hebron in the LORD's presence, and they anointed David king over Israel.

JPS (Tanakh) All the elders of Israel came to the king at Hebron, and King David made a pact with them in Hebron before the LORD. David and they anointed king over Israel.

Literal, almost word-for-word, renderings:

MKJV And all the elders of Israel came to the king at Hebron. And King David made a covenant with them in Hebron before Jehovah. And they anointed David king over Israel.

Young's Updated LT And all the elders of Israel come unto the king, to Hebron, and king David makes with them a covenant in Hebron before Jehovah, and they anoint David for king over Israel.

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

2Samuel 5:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹאוּ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zâkên (זִקְנֵי) [pronounced <i>zaw-KANE</i>]	<i>elders</i>	masculine plural construct	Strong's #2205 BDB #278
Owen lists this as an adjective.			
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
'el (אֶל) [pronounced <i>e/</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek' (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Cheb'rôwn (חֶבְרוֹן) [pronounced <i>khe^b-v-ROHN</i>]	<i>association, league, joined; transliterated Hebron</i>	proper noun; location; with a directional hê	Strong's #2275 BDB #289

Translation: *So all the elders of Israel came to the king at Hebron,...* At first, I thought this was the same group of men, but as I exegete and re-read this, I suspect that a more formal group of representatives came down to Hebron after an agreement was reached. That is, the initial group determined where David's thinking was with respect to the northern tribes; and then a group which could represent this tribes and sign for them also showed up. The first group determined David's thinking about the northern kingdom, and the second group came down a ratified a proper covenant.

That there is but one group is also a reasonable interpretation. They came down, discussed with David how they saw the matter (that God anointed David as king over all Israel), and then agreed to a treaty with him.

I should mention that, there is a third group of Israelites as well—a huge number of soldiers who will come to celebrate David becoming king over Israel. We will discuss them at the end of this verse.

2Samuel 5:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
kârath (כָּרַת) [pronounced <i>kaw-RAHTH</i>]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine singular, Qal imperfect	Strong's #3772 BDB #503
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 rd person masculine plural suffix	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
b ^e rîyth (בְּרִית) [pronounced <i>b^erîyth</i>]	<i>pact, alliance, treaty, alliance, covenant</i>	feminine singular noun	Strong's #1285 BDB #136
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Cheb ^e rôwn (חֶבְרוֹן) [pronounced <i>khe^b-ROHN</i>]	<i>association, league, joined; transliterated Hebron</i>	proper noun; location	Strong's #2275 BDB #289
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and he made a covenant with them in Hebron before Y^ehowah. Since David is king, he is the one who determines the content of the treaty and he signs it first (or puts his mark to it) as he is the authority. They agree to the terms as well.

All of this was done before God, Who had anointed David as king over all Israel in the first place. That this was done *before Jehovah* is not completely clear—is this a general statement, indicating that, God chose David to be

king over Israel, God brought this to pass on His Own timetable, and now that the northern kingdom has recognized David as king, God is over all, approving these events? Another view is, the priests are closely involved at this point and there are sacrifices and rituals occurring along side these elders making David their king. It is possible that there are 4000 Levites in attendance here (1Chron. 12:26). Is the Tabernacle here? Are there functions being performed by Nathan the prophet or by Abiathar the young priest? Although I lean toward the latter, that there are some sacrifices occurring here as well, we do not have any evidence of this apart from the phrase *before Jehovah*. However, we do have precedent, so I want you to recall Saul's coronation: *So all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal. There they sacrificed peace offerings before the LORD, and there Saul and all the men of Israel rejoiced greatly* (1Sam. 11:15). Given David's level of spiritual growth, I think we can reasonably conclude that there were sacrifices occurring during this celebration.

2Samuel 5:3c

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

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

melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun	Strong's #4428 BDB #572
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

2Samuel 5:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^o râ`êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: [Therefore, they anointed David as the king over \[all\] Israel.](#) After a treaty was ratified by the parties, these men—or the priests Abiathar and Zadok—anoint David as their king, which completes God's choice of David as king over all Israel. Samuel first anointed David as the next king back in 1Sam. 16, and here, representatives of northern Israel anoint David as their personal king, which would have been a ceremony which involved (probably) anointing David's head with oil. Since Samuel did the anointing originally, we would expect that a priest would have done the anointing at this point, even though they are not so identified. Although we know that the Ark is in Kiriath-jearim at this point in time, we do not know where the Tabernacle is located. It may very well be found in Hebron. It surprises me that these details are left out—but, on the other hand, perhaps the elders of the northern kingdom are the ones to anoint David as their king. To help us make this determination, please see the table below:

Let's quickly view the 3 anointings of David:

The 3 Anointings of David		
Anointed by...	Anointed as...	Commentary
Samuel	David is anointed as <i>God's anointing</i> , implying that David is God's man to rule over Israel, as Saul had failed (1Sam. 16:2–7, 12–13).	God seemed to guide Samuel throughout this procedure, identifying who His anointed was.
Men of Judah	David is anointed as king over the house of Judah (2Sam. 2:4).	It seems to be pretty clear that the men of Judah performed this anointing.
Elders of Israel	David is anointed as king over [northern] Israel (2Sam. 5:3).	It seems most likely that the elders of Israel anointed David as their king.

Because it appears as though David was anointed by the men of Judah back in 2Sam. 2, this suggests that he is anointed here by the elders of Israel.

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The Greek adds the adjective *all*, which is quite reasonable. Most of us still view Israel as a whole country which was split temporarily. When it divided permanently, the northern portion was called Israel (and later Samaria) and the southern portion was called Judah. David was already king over Judah, crowned back in 2Sam. 1. However, these representatives now made him king over northern Israel, and so, he is therefore king over all Israel.

It is interesting to find the verbiage as we find here. For David to be called king over *Israel* (a reference to northern Israel), indicates that, either this division and the name for the northern kingdom occurred much earlier than we realize (that is, even though they were unified under Saul, they still went by the name *Israel*; or, the other possibility is that this history was completed and edited after the rule of Solomon, after the kingdom split. To determine which possibility it is, we will need more evidence one way or the other.

Anywhere between 1 and 3 groups from northern and eastern Israel showed up to Hebron. We read in 1Chron. 12:22–40: For from day to day men came to David to help him, until there was a great army, like an army of God. **These are the numbers of the divisions of the armed troops who came to David in Hebron** to turn the kingdom of Saul over to him, according to the word of the LORD. The men of Judah bearing shield and spear were 6,800 armed troops. Of the Simeonites, mighty men of valor for war, 7,100. Of the Levites 4,600. The prince Jehoiada, of the house of Aaron, and with him 3,700. Zadok, a young man mighty in valor, and twenty-two commanders from his own fathers' house. Of the Benjaminites, the kinsmen of Saul, 3,000, of whom the majority had to that point kept their allegiance to the house of Saul. Of the Ephraimites 20,800, mighty men of valor, famous men in their fathers' houses. Of the half-tribe of Manasseh 18,000, who were expressly named to come and make David king. Of Issachar, men who had understanding of the times, to know what Israel ought to do, 200 chiefs, and all their kinsmen under their command. Of Zebulun 50,000 seasoned troops, equipped for battle with all the weapons of war, to help David with singleness of purpose. Of Naphtali 1,000 commanders with whom were 37,000 men armed with shield and spear. Of the Danites 28,600 men equipped for battle. Of Asher 40,000 seasoned troops ready for battle. Of the Reubenites and Gadites and the half-tribe of Manasseh from beyond the Jordan, 120,000 men armed with all the weapons of war. **All these, men of war, arrayed in battle order, came to Hebron with full intent to make David king over all Israel. Likewise, all the rest of Israel were of a single mind to make David king.** And they were there with David for three days, eating and drinking, for their brothers had made preparation for them. And also their relatives, from as far as Issachar and Zebulun and Naphtali, came bringing food on donkeys and on camels and on mules and on oxen, abundant provisions of flour, cakes of figs, clusters of raisins, and wine and oil, oxen and sheep, for there was joy in Israel. I have exegeted this passage and you may find it instructive to examine the exegesis of it.

2Sam. 5:1–2: **Then all the tribes of Israel came to David at Hebron** and said, "Behold, we are your bone and flesh. In times past, when Saul was king over us, it was you who led out and brought in Israel. And the LORD said to you, 'You shall be shepherd of my people Israel, and you shall be prince over Israel.'"

2Sam. 5:2: **So all the elders of Israel came to the king at Hebron, and King David made a covenant with them at Hebron before the LORD, and they anointed David king over Israel.**

From these verses, there are as many as 3 different groups from northern and eastern Israel who have come to David while he is in Hebron, in relation to making him king over all Israel.

How Many Groups from the North Came to Visit with David?

Scripture	Incident
3 Meetings with David	After all of the political intrigue of 2Sam. 3–4 runs its course, a delegation from the north arrives and speaks with David (1Chron. 11:1–2); when David agrees to be their king, the elders of the tribes show up and come to an official agreement with David (1Chron. 11:3); afterwards, men from all over Israel show up to Hebron and celebrate (1Chron. 12:22–40). If there are 3 separate meetings, the armies could have shown up at any time—before the two meetings of 1Chron. 11:1–3, in the middle or after.
2 Meetings with David	Armies of men spontaneously show up to Hebron to show popular support for David (1Chron. 11:1–2 12:22–40). Afterwards, a delegation of elders from the north show up and make the reunification official (1Chron. 11:3). This could occur in the reverse order.
2 Meetings with David	A delegation of elders arrive to speak with David and make him king over all Israel (1Chron. 11:1–3); armies of men from all over northern, eastern and southern Israel then show up and celebrate (1Chron. 12:22–40). This could occur in the reverse order.
1 Meeting with David	The tribes who come to David at Hebron are the armies who show up at the end of 1Chron. 12; among them are elders who make a treaty with David.

In my opinion, there are 3 distinct groups, but two of them show up at the same time. There is first a delegation from northern Israel, possibly not perfectly representative of the northern and eastern tribes, which comes down simply to speak with David and indicate that they would like for him to be king over them. When they return and submit his response to the elders of Israel, the elders come down to make it official. Simultaneously, news of this breaks out over all northern Israel, and the armies of Israel come down to proclaim David their Commander-in-Chief, and to celebrate. The armies and the elders all arrive at approximately the same time. Armies from Judah and Simeon also come to celebrate this reunification. The elders, who form a representative form of government, will sign treaties to make David king; simultaneously, the armies show their whole-hearted support for David by showing up to celebrate.

All of this movement—particularly the armies from all over, will cause the Philistines no little concern, and they will attempt (unsuccessfully) to reinforce their control over Israel.

Part of the reason that I go into this kind of detail is, there is always the cynic who says, *The Bible contradicts itself; in one place, we have several armies coming to David; in another, it is elders; in another, we don't really know who it is.* My point is, we cannot necessarily definitively state who comes when, or even how many groups there are (although I believe I am correct in my personal assessment), but I have shown that there is no contradiction, no set of different accounts which contradict one another. You can have different people who observe a similar occurrence over a period of a few weeks, and, even if their recollection is perfectly accurate, they will not sound the same. Some will tell you about this, others about that. Some will emphasize one thing over another. A good example of this is, those who went to the tomb of Jesus after the crucifixion; each gospel gives a slightly different account, listing different people who went at different times. These are not contradictory accounts, but complimentary accounts. In fact, I once put together a complete listing of who went to the tomb and in which order, which is completely consistent with the 4 gospel accounts.

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Concerning The public and solemn inauguration of David, Henry writes: *A convention of the states was called; all the elders of Israel came to him; the contract was settled, the pacta conventa – covenants, sworn to, and subscribed on both sides. He obliged himself to protect them as their judge in peace and captain in war; and they obliged themselves to obey him. He made a league with them to which God was a witness: it was before the Lord. Hereupon he was, for the third time, anointed king. His advances were gradual, that his faith might be tried and that he might gain experience. And thus his kingdom typified that of the Messiah, which was to come to its height by degrees; for we see not yet all things put under him (Heb. 2:8), but we shall see it (1Cor. 15:25).⁷*

Application: What I want to emphasize is, this was all done in God's time; God did not anoint David one day and make him king the next. Too often, when a person is saved, especially when it is all emotional, in a week or two, he is out there giving his testimony, telling everyone what it is all about. God has a timetable and most of us require some spiritual growth before we begin producing. A huge contingent of believers today do not even know rebound!⁸ That means, their Christian service is meaningless. One thing which David teaches us is, patience. Allow God to work at His Own pace. There are steps a pastor-teacher much take: after he identifies his spiritual gift, which may take several years, then he needs concentrated spiritual training at a seminary. You just don't start teaching because you have the want to or you found a group of desperate believers who want you as their pastor. You need to know the Scriptures, you need to know theology, you need to know the Greek and the Hebrew, and you need to know the history (and geography) of that time period. That doesn't happen overnight. It is God's timing, and He often is willing to take more time than we are. Even in our secular lives, we get out of school and we want the wife, the family, the new car, the big house and then all of the goodies to fill the house. It does not happen like that. This all takes time. I have been very blessed in many areas; and, believe it or not, I can come up with more areas in which God can bless me. However, I have learned a long time ago that I do not need to

⁷ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 5:1–5.

⁸ Naming your sins to God in order to regain fellowship with Him.

spend all of my energies chasing after additional blessings. God is much better at this than I am. When it is time, He will provide. You do not need to be antsy or impatient.

As always, there are going to be some details left out. When Israel placed themselves under David, and later under Solomon, realize that there were going to be some conditions. We don't know who laid down these conditions, if they were understood, written down, or whatever, but there is some kind of a covenant between any king and his country. We will see the importance of this when we come to 1Kings 12, and Israel splits from Judah because Rehoboam (Solomon's son) would not back off on the excessive taxation which Solomon had placed upon northern Israel (as leader, Solomon had a lot of building projects, and this required money and manpower). When Rehoboam refuses to negotiate, northern Israel separates once again, and permanently.

A son of thirty year David in his reigning; forty year he reigned. 2Samuel 5:4 **David [was] 30 years old when he [began to reign; [and] he reigned [for] 40 years.**

David was 30 years old when he began to reign and he reigned for 40 years.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	A son of thirty year David in his reigning; forty year he reigned.
Septuagint	David was a son of thirty years old when he began to reign, and he reigned forty years.

Significant differences: In the Hebrew, it makes sense to refer to *year* as a singular noun; it does not make sense to do this in the Greek or in the English, which is why it is plural in both places.

Thought-for-thought translations; paraphrases:

CEV	David was thirty years old when he became king, and he ruled for forty years.
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Mostly literal renderings (with some occasional paraphrasing):

God's Word™	David was 30 years old when he became king, and he ruled for 40 years.
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Literal, almost word-for-word, renderings:

The Amplified Bible	David was thirty years old when he began his forty years' reign.
WEB	David was thirty years old when he began to reign, and he reigned forty years.
Young's Updated LT	A son of thirty years is David in his being king; forty years he reigned:....

What is the gist of this verse? David was 30 when he began to reign over Israel and he reigned for 40 years total.

2Samuel 5:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בֶּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119

2Samuel 5:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced <i>sh^elow-SHEEM</i>]	<i>thirty</i>	plural numeral	Strong's #7970 BDB #1026
shânâh (שָׁנָה) [pronounced <i>shâw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #4427 BDB #573

The infinitive construct, when combined with the bēyth 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.

Translation: David [was] 30 years old when he [began to] reign;... Given the context, that David is herein made king over all Israel, I would assume that he is 30 *when* he begins to rule over all Israel; however, this notion will be corrected in the next verse, where it will become clear that David begins to rule over Judah at age 30, and, 7 years later, assumes control over all Israel.

This also gives us some ideas about David and Saul and their relative ages. David was possibly anointed by Samuel while he was very young—even as young as 10 or 11 (which helps to explain, to some degree, why his father did not think to bring him out before Samuel).

David would have begun work in the palace of Saul as early as age 11 or 12. I am assuming that he is first anointed and then goes to work at the palace (which seems to make sense).

When David fights Goliath, he would still be very, very young—as young as 12 or 13 in fact (probably no older than 15). Not only is David small for his age, but he looks very young, and his appearance before Goliath would have been almost humorous. Men could be warriors as early as age 15 or 16; this was not unusual; therefore, a 16 year old warrior would not have seemed so unusual before Goliath. A small, 13 year old, on the other hand, would have caused Goliath to question out loud the wisdom of Saul to send out such a boy.

After that, David earned a place of respect in Saul's army and became a very young general—perhaps as young as 16 or 17; and he spent a considerable period of time under Saul, gaining recognition and respect from his peers, but eventually pissing Saul off because of his successes. For David to have spent about 10 years as one of Saul's generals in about enough time for him to have earned an almost permanent reputation (which was alluded to in the previous verse).

Furthermore, we require this youth of David in order for him to begin reigning over Israel at age 30. We need for him to spend several years on the run from Saul, and then 1.5 years in Philistia as an ex-pat.

Several commentators give their own views of David's age when he did this or that.

The Time Frame of David's Life Before Becoming King over Judah

Event	Barnes		Kukis	
Anointed by Samuel			10–12 years old	
Fought Goliath	20 years old		12–15 years old	
In service to Saul	4 years		Began 12–14 years old as a court musician; 10 years as a general under Saul	
On the run from Saul	4 years		3–5 years	
In Philistia as an ex-pat	1 year, 4 months		1 year, 4 months	
Begins to rule over Judah	30 years old		30 years old	
Total number of years from 1Sam. 13 to rulership over Judah	10 years		15–20 years	

I must admit to being surprised that few exegetes made any estimations at this point.

We don't know any of these ages or time frames for certain; we just read the Scripture and make reasonable guesses based upon the information we are given.

Note that David begins his proper function as a king about the same age as Jesus when He began His public ministry (Luke 3:23).

Barnes estimations come from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 5:4.

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2Samuel 5:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
אַרְבָּעִים (ar ^e bâ'îym) [pronounced ar ^e -BAW-GEEM]	forty	undeclined plural noun	Strong's #705 BDB #917
שָׁנָה (shânâh) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040
מָלַךְ (mâlak ^e) [pronounced maw-LAHK ^e]	to reign, to become king or queen	3 rd person masculine singular, Qal perfect; pausal form	Strong's #4427 BDB #573

Translation:...[and] he reigned [for] 40 years. David's entire reign over Judah and both kingdoms, totaled 40 years. This will be split up properly in the next verse.

It's interesting that God seems to see 40 years as being the ideal time for a ministry or job. The ministry of Moses lasted 40 years; David's reign is for 40 years (although he functioned under Saul for several years and he functioned as a leader for several years); Saul apparently was king for 40 years. Although this is certainly not written in stone, it does appear to be a reasonable time for a man to work.

In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three year over all Israel and Judah.

2Samuel
5:5

He ruled over Judah from Hebron seven years and six months; and in Jerusalem he ruled for 33 years over both [lit., *all*] Israel and Judah.

He ruled over Judah from Hebron for 7½ years; and he ruled over Israel and Judah for 33 years with Jerusalem as his capital city.

Here is how others have translated this verse:

Ancient texts:

Peshitta	In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three year over all Israel and Judah.
Septuagint	Seven years and six months he reigned in Chebron over Juda, and thirty–three years he reigned over all Israel and Juda in Jerusalem.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV	He lived in Hebron for the first seven and a half years and ruled only Judah. Then he moved to Jerusalem, where he ruled both Israel and Judah for thirty-three years.
TEV	He ruled in Hebron over Judah for seven and a half years, and in Jerusalem over all Israel and Judah for thirty-three years.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> TM	In Hebron he ruled Judah for seven years and six months. In Jerusalem he ruled for 33 years over all Israel and Juda.
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Literal, almost word-for-word, renderings:

ESV	At Hebron he reigned over Judah seven years and six months, and at Jerusalem he reigned over all Israel and Judah thirty-three years.
<i>Young's Literal Translation</i>	...in Hebron he reigned over Judah seven years and six months, and in Jerusalem he reigned thirty and three years, over all Israel and Judah.

What is the gist of this verse? David's reign is broken down: he reigned for 7½ in Hebron over Judah and for 33 years in Jerusalem over Judah and Israel.

In the previous verse, I mentioned how we needed more information in order to determine when this was written; since we have David's entire reign mapped out here from the beginning, this means that at least a portion of this manuscript was completed after his death. Either the final recording of the historical events surrounding his life was done after he died; or an editor added in pertinent information.

2Samuel 5:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Cheb ^e rôwn (חֶבְרֹן) [pronounced khe ^b v-ROHN]	<i>association, league, joined; transliterated Hebron</i>	proper noun; location	Strong's #2275 BDB #289
mâlak ^e (מָלַךְ) [pronounced maw-LAHK ^e]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal perfect	Strong's #4427 BDB #573
al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e hoo-DAW]	possibly means <i>to praise, to be praised</i> ; and is transliterated Judah	masculine proper noun/location	Strong's #3063 BDB #397
sheba ^c (שֶׁבַע) [pronounced she ^b -VAHG]	seven	numeral masculine noun	Strong's #7651 BDB #987
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine plural noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shishshâh (שֵׁשׁ) [pronounced shish-SHAW]	six	feminine form of numeral	Strong's #8337 BDB #995
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month</i>	masculine plural noun	Strong's #2320 BDB #294

Translation: He ruled over Judah from Hebron seven years and six months;... David began ruling over Judah and his capital city was Hebron. For about 7½ years he reigned from Hebron. He reigns there until these representatives from northern Israel come to speak with him.

2Samuel 5:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

2Samuel 5:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y ^o -roo-shaw-LAH-yim]	possibly means <i>founded upon peace or city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	Proper singular noun, location	Strong's #3389 BDB #436
mâlak ^e (מָלַךְ) [pronounced maw-LAHK ^e]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal perfect	Strong's #4427 BDB #573
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced sh ^e -low-SHEEM]	<i>thirty</i>	plural numeral	Strong's #7970 BDB #1026
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâlôsh (שְׁלוֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Y ^e hûwdâh (יְהוּדָה) [pronounced y ^e -hoo-DAW]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

Translation: ...and in Jerusalem he ruled for 33 years over both lit., all Israel and Judah. This does not mean that, the very moment when David took power over all Israel, that he moved his palace to Jerusalem. The idea is, these things occurred around the same time. One reason for him ruling from Jerusalem is that it is further north and on the border of Judah and Benjamin. Given that Saul was a Benjamite, it makes sense for David to rule from Saul's home territory. Logically and chronologically, this takes us to David's capture of Jerusalem.

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David Takes Jerusalem as his new Capital City

1Chronicles 11:4–9

And so goes the king and his men [to] Jerusalem unto the Jebusite inhabiting the land. And so he says to David to say, "You will not come in here for if cause to depart the blind and the lame, to say, 'Cannot come in David here.' "

2Samuel
5:6

And the king and his men went to Jerusalem to the Jebusites who inhabited the land. One said to David, "You will not come in here, for even [lit., *if*] the blind and the lame can turn you away, saying [to themselves], 'David cannot come in here.' "

Later the king and his men went to Jerusalem to the Jebusites who then inhabited that area. One of their spokesmen approached David and said, "You will not come into this city. Even an army of our blind and lame men could turn you back."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so goes the king and his men [to] Jerusalem unto the Jebusite inhabiting the land. And so he says to David to say, "You will not come in here for if cause to depart the blind and the lame, to say, 'Cannot come in David here.' "
Septuagint	And David and his men, departed to Jerusalem, to the Jebusite that inhabited the land: and it was said to David, You will not come in here: for the blind and the lame withstood him, saying, David shall not come in here.
Significant differences:	The Hebrew begins by referring to David as <i>the king</i> ; he is simply called <i>David</i> in the Greek. That is the only significant difference in the texts.

Thought-for-thought translations; paraphrases:

CEV	The Jebusites lived in Jerusalem, and David led his army there to attack them. The Jebusites did not think he could get in, so they told him, "You can't get in here! We could run you off, even if we couldn't see or walk!"
<i>The Message</i>	David and his men immediately set out for Jerusalem to take on the Jebusites, who lived in that country. But they said, "You might as well go home! Even the blind and the lame could keep you out. You can't get in here!" They had convinced themselves that David couldn't break through.
NAB	Then the king and his men set out for Jerusalem against the Jebusites who inhabited the region. David was told, "You cannot enter here: the blind and the lame will drive you away!" which was their way of saying, "David cannot enter here."
NLT	David then led his troops to jer to fight against the Jebusites. "You'll never get in here," the Jebusites taunted. "Even the blind and lame could keep you out!" For the Jebusites thought they were safe.
REB	The king and his men went to Jerusalem to attack the Jebusites, the inhabitants of that region. The Jebusites said to David, 'You will never come NIV Study Bible here, not till you have disposed of the blind and the lame,' stressing that David would never come in.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> TM	The king and his men went to Jerusalem to attack the Jebusites, who lived in that region. The Jebusites told David, "You will never get in here. Even the blind and the lame could turn you away" (meaning that David could never get in there).
HCSB	The king and his men marched to Jerusalem against the Jebusites who inhabited the land. The Jebusites had said to David: "You will never get in here. Even the blind and lame can repel you," thinking, "David can't get in here."

JPS (Tanakh) The king and his men set out for Jerusalem against the Jebusites who inhabited the region. David was told, "You will never get in here! Even the blind and the lame will turn you back." (They meant: David will never enter here.) [Much of the meaning of this verse is uncertain].

Literal, almost word-for-word, renderings:

- Bullinger (updated) And the king and his men went to Jerusalem, to the Jebusites, the inhabitants of the land, who spoke to David, saying, "You will not come in here, for the blind and the lame will drive you away by saying, 'David will not come in here.' "
- ESV And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land, who said to David, "You will not come in here, but the blind and the lame will ward you off"--thinking, "David cannot come in here."
- Dr. Kennicott (updated) And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; who spoke unto David, saying; you will not come in here; for the blind and the lame shall drive you away by saying, "David will not come in here."⁹
- MKJV And the king and his men went to Jerusalem to the Jebusites, the people of the land. And one spoke to David saying, You shall not come in here, except the blind and the lame will turn you away; also saying, David cannot come in here.
- Young's Updated LT And the king goes, and his men, to Jerusalem, unto the Jebusite, the inhabitant of the land, and they speak to David, saying, "You will not come in here, except you turn aside the blind and the lame;" saying, "David does not come in hither."

What is the gist of this verse? David takes some men to Jerusalem to possibly take it as his royal city. He is met by a delegation of Jebusites, one of whom tells him that, even a blind and lame man could turn him away. David is clearly told that he will not enter into Jerusalem.

2Samuel 5:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
`ânâsîym (אֲנָשִׁים) [pronounced <i>uh-NAW-seem</i>]; also spelled `îyshîym (אִישִׁים) [pronounced <i>ee-SHEEM</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35

⁹ This translation is taken from Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 5:6. Apparently, Dr. Kennicott spent about 20 pages explaining his translation and exegeting it, as Clarke refers us to pp. 27–47 in Kennicott's *First Dissertation on the Hebrew Text*.

2Samuel 5:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y ^e roo-shaw-LAH-yim]	possibly means <i>founded upon peace or city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	Proper singular noun, location	Strong's #3389 BDB #436
ʿel (לְ) [pronounced e]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Y ^e bûçîy (יְבוּצִי) [pronounced y ^e voo-SEE]	an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i>	adjective gentilis with the definite article	Strong's #2983 BDB #101
yâshab (יָשַׁב) [pronounced yaw-SHAH ^B V]	<i>inhabiting, staying, remaining, dwelling, sitting</i>	Qal active participle	Strong's #3427 BDB #442
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, ground, soil</i>	feminine singular noun; with the definite article	Strong's #776 BDB #75

Translation: [And the king and his men went to Jerusalem to the Jebusites who inhabited the land.](#) David, after having been made king over all Israel, decides to choose a city which is slightly more centrally located. Jerusalem is on the border of Judah and Benjamin. Bear in mind as you read this, that God had given all the land to the Jews; it was theirs for the taking.

The Jebusites are a people about whom we know very little. Therefore, we ought to examine...

The Doctrine of the Jebusites

1. The Jebusites are a Canaanite people, most of whom lived in the Land of Promise. Gen. 10:15–19
1Chron. 1:13–14
2. God promised to give Abraham "...the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the **Jebusites**." (Gen. 15:18–21).
3. God spoke to Moses in the desert, and promised to give him and God's people "...a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the **Jebusites**" (Ex. 3:7–8), which promise Moses conveyed to elders of the enslaved Jews (Ex. 3:14–22).
4. When the plagues against Egypt had been completed, Moses confirmed God's promise to bring His people to "...the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the **Jebusites**, which He swore to your fathers to give you, a land flowing with milk and honey." Ex. 13:3–5
5. God, through Moses, demanded the obedience of the Jewish people, that they not worship the gods of the heathen, and then He would send His angel before them to blot out "...Amorites and the Hittites and the Perizzites and the Canaanites, the Hivites and the **Jebusites**." Ex. 23:22–24
6. The LORD said to Moses, "Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your offspring I will give it.' I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the **Jebusites**. Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people." Ex. 33:1–3 (see also Ex. 34:11–15). Interestingly enough, although I don't pretend to understand any significance by it, the Jebusites are always listed last on these grocery lists of people whom God will allow the Jews to conquer.
7. When Moses sent spies into the Land of Promise, they returned with the following report: [And they told](#)

The Doctrine of the Jebusites

- him, "We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there. The Amalekites dwell in the land of the Negeb. The Hittites, the **Jebusites**, and the Amorites dwell in the hill country. And the Canaanites dwell by the sea, and along the Jordan." (Num. 13:27–29). Unlike what has come before, this is not a grocery list, but their report identifies the locations of these various people.
8. Moses, in one of his last messages to Israel, says the following: "When the LORD your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the **Jebusites**, seven nations more numerous and mightier than yourselves, and when the LORD your God gives them over to you, and you defeat them, then you must devote them to complete destruction. You shall make no covenant with them and show no mercy to them. You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly. But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their Asherim and burn their carved images with fire." Deut. 7:1–5
 9. The approach that Israel was to take was as follows (as per the instructions of Moses): "When you draw near to a city to fight against it, offer terms of peace to it. And if it responds to you peaceably and it opens to you, then all the people who are found in it shall do forced labor for you and shall serve you. But if it makes no peace with you, but makes war against you, then you shall besiege it. And when the LORD your God gives it into your hand, you shall put all its males to the sword, but the women and the little ones, the livestock, and everything else in the city, all its spoil, you shall take as plunder for yourselves. And you shall enjoy the spoil of your enemies, which the LORD your God has given you. Thus you shall do to all the cities that are very far from you, which are not cities of the nations here. But in the cities of these peoples that the LORD your God is giving you for an inheritance, you shall save alive nothing that breathes, but you shall devote them to complete destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the **Jebusites**, as the LORD your God has commanded, that they may not teach you to do according to all their abominable practices that they have done for their gods, and so you sin against the LORD your God." Deut. 20:10–18
 10. Joshua, in Joshua 3:10, tells the people: "Here is how you shall know that the living God is among you and that he will without fail drive out from before you the Canaanites, the Hittites, the Hivites, the Perizzites, the Girgashites, the Amorites, and the **Jebusites**."
 11. When Israel began to conquer the land, there were two very different reactions: some of the people banded together to oppose Israel and others submitted to them. As soon as all the kings who were beyond the Jordan in the hill country and in the lowland all along the coast of the Great Sea toward Lebanon, the Hittites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the **Jebusites**, heard of this, they gathered together as one to fight against Joshua and Israel. But when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, they on their part acted with cunning and went and made ready provisions and took worn-out sacks for their donkeys, and wineskins, worn-out and torn and mended, with worn-out, patched sandals on their feet, and worn-out clothes. And all their provisions were dry and crumbly. And they went to Joshua in the camp at Gilgal and said to him and to the men of Israel, "We have come from a distant country, so now make a covenant with us." Joshua 9:1–6
 12. Joshua kills the king of Jerusalem (therefore, the king of the Jebusites) at Beth-horon, along with several other kings. Joshua 10:1, 5, 26
 13. An alliance of several peoples, including the Jebusites, gathered to meet Joshua, and God told him not to be afraid, and delivered this alliance into Joshua's hand. Joshua 11:1–8
 14. We have a list of the kings conquered by Joshua, which includes the king of Jerusalem (Joshua 12:7–24).
 15. The city of the Jebusite is listed as a border city for Judah and Benjamin in Joshua 15:8 18:16.
 16. Even though Joshua had conquered the king of Jerusalem, this does not mean that they conquered Jerusalem itself. When Joshua conquered the king of Jerusalem, he was with an alliance of other kings who had attacked the Gibeonites. So, Joshua could have conquered him without conquering Jerusalem. In any case, the Jebusites were never completely defeated, and they lived in Jerusalem side by side

The Doctrine of the Jebusites

- Judahites (Joshua 15:63) and the Benjamites (Judges 1:21).
17. Very near his death, Joshua reminded the people of God's faithfulness, and that He had given these other nations into their hand (Joshua 24:11).
 18. However, even though Israel had conquered these people, they did not completely wipe them out, and lived among several groups of people during the time of the judges and afterward as well (Judges 3:1–5). This, by the way, is the final list of the peoples in the land, and the Jebusites are listed last, as found throughout.
 19. At some point, the tribe of Benjamin was almost completely wiped out, save for 600 (Judges 19–21), so we may reasonably assume that Benjamin lost control of most of their cities—at least of Jerusalem. However, it is suggested in Judges 19:11 that even before the Benjamite tribe was decimated, that the Jebusites had control of Jerusalem.
 20. Now, although the tribe of Benjamin built itself up over a few hundred years, they apparently did not take back Jerusalem; and the Jebusites took this opportunity to build up the defense wall system of Jerusalem.
 21. We do not hear about the Jebusites again until this passage, when David takes the city of Jerusalem from them. 2Sam. 5:6–9 1Chron. 11:4–8
 22. Apparently, not all of the Jebusites are wiped out, as we hear about individual Jebusites from time to time. 2Sam. 24:16, 18 1Chron. 21:15, 18, 28 2Chron. 3:1
 23. In fact, it is from one of these Jebusites that David purchases the site upon which the Temple is built by Solomon (2Sam. 24:16–25 1Chron. 21:24–25). Although this Jebusite tries to give David the property for free, David insists on purchasing it. The interaction between this Jebusite and David shows both him and David in a good light.
 24. The heathen that Israel did not destroy, remained in the land until the time of Solomon, and he made slaves of them. 1Kings 9:20–21 2Chron. 8:7–8
 25. After the time of Solomon, apparently many descendants of these heathen groups were either removed from slavery, or, when Israel was conquered, the Israelites were in the same states as these people (slavery). Therefore, there had been some intermarriage between the Israelites and these heathen. Ezra 9:1–2
 26. Levites remind returning Israel of God's faithfulness in giving them the land of these heathen peoples in Neh. 9:7–8. Interestingly enough, this is again one of the few lists where the Jebusites are not listed last (the Girgashites is listed last here).
 27. It is likely that a group of believer-Jebusites became a part of Israel (apparently as slaves of Solomon) who returned to the Land of Promise along with the Israelites. Neh. 7:57 11:3 Ezra 3:1
 28. The Jebusites are mentioned one more time in a prophecy given by Zechariah about the neighboring nations of Israel. He warned that Ekron would be like the Jebusites. Zech. 9:7

Normally, I do doctrines separately; however, this one was so short, there was no reason to treat it otherwise.

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All of this fits together well except for just one verse, 1Sam. 17:54, which reads: [And David took the head of the Philistine and brought it to Jerusalem, but he put his armor in his tent.](#) I see two possible explanations here: (1) this verse is a gloss and indicates that David brought Goliath's head to Jerusalem much later (that is, around this time). This explanation makes the second half of this verse confusing. Why do we have a mention of taking Goliath's head into Jerusalem years later, but his armor is taken to David's tent at the time of this narrative? This would indicate that half of this verse is a gloss, which is possible. (2) After the Benjamites were wiped out, the Jebusites began to fortify Jerusalem. Some Jews were apparently allowed to live around Jerusalem and possibly even within the walls; however, this was probably a very small population, and it possibly afforded David privileges when he was a very young man.

I lean toward the latter explanation, but it requires more of an explanation—that is, *why* did David take Goliath's head to Jerusalem? Again, we are left to speculate: (1) David had some family who lived there, and the head was put with his family. That just does not strike me as a reasonable explanation. (2) The head was taken to Jerusalem under the direction of Saul, who kept a small contingent of Benjamites in Jerusalem. When the Benjamite population dropped to almost nothing, there were probably no Benjamites in Jerusalem. When Saul became king, he did not go into Jerusalem to take it, but he probably set up some Benjamites in this city, and felt that a display of Goliath's head would send a message to the Jebusites. He would not have to confront the Jebusites, but the fact that Goliath's large head is displayed in their city might intimidate the Jebusites somewhat. They would know all about Goliath's challenge to Saul's army, they would find out about David, this small teenager, killing Goliath; and the head would be displayed in Jerusalem so that this would keep this in their thinking.

Logically, the walls of Jerusalem might have gone up right after the Philistines defeated Saul. They had about 7½ years to put these walls up (recall that the king of Northern Israel, Ishbosheth—is on the other side of the Jordan for this time period). Quite frankly, I don't know how long it takes to accomplish a project like that. If they put a Houston Road Crew on the job, it might take 20 years; however, given that many kings and pharaohs completed huge building projects during their lifetimes (fortified walls, several cities, many buildings), I would think that 7½ years would be enough time to fortify Jerusalem. In fact, their attitude toward David at this time indicates to me that they had a great deal of faith in these walls, which could indicate that they are relatively new.

There is another explanation, which is very similar to what I have already given, with an important distinction: when Saul was king, he took control of Jerusalem, and had the head of Goliath taken there by David simply to intimidate the Jebusites, who apparently were not a very compliant bunch of people. However, when Saul was defeated by the Philistines and his son Ishbosheth escaped to the other side of the Jordan, the Jebusites not only took Jerusalem back, but they fortified it as well during those 7½ years. Whether Saul had complete control or not over Jerusalem, the historical events recorded herein still make perfect sense.

2Samuel 5:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wāw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lamed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lamed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: [One said to David,...](#) There is a spokesman who comes forward and speaks to David directly. Jerusalem is apparently a fortified city, with a great wall around it, and a small delegation comes out to meet David outside of these walls.

2Samuel 5:6c

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

Translation:...“You will not come in here,... Apparently, David is met by a delegation of men, but one steps forward and tells him that he is not going to enter into Jerusalem. The impression I have here, is they knew quickly that David was approaching the city and they met him right at the city gates (or, right in front of the city outside the gate).

Now, this indicates to me that David first came to these people in peace. He apparently would like to make Jerusalem his royal city, but he does not simply take his army in and wipe out the people who are here; he makes, as I see it, an offer of peace to them first, as God had told Moses to do. This is *why* we find David and these men conversing in the first place. If David is simply going to attack the city and take it, then meeting with them eliminates the surprise, which would have been poor tactics on the part of David. The idea behind Israel first offering terms of peace to the cities of the land is, those who are positive toward the Jews will also possibly be positive toward their Jehovah God.

Now, David coming to this city to take it over may offend your sensibilities, and I understand that. However, the people in the Land of Promise are pretty much heathen, and their only hope to be saved forever is to have a good relationship with Israel, which could lead to a good relationship with the God of Israel. If they believe in the God of Israel, then they are saved. There was significant evidence that Jehovah God worked in the lives of the Israelites—not just evidence to the Israelites but to the many peoples in that general area. What God did on behalf of the Jew was well-known throughout that general area. Therefore, do you withstand the Jews, meaning you take a stand against the True God of the Universe, or do you accept God for Who and What He is?

Application: At the time that I write this, historically, two things have happened. There has been some sort of independence established of certain Palestinian areas, and Iraq has had an evil, vicious dictator removed. For the past 50 years, we have been told that, the problem of the Palestinians is Israel, and the constant Jewish attacks against them. Now we have a situation where the Palestinians completely control certain sections of what was previous Israeli territory (if I recall correctly, the Gaza strip and the West Bank area), and they are still in turmoil and they are still fighting and dying in the streets (and, on occasion, they still lob missiles over into Israel). You would think—if you are thinking with human viewpoint—that these Palestinian areas would settle down and become relatively peaceful. However, it is the inner workings of the souls of the Palestinian people which prevent them from establishing any sort of a democratic government. In Iraq, the United States removed one of the most brutal dictators who has ever lived, and we would think, with our forces there to insure some peace and stability, along with our influence to establish a democracy in that area, that they would hop to and try to make that work. However, that is not the case at the time that I write (August 2007). There is still a lot of chaos in Iraq among the people.¹⁰ However, in any case, they have this window of opportunity to live outside of a brutal dictatorship, and there are a significant number of Iraqis who can't deal with that (I would guess 5–10%); and then there would be a significant number of Iraqis who are hedging their bets, not certain as to how long we will remain in Iraq.

¹⁰ This is due partially to the debate in Washington, whether we should pull out immediately or not; that forces many Iraqis to hedge their bets, if American deserts them as we deserted the South Vietnamese.

Application: The problem is the souls of these people. They have a defect in their souls and they have, for the most part, rejected Jesus Christ as their Savior. What remains is their evil souls influenced by their evil religion. The best way to achieve any sort of stability in Iraq is to establish unequivocal religious freedom and then to invade their country with missionaries. Even a small set of believers in Iraq would bring them blessing and stability.

These people with whom David is meeting here stand on the crossroads of their lives. They can accept his authority and worship the God of Israel, who is the God of the universe; or they can reject Him and die.

2Samuel 5:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, because; that; when</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when</i> (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
Together, kîy ʾîm (אִם כִּי) [pronounced <i>kee-eem</i>] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, except that, unless</i> and possibly <i>only</i> . However, these particles are not used in a limiting way <i>if</i> they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if; for even</i> .			
çûwr (סוּר) [pronounced <i>soor</i>]	<i>to cause to depart, to remove, to cause to go away; to turn away from</i>	3 rd person masculine singular, Hiphil imperfect; with the 2 nd person masculine singular suffix	Strong's #5493 (and #5494) BDB #693
ʿivvêr (עִוְרִים) [pronounced <i>ghv-VAIR</i>]	<i>blind [literally or figuratively], blind [men, people]; blindness</i>	masculine plural adjective [used here as a substantive]; with the definite article	Strong's #5787 BDB #734.
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
piççêach (פִּיֻּצְעִים) [pronounced <i>pihs-SAY-ahkh</i>]	<i>lame</i>	masculine plural adjective [used here as a substantive]; with the definite article	Strong's #6455 BDB #820

Translation: ...for even [lit., if] the blind and the lame can turn you away,... This person speaking to David is insulting him greatly. He tells David that even blind and lame men could turn David and his army away (perhaps the idea is an army of blind and lame men?). In any case, the idea is, these men have little regard for David. They believe that the walls around Jerusalem are unassailable.

I hope you note the literary contrast. Those from northern Israel come down and show David great respect, and also revealing that they know what God's will is for this situation. The Jebusites, on the other hand, show David contempt, and, not coincidentally, are also negative toward God, and are, to a great extent, sealing their eternal fate here with their negative volition.

Although we are going to go into this in greater detail in a couple of verses, let's examine various theories concerning...

The Blind and the Lame	
Theory	Comments
The fortification of Jerusalem is so good that, even blind and lame soldiers could keep David from coming in to take Jerusalem.	This seems to be the correct sense here; the Jebusites not only settled into Jerusalem but they fortified their city well with walls which they believed would protect them. Their words here simply indicate that they are so confident of their walls that even a guard of blind and lame soldiers could defend the city.
The fortification of Jerusalem is so good that the Jebusites posted blind and lame soldiers at the walls.	This seems so silly to me, I don't know that I should comment. I can't even recall where I read this and am not certain I want to list the commentator who suggested this. However, protecting a city is not a game to these people; it is their very lives. They certainly are going to build the best walls that they can afford, and they will have the best trained military men to guard their city. Hiring just blind and lame soldiers is simply a ridiculous notion.
The Jebusites are saying that they will fight until the last man, including the blind and the lame. ¹¹	Although this sounds good, archeology reveals no widespread destruction of Jerusalem from this time period (meaning that David did not destroy this city and its inhabitants). We will have Jebusites mentioned later in Scripture as well. Furthermore, the words used here do not seem to indicate that this is what is meant by " You will not come in here, for even the blind and the lame will turn you way " thinking " David cannot enter here " (2Sam. 5:6b).
Perhaps the sense is, the Jebusites realize that, if their city is violated, they could end up blind and lame.	Although this seems reasonable, the text of this passage just does not support this understanding.
The Philistines brought out their blind and lame as <i>a ritual display to curse David's troops with blindness and lameness if they attacked the city</i> . ¹²	Although this sounds good, and even reasonable, there is nothing in the text which indicates that this happened.

This will simply warm us up for the discussion to come.

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¹¹ Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 226. This is not Gordon's theory, but Ackroyd's (some theologian to whom Gordon refers).

¹² *The New Manners and Customs of Bible Times*; Ralph Gower; ©1987 by Moody International; © by Moody Press; p. 204.

2Samuel 5:6e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
lôʾ (לֹא or לֹא־) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bôwʾ (בּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Dâvid (דָּוִד); also Dâviyd (דָּוִיד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
hênnâh (הֵנָּה) [pronounced <i>HAYN-naw</i>]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244

Translation: ...saying [to themselves], 'David cannot come in here.' I must say that I did not really grasp at first read, the idiom of this sentence. I would think that they are saying that even the blind and lame could turn David back, given their walls. However, here, they also say [or, *think*; or, *determine*], "David will not enter in here." They had so much confidence in their defense system (their walls), that they are certain they can keep David out. In fact, it is very possible that, as the Jews moved all around them (Saul had established his palace directly north of them), and as the Philistines moved in and out of the land, these Jebusites went about building great walls in order to defend their city.

Interestingly enough, Clarke tells us: *Scarcely a passage in the sacred oracles has puzzled commentators more than this. For my own part, I do not think that it is worth the labor spent upon it, nor shall I encumber these pages with the discordant opinions of learned men. From the general face of the text it appears that the Jebusites, vainly confiding in the strength of their fortress, placed lame and blind men upon the walls, and thus endeavored to turn into ridicule David's attempt to take the place.*¹³ Although I may spend a little time viewing what other commentators have written about this passage (there are only 3 viewpoints), let me add, the Jebusites did not put together an army guard of blind and lame men to defend Jerusalem. That is absurd! However, the gist again is, *this city is so well-fortified, it could be defended by blind and lame men!*

So, you are thinking, *just what gives David the right to march into Jerusalem and take it over?*

Why it is Okay for David to Make Jerusalem his Capital City

1. David is ruler over all of Israel and Judah; this includes the city of Jerusalem.
2. God had given the Land of Promise to the Jews, and all they had to do was to take it.
3. Joshua conquered the Land of Promise and he conquered Jerusalem as well.
4. The Jews did not kill every heathen inhabitant of the land; sometimes, this was because of a treaty (e.g., with the Gibeonites) or because the individual tribes just did not get around to it. There were times when God specifically told leaders of Israel to wipe out a people (for instance, God told Saul to wipe out all the

¹³ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 5:6.

Why it is Okay for David to Make Jerusalem his Capital City

Amalekites)

5. Jerusalem belongs to the Jews, not to the Jebusites. The Jews have allowed the Jebusites to live; however, their negative volition is going to impact on the quality of their lives in Jerusalem, as negative volition impacts the life of any person.

There is this mental attitude among liberals today who are all upset because the United States took some land and established itself as a country; and we were so mean to the Indians and Mexicans. Pretty much every country is carved out by a people who take it militarily from someone else. Some geographical areas experience dozens of military actions in its history which transfer power. Some incorporate the people who were there; some conquer the people who were there, and some wipe out the people who were there. It is simply a fact of life in the devil's world.

It is rather interesting that some feel that we should somehow atone for our sins against the Indians or the Mexicans; how long until this same group will expect us to atone for our sins against German Nazis? On the other hand, none of them grasp the importance or the implication of Adam's sin; nor do they seem to realize that they are in a fallen world.

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Jerusalem is well fortified by the Jebusites, with great walls. Victor Matthews tells us that some walls in Palestine are as much as 30 feet thick and 50 feet high. They are typically constructed of stone and mud brick, and, near mountainous areas, there is more stone, as it is more readily available there. Sometimes stone from previous cities is used, which makes it more difficult for archeologists to identify which layer corresponds to which time period.¹⁴ I have no data on these walls at Jerusalem, but apparently, the Jebusites believed them to be quite secure. They were further protected by the fact that Jerusalem was at a great height to begin with.

And so captures David a stronghold of Zion—this, a city of David. 2Samuel 5:7 **Nevertheless [lit., and so], David captured the stronghold of Zion (this [is] the city of David).**

Nevertheless, David captured the stronghold of Zion (now known as *the city of David*).

Here is how others have translated this verse:

Ancient texts:

Masoretic text	And so captures David a stronghold of Zion—this, a city of David.
Septuagint	And David took the hold of Sion: this is the city of David.

Significant differences: The LXX reasonably translates the demonstrative pronoun as *this is*.

Thought-for-thought translations; paraphrases:

CEV	David captured the fortress on Mount Zion, then he moved there and named it David's City.
NAB	But David did take the stronghold of Zion, which is the City of David.
TEV	(But David did capture their fortress of Zion, and it became known as "David's City.")

Mostly literal renderings (with some occasional paraphrasing):

¹⁴ This information all comes from *Manners and Customs in the Bible*; Victor H. Matthews; ©1991; Hendrickson Publishers, Inc.; p. 103.

God's Word™
HCSB
JPS (Tanakh)

But David captured the fortress Zion (that is, the City of David).
Yet David did capture the stronghold of Zion, the city of David.
But David captured the stronghold of Zion; it is now the City of David.

Literal, almost word-for-word, renderings:

Bullinger (updated) *Nevertheless, David took the stronghold of Zion; the same is [called] the city of David.*
ESV *Nevertheless, David took the stronghold of Zion, that is, the city of David.*
Young's Updated LT *And David captures the fortress of Zion, it is the city of David.*

What is the gist of this verse? Despite the confidence of the Jebusites that David could not get through their fortifications, David did capture this city, and it became known also as *the city of David*.

2Samuel 5:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
The wâw consecutive can also be rendered <i>so, that, yet, therefore</i> . There are times when the wâw consecutive simply carries the action along and we do not need an English translation in order to indicate that.			
lâkad (לָכַד) [pronounced <i>law-KAHD</i>]	<i>to capture, to seize, to take, to choose [by lot]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3920 BDB #539
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
m ^e tsûwdâh (מַצְוֵדָה) [pronounced <i>m^etzoo-DAW</i>]	<i>fortress, stronghold, top of a mountain; capture, prey, hunted; snare, net; transliterated Masada</i>	feminine singular construct	Strong's #4686 BDB #845
Tsâyôwn (צִיּוֹן) [pronounced <i>tzaw-YOHN</i>]	<i>dry, parched ground; and is transliterated Zion</i>	Proper noun/location	Strong's #6726 BDB #851

Translation: *Nevertheless* [lit., *and so*], *David captured the stronghold of Zion...* David ruled over all Israel, the northern and southern kingdoms. Part of the responsibility given to the Jews (at that time) was to take the land and the cities in it. Joshua captured dozens of cities and defeated as many kings, but he did not ferret out each and every heathen living in the land. This was left up to the Jews to do in subsequent years, something which David undertook with great vigor.

Interestingly enough, even though the name *Zion* is found over 160 times in Scripture, this is the first mention of this place here. Since Jerusalem has not been captured by Israel previously, there is no reason for us to have heard about Zion prior to this chapter.

Stronghold means *fortress, stronghold, top of a mountain; capture, prey, hunted; snare, net*; and it is transliterated *Masada*. In this context, we are probably looking at the fortified portion of Jerusalem, which may be even more

fortified than the city Jerusalem. This could be a castle, it could be a particular place within Jerusalem which is even more difficult to take, or simply the fortified portion of Jerusalem. It appears that the *stronghold of Zion* is simply another name for fortified Jerusalem.

It might be a good idea to see the few comments made by others:

Commentary on the Stronghold of Zion

Scripture	Incident
Barnes	<i>The ancient Zion was the hill on which the temple stood, and the castle seems to have been immediately to the north of the temple. The modern Zion lies to the southwest of the temple.</i> ¹⁵
Gill	<i>A fortress without the city, and separate from it, and which was very strong; and the taking it might facilitate the taking of the city, which yet as appears by what follows, was very difficult to do.</i> ¹⁶
Jamieson, Fausset and Brown	<i>Whether Zion be the southwestern hill commonly so-called, or the peak now level on the north of the temple mount, it is the towering height which catches the eye from every quarter--"the hill fort," "the rocky hold" of Jerusalem.</i> ¹⁷
Keil and Delitzsch	<i>[Zion] was the name of the southern and loftiest mountain of Jerusalem. Upon this stood the fortress or citadel of the town, which had hitherto remained in the possession of the Jebusites; whereas the northern portion of the city of Jerusalem, which was upon lower ground, had been conquered by the Judaeans and Benjaminites very shortly after the death of Joshua (Judges 1:8).</i> ¹⁸
Scripture	And David captured the stronghold of Zion (this [is] the city of David) (2Sam. 5:7).

In other words, what David captures is the stronghold of Zion, also known as the city of David, which appears to be fortified Jerusalem.

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We covered the [Doctrine of Zion](#) in Psalm 110:2.

Again, the idea behind the previous verse is, David did go to the Jebusites peacefully. Obviously, he was going to take the city, but they would have been given peaceful coexistence and, by Mosaic Law, they would not be treated like second-class citizens.

Edersheim¹⁹ suggests that Israel had already captured Jerusalem back in the days of Joshua, and David was conquering *the stronghold on Mount Zion*. Whereas, this is not necessarily wrong, given that the Israelites had been recently beaten back by the Philistines, there is no reason to assume that they still had a complete hold over any city in middle Israel. The sense of our passage could be what Edersheim suggests, or it could be the last stand of the Jebusites, after David came into the city. In any case, David's takeover of Jerusalem is complete.

¹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 5:7.

¹⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 5:7.

¹⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 5:7.

¹⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:7-8.

¹⁹ From http://philologos.org/__eb-bhot/vol_IV/ch16.htm

2Samuel 5:7b

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

Translation:...([this \[is\] the city of David](#)). Over and over again, we find that this narrative was either composed years after the events, or edited after the fact. When David took Jerusalem, it was not called *the city of David*; years later, after David had lived there for a long time, it became known as *the city of David*. Keil and Delitzsch say that David gave Jerusalem this name after it became his residence and capital city.²⁰ I don't see David as naming Jerusalem himself after himself, simply because, had David so renamed the city, we would be using the new name even today. David is the most popular king in Israel's history; had he chosen to rename Jerusalem, the new name, even an eponymous one, would still remain, if not supercede Jerusalem. However, this feels more like a footnote in history. Some Jews and Christians may still refer to Jerusalem as the *city of David*, but more as an historical reference than an equivalent designation. We have a modern example in Ho Chi Minh City, which is the name given to Saigon. If we look on a map, we find the name *Ho Chi Minh City*; and today, more people know it by its new name than by its historical designation. Anyway, I believe that after David took the city and made it his residence and capital city, that people began to call it the *City of David* and probably continued to use that designation for a couple of generations as often as the name *Jerusalem*. We might see this as a more popular name, e.g., Sacramento is sometimes called *the River City* (along with many other cities) and Houston is called *H-town*.

McGee: *In David's day, Jerusalem was down near the Kidron valley. Excavation of the walls that went around the city in that day have been found down in that area. The present city of Jerusalem is up nearer Mount Zion, where the palace of David was build. Later on, below Mount Zion, the Temple was erected.*²¹

It is possible that David traveled first with a small envoy to Jerusalem, and then went back for his army. He may have come to the city with a small envoy, but with his army nearby; and he may have showed up to Jerusalem backed by his army. The latter option seems to be the most reasonable, so that these events all occur one right after the other (v. 7, by the way, is a summary verse, although we get very few details in the following verses, and some of them are difficult to follow).

I need to warn you that the next verse is one of those verses that makes you want to throw your hands in the air, and quickly move on to the next verse. The verse feels incomplete; it is not clear *who hates who*; and it is not clear who has said what to whom. It appears as though some text may have suffered in some way, whether a few words have been dropped out or become unreadable, we do not know.

²⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:7–8. It is not completely clear in their own text that they believe that David so named this city.

²¹ J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; p. 187.

And so says David, “In the day the this, all striking the Jebusite and he reaches [or, strikes] in the water conduit, and the lame and the blind hated by a soul of David. Upon so, they say, “A blind [man] and a lame [man] will not come in unto the house [or, a blind [man] and lame [man] say, “He will not come into the house”].”

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5:8

And David said, “In this day, anyone who strikes [and defeats] the Jebusites [more literally, *each striker of the Jebusite*] that he reaches through [lit., *unto*] the water conduit.” [or, *And David said, “This day, each will assault the Jebusites by going up the water shaft.”*] Furthermore, the lame and blind are hated by the soul of David; therefore, they say, “No blind man or lame man may come into the house [or, *temple?*] [or, *because the lame and the blind said, “He will not come into the house”*].

David had said, “This day, the Jebusites will be defeated by reaching them through the water conduit.” Furthermore, David hated the lame and the blind [i.e., the *Jebusites*], and therefore, it is said, “No blind man or lame person may enter into the House [of God].”

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls	That day, David had said, “Who[ever has a mind to de]feat [the Jebu]sites, <i>let him seize</i> ²² the water conduit and strike the bl[ind and] the [lam]e whom David hates.” [That is w]hy they say, “The [bl]ind and the lame cannot [come into the house].” Let me remind you that, whatever is in brackets is unreadable in the Dead Sea Scrolls. It is inserted based upon what we have in the scrolls as compared with the MT or the LXX.
Latin Vulgate	For David had offered that day a reward to whosoever should strike the Jebusites and get up to the gutters of the tops of the houses, and take away the blind and the lame that hated the soul of David: therefore it is said in the proverb: The blind and the lame shall not come into the temple.
Masoretic Text	And so says David, “In the day the this, all striking the Jebusite and he reaches [or, strikes] in the water conduit.” And the lame and the blind hated by a soul of David. Upon so, they say, “A blind [man] and a lame [man] will not come in unto the house [or, a blind [man] and lame [man] say, “He will not come into the house”].”
Peshitta	And David said on that day, “Whosoever strikes down a Jebusite and whosoever strikes with a weapon the blind and the lame, he is a hater of David’s soul.” Therefore, they say, “The blind and the lame shall not come into the temple.”
Septuagint	And David said on that day, “Every one that smites the Jebusite, let him attack with the dagger both the lame and the blind, and those that hate the soul of David.” Therefore they say, “The lame and the blind shall not enter into the house of the Lord.”

Significant differences: The first thought in the Hebrew appears to be incomplete; therefore, the Latin and the Greek make attempts to complete it. In the Greek, those who attack the Jebusites will attack with daggers (no water conduit mentioned here). In the Latin, David is giving a reward to those who attack the Jebusites (and an attack plan is given). We have seen this approach in the past (e.g., Judges 1:12). However, the text may have been altered or added to with this in mind. In the Latin, the water conduit is not found, but gutters at the top of the house are found (I would bet that such things were more commonplace in the world of Jerome). This makes a little less sense than the Hebrew.

²² As per 4QSam^a LXX, *will seize* MT.

The Greek and Latin have the active voice used when it comes to *hating*; that is, it is the lame and the blind who *hate* David; as opposed to him *hating* them. In the Hebrew, the difference between the active and passive participles is more a matter of tradition than anything else. The vowel points are different and there is a letter which follows the verb to indicate that we are dealing with a passive participle. Obviously, whether this is passive or active will have a big effect upon the interpretation of this portion of the verse. However, in either case, the sentence is still somewhat incomplete.

I feel as though I need to make this statement again: even though we have a number of problems with the text, and some serious disagreements between ancient texts, what we do not find is, a doctrinal problem. The book of Samuel is primarily narrative (although we can find a great deal of application from it); and portions of this narrative are problematic. However, what we do not find are areas where it appears that the text has been changed to be in agreement with this or that doctrinal viewpoint. This is important to bear in mind whenever we deal with problematic verses.

Thought-for-thought translations; paraphrases:

CEV	David told his troops, "You will have to go up through the water tunnel to get those Jebusites. I hate people like them who can't walk or see." That's why there is still a rule that says, "Only people who can walk and see are allowed in the temple." David captured the fortress on Mount Zion, then he moved there and named it David's City. He had the city rebuilt, starting with the landfill to the east. [vv. 7–9].
<i>The Message</i>	That day David said, "To get the best of these Jebusites, one must target the water system, not to mention this so-called lame and blind bunch that David hates." (In fact, he was so sick and tired of it, people coined the expression, "No lame and blind allowed in the palace.")
NAB	On that day David said: "All who wish to attack the Jebusites must strike at them through the water shaft. The lame and the blind shall be the personal enemies of David." That is why it is said, "The blind and the lame shall not enter the palace."
NJB	That day, David said, 'Whoever gets up the tunnel and kills a Jebusite...' [Then sentence breaks off. The tunnel, a secret passage from the spring to the interior of the city, still exists.] As for the blind and the lame, David hated them with his whole being. (Hence the saying: the blind and the lame may not enter the Temple.)
NLT	When the insulting message from the defenders of the city reached David, he told his own troops, "Go up through the water tunnel into the city and destroy those 'lame and blind' Jebusites. How I hate them." That is the origin of the saying, "The blind and the lame may not enter the house." [The meaning of this saying is uncertain].
REB	On that day, David had said, 'Everyone who is eager to attack the Jebusites, let him get up the water-shaft to reach the lame and the blind, David's bitter enemies.' That is why they say, 'No one who is blind or lame is to come into the LORD's house.'
TEV	That day David said to his men, "Does anybody here hate the Jebusites as much as I do? Enough to kill them? Then go up through the water tunnel and attack those poor blind cripples." (That is why it is said, "The blind and the crippled cannot enter the LORD's house.") [Verse 8 in Hebrew is unclear].

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™	That day David said, "Whoever wants to defeat the Jebusites must reach the lame and the blind who hate me by using the water shaft." So there is a saying, "The blind and the lame will not get into the palace."
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HCSB	He said that day, "Whoever attacks the Jebusites must go through the water shaft to reach the lame and the blind who are despised by David." For this reason it is said, "The blind and the lame will never enter the house."
JPS (Tanakh)	On that occasion David said, "Those who attack the Jebusites shall reach the water channel and [strike down] the lame and the blind, who are hateful to David." That is why they say: "No one who is blind or lame may enter the House." [Much of the meaning of this verse is uncertain].
NIV	On that day, David said, "Anyone who conquers the Jebusites will have to use the water-shaft to reach those 'lame and blind' who are David's enemies." That is why they say, "The 'blind and lame' will not enter the palace."

Literal, almost word-for-word, renderings:

Bullinger (updated)	And David said on that day, "Whoever gets up by the Tsinnor [which was an underground watercourse], and strikes the Jebusites, and the lame and the blind, who hate David's soul, [he will be chief or captain] because they [the blind and the lame] said, 'He will not come into the house [or, <i>citadel</i>].'" Bullinger fills in the ellipsis with information given in 1Chron. 11:6.
Edersheim (updated)	And David said in that day, "Whoever strikes the Jerubsites, let him throw [them] down the water-course, both 'the blind and the lame' who are hated of David's soul!" (Because they said, "he will not come into this house.") I did not have the entire verse by Edersheim, so I have to take what I did have and build upon that.
ESV	And David said on that day, "Whoever would strike the Jebusites, let him get up the water shaft to attack 'the lame and the blind,' who are hated by David's soul." Therefore it is said, "The blind and the lame shall not come into the house."
Keil and Delitzsch	Every one who smites the Jebusites, let him hurl into the waterfall [i.e., down the precipice] both the lame and blind, who are hateful to David's soul (because the lame and the blind said, "He will not come into the house").
Dr. Kennicott (updated)	And David said, "Whoever strikes the Jebusites, and through the subterranean passage reaches the blind and the lame who hate the life of David (because the blind and lame had said, "He will not come into the house") shall be chief and captain. Joab the son of Zeruiah went up first and was chief. ²³
MKJV	And David said on that day, Anyone who strikes the Jebusite, let him go by the water-shaft and take the lame and the blind, the hated of David's soul. On account of this they say, The blind and the lame shall not come into the house.
NRSV	David had said on that day, "Whoever would strike down the Jebusites, let him get up the water shaft to attack the lame and the blind, those whom David hates [Another reading is <i>those who hate David</i>]." Therefore, it is said, "The blind and the lame shall not come into the house."
Young's Updated LT	And David says on that day, "Any one smiting the Jebusite, (let him go up by the watercourse), and the lame and the blind—the hated of David's soul," —because the blind and lame say, "He does not come into the house."

When a verse confuses me, I often quote a number of translations, hoping that it will become clear to me after awhile. However, the explanation of the NIV Study Bible seems to be pretty good on this (the footnote they offer, not the translation).

What is the gist of this verse? David appears to be offering a reward to anyone who leads an attack against the Jebusites through their water supply lines, which apparently run under the walls. It is possible that this is simply David's plan of attack. The second half of the verse deals with the *lame and the blind*, whom David hates

²³ This translation is taken from Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 5:6. Apparently, Dr. Kennicott spent about 20 pages explaining his translation and exegeting it, as Clarke refers us to pp. 27–47 in Kennicott's *First Dissertation on the Hebrew Text*.

(or, who hate David). And a reason for David's hatred is given: They said that he could not come into the house, whatever that means.

To me, it feels as though there is an incomplete thought here; i.e., the first half of this verse has an incomplete thought that seems to have fallen from the text; and the second half of the verse deals with something else entirely. Most translations attempt to complete the first half of the verse with the second, which is the logical thing to do; however, they do not seem to be related at first read to me. This is confirmed by the text of Chronicles: [And David and all Israel went to Jerusalem, that is Jebus, where the Jebusites were, the inhabitants of the land. The inhabitants of Jebus said to David, "You will not come in here." Nevertheless, David took the stronghold of Zion, that is, the city of David. David said, "Whoever strikes the Jebusites first shall be chief and commander." And Joab the son of Zeruiah went up first, so he became chief \(1Chron. 11:4–6\).](#)

Part of the problem is determining at what point does David's quote end; and what is the verb which is applied to *the lame and the blind*? That is, do we apply *to strike to the lame and the blind*; or do we apply the second verb, *the hated* (of David's soul).

2Samuel 5:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398
hûw ^ʾ (הוּא) [pronounced <i>hoo</i>]	<i>that; this</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
Owen does not mention that this demonstrative pronoun has a definite article.			
The bêyth preposition, yôwm and hûw (with definite articles) mean <i>in that day, on that day, in [on] the same day</i> .			
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	masculine singular construct, Hiphil participle	Strong #5221 BDB #645
Y ^e bûçîy (יְבוּסִי) [pronounced <i>y^evoo-SEE</i>]	an inhabitant or descendant of Jebus; transliterated <i>Jebusite</i>	adjective gentilis	Strong's #2983 BDB #101

Translation: *And David said, "In this day, anyone who strikes [and defeats] the Jebusites [more literally, each striker of the Jebusite]... This verse begins with a difficult section. It sounds as if David is setting up the protasis for a conditional clause, but this protasis is not completed anywhere (or, if it is completed by the latter half of this verse, then it makes very little sense).*

Bullinger suggests that this is an ellipsis; that words have been left out, and that they are supplied by 1Chron. 11:6 (*David said, "Whoever strikes the Jebusites first shall be chief and commander." And Joab the son of Zeruiah went up first, so he became chief*). We can only speculate why the writer in Chronicles includes this and the historian of Samuel does not. They may have had the same source material which they wrote from, and the writer of Samuel simply did not include all of the details. It is also possible that, early on, this phrase became unreadable or left out in the Samuel text. I am only speculating here. However, the passage in Chronicles at least helps us to complete the thought of this verse, which is incomplete. It is not unfathomable that some of the text simply dropped out of Samuel. This has clearly happened from time to time in Scripture.

In any case, David is speaking to the men in his army, to those who will potentially strike down the Jebusites. This can be read as a promise that David is making to those who take Jerusalem (but an incomplete promise); and the idea could be tactics (which makes sense, but is not exactly in line with the Hebrew text—see below).

2Samuel 5:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâga ^r (נגַע) [pronounced <i>naw-GAHÇ</i>]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person masculine singular, Qal imperfect	Strong's #5060 BDB #619
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsinnûwr (צַנּוּר) [pronounced <i>tsihn-NOOR</i>]	<i>pipe, spout, conduit, water conduit</i>	masculine singular noun with the definite article	Strong's #6794 BDB #857

The Latin reads, instead: *For David had offered that day a reward to whosoever should strike the Jebusites and get up to the gutters of the tops of the houses.* This does not mean that Jerome found this reading in his Hebrew text; it is possible that he believed that there was missing text here, and that he filled in the best that he could, without radically changing it (and I suspect that he did not know the meaning of *tsinnûwr*, which is found only twice in the Old Testament and was rendered *gutter* in the KJV). In the alternative, this could have been a translation from his text or a translation from text where this problem was noted and "solved."

The Greek text has, instead, *And David said on that day, "Every one that smites the Jebusite, let him attack with the dagger..."* I suspect that they had problems with the meaning of the same Hebrew word.

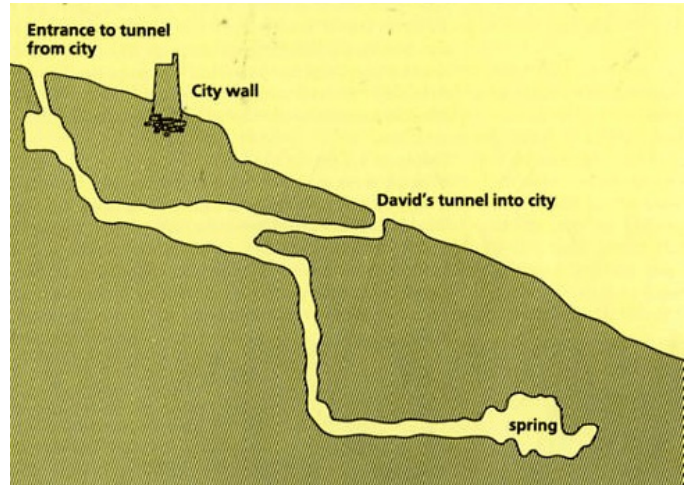
Translation: *...that he reaches through [lit., unto] the water conduit.* [or, *And David said, "This day, each will assault the Jebusites by going up the water shaft."*] The Latin and Greek are above. No matter which way you understand this verse, it does appear as though their mode of attack was through the water conduit. This was David's strategy to take the city (which obviously worked).

One possible way to view this is, David is giving battle plans to his men. He is telling them how they will invade Jerusalem. *And David said, "This day, each will assault the Jebusites by going up the water shaft."* This latter

understanding gives a complete understanding to the first half of this verse, reasonably separates it from the latter half of the verse, and does not require us to do too much damage to the original language.

Together this gives us: “In this day, anyone who strikes [and defeats] the Jebusites [more literally, *each striker of the Jebusite*] that he reaches through [lit., unto] the water conduit.” [or, *And David said, “This day, each will assault the Jebusites by going up the water shaft.”*] The alternative reading makes perfect sense, but does not really reflect the existing Hebrew text exactly. A good translation of the Hebrew text seems to leave us wanting an additional statement, e.g., the promise of a reward (as we find in the Latin text).

Victor Matthews describes another water tunnel in Jerusalem which was possibly constructed by Hezekiah. It was constructed to divert the waters of the Spring of Gihon prior to the Assyrian siege of Jerusalem (2Kings 20:20). It was driven through solid rock for over 1700 feet by two teams of workmen cutting from opposite directions (Sirach 48:17–19). In some places, this tunnel is over 155 feet below the ground. Water was stored in the tunnel and was channeled into a pool inside the city.²⁴ Now, whether Hezekiah was improving on this same water tunnel or whether this is a completely new bit of construction, I have no idea.



This is one artist’s interpretation of how David got into the city of Jerusalem. Taken from *The New Manners and Customs of Bible Times*; Ralph Gower; ©1987 by Moody International; © by Moody Press; p. 205.

The Hebrew text appears to be missing something, which does not seem to be completed by the phrase that follows. For this reason, I take the phrase which follows to be a new thought entirely.

2Samuel 5:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
’êth (תָּךְ) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
piççêach (נֶחֱחֵחַ) [pronounced <i>pihs-SAY-ahkh</i>]	<i>lame</i>	masculine plural adjective [used here as a substantive]; with the definite article	Strong’s #6455 BDB #820
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
’êth (תָּךְ) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84

²⁴ *Manners and Customs in the Bible*; Victor H. Matthews; ©1991; Hendrickson Publishers, Inc.; p. 148.

2Samuel 5:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿivvêr (עִוְוֵר) [pronounced <i>gihv-VAIR</i>]	<i>blind [literally or figuratively], blind [men, people]; blindness</i>	masculine plural adjective [used here as a substantive]; with the definite article	Strong's #5787 BDB #734
sânêʿ (אֲנִי) [pronounced <i>saw-NAY</i>]	<i>to hate; in the participle, it is the ones hating; in the passive: those being hated by</i>	masculine plural, Qal passive participle	Strong's #8130 BDB #971
<p>Could this be the Qal active participle? That this is a masculine plural, Qal passive participle is according to Owen (from whom I take all morphological information). However, I cannot confirm what the form is; as my books list the various absolute forms of the participles, but not the construct forms. The Hebrew form of this verb here is s^enûʿêw (אֲנִי) [pronounced s^enoo-AY]. In any case, this seems to be the preferred understanding of this verb in this context.</p>			
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire</i>	feminine singular construct	Strong's #5315 BDB #659
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: Furthermore, the lame and blind are hated by the soul of David;... Here, we have another problem; does David hate the lame and the blind, or do they hate David's soul? Here, they are the objects of a verb, but it is really not clear which verb. That is, we don't tend to have the participle used as the main verb, and direct it toward *the lame and the blind*. For this reason, it appears as though there is a verb missing here, which would be applied to them.

One might want to connect this to the verb *to strike, to attack, to kill* (which is applied to the Jebusites). That is, David tells his men not to just attack the Jebusites, but to kill the lame and the blind as well, a group of people who would normally be ignored (I assume). The only problem with this theory is, *Jebusite* is not preceded by the sign of the direct object, which we would expect, and which would easily tie the Jebusites to *the lame and the blind*. On the other hand, in the early part of this verse, we have that *Jebusite* is an obvious object of the verb; in this part of the verse, *the lame and the blind* are not obvious objects of the verb, and therefore the sign of the direct object is used, so that we understand that we have continued the sentence to include them.

I think the correct understanding of this verse means identifying the *blind and the lame* with the Jebusites themselves. That is, the Jebusites have told David, "Even the blind and the lame could keep you from entering into this city." David did enter into the city and he did take the city; and, quite obviously, the Jebusites did not form an army of blind and lame to fight David, but they fought David themselves. From hereon out, when David speaks of the *blind and the lame*, he is speaking of Jebusites—notably, those who fought against him in this city.

For some, David's feeling of entitlement may seem a bit harsh; he goes and speaks to these Jebusites and they make fun of the idea that David would be able to take their city. What we have here is a whole different mindset than we are used to. God has given the Jews the Land of Promise. These cities have been given to the Jewish race by God. You may not like this and it may even offend your sensitive nature, but that is what has happened. Even though this offends some of you, note that David does not just invade the city and take it. He speaks to the occupants first. These occupants are well-aware of what God has done on behalf of the Jews. Their being moved from Egypt into the land and their being given the land (Joshua's taking of the land) is well-known to every group of people in this land. So, the Jebusites should not be taken back by David knocking at their front door to take

their city. Their negative response, given all that they know about David and about the God of the Jews, apparently angers David. David is not mad at blind and lame people in general; nor is he mad at the blind and lame Jebusites; he is angry at the Jebusites themselves. Had these men cooperated, they could have continued to live in their city without any problems, apart from, their heathen worship would have probably been stopped.

Application: Christians and unbelievers have problems with this passage—*what is David doing, just taking this city from the Jebusites, as they are the rightful owners?* People who are Americans, but hate their own country, are similarly concerned as to how we took the country away from the more ecologically-correct Indians who respected (and worshiped) the earth (which is how some of these people function as well). Pretty much every plot of ground was taken from one set of people by another set of people. Although I am sure that somewhere out there, there are a couple of nations where those who live there now are descendants of the first people to walk over that land, but that is rare. What is more common is, a strong group of people takes a nation from a weak group of people. Sometimes this occurs within a nation (e.g., a Communist revolution, which liberals seems to have little problem with) and it may be an invasion from the outside in order to take the land. So, this is not the exception, but the rule; however, we are so many generations removed from this, that some American's are squeamish or even ashamed of it.²⁵ God clearly gave David that city and any part of the Land of Promise which the Jews did not already occupy and control. The peoples who occupied this land were degenerate in the worst ways. We know that the religious ceremonies in some parts of Palestine involved parents taking their own babies and playing them onto the fire-hot hands of a statue Molech, in which hands the babies were sacrificed to Molech in the most painful ways. They did not do this to their enemies; they did this to their own children! It is barbarism beyond imagination. That the Jews took the land from these people, and, in many cases, wiped them out, was a good thing.

Application: Now, God is not giving the land of this or that country to anyone else in the same way that He gave it to the Jews. However, there are times when wide-scale destruction of a people is necessary. Most of us understand just how evil Hitler was and the death camps which he established. Complicit with him were the German soldiers. *These people needed to be destroyed.* We could not have simply let them be. They invaded country after country after country, killing men, women and children; and at home, they rounded up and destroyed Jews and Christians. It was clear that this people needed to be destroyed, at least in part. A believer in Jesus Christ, who understands historical trends, could grasp that. Similarly, we were attacked by the Japanese, and we had to respond. We had no other choice. And Truman's final act, to use atomic weapons, was both sobering and necessary, and something which we may see again in our lifetimes.

Application: We are presently dealing with a group of peoples who have become corrupted by their false religion, Islam. No matter what the merits of this religion might be, the end results are, a significant percentage of Muslims believe that suicide bombings are legitimate and sometimes necessary; and huge numbers of Muslims are raising their own children from the youngest age to believe that they should become suicide bombers.²⁶ Furthermore, these terrorists have no problems with killing children, and some bombings primarily target children (and, most often, they target fellow Muslims). This is a degeneracy which matches the degeneracy of the ancient people who once lived in the Land of Promise. This indicates to me that, either we evangelize these people, or we will probably have to kill large numbers of them in our very near future. God does allow for the destruction of masses of degenerate people, who do not believe in Jesus Christ, and who, as a people, violently oppose believing in Jesus Christ.

²⁵ I had a friend who believed that we should allow all illegal immigrants to come into this country because we stole it from the Mexicans. He was, unfortunately, a history teacher.

²⁶ These same children are taught from the youngest age that Jews come from monkeys and pigs.

2Samuel 5:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i>]	<i>so or thus</i>	adverb	Strong's #3651 BDB #485
Together, ʿal kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, on this account, on account, for this reason.</i>			
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
ʿivvêr (עִוְוֵר) [pronounced <i>gihv-VAIR</i>]	<i>blind [literally or figuratively], blind [men, people]; blindness</i>	masculine singular adjective	Strong's #5787 BDB #734
wê (or vê) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
piççêach (פִּיֻּצְעָח) [pronounced <i>pihs-SAY-ahkh</i>]	<i>lame</i>	masculine singular adjective	Strong's #6455 BDB #820
lôʾ (לֹא or לֹא־) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bôwʾ (בּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
ʿel (עַל) [pronounced <i>e</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

The Dead Sea Scrolls read: [That day, David had said, “Who\[ever has a mind to de\]feat \[the Jebu\]sites, let him seize²⁷ the water conduit and strike the bl\[ind and\] the \[lam\]e whom David hates.” \[That is w\]hy they say, “The \[bl\]ind and the lame cannot \[come into the house\].”](#) Let me remind you that, whatever is in brackets is unreadable in the Dead Sea Scrolls. It is inserted based upon what we have in the scrolls as compared with the MT and/or the LXX.

Translation: ...therefore, they say, “No blind man or lame man may come into the house [or, temple?][or, because the lame and the blind said, “He will not come into the house”]. Again, there are a couple of ways to understand this. The most common way to understand this is, after this battle, there was a saying where the lame and the blind could not come into the House of God, which all goes back to the menacing Jebusites who met David originally.

The other way to understand this is, the blind and the lame were attacked because the blind and the lame said, “He [David] will not come into the house [i.e., Jerusalem].”

²⁷ As per 4QSam^a LXX, will seize MT.

Now, before I launch off in an attempt to deal with this text, let me give you the text of 1Chron. 11:4–6: [And David and all Israel went to Jerusalem, that is Jebus, where the Jebusites were, the inhabitants of the land. The inhabitants of Jebus said to David, "You will not come in here." Nevertheless, David took the stronghold of Zion, that is, the city of David. David said, "Whoever strikes the Jebusites first shall be chief and commander." And Joab the son of Zeruiah went up first, so he became chief.](#)

Because this verse is so difficult to understand, I am going to cover whatever translations and interpretations that I can find. The interpretation will be based upon an alternate translation, as the text does not appear to be complete in the Masorite manuscripts.

Interpreting 2Samuel 5:8

Source	Translation	Interpretation/Commentary
Dead Sea Scrolls	That day, David had said, "Who[ever has a mind to de]feat [the Jebu]sites, <i>let him seize</i> ²⁸ the water conduit and strike the bl[ind and] the [lam]e whom David hates." [That is w]hy they say, "The [bl]ind and the lame cannot [come into the house]."	This translation makes perfect sense, but, if you will notice, what holds it together (or completes the verse) is text which is actually missing from the first half of the verse and inserted by Abegg Jr., Flint and/or Ulrich (who translated and wrote commentary for the book <i>The Dead Sea Scrolls Bible</i>). Interpretation: anyone who wants to defeat the Jebusites can do so by seizing (?) the water conduit and striking down the lame and the blind (i.e., the Jebusite army) whom are hated by David. Because of the previous 2½ verses, we have the saying <i>the lame and the blind cannot come into the house</i> .
Kennicott	And David said, "Whoever strikes the Jebusites, and through the subterranean passage reaches the blind and the lame who hate the life of David (because the blind and lame had said, "He will not come into the house") shall be chief and captain. Joab the son of Zeruiah went up first and was chief.	This translation, the result of a great deal of work and explanation, still does not make good English sense. However, of those who attack the Jebusites, they will be able to reach them through the subterranean passage and be able to attack the blind and the lame who hate David (which is made clear when they said, "He [David] will not come into the house." The person who apparently leads in this attack will be promoted, and Joab, David's nephew (remember him—the one who killed Abner?). I don't know where Kennicott got the final sentence and a third; and I was unable to locate his complete work online.

²⁸ As per 4QSam^a LXX, *will seize* MT.

Interpreting 2Samuel 5:8

Source	Translation	Interpretation/Commentary
Latin Vulgate	For David had offered that day a reward to whosoever should strike the Jebusites and get up to the gutters of the tops of the houses, and take away the blind and the lame that hated the soul of David: therefore it is said in the proverb: The blind and the lame shall not come into the temple.	<p>First of all, David offers a reward to those who attack Jerusalem, according to the tactics which he has determined. We have seen this occur on many occasions in the past, so this makes the Latin approach very logical. Our only problem is, we do not find the corresponding words in the Hebrew text.</p> <p>The part which I seriously question is that the Jebusites are attacked via the gutter work at the tops of the houses; this does not seem like a good approach.</p> <p>The second half of this verse also introduces a verb not found in the Hebrew (<i>to take away</i>) and the lame and blind are the ones who are said to hate David's soul. Finally, because they are removed and because of their hatred, they are not allowed into the <i>house [of God]</i>. This involves some more interpretation, which is not necessarily wrong. There is no temple at this time, but there would be a <i>tent of God</i> (from what I can understand from David's early years as king).</p>
NIV Study Bible	On that day, David said, "Anyone who conquers the Jebusites will have to use the water-shaft to reach those 'lame and blind' who are David's enemies." That is why they say, "The 'blind and lame' will not enter the palace."	[This is] <i>an ironic reference to the Jebusites (compare v. 6). The 'blind and lame' will not enter the palace. The proverb may mean that the Jebusites did not have access to the royal palace, though they were allowed to remain in the city and its environs.</i> ²⁹ The <i>blind and lame</i> refer to the Jebusites themselves throughout, and they were not give access to the palace due to their negative volition.
Peshitta (the Syriac translation)	And David said on that day, "Whoever strikes down a Jebusite and whosoever strikes with a weapon the blind and the lame, he is a hater of David's soul." Therefore, they say, "The blind and the lame shall not come into the temple."	This does not make much sense to me. David is going to take the city; therefore, why should he say that anyone striking down a Jebusite (or, <i>the blind and the lame</i>) is a hater of David's soul? And then to tack on the saying, <i>the blind and the lame will not come into the temple</i> makes even less sense.

²⁹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 426, footnote.

Interpreting 2Samuel 5:8

Source	Translation	Interpretation/Commentary
Septuagint (the ancient Greek translation)	<p>And David said on that day, "Every one that smites the Jebusite, let him attack with the dagger both the lame and the blind, and those that hate the soul of David." Therefore they say, "The lame and the blind shall not enter into the house of the Lord."</p>	<p>The Greek understanding was, this indicates that those who hate David (the Jebusites—the blind and the lame) should be attacked. This is, no doubt, the easiest interpretation; however, the Greek does not consistently render the Hebrew, particularly in the book of Samuel. Therefore, we should not be shocked that they allowed themselves some latitude here.</p> <p>Even though the LXX is based upon manuscripts older than we have, the translation tends to be less than literal in certain books (like the book of Samuel). Therefore, we cannot simply take their translation and replace the Hebrew with it.</p>

I think that the NIV Study Bible has the best explanation.

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Let's look at these three verses as a whole: [And the king and his men went to Jerusalem to the Jebusites who inhabited the land. One said to David, "You will not come in here, for even \[lit., if\] the blind and the lame can turn you away, saying \[to themselves\], 'David cannot come in here.' " Nevertheless \[lit., and so\], David captured the stronghold of Zion \(this \[is\] the city of David\). And David said, "In this day, anyone who strikes \[and defeats\] the Jebusites that he reaches through \[lit., unto\] the water conduit." \[or, And David said, "This day, each will assault the Jebusites by going up the water shaft."\] Furthermore, the lame and blind are hated by the soul of David; therefore, they say, "No blind man or lame man may come into the house \[or, temple?\]\[or, because the lame and the blind said, "He will not come into the house"\]\].](#) Now let's see what others have said as to their meaning:

The Different Views of 2Sam. 5:6–8

Commentator	Explanation
Clarke	<p><i>Scarcely a passage in the sacred oracles has puzzled commentators more than this. For my own part, I do not think that it is worth the labor spent upon it, nor shall I encumber these pages with the discordant opinions of learned men. From the general face of the text it appears that the Jebusites, vainly confiding in the strength of their fortress, placed lame and blind men upon the walls, and thus endeavored to turn into ridicule David's attempt to take the place.³⁰ Again, this seems silly to have an actual system of guards who are blind and lame. Furthermore, this explanation covers v. 6, but does not explain why David would not allow these lame and blind men into his palace (most of them would have been killed in the assault).</i></p>

³⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 5:6.

The Different Views of 2Sam. 5:6–8	
Commentator	Explanation
Gill	Many understand the <i>lame and the blind</i> to refer to the idols of the Jebusites, which had eyes, but could not see, and feet, but could not walk. Therefore, the Jebusites were saying that their idols would keep David and his army out. It is logical that David would hate their idols (v. 8) and that idols would not be allowed into his palace. However, it does not seem as likely that the Jebusites would have referred to their own idols as <i>blind and lame</i> , although, historically, many heathen did place a great deal of faith in their idols. ³¹ Gill, by the way, is simply giving one of the several opinions here; this is not necessarily his.
Jamieson, Fausset and Brown	<i>[Jerusalem] was strongly fortified and deemed so impregnable that the blind and lame were sent to man the battlements, in derisive mockery of the Hebrew king's attack, and to shout, "David cannot come in hither." To understand the full meaning and force of this insulting taunt, it is necessary to bear in mind the depth and steepness of the valley of Gihon, and the lofty walls of the ancient Canaanitish fortress.</i> ³²
Keil and Delitzsch	<i>The Jebusites relied upon the unusual natural advantages of their citadel, which stood upon Mount Zion, a mountain shut in by deep valleys on three different sides; so that in their haughty self-security they imagined that they did not even need to employ healthy and powerful warriors to resist the attack made by David, but that the blind and lame would suffice.</i> ³³ They also <i>On that day, i.e., when he had advanced to the attack of the citadel Zion, David said, "Every one who smites the Jebusites, let him hurl into the waterfall (i.e., down the precipice) both the lame and blind, who are hateful to David's soul."</i> This is most probably the proper interpretation of these obscure words of David, which have been very differently explained. Taking up the words of the Jebusites, David called all the defenders of the citadel of Zion "lame and blind," and ordered them to be cast down the precipice without quarter. ³⁴
Kennicott	Kennicott rendered this passage: <i>And the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land; who spoke unto David, saying; you will not come in here; for the blind and the lame shall drive you away by saying, "David will not come in here."</i> Nevertheless, David took the stronghold of Zion, that is, the city of David. And David said, "Whoever strikes the Jebusites, and through the subterranean passage reaches the blind and the lame who hate the life of David (because the blind and lame had said, "He will not come into the house") shall be chief and captain. Joab the son of Zeruiah went up first and was chief. (I don't have any of his works, so I had to guess on v. 7). It is the blind and the lame who are said to hate David; Kennicott includes the name of the one who went in first and led the assault.

³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 5:6.

³² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 5:6.

³³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:6.

³⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:7–8.

The Different Views of 2Sam. 5:6–8

Commentator	Explanation
Kukis	The Jebusites were so certain that their walls were impregnable that they told David a small army of blind and lame men could keep David from coming in. Because of their negative volition (they could have lived peaceably with David in their city), David hated the Jebusites, whom he calls <i>lame and blind men</i> , as they attempted unsuccessfully to defend their city against David’s army. For this reason, Jebusites (called <i>blind and lame men</i>) were not allowed to come into David’s palace. This would make sense from a security standpoint as well—if these men hate David so much as to try to keep him out, then these are not men whom David can trust, and therefore, there would be no reason to allow them to get close to David.
Wesley	<i>[The Jebusites] confided in the strength of their fortifications, which they thought so impregnable, that the blind and the lame were sufficient to defend them, against the most powerful assailant. And probably they set a parcel of blind and lame people, invalids or maimed soldiers, to make their appearance on the wall, in contempt of David and his men.</i> ³⁵

To sum up, there seem to be 3 basic opinions: (1) there are literal blind and lame men guarding Jerusalem; (2) idols are guarding Jerusalem, and they are called *blind and lame men* by the Jebusites; (3) this is simply an expression, a saying, which indicates that *blind and lame men* could defend Jerusalem because the walls are so impregnable.

We should be able to agree that (1) this is a taunt or sorts and that (2) the Jebusites had complete confidence in the fortification which they had built up.

Given these things, I think most would agree that this is a taunt and a saying developed by the Jebusites which indicated how much faith they had in their defensive walls. Perhaps as they built these walls, one contractor to another would make such a statement to where it became a common-place saying. Now, obviously (at least obviously to me), the Jebusites aren’t going to put together an army of blind and lame men on their walls. How many men who are blind and lame would they be able to get together? And why take some reasonable saying and try to make it into something that it is not?

Although I like the idea of this referring to idols, it just does not make sense that these Jebusites would refer to their own idols as being blind and lame. The Jews with doctrine would refer to them as such, but not the Jebusites themselves.

This leaves the final interpretation that this is a saying, but the defense was an army of Jebusites, and this defense failed. David and his men, therefore, began referring to the Jebusites as blind and lame men, which is also a taunt. Not allowing them into the palace makes perfect sense, as the Jebusites were hostile toward David, hostile toward the Jews in general, and therefore, hostile toward their God, the True God of the Universe.

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Given all that I have said so far, are there any undeniable conclusions can we draw from these few verses?

Undeniable Conclusions Drawn from 2Samuel 5:6–8

1. The Jebusites would not agree to let David take control of Jerusalem and had build a strong fortification to keep their enemies out.
2. These Jebusites were dependent upon their own human works and they rejected the God of David, the God of the Jews.
3. When David approached them civilly (remember, they were within the Land of Promise, which had been

³⁵ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 5:6.

Undeniable Conclusions Drawn from 2Samuel 5:6–8

- given to the Jews by God and had already been conquered by Joshua), they rebuffed him, taunting him.
4. David developed a successful strategy to take Jerusalem.
 5. David and his army took Jerusalem.

So, even though we struggled greatly with this final verse, and the meaning of the text, the gist is fairly easy to understand and summarize.

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There are some conclusions which we can reasonable draw from this text, but with less dogmatism:

Probable Conclusions Drawn from 2Samuel 5:6–8

1. The gist of the Jebusite taunt was, their wall fortifications were so good that even blind and lame men could defend their city against David.
2. David promised some sort of reward or promotion to whoever led a raid into Jerusalem via their water conduit system, which ran under the city.
3. Because they taunted David with this saying, and because David defeated their army and took the city, he referred to the Jebusites (particularly their army) as blind and lame men (who were unable to defend their city) and the ones who remained alive functioned without normal diplomatic privileges. This would have been because they were negative toward David and Jehovah God.

So, even though we struggled greatly with this final verse, and the meaning of the text, the gist is fairly easy to understand and summarize.

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Application: So, you are thinking, *you have pretty much explained this passage in great detail; big deal; what does this have to do with me?* Bear in mind, first of all, that Scripture was recorded in order to aid men of thousands of generations in at least two dispensations. Therefore, some of the information recorded is not for you specifically. Some of the information found in Scripture may not have an application to your life. Some Scriptures may be found in order to help understand the context, history or vocabulary of other Scriptures. Some Scripture may have great impact on several generations, and less on other generations centuries removed.

What Does 2Samuel 5:6–8 Say to Me?

1. The human viewpoint of the Jebusites was that, they could keep David out of Jerusalem—and his God—because they build great fortifications. Please realize, you may have the best medical insurance, a safe room, and a healthy lifestyle. However, when your time is up, God is going to take you. You might even die young. There is no way to increase your days on this earth by human means; there is no amount of protection that you can devise to protect yourself from the judgment of God (this includes the frequent use of condoms).
2. You do not go overboard, by the way, and wander out into freeway traffic to test God. **You will not test the Lord your God** (Deut. 6:16 Matt. 4:7).
3. What God has done, you cannot undo. What God has promised, He will bring to pass. There is nothing that you can do to stop, slow, or detour God's plan. God's plan was for David to take Jerusalem; God had given Jerusalem (among the other cities) to the Jews.
4. It is a very bad idea to treat Jews poorly or to take God's Word lightly. Again, what God has promised, He will bring it to pass.
5. The Jebusites could have continued to live peacefully in the city of Jerusalem side by side with the Jews, with all of the privileges of the Jews. Many could have received eternal life through believing in Jesus Christ. If you are reading this, then salvation and anti-Semitism are probably not issues in your life. However, there are things going on in your life that, quite frankly, piss you off or cause you great

What Does 2Samuel 5:6–8 Say to Me?

emotional distress, but you cannot change them. You cannot make them go away; you cannot neutralize them; you cannot get rid of the people who are causing you this torment. You can rage all that you want to; you can use all of the human viewpoint that you can muster (as did the Jebusites when they built the walls of Jerusalem); but you are flat out wasting your time. There are things in your life that are going to be difficult—some extremely difficult. God will not put upon you more than you can bear. God will provide a way out or a way through the difficulties that you face. Who are you going to be? David, who is able to deal with what God places before him (remember, David did not go straight from being a shepherd boy to being king over all Israel; and remember, David did not always get fair and just treatment from man)? Or are you going to be like the Jebusites, putting faith in what you have done for yourself, and defying God?

So, even though we struggled greatly with this final verse, and the meaning of the text, we are still able to even apply it to our own lives without having to take a dogmatic stand on facts which we are not really certain of.

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And so David lives in the stronghold and so he calls to her a city of David and so builds David round about from Millo and inward.

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5:9

David lived in the strong hold and called it the city of David. David also built round about from Millo inward [or, from Millo to the house].

David lived in the stronghold and called it the city of David. He also build all around this area, from Millo inward.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David dwelt in the castle, and called it, The city of David: and built round about from Mello and inwards.
Masoretic Text	And so David lives in the stronghold and so he calls to her a city of David and so builds David round about from Millo and inward.
Septuagint	And David dwelt in the hold, and it was called the city of David, and he built the city itself round about from the citadel, and his own house.
Significant differences:	The LXX interprets <i>Millo</i> as meaning a citadel; and interprets that David built his own house as a part of this building project.

Thought-for-thought translations; paraphrases:

<i>The Message</i>	David made the fortress city his home and named it "City of David." He developed the city from the outside terraces inward.
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Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> TM	David lived in the fortress and called it the City of David. He built the city of Jerusalem around it from the Millo to the palace.
HCSB	David took up residence in the stronghold, which he named the city of David. He built it up all the way around from the supporting terraces inward.
JPS (Tanakh)	David occupied the stronghold and renamed it the City of David; David also fortified the surrounding area, from Millo [a citadel] inward.

NIV Study Bible

David then took up residence in the fortress and called it the City of David. He built up the area around it, from the supporting terraces inward.

Literal, almost word-for-word, renderings:

ESV And David lived in the stronghold and called it the city of David. And David built the city all around from the Millo inward.

Young's Updated LT And David lives in the fortress, and calls it the City of David. And David builds round about, from Millo and inward.

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

2Samuel 5:9a

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

Translation: *David lived in the stronghold...* David chose this city as his capital city, possibly because he liked the general area, and possibly because it was slightly more centrally located, being on the border of Judah and Benjamin. Given that he is now the recognized leader over all Israel, having a more centralized capital makes perfect sense. Furthermore, it sounds as though Jerusalem is better fortified than Hebron.

The stronghold probably refers to the most secure portion of Jerusalem, which would be surrounded by a natural ravine.

2Samuel 5:9b

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

2Samuel 5:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name</i> [when followed by a lâmed]	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 rd person feminine singular suffix	No Strong's # BDB #510
'îyr (עִיר) [pronounced géer]	<i>encampment, city, town</i>	feminine singular construct	Strong's #5892 BDB #746
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and called it the city of David. For whatever reason, David was quite taken by this city and this area, and he called it the city of David. This could be interpreted that someone other than David so named Jerusalem; that is simply became known as *the city of David* over time.

David's taking of this city and making it the capital city of Israel is inspired; Hebron was too far south, and would be seen as favoring Judah; Mahanaim (the city which Ishbosheth established as his capital) was far too easterly; and, in fact, chosen for that very reason by Abner. Jerusalem was centrally located. Furthermore, since it had been primarily under the control of the Jebusites for so many years, Jerusalem was not clearly associated with northern or southern Israel.³⁶

There was obviously some personal preference on David's part, with respect to Jerusalem, although we do not know exactly why. You will recall that when David defeated and beheaded Goliath, he took Goliath's head to Jerusalem. That suggest to me that, David had to have had some experiences with Jerusalem, possibly as a shepherd boy, which drew him back there. We don't know if he was thrilled with the city as a young man, overtaken by its beauty, or what—there was something which drew David to Jerusalem, even as a young man. Now I can offer a similar situation, but on a much smaller scale. After I had lived in the Houston area for a few years, I saw a house that a friend of mine built which I found to be spectacular. At the time, I was working for peanuts, and the idea of buying a house like that was clearly out of the question. Less than 10 years later, I was able to purchase this house and it is where I live now. It strongly appealed to me those many years ago, and even to this day, I am glad that I live here. David, for whatever reason, was similarly drawn to Jerusalem; and it was time for him to take it.

2Samuel 5:9c

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

³⁶ These thoughts came from *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 411 (footnote).

2Samuel 5:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
çâbîyb (סָבַיב) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle</i>	adverb/preposition	Strong's #5439 BDB #686
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Millôw' (מִלּוֹ) [pronounced <i>mihl-LOW</i>]	<i>rampart; mound; transliterated Millo</i>	Proper masculine singular noun; with the definite article	Strong's #4407 BDB #571
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced <i>BĀH-yith</i>]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the directional hê	Strong's #1004 BDB #108

Translation: David also built round about from Millo inward [or, from Millo to the house]. Millo is mentioned several times in Scripture, and it is obviously located within Jerusalem. Matthew Henry suggests that it is the town hall or state house.³⁷ There is apparently another Millo which is near Shechem.

The other word used is the word *house*, and affixed to it is the directional hê. There is another Hebrew word with different vowel points (m^elô'), which means *fulness, that which fills, that which is full; multitude, crowd* [i.e., those which fill a city]. Perhaps what is meant is, David built from his own habitation which he established there out to the crowded area. I am only speculating, obviously. In any case, we are looking at a building project which David is doing which would be necessary for a new capital city.

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

What is Millo? The Opinions of Commentators

Commentators	Opinion
Easton	<i>Probably the Canaanite name of some fortification, consisting of walls filled in with earth and stones, which protected Jerusalem on the north as its outer-most defense. It is always rendered Akra i.e., "the citadel", in the LXX. It was already existing when David conquered Jerusalem (2Sam. 5:9). He extended it to the right and left, thus completing the defense of the city. It was rebuilt by Solomon (1Kings 9:15, 24 11:27) and repaired by Hezekiah (2Chron. 32:5).³⁸</i>

³⁷ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 5:6–10.

³⁸ M.G. Easton M.A., D.D., *Illustrated Bible Dictionary*; 1897; from e-Sword, topic: Millo.

What is Millo? The Opinions of Commentators	
Commentators	Opinion
Gordon/Kenyon	<i>The Millo, a concern also of Solomon (1Kings 9:15, 24 11:27), cannot be precisely identified. The probable connection with the Hebrew mâlê (fill in) gives a possible clue; a construction (tower?) built on a filled-in platform of earth or stones, or a reference to the artificial terracing on the eastern slope of the hill on which the ancient city stood, are the main candidates.³⁹ Kenyon prefers the latter explanation (which I read in Gordon's commentary).</i>
Gower	When David fortified Jerusalem with retaining walls and narrow terraces, these were known as Millo (1Kings 9:15, 24). ⁴⁰ The efficacy of these fortifications may have led to Jerusalem becoming known as <i>the city of peace</i> (which is possibly more a play on words than an interpretation).
Jamieson, Fausset and Brown	<i>[What David builds is] probably a row of stone bastions placed on the northern side of Mount Zion, and built by David to secure himself on that side from the Jebusites, who still lived in the lower part of the city. The house of Millo was perhaps the principal corner tower of that fortified wall.⁴¹</i>
Keil and Delitzsch	<i>The "Millo" was at any rate some kind of fortification, probably a large tower or castle at one particular part of the surrounding wall (compare Judges 9:6 with Judges 9:46 and Judges 9:49, where Millo is used interchangeably with Migdal). The name ("the filling") probably originated in the fact that through this tower or castle the fortification of the city, or the surrounding wall, was filled or completed. The definite article before Millo indicates that it was a well-known fortress, probably one that had been erected by the Jebusites. With regard to the situation of Millo, we may infer from this passage, and 1Chron. 11:8, that the tower in question stood at one corner of the wall, either on the north-east or north-west, "where the hill of Zion has the least elevation and therefore needed the greatest strengthening from without" (Thenius on 1Kings 9:15). This is fully sustained both by 1Kings 11:27, where Solomon is said to have closed the breach of the city of David by building (fortifying) Millo, and by 2Chron. 32:5, where Hezekiah is said to have built up all the wall of Jerusalem, and made Millo strong, i.e., to have fortified it still further (vid., 1Kings 9:15 and 1Kings 9:24).⁴²</i>
Lewin	Millo is the Temple area; and there was another Millo in Shechem (Judges 9:6) which is also designated as the migdal or tower of Shechem. ⁴³
NIV Study Bible	They render <i>millo</i> as <i>supporting terraces</i> , and tell us that these are the <i>stone terraces on the steep slopes of the hill, creating additional space for buildings</i> . ⁴⁴
New Living Testament	Millo is a <i>rampart of two walls with a space between them [which is] filled in</i> . ⁴⁵ They also refer to Millo as being <i>an older section of the city</i> . ⁴⁶

³⁹ Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 228. also Kenyon, *Digging up Jerusalem*; pp. 100–103.

⁴⁰ *The New Manners and Customs of Bible Times*; Ralph Gower; ©1987 by Moody International; © by Moody Press; p. 205.

⁴¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 5:9.

⁴² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:9.

⁴³ Taken from Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 522 (footnote). Edersheim takes this from Lewin, *Siege of Jerusalem*, pp. 256ff.

⁴⁴ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 426 (footnote).

⁴⁵ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 460 (footnote).

⁴⁶ *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 412 (footnote).

What is Millo? The Opinions of Commentators

Commentators	Opinion
Smith	<i>Mil'lo. (a rampart, mound). A place in ancient Jerusalem. Both name and place seem to have been already in existence when the city was taken, from the Jebusites by David. (2Sam. 5:9 1Chron. 11:8). Its repair or restoration was one of the great works, for which Solomon raised his "levy" (1Kings 9:15, 24 11:27), and it formed a prominent part, of the fortifications by which Hezekiah prepared, for the approach of the Assyrians. 2Chron. 32:5. The last passage seems to show that "the Milo" was part of the "city of David," that is, of Zion. Compare 2Kings 12:20.⁴⁷</i>
Wesley	<i>Millo seems to have been the town - hall or, state - house, near the wall of the city of Zion.⁴⁸</i>

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

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Some commentators say that David is building a wall around the city, but I don't believe that David dismantled the existing wall and simply build a new one. He may have built more walls, but I think the idea is, he simply built more buildings appropriate to a capital city—his guards and attendants, for instance, need places to live. Although nothing is said in this regard, I would not be surprised if David used slave labor—possibly even Jebusites—to do this.

Apparently, there is a lower city and a section of the city which is at a higher elevation, and therefore more difficult to transgress. Certainly, David concentrated on building projects in the upper section of Jerusalem.

David taking Jerusalem and making it the capital city of Israel was one of the most significant acts of his reign; even today, Jerusalem is thought of by most as the capital city of the Jews.

It might be a good idea to get a little background on Jerusalem and the Jebusites whom David defeated to take the city.

The History of Jerusalem up until the Time of David

Time	Scripture	Comments
3 rd Millennium B.C.		As far as we know, the site where Jerusalem is was first occupied at this time.
Circa 2200 B.C.	Gen. 14:18–20	This was apparently a royal city even back to the time of Abraham, and, more importantly, a city of spiritual import. Melchizedek, the king of Salem (Jerusalem) was a king priest, who ruled over Jerusalem, and performed the priestly duties as well. It may seem odd to us today to occupy this position, but Melchizedek foreshadowed Jesus Christ, our King-Priest. His very name means <i>king of righteousness</i> (or, <i>my king is righteous</i>).

⁴⁷ Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Millo.

⁴⁸ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 5:9.

The History of Jerusalem up until the Time of David

Time	Scripture	Comments
19 th and 18 th centuries B.C.		We find the name <i>Jerusalem</i> in the Egyptian Execration Texts (it is written <i>Urshalim</i>). ⁴⁹
1440 B.C.		Apparently, Jerusalem was first known as the <i>city of Salem</i> (or, as it is found in the Amarna letters: <i>Urushalim</i> or <i>Uru-Salem</i>). Since its king appears to be a Hittite, Jerusalem was probably first controlled by Hittites (they were at least, early settlers in Jerusalem). These same letters indicate that this king was killed and the city captured, which takes us to the time of Joshua below, which indicates that the Jebusites must have captured the city.
Circa 1400 B.C.	Joshua 10:1– 14, 22–27, 12:7, 10	Joshua did conquer Jerusalem originally. Several kings formed an alliance against him, including the king of Jerusalem, and he soundly defeated them, killing the kings.
Circa 1350 B.C.	Joshua 15:63	Although Jerusalem was taken by Joshua, the Jebusites apparently took back their control of it, the Jebusites coexisting with Judah.
Circa 1300 B.C.	Judges 1:8, 21	Although Jerusalem was on the border of Benjamin and Judah, apparently neither tribe controlled it; and both tribes had attacked it. Judah burned the city with fire and the Benjamites lived with the Jebusites, unable to dislodge them.
1300–1000 B.C.		My guess is, Jerusalem was somewhat of an international city. It had existed there for a long time, and it is even possible that original residents had some minor stake in this city. In any case, it is very likely that Jebusites, Benjamites and Judæans all lived in this city from time to time, and, possibly, coterminously and with some semblance of peace.
Circa 1000 B.C.	2Sam. 5:6–13	When David conquered this city, he clearly subdued the Jebusites. We do not hear of a confrontation between the Jews and the Jebusites ever again, although some individual Jebusites will be mentioned from time to time.

This was inspired by and partially taken from *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 425 (footnote).

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Commentary of the NIV Study Bible: *The city David conquered covered somewhat less than 11 acres and could have housed not many more than 3,500 inhabitants. By locating his royal city in a newly conquered town on the border between the two segments of his realm, David united the kingdom under his rule without seeming to subordinate one part of the other.*⁵⁰

⁴⁹ Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans's Publishing Co., Grand Rapids, ©1993; p. 173.

⁵⁰ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 425 (footnote).

Gnana Robinson tells us that *Jerusalem* does not really mean *city of peace*, but is a reference to a deity *Shalem* who is worshiped there.⁵¹ Gower suggests that David's security measures (improved walled and walkways) made Jerusalem a *city of peace*.⁵² I suppose that the idea is, Jerusalem became so known more as a play on words rather than by direct interpretation. That is, maybe there was a deity there named Shalem, and the city was so named, but with the idea that, this was a city at peace because it could easily defend itself in war. At this point, I am merely speculating, based upon what Gower and Robinson have said.

And so goes David going great and Y^ehowah Elohim of armies [is] with him. 2Samuel 5:10 **And David greatly advanced and Y^ehowah Elohim of the armies [was] with him.**

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

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And he went on prospering and growing up, and the Lord God of hosts was with him.
Masoretic Text	And so goes David going great and Y ^e howah Elohim of armies [is] with him.
Septuagint	And David advanced and became great, and the Lord Almighty was with him.

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

Thought-for-thought translations; paraphrases:

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

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	David became a great and strong ruler, because the LORD All-Powerful was on his side.
HCSB	David became more and more powerful, and the LORD God of Hosts was with him.

Literal, almost word-for-word, renderings:

ESV	And David became greater and greater, for the LORD, the God of hosts, was with him.
WEB	David grew greater and greater; for Yahweh, the God of Armies, was with him.

⁵¹ Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans's Publishing Co., Grand Rapids, ©1993; p. 173. Robinson is actually taking this from Millar Burrows, *Jerusalem*; IDB 2:843. I've examined Burrows and some of his writings on the internet (<http://www.religion-online.org/showchapter.asp?title=1622&C=1540>) and the first weakness I observe is, he does not seem to understand the reason for the two lines to Jesus. He appears to be a great intellect who might very well be liberal or unsaved (I have not examined any or his works enough to make any real determination here). Also, there are at least two *Millar Burrows*; a Yale professor and an archeologist.

⁵² *The New Manners and Customs of Bible Times*; Ralph Gower; ©1987 by Moody International; © by Moody Press; p. 205.

Young's Updated LT

And David goes, going on and becoming great, and Jehovah, God of Hosts, is with him.

What is the gist of this verse? David continues to advance in greatness (in prosperity, power and prestige); and God is with him.

2Samuel 5:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive absolute	Strong's #1980 (and #3212) BDB #229
A Qal infinitive absolute is a verb which can act like noun, a verb or an adverb. Generally it takes the place of a noun and serves to intensify meanings. When used as a complement of affirmation, it may be rendered <i>surely, indeed, definitely</i> ; and when it is a complement of improbability and condition, we render it <i>at all, freely, indeed</i> . The Qal infinitive absolute can also serve as an adverbial complement; or, as a verb, it can replace finite verbs, imperatives, participles, and the infinitive constructs. ⁵³			
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152

Translation: *And David greatly advanced...* It is difficult to literally render this verse; the idea is, David continued to grow spiritually, and, as he grew spiritually, he grew in wealth and power and prestige. The entire key to this verse is—David is moving forward; he is advancing—and the second half of this verse confirms that this is a spiritual advance.

Application: Don't mistake this for the *prosperity gospel*; whereas God often blesses believers who are growing (as I can testify to), these blessings can take on multifarious forms. Therefore, not all of you will become powerful, political rulers after you believe in Jesus Christ and begin to grow spiritually. Your blessings may include a wonderful wife or great children, or an incredible job. Don't ever think that all blessings are material or that you deserve great material blessings (although they do come to some people).

⁵³ Taken from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

Part of David's advancement was against heathen armies and heathen strongholds. Throughout the Land of Promise there were groups of heathen who hate Israel, as there are today. David continued to war against these types and he conquered more and more cities and dispensed with more and more heathen populations.

Application: We have problems in the United States with warfare because, unlike Harry Truman of several generations ago, we are not as willing to kill as many of the enemy as possible to achieve peace. For this reason, we fought a continuous war against North Viet Nam, yet we did not have the guts to flat out attack North Viet Nam. Thousands upon thousands of American soldiers died because of this. We are today in a very different sort of war in Iraq, but we have our own soldiers second-guessing themselves, as no soldier wants to be brought up on charges of killing innocents. Our enemies are just the opposite; when they kill groups of people, they could care less if innocents are involved or not; they could care less which side of the fence these innocents are on.

2Samuel 5:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
ts ^e bâ`ôwth (צבאות) [pronounced tz ^{eb} -vaw-OHTH]	<i>armies, hosts; wars</i>	masculine plural noun, simply the plural of Strong's #6635, but often used in titles	Strong's #6635 BDB #838
ġim (אִמּוֹ) [pronounced ġeem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: ...and Y^ehowah Elohim of the armies [was] with him. God is with David because David has positive volition toward Him. Note God's title here: *Jehovah of the armies*. Too often, this meaning is buried in the title *the Lord of Hosts*.

Application: There are those who think that mankind is always advancing, but war is more prevalent today than it was a hundred years ago. There are those who think that we (the United States) can lead the world in showing a great humanity and greater mercy, but if this is not tempered with military might, most countries will view this as weakness.

In reading this verse, one can't help but recall Rom. 8:31: **If God is for us, who can be against us?** However, the true function of this verse is to summarize all that is to come in the rest of this chapter. In vv. 1–9 David is established as the king over all Israel; and in what follows, we will observe David becoming greater and greater.

We are going to find two very distinct groups of people in and around Israel: those who ally themselves with Israel and have a friendly relationship with Israel, and those with a deep animosity towards Israel (and, therefore, towards God). We will study the former in v. 11 and the latter in vv. 17–25.

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Hiram King of Tyre Builds David a Palace

1Chronicles 14:1–2

And so sends Hiram king of Tyre messengers unto David and trees of cedars and engravers of wood and engravers of a manger of a wall; and so they build a house for David.

2Samuel
5:11

Hiram, king of Tyre, sent messengers to David with cedar trees, carpenters and wall-builders; and they built a [royal] residence for David.

Hiram, the king of Tyre, sent messengers to David, along with cedar trees, carpenters and masons. They built a royal residence for David.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so sends Hiram king of Tyre messengers unto David and trees of cedars and engravers of wood and engravers of a manger of a wall; and so they build a house for David.
Septuagint	And Chiram king of Tyre sent messengers to David, and cedar wood, and carpenters, and stone–masons: and they built a house for David.
Significant differences:	The fourth thing sent to David is uncertain; I don't think we have men building mangers of a wall.

Thought-for-thought translations; paraphrases:

CEV	King Hiram of Tyre sent some officials to David. Carpenters and stone workers came with them, and they brought cedar logs so they could build David a palace.
NAB	Hiram, king of Tyre, sent ambassadors to David; he furnished cedar wood, as well as carpenters and masons, who built a palace for David.
TEV	King Hiram of Tyre sent a trade mission to David; he provided him with cedar logs and with carpenters and stone masons to build a palace.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Then King Hiram of Tyre sent messengers to David, along with cedarwood, carpenters, and stonemasons. They built a palace for David.
HCSB	King Hiram of Tyre sent envoys to David; <i>he also sent</i> cedar logs, carpenters, and stonemasons, and they built a palace for David.

Literal, almost word-for-word, renderings:

ESV	And Hiram king of Tyre sent messengers to David, and cedar trees, also carpenters and masons who built David a house.
Young's Updated LT	And Hiram king of Tyre sends messengers unto David, and cedar-trees, and artificers of wood, and artificers of stone, for walls, and they build a house for David.

What is the gist of this verse? The king of Tyre sends a wonderful present to David; he sends David an army of carpenters and masons to build a great palace for David.

2Samuel 5:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out</i>	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
Chîyrâm (חִירָם) [pronounced <i>khee-RAWM</i>]	<i>noble and transliterated Hiram</i>	masculine singular proper noun	Strong's #2438 BDB #27
Also spelled Chîyrôwm (חִירוֹם) [pronounced <i>khee-ROHM</i>].			
melek ^e (מֶלֶךְ) [pronounced <i>MĒH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
Tsôr (צֹר) [pronounced <i>tsohr</i>]	<i>rock; knife; and is transliterated Tyre or Tyrus</i>	proper singular noun; location	Strong's #6865 BDB #862
Also spelled Tsôwr (צוֹר) [pronounced <i>tsohr</i>], and is identical to Strong's #6864 (which means <i>flint, hard pebble; knife</i>).			
mal ^e âk ^e (מַלְאָכִים) [pronounced <i>mahl^e-AWK^e</i>]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine plural noun	Strong's #4397 BDB #521
el (אֶל) [pronounced <i>e]</i>	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: [Hiram, king of Tyre, sent messengers to David...](#) Tyre is a Phœnician city along the coast of the Mediterranean Sea, north of Israel. I would assume that this area was also well-known for its cedars in that era, just as Lebanon was. Hiram is sending a great many things to David, so he first sends messengers to explain to David what he is doing.

What happens in Israel is well-known throughout the ancient world. We do not know if Hiram personally knows David or only knows him by reputation. We may reasonably assume that some trade has taken place between the Jews and Hiram. In any case, Hiram apparently has a great deal of respect for David, as we will see.

The NIV Study Bible comments: *This Phœnician king was the first to accord the newly established King David international recognition. It was vital to him that he have good relations with the king of Israel since Israel dominated the inland trade routes to Tyre, and Tyre was dependent on Israelite agriculture for much of its food (also true in the first century A.D.; see Acts 12:20). A close relationship existed between these two realms until the Babylonian invasions.*⁵⁴

⁵⁴ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 426 (footnote).

2Samuel 5:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ĕts (עץ) [pronounced <i>gayts</i>]	<i>trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks</i> or <i>logs for fuel</i> (Gen. 22:3 Lev. 1:7)	masculine plural construct	Strong's #6086 BDB #781
e`rez (רזר) [pronounced <i>'EH-rez</i>]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72

Translation: ...with cedar trees,... Along behind these messengers we have a number of cedar trees, which no doubt are brought along by a large number of men who somehow transport these trees (in what manner, I don't know).

2Samuel 5:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chârâsh (חַרְשֵׁי) [pronounced <i>khaw-RAWSH</i>]	<i>graver, engraver, artificer, metal worker, blacksmith; artisan, craftsman</i>	masculine plural construct	Strong's #2796 BDB #360
ĕts (עץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781

Translation: ...carpenters... Literally, we have here *craftsmen of wood*; men whom we would call carpenters today. Now, even though many of the tools we have today, they had then, I imagine that they were quite dissimilar, and therefore, these artisans of wood had great skills, but those which are different from carpenters today.

To me, this is an amazing profession. I designed a portion of my house, which took about a year, working with an architect. This was the end result of about 10 years of thinking and pondering. Carpenters came in next and framed the home in a very short amount of time, making several adjustments. Just watching the process, seeing ideas being brought to life, was quite impressive to me. It is one thing to have an idea; it is completely another to see this idea take a physical form. It is also impressive to me, a rank amateur carpenter, to see the handiwork and craftsmanship of a real carpenter.

2Samuel 5:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chârâsh (שָׂרָשׁ) [pronounced <i>khaw-RAWSH</i>]	<i>graver, engraver, artificer, metal worker, blacksmith; artisan, craftsman</i>	masculine plural construct	Strong's #2796 BDB #360
ʿeben (אֶבֶן) [pronounced <i>EH^b-ven</i>]	<i>stone</i>	feminine singular construct	Strong's #68 BDB #6
For reasons which elude me, both the Strong's number in Edersheim and in my e-sword is wrong, both of them identifying this word (incorrectly) as Strong's #18 BDB #7, which is ʿêbûwç (אֶבֻּוֹץ) [pronounced <i>ay-BOOCE</i>], and it means <i>crib, manger, feeding trough</i> . I have confirmed that the correct reading from the Hebrew text.			
qîyr (קִיר) [pronounced <i>keer</i>]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular noun	Strong's #7023 BDB #885

Translation: ...and wall-builders;... Literally, this reads *craftsmen of stone of a wall*, which, taken together, mean *craftsmen of stone walls*; which is a different set of skills from the carpenters named above. The idea of a wall is to keep people out and to keep those on the other side of the walls safe. Even though there was apparently a wall built already around Jerusalem, additional walls provided additional safety.

On my own home project, a portion of it was done with stone, and it is quite impressive to view the work of a stone-mason. They work with real stones of a variety of shapes and sizes (the depth has to be fairly constant), and these must be pieced together in such a way that the concrete filler is roughly similar throughout, in order to provide a good bond which is aesthetically pleasing. You cannot fill with an half inch of concrete here, and then, a foot or two later, have 2 inches of concrete filling. Furthermore, you cannot build too many feet at a time; the bottom layers must be fully set and fully stable in order to build upon them. As I watched the stone masons at my own house do this work, it became apparent that they were as much artists as laborers—in fact, more so. The end result, given the raw material with which they worked, was amazing—a thing of real beauty.

In any case, Hiram was showing great respect to David by sending these men to him—he sends much of the raw material along with the men who know how to work with this raw material, with the result that a great palace will be built for David.

2Samuel 5:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to rebuild, to restore</i>	3 rd person masculine plural, Qal imperfect	Strong's #1129 BDB #124
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108

2Samuel 5:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and they built a [royal] residence for David. Even though this simply says that these men built a house for David, we are probably talking a wonderful, royal palace. This is an incredible gesture by the king of Tyre, and much different than those of the Mideast today.

Gill suggests⁵⁵ a slightly different scenario: he suggests that Hiram first sent messengers congratulating David who also indicated that they could see that a royal residence was built for David (whether free or at cost or whatever, we do not know). This does make more sense, so first send messengers to indicate what you are willing to do. Afterwards, came the cedars and the workers. I suspect that we are dealing with slave labor and that this only cost Hiram the loss of their labors for a few months. In any case, Israelites were skilled in orchards, farming, and raising animals; and the Tyrians and Sidonians had skills in the realm of building. Whether this was a gift or whether it was in trade for food and livestock, we do not know; however, it certainly indicates friendly relations between the two nations. David will later refer to his house as *a house of cedar* (2Sam. 7:2).

Why do we find this verse here? What is the purpose? The war between Israel and the Philistines below (vv. 17–25) and this great gesture of Hiram are representative examples of how those around Israel related to Israel. Hiram, in this act, shows great respect for David, and leads us to believe that Hiram was possibly saved. This act toward David, the king of the Jewish nation, indicates positive volition on the part of Hiram. It indicates that Hiram is showing favor towards God's people, the Jews; and specifically, to God's man, David. Even if Hiram did not know David personally prior to this act, no doubt Hiram came to know David later. Although none of this is recorded for us, we might well imagine that David will unabashedly speak of his God, Elohim Jehovah, the True God of the Universe, and it is reasonable to suppose that Hiram believed in Jesus Christ and was saved. In the alternative, it is possible that Hiram has already met David, that he has already believed in Jesus Christ, and that building this house for David is a result of that.

This is the first mention of Hiram; but he will continue his relationship with Solomon, David's son, as well. (1Kings 5:1–2, 7–8 7:10–13, 40, 45 9:11–12, 14, 27 10:11, 10:22). It is possible that this became the common name for the kings of Tyre⁵⁶ and that Solomon actually enjoyed a good relationship with Hiram's son. However, 1Kings 5:1 seems to indicate that this is the same person (**Now Hiram king of Tyre sent his servants to Solomon when he heard that they had anointed him king in place of his father, for Hiram always loved David**).⁵⁷

We actually do not know the exact time frame that this palace was built. Of course, it seems to make a great deal of sense that this occurs soon after David takes Jerusalem. It is only reasonable that the next couple things on his list are to fortify the city of Jerusalem; and it is reasonable that Hiram, the king of Tyre, show his respect early on, rather than to hold back and wait until David has been king for awhile. However, Gordon does suggest that this occurs later in David's ministry. He writes: *This aspect of David's building activity may, strictly, belong to the later part of his reign, since Hiram I of Tyre did not become king until about 969 B.C.. Hiram presided over a commercial empire based on*

⁵⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 5:11.

⁵⁶ So Josephus, *Contra Apionem*; l. 1. sect. 17, 18. (t) Justin e Trogo, l. 18. c. 3.

⁵⁷ This could have also been true of Hiram's son; in any case, we will discuss this in much greater detail when we get to 1Kings 9.

*a maritime monopoly (compare 2Chron. 8:18), but the prosperity of his kingdom depended heavily on the situation in the hinterland. It was important, therefore, that Israelites expansion did not deny Tyre and her trading partners the use of inland trade routes. Hiram, it would seem, was guided by self-interest when he made his generous contribution to David's palace-building.*⁵⁸ I do not know how well-established the time frame of Hiram's reign is. However, logically, this all seems to fit well as occurring early in David's reign.

By the way, Gordon says something here which rubs me a little the wrong way—that this act is in Hiram's own self-interest. One could reasonably argue that everything that we do is in our own self-interest. The friendships that we cultivate, though based on common interests and other similarities, may be classified as being made in our own self-interest. However, this does not mean that Hiram did not have a profound respect for David; and this does not mean that Hiram did not like David. It is possible for two kings to see eye-to-eye on a lot of issues and be willing to set up an alliance which is both a matter of self-interest and yet also a recognition of commonality of temperament and persuasion. Throughout my life, I have become friendly with a number of people, and the first thing that popped into my head has not been, "Okay, what can that person do for me? I can see developing a friendship if I can recognize some benefit to me in the long (or short) run." Sometimes, friendships are just formed; the mutual benefit of a friendship is almost inherent in the relationship (unless you choose lousy friends). I can think of one recent friend who has been of great benefit to me; and I to him; however, our friendship did not begin with this in mind, as these benefits were not known for years (in the realm of construction, this guy can do practically anything!).

Bear in mind that David has a well-deserved reputation. As one of Saul's generals, David has guided his troops in and out of battle and they, in turn, developed a great respect for him as a leader. Such information would be available to Hiram. Although one could argue that Hiram cultivated David's friendship in order to retain his trade routes, one could also argue that allying himself with the Philistines might have done the same thing. However, the key here is really positive volition. Those who showed positive volition toward the Jew often believe in Jehovah Elohim, God of the Jews. Those who allied themselves against the Jews obviously did not believe in Jehovah Elohim, as who would be so foolish as to oppose the God of the Universe?

On the other hand, we have the Philistines, who, for the most part, hated the Jews and hated David (we have studied the one exception to this: Achish, king of Gath). Their negative volition toward David indicates (probably) negative volition toward the God of David, Jehovah Elohim. The end result is, many of them would die in battle and go immediately into torments.

And so knows David that established him Y^ehowah to king over Israel and that He lifted up his kingdom because of His people Israel.

2Samuel
5:12

Then David realized [or, perceived] that Y^ehowah had established [or, prepared] him as [lit., for a] king over Israel and that He exalted his kingdom for the sake of His people Israel.

It was then that David realized that Jehovah had established him as king over Israel and that Jehovah lifted up his kingdom on behalf of His people Israel.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And so knows David that established him Y^ehowah to king over Israel and that He lifted up his kingdom because of His people Israel.

Septuagint

And David knew that the Lord had prepared him to be king over Israel, and that his kingdom was exalted for the sake of his people Israel.

Significant differences:

The only problem is the second verb, which the LXX renders as prepared. This is actually a reasonable rendering of the Piel of the Hebrew verb.

⁵⁸ Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 228.

Thought-for-thought translations; paraphrases:

CEV	David knew that the LORD had made him king of Israel and that he had made him a powerful ruler for the good of his people.
<i>The Message</i>	David took this as a sign that GOD had confirmed him as king of Israel, giving his kingship world prominence for the sake of Israel, his people.
NJB	David then knew that Yahweh had confirmed him as king of Israel and, for the sake of his people Israel, had extended his sovereignty.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word™</i>	So David realized that the LORD had established him as king of Israel and made his kingship famous for the sake of Israel, the LORD'S people.
HCSB	Then David knew that the LORD had established him as king over Israel and had exalted his kingdom for the sake of His people Israel.
JPS (Tanakh)	Thus David knew that the LORD had established him as king over Israel and had exalted his kingship for the sake of His people Israel.

Literal, almost word-for-word, renderings:

MKJV	And David saw that Jehovah had established him king over Israel, and that He had made his kingdom sure for His people Israel's sake.
Young's Updated LT	And David knows that Jehovah has established him for king over Israel, and that He has lifted up his kingdom, because of His people Israel.

What is the gist of this verse? At this point in time, David realized that God had established him as king over all Israel, as God had promised; and that his kingdom would be stable and that God did this for His people Israel.

2Samuel 5:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i>]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see</i>	3 rd person masculine singular, Qal imperfect	Strong's #3045 BDB #393
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, because; that; when</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
kûwn (כּוּן) [pronounced <i>koon</i>]	<i>to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized</i>	3 rd person masculine singular, Hiphil perfect; with the 3 rd person masculine singular suffix	Strong's #3559 BDB #465

2Samuel 5:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
Yis ^e râʿêl (יִשְׂרָאֵל) [pronounced <i>yis-raw- ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: Then David realized [or, perceived] that Y^ehowah had established [or, prepared] him as [lit., for a] king over Israel... The verb *to know* can indicate that David suddenly realized all that God had done on his behalf. Now, we mostly know about David over many years of studying; and it all seems just what we would expect—that God would exalt him. Furthermore, Samuel anointed David. So, why am I saying that David suddenly realized what God did on his behalf? When I was younger, a new believer, I heard about testing of different types and I heard about prosperity testing and I thought, *okay, God, give that to me*. Well, years and years later, I looked around at where I was one afternoon in my house, and realized that God answered that prayer. Whereas, I am not a member of the super-rich, by any means, I am in a very good situation with respect to finances and living conditions. I began by living in a house where a motorcycle gang drove in and out of via ramps at the front and back doors. I had to sell most of my valuable possessions in order to buy food at that time. Most of the carpet came from carpet scraps which I had glued together (it looked cool!). When I took a teaching job in Texas, the salary was so low, women who found out that I was a teacher would pretty much stop talking to me (I had this occur several times). In other words, when I spoke to God about these things, I was in a moderately impoverished condition (for America). Now, years later, it is much different. I live reasonably well and retired at the age of 51. Now, on the other hand, there are a plethora of problems when you live in a nice house in a nice neighborhood. You may think that money solves everything, but it doesn't. With money comes problems; sometimes, significant problems.

In any case, David suddenly realizes the same thing. He looks around and realizes that what God had promised, God brought to pass. He knew all about being anointed king; but all of a sudden, he realizes that God has done all of this on his behalf; he is here—David is king over all Israel, as a result of God's work.

2Samuel 5:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, because; that; when</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471

2Samuel 5:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (נָשָׂא) [pronounced naw-SAW]	<i>to lift up, to exalt; to help, to aid; to offer gifts; to take away</i>	3 rd person masculine singular, Piel perfect	Strong's #5375 (and #4984) BDB #669
mam ^e lâkâh (מַמְלַכָּה) [pronounced mahm ^e -law-kaw]	<i>kingdom, sovereignty, dominion, reign, dynasty; used to refer to both the royal dignity and to the country of a king</i>	feminine singular noun with 3 rd person masculine singular suffix	Strong's #4467 BDB #575
bağăbûwr (בְּעִבּוּר) [pronounced bah-ğû ^b -VOOR]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721
Actually a combination of the bêyth preposition (<i>in, into, at, by, near, on, with, before</i>) and 'âbûwr (עִבּוּר) [pronounced ġaw ^v -BOOR] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.			
'am (אָמ) [pronounced ġahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: ...and that He exalted his kingdom for the sake of His people Israel. Now, there is some interpretation here. We have two 3rd person masculine singular suffixes, and to whom should they be applied? Both to David, both to God, one to David and the other to God?

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In the English, we capitalize the pronouns which refer to God. This is not true in the Hebrew, where there are no capital letters; nor is it true for the Greek, where this convention is not used. There are four ways that we can understand this portion of v. 12:

Whose Kingdom? Whose People?

Scripture	Interpretation
And that He exalted His kingdom for the sake of His people Israel.	God exalts His kingdom—divine rule in the nation Israel—for the sake of His people, the Jews.
And that He exalted his kingdom for the sake of his people Israel.	God exalts David's kingdom on behalf of, or for the sake of David's people, the Jews.

Whose Kingdom? Whose People?

Scripture	Interpretation
And that He exalted his kingdom for the sake of His people Israel.	God exalts David's kingdom—his rulership, his power in Israel—for the sake of God's people, the Jews.
And that He exalted His kingdom for the sake of his people Israel.	God exalts His kingdom—divine rule in the nation Israel—on behalf of David's people the Jews.

In my opinion, which is generally correct, the third option is what is meant here.

Because there are differences in interpretation—passages like these, for instance—some Bible translators do not capitalize pronouns which refer to God because there are some occasions where it is not completely clear whether they should be capitalized or not. Personally, I think that such passages should be footnoted and capitalized where appropriate.

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Matthew Henry comments: *David's government settled and built up (2Sam. 5:12). 1. His kingdom was established, there was nothing to shake it, none to disturb his possession or question his title. He that made him king established him, because he was to be a type of Christ, with whom God's hand should be established, and his covenant stand fast (Psalm 89:21–28). Saul was made king, but not established; so Adam in innocency. David was established king, so is the Son of David, with all who through him are made to our God kings and priests. 2. It was exalted in the eyes both of its friends and enemies. Never had the nation of Israel looked so great or made such a figure as it began now to do. Thus it is promised of Christ that he shall be higher than the kings of the earth (And I will make him the firstborn, the highest of the kings of the earth—Psalm 89:27). God has highly exalted him (Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father—Philip. 2:9–11.⁵⁹*

Later, through Nathan the prophet, God will make an incredible promise to David: *And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever (2Sam. 7:10–16).*

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The Line of David in Jerusalem

1Chronicles 14:4–7

⁵⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 5:11–16.

And so takes David more mistresses and women from Jerusalem after his coming from Hebron. And so are born more to David sons and daughters. 2Samuel 5:13

After his coming from Hebron, David took more mistresses and wives from Jerusalem. More sons and daughters were then born to David.

After coming to Hebron, David took even more wives and mistresses from Jerusalem, and sired more sons and daughters.

Here is how others have translated this verse:

Ancient texts:

- Masoretic Text: And so takes David more mistresses and women from Jerusalem after his coming from Hebron. And so are born more to David sons and daughters.
- Septuagint: And David took again wives and concubines out of Jerusalem, after he came from Chebron: and David had still more sons and daughters born to him.
- Significant differences: None.

Thought-for-thought translations; paraphrases:

- CEV: After David left Hebron and moved to Jerusalem, he married many women from Jerusalem, and he had a lot of children.

Mostly literal renderings (with some occasional paraphrasing):

- God's Word™: David married more concubines and wives from Jerusalem after he had come there from Hebron, and he fathered more sons and daughters.
- HCSB: After he arrived from Hebron, David took more concubines and wives in Jerusalem, and more sons and daughters were born to him.

Literal, almost word-for-word, renderings:

- ESV: And David took more concubines and wives from Jerusalem, after he came from Hebron, and more sons and daughters were born to David.
- Young's Updated LT: And David taketh again concubines and wives out of Jerusalem, after his coming from Hebron, and there are born again to David sons and daughters.

What is the gist of this verse? Interestingly enough, David's wives and children were kept track of based upon *where* he married them. He took more wives and mistresses when he moved to Jerusalem.

2Samuel 5:13a			
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	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	to take, to take from, to take away, to take in marriage; to seize, to take possession of; to send after, to fetch, to bring; to receive	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542

2Samuel 5:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
ʿôwd (עוֹד) [pronounced gôhd]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb	Strong's #5750 BDB #728
pîylegesh (פִּילְגֶשֶׁת) [pronounced pee-LEH-gesh]	<i>mistress, paramour, illicit lover, live-in lover, concubine</i>	feminine plural noun	Strong's #6370 BDB #811
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâshîym (נָשִׁים) [pronounced naw-SHEEM]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802	Strong's #802 BDB #61
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced y'roo-shaw-LAH-yim]	possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	Proper singular noun, location	Strong's #3389 BDB #436
ʿachârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong's #310 BDB #29
bôw' (בוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #935 BDB #97
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Cheb ^e rôwn (חֶבְרוֹן) [pronounced khe ^b -ROHN]	<i>association, league, joined; transliterated Hebron</i>	proper noun; location	Strong's #2275 BDB #289

Translation: [After his coming from Hebron, David took more mistresses and wives from Jerusalem.](#) According to Clarke,⁶⁰ David had 8 wives and 10 mistresses (2Sam. 15:16). For most men, they think this is the perfect arrangement. They have complete power; they have all the financial resources that they need; and they have several wives and mistresses, and it is all out in the open. There is no hiding, no apologizing, no cheating per se. However, the problem with all that is, it simply is not true. Most men think that this would be the ideal situation, but it is not. Despite man's predilection for infidelity, God has designed the family unit to function as a specific, nuclear family unit; and all other perversions of this do not work.

⁶⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 5:13.

Women respond to a man from their soul—this is their makeup. They need to have reenforcement from the man to reenforce their soul response. No doubt, when David would first court a woman, there were be a modicum of exclusivity, and David would give enough of his soul for the woman to respond to. Or, her soul would respond to his wealth and power—however, after a certain point in time, when David was off elsewhere, there was no longer a man to whom this woman could respond to regularly. Her soul had no man to respond to; it became like a vacuum. A phenomenon which we see today, especially with so many split up families, is some women’s souls begin responding to their sons or daughters. There is more than the mother’s love and protectiveness. Now, I don’t mean that there was pedophilia going on; but that the woman’s soul, not having David’s to respond to, would respond to the souls of her children. When it became clear to the woman that she could not jockey for first place with David, then she would attempt to place her children in first place within the palace. She would be in constant competition herself for David’s interest; and she would have her children in constant competition for preeminence within the palace. When it came to David’s wives and mistresses within the palace, there would be daily turmoil. I believe that this would be a fascinating psychological study—women and children and the household dynamic in a polygamous marriage.

So that I make myself abundantly clear here, and many men can attest to this—if the woman of the house is not happy, then their soul response or their soulish reaction is going to make most everyone else unhappy. Off in the future, as we study David’s life, we are going to find him on the roof watching a woman from afar. Remember, he’s got a house full of women, but where is he? He is on his roof where he can get away from his sons, daughters, wives and mistresses; and what is going through his mind? Sexual fantasies. He’s got multiple wives to go to, and David’s mind is still absorbed with sexual fantasies which they cannot fulfill.

After studying David, Solomon will be next, and Solomon will have a 1000 wives and mistresses, and yet, he will get all out of joint over one woman whom he writes about in Song of Solomon. The number of women which Solomon has is not enough. 1000 women is not enough!

The focus of Scripture is certainly not monogamy versus polygamy; but now and again we are going to come across passages and, at times, whole books, which indicate that the fantasy of some men is a pretty unhappy reality.

Clarke: *David...had, in the whole, eight wives and ten concubines. That dispensation permitted polygamy, but from the beginning it was not so; and as upon an average there are about fourteen males born to thirteen females, polygamy is unnatural, and could never have entered into the original design of God.*⁶¹ By the way, Deut. 17:17 tells us that a king should not multiply wives to himself.

2Samuel 5:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong’s # BDB #253
yâlad (יָלַד) [pronounced yaw-LAHD]	<i>to be born</i>	3 rd person masculine plural, Niphal imperfect	Strong’s #3205 BDB #408
’ôwd (וְעוֹד) [pronounced gôhd]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb	Strong’s #5750 BDB #728
lâmed (לְ) (pronounced l ^e)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510

⁶¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 5:13.

2Samuel 5:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
bên (בְּנֵי) [pronounced bane]	<i>son, descendant</i>	masculine plural noun	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בָּתִּים) [pronounced bathh]	<i>daughter; village</i>	feminine plural noun	Strong's #1323 BDB #123

Translation: *More sons and daughters were then born to David.* Generally speaking, sons and daughters are a blessing to any husband and wife. However, when these sons and daughters are not raised properly, they become extremely troublesome, as we will find with David's extremely dysfunctional family.

What I will do is list every Scriptural reference of each wife and all of David's children. When this person is prominent in a chapter, then the entire chapter will be indicated, as opposed to the individual verses.

David's Sons and Daughters

1. Amnon (2Sam. 3:2 13 1Chron. 3:1 4:20) by Ahinoam, the Jezreelitess (1Sam. 14:50 25:43 27:3 30:5 2Sam. 3:2).
2. Daniel (1Chron. 3:1) by Abigail, the Carmelitess (1Sam. 25 27:3 30:5 2Sam. 3:2–3 1Chron. 3:1) (who is not to be confused with Abigail, David's sister (2Sam. 17:25 1Chron. 2:16–17)).
3. Absalom (2Sam. 3:3 13 14 16 18 19 20:6 1Kings 15:2, 10 (?) 1Chron. 3:2 2Chron. 11:20–21 Psalm 3:1) by Maacah, the daughter of Talmai, king of Geshur (2Sam. 3:3 1Chron. 3:2).
4. Tamar (2Sam. 13 1Chron. 3:9) daughter by Maacah. We do not know whether or not David had more daughters, but Tamar figures prominently with David's life, so she must be mentioned along the way. Since daughters are typically left out of genealogies, it is reasonable to suppose that David had roughly an equal number of daughters as sons.
5. Adonijah (2Sam. 3:4 1Kings 1–2 1Chron. 3:2) by Haggith (2Sam. 3:4 1Kings 1:5, 11 2:13 1Chron. 3:2)
6. Shephatiah (2Sam. 3:4 1Chron. 3:3) by Abital (2Sam. 3:4 1Chron. 3:3).
7. Ithream (2Sam. 3:5 1Chron. 3:3) by Eglah (2Sam. 3:5 1Chron. 3:3)
8. Shimea (also called Shammua) and Shobab (2Sam. 5:14 1Chron. 3:5 14:4) both by Bathsheba (2Sam. 5:14 11–12 2Kings 1–2 1Chron. 3:5 Matt. 1:6).
9. Nathan (by Bathsheba) (2Sam. 5:14 1Chron. 3:5 14:4 Luke 3:31)
10. Solomon (by Bath-sheba); he reigned 40 years (2Sam. 5:14 12 1Kings 1–11 1Chron. 3:5 22:5–16 29:1 2Chron. 1–9). Solomon wrote Song of Solomon, Ecclesiastes and much of Proverbs.
11. Ibhaz, Elishua, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada and Eliphelet (by David's other wives) (2Sam. 5:15–16 1Chron. 3:6–8 14:5–6).

If there is only one verse in 2Sam. 3 and one in 1Chron. 3, then we know nothing else about this son (and mother) apart from them being in David's line, as these are simply genealogical listings.

We will go into much greater detail as to who is who, and their interactions as we get further along in David's life. Obviously, when there is more than one son to a king, almost anything can happen.

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And these [are] names of the ones born to him in Jerusalem: Shammua and Shobab and Nathan and Solomon...

2Samuel
5:14

And these [are] the names of the ones born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,...

These are the names of the children who were born to David in Jerusalem: Shammua, Shobab, Nathan, Solomon,...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text And these [are] names of the ones born to him in Jerusalem: Shammua and Shobab and Nathan and Solomon...

Septuagint And these *are* the names of those that were born to him in Jerusalem: Sammus, and Sobab, and Nathan, and Solomon,...

Significant differences: Although it appears as though the Greek adds an additional demonstrative pronoun, that is simply how it gets translated into the English. So, there are no real differences in the text.

Thought-for-thought translations; paraphrases:

CEV His sons who were born there were Shammua, Shobab, Nathan, Solomon,...

Mostly literal renderings (with some occasional paraphrasing):

HCSB These are the names of those born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,...

Literal, almost word-for-word, renderings:

ESV And these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon,...

Young's Literal Translation And these *are* the names of those born to him in Jerusalem: Shammuah, and Shobab, and Nathan, and Solomon,...

What is the gist of this verse? This verse begins naming off the sons who David sired when in Jerusalem: Shammuah, Shobab, Nathan and Solomon.

2Samuel 5:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>veh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêlleh (ה לֵאלֹהִים) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

2Samuel 5:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêm (שׁם) [pronounced <i>shame</i>]	<i>name, reputation, character</i>	masculine plural construct	Strong's #8034 BDB #1027
yillôwd (יָלֹד) [pronounced <i>yih-LOHD</i>]	<i>born</i>	masculine plural adjective with the definite article	Strong's #3209 BDB #409
Apparently, this is also spelled yâlôwd (יָלֹד) [pronounced <i>yaw-LOHD</i>].			
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 rd person masculine singular suffix	No Strong's # BDB #510
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Y ^e rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y^{oo}-shaw-LAH-yim</i>]	possibly means <i>founded upon peace</i> or <i>city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	Proper singular noun, location	Strong's #3389 BDB #436

Translation: *And these [are] the names of the ones born to him in Jerusalem:...* Again, it is clear that we are getting an overall view of David over several decades as king over all Israel.

2Samuel 5:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shammûwac (שַׁמּוּעַ) [pronounced <i>shahm-MOO-ahg</i>]	<i>reknown</i> and is transliterated <i>Shammua</i>	masculine singular proper noun	Strong's #8051 BDB #1035

Translation: *...Shammua,...* We begin with the 4 sons of David by Bathsheba, who, obviously has not been introduced to us yet, and will not come on the scene for several years. What we are getting is a few verses which summarize David's life; then we will examine David's life from his move to Jerusalem. Shammua is found only here and in 1Chron. 3:5 14:4, all genealogical passages. It is possible that David named him after Samuel (their names are not exactly the same, but they are very similar).

2Samuel 5:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251

2Samuel 5:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shôwbâb (שׁוֹבָב) [pronounced show-BAW ^b V]	<i>rebellious, back turning, recusant, apostate; transliterated Shobab</i>	masculine singular proper noun	Strong's #7727 BDB #1000

Translation: ...Shobab,... Shobab is another of David's sons by Bathsheba, and is only found in genealogies: 2Sam. 5:14 1Chron. 3:5 14:4.

2Samuel 5:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Nâthân (נָתַן) [pronounced naw-THAWN]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681

Translation: ...Nathan,... Nathan is another of David's sons by Bathsheba, and possibly named for the prophet who advised David about his relationship with Bathsheba (there are 9 Nathan's in Scripture). This Nathan is only found here and in 1Chron. 3:5 14:4, and he is named in the genealogy of Mary in Luke 3:31. His brother Solomon is found in Joseph's genealogy; Nathan is found in Mary's.

2Samuel 5:14e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e lôh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024

Translation: ...Solomon,... Solomon is David's most famous son, and because of him, and because of the many children that they had, it appears as though David's right woman was Bathsheba. Solomon wrote Proverbs, Ecclesiastes and the Song of Solomon. He will become the 3rd king over Israel.

Sometimes, the names are slightly different in the genealogies, so I have the 3 genealogies below.

The Parallel Genealogies—David's Children by Bathsheba

Scripture	Passage
2Sam. 5:14	And these are the names of those who were born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon;...

The Parallel Genealogies—David's Children by Bathsheba

Scripture	Passage
1Chron. 3:5	These were born to him in Jerusalem: Shimea, Shobab, Nathan and Solomon, four by Bathshua, the daughter of Ammiel;...
1Chron. 14:4	These are the names of the children born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon;...

The first name in 1Chron. 3:5 is spelled slightly differently. Usually, children are listed in the order of their birth; I don't know why Solomon would be made king, if he is the youngest; or, why he would be listed last, if he is the oldest. There is probably a simple explanation for this.

We will set these lines down name by name in 1Chron. 3.

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...and Ibhar and Elishua and Nepheg and Japhia;... 2Samuel 5:15 ...Ibhar, Elishua, Nepheg and Japhia;...

...Ibhar, Elishua, Nepheg and Japhia;...

Here is how others have translated this verse:

Ancient texts:

Masoretic text ...and Ibhar and Elishua and Nepheg and Japhia;...
 Septuagint And Ebear, and Elisue, and Naphec, and Jephies.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Mostly literal renderings (with some occasional paraphrasing):

Literal, almost word-for-word, renderings:

ESV ...Ibhar, Elishua, Nepheg, Japhia,...
 Young's Literal Translation ...and Ibhar, and Elishua, and Nepheg, and Japhia,...

What is the gist of this verse? Four more sons of David are named: Ibhar, Elishua, Nepheg, and Japhia.

2Samuel 5:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Yib ^e char (יִבְחַר) [pronounced <i>yib^e-KHAHR</i>]	<i>Jehovah chooses; transliterated <i>Ibhar</i></i>	masculine singular, proper noun	Strong's #2984 BDB #104

Translation: ...Ibhar,... His name means *whom Jehovah chooses*; and marks the time when David was still giving his children meaningful names. Smith tells us that he must have been born after 1044 B.C. (although I have no idea why).⁶²

These four sons are found in 3 passages and their names appear to be accurately recorded; however we know next to nothing about them.

2Samuel 5:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĒlîyshûwāʿ (עֲלִישׁוּוָא) [pronounced <i>el-ee-SHOO-ahg</i>]	<i>my God is wealth, God is riches; God is salvation; transliterated Elishua</i>	masculine singular proper noun	Strong's #474 BDB #46

Translation: ...Elishua,... At this point, David was still giving his sons names which seem to indicate divine viewpoint; Elishua means *my God is wealth* or *God is salvation*; and David was no doubt declaring his wealth and deliverance by God by the name of this son.

He has the name *Elishama* in 1Chron. 3:6; which is either a different spelling, a nickname, or a scribal error.

2Samuel 5:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Nepheg (נֶפֶג) [pronounced <i>neh-FEHG</i>]	<i>a root, a sprout; weak, slack; transliterated Nepheg</i>	masculine singular, proper noun	Strong's #5298 BDB #655

Translation: ...Nepheg... Nepheg is mentioned in 3 passages, but only in genealogies and with nary a detail. His name means *a root, a sprout* and possibly *weak, slack*. I would guess that he was a very small and puny baby, and was so named by David.

2Samuel 5:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251

Owen mistakenly calls this a wâw consecutive.

⁶² Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Ibhar.

2Samuel 5:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yâphîya' (יָפְיָא') [pronounced yaw-FEE-ahg']	<i>shining, bright; enlightening; appearing</i> transliterated <i>Japhia</i>	masculine singular, proper noun	Strong's #3309 BDB #422

Translation: ...and Japhia;... Japhia is mentioned here and in 1Chron. 3:7 14:6. We know nothing about him, except that he was born to David in Jerusalem.

I don't really know why *Japhia* would be called *shining* or *bright*. If his name actually means *appearing*, this could simply describe his being born.

...and Elishama and Eliada and Eliphelet. 2Samuel 5:16 ...Elishama, Eliada and Eliphelet.

...Elishama, Eliada and Eliphelet.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text ...and Elishama and Eliada and Eliphelet.
Septuagint ...And Elisama, and Eliadae, and Eliphalath, Samae, Jessibath, Nathan, Galamaan, Jebaar, Theesus, Eliphalat, Naged, Naphec, Janathan, Leasamys, Baalimath, Eliphaath.

Significant differences: The Greek lists a whole other set of names, but without the kai conjunction. Certainly, a Greek translator is not going to fill a verse with a lot of bogus names; yet, if translated from a good text, we would expect to see the Greek form of the wâw conjunction throughout, which we do not. Therefore, I don't know a way to reasonably explain the difference between the Greek and Hebrew text. As is often the case, the Latin agrees with the Hebrew text (apart from the fact that the last name in the Hebrew v. 15 is found as the first name in the Latin v. 16, which is an inconsequential difference). The Syriac also agrees with the Greek.

Thought-for-thought translations; paraphrases:

Mostly literal renderings (with some occasional paraphrasing):

Literal, almost word-for-word, renderings:

ESV ...Elishama, Eliada, and Eliphelet.
Young's Literal Translation ...and Elishama, and Eliada, and Eliphalet.

What is the gist of this verse? The final 3 names are given here of David's genealogy: Elishama, Eliada and Eliphelet. The Greek adds an additional 13 names.

2Samuel 5:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĒlîyshâmâ (עֲלִישָׁמָא) [pronounced <i>el-ee-shaw-MAWG</i>]	<i>God has heard, God of hearing</i>	masculine singular proper noun	Strong's #476 BDB #46

Translation: ...[Elishama](#)... This is a son of David, where his name refers to something which God is or something which God does. Here, his name means *God has heard*, which perhaps references his wife's (mistress's) desire for a child by David.

2Samuel 5:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿElîyâdâ (עֲלִיָּאדָא) [pronounced <i>eh^l-yâw-DAWG</i>]	<i>God knows; transliterated Eliada</i>	masculine singular proper noun	Strong's #450 BDB #45

Translation: ...[Eliada](#)... God named this child *God knows*. We know nothing more about him.

2Samuel 5:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĒlîyphâleṭ (עֲלִיפְהֵלֶט) [pronounced <i>el-ee-FEH-let</i>]	<i>God is deliverance, God of deliverance</i>	masculine singular proper noun; pausal form (according to Owen)	Strong's #467 BDB #45

Translation: ...[and Eliphelet](#). This final young man has the name *God is deliverance*; but we know nothing more about him.

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Sometimes, the names are slightly different in the genealogies, so I have the 3 genealogies below.

The Parallel Genealogies—David's 2nd Set of Children

Scripture	Incident
2Sam. 5:15–16	...Ibhar, Elishua, Nepheg, Japhia, Elishama, Eliada, and Eliphelet.
1Chron. 3:6–8	...Ibhar, Elishama, Eliphelet, Nogah, Nepheg, Japhia, Elishama, Eliada, and Eliphelet;...
1Chron. 14:5–7	...Ibhar, Elishua, Elpelet, Nogah, Nepheg, Japhia, Elishama, Beeliada and Eliphelet;...

The second name in 1Chron. 3:6 is spelled slightly differently. Both passages in 1Chronicles have two additional names, the first with a slightly different spelling (just a vowel point difference), both names are found in v. 16. Eliada is named only in v. 16. Because 1Chron. 3:9 tells us that there are 9 names, that means that there are two missing from the 2Samuel 5 list. Both Barnes and Keil and Delitzsch⁶³ suggest that these are two sons who died in childbirth or very early in life. Kimchi suggests that the two sons who are missing had no sons themselves and are therefore left out.⁶⁴

None of these passages indicate which wife or mistress bore which children. This would be another indication that Bathsheba, listed first in our passage, is David's right woman.

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The First Israel-Philistine War under David

1Chronicles 14:8–12

And so hear Philistines that they anointed David to king over Israel and so go up all the Philistines to seek David. And so hears David and so he goes down unto the stronghold.

2Samuel
5:17

When the Philistines heard that David had been anointed as king over Israel, they went up [lit., *that they anointed David for a king over Israel, all the Philistines went up*] to seek David. When David heard [this], he went down into the stronghold.

When the Philistines heard that David had been anointed as king over Israel, they went up to seek David. However, when David heard this, he went down to his stronghold.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And so hear Philistines that they anointed David to king over Israel and so go up all the Philistines to seek David. And so hears David and so he goes down unto the stronghold.

Septuagint

And the Philistines heard that David was anointed king over Israel; and all the Philistines went up to seek David; and David heard of it, and went down to the strong hold.

Significant differences: No differences in the texts.

Thought-for-thought translations; paraphrases:

⁶³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:15–16.

⁶⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 5:16.

CEV	The Philistines heard that David was now king of Israel, and they came into the hill country to try and capture him. But David found out and went into his fortress.
REB	When the Philistines learnt that David had been anointed king over Israel, they came up in force to seek him out. David, getting wind of this, went down to the stronghold for refuge.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	When the Philistines heard that David had been anointed king of Israel, all of them came to attack David. But David heard about it and went to the fortress.
HCSB	When the Philistines heard that David had been anointed king over Israel, they all went in search of David, but he heard about it and went down to the stronghold.

Literal, almost word-for-word, renderings:

ESV	When the Philistines heard that David had been anointed king over Israel, all the Philistines went up to search for David. But David heard of it and went down to the stronghold.
NRSV	When the Philistines heard that David had been anointed king over Israel, all the Philistines went up in search of David; but David heard about it and went down to the stronghold.
Young's Updated LT	And the Philistines hear that they have anointed David for king over Israel, and all the Philistines come up to seek David, and David hears, and goes down unto the fortress.

What is the gist of this verse? The Philistines hear that David has been made king over all Israel, so they go up to oppose him. David hears this and goes to his stronghold.

2Samuel 5:17a

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	wâw consecutive	No Strong's # BDB #253
When a wâw consecutive is soon followed by a kîy conjunction, the result is often a conditional or a causal sentence, and can be reasonably rendered <i>if...then; when...then; when...that; when...</i>			
shâma' (וַיִּשְׁמָעוּ) [pronounced shaw-MAHG]	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	3 rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
P ^e lish ^{tîy} (וַיִּשְׁמָעוּ) [pronounced p ^e -lish ^{tîy} TEE]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
kîy (כִּי) [pronounced kee]	for, because; that; when	explanatory conjunction; preposition	Strong's #3588 BDB #471
mâshach (וַיִּשְׁמָעוּ) [pronounced maw-SHAKH]	to smear, to anoint	3 rd person plural, Qal perfect	Strong's #4886 BDB #602

2Samuel 5:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
Yis ^e râʾêl (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: [When the Philistines heard that David had been anointed as king over Israel](#) [lit., *that they anointed David to rule (king) over Israel*],... As you may recall from 1Samuel 29, the Philistines were well aware of who and what David was. David lived near the Philistines on Philistine land for about a year and a half, but essentially had no dealings with the Philistines themselves (except, apparently, to periodically report to Achish, king of Gath). However, the first time that David was called upon to join with the Philistines to fight against Israel, he went (surprisingly enough), despite the fact that he had two times in the past resisted taking King Saul's life. Prior to this, when David and Saul were on good terms, David was a great warrior against the Philistines, and it seemed likely to the Philistines that he may return to that mindset again. Therefore, the Philistines decided to be proactive here and take out David before he became too powerful with the Jews.

Furthermore, as we read in 1Chron. 12:23–40, a huge number of soldiers from all over Israel gathered to support David and to celebrate his being made king over a united Israel. More than anything, this would have been a cause of great concern to the Philistines. We actually have no indication that these soldiers gathered with the intention of taking out the Philistines. Their purpose was one of great celebration, as we read in 1Chron. 12:38–40: [All these, men of war, arrayed in battle order, came to Hebron with full intent to make David king over all Israel. Likewise, all the rest of Israel were of a single mind to make David king. And they were there with David for three days, eating and drinking, for their brothers had made preparation for them. And also their relatives, from as far as Issachar and Zebulun and Naphtali, came bringing food on donkeys and on camels and on mules and on oxen, abundant provisions of flour, cakes of figs, clusters of raisins, and wine and oil, oxen and sheep, for there was joy in Israel.](#) In the back of their minds, no doubt they realized that David would probably lead them in a campaign against the Philistines, as the Philistines had humiliated the Israeli army about 8 years previous, and were probably collecting tribute regularly since then. However, since a number of them had served under David, and had witnessed both his bravery and great intelligence and demeanor, they recognized that he could successfully lead them against the Philistines as well as any other foreign power (a primary purpose of a king, if you will recall—1Sam. 8:19–20).

Also realize that many of them had fought under Saul and apparently many of them had deserted his army in the past. We are not given a soldier's eye view of Saul, but we read that he disobeyed God (1Sam. 13:8–14 15), that he spent far too much of his time chasing David (1Sam. 23–26), and that he would issue the occasional stupid

order and make a lame pronouncement (1Sam. 14:24–45). For this generation, this was their only general (apart from Jonathan and David and perhaps Saul's other sons), and they longed for a leader who had half a clue.

2Samuel 5:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
The chief function of the wâw consecutive is to mark the continuation of a piece of narrative or discourse over at least one but more often several stages. The sequence they establish is essentially chronological, though not necessarily one of strict succession. This sequence of frequently logical as well. ⁶⁵			
ʿâlâh (אָלַהּ) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
P ^o lish ^e tîy (פְּלִשְׁתִּי) [pronounced <i>p^o-lish^eTEE</i>]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bâqash (בָּקַשׁ) [pronounced <i>baw-KAHSH</i>]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	Piel infinitive construct	Strong's #1245 BDB #134
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...they went up [lit., that they anointed David for a king over Israel, all the Philistines went up] to seek David. I am assuming that, the Philistines determined to strike David before he got this whole king thing going. He was made king of Israel and he was a great leader; however, he had been king for only a very short time. Perhaps they hoped that there would have been little organization in his military. Or, perhaps it was the huge gathering of troops which caught the attention of the Philistines. The Philistines had recently (7 or 8 years previously) defeated Saul's army; but now, there was a new sheriff in town, and they did not expect David to be cooperative with whatever sanctions they had instituted against Israel (for instance, the Philistines no doubt taxed much of Israel; and, under David, it would be very likely that David would put an end to this). However, all of this requires organization, and the Philistines knew this; so it is to their best interest to deal with David before he can get too organized.

⁶⁵ This is quoted almost verbatim from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 83–84.

You may recall that Psalm 2 begins with [Why do the heathen rage?](#) Kimchi suggests that these attacks of the Philistines motivated David to write this psalm (whether he wrote the psalm or not is the subject of a great deal of discussion in my exegesis of that psalm). Why don't they just let things be? Why don't the Philistines just recognize, David is now king; and it is time to back off. This does bring us to the question:

Why Do the Philistines Continually War Against Israel?

1. The grammar is important here: when a wâw consecutive is followed by a kîy conjunction, the result is often a conditional or a causal sentence, and can be reasonably rendered *if...then; when...then; when....*
2. The Philistines and Israel have been traditional enemies. Their anti-Semitism is a clear indication of their negative volition against the God of the Jews.
3. The Philistines had soundly defeated Israel when Saul was their king. They killed Saul, almost all of his sons, established garrisons in Israel, and were very likely taking in regular tribute from the Israelis in the northern kingdom.
4. Most nations do not back off from a position which they have gained through war. The Philistines have come into central Israel in a war against Saul; they are not going to back off from that position. They have a firm hold in specific areas, and it would make little sense for them to simply pack their bags and leave.
5. There do not appear to be any conflicts between the Philistines and eastern Israel (Trans Jordania) or between the Philistines and southern Israel (Judah). It is likely that eastern Israel was too far away to control, and their king was viewed as weak and ineffectual (Ishbosheth); and the boundaries between Judah and Philistia, at least at that time, were probably well-established. Furthermore, there was some sort of an alliance between David and Achish, king of Gath, which may have kept war from breaking out between Judah and Philistia for those 7½ years that David was king of the southern kingdom.
6. A United Israel under David means (1) probably no more tribute and (2) possibly aggressive action of the Jews against the Philistines.
7. Achish, king of Gath, was probably overruled by the other 4 kings in this matter, when David became king over a United Israel.
8. It is possible that the good relationship between David and Hiram, king of Tyre, may have influenced the decision of the Philistines to go to war. This is an alliance which could have threatened their own security.

Always bear in mind that, negative volition toward the Jews means negative volition toward the God of the Jews, Jesus Christ. Those rulers and countries which have a good relationship with the Jews were likely those who believed in their God; those rulers and countries who are antagonistic toward the Jews are also likely antagonistic toward their God.

A good question to pose at this time is, *what about Achish, king of Gath?* Satan is in a constant struggle against God's plan. During the previous dispensation, Satan attacked Israel in any way possible. Achish may have had little problem with David, but it is obvious that the other 4 kings did. You may recall that we fought against Germany in both world wars. There are a great many theologians from Germany in the 19th and early 20th centuries.

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David fought with a host of anti-Semites during his time, but he apparently fought against the Philistines more times than any other group.

The Philistines War Against David

Passage	Commentary
<p>When the Philistines heard that David had been anointed king over Israel, all the Philistines went up to search for David. But David heard of it and went down to the stronghold. Now the Philistines had come and spread out in the Valley of Rephaim. And David inquired of the LORD, "Shall I go up against the Philistines? Will you give them into my hand?" And the LORD said to David, "Go up, for I will certainly give the Philistines into your hand." And David came to Baal-perazim, and David defeated them there. And he said, "The LORD has burst through my enemies before me like a bursting flood." Therefore the name of that place is called Baal-perazim. And the Philistines left their idols there, and David and his men carried them away (2Sam. 5:17–21).</p>	<p>It appears as though this is the first war against David by the Philistines.</p>
<p>And the Philistines came up yet again and spread out in the Valley of Rephaim. And when David inquired of the LORD, he said, "You shall not go up; go around to their rear, and come against them opposite the balsam trees. And when you hear the sound of marching in the tops of the balsam trees, then rouse yourself, for then the LORD has gone out before you to strike down the army of the Philistines." And David did as the LORD commanded him, and struck down the Philistines from Geba to Gezer (2Sam. 5:22–25).</p>	<p>It appears as though the Philistines regathered themselves and struck David a second time.</p>
<p>After this David defeated the Philistines and subdued them, and David took Metheg-ammah out of the hand of the Philistines (2Sam. 8:1).</p>	<p>This chapter recalls many of David's victories up to that point in time, so I don't believe that this is a new or separate battle, but either a summation of several battles or parallel to a particular battle.</p>
<p>These also King David dedicated to the LORD, together with the silver and gold that he dedicated from all the nations he subdued, from Edom, Moab, the Ammonites, the Philistines, Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah (2Sam. 8:11–12).</p>	<p>This is clearly a summary passage and does not deal with a new battle.</p>
<p>And all the people were arguing throughout all the tribes of Israel, saying, "The king delivered us from the hand of our enemies and saved us from the hand of the Philistines, and now he has fled out of the land from Absalom (2Sam. 19:9).</p>	<p>This seems to indicate that there was a period of time when it appeared as though the Philistines had been defeated permanently by David. The previous two passages give the same sense.</p>
<p>There was war again between the Philistines and Israel, and David went down together with his servants, and they fought against the Philistines. And David grew weary. And Ishbi-benob, one of the descendants of the giants, whose spear weighed three hundred shekels of bronze, and who was armed with a new sword, thought to kill David. But Abishai the son of Zeruiah came to his aid and attacked the Philistine and killed him. Then David's men swore to him, "You shall no longer go out with us to battle, lest you quench the lamp of Israel." (2Sam. 21:15–17).</p>	<p>This is apparently David's last battle that he participated in. Given my own physical condition, and thinking about the condition David must have been in, David was possibly in his late 40's or early 50's. He may have had the strength, but not the necessary endurance for a prolonged battle.</p>

The Philistines War Against David

Passage	Commentary
<p>After this there was again war with the Philistines at Gob. Then Sibbecai the Hushathite struck down Saph, who was one of the descendants of the giants (2Sam. 21:18).</p>	<p>There appear to be 3 more wars (or, battles?) between Israel and the Philistines.</p>
<p>And there was again war with the Philistines at Gob, and Elhanan the son of Jaare-oregim, the Bethlehemite, struck down Goliath the Gittite, the shaft of whose spear was like a weaver's beam (2Sam. 21:19).</p>	<p>These final battles deal with the death of those who are related to Goliath, whom David killed.</p>
<p>And there was again war at Gath, where there was a man of great stature, who had six fingers on each hand, and six toes on each foot, twenty-four in number, and he also was descended from the giants. And when he taunted Israel, Jonathan the son of Shimei, David's brother, struck him down. These four were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants (2Sam. 21:20–22).</p>	<p>Once all of Goliath's huge relatives were killed, this took the wind out of Philistia's sails; they will not be mentioned again for another hundred years in 1Kings 15:27 (with the exception of 1Kings 4:21 below). As far as I can tell, there will not be any wars between Israel and Philistine until circa 700 B.C. (2Kings 18:8).</p>
<p>These are the names of the mighty men whom David had: among the three mighty men was Eleazar the son of Dodo, son of Ahohi. He was with David when they defied the Philistines who were gathered there for battle, and the men of Israel withdrew. He rose and struck down the Philistines until his hand was weary, and his hand clung to the sword. And the LORD brought about a great victory that day, and the men returned after him only to strip the slain. And next to him was Shammah, the son of Agee the Hararite. The Philistines gathered together at Lehi, where there was a plot of ground full of lentils, and the men fled from the Philistines. But he took his stand in the midst of the plot and defended it and struck down the Philistines, and the LORD worked a great victory. And three of the thirty chief men went down and came about harvest time to David at the cave of Adullam, when a band of Philistines was encamped in the Valley of Rephaim. David was then in the stronghold, and the garrison of the Philistines was then at Bethlehem. And David said longingly, "Oh, that someone would give me water to drink from the well of Bethlehem that is by the gate!" Then the three mighty men broke through the camp of the Philistines and drew water out of the well of Bethlehem that was by the gate and carried and brought it to David. But he would not drink of it. He poured it out to the LORD and said, "Far be it from me, O LORD, that I should do this. Shall I drink the blood of the men who went at the risk of their lives?" (portions of 2Sam. 23:9–17).</p>	<p>Because there were so many battles between Israel and Philistia, many of David's bravest men are remembered in the context of warring against the Philistines. Because this is such a long passage, I have only included the names of those who are honored for what they did in their fighting against the Philistines.</p> <p>In that chapter, as you have read, there is one instance where we have Philistines encamped in the Valley of Rephaim, which is where we will find them in 2Sam. 5:18. Although this is not proof positive that we are speaking of the same incident, it makes that likely.</p>
<p>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).</p>	<p>There was peace in Solomon's time because David had thoroughly beaten all of Israel's enemies, including the Philistines.</p>
<p>If you will recall, Israel's problem with the Philistines goes back to the book of the Judges. However, they almost end permanently with David.</p>	

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Clarke: *Ever since the defeat of the Israelites and the fall of Saul and his sons, the Philistines seem to have been in undisturbed possession of the principal places in the land of Israel; now, finding that David was chosen king by the whole nation, they thought best to attack him before his army got too numerous, and the affairs of the kingdom were properly settled.*⁶⁶

We have a lot of things going on in this chapter, and there is good reason to believe that we are not necessarily looking at just the first week or two of David being made king over a United Israel (the fact that his entire term of office is laid out at the beginning tells us that we are not covering this chronologically). On the other hand, the overall movement of the book of Samuel appears to be chronological. So, even though we have a few incidents which do not occur in exactly the order that we find them (recall the final few chapters of 1Samuel?), they are generally in a chronological order. Therefore, we may reasonably assume that most of the events of this chapter take place around the same time, and that we are probably viewing the first month or three of David as ruler over a United Israel.

The Timing of this First Philistine Invasion	
Time	Comments
David has just been named king over a United Israel.	Word that David has been made king over all Israel is certainly a reason for the Philistines to become concerned. They defeated Israel and killed Saul and his line. A much weaker king, Ishbosheth, set up his Sauline kingdom on the other side of the Jordan, leaving northwestern Israel under a Philistine hold. When David is named king over all Israel, this would have been an immediate cause for concern for the Philistines. However, it seems unlikely that they would have attacked right at this time, as large armies would be gathering to celebrate David's rulership.
The armies have gathered to celebrate David being made king.	It is very likely that this event coupled with David being made king got the attention of the Philistines. However, given the number of those who came to celebrate David being made king (see 1Chron. 12), it seems less likely that the Philistines would attack when Israel has such a huge and united force.
After David has been anointed as king over all Israel and after the armies have since returned home.	The two incidents above would have caused the Philistines to go on red alert; when the armies of Israel return back home. The sudden arrival and then return of so many men would be easy for the Philistines to see, as there are Philistine outposts in Israel (e.g., Bethlehem, mentioned in 2Sam. 23:14). Although the celebration of the armies in support of David was huge, the celebration probably took place over the period of a week or two. It would have taken that long to mobilize the Philistine troops. Therefore, it seems that David would have had a smaller army when the Philistines began to gather, given that he quickly moves to the stronghold. ⁶⁷ So chronologically speaking, these wars between the Jews and the Philistines occur immediately after v. 3, but before the capture of Jerusalem (vv. 6–14).

⁶⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 5:17.

⁶⁷ This is also the view of the NIV Study Bible (*The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 426—footnote).

The Timing of this First Philistine Invasion

Time	Comments
David has taken Jerusalem.	<p>I don't think that, at the time of this first invasion, that David has quite left Hebron. He may have been thinking about Jerusalem, but I think that the Philistines would reasonably strike him immediately after all of the troops leave Hebron but before David organizes his kingdom any further.</p> <p>However, there are two arguments for this timing: first, the Philistines gather en masse near Jerusalem. Second, David taking Jerusalem could be more of a problem tot he Philistines than David becoming king (David has moved closer to cities held by the Philistines); hence, their move against him.</p>
After David's extensive building projects in Jerusalem.	This seems unlikely as this would have taken a great deal of time. Not only would David have to have been king for awhile in order to get through these projects, but he was also involved in a great many wars.

So that there is no misunderstanding, many times when I begin a chart like this, I weigh the pros and cons as I go. Often I do not have a preconceived notion of exactly when this or that event occurred. Here, when considering the possible time frames, it became obvious that attacking David with a full army would be a lame strategy.

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2Samuel 5:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
<p>The chief function of the wâw consecutive is to mark the continuation of a piece of narrative or discourse over at least one but more often several stages. The sequence they establish is essentially chronological, though not necessarily one of strict succession. This sequence of frequently logical as well.⁶⁸</p>			
shâma' (שָׁמַע) [pronounced <i>shaw-MAHG</i>]	<i>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</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: [When David heard \[this\],...](#) David has some sort of functioning intelligence; how official they are, or whether these are simply some Israelites who decided to take on this responsibility. What I mean is, David may have some troops out guarding the perimeter, and they observe the gathering of Philistines, and come and tell

⁶⁸ This is quoted almost verbatim from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 83–84.

David. Or, this could be simply citizens who observe the influx of Philistines and they make a quick run to David in Jerusalem to tell him what is going on.

2Samuel 5:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
ʿel (עַל) [pronounced e/]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
m ^o tsûwdâh (מְצוּדָה) [pronounced m ^o tzoo-DAW]	<i>fortress, stronghold, top of a mountain; capture, prey, hunted; snare, net; transliterated Masada</i>	feminine singular noun with the definite article	Strong's #4686 BDB #845

There is a great divergence in the text at this point; the book of Samuel tells us that David first went to his stronghold; and Chronicles simply tells us that David goes to face the Philistines.

Translation: ...he went down into the stronghold. When the *stronghold* is mentioned back in 1Samuel, it seems to be a more generalized place; that is, wherever David chose to hide himself. Here, it sounds as though we are speaking of a very specific place in Jerusalem or near Jerusalem where David went (he could also be in Hebron when this takes place). He knows that spiritually and militarily, he is not ready to face off the huge number of hateful Philistines. Therefore, he needs to go somewhere safe and regroup. The Tanakh suggests that this is the [former] stronghold of Adullam from 1Sam. 22:4–6.⁶⁹ Although there is the possibility that David is in Jerusalem and that he goes to the high area within Jerusalem, which might even be behind a couple of walls, the verb used here means *to go down*. This could be a hiding place which is outside of Hebron (or, Jerusalem) so that David will have time to think about his next move.

We have several different views of where this stronghold was:

Location of the Stronghold—Various Opinions

Commentator	Opinion/Comments
Barnes	<i>Not the same place which is so named in 2Sam. 5:7, 9, but probably the cave (or hold) of Adullam (compare 1Sam. 5:18 2Sam. 23:13).</i> ⁷⁰
Edersheim	When the Philistines approached, David retired to the stronghold of Zion. ⁷¹ The biggest problem with this is, we would expect the verb <i>to go up</i> , as going from the ancient location of Jerusalem to Mount Zion would have meant going upward.

⁶⁹ Tanakh, the Jewish Bible by the Jewish Publication Society; ©1985; p. 477 footnote.

⁷⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 5:17.

⁷¹ Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 523.

Location of the Stronghold—Various Opinions	
Commentator	Opinion/Comments
Gill	<i>[The Stronghold must have been] some fortified place or strong hold near Jerusalem, which lay lower than the city, or than the strong hold of Zion, in which David dwelt; here he went, not so much for safety, or with an intention to abide there, but as a rendezvous for his men, and to prepare to meet the Philistines.</i> ⁷²
Keil and Delitzsch	<i>When the Philistines approached, David “went down to the hold,” or mountain fortress, by which we cannot possibly understand the citadel upon Zion, on account of the expression “went down.” If David had been living upon Zion at the time, he would hardly have left this fortification when the Philistines encamped in the valley of Rephaim on the west of Jerusalem, but would rather have attacked and routed the enemy from the citadel itself</i> ⁷³ . Later, Keil and Delitzsch suggest that David had not settled into Jerusalem yet nor had he attacked the Jebusites yet, but during this <i>in between</i> time, he went down to his mountain fortress. <i>When he heard of the approach of the Philistines, he went down into the mountain fortress. “The hold” cannot be the citadel of Zion (as in 2Sam. 5:7, 9), because this was so high that they had to go up to it on every side; and it is impossible to sustain the opinion advanced by Bertheau, that the verb “to go down” is used for falling back into a fortification (the hold), with the definite article, is probably the mountain stronghold in the desert of Judah, into which David withdrew for a long time to defend himself from Saul (vid., 2Sam. 23:14 and 1Chron. 12:8).</i> ⁷⁴
NIV Study Bible	<i>[This is] probably a reference to the desert area in southern Judah where David had hidden from Saul (1Sam. 22–23). This action of David suggests that he had not yet taken Jerusalem.</i> ⁷⁵
Wesley	<i>To some fortified place to which his people might conveniently resort from all places, and where he might intrench his army, which lay towards the Philistines.</i> ⁷⁶

The primary point here is, we have the verb *to go down*; this would indicate that David left Jerusalem (or Hebron) and went to a lower elevation. Therefore, we cannot understand him to go to a more secure location in Jerusalem.

The fact that David goes *down* to his stronghold indicates to me that the building projects—including the one by Hiram—had not been completed yet. It is even more likely that David had not even taken Jerusalem yet at this point in time.

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Now, you may ask, *won't the Philistines just run wild in the streets and do whatever they want?* Well, to some degree, yes; however, they already had this ability and they have exercised it, I would assume. I would think, given their decisive victory over Saul that they had capitalized on this victory and took from Israel whatever they wanted to take. You must realize that, if the Philistines run too wild, the Israelites will leave, move north or south or east; and the Philistines can no longer take advantage of them. So, the Philistines have to exercise control in an intelligent manner. As the saying goes, you do not want to kill the goose which lays the golden eggs; the Philistines do not want to destroy the Jews if they are collecting tribute from them. In fact, they want to make this

⁷² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 5:17.

⁷³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:17–25.

⁷⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:17–18.

⁷⁵ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 427 (footnote).

⁷⁶ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 5:17.

relatively painless so that the Philistines do not have to wage war against the Jews every couple of years to reestablish their dominance. So, even though David has apparently removed himself from the action temporarily, this does not mean that the Philistines are going to run wild.

However, with David as Israel's new king, there is a new sheriff in town, and the Philistines must take stalk of this, and determine what they can do and cannot do. Tearing up a few cities is going to be counter-productive. What the Philistines must do is defeat David himself in battle to restore their control of Israel. Therefore, what they are going to do is to deploy their troops in a strategic area and strike when the time is right.

Interestingly enough, there is an incident which appears to take place at this time, but is recorded elsewhere: [And three of the thirty chief men went down and came about harvest time to David at the cave of Adullam, when a band of Philistines was encamped in the Valley of Rephaim. David was then in the stronghold, and the garrison of the Philistines was then at Bethlehem. And David said longingly, "Oh, that someone would give me water to drink from the well of Bethlehem that is by the gate!" Then the three mighty men broke through the camp of the Philistines and drew water out of the well of Bethlehem that was by the gate and carried and brought it to David. But he would not drink of it. He poured it out to the LORD and said, "Far be it from me, O LORD, that I should do this. Shall I drink the blood of the men who went at the risk of their lives?" Therefore he would not drink it. These things the three mighty men did \(2Sam. 23:13–17\).](#)

And Philistines come in and so they spread out in a valley of Rephaim.

2Samuel
5:18

The Philistines came [into David's periphery] and dispersed [themselves] throughout the valley of the Rephaim.

The Philistines entered into areas near David and dispersed themselves throughout the valley of the Giants.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text
Septuagint

[And Philistines come in and so they spread out in a valley of Rephaim.](#)
[And the Philistines came, and assembled in the valley of the giants \[lit. Titans; Heb. Rephaim; Giants\].](#)

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV
NJB
REB

[So the Philistines camped in Rephaim Valley.](#)
[When the Philistines arrived, they deployed in the Valley of the Rephaim.](#)
[When the Philistines had come and overrun the valley of Rephaim,...](#)

Mostly literal renderings (with some occasional paraphrasing):

God's Word™
HCSB

[The Philistines had come and overrun the valley of Rephaim.](#)
[So the Philistines came and spread out in the Valley of Rephaim.](#)

Literal, almost word-for-word, renderings:

LTHB
Young's Updated LT

[And the Philistines came and were spread out in the Valley of the Giants.](#)
[And the Philistines have come, and are spread out in the valley of Rephaim.](#)

What is the gist of this verse? The Philistines move into an area close to where Jerusalem is (and therefore close to where David is).

2Samuel 5:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
P ^e lish ^e tîy (לִּישְׁתִּי) [pronounced p ^e -lish ^e T ^{EE}]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
bôw ^ʾ (בּוֹ) [pronounced boh]	to come in, to come, to go in, to go, to enter	3 rd person plural, Qal perfect	Strong's #935 BDB #97

Translation: [The Philistines came \[into David's periphery\]...](#) The verb means *to come in*; and the Philistines came into the general area around Jerusalem in search of David (I'll discuss below the possibility of David being in Hebron rather than in Jerusalem).

Edersheim comments: *Different feelings from those in Israel were awakened in Philistia by the tidings of David's elevation to the throne of united Israel, and of his conquest of the Jebusite fort. The danger to their supremacy was too real to be overlooked. On their approach, David retired to the stronghold of Zion. While the Philistines advanced unopposed as far as the valley of Rephaim, which is only separated by a mountain-ridge from that of Ben-Hinnom, David "inquired of Jehovah." So near had danger come, and so strongly did the king feel that he must take no step without Divine direction to avert it. For, placing ourselves on the standpoint of those times, this was the best, if not the only way of manifesting entire dependence on God's guidance - even to the incurring of what seemed near danger in so doing, and also the best if not the only way of teaching his followers much-needed lessons of allegiance to Jehovah, with all that religiously and morally followed from it.*⁷⁷

2Samuel 5:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore; because	wâw consecutive	No Strong's # BDB #253
n ⁿ âṭash (אֲטָשׁ) [pronounced naw-TASH]	to be sent away, to be left [forsaken, deserted]; to be let go, to be dispersed, to be spread out, to be left to run wild; to be loosened	3 rd person masculine plural, Niphal imperfect	Strong's #5203 BDB #643
b ^e (בְּ) [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
ʿemeq (עֵמֶק) [pronounced ĞEH-mek]	valley, vale, lowland, deepening, depth	masculine singular construct	Strong's #6010 BDB #770

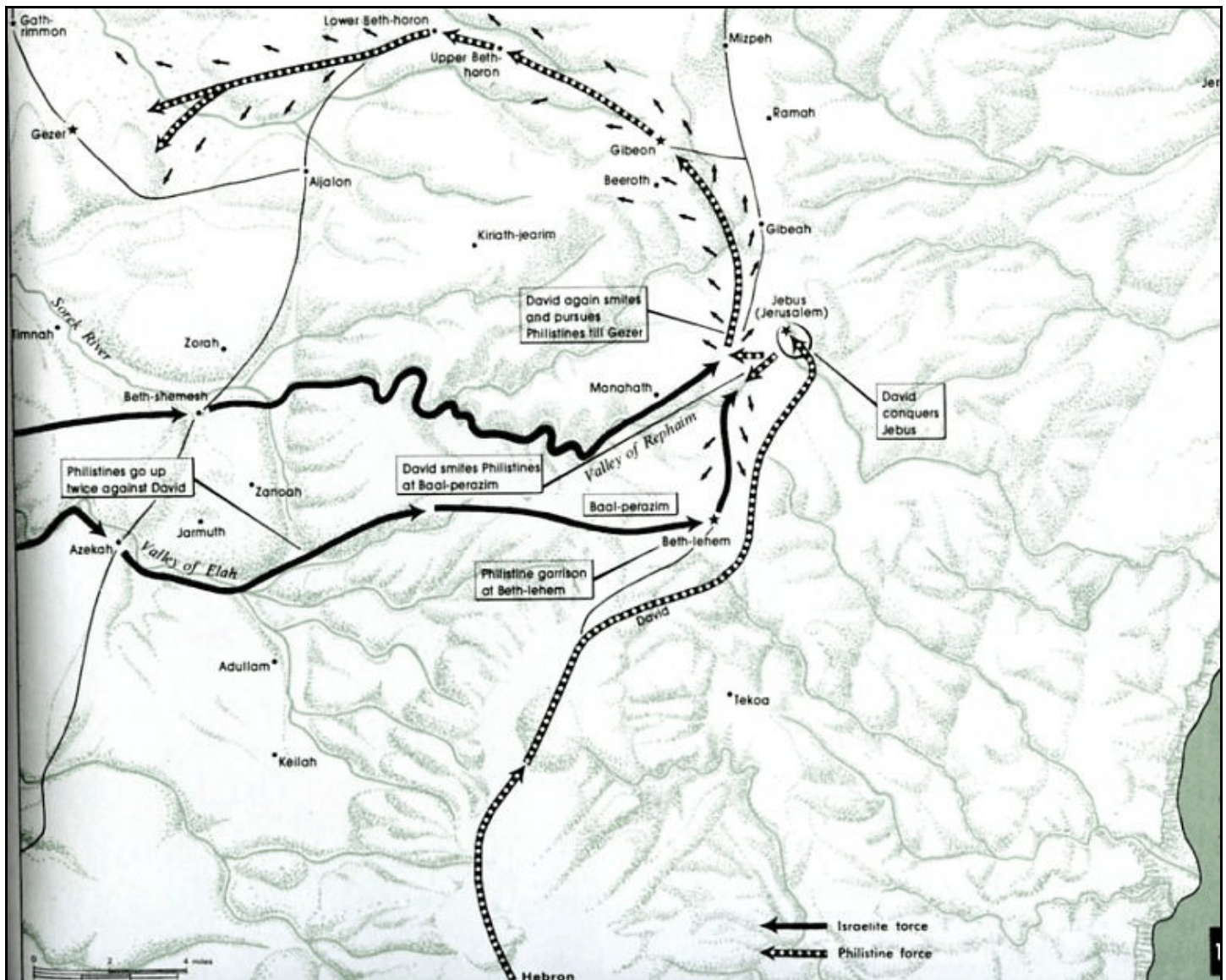
⁷⁷ Taken from http://philologos.org/_eb-bhot/vol_IV/ch16.htm or Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 523. The only problem with this quotation is, David probably did not retire to the stronghold in Zion.

2Samuel 5:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
R ^e pha'îym (רִפְּאִיִּם) [pronounced r ^e faw-ĒEM]	<i>giants</i> ; transliterated <i>Rephaim</i>	masculine plural noun	Strong's #7496-7497 BDB #952

Translation: ...and dispersed [themselves] throughout the valley of the Rephaim. The Philistines had planned on warring against David, although they apparently did not know exactly where David was. Therefore, they spread themselves out in the valley of the Rephaim (or, *giants*) either in hopes of coming across David or in getting David to respond to them. I don't think that they are randomly spread out in this area, but that they are deployed strategically, setting up a camp (or camps) and then sending out divisions from there.

Below is a map from MacMillan's book of maps, just to give you one idea as to where everything is and who went where near the Valley of Rephaim.



Taken from *The MacMillan Bible Atlas*; 3rd Edition; Aharoni, Avi-Yonah, Rainey, and Safrai; MacMillan; ©1993 by Carta; p. 77. I think that David is actually in Hebron during this time period; however, Hebron is about 40 miles south-southwest of Jerusalem and barely visible at the bottom of the map. The location of this valley is in keeping with Joshua 15:8, so Hebron may be too far south to have been David's location during the first Philistine invasion.

This map suggests to us is that David was in Jerusalem when the Philistines gathered in the Valley of Rephaim. Being so close, this would cause David to go down into the stronghold in order to think this through. If David were in Hebron, then it seems less likely that he would have needed to go anywhere else until the Philistines moved closer to him.

Jamieson, Fausset and Brown describe the valley of Rephaim: *[It is] a broad and fertile plain, which descends gradually from the central mountains towards the northwest.*⁷⁸

⁷⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 5:18.

Keil and Delitzsch suggest that David goes to his stronghold in order to *secure some important and advantageous post* (Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:17–25).⁷⁹ Although this is possible, just as David being in Hebron is possible, the purpose of a stronghold is generally a [temporary] place of safety, rather than a strategic position to hold. If David were moving into a strategic place, then that would be named (e.g., the name of a mountain overlooking the Valley of Rephaim). If David went to a place to stay temporarily, to regroup or to get direction from Jehovah, this would make complete sense (see the next verse).

There is the possibility that when David did go to meet the Philistines, that he became interested in Jerusalem. This means that from Hebron, David moves toward Jerusalem and toward the Valley of Rephaim, but goes down to his stronghold first. Although that is possible, it just seems more convoluted and less likely. The primary reason is, David would go to his stronghold in order to be safe (in the past, in order to hide from Saul). If he is in Hebron, then he is far enough away from the Philistines to where hiding from them, even temporarily, is not an issue.

Let’s talk strategy now: the Philistines spreading themselves out in the Valley of Rephaim accomplishes two things: (1) it drives a wedge between the northern and southern kingdoms (over which David had most recently been named ruler); and (2) they stand as a threat before David, almost camping on his front doorstep, *if* he is in Jerusalem. The Philistines, being an intelligent people, are going to move on David *before* he is able to settle into Jerusalem and complete any fortification projects. There is the additional possibility, as Keil and Delitzsch suggest,⁸⁰ that the Philistines might be interested in taking Jerusalem themselves.

Keil and Delitzsch also suggest a slightly different time frame. They suggest that David comes up from Hebron to take Jerusalem, he then makes a sudden detour for his stronghold when he realizes the Philistines are camped out in the Valley of Rephaim.⁸¹

Let’s summarize these 4 options:

Where is David when the Philistines Spread out in the Valley of Rephaim?	
Location	Commentary
In Hebron	If David is in Hebron and the Philistines move into the Valley of Rephaim, he is so far away from Hebron so as not to be personally threatened by these events. Therefore, going to a stronghold is not necessary.
On the way from Hebron to Jerusalem	The strategy of the Philistines would possibly be to take Jerusalem at the same time that David was eyeing Jerusalem for his capital city. Or, their strategy would be to simply drive a wedge between northern and southern Israel. As David moved toward the city, he comes across the Philistines (his scouts observe them) and he quickly regroups in his stronghold. Although the timing here has to be exact, all of this fits together well. That is, the Philistines are an unexpected surprise, and David needs to think about what his next move will be—that is, should he take Jerusalem as planned, or deal with the Philistines first.

⁷⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:17–25.

⁸⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:17–25.

⁸¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:17–18.

Where is David when the Philistines Spread out in the Valley of Rephaim?	
Location	Commentary
In Jerusalem, having just taken the city	<p>This is suggested by the order of the chapter, but, as we have discussed, there is no reason to assume that this chapter is in any sort of a strict chronological order. Whereas the book of Samuel is definitely in a general chronological order, that does not always mean that each verse occurs in time in the same order.</p> <p>David, having been made king over all Israel, would have gotten the attention of the Philistines. They would be getting things in order to attack him while he is taking Jerusalem. Since David figures out how to take Jerusalem, he is also cognizant of the weaknesses of Jerusalem. We do not know how much of the city was destroyed by David's attack. However, if David has just taken the city, it will have some vulnerabilities, which will cause David to move elsewhere to a safer area in order to plan his next move.</p> <p>The Philistines camped out in front of Jerusalem makes perfect sense, if they are looking to deal with David being recently made king.</p>
In Jerusalem after some extensive building projects have been completed	It seems unlikely that David would leave Jerusalem <i>after</i> it is fortified. It also seems unlikely that the Philistines would wait for David to fortify Jerusalem before attacking.

Either the 2nd or 3rd options appear to be the mostly likely.

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And so asks David in Y^ehowah to say, “Do I go up unto Philistines? Will you give them into my hand?” And so says Y^ehowah unto David, “Go up for in giving I will give the Philistines into your hand.”

2Samuel
5:19

David asked Y^ehowah saying, “Should I go up against the Philistines? Will you give them into my hand?” And Y^ehowah said unto David, “Go up [against them] for I will certainly give them into your hand.”

David asked Jehovah, “Should I go up against the Philistines? Will you deliver them into my hand?” And Jehovah said to David, “Go up against them for I will certainly give them into your hand.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

And so asks David in Y^ehowah to say, “Do I go up unto Philistines? Will you give them into my hand?” And so says Y^ehowah unto David, “Go up for in giving I will give the Philistines into your hand.”

Septuagint

And David enquired of the Lord, saying, “Shall I go up against the Philistines? And will You deliver them into my hands?” And the Lord said to David, “Go up, for I will surely deliver the Philistines into your hands.”

Significant differences:

No difference; the doubling of the verb in the Hebrew is generally seen as an intensification of the verb, which is how it is translated in the Greek.

Thought-for-thought translations; paraphrases:

CEV	David asked the LORD, "Should I attack the Philistines? Will you let me win?" The LORD told David, "Attack! I will let you win."
NAB	David inquired of the LORD, "Shall I attack the Philistines—will you deliver them into my grip?" The LORD replied to David, "Attack, for I will sure deliver the Philistines into your grip."
REB	...David enquired of the LORD, 'If I attack the Philistines, will you deliver them into my hands?' The LORD answered, 'Go, I shall deliver the Philistines into your hands.'

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	David asked the LORD, "Should I attack the Philistines? Will you hand them over to me?" The LORD answered David, "Attack! I will certainly hand the Philistines over to you."
HCSB	Then David inquired of the LORD: "Should I go to war against the Philistines? Will you hand them over to me?" The LORD replied to David, "Go, for I will certainly hand the Philistines over to you."

Literal, almost word-for-word, renderings:

WEB	David inquired of Yahweh, saying, Shall I go up against the Philistines? will you deliver them into my hand? Yahweh said to David, Go up; for I will certainly deliver the Philistines into your hand.
Young's Updated LT	And David asks of Jehovah, saying, "Do I go up unto the Philistines? Will You give them into my hand?" And Jehovah says unto David, "Go up, for I certainly give the Philistines into your hand."

What is the gist of this verse? When in the stronghold, David asks God if he should go up against the Philistines and how it will turn out. God tells David to advance against them and that God would make David victorious.

2Samuel 5:19a

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	wâw consecutive	No Strong's # BDB #253
shâ'al (שָׁאַל) [pronounced shaw-AHL]	to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute	3 rd person masculine singular, Qal imperfect	Strong's #7592 BDB #981
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
b ^e (בְּ) [pronounced b ^{eh}]	in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88

2Samuel 5:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: David asked Y^ehowah saying,... Now, you will recall that, we knew David was back in fellowship when he petitioned the Lord after the Amalekites had raided his camp. This again indicates to us that David is in fellowship and that his actions are going to be right and guided by God.

As is often the case, we do not know how David communicated with God. I would guess through Urim and Thummim by the hand of the High Priest, Abiathar. There is the possibility that David has a prophet of God on staff, but that seems to come later. Although direct contact is possible, it is no more or less likely than David speaking to God through a prophet or priest.

Application: There are a whole lot of things which occur in the Old Testament wherein the mechanics are lost to us. Here, for instance, we don't know how David communicated with God—whether a direct prayer or through a prophet or a priest—and there are methods by which the land of Israel was divided up among the tribes in ways that we are not clear about. *Why is that the case?* David's spiritual life intersects with ours in many significant ways, but there are also areas where it is much different than our spiritual lives. When it comes to the similarities, God the Holy Spirit tells us everything that we need to know about the incident. However, in an area like this, where our spiritual dynamics are going to be different than David's, God the Holy Spirit does not give us specific mechanics. We can speculate, but we cannot nail down the mechanics here with any sort of certainty. This is not an accident—in order to keep believers from meandering off into some weird, cultic activity, Old Testament spiritual mechanics are often kept from us, so that we don't try to copy them.

Application: Now, you may think, *well, I'm smart enough to figure out what to do and what not to do; I'm just curious as to how it was done then.* Do you know how many Sabbath keepers there are? Do you know how many churches teach spirituality by keeping the Law of Moses? Do you know how many believers *speak in tongues*? Even though, with a little study, we can figure out that keeping the Sabbath, keeping the Law as the spiritual life, or speaking in tongues cannot be applied to today's spiritual life, other believers are unable to distinguish one era from another. Once a believer speaks in tongues, rarely does he examine the spiritual gift in Scripture and recognize, *hey, that's not really what I am doing.* Instead, they take ever 3rd verse from 1Cor. 14 and emphasize it, and minimize the verses in between, in order to justify their misuse of this spiritual gift (which they *do not have*). So, now and again, God the Holy Spirit makes it impossible for us to misuse some activities which were more common place in the Old Testament.

To understand better what is going on, let's see a couple of other places where David inquired direction from God:

When God Guides David Directly		
Scripture	Passage	Commentary
1Sam. 23:1–5	Now they told David, "Behold, the Philistines are fighting against Keilah and are robbing the threshing floors." Therefore David inquired of the LORD, "Shall I go and attack these Philistines?" And the LORD said to David, "Go and attack the Philistines and save Keilah." But David's men said to him, "Behold, we are afraid here in Judah; how much more then if we go to Keilah against the armies of the Philistines?" Then David inquired of the LORD again. And the LORD answered him, "Arise, go down to Keilah, for I will give the Philistines into your hand." And David and his men went to Keilah and fought with the Philistines and brought away their livestock and struck them with a great blow. So David saved the inhabitants of Keilah.	At this point in his life, David had spent a fair amount of time out of fellowship (this is where he went to Nob, endangering the priests there.
1Sam. 23:10–14	Then said David, "O LORD, the God of Israel, your servant has surely heard that Saul seeks to come to Keilah, to destroy the city on my account. Will the men of Keilah surrender me into his hand? Will Saul come down, as your servant has heard? O LORD, the God of Israel, please tell your servant." And the LORD said, "He will come down." Then David said, "Will the men of Keilah surrender me and my men into the hand of Saul?" And the LORD said, "They will surrender you." Then David and his men, who were about six hundred, arose and departed from Keilah, and they went wherever they could go. When Saul was told that David had escaped from Keilah, he gave up the expedition. And David remained in the strongholds in the wilderness, in the hill country of the Wilderness of Ziph. And Saul sought him every day, but God did not give him into his hand.	David asks God through Abiathar what will occur with regards to Saul and these people in Keilah.
1Sam. 30:7–9a	And David said to Abiathar the priest, the son of Ahimelech, "Bring me the ephod." So Abiathar brought the ephod to David. And David inquired of the LORD, "Shall I pursue after this band? Shall I overtake them?" He answered him, "Pursue, for you shall surely overtake and shall surely rescue." So David set out, and the six hundred men who were with him.	David, in great personal concern, eventually ending up in Philistine controlled territory where he found himself dealing with some very difficult moral choices. This is the point at which David broke free of these bad choices and was back on the road to spiritual recovery.
2Sam. 2:1	After this David inquired of the LORD, "Shall I go up into any of the cities of Judah?" And the LORD said to him, "Go up." David said, "To which shall I go up?" And He said, "To Hebron."	God guides David to Hebron to establish his capital city over Judah.

When God Guides David Directly		
Scripture	Passage	Commentary
2Sam. 5:18–20a	Now the Philistines had come and spread out in the Valley of Rephaim. And David inquired of the LORD, "Shall I go up against the Philistines? Will you give them into my hand?" And the LORD said to David, "Go up, for I will certainly give the Philistines into your hand." And David came to Baal-perazim, and David defeated them there.	This is our passage and perhaps David's first crisis as king over a united Israel. David responds by going to God for guidance.
2Sam. 5:23–25	And when David inquired of the LORD, He said, "You shall not go up; go around to their rear, and come against them opposite the balsam trees. And when you hear the sound of marching in the tops of the balsam trees, then rouse yourself, for then the LORD has gone out before you to strike down the army of the Philistines." And David did as the LORD commanded him, and struck down the Philistines from Geba to Gezer.	In David's second battle against the Philistines, he follows God's guidance.

Later on in 2Samuel, God will speak to David through prophets.

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Application: You may think, *well, hell's bells, if I had an ephod like David at my disposal, then I would be able to do the will of God all the time myself!* Let me answer that: *well, hell's bells, you've got the Bible, you're supposed to be under daily Bible teaching, and you are supposed to stay in fellowship—do you do those things? If you do, then you are functioning in the will of God and you don't need an external ephod. God guides you through the doctrine in your human spirit. In other words, you have an internal ephod which goes wherever you go.*

2Samuel 5:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong's #none BDB #209
ʿâlâh (הָלָא) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	1 st person singular, Qal imperfect	Strong's #5927 BDB #748
ʿel (לָא) [pronounced <i>e/</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
P ^e lish ^e tîy (לְפִלְשְׁתִּי) [pronounced <i>p^e-lish^{tee}</i>]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

Translation:...“Should I go up against the Philistines? This is the first of two questions which David will ask God, “Should I go up against the Philistines?” He is asking if he should attack them or stay hidden. Both of David’s questions require simple *yes or no* answers.

The particular verb used here (and once more in this verse) needs a little discussion. Its common meaning, as we see here, is *to go up, to ascend, to come up, to rise up*. Wherever David was when he found out that the Philistines were in the valley, he *went down* to the stronghold. Although we could interpret this as David traveling to a lower elevation than the Philistines (who are in a gradually sloping valley), I don’t know that is the way that this verb should be understood here. I think a better understanding here would be that we have more of a metaphorical use. That is, this verb could also be seen as commonly used when one army decides to move against another army, regardless of their relative elevations. That is, in my opinion, David is not located at a lower elevation than the Philistines and he is asking should he go *up* to the higher ground of the Philistines in order to oppose them, but more, the idea is, *he will rise up against the Philistines to oppose them*; where their relative elevation is not an issue. We find this same verb used over and over again in similar circumstances (e.g., Judges 20:30 1Sam. 27:8 2Kings 17:5). This does not negate its primary meaning as going from a lower place to a higher place; I am simply suggesting that it had a common usage which was not completely literal.

A reasonable question at this point is, *why does David need to ask God about this? He is king over all Israel and these are Israel’s enemies; attacking them should be a no-brainer.*

Why David Needs to Ask for God’s Guidance Here

1. David probably has a much smaller army than the Philistine army. Even though a huge number of Israeli soldiers came to celebrate his kingship in Hebron, these men are probably not with him now.
2. David had a friendship with Achish, king of Gath, where David stayed in order to remain safe from Saul. This could be a concern of David’s.
3. There are several options here: (1) immediate war; (2) negotiate a peace or some sort of settlement; (3) regroup against the Philistines later with a larger army. Therefore, David does need guidance at this point.

In other words, David’s choices here, although few, do require some guidance from God.

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2Samuel 5:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
hă (הַ) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.		Strong’s #none BDB #209
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal imperfect; with the 3 rd person masculine plural suffix	Strong’s #5414 BDB #678
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88

2Samuel 5:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* means *with me; through me, by me, by means of me; at my hand* [i.e., *before me, in my sight*].

Translation: *Will you give them into my hand?* The second question which David asks is, *will I defeat the Philistines?* Recall the God expected Saul to go up against the Philistines, but this was also going to be the day of his death. So, David asks, “By the way, who is going to win this skirmish?”

Now, although I believe that David is asking these questions of a priest or prophet, there is nothing in this context so far to indicate that. Furthermore, even though David is asking simple *yes or no* questions, as we have seen, the answers will not be simple *yes or no* answers. God’s answers will be very specific.

2Samuel 5:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾel (אֶל) [pronounced el]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
ʿâlâh (אָלַח) [pronounced ʿaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	2 nd person masculine singular, Qal imperative	Strong's #5927 BDB #748

Translation: *...And Y^ehowah said unto David, “Go up [against them]...”* We do not know exactly how this occurred; personally, I believe that David communicated with God through a prophet. However, there is nothing in this context which indicates that is the case. Regardless, God tells David to come out of the stronghold and go up against the Philistines.

There are other details left out here. David might be leading a full army *if* he is on the way to Jerusalem to take it; therefore, he is partially prepared for this battle (the Philistines will have him seriously outnumbered). If David is living in Jerusalem, it is unclear how much of an army force he will have (you may recall that Saul typically had

at least 3000 men on active duty). In either case, David will be outnumbered, which is a good reason for him to move to a secure location and try to figure out what to do next.

2Samuel 5:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, because; that; when</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive absolute	Strong's #5414 BDB #678
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
’êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
P ^e lish ^e tîy (פְּלִשְׁתִּי) [pronounced <i>p^e-lish^eTEE</i>]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun); with the definite article	Strong's #6430 BDB #814
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388

This combination of the b^eyth preposition and *hand* means *with me; through me, by me, by means of me; at my hand* [i.e., *before me, in my sight*].

Translation: ...for I will certainly give them into your hand.” God promises David that He will give the Philistines over to him; the doubling of the verb means that God completely assures David of this. Again, when Saul asked essentially the same questions, he was told to go up against the Philistines, but that he would die along with his sons (1Sam. 28:19).

And so comes David in Baal-perazim and so strikes them down there David. And so he says, “Y^ehowah broke through my enemies to my faces as a bursting forth of waters.” Upon so he called a name of the place the that Baal-perazim.

2Samuel 5:20

When David had come to Baal-perazim, he [lit., David] defeated them there. He said, “Y^ehowah broke through my enemies before me like a bursting through of water.” So he called the name of that place Baal-perazim [which means *the Lord bursts through*].

When David had come to the battlefield, he completely annihilated them there. He said, “Jehovah broke through my enemies like water bursts through a dam.” Therefore, he named the battlefield *Baal-perazim*.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so comes David in Baal-perazim and so strikes them down there David. And so he says, "Y ^e howah broke through my enemies to my faces as a bursting forth of waters." Upon so he called a name of the place the that Baal-perazim.
Septuagint	And David came from Over Breaches [this is a translation of Baal-perazim], and smote the Philistines there: and David said, The Lord has destroyed the hostile Philistines before me, as water is dispersed; therefore the name of that place was called Over-Breaches.
Significant differences:	In the Greek, David's name is moved from the 2 nd verb to the 3 rd verb. The Philistines are named in the Greek, but not in the Hebrew. In the MT, it appears as though David named the battleground; however, it could be interpreted that someone else named it. However, in the Greek, we have the passive voice in this phrase which is active in the Hebrew. Although these differences stand out, the narrative itself remains unchanged.

Thought-for-thought translations; paraphrases:

CEV	David attacked the Philistines and defeated them. Then he said, "I watched the LORD break through my enemies like a mighty flood." So he named the place "The Lord Broke Through. "
<i>The Message</i>	"Go up," GOD replied. "Count on me. I'll help you beat them." David then went straight to Baal Perazim, and smashed them to pieces. Afterwards David said, "GOD exploded on my enemies like a gush of water." That's why David named the place Baal Perazim (The-Master-Who-Explodes).
NAB	David then went to Baal-perazim, where he defeated them. He said, "The LORD has scattered my enemies before me like waters that have broken free." That is why the place is called Baal-perazim.
NJB	Accordingly, David went to Baal-perazim and there David defeated them. He said, 'Yahweh has made a breach in my enemies for me, as though they had been breached by a flood.' That is why the place was given the name Baal-Perazim.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> TM	So David went to Baal Perazim and defeated the Philistines there. He said, "The LORD has overwhelmed my enemies in front of me like an overwhelming flood." That is why that place is called Baal Perazim [The Lord Overwhelms].
HCSB	So David went to Baal-perazim and defeated them there and said, "Like a bursting flood, the LORD has burst out against my enemies before me." Therefore, he named that place the Lord Bursts Out.
JPS (Tanakh)	Thereupon David marched to Baal-perazim, and David defeated them there. And he said, "The LORD has broken through my enemies before me as waters break through [a dam]." That is why that place was named Baal-perazim [Interpreted as "Baal of Breaches." Compare 2Sam. 6:8 and the name of Perez in Gen. 38:29].

Literal, almost word-for-word, renderings:

ESV	And David came to Baal-perazim, and David defeated them there. And he said, "The LORD has burst through my enemies before me like a bursting flood." Therefore the name of that place is called Baal-perazim.
LTHB	And David came to the Breaches of Baal. And David struck them there, and said, Jehovah has broken forth on my enemies before me as the breaking forth of waters. On account of this he called the name of that place The Breaches of Baal.

Young's Updated LT

And David comes in to Baal-Perazim, and David strikes them there, and he says, "Jehovah has broken forth on my enemies before me, as the breaking forth of waters." Therefore he has called the name of that place Baal-Perazim.

What is the gist of this verse? God, through David's army, burst forth the wall of Philistine soldiers, and was victorious; David named the battlefield *Baal-perazim* (which means *the Lord bursts through*).

2Samuel 5:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Ba'al (בַּעַל) [pronounced <i>BAH-gah</i>]	<i>owner, lord, husband; transliterated Baal when referencing the heathen god</i>	masculine singular noun	Strong's #1167 BDB #127
P ^e râtsîym (פְּרָצִים) [pronounced <i>p^{er}-raw-TZEEM</i>],	<i>a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst</i>	masculine plural noun	Strong's #6556 BDB #829

Together, these are transliterated *Baal Perazim* and are given Strong's #1188 BDB #128.

Translation: *When David had come to Baal-perazim,...* This battleground will actually be given the name *Baal-perazim* by David *after* the fighting takes place. However, this again appears to be written after these events occurred, so this name became closely identified with the battleground.

2Samuel 5:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil imperfect; with the 3 rd person masculine plural suffix	Strong #5221 BDB #645
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027

2Samuel 5:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: ...he [lit., *David*] defeated them there. We are given very few details, apart from what follows in the next half of this verse. We do not know how David gathered an army so quickly, we do not know which tribes participated; we simply know that David did gather an army and that his army, by God's strength, defeated the Philistine enemy. As discussed earlier, we are not even 100% certain where David was when the Philistines moved into the Valley of Rephaim.

In my opinion, despite the huge gathering of soldiers from all over Israel (1Chron. 12:25–40), I don't believe that these soldiers were with David when he made these decisions. Nor do I believe that he has the opportunity to go out and get those soldiers. I suspect that David is with his full-time army, an army which is probably much smaller than the Philistine army, and, at best, he is about to invade Jerusalem when all of this occurs (meaning he and his army are ready to do battle, but not with a force as large as the Philistines). All of these are reasonable suppositions, none of which is written in stone.

2Samuel 5:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
pârats (פָּרַץ) [pronounced paw-RATS]	<i>to break, to break down, to destroy; to break asunder, to scatter, to disperse, to spread abroad; to break forth upon, to produce by breaking through; to act violently; to break through [negative volition, a bad attitude, a mindset, or whatever]</i>	3 rd person masculine singular, Qal perfect	Strong's #6555 BDB #829
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾâyab (אֵיבָב) [pronounced aw-YA ^B V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle; with the 1 st person singular suffix	Strong's #340 BDB #33

2Samuel 5:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^e)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815
Together, they mean <i>before me, before my face, in my presence, in my sight, in front of me.</i>			
kaph or k ^e (כ) [pronounced k ^e]	<i>as, like, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
perets (פָּרַץ) [pronounced PEH-rets]	<i>a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst</i>	masculine singular construct	Strong's #6556 BDB #829
mayim (מַיִם) [pronounced MAH-yim]	<i>water, waters</i>	masculine plural noun	Strong's #4325 BDB #565

Translation: He said, “Y^ehowah broke through my enemies before me like a bursting through of water.” My impression of war in those days is, an army would line up, man next to man, to form a solid wall of warriors, and they would advance as one unit, with perhaps similar walls of soldiers behind them. David’s army broke through this wall of warriors and began to devastate them. The hole that Israel cut in the wall of Philistine soldiers got wider and wider, as Israel killed more and more Philistine soldiers, just as would happen if water began to burst through a small hole; that hole would grow larger and larger.

The imagery here is in keeping with the scenario of David with a smaller army, and the Philistines with successive walls of soldiers. David’s smaller unit bursts through successive walls of Philistines and these hole becomes wider and wider and the Israelites are more successful.

Also, note that David gives credit to God here; he sees God as responsible for his victory, a position that David will take throughout his life.

Application: In my experience, if something goes wrong in someone’s life, they often blame God. However, when they enjoy some sort of success (buying a new house, making a shrewd investment), they often pat themselves on the back. It is actually the other way around: most of the time that you suffer adversity and face problems, you are often the person to blame for that. Sometimes it is discipline for your sins and sometimes it is the natural result of bad decisions you have made or wrong choices you have made. On the other hand, most of the good things that you have, God has given to you in grace; He has blessed you with these things in His grace; you did not earn them and you did not deserve them. Do you think that grace before a meal is just idle chatter or some sort of payoff to God? It is your normal *thank you* to God for His faithfulness and sustenance. David recognizes that God is the reason for his successes and the reason that he is greatly blessed.

2Samuel 5:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i>]	<i>so or thus</i>	adverb	Strong's #3651 BDB #485
Together, ʿal kên (עַל כֵּן) mean <i>so, upon the ground of such conditions, therefore, on this account, on account, for this reason.</i>			
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal perfect	Strong's #7121 BDB #894
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character</i>	masculine plural construct	Strong's #8034 BDB #1027
mâqôwm (מַקְוֵם) [pronounced <i>maw-KOHW</i>]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun with the definite article	Strong's #4725 BDB #879
hûw' (הוּוּ) [pronounced <i>hoo</i>]	<i>that; this</i>	masculine singular, demonstrative pronoun with the definite article	Strong's #1931 BDB #214
Ba' al (בַּעַל) [pronounced <i>BĀH-gahl</i>]	<i>owner, lord, husband; transliterated Baal when referencing the heathen god</i>	masculine singular noun	Strong's #1167 BDB #127
Pêrâtsîym (פְּרִצִּים) [pronounced <i>pêraw-TZEEM</i>],	<i>a bursting forth, a breach, a break, a rupture [in a wall], gap; an outburst</i>	masculine plural noun	Strong's #6556 BDB #829

Together, these are transliterated *Baal Perazim* and are given Strong's #1188 BDB #128.

Translation: So he called the name of that place Baal-perazim [which means *the Lord bursts through*]. God, working through David's army, broke through the Philistine army like water bursting through a hole. The water makes the small hole, and then this hole gets wider and wider until all you see is water coming through. This is David's army. There is only one other possible mention of this place, in Isa. 28:21: *For the LORD will rise up as on Mount Perazim; as in the Valley of Gibeon he will be roused; to do his deed--strange is his deed! and to work his work--alien is his work!*

Like many of these passages, you read through, you occasionally stop and wonder, *well, so what; how does this help me? What does this say to me?*

Personal Application of David's War with the Philistines

1. I want you to note some important facts here: David did not sit on his hands and watch God destroy the

Personal Application of David's War with the Philistines

Philistines with the Word of His mouth (with a hail storm, rainstorm, earthquake, etc.). David had to act; he had to do as God had guided him. God told David to engage, and David moved his army against the Philistine army.

2. There is a careful balance in the Christian life between guidance and doing.
3. You don't run out ahead of God; nor do you hang back when God has sent you into battle (or wherever). This balance is achieved with doctrine in your soul; this guidance is achieved with doctrine in your soul.
4. And one more point of application: again, we find war in the Bible—God guides David into battle; God does not guide David into achieving peace through diplomacy.

Although portions of the Bible are not directly applicable to your life, there is more application here than you might think.

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Application: As I write this, one of the debates in society is, *how do we treat terrorist prisoners, many of whom are taken in battle?* There is a portion of our society which wants to criminalize these people, and provide them with lawyers and civil rights. These are not citizens of the United States, these are combatants in a quasi-religious war which they themselves have declared against us. When these men are picked up in battle, unlike a crime scene, our army does not have the wherewithal to compile evidence, to carefully examine the scene, to put together video footage or to take pictures of everything. These men are closer to prisoner's of war than they are to criminals (or accused criminals) and should be treated accordingly. Will innocents sometimes get caught up in this? Of course they will! Innocents get caught up in the criminal justice system as well—and convicted and sentenced. There are no guarantees here. However, what is paramount is, these are enemies from outside of the United States (any US citizens who attack us from inside the country should be tried for treason), mostly picked up in a war situation, under conditions which are not conducive to typical criminal prosecution.

And so they left there their idols. And so carries them David and his men. 2Samuel 5:21 **They [the Philistines] left their idols there, so David and his men carried them [away].**

The Philistines left their idols there, so David and his men carried the idols away [to be burned].

Here is how others have translated this verse:

Ancient texts:

Masoretic Text
Septuagint

**And so they left there their idols. And so carries them David and his men.
And they leave there their gods, and David and his men with him took them.**

Significant differences:

The Greek uses the term *gods* instead of *idols*; however, this is not any sort of actual distinction. According to the NIV Study Bible,⁸² there are some LXX manuscripts which tell us that David gave orders to burn these idols (as we find in the parallel passage in 1Chron. 14:12). Although I cannot confirm that, I would tend to trust the NIV Study Bible on an issue like this.

Thought-for-thought translations; paraphrases:

CEV
The Message

**David and his troops also carried away the idols that the Philistines had left behind.
The retreating Philistines dumped their idols, and David and his soldiers took them away.**

⁸² *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 598, footnote.

Mostly literal renderings (with some occasional paraphrasing):

HCSB [The Philistines abandoned their idols there, and David and his men carried them off.](#)

Literal, almost word-for-word, renderings:

ESV [And the Philistines left their idols there, and David and his men carried them away.](#)

MKJV [And they left their images there, and David and his men took them away.](#)

Young's Updated LT [And they forsake there their idols, and David and his men lift them up.](#)

What is the gist of this verse? The Philistines brought their idols to the battlefield and left them there when they retreated; David and his men gathered up these idols and took them back to Jerusalem.

2Samuel 5:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
ʿâzab (אָזַב) [pronounced <i>gaw-ZA^BV</i>]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	3 rd person masculine plural, Qal imperfect	Strong's #5800 BDB #736
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
ʿêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿătsabîym (אִצְבָּיִם) [pronounced <i>guh-tzah^b-VEEM</i>]	<i>idols, images of idols, idol-images</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6091 BDB #781

Translation: [They \[the Philistines\] left their idols there,...](#) This means that Israel did not wipe out the Philistine army completely, but the Philistines did quickly retreat and they left their idols behind. In the ancient world, various peoples took their idols into battle with them in order to defeat the enemy. This is why war during this time period was often seen as a war between the gods of the peoples involved.

As I write this, Islamic terrorism is occurring in every country just about, and it is their idol Allah and Mohammed against the God or gods of the countries they are attacking. They see this as a holy war, those who participate in it.

2Samuel 5:21b

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

2Samuel 5:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect; with the 3 rd person masculine plural suffix	Strong's #5375 (and #4984) BDB #669
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾânâsîym (אֲנָשִׁיִּם) [pronounced uh-NAW-seem]; also spelled ʾîyshîym (אִישִׁיִּם) [pronounced ee-SHEEM]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #376 BDB #35

Translation: [...so David and his men carried them \[away\]](#). This is an interesting approach; David and his men gather up the idols which the Philistines leave behind and take them with them. In times past, this could suggest that they might fall into some idolatry. However, here, this is simply be an indication of complete and total victory. Do you recall how the Philistines walked off with the Ark of God? This was almost a parallel situation back in 1Sam. 4, except that the Philistines were the victors in war, so they took the Ark of God to show that they had defeated the God of Israel. David takes these idols to indicate Israel's complete victory over the Philistines. We will find out elsewhere that David and his men will burn these idols. In fact, in the parallel passage, this is where the verse varies considerably; it reads: [And they left their gods there, and David gave command, and they were burned](#) (1Chron. 14:12—this is the parallel verse, by the way). There should be no concern about a contradiction here; I hope that it is obvious that these idols could be carried away, at David's command, and later burned at David's command. Or the men could have taken it upon themselves to gather up the idols and carry them away, and then when they all arrived back in Jerusalem (or Hebron), the idols are burned there.

Moses, speaking in the power of the Holy Spirit, had told Israel, [“When Jehovah your God brings you into the land that you are entering to take possession of it, and clears away many nations before you, the Hittites, the Gergashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations more numerous and mightier than yourselves, and when Jehovah your God gives them over to you, and you defeat them, then you must devote them to complete destruction. You shall make no covenant with them and show no mercy to them. You will not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from following me, to serve other gods. Then the anger of Jehovah would be kindled against you, and he would destroy you quickly. But thus shall you deal with them: you shall break down their altars and dash in pieces their pillars and chop down their Asherim and burn their carved images with fire. For you are a people holy to Jehovah your God. Jehovah your God has chosen you to be a people for his treasured possession, out of all the peoples who are on the face of the earth. Jehovah your God will clear away these nations before you little by little. You may not make an end of them at once, lest the wild beasts grow too numerous for you. But Jehovah your God will give them over to you and throw them into great confusion, until they are destroyed. And he will give their kings into your hand, and you shall make their name perish from under heaven. No one shall be able to stand against you until you have destroyed them. The carved images of their gods you shall burn with fire. You shall not covet the silver or the gold that is on them or take it for yourselves, lest you be ensnared by it, for it is an abomination to Jehovah your God. And you shall not bring an abominable thing into your house and become devoted to destruction like it. You shall utterly detest and abhor it, for it is devoted to destruction.”](#) (Deut. 7:1–6, 22–26). Although we do not know exactly the circumstances, it is even possible that

these idols were taken back to Jerusalem and David read the existing Scriptures to determine exactly what should be done with them, and had them burned when he came upon this pertinent passage.

Some think there is a contradiction between the Samuel and Chronicles text here; and some think this shows the bias of the writer/editor of Chronicles. This is discussed in greater detail in my exegesis of 1Chron. 14:12.

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The Second Israel-Philistine War under David

1Chronicles 14:13–17

And so add again Philistines to come up and so they spread out in a valley of Rephaim. 2Samuel 5:22 **Again the Philistines came up and deployed [their army] [lit., *spread themselves out*] in the valley of Rephaim.**

The Philistine army came up and deployed their troops in the valley of Rephaim once again.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And so add again Philistines to come up and so they spread out in a valley of Rephaim.
Septuagint	And the Philistines came up yet again, and assembled in the valley of Giants.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	Some time later, the Philistines came back into the hill country and camped in Rephaim Valley.
<i>The Message</i>	Later there was a repeat performance. The Philistines came up again and deployed their troops in the Rephaim Valley.
NJB	Again the Philistines invaded and deployed in the Valley of the Rephaim.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> ™	The Philistines again attacked and overran the valley of Rephaim.
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Literal, almost word-for-word, renderings:

HNV	The Pelishtim came up yet again, and spread themselves in the valley of Refa'im.
MKJV	And the Philistines came up again and spread themselves in the Valley of the Giants.
Young's Updated LT	And the Philistines add again to come up, and are spread out in the valley of Rephaim.

What is the gist of this verse? The Philistines again come up and station themselves in the Valley of Rephaim looking to war against the Israelites.

2Samuel 5:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
yâçaph (וַיַּצִּיחַ) [pronounced yaw-SAHPH]	<i>to add, to augment, to continue to do a thing</i>	3 rd person masculine plural, Qal imperfect	Strong's #3254 BDB #414
ôwd (וַעֲדָה) [pronounced <i>gohd</i>]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb	Strong's #5750 BDB #728
P ^e lish ^e tîy (פְּלִשְׁתִּים) [pronounced <i>p^e-lish^eTEE</i>]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive construct	Strong's #5927 BDB #748

There appears to be a military component in the use of this verb in some contexts. That is, it sometimes does *not* mean *to go up [in elevation]* or *to go up [in a northerly direction]*, but *to go up against* an enemy in battle or *to go to a specific place in order to position oneself ready for war*.

Translation: [Again the Philistines came up...](#) We are not given any sort of a time frame here. That is, this could have occurred a month later; and it might have occurred years later, where there are several historical incidents which occur during the in between time. Since my mind thinks more like a Greek than a Hebrew, I would of course interpret this as the next big chronological event; but, the Hebrew mind often connects together similar events and runs them together.

I wrote earlier about this verb *to go up*; the Philistines are moving into a valley, but they are said *to go up*. Again, the idea is, they are *going up against* the Jews. There is a military component to this verb in some contexts.

Josephus tells us that the Philistines returned a second time with an army thrice the size of their first army.⁸³ Bear in mind that Josephus does not write inspired Scripture, and that what he records is based upon the records which he had available at the time, as well as whatever traditions existed at this time. However, this makes perfect sense for the Philistines to return with a larger army.

By the way, I occasionally mention things which Gnana Robinson says, and often disparagingly. This is a place for a good example: Robinson suggests here that these two attacks by the Philistines are actually two accounts of the same attack.⁸⁴ This ignores the adverb *again* and ignores the fact that the two attacks involve different tactics entirely. It is as if Robinson tries to figure out the weirdest possible take on this or that passage, and then tries to pass it off as analysis.

⁸³ Josephus, *Antiquities of the Jews*; Book 7. chapter 4. sect. 1.

⁸⁴ Gnana Robinson, *1 & 2 Samuel; Let Us Be Like the Nations*; International Theological Commentary; Eerdmans's Publishing Co., Grand Rapids, ©1993; p. 178.

2Samuel 5:22b

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
nâṭash (נָטַשׁ) [pronounced naw-TASH]	to be sent away, to be left [forsaken, deserted]; to be let go, to be dispersed, to be spread out, to be left to run wild; to be loosened	3 rd person masculine plural, Niphal imperfect	Strong's #5203 BDB #643
b ^e (בְּ) [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
ʿemeq (עֵמֶק) [pronounced GEH-mek]	valley, vale, lowland, deepening, depth	masculine singular construct	Strong's #6010 BDB #770
R ^e pha'îym (רִפְּאִיִּם) [pronounced r ^e faw-ĒEM]	giants; transliterated Rephaim	masculine plural noun	Strong's #7496-7497 BDB #952

Translation: ...and deployed [their army] [lit., spread themselves out] in the valley of Rephaim. The term *again* applies to this entire verse. The Philistines *again* came up against Israel and they *again* were deployed in the Valley of Rephaim. Although this verb has several meanings, here it means that their army strategically set themselves up to war against Israel again. They don't act like the Marching Owl Band, and just meander off in random directions; the Philistine army take up strategic positions with the intent of defeating Israel.

This demonstrates the negative volition of the Philistines. They were soundly defeated, to the point of turning and running and leaving their idols (and, presumably, all other possessions) behind. Perhaps only 70 years had transpired since the Philistines had the Ark of God in their land, and the end result was, God brought great ills against this people while the Ark was in their land. Almost all of these soldiers would have known about this.

Application: In some areas of politics, when I study both sides of an issue, some conclusions are very clear to me, and I find it amazing that some others do not come to the same conclusions.⁸⁵ However, I have to remind myself that, some people, regardless of the facts, are going to believe in the wrong things. It is in their nature. One of the things which R. B. Thieme Jr. taught was, when a person is negative toward the gospel or toward Bible doctrine, their soul becomes a vacuum and it sucks in lies, distortions and false doctrine. This is a natural soul reaction, just as natural as a child touching a hot stove that they are told not to touch, and then getting burned by it.

And so asks David in Y^ehowah. And so He says, "You will not go up; circle around unto their behind and you have come to them from opposite balsam trees.

2Samuel 5:23

David therefore inquired of Y^ehowah. And He said, "You will not go up [against them]; circle around behind them and come up [lit., you have come up] from the front of [or, possibly, opposite] the weeping willow trees.

David asked Jehovah for guidance, and He said, "Do not go up against them from the front, but circle around behind them and come up from opposite those willow trees.

Here is how others have translated this verse:

⁸⁵ Don't misunderstand me; that is not with all issues.

Ancient texts:

Latin Vulgate	And David consulted the Lord: Shall I go up against the Philistines, and will you deliver them into my hands? He answered: Go not up against them but fetch a compass behind them, and you shalt come upon them over against the pear trees.
Masoretic Text	And so asks David in Y ^e howah. And so He says, "You will not go up; circle around unto their behind and you have come to them from opposite balsam trees.
Peshitta	And when David inquired of the LORD, the LORD said to him, "You will not go up; but circle behind them, and come upon them opposite Bachim.
Septuagint	And David inquired of the Lord: and the Lord said, "You will not go up unto meeting them: turn from them, and you will go past them near the weeping.

Significant differences: In the Latin and Hebrew, we determine from the context that God is speaking to David; in the Greek and Syriac, it says the *Lord*.

The Latin essentially repeats David's questions from v. 19.

The Greek adds the phrase *unto meeting them*, which may be a translation of words that are missing from the MT, or words added to better explain what is going on. The Latin agrees with the LXX; the Syriac agrees with the MT.

Although the final words seems different in all four manuscripts, it is simply alternate translations or a transliteration of the same word.

As usual, even with these differences, there is no problem with the text.

Thought-for-thought translations; paraphrases:

CEV	David asked the LORD what he should do, and the LORD answered: Don't attack them from the front. Circle around behind and attack from among the balsam trees.
<i>The Message</i>	David again prayed to GOD. This time GOD said, "Don't attack them head-on. Instead, circle around behind them and ambush them from the grove of sacred trees.
NAB	So David inquired of the LORD, who replied: "You must not attack frontally, but circle their rear and meet them before the mastic trees.
NJB	David consulted Yahweh, who replied, 'Do not attacked them from the front; go round to their rear and engage them opposite the balsam trees.

Mostly literal renderings (with some occasional paraphrasing):

BBE	And when David went for directions to the Lord, he said, You are not to go up against them in front; but make a circle round them from the back and come on them opposite the spice-trees.
<i>God's Word</i> TM	David asked the LORD, and he answered, "Don't attack now, but circle around behind them, and come at them in front of the balsam trees.
HCSB	So David inquired of the LORD, and He answered, "Do not make a frontal assault. Circle around behind them and attack them opposite the balsam trees.
JPS (Tanakh)	David inquired of the LORD, and He answered, "Do not go up, but circle around behind them and confront them at the <i>bacha</i> [meaning uncertain] trees.

Literal, almost word-for-word, renderings:

ESV	And when David inquired of the LORD, he said, "You shall not go up; go around to their rear, and come against them opposite the balsam trees.
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LTHB

And David asked of Jehovah, and He said, You shall not go up. Turn around to their rear, and come to them in front of the weeping trees.

Young's Updated LT

And David asks Jehovah, and He says, "You will not go up, turn round unto their rear, and you have come to them over-against the mulberries.

What is the gist of this verse? Again, David goes to Jehovah and asks Him what to do; this time, God tells him not to go up face to face with the Philistines, but to circle around them and come up from behind near a forest of trees.

2Samuel 5:23a

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	wâw consecutive	No Strong's # BDB #253
shâ'al (שָׁאַל) [pronounced shâw-AHL]	to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute	3 rd person masculine singular, Qal imperfect	Strong's #7592 BDB #981
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
b ^e (בְּ) [pronounced b ^{eh}]	in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: David therefore inquired of Y^ehowah. Again, we know that David is in fellowship, as he is asking God what he should do. Furthermore, we have no idea as to the way that David is speaking to God—is he speaking to God in a dream, inside his own mind, through Urim and Thummim (probably not) or through a prophet. As before, there is no indication that a prophet is involved, but we simply do not know.

2Samuel 5:23b

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
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

2Samuel 5:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (ל' א or א ל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âlâh (ה ל א) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	2 nd person masculine singular, Qal imperfect	Strong's #5927 BDB #748

Translation: *And He said, "You will not go up [against them];... Before, David was told to charge the Philistine army head on; this time, God tells him not to approach them head on.*

Now, you may wonder, if the Philistines don't see David and his army straight ahead, won't they become suspicious? First of all, we do not know if David's army is right in front of the Philistine army, nor do we know if the Philistines can see David's army at all. Secondly, in the previous attack, David apparently disappeared, going into the stronghold for awhile, until God guided him on the battlefield. We do not know if David is doing this again, going to his stronghold first and inquiring of God—or whether this occurs in his palace when he is given word of the location of the Philistines. However, from God's instructions, it is apparent that the Philistines are deployed strategically in the valley of Rephaim (if they were merely scattered in the valley, they would have no front and no back).

2Samuel 5:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâbab (ב ב ו) [pronounced <i>saw^b-VAH^BV</i>]	<i>to be brought round, to turn, to change, to march around, to walk around, to go partly around, to circle about, to go on a circuitous march, to make a circuit, to surround, to encompass; to turn over?</i>	2 nd person masculine singular, Qal imperative	Strong's #5437 BDB #685
'el (ל א) [pronounced <i>e</i>]	<i>unto; into, among, in; toward, to, against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'achârêy (א ח ר י) [pronounced <i>ah-kuh-RAY</i>]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form; with the 3 rd person masculine plural suffix	Strong's #310 BDB #29

Although Gesenius says that this combination would *mean after them*; I think the correct understanding is *behind them*. God's Word™, HCSB, MKJV and WEB agree; ESV and LTHB have *to their rear*.

Translation: *...circle around behind them...* Apparently the cover there and David's knowledge of the landscape, would allow for him to take his men around behind the Philistine army. Even though God is with David and even though this is God's will, God still employs strategy and tactics. That is, God does not simply send a few thousand lightning bolts from the sky to wipe out the Philistine army while Israel watches.

Application: People are so confused about what they should or should not do within the plan of God. When you go and apply for a job, do you simply say, *here I am*; knowing that they will hire you if it is God's will; or do you

dress up in a suit and tie and make certain that a clean, up-to-date resume is in their hands before you begin speaking? If you are in an army where your war against evil is unquestionably righteous, do you just go straight ahead, knowing that God will land on the side of the righteous, or do you employ tactics, strategy, intelligence, and training? Here, it is clear that trusting God does not mean that you blunder your way through every situation and allow God to sort out the bodies at the end (I am speaking metaphorically here for non-military applications). God has given you a brain and He has given you Bible doctrine. There is nothing wrong with functioning as if you have some intelligence and some common sense. In David's situation, God actually supplies him with the proper strategy and tactics; in our lives, God is not going to speak with you directly; He is not going to call you on the phone, speak to you in your dreams, or send you an email. Determining how to function in life is going to be an outworking of Bible doctrine in your soul. The more doctrine, the easier it is to determine what you should do in your life. Obviously, none of this is clear when you are out of fellowship.

There are some apparent discrepancies between this text and the parallel passage of 1Chron. 14:14. One significant prepositional phrase (*behind them*) is located elsewhere in this verse, and calls into question David's exact movements. This will be discussed in great detail in 1Chron. 14:14.

2Samuel 5:23d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that, so that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בּוֹ) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	2 nd person masculine singular, Qal perfect	Strong's #935 BDB #97
lâmed (ל) (pronounced <i>l'</i>)	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mûwl (מִלְּפָנֶיךָ) [pronounced <i>mool</i>]	<i>in front of, opposite</i>	preposition	Strong's #4136 BDB #557
The min preposition combined with mûwl mean <i>from before; from the front of; off the front of; close in front of</i> . Literal translators off up a number of additional meanings: <i>opposite</i> (ESV); <i>in front of</i> (LTHB, NKJV); <i>over across</i> (MKJV); <i>over against</i> (WEB) (these renderings are taken from 2Sam. 5:23).			
b ^e kâ'îym (בְּכַיִּים) [pronounced <i>b^e-kâw-EEM</i>]	<i>balsam trees, mulberry trees, weeping willow trees; root means to weep</i>	masculine plural noun	Strong's #1057 BDB #113

Translation: ...and come up [lit., you have come up] from the front of [or, possibly, opposite] the weeping willow trees. We do not know what kind of trees these are, but David knew and he knew where God was directing him. Since this is an entire army, they must have been well-protected from sight.

This naturally leads us to the question:

What Kind of Trees are These?	
Scripture	Incident
Barnes	<i>Rather, the Bacah–tree, and found abundantly near Mecca. It is very like the balsam–tree, and probably derives its name from the exudation of the sap in drops like tears when a leaf is torn off. Some think the valley of Baca (Psalm 84:6) was so called from this plant growing there.</i> ⁸⁶
Gill	<i>These trees being in Judea account for silk there (Ezek. 16:10: <i>I clothed you also with embroidered cloth and shod you with fine leather. I wrapped you in fine linen and covered you with silk</i>); though some think time was not known so early; others suppose it was, and to be the Hebrew byssus mentioned by Pausanias, as being of a yellow colour.</i> ⁸⁷
Jamieson, Fausset and Brown	<i>[These are] now generally thought not to be mulberry trees, but some other tree, most probably the poplar, which delights in moist situations, and the leaves of which are rustled by the slightest movement of the air.</i> ⁸⁸
Keil and Delitzsch	<i>[This] word only occurs here and in the parallel passage in 1Chron. 14:14, and is rendered ἀπιούς, (or, pear–trees), by the LXX, and mulberry–trees by the Rabbins. But these are both of them uncertain conjectures. Baca, according to Abulfadl, is the name given in Arabic to a shrub which grows at Mecca and resembles the balsam, except that it has longer leaves and larger and rounder fruit, and from which, if a leaf be broken off, there flows a white pungent sap, like a white tear, which is all probability gave rise to the name Baca (to weep).</i> ⁸⁹
Treasury of Scriptural Knowledge	<i>The word bechaim, rendered mulberry trees, is rendered by Aquila, πιων (pear–trees), as the LXX also render in 1Chron. 14:14–15; and so the Vulgate in both places has pyrurum. The Rabbins, however, believe bacha signifies the mulberry–tree; with whom Ursinus agrees. It more probably denotes a large shrub which the Arabs still call baca, from its distilling an odoriferous gum, from bachah to distill, as tears. Of this opinion is Celsius, who quotes a passage from Abulfadi, who describes it as a balsam shrub, having longish leaves, and bearing a large fruit with an acrid taste. M. Forskal mentions a tree by the name of beca, with leaves rather ovated, smooth, entire. its berries are poisonous to the sheep.</i> ⁹⁰

Quite obviously, we can only make an educated guess, and why I have any sort of interest in this, I have no idea.

Jamieson, Fausset and Brown make the most interesting comment here—that with the right sort of tree, the wind rushing through certain trees can cause a great deal of noise, so that the type of tree is important with regards to God’s plan.

Edersheim comments: *I have left the word untranslated. The guess of the Rabbis, who render it by “mulberry-trees,” is as unsupported as that of the LXX, who translate [it] “pear trees.” The word is derived from “bacha,” [which means] “to flow,” then to weep. Ewald and Keil suggest with much probability that it was a balsam tree (as in the Arabic), of which the sap dropped like tears.*⁹¹

⁸⁶ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 2Sam. 5:23.

⁸⁷ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 2Sam. 5:24.

⁸⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 2Sam. 5:24. They cite Royle, but no work in particular, so my guess is, he must be some old Bible commentator guy.

⁸⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 5:23. They supply the additional references *vid.*, *Celsii, Hierob. i. pp. 338ff.*, and *Gesenius, Thes. p. 205*

⁹⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 5:23.

⁹¹ Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 523 (footnote). I slightly edited the text.

There is that old saying, *the devil is in the details*; here, God is clearly in the details. God has all of the details worked out perfectly, just as He desires, in order for His plan to be advanced. Do you know how some women might plan out their wedding or a party so that everything is just perfect, and that every last detail is considered, from the colors, to the combination of foods and the selection of guests and their relative locations; God does the same thing, but on a much grander scale. God saw to it that a large grove of a particular type of tree would grow up in exactly the right spot in relation to where the Philistines would place their troops; and that the very sound of the wind through these trees would not just be a signal to David, but also be a part of the tactics of this battle (which will be discussed a little later).

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Application: Also take note that David does not approach a similar situation in exactly the same way as he did before. You might be on a team which is in a winning streak, and you don't change your socks because of this, but that is pure foolishness. You function as is appropriate to the situation; you act as is appropriate to the situation. We may face similar situations, but there are times when your approach is going to be different. You need to be flexible and you need to be able to improvise. God guided David to function in a particular way, and this is how David did things. Again, the key is doctrine in the soul. God has your life so well mapped out that through knowing doctrine and being in fellowship, you can be easily guided through your life. Every moment out of fellowship throws you off the track or knocks you off balance; every day without doctrine means another day that you enjoy no spiritual growth and, therefore, no growth which leads to being guided. And again, the key is not listening for some still, soft voice inside you; or waiting to be hit on the left or right shoulder by lightning in order to figure out which direction to go; the key is being in fellowship and knowing doctrine. With those two basic skills, guidance is a natural, integral part of your life. Many times it is as simple as, path A is a sin and path B is not; or path A involves selfishness on your part or some similar mental attitude sins and path B does not. In these cases, it should be obvious that path B is the way to go.

Clarke comments: *When they may be had, God will not work without using human means. By this he taught David caution, prudence, and dependence on the Divine strength.*⁹²

The first time that I read this, I pictured David and his men hiding within these trees, and that they were to move forward when they heard the rustling of the trees overhead. However, in retrospect, and in reading what other commentators have written, I think that it is more likely that these trees are at the front of the Philistine army, and that David and his army are to come up behind the Philistine army, opposite these trees.

And he is in your hearing a sound of marching in tops of the weeping willow trees, then you will cut into for then has gone Y^ehowah to your faces to strike in an army of Philistines." 2Samuel 5:24

It will be when you hear the sound of rustling in the tops of the trees, then you will cut into [the Philistine army], for then has Y^ehowah gone before you to strike the Philistine army."

When you hear the sound of the rustling in the tops of the trees, then you will advance, cutting into the Philistine army, for Jehovah has gone before you to strike down the Philistine army.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And when you hear the sound of one going in the tops of the pear trees, then you will join battle: for then will the Lord go out before your face to strike the army of the Philistines.

⁹² Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 5:23.

Masoretic Text	And he is in your hearing a sound of marching in tops of the weeping willow trees, then you will cut into for then has gone Y ^e howah to your faces to strike in an army of Philistines."
Peshitta	And when you hear the sound of marching on the top of the mountain of Bachim, then you will become strong; for then will the LORD go out before you to strike down the army of the Philistines.
Septuagint	And it shall come to pass when you hear the sound of a clashing together from the grove of weeping, then you will go down to them, for then the Lord will go forth before you to make havoc in the battle with the Philistines.
Significant differences:	The sound that David will hear is actually unknown to us; the Greek translators guessed that it was a clashing together of the branches of the trees. The Latin is closer to the Hebrew in this instance. These differences are quite minor.

Thought-for-thought translations; paraphrases:

CEV	Wait until you hear a sound like troops marching through the tops of the trees. Then attack quickly! That sound will mean I have marched out ahead of you to fight the Philistine army.
<i>The Message</i>	When you hear the sound of shuffling in the trees, get ready to move out. It's a signal that GOD is going ahead of you to smash the Philistine camp."
NJB	When you hear the sound of footsteps in the tops of the balsam trees, advance, for that will be Yahweh going out ahead of you to defeat the Philistine army.'
NLT	When you hear a sound like marching feet in the tops of the balsam trees, attack! That will be the signal that the LORD is moving ahead of you to strike down the Philistines."
REB	As soon as you hear a rustling sound in the treetops, move at once; for then the LORD will have gone out before you to defeat the Philistine army.
TEV	When you hear the sound of marching in the treetops, then attack because I will be marching ahead of you to defeat the Philistine army."

Mostly literal renderings (with some occasional paraphrasing):

BBE	Then at the sound of footsteps in the tops of the trees, go forward quickly, for the Lord has gone out before you to overcome the army of the Philistines.
<i>God's Word™</i>	When you hear the sound of marching in the tops of the balsam trees, act immediately because the LORD has gone ahead of you to defeat the Philistine army."
HCSB	When you hear the sound of marching in the tops of the balsam trees, act decisively, for then the LORD will have marched out ahead of you to attack the camp of the Philistines."
JPS (Tanakh)	And when you hear the sound of marching in the tops of the <i>baka</i> trees, then go into action, for the LORD will be going in front of you to attack the Philistine forces."

Literal, almost word-for-word, renderings:

ESV	And when you hear the sound of marching in the tops of the balsam trees, then rouse yourself, for then the LORD has gone out before you to strike down the army of the Philistines."
MKJV	And it shall be, when you hear the sound of marching in the tops of the weeping trees, then you shall strike. For then Jehovah shall go out before you to strike the army of the Philistines.

Young's Updated LT

And it comes to pass, in your hearing the sound of a stepping in the tops of the mulberries, then you move sharply, for then has Jehovah gone out before you to strike in the camp of the Philistines.”.

What is the gist of this verse? God tells David that, while he is behind the Philistines to listen to the trees and the noise of the trees, and that would be a sign to him to attack, and cut into the camp of the Philistines. God tells David that He has determined to, in this way, strike down the Philistine army.

2Samuel 5:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
hâyâh (ה'ה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) (pronounced l ^e)	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
shâma ^c (שמע) [pronounced shaw-MAHG]	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	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #8085 BDB #1033
êth (את) [pronounced ayth]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (קול) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular construct	Strong's #6963 BDB #876
ts ^e r âdâh (צעד) [pronounced ts ^e h-gaw-DAW]	marching, steps	feminine singular noun	Strong's #6807 BDB #857
This word is only found in two parallel passages, so its meaning is rather difficult to ascertain. However, its cognates all are related to <i>marching, stepping, or walking</i> ; actually or metaphorically.			
The Targum calls this a noise; the Arabic has it as <i>the noise of horses' hoofs</i> . ⁹³			
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	No Strong's # BDB #88
rô ^c sh (ראש) [pronounced rohsh]	heads, princes, officers, captains, chiefs; company, band, division	masculine plural construct	Strong's #7218 BDB #910

⁹³ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 5:24. I have declined to include the weird speculation that this is the sound of an angelic army going before Israel to strike down all of these men.

2Samuel 5:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
בֹּכָאִיִּם (בֹּכָאִיִּם) [pronounced b ^o -kāw- EEM]	<i>balsam trees, mulberry trees, weeping willow trees; root means to weep</i>	masculine plural noun with the definite article	Strong's #1057 BDB #113

Translation: *It will be when you hear the sound of rustling in the tops of the trees,...* We do not know exactly what the feminine singular noun in this verse means. Its cognates are related to *marching, stepping, or walking*. However, there is a noise which David will hear, that David understands, and this noise will be the thing which causes David to move forward.

We read in Lev. 26:36: *And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies. The sound of a driven leaf shall put them to flight, and they shall flee as one flees from the sword, and they shall fall when none pursues.* Even though it does not appear as though the Philistines in our context are being chased by the rustling of the trees behind them, they are weak in the souls, and God's army will prevail.

Application: One of our recent developments in the war on terror (I am writing in the year 2006) is that we not only captured a high ranking terrorist (I forget his name), but retrieved a great deal of information from him through 3 minutes of water boarding. When in a group and when subject to group discipline and doctrine, these terrorists are fairly focused and single-minded; but when separated from their evil doctrines and those who have influence over them, they are weak in their souls. There is a soul-weakness which can be exploited.

2Samuel 5:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
אָז (אָז) [pronounced awz]	<i>then, at that time, in that case (when following an if or though), now, as things are; that being so</i>	adverb	Strong's #227 BDB #23
חָרַט (חָרַט) [pronounced khaw- RATS]	<i>to cut, to cut into; to mutilate; to sharpen [used metaphorically for the tongue]; figuratively used to mean to decide, to determine, to decree</i>	2 nd person masculine singular, Qal imperfect	Strong's #2782 BDB #358

Barnes gives the meaning as *fixed, settled*. I believe the connection is that when something is cut into stone, it is permanently decreed.

Translation: *...then you will cut into [the Philistine army],...* The verb here is quite interesting, and appears to mean *to determine, to decree* much of the time (Job. 14:5 Isa. 10:23 28:22 Dan. 9:26–27 11:36). This poetically alludes to the fact that God has decreed in eternity past what would happen; and David acknowledges this by doing as God has told him—by circling around behind the Philistine army and cutting into their midst with a sudden attack, apparently from the side (or, this is the conclusion that I come to when comparing this to the Chronicles' text).

There are several suggestions as to how this sound in the trees played into David's attack. Obviously, this is the signal for David to advance against the Philistines.

The Rustling of the Trees in the Second Philistine Battle		
Commentator	Opinion	Additional Commentary
Gill	Gill reasonably adds that the sound of the wind in the trees masked the sound of the Israeli soldiers advancing against the Philistines. ⁹⁴	One of the great weapons of war is surprise. If the Israelites are suddenly striking the rear of the Philistines, without any sort of warning, their chances victory are great (certain, as per God).
Henry	Matthew Henry suggests a different reason for the sound in the trees: <i>Perhaps it was an alarm to the enemy, and put them into confusion. Hearing the march of an army against their front, they retreated with precipitation, and fell into David's army which lay behind them in their rear.</i> ⁹⁵	Here, Henry is assuming that the trees are at the front of the Philistine army, and that David is coming up behind the Philistines. The Philistines hear loud sounds in front of them and they prepare to face their enemy, but are suddenly struck from behind by David's army.
Jamieson, Fausset and Brown	They note that, if these are poplar trees, that wind rushing through them would cause a great deal of noise.	My assumption would be that this would occur when these leaves began to dry out.
Kukis	The sound of marching in the trees on one side of the Philistines with the sound of David's men coming in from the other side, makes the Philistines think they are surrounded.	We are assuming here that the trees on are one side of the Philistines and the Israelites are on the other.
NJB/TEV	It is possible that the idea here is, the sound that David will hear above him in the tree tops is the sound of the LORD going out before him, marching ahead of him, advancing against the Philistines. The TEV presents this idea: " When you hear the sound of marching in the treetops, then attack because I will be marching ahead of you to defeat the Philistine army. " The NJB also gives the same sense: When you hear the sound of footsteps in the tops of the balsam trees, advance, for that will be Yahweh going out ahead of you to defeat the Philistine army. '	The purpose of the rustling of the trees appears to be nothing more than a signal for the right time to move against the Philistine army.
Jamieson, Fausset and Brown	<i>"a sound of going in the tops of the mulberry trees," that is, the rustling of the leaves by a strong breeze suddenly rising, was the sign by which David was divinely apprised of the precise moment for the attack. The impetuosity of his onset was like the gush of a pent-up torrent, which sweeps away all in its course; and in allusion to this incident the place got its name.</i> ⁹⁶	This is essentially the same as what we find in the NJB and in TEV.

⁹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 5:24.

⁹⁵ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 5:17–25.

⁹⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Chron. 14:15.

The Rustling of the Trees in the Second Philistine Battle		
Commentator	Opinion	Additional Commentary
Wesley	<i>The noise [would sound like] persons walking upon the tops of them, which God causes; and by this sign, David will be assured that God is coming to help him; and that the Philistines shall be affrighted, and not perceive the noise of thy army, until David is upon them.</i> ⁹⁷	Wesley's opinion seems to work whether the trees are in front of or behind the Philistines.

Note some of the key tactics here: surprise and confusion of the enemy.

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Strategy and tactics in war, interestingly enough, are found throughout Scripture. Joshua 8 and 2Kings 7 are another good examples of this. Some day, I will need to gather these altogether.

2Samuel 5:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, because; that; when</i>	explanatory conjunction; preposition	Strong's #3588 BDB #471
ʾâz (אָז) [pronounced awz]	<i>then, at that time, in that case (when following an if or though), now, as things are; that being so</i>	adverb	Strong's #227 BDB #23
yâtsâ' (אָצַי) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal perfect	Strong's #3318 BDB #422
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

Translation: ...for then has Y^ehowah gone before you... God has determined all of the knowable, and has already decreed the outcome of this battle, but not in the way that you might think. This does not mean that God has gone

⁹⁷ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 5:24. I made a lot of changes to this text, but retained the essence of what Wesley had to say.

through and supernaturally destroyed the Philistine army. If that were the case, there would be no reason for David to circle around to the back of the Philistine army. The idea is, God going before Israel means that, God knows all the knowable, and He has determined that David will be victorious from a flanking or possibly rear assault (with only the Samuel text, I would have assumed a rear assault; however, when the Chronicles' text is examined as well, then it appears as though David is striking the Philistine army from the side).⁹⁸

Application: Although there are no doubt occasional supernatural events in Scripture—possibly many at the hands of Jesus—there is no reason to read a supernatural occurrence every time that God acts. There is no reason to assume that God only really functions when He is outside the realm of normal, human reality (e.g., acting outside the laws of physics). 90% of what are often seen as miraculous events of Scripture are often events which have a logical explanation. God did not go first into the Philistine army and kill them, and David shows up here and picks up the bodies. There is no indication that anything supernatural occurred here. Again, if God acted supernaturally here, then there would have been no reason for David to come up from behind or to adhere to a strict timetable. How does this apply to you? We're getting there, trust me.

Application: This is an area which confuses almost all believers. God can overrule the laws of physics, chemical laws, and any law of science. He can do it instantaneously and without effort. *This* is truly easy. God can, at any time He wants, step into human history and overrule *anything*; any person's volition, any event, any scientific law, *anything*. However, there is no indication that God does this regularly. There are things which Jesus did which were, no doubt, supernatural—His walking on water, his transfiguration on the Mount of Transfiguration, his feeding of the 5000, His raising of Lazarus from the dead are examples of God acting outside the laws of science which He set up. However, there are a great number of events in Scripture—e.g., most of the plagues which occurred in Egypt, some of the healings which our Lord did (when he rubbed mud in the eye of a blind man), this battle—where God's hand is there, but not in such a way to overrule human volition or the laws of science (again, a misnomer).

Application: It is more complex and marvelous when God takes into the account all human actions and decisions, and puts His plan into action right within the realm of human history, with the normal results of cause and effect. It is quite amazing that God could have decreed in eternity past, before man existed, that David would win this battle decisively, and through asking God what to do. Now, how does this apply to you? You do not need to pray for a miracle; you do not need for God to supernaturally enter into the events of your life and fix and overrule your volition and the volition of those around you; and to overrule the laws of science, physics, medicine, etc. Maybe you are in a desperate jam; God has dealt with that in eternity past. Now listen to me carefully: don't expect for God to wave a magic wand and for everything to be all better instantly. God is not our personal genie; God works with us, a step at a time. When we move forward spiritually, by being filled with God the Holy Spirit through rebound,⁹⁹ and through learning Bible doctrine, then God has, in eternity past, worked things out to fix the life which you have so royally screwed up. If you are a recovering drug addict, for instance, God is not going to wave some magic wand, and the wife who left you, the house you lost, the car you wrecked, the banks account syou drained, will all magically come back to you. it is a step at a time. Someone who sees you a year later may not even recognize you; but from day to day, there may seem to be little or no change in your life.

Application: In other words, don't think that you can behave like an ass throughout your life, make mistake after mistake after mistake, and that, through the power of prayer, everything will be instantly made better. Again, God is not your personal genie Whom you turn on and off through fervent prayer. If you have spent 10 years digging the hole that you are standing in right now, then realize that God is not going to lift you out of that hole in an instant.

Application: Now, how do we know all of this? Right here, in this little passage—God tells David to circle around to the side or back of this Philistine army and to attack them from that position when David hears the signal. God could have wiped out this army in an instant. God could have spoken the word, and wiped these Philistines out with a storm, with hail, or even struck each individual simultaneously with lightening. God does not do that here.

⁹⁸ The texts are compared and contrasted in 1Chron. 14.

⁹⁹ Privately naming your sins to God when you sin.

If fact, God *rarely* does that (as discussed before, there are relatively few miracles to be found in the Bible, given the great history that it covers). David has apparently been in fellowship for a great deal of the past several months (or years), and the Philistines, who could have just let things be, were so filled with hatred for the Jews, that they had to attack. God has a plan, a plan which He decreed in eternity past, a plan which allows David to deal with these Philistines. For every one of us, God has a plan for us; He has decreed in eternity past what we should do. Furthermore, he is not going to contact us by telephone, email, or by a still, quiet voice while we meditate. God has provided His Word and His Holy Spirit to guide us; all we have to do is make use of that which He has given us, and then we advance, one step at a time, one day at a time.

Okay, you ask, *what about the sound of marching in the trees? What about David's direct or indirect contact with God?* We do not know exactly what that noise was in the trees. I suspect that it was a strong wind which God had decreed in eternity past. As to God speaking to David in some unspecified manner, today, God speaks to us through His Word.

2Samuel 5:24d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	Hiphil infinitive construct	Strong #5221 BDB #645
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
P ^e lish ^e tîy (פְּלִשְׁתִּי) [pronounced <i>p^e-lish^{tee}</i>]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

Translation: *...to strike the Philistine army.*" This tells us what God has done first; He has decreed the striking down of the Philistine army, which will be done by means of David's army.

And so does David as which mandated Y^ehowah. And so he strikes down Philistines from Geba as far as your going [to] Gezer. 2Samuel 5:25 **So David did as Y^ehowah commanded him, and he struck down Philistines from Geba to Gezer.**

David did exactly as God has commanded him, and he chased the Philistines from Geba to Gezer.

Here is how others have translated this verse:

Ancient texts:

Masoretic text And so does David as which mandated Y^ehowah. And so he strikes down Philistines from Geba as far as your going [to] Gezer.

Septuagint And David did as the Lord commanded him, and smote the Philistines from Gabaon as far as the land of Gazera.

Significant differences: The Greek adds in the phrase *land of* before *Gezer*.

Thought-for-thought translations; paraphrases:

CEV David obeyed the LORD and defeated the Philistines. He even chased them all the way from Geba to the entrance to Gezer.

NAB David obeyed the LORD's command and routed the Philistines from Gibeon as far as Gezer.

NJB David did as Yahweh hard ordered and beat the Philistines from Gibeon to the Pass of Gezer.

NLT So David did what the LORD commanded, and he struck down the Philistines all the way from Gibeon [As in the Greek version (see also 1Chron. 14:16); Hebrew reads *Geba*] to Gezer.

Mostly literal renderings (with some occasional paraphrasing):

BBE And David did as the Lord had said; and he overcame the Philistines, attacking them from Gibeon to near Gezer.

God's Word™ David did as the LORD ordered him and defeated the Philistines from Geba to Gezer.

HCSB So David did exactly as the LORD commanded him, and he struck down the Philistines all the way from Geba to Gezer.

Literal, almost word-for-word, renderings:

ESV And David did as the LORD commanded him, and struck down the Philistines from Geba to Gezer.

Young's Updated LT And David does so, as Jehovah commanded him, and strikes the Philistines from Geba unto your coming to Gazer.

What is the gist of this verse? David obeys God's commands, and he strikes down the Philistines from Geba to an escape route to Gezer.

2Samuel 5:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore</i>	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187

2Samuel 5:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (יָכֵן) [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
kaph or k ^e (כִּי) [pronounced k ^e]	like, as, according to; about, approximately	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
tsâvâh (צִוָּה) [pronounced tsaw-VAW]	to commission, to mandate, to lay charge upon, to give charge to, charge, command, order	3 rd person masculine singular, Piel perfect; with the 3 rd person masculine singular suffix	Strong's #6680 BDB #845
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: So David did as Y^ehowah commanded him,... David called upon God to guide him, and he does exactly as God directed him. Instead of striking the Philistines from the position that he originally intended, David hit them from side in a surprise attack.

Matthew Henry: *David observed his orders, waited till God moved, and stirred them, but not till then. Thus he was trained up in a dependence on God and his providence. God performed his promise, went before him, and routed all the enemies' force, and David failed not to improve his advantages; he smote the Philistines, even to the borders of their own country.*¹⁰⁰ Then Henry adds some additional comments, which I find intriguing: *When the kingdom of the Messiah was to be set up, the apostles that were to beat down the devil's kingdom must not attempt any thing till they received the promise of the Spirit, who came with a sound from heaven as of a rushing mighty wind (Acts 2:2), which was typified by this sound of the going on the tops of the mulberry trees; and, when they heard that, they must bestir themselves, and did so; they went forth conquering and to conquer.*¹⁰¹

You should note the stark contrast between Saul and David; Saul's problem was, he did not obey Jehovah God, and he died a miserable death because of it, as well as lived a very frustrated life before his death. David will have problems now and again, but his overall life seems to be pretty good.

2Samuel 5:25b

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

¹⁰⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 5:17–25.

¹⁰¹ Ibid.

2Samuel 5:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
P ^e lish ^e tîy (פְּלִשְׁתִּי) [pronounced p ^e -lish ^e TEE]	transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun); with the definite article	Strong's #6430 BDB #814
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Geba ^ʿ (גֵּבַע) [pronounced GĒH ^p -vahg]	transliterated <i>Geba</i>	proper noun	Strong's #1387 BDB #148
ʿad (אֲדָ) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
bôw ^ʿ (בֹּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	Qal infinitive construct with the 2 nd person masculine singular suffix	Strong's #935 BDB #97
This prepositions min and ʿad combined with the Qal infinitive construct of <i>to go, to come</i> can be rendered <i>from ___ to ___; from ___ as far as ___; from ___ to as far as ___.</i>			
Gezer (גֵּזֶר) [pronounced GEH-zer]	<i>a piece, a portion; and is transliterated Gezer</i>	proper singular noun; location; pausal form	Strong's #1507 BDB #160

Translation: ...and he struck down Philistines from Geba to Gezer. You may recall that Geba is a city in Benjamin which we have come across several times in the past. It is due north of Jerusalem, and fits in very well with this narrative in terms of geography and past history (the



Taken from <http://www.bible.org/assets/netbible/map7.jpg>. This portion of the map which has northwest at the highest point, rather than north. Geba is actually due north of Jerusalem.

Philistines often struck Israel from the center). At that time, Gezer was probably their territory.

If you study this map and note the valley which is before Jerusalem—this is where the Philistines were encamped. David came to their side and attacked, forcing the Philistines who were alive after the initial attack, to retreat to the north to Geba (recall that the Philistines had earlier conquered much of that area when they defeated Saul in 1Sam. 31). David's army kept coming at them, and their retreat changed direction, so that they began retreating westward toward Gezer, which is more towards the traditional border lines between Israel and Philistia.

You may recall to the Philistines soundly defeated the Jews in 1Sam. 31, which suggests that they controlled much of this central territory, including Benjamin. That David kills Philistines from Geba to Gezer indicates that he essentially cleared the Philistines out of this area in this second Jew-Philistine war.

The distance between Geba and Gezer is roughly 20 miles, and there is a road from Gezer through upper and lower Beth-horon to Gibeon, which is possibly the route which was followed in pursuit and retreat. This would be the road to take from the coastal plain to the central ridge, where Jerusalem stood.¹⁰²

There is some disagreement as to whether this is Geba or Gibeon here. We covered the [Doctrine of Gibeah, Geba and Gibeon](#) back in 1Sam. 13:15. All are cities of Benjamin which form a triangle, and they are relatively close to one another. When we get to 1Chron. 14:16, where the text reads *Gibeon* instead of *Geba*, we will examine this issue thoroughly.

We will hear about Gezer again in 1Kings 9:16: [Pharaoh king of Egypt had gone up and captured Gezer and burned it with fire, and had killed the Canaanites who lived in the city, and had given it as dowry to his daughter, Solomon's wife; so Solomon rebuilt Gezer.](#)

Although the narrative here is short and quite straightforward, David's defeat of the Philistines here is another of his most significant acts during his reign as king over all Israel. From this point on for nearly 300 years, the Philistines will cease being a constant, national threat to Israel. Whereas, it seems as if the Philistines seemed to pop up in about every 3rd chapter or so Israel took the land, we will only hear from them now and again, and the bulk of the remaining passages actually look back on historical events (e.g., the chapter which lists David's mighty men, giving reasons why they are known as David's mighty men).

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Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 2Samuel 5

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Northern Israel Recognizes David as their King

¹⁰² *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 412 (footnote).

A Complete Translation of 2Samuel 5	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then, all the tribes of Israel came to David at Hebron, and said, "Observe us; we [are] your bone and your flesh. In the past, when Saul was king over us, you [even] you led out and brought in Israel. [Even] then, Y ^e howah said to you, 'You [even] you will shepherd My people; [you will shepherd] Israel; and you will be a prince over Israel.' "	Then all the tribes of Israel came to David at Hebron and they said, "Listen, we are your flesh and blood; in the past, even when Saul was king over us, it was you who led Israel's army out and brought them back in; and even then, Jehovah said to you, 'You specifically will shepherd my people, you will shepherd Israel, and you will be a prince over Israel.' "
So all the elders of Israel came to the king at Hebron, and he made a covenant with them in Hebron before Y ^e howah. Therefore, they anointed David as the king over [all] Israel.	So, all the elders of northern Israel came to King David at Hebron and he made a covenant [or, <i>treaty</i>] with them. So they anointed David as king over all Israel.
The Time that David Reigned Over Israel	
David [was] 30 years old when he [began to] reign; [and] he reigned [for] 40 years. He ruled over Judah from Hebron seven years and six months; and in Jerusalem he ruled for 33 years over both [it., <i>all</i>] Israel and Judah.	David was 30 years old when he began to reign and he reigned for 40 years. He ruled over Judah from Hebron for 7½ years; and he ruled over Israel and Judah for 33 years with Jerusalem as his capital city.
David Takes Jerusalem as his Capital City	
And the king and his men went to Jerusalem to the Jebusites who inhabited the land. One said to David, "You will not come in here, for even [lit., <i>if</i>] the blind and the lame can turn you away, saying [to themselves], 'David cannot come in here.' "	Later the king and his men went to Jerusalem to the Jebusites who then inhabited that area. One of their spokesmen approached David and said, "You will not come into this city. Even an army of our blind and lame men could turn you back."
Nevertheless [lit., <i>and so</i>], David captured the stronghold of Zion (this [is] the city of David). And David said, "In this day, anyone who strikes [and defeats] the Jebusites [more literally, <i>each striker of the Jebusite</i>] that he reaches through [lit., <i>unto</i>] the water conduit." [or, <i>And David said, "This day, each will assault the Jebusites by going up the water shaft."</i>] Furthermore, the lame and blind are hated by the soul of David; therefore, they say, "No blind man or lame man may come into the house [or, <i>temple?</i>][or, <i>because the lame and the blind said, "He will not come into the house"</i>].	Nevertheless, David captured the stronghold of Zion (now known as <i>the city of David</i>). David had said, "This day, the Jebusites will be defeated by reaching them through the water conduit." Furthermore, David hated the lame and the blind [i.e., <i>the Jebusites</i>], and therefore, it is said, "No blind man or lame person may enter into the House [of God]."
David lived in the strong hold and called it the city of David. David also built round about from Millo inward [or, <i>from Millo to the house</i>]. And David greatly advanced and Y ^e howah Elohim of the armies [was] with him.	David lived in the stronghold and called it the city of David. He also build all around this area, from Millo inward. And David continued to move forward, always advancing, becoming greater in power and substance; and Jehovah of the armies was always with him.
Hiram, king of Tyre, sent messengers to David with cedar trees, carpenters and wall-builders; and they built a [royal] residence for David.	Hiram, the king of Tyre, sent messengers to David, along with cedar trees, carpenters and masons. They built a royal residence for David.

A Complete Translation of 2Samuel 5

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Then David realized [or, *perceived*] that Y^ehowah had established [or, *prepared*] him as [lit., *for a*] king over Israel and that He exalted his kingdom for the sake of His people Israel.

It was then that David realized that Jehovah had established him as king over Israel and that Jehovah lifted up his kingdom on of behalf of His people Israel.

David's Children Born to him in Jerusalem

After his coming from Hebron, David took more mistresses and wives from Jerusalem. More sons and daughters were then born to David. And these [are] the names of the ones born to him in Jerusalem: Shammua, Shobab, Nathan, Solomon, Bihar, Elishua, Nepheg and Japhia; Elishama, Eliada and Eliphelet.

After coming to Hebron, David took even more wives and mistresses from Jerusalem, and sired more sons and daughters. These are the names of the children who were born to David in Jerusalem: Shammua, Shobab, Nathan, Solomon, Ibhara, Elishua, Nepheg and Japhia; Elishama, Eliada and Eliphelet.

The First Attack of the Philistines Against David

When the Philistines heard that David had been anointed as king over Israel, they went up [lit., *that they anointed David for a king over Israel, all the Philistines went up*] to seek David. When David heard [this], he went down into the stronghold. The Philistines came [into David's periphery] and dispersed [themselves] throughout the valley of the Rephaim.

When the Philistines heard that David had been anointed as king over Israel, they went up to seek David. However, when David heard this, he went down to his stronghold. The Philistines entered into areas near David and dispersed themselves throughout the valley of the Giants.

David asked Y^ehowah saying, "Should I go up against the Philistines? Will you give them into my hand?" And Y^ehowah said unto David, "Go up [against them] for I will certainly give them into your hand."

David asked Jehovah, "Should I go up against the Philistines? Will you deliver them into my hand?" And Jehovah said to David, "Go up against them for I will certainly give them into your hand."

When David had come to Baal-perazim, he [lit., *David*] defeated them there. He said, "Y^ehowah broke through my enemies before me like a bursting through of water." So he called the name of that place Baal-perazim [which means *the Lord bursts through*].

When David had come to the battlefield, he completely annihilated them there. He said, "Jehovah broke through my enemies like water bursts through a dam." Therefore, he named the battlefield *Baal-perazim*.

They [the Philistines] left their idols there, so David and his men carried them [away].

The Philistines left their idols there, so David and his men carried the idols away [to be burned].

The Second Attack of the Philistines Against David

Again the Philistines came up and deployed [their army] [lit., *spread themselves out*] in the valley of Rephaim. David therefore inquired of Y^ehowah. And He said, "You will not go up [against them from the front]; circle around behind them and come up [lit., *you have come up*] from the front of [or, possibly, *opposite*] the weeping willow trees. It will be when you hear the sound of rustling in the tops of the trees, then you will cut into [the Philistine army], for then has Y^ehowah gone before you to strike the Philistine army."

The Philistine army came up and deployed their troops in the valley of Rephaim once again. David asked Y^ehowah for guidance, and He said, "Do not go up against them from the front, but circle around behind them and come up from opposite those willow trees. When you hear the sound of the rustling in the tops of the trees, then you will advance, cutting into the Philistine army, for Jehovah has gone before you to strike down the Philistine army."

So David did as Y^ehowah commanded him, and he struck down Philistines from Geba to Gezer.

David did exactly as God has commanded him, and he chased the Philistines from Geba to Gezer.

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