2Samuel 21

2Samuel 21:1–22   **The Gibeonites and the Giants**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, "For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God." (John 3:16–18). "I am the Way and the Truth and the Life! No one comes to the Father except through [or, *by means of*] Me!" (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of 2Samuel 21 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Kukis: Israel, as a representative of God on earth, cannot do whatever it wants when it comes to making treaties with other people. Any treaty made by Israel must be kept by Israel forever, just as God's covenants are forever. They cannot unilaterally change their minds about a covenant which they make. Otherwise, if the covenants made by Israel mean little or nothing, and are simply contracts of expediency, then that implies that the promises of their God are just as empty.

J. Vernon McGee: *A treaty in that day (which some folk consider "uncivilized") was inviolate. When a treaty was made, the terms of the treaty were kept. Treaties were more than a scrap of paper. They were not made to be broken. In our day this matter of nations sitting around the conference table trying to make a treaty is almost laughable, because who will keep it? The average person has a right to be cynical about the way nations attempt to get along with each other. But when a nation is obeying God, its word is as good as its bond. Joshua made a treaty with the Gibeonites; but Saul came along and broke it. David attempted to make amends for Saul's actions, and he succeeded.*[1]

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[1] From **https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt** accessed March 6, 2014.

Outline of Chapter 21:

Charts, Graphics and Short Doctrines:

Chapter Outline	Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction		Addendum
www.kukis.org		Exegetical Studies in Samuel

Pre-Introduction Links

Doctrines Covered and Alluded To	Chapters of the Bible Alluded To or Psalms Appropriately Exegeted with this Chapter	Definition of Terms

Doctrines Covered	Doctrines Alluded To		
	City of Gath	Gibeon, Geba and Gibeah	Liberalism, Conservatism and Christianity

Chapters of the Bible Alluded To			
Joshua 9			1Chron. 18

Psalms Appropriately Exegeted with this Chapter			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
Chiasmos	A chiasmos (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasmos, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint.

Definition of Terms	
Client Nation	Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations.
Divine institutions	A *divine institution* speaks of the absolute social structures that have been instituted by God for the entire human race—for believers and unbelievers alike. The term *divine* emphasizes the fact that they have their origin in God. These are social structures that have been built into creation and into the nature of man by God. These divine institutions provide protection, perpetuation, orderly function, survival and blessing of the human race, and allow for the teaching of the gospel of Jesus Christ.[2] For more information, see **Divine Institutions** (**HTML**) (**PDF**) (**WPD**).
Interlocking Systems of Arrogance	Also known as the arrogance complex. The interlocking systems of arrogance refers to many clusters of sins which have a tendency to interlock with one another. Entering into this complex is more than carnality and it is different from reversionism. This doctrine is covered in much greater detail in **2Sam. 11** (**HTML**) (**PDF**).
Some of these definitions are taken from http://gracebiblechurchwichita.org/?page_id=1556 http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/termsanddefs.htm http://www.realtime.net/~wdoud/topics.html http://www.theopedia.com/	

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An Introduction to 2Samuel 21

Introduction: The final few chapters appears to be an appendix to the book of Samuel. For the most part, for most chapters, there does not appear to be a dramatic shift in focus, vocabulary or writing style. One of the few odd chapters that we have covered is when Jonathan is by himself with Saul; or Abner is facing off the remaining sons of Zeruiah. Apart from that, most of Samuel, from 1Sam. 16 and forward, is related to young David and, eventually, to King David. Generally speaking, most of the book of Samuel, up to this point, has been in chronological order. However, at this point, we will go back and cover 2 or 3 incidents all of which took place between 2Samuel chapters 1 and 20 (actually, there are **6 sections** which remain in this appendix to the Life of David). Some later editor—and we have no idea how much later—came to this history of David, and thought, *we cannot leave this out; we should mention this about King David and his reign*. These final 4 chapters appear to be appendices just thrown in there, not in any particular order, and possibly by more than one editor. For all intents and purposes, the narrative of 2Sam. 1–20 is picked up again in 1Kings 1, which takes place perhaps 7 years after 2Sam. 20.

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[2] A portion of this definition comes from: **http://www.phrasearch.com/Trans/DBM/setup/Genesis/Gen026.htm**

Some of you may find this a little frustrating. You might even feel a little cheated. David has nearly 10 years left of his life and reign, and yet, there appears to be nothing written of those years. And now, your curiosity is piqued. What did David do and why don't we know about it? What David did during this time period was teach Solomon and (most likely) his other 3 children by Bathsheba. Solomon did not just suddenly become wise; he was taught by his father, probably from his young age on up. David began to given his second family the attention that he had never given his first sons. As a result, we have the book of Proverbs, which, although attributed to Solomon, were the things which Solomon learned from his father David.

Application: This is something that you need to be aware of, if you are an aging believer. You will die. Age only goes in one direction. Your legacy in this world will be your children or whatever children you might mentor. For many people, this is a natural, organic process. You have children, and you pour your life into them. Others are quite selfish, and do not realize that it is their responsibility to raise up the next generation. David failed with his first set of sons; Solomon will stand as a testimony that David did not fail with his second set of sons.

2Sam. 21 is a very odd appendix, added by someone at a later date. These events came from early on in David's reign, and do not follow the chronology of the previous chapters. Furthermore, the writing style of this chapter is very different from previous chapters and all those that came previously. It is difficult to determine why these were added. There are, however, lessons which we can take from David's honest and straightforward. dealings with the Gibeonites. In the second half of this chapter, we deal with the various giants which were dispatched by David's men, as well as the reason why David no longer went out with his troops to war.

I must admit that I had my own misgivings about this chapter. Although from the viewpoint of a human author, I could see why this was included in the history of David, I did struggle at first to see the divine reason (s) for its inclusion in the Word of God. However, I did discover a parallel which is quite fascinating. However, I am certainly not the only person to have some hesitation in embracing this chapter—Adam Clarke, who is an excellent commentator, appears to object to this even being a part of the Word of God. What he writes is persuasive enough to **include** and to **answer**.

We can place the events of the first half of this chapter after King David made provision for Mephibosheth (2Sam. 9) and before the Absalom revolution, where Shimei cursed him for being a *man of blood*. This is because David looks out for Mephibosheth in this chapter, and it also explains why Shimei was so adamant about cursing David out as a man of blood (2Sam. 16:5–7). There are two excellent commentators are did not put this together. Barnes said[3] that there is no way to tell when these events took place; and another commentator said that these events simply continue the chronology of the book of Samuel.

We can place the events of the final section of this chapter mostly before 2Sam. 11. The final section of 2Sam. 21 is not really an event, but 4 separate events, which theoretically could have occurred even during the same year; but could also have been strung out over a period of, say, 10 years. The background for this chapter are the wars with the Philistines, most of which took place in 2Sam. 5 and 8. However, given the close proximity of the Jews and the Philistines, these particular battles could have, theoretically, taken place at nearly any time. Although, theoretically, we might even be able to place some of these incidents in the second half of 1Samuel, my guess is that most or all of them took place within the chronological confines of 2Sam. 5–8. Surely, the killing of the first giant, where David is told not to go to war with his men any more, took place prior to 2Sam. 11, where he remains in Jerusalem, but his soldiers go to war.

Now, what about 2Sam. 10, where David does go to war against the Aramæans? Let me remind you of the first half of 2Sam. 10, where the Ammonites piss David off, and David sends Joab to beat down the Ammonites. The Ammonites recognize that they are in a serious jam, and they ally themselves with the Aramæans. The Aramæans were in a whole different league from the Ammonites. They were the dominant power of that region of the world. When Joab beat them in the battle of Rabbah, Joab and David together had to take quick action to stave off an attack by the Aramæan army. So, in general, David could have been retired from going to war by this time; but yet, under these unusual circumstances of warring with the Aramæans, had to join with Joab and lead

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[3] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 2Sam. 21:1.

another company of men. My point is, given the size of the Aramæan empire, David going to war with them would have been *special circumstances*.

Although I call this an outline, an outline suggests organization, and these chapters, taken as a whole, do not appear to have been organized. They seem to have been simply added to the end of 2Samuel—possibly after the death of King David (1Kings 2:10).

Outline of the Final Four Chapters of 2Samuel

I.   Making up for Saul's behavior toward the Gibeonites.
II.   David's men kill the other 4 giants of the Philistines.
III.   David's Psalm of Deliverance.
IV.   David's Final Words.
V.   David's Mighty Men.
VI.   Satan tempts David to take a Census.

These last few chapters truly represent an appendix, as the topics of these chapters seem to have simply been thrown in there with little thought given to their order.

<div align="center">Chapter Outline   Charts, Maps and Short Doctrines</div>

A chiasmos (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasmos, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint.

2Samuel 21–24 as a Chiasmos

	Brief Description	Scripture
A	God's wrath against Israel because of Saul and David taking steps to do the right thing.	2Sam. 21:1–14
B	Military exploits of David's soldiers against the Philistine giants (short).	2Sam. 21:15–22
C	David's psalm celebrating the victories which God has given him over his enemies (long).	2Sam. 22:1–51
C	David's last words, a celebration of his relationship to the God of the Universe (short).	2Sam. 23:1–7
B	The great military men in David's army (long).	2Sam. 23:8–39
A	God's wrath against Israel because of David and David taking steps to do the right thing.	2Sam. 24:1–24

The organization above is important; it suggests that this entire appendix was added to the book of Samuel as a single unit. That is, someone did not add this portion on at one time; and then someone else came along and appended his own remembrances from the Davidic reign—but that this was all done at one time and added all at once.

At least two sources suggested this. This kind of composition is common throughout Scripture. The NIV Study Bible was so persuasive that I finally included this in the exegesis of this chapter. *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 451 (footnote). Many times, a chiasmos allows a person to remember and memorize a lengthy passage.

What is yet to be explained is, *who appended this and the other chapters of 2Samuel?* Up to this point in time, pretty much all of Samuel has been in chronological order. This is the first complete chapter deviation from this. From a human standpoint, did someone read about Shimei in the Absalom revolution and decide, *this guy had a reason to curse David out; he was not just some nutcase, as he appears to be*. In the second half of this chapter, we have the answer to 2 questions: (1) why did King David not go out to war with his army after some point in time (2Sam. 11:1) and (2) why did a very young David grab 5 stones when he was going to face Goliath?

Like the previous chapter, this will probably not be your favorite chapter from the Bible, and it is unlikely that you will memorize any of the verses from this chapter.

We need to know who the people are who populate this chapter.

The Principals of 2Samuel 21	
Characters	**Biographical Material**
King David	David is king over Israel when these incidents take place. He finds out from God why the land has suffered 3 years of famine. He then contacts the Gibeonites and asks them what it would take solve their wrongs done to them by Saul. David also hears about Rizpah's great suffering over the loss of her two sons, and tries to do right by her. Finally, at the end of this chapter, David is at war with a Philistine giant and his strength leaves him due to middle age.
(King Saul)	King Saul, probably near the end of his reign, began to severely persecute the Gibeonites. His actions are fundamental to the first part of 2Sam. 21; but viewed retrospectively.
The 7 descendants of Saul	Two sons and 5 grandsons of Saul were given to the Gibeonites for the harm that Saul caused them
(Mephibosheth ben Jonathan)	Mephibosheth, the son of Jonathan, is not given over to them.
Rizpah	Rizpah is Saul's mistress who grieves over the loss of her two sons, given over to the Gibeonites.
David's great warriors	Four of David's great warriors are named; they kill the 4 giants probably related to Goliath.
The giants of Philistia.	There are 4 giants in Philistia other than Goliath. They may be his sons or closely related to him.

The description of David may seem to jump all over the place; and that is because there are 3 very different sections in this chapter.

It is important to understand what has gone before. Because this is a part of the appendix to the history of David, we do not look back one or two chapters.

The Prequel of 2Samuel 21

For 2Sam. 21:1–9:

First of all, back in the book of Joshua, Joshua began leading the Jewish people into the Land of Promise, to take it by force. This was God's plan; this was in accordance with God's direction. By Joshua 9, they had only conquered a few cities, but the momentum was clear to the peoples of the land, and the Gibeonites recognized that someday soon, the Jews would roll into their town and kill them and take their city. The Gibeonites appear to have done some homework, and they found that the God of the Jews did allow them to make covenants with the people outside of the land. Therefore, Gibeonite leaders made themselves to look as if they had traveled from a far country, and they met with the Israelites and entered into a covenantal agreement with them. Despite the fact that they used duplicity to enter into this contract, because of the Jewish relationship with their righteous God, this treaty must be adhered to.

At some point in time—probably near the end of his reign—Saul attacked the Gibeonites, killing many of them and continued to persecute them in some sort of nationalism fervor. It is very likely that some of his sons and grandsons were a part of this. However, this incident is not recorded in Saul's history—it is mentioned only here in retrospect; and the culpability of his descendants is only assumed, it is never outright stated (however, it is strongly implied in 2Sam. 21:1).

For 2Sam. 21:10–14:

Saul had both a wife and a mistress. His mistress is Rizpah, and they had two children together (2Sam. 21:8). After Saul died, she had an affair with Abner, which Abner's commander-in-chief (Ishbaal or Ish-bosheth) objected to, driving Abner to the other side of the conflict, to King David. However, one of David's nephews subsequently killed Abner shortly after his defection. 2Sam. 3:6–30

For 2Sam. 21:15–22:

David killed Goliath when he was a very young man. However, there are at least 4 other Philistine giants who continue to be at war with Israel. Their deaths are noted at the end of this chapter.

Although the first two sections are related, this final section of 2Sam. 21 could have occurred before, during or after the first section (or any combination of those).

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

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This timeline is simply a shortened version of the **David Timeline** (**HTML**) (**PDF**), with a few principle events of David's life recorded, along with the events of this chapter. Bracketed dates are derived from the Scripture, based upon author's original premises.

There is a clear problem in this timeline and with all of the dates when it comes to the final portion of this chapter.

The Abbreviated David Timeline				
Fenton-Farrar (F. L. Smith)	**Reese's Chronology Bible**	**Gerrit Verkuyl (Bible Truth 4U)**	**Scripture**	**Narrative**
[1085 B.C.]	[1055 B.C.]	1040 B.C.	Ruth 4:22	David is born.
1062 B.C.	1029 B.C.		1Sam. 17	David defeats Goliath.

The Abbreviated David Timeline

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
1055 B.C. (c. 1010 B.C.)	1025 B.C.	1010 B.C.	2Sam. 2:1–4	David becomes king over Judah (the southern kingdom). David is 30. 2Sam. 5:4 David was 30 years old when he began to reign. He reigned 40 years.
1048 B.C. (c. 1004 B.C.)	1018 B.C.	1003 B.C.	2Sam. 5:1–3 1Chron. 11:1–3	David becomes king over all Israel. He is still ruling from Hebron. David is approximately 37 years old, according to Bible Truth 4U.
1035 B.C.		c. 994 B.C.	2Sam. 11:1 1Chron. 20:1a	Conflict with Ammonites is resumed. 1Chron. 20:1 And it happened after the year had ended, at the time kings go forth, Joab led out the power of the army and wasted the country of the sons of Ammon. And he came and besieged Rabbah. But David stayed at Jerusalem. And Joab struck Rabbah and destroyed it.
1035 B.C.	1005 B.C. c. 1016 B.C. (Klassen)		2Sam. 11:2–25	David's sin with Bathsheba. He has her husband, Uriah the Hittite, killed in battle.
1034 B.C.	1004 B.C. c.1016 B.C. (Klassen)		2Sam. 11:26–12:23 Psalm 32 51	David marries Bathsheba. David is rebuked by Nathan. David calls for God's forgiveness and cleansing.
	1003 B.C. c. 1015 B.C. (Klassen)	c. 993 B.C. (1000 B.C.)	2Sam. 12:24–25	Birth of Solomon. David is approximately 40 years old (BT4U).
		c. 994 B.C.	2Sam. 12:26–31 1Chron. 20:1b–3	Conflict with Ammonites is concluded.
1018 B.C.	988 B.C.	1005–995 B.C.	2Sam. 21:15–22 1Chron. 20:4–8	[Final?] Wars against the Philistines. And it happened **after this** [after the defeat of the Ammonites at Rabbah], that there stood a battle again with the Philistines in Gezer; then Sibbechai the Hushathite killed Sippai of the children of the giant, and they were humbled. (1Chron. 20:4; Green's LT)

You will notice several problems with the dates above. The text of 1Chron. 20:4 clearly associates the taking of Rabbah with coming before this battle against the Philistines. F. F. and Reese place 2Sam. 21 as if it is chronological in the book of Samuel, when it is not. Gerrit Verkuyl (the New Berkeley Bible) recognizes that this battle (these battles) occurred much earlier—however, the clear text of the Bible places these battles after the taking of Rabbah (which conflicts with Verkuyl's dating). I listed this set of events twice in this timeline, because of the disagreement about the dates.

The Abbreviated David Timeline

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
1024 B.C.	994–993 B.C.	979–961 B.C. (?)	2Sam. 15–16	Absalom rebels against David and David goes into exile. 2Sam. 15:6–10 And in this way Absalom did to all Israel that came to the king for judgment. And Absalom stole the hearts of the men of Israel. And it happened at the end of 40 (4?) years, Absalom said to the king, Please let me go and pay my vow which I have vowed to Jehovah in Hebron. For your servant vowed a vow while I lived at Geshur in Syria, saying, If Jehovah will indeed bring me again to Jerusalem, then I will serve Jehovah. And the king said to him, Go in peace. And he arose and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as you hear the sound of the ram's horn, then you shall say, Absalom reigns in Hebron! Many have said that this reading is corrupt and ought to be *4 years*.[4]
1023 B.C.		c. 979 B.C.	2Sam. 17–20	David defeats Absalom and returns to Jerusalem.
From this point forward, there is a problem. These final chapters of 2Samuel did not occur in this sort of chronological order, and yet, these sources treat them as if they did. These final few chapters form an appendix to 2Samuel, not a continuation of it. Therefore, I have gone back and added Verkuyl, a source who understands this to be the case. The other sources simply treat these final chapters as if they are in chronological order, which they are not.				
1021 B.C.	991–989 B.C. 992–900 B.C. (Klassen)	c. 990 B.C. (976–964 B.C.) (?)	2Sam. 21:1	Famine in Israel. 2Sam. 21:1 And there was a famine in the days of David 3 years, year after year. And David inquired of Jehovah. And Jehovah answered, For Saul, and for his bloody house, because he killed the Gibeonites.
[1021–1023 B.C.]	991–989 B.C. 992–900 B.C. (Klassen)	c. 990 B.C. (976–964 B.C.) (?)	2Sam. 21:2–9	Wrongs against Gibeonites corrected.
1018 B.C.	988 B.C.	1005–995 B.C.	2Sam. 21:15–22 1Chron. 20:4–8	[Final?] Wars against the Philistines. And it happened **after this** [after the defeat of the Ammonites at Rabbah], that there stood a battle again with the Philistines in Gezer; then Sibbechai the Hushathite killed Sippai of the children of the giant, and they were humbled. (1Chron. 20:4; Green's LT) 4 of the giants are listed in 2Sam. 21 and 3 of them in 1Chron. 20.

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

Sometimes others do a fine job with summarizing the chapter.

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[4] *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 15:7. Barnes and Clarke concur.

Clarke's Synopsis of 2Samuel 21

A famine taking place three successive years in Israel, David inquired of the Lord the cause; and was informed that it was on account of Saul and his bloody house, who had slain the Gibeonites, 2Sam. 21:1. David inquires of the Gibeonites what atonement they require, and they answer, seven sons of Saul, that they may hang them up in Gibeah, 2Sam. 21:2–6. Names of the seven sons thus given up, 2Sam. 21:7–9. Affecting account of Rizpah, who watched the bodies through the whole of the time of harvest, to prevent them from being devoured by birds and beasts of prey, 2Sam. 21:10.

David is informed of Rizpah's conduct, and collects the bones of Saul, Jonathan, and the seven men that were hanged at Gibeah, and buries them; and God is entreated for the land, 2Sam. 21:11–14.

War between the Israelites and Philistines, in which David is in danger of being slain by Ishbi–benob, but is succoured by Abishai, 2Sam. 21:15–17. He, and several gigantic Philistines, are slain by David and his servants, 2Sam. 21:18–22.

From Adam Clarke, *Commentary on the Bible;* from e-Sword, 2Sam. 21 chapter comments.

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

You are going to have some difficulty with the first half of this chapter. David will go to the Gibeonites in order to placate them for the wrongs done to them by Saul, and they will ask for 7 of Saul's descendants. It is possible that these descendants were, for the most part, fairly young when Saul committed these transgressions. We do not know if they participated in Saul's evil, if they benefitted from Saul's evil, or what relationship they had to what Saul did in his persecution of the Gibeonites. However, they are, as relatives of Saul, the most responsible for Saul's actions, whether they participated in these acts or not. Now, I realize that few people today, apart from Muslims, have standards similar to these. However, this appears to be standard morality for that day and time; and that when blood was shed, it must be paid for with blood. There is also a familial responsibility which will be discussed.

Contrast that to today, where we have great difficulty even putting to death men who have committed heinous crimes of murder.

If I were to speculate, let me suggest that these 7 sons and grandsons now lived on land originally inhabited by Gibeonites. They might even live in homes built by and lived in by Gibeonites. This would be logical. Saul could have had a number of reasons for attacking the Gibeonites, but one thing that people in power often do is, set themselves up and set up those in their own family. In this case, they would do this with property and farms. What a great excuse it would be to rouse the people against the Gibeonites (who lived in Benjamin), and then appropriate their land after they have been driven off of it.

This chapter is fairly straightforward; there is little disagreement on the outline.

Gill's Alternative Outline of 2Samuel 21

I.   The Gibeonites avenged,
         1.   By a famine in the land (2Sam. 21:1).
         2.   By the putting of seven of Saul's posterity to death (2Sam. 21:2–9).
         3.   Care, however, is taken of their dead bodies, and of the bones of Saul (2Sam. 21:10–14).
II.   The giants of the Philistines slain in several battles (2Sam. 21:15–22).

Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 2Sam. 21 chapter comments.

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

One of the things that you might notice is, there is a great deal of background material added into the Biblical text here. That is, this particular narrative seems to be written to stand nearly on its own, apart from the rest of the book of Samuel. It reminds the reader of aspects of the history of Israel which is already contained in the book of Samuel. Therefore, it is reasonable to suppose that this portion was added by a later editor who appended this to the book of Samuel.

> Ron Daniel: *After the revolt of Sheba, the book of 2Samuel leaves the chronological timeline and spends the last four chapters recounting some additional things that happened during David's reign.*[5]

Like 2Sam. 20, this will probably not be your favorite chapter of the Bible. You will be hard-pressed to find an encouraging verse from this chapter to memorize and repeat to yourself from time to time. However, this chapter does help us to answer a few questions and fill in a few gaps. It also ought to cause us to keep from drawing some unwarranted conclusions (as I did when first writing the exegesis of 2Sam. 11).

In fact, what happens at the end of this chapter provides some real texture for 2Sam. 11: David, who had been a warrior for all of his lifetime, suddenly was at a point where his own soldiers told him to stay home from now on. This, if anything, would have precipitated the mid-life crisis, which is what led David into the interlocking systems of arrogance that we find him in 2Sam. 11 and following.

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

David Provides Justice for the Gibeonites

Kukis slavishly literal:

And so is a famine in days of David three of years, year after year. And so seeks David faces of Yᵉhowah and so says Yᵉhowah, "Unto Saul and his house the blood upon which he killed the Gibeonites."

2Samuel 21:1

Kukis moderately literal:

[There] was a famine in the days of David [over a period of] 3 years, year after year. Therefore, David sought the presence of Yᵉhowah, and Yᵉhowah said, "Regarding Saul and his house, [there is] bloodguilt because he put the Gibeonites to death."

Kukis not so literal:

There was a famine in the land for a period of 3 years during the time of King David. Therefore, David sought the presence of Jehovah; and Jehovah said, "There is a demand for justice from the house of Saul because he put many Gibeonites to death."

Here is how others have translated this verse:

Ancient texts: Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation[6]; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou,* etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a

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[5] From **http://www.rondaniel.com/library/10-2Samuel/2Samuel2101.html** accessed March 5, 2014.

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

science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

Ancient texts:

Latin Vulgate	And there was a famine in the days of David for three years successively: and David consulted the oracle of the Lord. And the Lord said: It is for Saul, and his bloody house, because he killed the Gabaonites.
Masoretic Text (Hebrew)	And so is a famine in days of David three of years, year after year. And so seeks David faces of Yᵉhowah and so says Yᵉhowah, "Unto Saul and his house the blood upon which he killed the Gibeonites."
Peshitta (Syriac)	THEN there was a famine in the days of David for three years, year after year; and David inquired of the LORD. And the LORD answered. It is because of Saul and because of his bloody house, because he slew the Gibeonites.
Septuagint (Greek)	And there was a famine in the days of David three years, year after year; and David sought the face of the Lord. And the Lord said, There is guilt upon Saul and his house because of his bloody murder, whereby he slew the Gibeonites.
Significant differences:	The Latin appears to add *the oracle of*. No idea what is means *to slow,* as is found at the end of the Latin text; my guess is, it was some form of *slew,* so I changed it to *kill*.

Thought-for-thought translations; paraphrases:

Common English Bible	**Avenging the Gibeonites** There was a famine for three years in a row during David's rule. David asked the Lord about this, and the Lord said, "It is caused by Saul and his household, who are guilty of bloodshed because he killed the people of Gibeon."
Contemporary English V.	While David was king, there were three years in a row when the nation of Israel could not grow enough food. So David asked the LORD for help, and the LORD answered, "Saul and his family are guilty of murder, because he had the Gibeonites killed."
Easy English	**The *Gibeonites punish Saul's family** For three years while David was king, the people did not have enough to eat. So David prayed to the *Lord. The *Lord said, `This has happened because Saul and his family are murderers. They killed the *Gibeonites.'
Easy-to-Read Version	There was a famine while David was king. This time of hunger continued for three years. David prayed to the Lord, and the Lord answered. The Lord said, "Saul and his family of murderers [Literally, "house of blood."] are the reason for this time of hunger. This famine came because Saul killed the Gibeonites."
Good News Bible (TEV)	During David's reign there was a severe famine which lasted for three full years. So David consulted the LORD about it, and the LORD said, "Saul and his family are guilty of murder; he put the people of Gibeon to death."
The Message	There was a famine in David's time. It went on year after year after year--three years. David went to GOD seeking the reason. GOD said, "This is because there is blood on Saul and his house, from the time he massacred the Gibeonites."
New Berkeley Version	About 900 B.C. In the days of David there was a famine, year after year for three years [The exact date is not given; but it must have been aftr the coming of Mephibosheth to be with David in 995 B.C. (v. 7). Moreover, trhe deaths of vv. 8–9 seem to have been the subject of Shimea's cursing of David in 2Sam. 16:7–8, which would put the famine before Absalom's revolt.]. When David sought the LORD's presence, the LORD told him: It is because of Saul and his bloody house, for having put the people of Gibeon to death.
New Century Version	**The Gibeonites Punish Saul's Family** During the time David was king, there was a shortage of food that lasted for three years. So David prayed to the Lord. The Lord answered, "Saul and his family of murderers are the reason for this shortage, because he killed the Gibeonites."
New Living Translation	**David Avenges the Gibeonites** There was a famine during David's reign that lasted for three years, so David asked the LORD about it. And the LORD said, "The famine has come because Saul and his family are guilty of murdering the Gibeonites."
The Voice	After the people had suffered from a famine for three successive years, David asked the Eternal One *why the famine lingered,* and the answer came that *the nation was guilty for not making amends* for the bloodlust of *King* Saul, who slaughtered the people of Gibeon.

Partially literal and partially paraphrased translations:

American English Bible	Well, there were three consecutive years of famine in the days of David, so he asked Jehovah, and the Lord said: 'This has happened because the house of Saul is guilty of shedding [innocent] blood when he killed the GibeOnites.'
Beck's American Translation	A Famine and the Gibeonites There was a famine in the time of David for three successive years, and David asked the LORD about it. "It is on account of Saul," the LORD answered, "and his family which is guilty of murder because he killed the Gibeonites."
Christian Community Bible	**The great famine**

There was famine during the reign of David for three consecutive years and David consulted Yahweh. The answer was, "There is bloodguilt on Saul and his family be cause he put the Gibeonites to death." This episode shows us the most inhuman religious prejudices existing at that time. David consulted Yahweh… The answer was… We have already seen this practice of consulting God by means of the Urim and Thummim, i.e., by casting lots. It is possible that God guided them through these means since they believed that this was authorized by God. This episode also confirms that seeking a response from God can lead to worse deviations: "those responsible for the famine are the descendants of Saul because he killed the Gibeonites…" A disaster occurs and the people say it is God's punishment and, if it is a punishment, they must find the one responsible. Possibly David himself shares the common belief; except that he uses his authority to save the son of his friend, Jonathan. We cannot say that this mentality has completely disappeared. If something goes wrong in society or in an institution, many search out whom to sacrifice before finding out if they themselves have had a share in the fault.

God's Word™	In the time of David, there was a famine for three successive years, and David asked the LORD'S advice about it. The LORD answered, "It's because of Saul and his family. They are guilty of murder because they killed the people of Gibeon."
New Advent (Knox)Bible	There was a famine in David's reign that lasted three years continuously; and when David consulted the Lord's oracle he was told, It is because of Saul; he slew the Gabaonites, and the guilt of blood still rests upon his line.
New American Bible (2002)	During David's reign there was a famine for three successive years. David had recourse to the LORD, who said, "There is bloodguilt on Saul and his family because he put the Gibeonites to death."
New American Bible (2011)[7]	*Gibeonite Vengeance*.
	In David's time there was a famine for three years, year after year. David sought the presence of the LORD, who said: There is bloodguilt on Saul and his family because he put the Gibeonites to death. 2Sam. 24:13.
NIRV	**David Makes Things Right for the People of Gibeon**
	For three years in a row there wasn't enough food in the land. That was while David was king. So David asked the Lord why he wasn't showing his favor to his people. The Lord said, "It is because Saul and his family committed murder. He put the people of Gibeon to death."
New Jerusalem Bible	In the days of David there was a famine which lasted for three years on end. David consulted Yahweh, and Yahweh said, 'Saul and his family have incurred blood-guilt, by putting the Gibeonites to death.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	A three year famine was in the days of David. Year after year, David sought the face of Yahweh. Yahweh said, "Not for Saul and not for his house, but over the blood of the dying in Gibeon."
Bible in Basic English	In the days of David they were short of food for three years, year after year; and David went before the Lord for directions. And the Lord said, On Saul and on his family there is blood, because he put the Gibeonites to death.
English Jubilee 2000	Then there was a famine in the days of David for three consecutive years, and David enquired of the LORD. And the LORD answered, *It is* because of Saul and because of his bloody house, because he slew the Gibeonites.
The Expanded Bible	**The Gibeonites Punish Saul's Family**
	During the time David was king, there was a ·shortage of food [famine] that lasted for three years. So David ·prayed to [inquired of; consulted; ᴸsought the face/presence of] the LORD.

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[7] Also called the revised edition.

The Lord answered, "Saul and his ·family of murderers [└bloody house] are the reason for this shortage, because he ·killed [murdered] the Gibeonites."

Ferar-Fenton Bible	(B.C. 1021.) 𝕿𝖍𝖗𝖊𝖊 𝖄𝖊𝖆𝖗'𝖘 𝕱𝖆𝖒𝖎𝖓𝖊, 𝖆𝖓𝖉 𝖙𝖍𝖊 𝕿𝖗𝖆𝖌𝖊𝖉𝖞 𝖔𝖋 𝕽𝖎𝖟𝖕𝖆𝖍'𝖘 𝕾𝖔𝖓𝖘

There was once a famine in the time of David for three years, year after year, so David sought the presence of the EVER-LIVING, and the EVER-LIVING said, `*It is for Saul and his murderous house, because he killed the Gibaonites.'

NET Bible®   *The Gibeonites Demand Revenge*

During David's reign there was a famine for three consecutive years. So David inquired of the Lord [Heb "sought the face of the Lord."]. The Lord said, "It is because of Saul and his bloodstained family [Heb "and the house of bloodshed."], because he murdered the Gibeonites." When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

NIV, ©2011   **The Gibeonites avenged**

During the reign of David, there was a famine [S Ge 12:10; S Dt 32:24] for three successive years; so David sought [S Ex 32:11] the face of the Lord. The Lord said, "It is on account of Saul and his blood-stained house; it is because he put the Gibeonites to death."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible   In David's time there was a famine that lasted three years, and David consulted ADONAI. ADONAI said, "It is because of Sha'ul and his bloodstained house, because he put to death the people of Giv'on."

exeGeses companion Bible   **REVENGE OF THE GIBONIY**
And there is a famine in the days of David
- three years - year after year;
and David seeks the face of Yah Veh.
And Yah Veh says,
It is for Shaul and for the bloody house,
because he deathified the Giboniy.

Hebrew Names Version   There was a famine in the days of David three years, year after year; and David sought the face of the LORD. The LORD said, It is for Sha'ul, and for his bloody house, because he put to death the Giv`onim.

Orthodox Jewish Bible   Then there was a ra'av (famine) in the days of Dovid shalosh shanim, shanah after shanah; and Dovid inquired of Hashem. And Hashem answered, It is on account of Sha'ul, and for his bais hadamim, because he slaughtered the Giveonim.

The Scriptures 1998   And there was a scarcity of food in the days of Dawi̱d for three years, year after year. And Dawi̱d sought the face of הוהי, and הוהי answered, "Because of Sha'ul and his bloodthirsty house, because he killed the Gi̱b‛onites."

Literal, almost word-for-word, renderings:

English Standard Version   Now there was a famine in the days of David for three years, year after year. And David sought the face of the LORD. And the LORD said, "There is bloodguilt on Saul and on his house, because he put the Gibeonites to death."

English Standard V. – UK   **David Avenges the Gibeonites**
Now there was a famine in the days of David for three years, year after year. And David [Num. 27:21] sought the face of the Lord. And the Lord said, "There is bloodguilt on Saul and on his house, because he put the Gibeonites to death."

The Geneva Bible   Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, [It is] for Saul, and for [his]

bloody house, because he slew the Gibeonites. [Saul was] Thinking to gratify the people, because these were not of the seed of Abraham.

Green's Literal Translation	And there was a famine in the days of David, three years, year after year. And David sought the face of Jehovah. And Jehovah said, It is for Saul and for his bloody house, because he killed the Gibeonites.

Kretzmann's Commentary
: The Difficulty with the Gibeonites Adjusted

Then there was a famine in the days of David three years, year after year, three successive years, a fact which made the visitation seem a special punishment; and David enquired of the Lord, he sought the face of the Lord, by consulting with the high priest, after earnest prayer. And the Lord answered, It is for Saul and for his bloody house, the house upon which blood-guiltiness rested, because he slew the Gibeonites, he had put to death a number of those people to whom Joshua and the princes of Israel had sworn immunity, Joshua 9:15.

NASB
: **Gibeonite Revenge**

Now there was a famine [Gen 12:10; 26:1; 42:5] in the days of David for three years, year after year; and David [Num 27:21] sought the presence of the Lord. And the Lord said, "It is for Saul and his bloody house, because he put the Gibeonites to death."

New King James Version
: **David Avenges the Gibeonites**

Now there was a famine in the days of David for three years, year after year; and David inquired of the Lord. And the Lord answered, *"It is* because of Saul and his bloodthirsty house, because he killed the Gibeonites."

Syndein/Thieme
: Then there was a famine in the days of David three years, year after year {three consecutive years}; and David inquired of Jehovah/God. And the Jehovah/God answered, "It is for Saul, and for his bloody house, because he slew the Gibeonites." {Note: In Exodus 23:32 the Jews were told to make NO treaties with the Hivites (Gibeonites were Hivites) or their gods and Deuteronomy 20:17 they are to destroy all the Hivites utterly. But in Joshua 9, the Gibeonites tricked Joshua into making a treaty with them. He did so in error, but did not go back on his word (two wrongs do not make a right). But when King Saul killed them, that broke the treaty and now God is punishing Israel for Saul doing so.}.

Young's Updated LT
: And there is a famine in the days of David three years, year after year, and David seeks the face of Jehovah, and Jehovah says, "For Saul and for the bloody house, because that he put to death the Gibeonites."

The gist of this verse:
: There is a famine of 3 years which takes place during the reign of David. David asks God why this is occurring, and God tells him that it is because of the Gibeonites slaughtered by Saul.

2Samuel 21:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

2Samuel 21:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
râʿâb (בְעָר) [pronounced *raw-ĞAW^B V*]	*famine, hunger; scarcity of grain;* used figuratively for a lack of God's Word	masculine singular noun	Strong's #7458 BDB #944
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
yâmîym (םיִמָי) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural construct	Strong's #3117 BDB #398
Dâvid (דִוָד); also Dâvîyd (דיִוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
sh^elôshâh (הָשׁלְשׁ) [pronounced *shiloh-SHAW*]	*a three, a trio, a triad, a threesome*	feminine numeral construct	Strong's #7969 BDB #1025
shânîym (םיִנָשׁ) [pronounced *shaw-NEEM*]	*years*	feminine plural noun	Strong's #8141 BDB #1040
shânâh (הָנָשׁ) [pronounced *shaw-NAW*]	*year*	feminine singular noun	Strong's #8141 BDB #1040
ʾachărêy (יֵרֲחַא) [pronounced *ah-kuh-RAY*]	*behind, after; following; after that, afterwards; hinder parts*	preposition; plural form	Strong's #310 BDB #29
The plural form of this preposition occurs more often than the singular, although I am uncertain as to any difference in meaning when used as a preposition.			
shânâh (הָנָשׁ) [pronounced *shaw-NAW*]	*year*	feminine singular noun	Strong's #8141 BDB #1040

Translation: [There] was a famine in the days of David [over a period of] 3 years, year after year. At this point, we have left the generally chronological portion of 2Samuel, and we are covering a few miscellaneous incidents which took place in the time of David. There are ways to connect the previous chapter with this chapter, but those ways were not used. The final few verses of the previous chapter did not have a set of wâw consecutives followed by imperfect verbs, so this wâw consecutive with an imperfect verb does not pick up where the previous chapter left off.

There is a famine which is occurring, and it is not clear if David is king over all Israel or just over Judah at this time. However, the fact that a famine continues over a period of 3 years causes David some serious concern. Given

the nature of the problem which God will present to King David, *in the days of David* probably represents a time when David is king over the northern and southern kingdoms.

> Dr. Thomas Constable writes: *Internal references in 2Samuel enable us to date this incident early in David's reign between Mephibosheth's arrival in Jerusalem and the beginning of the Ammonite wars. Probably God sent judgment on Israel for Saul's action soon after he died. Saul's concubine watched over the bodies of her slain sons until the famine ended. If this took place later in David's reign, she would have been very old, which is possible but unlikely. Also, David buried the bodies of Saul and Jonathan at this time. He would hardly have done this years later. The fact that David did not execute Mephibosheth suggests that this son of Jonathan had come under David's protection by this time. That took place after David moved his capital to Jerusalem. After the Ammonite wars began, David might not have had time for what the writer described here. Consequently a date within 996-993 B.C. for this famine seems reasonable.*[8]

Furthermore, placing a later date on this section of 2Sam. 21 would not work, as a new generation of Israelites had been raised up since the days of Saul, and few if any of them would know much about Saul or what he did. This is a problem which God put David to work on as soon as possible in his reign over Israel.

Because of the wâw consecutive which follows, *year after year* belongs with the first phrase. However, at least one translation placed it with the following phrase:

2Samuel 21:1b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
bâqash (שקב) [pronounced *baw-KAHSH*]	*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*	3rd person masculine singular, Piel imperfect	Strong's #1245 BDB #134
Dâvid (דָוִד); also Dâvîyd (דָיִוד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (םיִנָפ) [pronounced *paw-NEEM*]	*face, faces, countenance; presence; person; surface*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217

Translation: Therefore, David sought the presence of Yᵉhowah,... Now, I do not recall a single instance of God speaking directly to David. A logical place for this to have occurred is where God gives the Davidic Covenant, back in 2Sam. 7, but that appears to be delivered through an intermediary, Nathan. Therefore, seeking the

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[8] From **http://www.studylight.org/com/dcc/view.cgi?bk=9&ch=21** accessed March 5, 2014.

presence of God does not mean that David is before some physical manifestation of God, and God is speaking directly to him. This likely means that David has sought out a prophet and receives this information from that prophet; or he has sought out one of the priests with the Ephod.

	2Samuel 21:1c		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (רְמַא) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
ʾel (לֵא) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Shâʾûwl (לוּאָש) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
bayith (תיֵב) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1004 BDB #108
dâm (םָד) [pronounced *dawm*]	*blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]*	masculine singular noun with the definite article	Strong's #1818 BDB #196
ʿal (לַע) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
Literally, these translate to mean *upon which*. This combination of ʿal and ʾăsher mean *because, because that, in that*.			
mûwth (תומ) [pronounced *mooth*]	*to kill, to cause to die, to put to death, to execute*	3rd person masculine singular, Hiphil perfect	Strong's #4191 BDB #559
ʾêth (תֵא) [pronounced *ayth*]	*untranslated generally; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

2Samuel 21:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Gibᵉʿînîy (יִנְעְבֵּג) [pronounced *giᵇv-ǵoh-NEE*]	*(little) hill, hilly, hill-city;* transliterated *Gibeonite*	masculine plural, gentilic adjective with the definite article	Strong's #1393 BDB #149

Translation: ...and Yᵉhowah said, "Regarding Saul and his house, [there is] bloodguilt because he put the Gibeonites to death." God informs David that there is bloodguilt on the house of Saul—he is said to have put to death some Gibeonites and the definite article suggests that this was a very specific incident. So, what we have here is an abuse of power. Although he says that *he put to death the Gibeonites;* this could refer to Saul or to his house (i.e., his family).

> Poole: *The Israelites might sundry ways make themselves guilty of Saul's sin, though it be not particularly mentioned in Scripture; advising or encouraging him to it; or by assisting him in the execution of it; or by conniving at it; or by rejoicing in it for some worldly advantage which they received or expected from it; or by not repairing the injuries which Saul had done them as far as they might.*[9]

McGee went on a tear at this point, so I figured I should include it all. Some of the Biblical text has been updated (that is the weakest part of McGee's radio ministry is the use of the KJV Bible).

J. Vernon McGee on Applications of 2Samuel 21

J. Vernon McGee: *God did not forget that Saul, representing Israel, had broken the treaty with the Gibeonites. Because the Israelites are His people, they are not going to get by with it. The three years of famine came upon them as a judgment. Now let me make this kind of an application to this incident, which I think is valid. You and I live in a day when it cannot be said that any particular nation is a Christian nation or a nation in obedience to God. But God does deal with nations; he does judge nations. God holds nations responsible - it does not make any difference what nation it is. God judged Egypt. God judged Babylon. God judged Assyria, Greece, and Rome; and God will judge America. I am of the opinion (and will you follow me now very carefully) that we are in the process of dissolution as a nation. There are several evidences of God's judgment upon us. Let me mention several things.*

Since World War II it has been our intention to be a peacemaking nation yet to live in sin. Believe me, friend, after World War II Americans started plunging into sin. Also, we could not quit fighting. There has not been a moment since World War II that our troops have not been fighting somewhere. If it isn"t Korea, it is Vietnam. If it isn"t Vietnam, it is in Europe or on some other continent. We are talking peace today as we have never talked it before; yet there is no peace. Isaiah 57:21 says, "There is no peace, says my God, to the wicked."

Another indication of this dissolution is that we have no great statesmen today. I recognize that there are quite a few of our boys in Washington who think that they are clever - and this type of thinking is not confined to any one party. Apparently they all feel that they could solve the problems of the world. Actually, it is rather pitiful to see this nation without great leaders. This is another evidence of God"s judgment. Do you remember what God said in Isaiah 3:12 ? "As for My people, children are their oppressors, and women rule over them. O My people, they which lead you cause you to err, and destroy the way of your paths." *We see a continual movement in this direction in our own nation.*

Right here in Southern California we have become the center of pornography. Also many of the "cults" and the "isms" originate in Southern California. Not long ago God gave us quite a shaking. I am of the opinion that the

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[9] Matthew Poole, *English Annotations on the Holy Bible;* ©1685; from e-Sword, 2Sam. 21:1.

J. Vernon McGee on Applications of 2Samuel 21

earthquake was a judgment of God. Now I know that there is a scientific explanation for the earthquake. Beneath us is the San Andreas fault, and we have several other faults. In fact, we have a whole lot of faults out here! I believe God is beginning to judge America. America is guilty of lawlessness and gross immorality, and God judges nations for that. If there is one thing 2Samuel 21 reveals, it is the fact that God judges nations.

From **https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt** accessed March 6, 2014.

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

Notice, this does not read, *and Jehovah said to David*. It appears as though God always spoke to David through an intermediary.

The harm which Saul caused the Gibeonites is recorded only here in this portion of 2Sam. 21; there is no other historical record of this act or of what David did about it.

> Although the guilt is put upon Saul's shoulders, here, his entire house is seen as guilty. Peter Pett: *This caused David as the intercessor for Israel, to earnestly seek the face of YHWH in order to discover the reason for the famine. YHWH's reply was that what was in His mind was Saul and his `bloody house', because he (or `they', but expressed in the singular in Hebrew because `house' is singular. Compare the use of `I' in 2Samuel 21:4 speaking of the Gibeonites) had slaughtered the Gibeonites. The description of Saul's house as a `bloody house' would suggest that it was not only Saul himself who had slaughtered the Gibeonites, but that his house had continued to treat them in the same way, for many of the Gibeonites would be in Benjaminite territory (compare Joshua 18:25; Joshua 21:17) and would therefore still be on the lands of Saulides. Saul's `bloody house' would thus appear to have been continuing what Saul had begun. That would explain why they were seen as equally guilty with Saul, and why the famine came this late, God having given the family time for repentance. It was probably not just a case of the sons bearing the iniquity of their fathers, except in the sense that they were themselves being punished for doing what their fathers had taught them.*[10] What we have here is the implication that Saul is not solely responsible; and that this persecution might be ongoing.

This is in keeping with the actions that Saul took which are recorded. We studied many times when he tried to have David killed, even though David was loyal to him. When Saul believed that the priests of Nob had betrayed him, he wiped them all out without mercy. So, killing and persecuting Gibeonites is certainly something that Saul is able to do.

One of the keys to David's greatness is, he did not view himself as the ultimate authority. God was the ultimate authority, and God communicated to David chiefly through prophets and priests (1Sam. 30:7 2Sam. 12:1). This is how David chiefly differed from King Saul. King Saul became a law unto himself, often doing things which were in opposition to the counsel of prophet/priest Samuel.

V. 1 reads: [There] was a famine in the days of David [over a period of] 3 years, year after year. Therefore, David sought the presence of Y^ehowah, and Y^ehowah said, "Regarding Saul and his house, [there is] bloodguilt because he put the Gibeonites to death." A famine affects most people in the land; it is like a recession or a depression here in the United States. Suddenly, they are not producing enough food to sustain themselves. This leads to a downward spiral in the rest of the economy. In the ancient world, the bulk of the economy was driven by food production. A lack of rain at critical times would result in little or no crop production; which could then lead to the starving and diminishing of the herds which the Israelites had. Here, God ties this to the guilt of Saul, and not to global warming.

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[10] From **http://www.studylight.org/com/pet/view.cgi?bk=9&ch=21** accessed March 4, 2014.

Application: We had a dramatic drop in the market in 2008 and a recession, as a result of the policies of our government. However, these policies could not have been put into effect unless the people acted upon them. People purchased houses that they could not afford, taking out loans that they were unable to pay back. The government made enough changes to the regulations concerning loans, so that those who normally would not qualify for a home loan were being offered home loans. This suddenly added millions of people into the housing market, which took a relatively fixed number of houses, and drove their prices skyward. It created what is called the housing bubble, where it was only a matter of time before the housing prices had to fall, the loan money dried up, and the loans taken out were not being paid back. This involved sinfulness throughout our economy—people would lie about their assets and ability to pay, and about their past credit problems (through rapid re-score); loan officers made millions giving out loans that they knew could not be repaid; government agencies tinkered with the market and the regulations to make all of this possible; and government officials refused to examine all that was happening, because the economy was booming because of this. My point in all of this is, everyone played a part in this evil—therefore, we should expect, as has happened, that there would be no true economic recovery. The recovery is dependent upon more than curing the evil economic policies, because the same people who went along with these—in the private sector and in government—are all still there. And huge numbers of people are standing there with their hands out, for more "government" money.

Application: A good leader ought to provide leadership and guidance when it comes to correcting past wrongs. David is not dealing with anything which he or his administration has done wrong; he is dealing with the sins of Saul against a sizable subset of the population in Israel.

Saul did this evil and Saul is dead. So, why is David responsible to deal with this problem?

The King and Israel in the Age of Israel

1. God primarily worked through nation Israel, and through His kings, priests and prophets in Israel during the Age of Israel.
2. This meant that God worked with those people through whom He could work. Near the end of Saul's life, God could no longer influence Saul. In the time of Jesus, the priesthood of Israel had become completely corrupt.
3. When the king and priests go too far astray, then God will tap certain men on the shoulder, and they will go as prophets to the king with God's message.
4. In this dispensation, those in nation Israel are responsible to write and assemble the Word of God; and then to preserve it and to make it available to as many as possible.
5. Ideally speaking, the Word of God was to guide the king of Israel; and through the Levites and priests, it was to guide the people of Israel as well.
6. The king represented God on earth; nation Israel represented God to the other nations.
7. Other nations were to look to Israel and to recognize that theirs was the True God.
8. When someone outside of Israel was positive to God at God consciousness, then quite often they would be put into contact with Israel or a representative of God's in some way (like with Jonah, who was a missionary).
9. If Israel behaved only with self-interest as the motivation; if the king only appeared to be interested in himself and his own welfare, then Israel became a weak witness to the world.
10. God has with David a man who is desirous of doing the right thing as the king of Israel. So, when God puts this thing before David, David will work to find a solution for all those involved.
11. Just as God has integrity, and stands by His Word; so David, as king of Israel, must show Israel, as God's representative on earth, to have integrity and to stand by its treaties and agreements.
12. Therefore, it does not matter that it was Saul who did wrong to the Gibeonites. David, now knowing of it, must do what is right by the Gibeonites.

As an end result, we can reasonably suppose that many Gibeonites believed in the God of David; the God of Israel.

I understand that many believers are primarily concerned, *well, this was all a long time ago; what has this to do with me?* You as an individual represent God to others; and what you do—throughout your life ought to reflect God's integrity. You should not cheat others in business, as a tenant or as a landlord, when it comes to loans you have taken out or television dish or cell phones. It does not matter if you are dealing with another individual, or whether you are dealing with a business so huge, you could not determine who was in charge if your life depended upon it. When you sign a contract, then you need to adhere to the terms of that contract. Let me add to this, you are only responsible for one side of the contract—you are not responsible for the integrity of those on the other side of the contract—you are only responsible for your own integrity. As a believer in Jesus Christ, you represent God on earth, and when you make a deal with someone, they should be able to depend upon you to fulfill your obligations in that deal.

You also need to be reasonable to those with whom you have a contract. There are situations that they themselves sometimes find themselves in, making it very difficult and sometimes impossible to fulfill their responsibilities to you. That has to be taken into consideration. Again, you are responsible for your half of the contract—and once and a while, that has to be tempered with mercy.

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

Guzik[11] gives us these principles:

• God expects us to keep our promises
• God expects nations to keep their promises
• Time does not diminish our obligation to promises
• God's correction may come a long time after the offense

Kretzmann's Commentary is an excellent commentary, which a phrase here or there is inserted into the King James' translation; and it gives a good sense of the meaning of each verse. The only thing that would make this better is to replace the KJV text[12] with the NKJV or the NASB text.

Kretzmann's Commentary	The Difficulty with the Gibeonites Adjusted
	Then there was a famine in the days of David three years, year after year, three successive years, a fact which made the visitation seem a special punishment; and David enquired of the Lord, he sought the face of the Lord, by consulting with the high priest, after earnest prayer. And the Lord answered, It is for Saul and for his bloody house, the house upon which blood-guiltiness rested, because he slew the Gibeonites, he had put to death a number of those people to whom Joshua and the princes of Israel had sworn immunity, Joshua 9:15.

Why is this such a big deal to God? The Gibeonites are lying heathen. Why can't Saul, if it is in the national interest, break the treaty which the Gibeonites initiated under false pretenses? If the Israelites, as representatives of God, make a treaty; then that treaty must hold up. They represent God. It would be as if we died, stood before Jesus, and He said, "Look, about this dying for your sins—I have changed My mind about that." So, when the Israelites break a treaty—even one obtained under false pretenses—they are still representatives of God in all this—and this reflects badly on God and on His integrity.

Application: Your actions as a believer reflect upon God. When people know that you are a Christian, and you do thus and so, they notice; and some of them impute this to God or they say to themselves, "Another Christian hypocrite? I'm not surprised."

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[11] *David Guzik's Commentary on the Old Testament;* courtesy of e-sword; ©2006; 2Sam. 21:1.

[12] I am certainly not a hater of the KJV; the simple fact is, it is beyond its time and it does not reach young people as well as more modern translations do.

Both sides of a treaty or a covenant ought to hold up their side of the agreement. A government highly influenced by Christianity ought to be absolutely honest and forthright in all agreements.

By the way, this is not unknown to the people up in Benjamin, as well as other northern tribes. When Saul began killing and causing great pain to the Gibeonites, all of his soldiers and most of the people in central Israel were aware of this. As believers, we do bear a corporate responsibility—particularly regarding the actions of our country and our government. There is a shared responsibility. A great many liberals believe this, but they are wrong about everything that our government does. What they want and like the government to do is generally wrong (waste more money; spend money on global warming projects); and what they think is terrible for our government to do (protect freedom around the world) is generally right.

One of the things which I have further suggested is, Saul took away home and lands from the Gibeonites; and he probably distributed this to his sons, making them culpable as well.

Who the Gibeonites are will be discussed in greater detail in the next verse.

—————————————

And so calls the king to the Gibeonites and so he says unto them—and the Gibeonites [are] not from sons of Israel; they [were] that only from a remnant of the Amorite and sons of Israel had sworn to them. And so seeks Saul to strike them in his zeal for sons of Israel and Judah—...	2Samuel 21:2	**So, the king called to the Gibeonites and he spoke to them. (Now, the Gibeonites *were* not from the sons of Israel; they *were* only from the remnant of the Amorites—but the sons of Israel has sworn *peace and safety* to them. But Saul sought to strike them down in his zeal for the sons of Israel and Judah.)**

The king therefore summoned the Gibeonites to sort this out. Now, the Gibeonites were not from the sons of Israel; they were a remnant of the Amorites. However, the sons of Israel had sworn peace and safety to them. But Saul decided to attack them in order to curry favor with the sons of Israel and Judah.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Then the king, calling for the Gabaonites, said to them: (Now the Gabaonites were not of the children of Israel, but the remains of the Amorrhites: and the children of Israel had sworn to them, and Saul sought to slay them out of zeal, as it were for the children of Israel and Juda:)
Masoretic Text (Hebrew)	And so calls the king to the Gibeonites and so he says unto them—and the Gibeonites [are] not from sons of Israel; they [were] that only from a remnant of the Amorite and sons of Israel had sworn to them. And so seeks Saul to strike them in his zeal for sons of Israel and Judah—...
Peshitta (Syriac)	So the king called the Gibeonites and said to them (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn to them, and Saul had sought to slay them in his zeal to cause the children of Israel and Judah <u>to</u> <u>sin</u>).
Septuagint (Greek)	So King David called the Gibeonites, and said to them (now the Gibeonites are not the children of Israel, but are of the remnant of the Amorite, and the children of Israel had sworn to them; but Saul sought to smite them in his zeal for the children of Israel and Judah).
Significant differences:	The Syriac adds the words *to sin*.

Thought-for-thought translations; paraphrases:

Common English Bible	So the king called for the Gibeonites and spoke to them. (Now the Gibeonites weren't Israelites but were survivors of the Amorites. The Israelites had sworn a solemn pledge to spare them, but Saul tried to eliminate them in his enthusiasm for the people of Israel and Judah.)
Contemporary English V.	The Gibeonites were not Israelites; they were descendants of the Amorites. The people of Israel had promised not to kill them, but Saul had tried to kill them because he wanted Israel and Judah to control all the land. David had the Gibeonites come, and he talked with them.
Easy English	(The *Gibeonites were not *Israelites. The *Gibeonites were a small group that remained from the people called Amorites. The *Israelites had promised to protect them but Saul tried to destroy them. Saul had been too eager to help the people of *Israel and *Judah.) So, the king called the *Gibeonites together and he spoke to them.
Easy–to–Read Version	The Gibeonites were not Israelites. They were a group of Amorites. The Israelites had promised them {that they would not hurt the Gibeonites} [This happened in Joshua's time when the Gibeonites tricked the Israelites. See Joshua 9:3–15.]. But Saul tried to kill the Gibeonites. He did this because of his strong feelings for the people of Israel and Judah.)
Good News Bible (TEV)	(The people of Gibeon were not Israelites; they were a small group of Amorites whom the Israelites had promised to protect, but Saul had tried to destroy them because of his zeal for the people of Israel and Judah.)
The Message	So the king called the Gibeonites together for consultation. (The Gibeonites were not part of Israel; they were what was left of the Amorites, and protected by a treaty with Israel. But Saul, a fanatic for the honor of Israel and Judah, tried to kill them off.)
New Century Version	(Now the Gibeonites were not Israelites; they were a group of Amorites who were left alive. The Israelites had promised not to hurt the Gibeonites, but Saul had tried to kill them, because he was eager to help the people of Israel and Judah.) King David called the Gibeonites together and spoke to them.
The Voice	(The Gibeonites were not from Israel-they were related to the Amorites. Saul tried to annihilate them in his zeal for Israel and Judah, although the people of Israel had promised to spare them *during the days of Joshua*.) So David called for *the leaders* of Gibeon.

Partially literal and partially paraphrased translations:

American English Bible	So, the king called the GibeOnites, and he said: 'Why, the GibeOnites aren't [really] IsraElites; they're just what is left of the Amorites. However, although the sons of IsraEl had sworn an oath to them, Saul attacked them in his zeal for the sons of IsraEl and Judah.'
Christian Community Bible	The Gibeonites were not of the people of Israel but descendants of the Amorites. Although the Israelites had sworn to spare them, Saul had attempted to wipe them out on behalf of the people of Israel and Judah.
God's Word™	(The Gibeonites were not a part of Israel but were left over from the Amorites. Although the Israelites had sworn to spare them, Saul, in his eagerness, tried to destroy them for Israel and Judah.) The king called the Gibeonites...
New Advent (Knox) Bible	The Gabaonites did not belong to Israel; they were of the old Amorrhite stock, and their lives had been spared in fulfilment of an oath, but Saul, jealous for the honour of Israel and of Juda, had tried to exterminate them. So king David summoned them, and asked what he could do to content them; what amends he could make, to recover their good will for the Lord's chosen people. V. 3 is included for context.
New American Bible (2011)	So the king called the Gibeonites and spoke to them. (Now the Gibeonites were not Israelites, but survivors of the Amorites; and although the Israelites had given them

their oath, Saul had sought to kill them off in his zeal for the Israelites and for Judah.) Jos 9:3-27.

NIRV	The people of Gibeon weren't a part of Israel. Instead, they were some of the Amorites who were still left alive. The people of Israel had promised with an oath to spare them. But Saul had tried to put an end to them. That's because he wanted to make Israel and Judah strong. So now King David sent for the people of Gibeon and spoke to them.
New Simplified Bible	The Gibeonites were not a part of Israel but were left over from the Amorites. The Israelites swore to spare them. Saul, in his eagerness, tried to destroy them for Israel and Judah. The king called the Gibeonites.
Revised English Bible	(The Gibeonites were not of Israelite descent; they were a remnant of Amorite stock whom the Israelites had sworn that they would spare. Saul, however, in his zeal for Israel and Judah had sought to exterminate them.) King David summoned the Gibeonites, therefore, and said to them, 'What can be done for you? How can I make expiation, so that you may have cause to bless the LORD's own people?' V. 3 is included for context.
Today's NIV	The king summoned the Gibeonites and spoke to them. (Now the Gibeonites were not a part of Israel but were survivors of the Amorites; the Israelites had sworn to [spare] them, but Saul in his zeal for Israel and Judah had tried to annihilate them.)

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The king called the Gibeonites, and said to them, "The Gibeonites, they were not sons of Israel, but when the balance of the North-Jordanians swore to the sons of Israel, Saul sought to smite them in his jealousy for the sons of Israel and Judah."
Bible in Basic English	Then the king sent for the Gibeonites; now the Gibeonites were not of the children of Israel, but were the last of the Amorites, to whom the children of Israel had given an oath; but Saul, in his passion for the children of Israel and Judah, had made an attempt on their lives:...
The Expanded Bible	(Now the Gibeonites were not Israelites; they were ·a group of Amorites who were left alive [Lthe remnant of the Amorites]. The Israelites had ·promised [sworn; vowed; Josh. 9:14-15] not to hurt the Gibeonites, but Saul had tried to ·kill [annihilate; exterminate] them, because ·he was eager to help [of his zeal for] the people of Israel and Judah.) King David called the Gibeonites together and spoke to them.
Ferar-Fenton Bible	The king consequently sent for the Gibaonites, and asked them ger the Gibaonites were not of the Children of Israel, but a remnant of the Amorites, to whom the Children of Israel had sworn, but Saul wished to exterminate them in his zeal for the Children of Israel and the EVER-LIVING).
HCSB	The Gibeonites were not Israelites but rather a remnant of the Amorites. The Israelites had taken an oath concerning them, but Saul had tried to kill them in his zeal for the Israelites and Judah. So David summoned the Gibeonites and spoke to them.
NET Bible®	So the king summoned the Gibeonites and spoke with them. (Now the Gibeonites were not descendants of Israel; they were a remnant of the Amorites. The Israelites had made a promise to [Heb "swore an oath to."] them, but Saul tried to kill them because of his zeal for the people of Israel and Judah.)
NIV, ©2011	The king summoned the Gibeonites [S Jos 9:15] and spoke to them. (Now the Gibeonites were not a part of Israel but were survivors of the Amorites; the Israelites had sworn to spare them, but Saul in his zeal for Israel and Judah had tried to annihilate them.)

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king summoned the Giv'onim and said to them - these Giv'onim were not part of the people of Isra'el but from the remnant of the Emori; and the people of Isra'el had sworn to them; but Sha'ul, in his zeal for the people of Isra'el and Y'hudah, had sought to exterminate them -...
exeGeses companion Bible	And the sovereign calls the Giboniy and says to them - now the Giboniy are not of the sons of Yisra El but of the remnant of the Emoriy - and the sons of Yisra El oathed to them: - and Shaul sought to smite them in his jealousy toward the sons of Yisra El and Yah Hudah:...
Hebrew Names Version	The king called the Giv`onim, and said to them (now the Giv`onim were not of the children of Yisra'el, but of the remnant of the Amori; and the children of Yisra'el had sworn to them: and Sha'ul sought to kill them in his zeal for the children of Yisra'el and Yehudah);...
Judaica Press Complete T.	And the king called the Gibeonites and said to them-now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn to them; but Saul (nevertheless) sought to slay them in his zeal for the sake of the children of Israel and Judah.
Orthodox Jewish Bible	And HaMelech called the Giveonim, and said unto them; (now the Giveonim were not of the Bnei Yisroel, but of the remnant of the Emori; and the Bnei Yisroel had sworn unto them; and Sha'ul sought to annihilate them in his kinot (zeal) for the Bnei Yisroel and Yehudah.)
The Scriptures 1998	The sovereign therefore called the Giḃᶜonites and spoke to them. Now the Giḃᶜonites were not of the children of Yisra'ĕl, but of the remnant of the Amorites. And the children of Yisra'ĕl had sworn protection to them, but Sha'ul had sought to kill them in his ardour for the children of Yisra'ĕl and Yehudah.

Literal, almost word-for-word, renderings:

Darby Translation	And the king called the Gibeonites, and spoke to them. (Now the Gibeonites were not of the children of Israel, but of the remainder of the Amorites; and the children of Israel had sworn to them; and Saul sought to smite them in his zeal for the children of Israel and Judah.)
English Standard Version	So the king called the Gibeonites and spoke to them. Now the Gibeonites were not of the people of Israel but of the remnant of the Amorites. Although the people of Israel had sworn to spare them, Saul had sought to strike them down in his zeal for the people of Israel and Judah.
Kretzmann's Commentary	And the king called the Gibeonites and said unto them; (now the Gibeonites, as the author here inserts for the sake of the people of his time, were not of the children of Israel, but of the remnant of the Amorites, this name here designating the heathen nations of Canaan in general; and the children of Israel had sworn unto them; and Saul, disregarding the oath and the covenant, sought to slay, to exterminate, them in his zeal to the children of Israel and Judah;)
NASB	So the king called the Gibeonites and spoke to them (now the Gibeonites were not of the sons of Israel but of the remnant of the Amorites, and the sons of Israel [Josh 9:3, 15-20] made a covenant [Lit had sworn to] with them, but Saul had sought to kill [Lit smite] them in his zeal for the sons of Israel and Judah).
New King James Version	So the king called the Gibeonites and spoke to them. Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; the children of Israel had sworn protection to them, but Saul had sought to kill them in his zeal for the children of Israel and Judah.
Syndein/Thieme	And the king {David} called the Gibeonites, and said unto them (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites {now we learn

the Hivites were remnants of the Amorites}; and the children of Israel had sworn unto them and Saul sought to slay them in his zeal {the worst curse among believers is the stupid and zealous believer} to the children of Israel and Judah.)

Third Millennium Bible   And the king called the Gibeonites and said unto them (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them, but Saul sought to slay them in his zeal for the children of Israel and Judah)"

World English Bible   The king called the Gibeonites, and said to them (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn to them: and Saul sought to kill them in his zeal for the children of Israel and Judah);...

Young's Updated LT   And the king calls for the Gibeonites, and says unto them—as to the Gibeonites, they are not of the sons of Israel, but of the remnant of the Amorite, and the sons of Israel had sworn to them, and Saul seeks to strike them in his zeal for the sons of Israel and Judah.

The gist of this verse: The Gibeonites had a non-aggression treaty with Israel, but Saul violated that treaty in his nationalistic zeal. King David calls them in to resolve the matter.

2Samuel 21:2a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
qârâʾ (אָרָק) [pronounced *kaw-RAW*]	*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]	3rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
melekᵉ (לְמֶ֣ךְ) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun with the definite article	Strong's #4428 BDB #572
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
Gibᵉînîy (יִנעֹבֵּג) [pronounced *giᵇv-ǵoh-NEE*]	*(little) hill, hilly, hill-city;* transliterated *Gibeonite*	masculine plural, gentilic adjective with the definite article	Strong's #1393 BDB #149

Translation: So, the king called to the Gibeonites... David is familiar with the relationship between Israel and the Gibeonites. He has studied the Scriptures as they existed in his time, which included how the Gibeonites became a part of Israel back in the book of Joshua.

David does not go off half-cocked. He brings in witnesses to make a just decision.

2Samuel 21:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (רָמַא) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾel (לֶא) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied) with the 3rd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...and he spoke to them. It says that David said unto them; but then what follows is not a quotation, but a parenthetical section to tell the reader about the Gibeonites, in case they were not familiar with them.

The author leaves in the midst of David about to say something to the Gibeonites, and gives some background information on the Gibeonites. Then it will for a second time tell us that *and so David says to the Gibeonites*. This is not something I recall seeing anywhere else in the writing of the book of Samuel. This suggests to me that someone, with his own style, believed that this and a few other pieces of history ought to be recalled; and so he relayed these things here.

2Samuel 21:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Gibᵉʿînîy (יִנֹעְבִג) [pronounced *giᵇv-ǵoh-NEE*]	*(little) hill, hilly, hill-city;* transliterated *Gibeonite*	masculine plural, gentilic adjective with the definite article	Strong's #1393 BDB #149
lôʾ (אל or אול) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
min (נמ) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
bânîym (בָנֹים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119

2Samuel 21:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yisᵉrâʾêl (לְאַרְשִׂי) [pronounced *yis-raw-ALE*]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: (Now, the Gibeonites *were* not from the sons of Israel;... At this point, we go into a parenthetical section. The author thinks about this and realizes that maybe the average reader does not know who the Gibeonites are. He is not going to go into great detail. He is simply going to say that this are not blood Israelites. So, first thing he says, *The Gibeonites are not from the sons of Israel*.

2Samuel 21:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hêmmâh (הֵמֵה) [pronounced *haym-mawh*]	*they, those; themselves; these* [with the definite article]	3ʳᵈ person masculine plural personal pronoun	Strong's #1992 BDB #241
kîy (יכ) [pronounced *kee*]	*for, that, because; when, at that time, which, what time*	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (מִא) [pronounced *eem*]	*if, though; lo, behold; oh that, if only; when, since, though*	primarily an hypothetical particle	Strong's #518 BDB #49

Together, kîy ʾîm (מִא יכ) [pronounced *kee-eem*] act as a limitation on the preceding thought, and therefore should be rendered *but, except, except that, unless* and possibly *only*. However, these particles are not used in a limiting way *if* they follow an oath, a question or a negative. Then they can be rendered *that if, for if, for though, that since, for if, but if, indeed if, even if; except for, but*.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
yether (רֶתֶי) [pronounced *YEH-ther*]	*residue, remainder, [the] rest [of]*	masculine singular construct	#3499 (#3498) BDB #451
ʾĔmôrîy (יִרֹמֱא) [pronounced *eh-moh-REE*]	*mountaineer* (possibly); and is transliterated *Amorite*	masculine singular, gentilic adjective; with the definite article	Strong's #567 BDB #57

Translation: ...they *were* only from the remnant of the Amorites—... To be very specific, the Gibeonites were actually Hivites (Joshua 9:7 11:19), who are to be distinguished from the Amorites (Num. 13:29).

This is a good example where the term *Amorite* is used somewhat generically to describe the original population of the Land of Promise. The term *Amorite* is used elsewhere in a similar fashion where God does not permit Israel to take the land yet, because the iniquity (degeneracy) of the Amorite is not yet full (Gen. 15:16). In both cases, clearly *Amorite* is used as a generic term referring to all the indigenous peoples of the land before Israel moved in to take it. The term Amorite is also used in a general sense in Amos 2:9.

2Samuel 21:2e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Yisᵉrâˋêl (יִשְׂרָאֵל) [pronounced *yis-raw-ALE*]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun	Strong's #3478 & #3479 BDB #975
shâbaʿ (שָׁבַע) [pronounced *shawᵇ-VAHG*]	*to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance*	3ʳᵈ person masculine singular, Niphal perfect	Strong's #7650 BDB #989
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3ʳᵈ person masculine plural suffix	No Strong's # BDB #510

Translation: ...but the sons of Israel has sworn *peace and safety* to them. What had happened was, Joshua was invading the land, city after city. Knowing that their doom was nigh, the Gibeonites approached the sons of Israel as if they had come from some far country, far away; and they asked to make a treaty with the Israelites. Joshua agreed to this. However, it turned out that they were one of the next cities that Joshua would have attacked. However, Joshua could not go back on this treaty. This all takes place in **Joshua 9** (**HTML**) (**PDF**) (**WPD**).

The Gibeonites believed in the power of the God of the Israelites so much that they decided amongst themselves to set up this deception in order to gain a treaty with the Israelites. This meant that most of the Gibeonites at that time were saved. Furthermore, there appears to have been a sustained peace between the Israelites and the Gibeonites for a long period of time. This incident which is being discussed occurred about 300 years after the treaty.

> J. Vernon McGee: *A treaty in that day (which some folk consider "uncivilized") was inviolate. When a treaty was made, the terms of the treaty were kept. Treaties were more than a scrap of paper. They were not made to be broken. In our day this matter of nations sitting around the conference table trying to make a treaty is almost laughable, because who will keep it? The average person has a right to be cynical about the way nations attempt to get along with each other. But when a nation is obeying God, its word is as good as its bond. Joshua made a treaty with the Gibeonites; but Saul came along and broke it. David attempted to make amends for Saul's actions, and he succeeded.*[13]

2Samuel 21:2f			
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, consequently; because*	wâw consecutive	No Strong's # BDB #253

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[13] From **https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt** accessed March 6, 2014.

2Samuel 21:2f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâqash (שָׁקַב) [pronounced baw-KAHSH]	*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*	3rd person masculine singular, Piel imperfect	Strong's #1245 BDB #134
Shâʾûwl (לוּאָשׁ) [pronounced shaw-OOL]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
nâkâh (הָכָנ) [pronounced naw-KAWH]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	Hiphil infinitive construct with the 3rd person masculine plural suffix	Strong #5221 BDB #645
bᵉ (בּ) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	No Strong's # BDB #88
qânâʾ (אָנָק) [pronounced kaw-NAW]	*to be jealous, to be envious; to be zealous for; to excite jealous anger; to become intensely red or black from dye*	Piel infinitive construct with the 3rd person masculine singular suffix	Strong's #7065 BDB #888
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
bânîym (מִינָבּ) [pronounced baw-NEEM]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Yisᵉrâʾêl (לֵאָרְשִׂי) [pronounced yis-raw-ALE]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun	Strong's #3478 & #3479 BDB #975
wᵉ (or vᵉ) (וּ or וֹ or וַ) [pronounced weh]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Yᵉhûwdâh (הָדוּהְי) [pronounced yᵉhoo-DAW]	possibly means *to praise, to be praised;* and is transliterated *Judah*	masculine proper noun/location	Strong's #3063 BDB #397

Translation: But Saul sought to strike them down in his zeal for the sons of Israel and Judah.) King Saul, who began as a wonderful king, went off the deep end on several occasions, going into an insanity which seemed to continue for longer, and longer periods of time. His thinking and what he did was quite irrational. Here, apparently without cause (and this is not recorded in Scripture, except here), Saul went after the Gibeonites and killed a great many of them; and restricted where they could live. This was completely outside of the plan of God.

Interestingly enough, Saul was not simply a man who liked bloodshed. He was told to wipe out all of the Amalekites—including their animal population—but he instead kept their king alive and the choicest of their animals (1Sam. 15:1–9). God gave very clear directives to Saul, and Saul often did exactly the opposite.

> Peter Pett: *From Saul's narrow religious viewpoint, and in his varying moods, he wanted to be rid of the Gibeonites forever, because he saw them as a blot on his people. With that in view he had carried out a mass slaughter among them, and by doing so he and his followers had ignored Israel's permanently sacred oath, made in the sight of YHWH, with regard to them. His actions were thus themselves a blot on the whole of Israel, and we must remember in this regard that many Israelites must have assisted him in the venture, while most of them must have gone along with him in it. There is certainly no evidence at any time of any major objections. Thus this must not be seen as just the sin of one man. It was a sin in which all partook. All knew that the Gibeonites were under YHWH's direct protection, and must not be touched, and yet no one had seemingly lifted a finger to help them. Most probably felt that they had had it coming to them, and mention of his house as `his bloody house' almost certainly suggests that his family had continued the work that he had begun.*[14]

Peter Pett goes on to say that oaths were considered to be very serious matters in those days. This is because this was an oath made by Joshua of Israel to the Gibeonites. An oath which Joshua (or any leader made) was serious because Israel represents God on earth. Therefore, all oaths and treaties must be as if God made that oath or treaty.

Application: People are often confused about what is happening with our country, with gay marriage and with the attacks upon free speech on the college campuses. All of the degeneracy in our land is based upon a hatred for the Word of God. So, if the Bible says that homosexuality is a sin, our society wants to recognize that as a treasure. If someone says that homosexuality is a sin, that is classified as hate speech, and forbidden on some college campuses. A little further down, we will study the **God and Nationalism**. God is for nations; and Satan is for internationalism. Therefore, those who are opposed to Scripture will be in favor of internationalism and international solutions.

As a point of interest, God held Saul responsible for his actions, despite Saul's mental illness.

Let's take a quick look at the Gibeonites. **Still to edit**

The Gibeonites

The Gib'eonites. Under the leadership of Joshua, the Israelites had just crossed the Jordan River (Joshua 3) and captured the city of Jericho (chapter 6), and then Ai (chapters 7 and 8). The next city to come under attack by Israel almost certainly would be Gibeon, and the Gibeonites knew it.

Gibeon was a great city, and its warriors were among the best (10:2). We would have expected them to put up a fight, but these people chose to take a different approach. Like Rahab in Jericho, these Gibeonites believed that God had given the land of Canaan to Israel. They knew they did not have a chance if they waged war against Israel. They sent a delegation to the Israelites' camp, pretending to have made a long journey from a distant place. These envoys had placed old sacks and wineskins on their donkeys, and they wore old, tattered clothing, and brought along moldy bread and provisions. All of this gave a kind of credence to their claim that they had come from afar. The Israelites made a covenant of peace with this "distant" people. When the Israelites learned that they had been deceived, they wanted to kill the Gibeonites, but their recent covenant prevented them from doing so. And so the Israelites made the Gibeonites their slaves, using them to chop wood and to draw water, especially for the house of God (Joshua 9:16-17).

The Gibeonites' treaty with the Israelites saved them from death by the Israelites, but it also put them in danger with their fellow-Amorites. When five Amorite kings learned of the defection of the Gibeonites and their alliance with Israel, they viewed the Gibeonites as their enemies. These five kings banned together and set out to attack and destroy the Gibeonites (10:1-5). When the Gibeonites saw that they were under attack, they sent word to Joshua at Gilgal, asking for his help, which they got. (The treaty the Israelites made with the Gibeonites also assured these people of Israel's protection.) Joshua was assured by God that He would give them the victory:

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[14] From **http://www.studylight.org/com/pet/view.cgi?bk=9&ch=21** accessed March 4, 2014.

The Gibeonites

"Not a man of them shall stand before you" (10:8). Marching all night from Gilgal, Joshua routed the five Amorite kings with a great slaughter at Gibeon. As they fled from before Joshua, God brought down great hailstones on them, killing more with the hail than with the sword (10:11). Even so, the victory was not complete, and so Joshua prayed that God would cause the sun to stand still, giving the Israelites more time to destroy the Amorites. The sun stood still over Gibeon, so that there has never been a day of battle like it before or since. One can only wonder what these Gibeonites thought as they beheld the hand of God, and as they partook of God's blessings on His people, the Israelites.

The people of Gibeon, and perhaps also of the three cities associated with Gibeon, Joshua 9:17, — Hivites; and who, on the discover of the stratagem by which they had obtained the protection of the Israelites, were condemned to be perpetual bondmen, hewers of wood and drawers of water for the congregation and for the house of God and altar of Jehovah. Joshua 9:23, 27.

Saul appears to have broken this covenant, and in a fit of enthusiasm or patriotism, to have killed some and devised a general massacre of the rest. 2Sam. 21:1–2, 5. This was expiated many years after, by giving up seven men of Saul's descendants to the Gibeonites, who hung them or crucified them "before Jehovah" — as a kind of sacrifice — in Gibeah, Saul's own town. 2Sam. 21:4, 6, 9.

In Exodus 23:32 the Jews were told not to make any treaties with the Hivites (Gibeonites were Hivites) or their gods and Deuteronomy 20:17, but that they were to destroy all the Hivites utterly. But in Joshua 9, the Gibeonites tricked Joshua into making a treaty with them. He did so in error, but did not go back on his word (two wrongs do not make a right). But when King Saul killed them, that broke the treaty and now God is punishing Israel for Saul doing so.

Their safety was covenanted by Israel (Joshua 9), even though obtained by a deceit, their ambassadors having taken old sacks and mended wineskins (the tear being tied up like a bag) and old mended sandals ("clouted," i.e. mended coarsely); but they were made "hewers of wood and drawers of water." Israel's error was in making the treaty without inquiring of the Lord; a warning to the church of all ages against the dissimulation of the world, which seeks admission and union with the kingdom of God without real conversion, faith, and sanctification, when it suits its own carnal advantage.

Saul in his zeal for Israel where God sanctioned it not, though wanting in zeal against Israel's foe Amalek (1Sam. 15:18–20) where God commanded Saul to slay him. However, in 2Samuel 21, in the dark closing period of his reign, Saul, seeking to atone for his deficiency as to Amalek and to win the divine favor and popularity with his people by this mis–timed and misplaced zeal, attacked the Gibeonites.

God remembers the sins of the fathers upon the children, and vindicates His righteousness as Ruler of the nations by making an entail of curse go down from one generation to another for the unexpiated guilt of bloodshed and violation of covenants. The three years' famine, the Lord's answer when consulted as to the cause, that it was "for Saul and his bloody house because he slew the Gibeonites." The execution of Saul's seven (seven, the sacred number, denotes the performance of a work of God) sons was not a contrivance by David to rid himself of the remainder of Saul's royal line. In fact, he showed by the honorable burial he gave their remains, and by sparing Mephibosheth, that he entertained no such feeling, nor had he by this time anything to fear from Saul's family.

The whole matter was divinely ordered to teach solemn moral lessons of God's government to the king and the nation (Ex. 20:5 34:7 Lev. 26:34–40 Num. 14:18–34 35:33, "blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it"; Isa. 14:20–21 65:6–7 Jer. 2:9 32:18). The "water dropping upon them (the hanged or crucified seven) out of heaven" marked the cessation of the heaven sent drought and the point of time when the bodies might be taken down from the stakes and buried. Ordinarily bodies were taken down for burial before night (Deut. 21:22–23); but in this case guilt rested on the whole land, and therefore the expiatory sacrifice was to remain exposed to birds of prey (the

The Gibeonites

greatest ignominy, 1Sam. 17:44) before Jehovah, until the cessation of the drought showed that His wrath was appeased.

From Andrew Robert Fausset, *Fausset's Bible Dictionary;* from e-Sword, topic: Gibeonites (edited).
Dr. William Smith, *Smith's Bible Dictionary;* 1894; from e-Sword, topic: Gibeonites (edited).
From **https://bible.org/seriespage/promise-breakers-and-promise-keepers-2-samuel-21** accessed March 4, 2014.
From **http://syndein.com/ii_samuel_21.html** accessed February 21, 2014.

Check my own references

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

Now might be a good time to review **The Doctrine of Gibeon, Geba and Gibeah** (**HTML**) (**PDF**) (**WPD**).

> Peter Pett: *The thoroughness with which Saul had in fact carried out his task comes out in the extreme bitterness still prevalent among the Gibeonites these many years afterwards, although reference to his `bloody house' suggests that Saul's descendants had continued the action that he had begun, thus stoking up the bitterness (21:4-6). The Gibeonites may well have been driven into the hills and have consequently been living in appalling conditions. Consequently when YHWH was consulted about the severe famine, which must have occurred some way into David's reign (certainly after Mephibosheth had been drawn to his attention in chapter 9 but probably before Shimei's accusation that he had spilt the blood of the house of Saul), He chose to use the occasion in order to draw attention to the plight of the Gibeonites.*[15]

Saul apparently had some xenophobic, nationalistic fervor going; and he believed it would make him more popular to take down the foreigners which lived among them. Today, that would be like us turned against the Indians on the reservations and going in and killing them.

This is not the same as, however, supporting legislation to deal with illegal immigration in the United States and to enforce statues related to such immigration. Now, if we simply began executing illegal aliens, that would be similar to what Saul has done—except that we do not have any sort of treaty with aliens who come into the United States and overstay their VISA.

This is not an anti-immigration rant. We ought to have a sensible immigration system which works for business and betters our country. At this point, we have people being brought into the country who have no means of support except from the government. In my work, I have met several people—in their 30's—who are supported by taxpayer dollars with no expectation of that ever changing. I found out the hard way that, the worst tenant is often the tenant who has a lot of time on their hands because they are not working. You would think that they would spend all of their time keeping their house neat; this is not the case.

Believers should be squared away on the concept of nationalism. Nationalism is of God; internationalism if of Satan.

God and Nationalism

1.   There are five **divine institutions**; these are societal structures which apply to all societies over all periods of time.
   1)   The freedom of the human soul. God wants unbelievers to have the chance to believe in Jesus Christ; and for all believers in Jesus Christ to have the chance to learn Bible doctrine.
   2)   Fundamental to the human condition, whether fallen or in a pristine state, is work. Man was designed to work to provide for himself. Man worked in the garden before the fall; and man worked

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[15] From **http://www.studylight.org/com/pet/view.cgi?bk=9&ch=21** accessed March 4, 2014.

God and Nationalism

outside of the garden after the fall. There is no justification given for sloth in the Bible.

3) Marriage. God designed the male and female souls; and the male and female bodies to coalesce into an exclusive relationship between one man and one woman.

4) Family. God has designed the union of one man and one woman as the ideal structure within which to bring children into the world. They take the responsibility to raise these children to become responsible adults and growing Christians.

5) Each nation is designed for the autonomy of its citizens. They determine, through their relationship to God and their adherence to the laws of divine establishment the sort of nation, the direction of their nation. The national entity serves to perpetuate spiritual growth as well as to isolate national degeneracy.

2. The principle of the national entity is given in Acts 17:26–27a "And God made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place, that they should seek God, in the hope that they might feel their way toward him and find him." We find a similar passage in Deut. 32:8 The Most High gave to the nations their inheritance, When He separated the children of men, He set the bounds of the peoples according to the number of the children of Israel.

1) National entities continue for a period of time in a geographic location.

2) The idea is to provide law and order for a population so that they are able to seek God.

3) During the time of Israel, many would look to Israel for a revelation of the truth.

3. There are certainly times when there are peoples within a national entity which retain some of their previous national identity—the example here is the Gibeonites, who remained not integrated into Israel, but who were subject to the national laws of Israel. They were also given protection under these same laws. That was the problem here. Saul did not afford them natural protection.

4. God originally told men to spread out over the land. Instead, they congregation at the Tower of Babel. God gave them different languages in order to facilitate their being spread out over the earth. Gen. 9–10

5. Divine institutions balance volition and authority. Rom.13:1–7 tells us the importance of the authority of the national entity (and other authorities within the entity): Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

6. Obviously, nations can turn evil. Nationalism often contains that evil to one geographical place, and God will often judge that nation.

7. To perpetuate the human race and bring history to its logical conclusion, God has designed the nation to protect the freedom and rights of the people within this nation and to protect the other people on this planet.

1) This does not mean that all nations are free.

2) Under the concept, a people get the government that they deserve, some governments are going to be oppressive, intrusive and over-bearing.

3) However, there will be freedom in some nations, which is often where the gospel and Bible doctrine spring from.

4) Furthermore, people from the outside will be drawn to a nation where there are many believers. Furthermore, it will be drawn to its customs and culture (often, what they are expressing is positive volition toward the gospel). This is why some foreigners move to the United States and become Christians and that nation's greatest patriots.

8. Ideally speaking, a nation provides equality under the law and a maximum amount of economic freedom

God and Nationalism

for its citizens. Both of these ideals will result in an inequality of outcomes.

1) There must be a system of common law which prohibits crime and thereby protects the freedom, rights, life, and property of individuals. It must be a system of law which does not overstep the law by using the law to try to solve social problems. Law, therefore, must always be objective. Subjective distortion of the law uses legislation to invade individual rights, to steal personal property, and to erode human freedom; all in the name of the common good.

2) A government should not try to favor one sort of people over another (although, a government can show preference to divine institutions over human institutions, to the point of even outlawing the latter).

3) People are not born equal, and it is not up to the government to try to make them equal.

4) People use their unequal abilities to work. It is not the government's job to look at me and Donald Trump, who are in similar businesses, and take from Donald Trump and give to me, because he is slightly better off than I am, as a result of our work.

5) A government should protect the freedom of its citizens; and therefore, it should not take money or opportunity from citizen A and given that to citizen B.

6) When a government, political candidate or political party encourages us to disobey the 10th commandment (we are not to covet the possessions of anyone else, even if they are rich), then we know that person or entity is wrong and they will lead our nation astray.

9. There ought to be a common culture which reflects the spiritual life, morality, esprit de corps, nobility, patriotism, and integrity of a nation through its literature, art, music, and drama. One of the present weaknesses of the United States is, illegal aliens moving into the states and then maintaining their own national identity. Because of their illegal status, they make no attempt to enter into the American society. The same is true of Muslims in European society.

10. There should be a system of government which functions under its power without abusing its power to destroy freedom and establishment. There should be an administrative body to represent the functions of taxation, law enforcement, honorable jurisprudence, maintenance of the military, and enforcement of law and order without the destruction of human freedom.

11. Ideally speaking, the economy ought to be based on free enterprise and capitalism. Labor has no right to dictate the policy of management. Smart management always takes good care of its workers. Government, labor, or criminals do not have the right to superimpose their policy on management. The separation of business and state is an important distinction.

12. Government ought not to disparage the divine institutions.

1) Democrats often talk about people working hard and yet not advancing in society as much as they think they ought to. Hard work is a good thing, and people who work hard, over time, will generally be successful in a free society.

2) Proposition 8, in California, was a definition of marriage as being the union of one man and one woman. The arrogant Judge Walker overturned this decision of the people. It is up to society to determine, under our form of government, what constitutes marriage and what does not. This judge created a *right* (the right for homosexuals to get married) out of whole cloth (which actually was not forbidden—no one was ever arrested for holding a "gay" wedding). Studies have shown that there are a variety of factors involved in people choosing to engage in homosexual activity, many of which have nothing to do with genetics (although genetics is a factor, but not a determining factor).

3) When government shows a preference to single motherhood by providing a myriad of benefits to single mothers (with a threat to permanently remove such benefits if that mother marries), the government is deciding against the institutions of marriage and family. We have studies which show that single parent homes produce far more criminals than do traditional family homes. By encouraging single-motherhood, a society destroys itself from the inside (by encouraging criminality).

13. The national entity and the military:

1) The exterior protection of freedom comes through a strong, well-prepared military. Although the Bible does not give us a list of the great pacifists from this or that era, or the great businessmen; it does give us a list of the great soldiers from David's time. This is one of the many ways that the

God and Nationalism

Bible indicates great respect for the military. 2Sam. 23 1Chron. 11

2) The highest compliment which Jesus paid to a man was a military man because he understood authority and he understood Jesus' authority.   Furthermore, Jesus did not tell this man, "Put down your sword and follow Me." Matt. 8:5–10

3) Wars are a part of human history. There is nothing that we can do to stave off war, apart from having a strong military. Matt 12:29 24:6 Luke 11:21

4) God both uses and blesses the military of a client nation. God used the Jews to destroy the great degeneracy of those nations in the land of Canaan. The destruction of all the people in Jericho is one example of many. Joshua 6

5) Failure of the military on the battlefield indicates lack of training, lack of self-discipline, poor equipment, but mostly lack of respect for authority and no spiritual motivation or incentive to fight.

6) Failure of the military means loss of freedom.

7) Therefore, freedom is always related to authority. Freedom without authority is anarchy; authority without freedom is tyranny.

8) The military establishment is an index to national character. Successful armies maintain freedom. This is why universal military training is an axiom in the laws of divine establishment, Num 1:2-3 31:3-5; Deut 24:5; Judges 3:1-2; 2 Sam 22:35; Ps 18:34, 144:1.

9) Military training is useless when the men of a nation are reversionistic, apostate, and degenerate. Draft dodgers, slackers, and deserters are sinful in the eyes of God, Num 32:6,7,14,20-23.

10) Antagonism toward authority destroys the function of the military as the instrument of freedom.

11) Military victory is the means of maintaining peace, not the modus operandi of politicians, Josh 11:23; Ps 46:7-9. Politicians generally are divorced from reality, saying "`Peace, Peace,' when there is no peace," Jer 6:13-14, 8:11.

14. A government is a reflection of the souls of its citizens. The amount of positive or negative volition toward the gospel and toward Bible doctrine determine the direction of a nation.

15. A client nation will have a significant number of believers with a significant subset of them who are growing spiritually. Their thinking and actions within the nation will determine whether or not that nation is a client nation to God.

16. Joshua encouraged his own people, the nation Israel: "Be very careful, therefore, to love the LORD your God. For if you turn back and cling to the remnant of these nations remaining among you and make marriages with them, so that you associate with them and they with you, know for certain that the LORD your God will no longer drive out these nations before you, but they shall be a snare and a trap for you, a whip on your sides and thorns in your eyes, until you perish from off this good ground that the LORD your God has given you. And now I am about to go the way of all the earth, and you know in your hearts and souls, all of you, that not one word has failed of all the good things that the LORD your God promised concerning you. All have come to pass for you; not one of them has failed. But just as all the good things that the LORD your God promised concerning you have been fulfilled for you, so the LORD will bring upon you all the evil things, until he has destroyed you from off this good land that the LORD your God has given you, if you transgress the covenant of the LORD your God, which He commanded you, and go and serve other gods and bow down to them. Then the anger of the LORD will be kindled against you, and you shall perish quickly from off the good land that he has given to you." (Joshua 23:11–16). A nation makes corporate decisions; decisions which are based upon thousands and millions of individual decisions. Quite obviously, these things are said to believers in Jehovah Elohim.

17. If we reject His Word (negative volition toward Bible doctrine), God will reject us. Hosea 4:6–9 My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children. The more they increased, the more they sinned against me; I will change their glory into shame. They feed on the sin of my people; they are greedy for their iniquity. And it will be like people, like priest; I will punish them for their ways and repay them for their deeds.

18. Good decisions of national leadership result in greater options for greater decisions. Bad decisions by the national leadership destroy freedom options and enslave the nation.

19. The formation of the Jewish nation set up the perfect standard of what a national entity should be. The

God and Nationalism

Biblical proof that nationalism is authorized by God is found in Gen. 10:5 Deut. 32:8 Acts 17:26-28.

1) Interior protection of freedom is provided through a proper system of law enforcement, jurisprudence, and a system of law whereby a person is innocent until proved guilty.
2) The exterior protection of freedom comes through a strong, well-prepared military.
3) A government of whatever category must protect the freedoms and rights of its citizens without interfering with those rights by the illegal use of power.
4) An economy must be based on free enterprise and capitalism. Labor has no right to dictate the policy of management.
5) There must be a system of common law which prohibits crime and thereby protects the freedom, rights, life, and property of individuals.
6) At the same time, the laws from the books of Moses were consistent with the traditions of the time.

20. Satan is always on the attack against nationalism: Satan attacks with internationalism, which includes, but not limited to, the United Nations, communist movements (true communism, in theory, is a worldwide movement), Islamic terrorist groups, the so-called Green movement, and attempts by members of our own Supreme Court to appeal to or apply international laws or standards.

1) Again, in a Satanic attack, dishonesty is key.
2) The Green movement involves large amounts of money and socialism. Some proponents of this movement make millions of dollar on the movement (Al Gore, for example).
3) However, socialism has made inroads into the green movement as of late, and cap and trade type legislation and Kyoto agreements are means by which huge sums of money are transferred from the United States to poorer countries, with a large percentage of that being taken off the top by sponsors and heads of state.
4) You never hear, "Realistically, we have no idea if these billions of dollars in wealth transfer will have any affect upon global warming or not; we just want the money because we cannot run our own countries." Or, "We just want to skim off our fair share off the top and pass the rest along."

21. Islam is an attack against nationalism.

1) Islam is an international movement.
2) Islam is not simply a religion; it is a universal system of law designed for all mankind.
3) Their end game is to establish control over nation after nation, and to destroy all opposition within that nation. However, they start small, establishing small but independent communities within a nation.
4) When Muslim population is low (1–2%), they are seen as a peace-loving minority. The United States, Australian, Canada, China, Italy and Norway all have Muslim populations below 2%. These figures are from http://www.youtube.com/watch?v=uNN-K44Qv14 a video posted Aug. 5, 2009.
5) At 2–5%, major recruiting occurs within the jails. Denmar, German, the United Kingdom, Spain and Thailand have Muslim populations between 2–5%.
6) At 5% and above, Muslims exert an inordinate influence in proportion to their percentage of the population. France, the Philippines, Sweden, Switzerland, the Netherlands, and Trinidad & Tobago all have Muslim populations between 5–8%.
7) When Muslims reach 20%, expect rioting, jihad militia formation, sporadic killings, as well as the burning of churches and synagogues. Ethiopia has a Muslim population of 33%. Bear in mind, there will be some overlapping in these categories, and some behaviors will be manifest if a particular area within a nation has a higher concentration of Muslims.
8) At 40%, there are widespread massacres, chronic terror attacks and ongoing militia warfare. Bosnia, Chad and Lebanon have Muslim populations between 40–60% (in my lifetime, Lebanon was once touted as a nation with a great mixing of religious.
9) At 60% and above, there will be unfettered persecution of non-believers and other religions, as well as ethnic cleansing. Sharia Law is used as a weapon and Jizya, a tax which is placed upon infidels. Albania, Malaysia, Qatar and the Sudan have Muslim populations between 60–80%.
10) At 80% and above, there will be state-sponsored ethnic cleansing and genocide. Bangladesh, Egypt, Ezaz, Indonesia, Iran, Iraq, Jordan, Morocco, Pakistan, Palestine, Syrian, Tajikistan, Turkey and the U.A.E. have Muslim populations in the 80 and 90% ranges.

God and Nationalism

11) At 100%, there is supposed to be peace, because everyone is a Muslim. Afghanistan, Saudi Arabia, Somalia and Yemen are nearly at 100%. However, at this point, they kill one another for being of the wrong faction or not being dedicated enough.

22. My theory is this: Satan is the great counterfeiter and he understands the Tribulation and the Jewish evangelism in the Tribulation (Jews will be scattered throughout the earth at that time). What he would like is, a counterfeit Tribulation, where Muslims are the evangelists during a time of great terror and suffering. This will be a world war, possibly called the Great American-Muslim (or Christian-Muslim) war in the 21st century. I am not the only person who sees this as inevitable. http://www.youtube.com/watch?v=rvGe6VmYo7g is one of many videos with this same theme.

23. When R. B. Thieme, Jr. used to speak of the Great Tribulation with the Revived Roman Empire attacking Israel, that made no sense to me. However, as an Islamic empire, such a thing makes perfect sense.

24. Revolution is also anti-God and anti-establishment.
   1) We have the example of Absalom's revolution against his father David (2Sam. 15).
   2) Of course, we have the examples of Dathan and Abiram revolting against Moses in Num. 16.
   3) More importantly, we have the example of the Jews resisting Roman authority and revolting as Rome; and God allowed them to be put down in A.D. 70. Paul wrote to the believers in Rome: Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience (Rom. 13:1–5). This was written at a time when Rome was not too friendly to Christians.
   4) The results of the French and Russian revolutions argue against revolution; despite the problems with existing governance.
   5) The American Revolution was not a true revolution. Our founding fathers did not want to destroy the governing authorities of Britain and take control of Great Britain. They sought first representation in government; and secondly, when no such representation was forthcoming, independence from Britain. Quite obviously, all of our founding fathers had sin natures, so that some of the things which were said and done were wrong. However, our founding fathers sought not to depose the British government, but to become independent of it. Therefore, the *American Revolution* is a misnomer and the *American War for Independence* is more accurate of a designation.

Some of these points come from **The Fifth Divine Institution—Human Government and Nationalism**, which is in the appendix of **Liberalism, Conservatism and Christianity** (HTML) (PDF) (WPD).

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

This phrase: But Saul **sought** to strike them down in his zeal for the sons of Israel and Judah.) is designed to be in contrast with David, who **sought** the face of God. This particular writer appears to use several clever literary devices in his writing.

———————————

And so says David unto the Gibeonites, "What should I do to you [all] and in how will I a covering?" And they blessed an inheritance of Yᵉhowah.	2Samuel 21:3	David said to the Gibeonites, "What should I do for you [all] and how could I obtain forgiveness [from you] that you will then bless the inheritance of Yᵉhowah?"

David said to the Gibeonites, "What could I do for you and how may I obtain forgiveness from you, so that you will bless the inheritance of Jehovah?"

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	David therefore said to the Gabaonites: What shall I do for you? and what shall be the atonement or you, that you may bless the inheritance of the Lord?
Masoretic Text (Hebrew)	And so says David unto the Gibeonites, "What should I do to you [all] and in how will I a covering?" And they blessed an inheritance of Y^ehowah. See the Hebrew exegesis on this.
Peshitta (Syriac)	Wherefore David said to the Gibeonites, What shall I do for you? And with what shall I make an atonement to you, that you may bless the heritage of the LORD?
Septuagint (Greek)	And David said to the Gibeonites, What shall I do for you? And with what shall I make atonement, that you may bless the inheritance of the Lord?
Significant differences:	The final phrase appears to be different in person and mood, but that will be explained in the Hebrew exegesis.

Thought-for-thought translations; paraphrases:

Common English Bible	David said to the Gibeonites, "What can I do for you? How can I fix matters so you can benefit from the Lord's inheritance?"
Contemporary English V.	He said, "What can I do to make up for what Saul did, so that you'll ask the LORD to be kind to his people again?"
Easy English	He asked, `What can I do for you? I want to make matters right. Then you can *bless the *Lord's people.'
Easy-to-Read Version	David said to the Gibeonites, "What can I do for you? What can I do to take away Israel's sin, so you can bless the Lord's people?"
New Berkeley Version	David said to the men of Gibeon, "What am I to do in your behalf? By what means can I atone for this, so you will invoke prosperity for the LORD's inheritance?"
New Century Version	He asked, "What can I do for you? How can I make up for the harm done so you can bless the Lord's people?"
New Life Bible	David said to the Gibeonites, "What should I do for you? How can I pay for the sin, so you may bring good to the land of the Lord?"
The Voice	**David:** What can I do, what can I give you, to lift this guilt from my land so that you will honor the Eternal's chosen people?

Partially literal and partially paraphrased translations:

American English Bible	Then David asked the GibeOnites: 'What must I do for you. what must I do to [pay for our sins], and to get you to bless the inheritance of Jehovah?'
Christian Community Bible	So David called the Gibeonites and asked them, "What shall I do for you? And how shall I repay you that you may bless the people of Yahweh?"
New American Bible (2011)	David said to the Gibeonites, "What must I do for you and how must I make atonement, that you may bless the heritage of the LORD?"
NIRV	He asked them, "What would you like me to do for you? How can I make up for the wrong things that were done to you? I want you to be able to pray that the Lord will once again bless his land."
New Jerusalem Bible	'What can I do for you? How can I make amends, so that you will call a blessing down on Yahweh's heritage?'
New Simplified Bible	He asked them: »What can I do for you? What shall I give you to make peace with you so that you will bless what belongs to Jehovah?«

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	So David said to the Gibeonites, What may I do for you? how am I to make up to you for your wrongs, so that you may give a blessing to the heritage of the Lord?
English Jubilee 2000	Therefore, David said unto the Gibeonites, What shall I do for you? And with what shall I make reconciliation that ye may bless the inheritance of the LORD?
The Expanded Bible	He asked, "What can I do for you? How can I make ·up [amends; expiation; atonement] for the harm done so you can bless the Lord's ·people [└inheritance]?"
Ferar-Fenton Bible	David asked the Gibaonites `What can I do for you? And by what can I make amends? So that you will bless the inheritance of the EVER-LIVING?"
NET Bible®	David said to the Gibeonites, "What can I do for you, and how can I make amends so that you will bless [After the preceding imperfect verbal form, the subordinated imperative indicates purpose/result. S. R. Driver comments, ".the imperative is used instead of the more normal voluntative, for the purpose of expressing with somewhat greater force the intention of the previous verb" (S. R. Driver, Notes on the Hebrew Text and the Topography of the Books of Samuel, 350).] the Lord's inheritance?"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	David said to the Giv'onim, "What should I do for you? With what should I make atonement, so that you will be able to bless ADONAI's heritage?"
exeGeses companion Bible	...- yes, David says to the Giboniy, What work I for you? Wherewith kapar/atone I for you so that you bless the inheritance of Yah Veh?
Orthodox Jewish Bible	Therefore Dovid said unto the Giveonim, What shall I do for you? And wherewith shall I make the kapporah, that ye may bless the nachalat Hashem?

Literal, almost word-for-word, renderings:

Context Group Version	And the king called the Gibeonites, and said to them (now the Gibeonites were not of the sons of Israel, but of the remnant of the Amorites; and the sons of Israel had sworn to them: and Saul sought to kill them in his zeal for the sons of Israel and Judah); and David said to the Gibeonites, What shall I do for you { pl } and how shall I make atonement, that you { pl } may esteem the inheritance of YHWH? V. 2 is included for context.
English Standard Version	And David said to the Gibeonites, "What shall I do for you? And how shall I make atonement, that you may bless the heritage of the LORD?"
The Geneva Bible	Wherefore David said unto the Gibeonites, What shall I do for you? and wherewith shall I make the atonement, that ye may bless the inheritance of the LORD? With what may your wrath be appeased, that you may pray to God to remove this plague from his people.
Kretzmann's Commentary	...wherefore David said unto the Gibeonites, What shall I do for you? And wherewith shall I make the atonement, expiate the wrong done and appease the Lord's anger, that ye may bless the inheritance of the Lord? He wanted them to change their maledictions upon Israel into blessings.
New RSV	David said to the Gibeonites, `What shall I do for you? How shall I make expiation, that you may bless the heritage of the Lord?'
World English Bible	...and David said to the Gibeonites, What shall I do for you? And with what shall I make atonement, that you may bless the inheritance of Yahweh?
Young's Updated LT	Yea, David says unto the Gibeonites, "What do I do for you? And with what do I make atonement? And bless you [all] the inheritance of Jehovah."

The gist of this verse: David asks the Gibeonites what can he do to make up for the evil that Saul did.

2Samuel 21:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (רְמַא) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דִוָד); also Dâvîyd (דיִוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾel (לֶא) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Gibᵉʿînîy (יִנֹעְבִג) [pronounced *giᵇv-ǵoh-NEE*]	*(little) hill, hilly, hill-city;* transliterated *Gibeonite*	masculine plural, gentilic adjective with the definite article	Strong's #1393 BDB #149
mâh (הָמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle	Strong's #4100 BDB #552
ʿâsâh (הָשָע) [pronounced *ǵaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare, to manufacture*	1st person singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine plural suffix	No Strong's # BDB #510

Translation: David said to the Gibeonites, "What should I do for you [all]... We go back to what David was saying. He asks the Gibeonites what he could do for them.

That this occurred early on in the divided kingdom makes the most sense. That way, David would be interacting with many Gibeonites who were subject to Saul's persecution or saw the actions of that persecution.

2Samuel 21:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251

2Samuel 21:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b^e (בְ) [pronounced *b^{eh}*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
mâh (הָמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle (with the definite article)	Strong's #4100 BDB #552
Bammâh (הָמַב) [pronounced *bahm-MAW*] means *wherein, wherewith, by what means*. This combination of particles is often used for indirect questions and can be rendered *in what?, in what thing?, on what account?, why?, how?, in what way?, by what means?*			
kâphar (רֶפַכ) [pronounced *kaw-FAHR*]	*to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone; to obtain forgiveness; to free an offender of a charge*	1st person singular, Piel imperfect	Strong's #3722 BDB #497
"Since the verb kipper ["atonement"] is used absolutely here, it is impossible to say from the construction alone whether it means to propitiate [satisfy] or to expiate [remove]. From the context, however, it is clear that it means both. David is seeking both to satisfy the Gibeonites and to 'make up for' the wrong done to them. It is equally clear that he cannot achieve the latter with the former. There is no expiation [removal] without propitiation [satisfaction]." [Note: Paul Garnet, "Atonement Constructions in the Old Testament and the Qumran Scrolls," Evangelical Quarterly 46:3 (July-September 1974):134.][16]			

Translation: ...and how could I obtain forgiveness [from you]... He also asks what it is that he could do that would cover over this offense. So, you will notice that David is treating this foreign people with great respect.

The word used here is the Piel imperfect of kâphar (רֶפַכ) [pronounced *kaw-FAHR*], which means *to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone*. Strong's #3722 BDB #497. What had been done against the Gibeonites could never be undone. At best, the evil done by Saul could be covered over, which the Gibeonites would then accept. Heb. 9:22 tells us: And almost all things are purified by blood according to the Law; and apart from shedding of blood no remission occurs. There is no easy way to deal with the evil that Saul did.

At this point, David knows enough to know that what Saul did was wrong; and that these people were harmed greatly by his actions.

2Samuel 21:3c

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

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[16] From **http://www.studylight.org/com/dcc/view.cgi?bk=9&ch=21** accessed March 5, 2014.

2Samuel 21:3c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
bârak^e (הְבַדְ) [pronounced *baw-RAHK^e*]	*to bless; to kneel down, to bend the knees,* and therefore *to invoke God, to ask for a blessing, to bless;* also *to praise, to salute, to curse*	3rd person plural, Qal perfect (which appears to be equivalent to the 2nd person masculine plural, Piel imperative)	Strong's #1288 BDB #138

Although many of the translations translate this as a 2nd person masculine plural, in my Hebrew Bible, it is clearly a 3rd person plural (which is how Owen identifies it as well). This is confirmed in the 1st column at **qBible.com**, but the 3rd column claims that it is a Piel imperative. It may turn out that this is written one way, but read the other.

The NET Bible explains: *After the preceding imperfect verbal form, the subordinated imperative indicates purpose/result. S. R. Driver comments, ".the imperative is used instead of the more normal voluntative, for the purpose of expressing with somewhat greater force the intention of the previous verb" (S. R. Driver, Notes on the Hebrew Text and the Topography of the Books of Samuel, 350).*[17]

ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nachălâh (הַלֲחַנ) [pronounced *nah-khuh-LAW*]	*inheritance, possession, property, heritage*	feminine singular construct	Strong's #5159 BDB #635
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3068 BDB #217

Translation: ...that you will then bless the inheritance of Y^ehowah?" You will note that there appears to be some problems with the text here. Usually, Owen warns me of that, but he did not this time. I just saw that his translation and everyone else's was different. The explanation is in the Hebrew exegesis above. Apparently, this can be read either as a 2nd person masculine plural imperative or as a 3rd person plural imperfect.

Ideally speaking, what a country needs is its believers lined up together, pulling the same way, as it were. Now, I am not necessarily speaking about believers all voting the same way (although they ought to be voting similarly in a democracy); but this is not a democracy. David is going to be king over all Israel for 33 years. But, what is good for a nation is, the believers are praying to God, and praying the same thing. When believers speak this or that, whatever it is that gets put out into the world is blessing for **client nation** Israel.

The idea here is not that the Gibeonites were about to stage a revolt or a war for independence from Israel. The idea is, they were wronged—seriously wronged—by Israel's king. And David sought to make up for this.

Application: In the United States, communist and socialist forces have managed to drive a great wedge between our parties, and a part of that is a phoney representation of what Christianity is as related to the governing entity. They have managed to distort compassion into a welfare state. There is no true compassion on the left; the idea is, those who are supported by the state will give to them more and more power, because they receive in return an income for doing nothing but filling out federal forms and adhering to whatever non-work requirements are laid out. Furthermore, all of the dependence upon God is transferred over to the state.

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[17] From **https://bible.org/netbible/index.htm?2sa21.htm** accessed February 21, 2014.

Application: This does not mean that the government should not do anything on behalf of the helpless; and certainly, private parties ought to be acting on behalf of the helpless. But there are huge numbers of people in the United States, in their 30's and 40's collecting government checks for doing nothing. This violates Biblical principles. *Work* is the second divine institution; Adam worked both in innocence in the Garden and later after he sinned. 2Thess. 3:10 reads: If anyone does not desire to work, neither let him eat. The book of Proverbs is filled with encouragement to work, to work hard, and to save. Sloth is everywhere condemned in Scripture.

Application: This in no way means that we ignore the helpless; and we do nothing to help the downtrodden. But a young person (and I mean 50 or younger) with most of his faculties should not receive a check from the government. Women should not be given money simply to have children.

This is completely new, and has never been proposed by anyone before. It is a program which would work best on the local level—for cities or counties; and in some cases, for states.

One Solution to America's Welfare Programs

1. If we knew how much was going to all of the various welfare programs, we would be collectively shocked as a nation. Our government has spread these programs across local, state and federal agencies; and these agencies are located in a variety of departments. If we had a Department of Welfare, where all forms of welfare interfaced, we would be shocked at the amount that is spent. My guess is somewhere between $1–2 trillion.
2. What we need is a website, accessed by two sets of people: welfare recipients (of all types; housing, direct payments, food stamp recipients; etc.); and taxpayers.
3. I as a taxpayer would go to this website and put in my zip code and neighborhood, and up would come a list of people who receive government support payments and how far they live from me.
4. These people would list their skills, which might include babysitting, making meals, cleaning house, sitting with an old person, mowing lawns, weeding, etc.—skills that nearly every person has. Also, they would include their transportation ability (do they have a vehicle; can someone drive them; would they have to walk?).
5. I, as a taxpayer, would go to this site and phone up Lucy Van Pelt, for instance, and say that I am willing to pay $5/hour to have her clean my house; or $4/hour to sit up with my sick mother and to make her a meal; or whatever. I would not be paying minimum wage because I already pay taxes and these taxes go to pay for this person's government assistance.
6. There would be feedback on this site. Under Lucy Van Pelt's profile, we might find out that she showed up drunk or she smelled bad or that she did not do the work required of her (and there would be positive comments as well). Under my profile, there might be comments like, "I worked for 8 hours but got payed for 6." "Check bounced." "He agreed to one price, but paid a lower price." Or, "Good tipper; pleasant person to work for."
7. None of this would be reported to the government. We might be asked to take a survey now and again. Welfare recipients would have to report their income and pay taxes on it.
8. Children of welfare recipients could post on this site as well, offering their own services (babysitting, yard work, sitting with older adults).
9. Simultaneous to this, welfare payments would be frozen or reduced by 10% every year, since most people would have the opportunity to make up the extra amount by doing work like this. The more a person is willing to work, the more additional money they are able to make.
10. A person who leaves welfare altogether would be allowed one additional year on this site to ply their skills, to help get them started in their own personal business (housecleaning, babysitting, whatever). They could list whatever skills they had and the price they would be willing to work for.

This would get many people used to welfare used to selling themselves and used to working; and used to developing the skills necessary for work. Obviously, some people might call upon them for temp work and teach them new skills related to the temp work (filing, inventory, painting, plumbing, electrical).

The biggest problem in this system is the government's desire to add in additional paperwork.

Now, back to David and the injustices perpetrated against the Gibeonites:

Justice must be a part of the fabric of any **client nation** to God.

What Problem is David Solving with the Gibeonites?

1. The Gibeonites were a non-Israelite population which lived in Israel.
2. Although they used deception in order to obtain a treaty with Israel, their fear of the God of Israel is what caused them to make this treaty.
3. So, what we have here is racially and culturally diversity within nation Israel.
4. Saul had sought to wipe this out by making the lives of Gibeonites miserable. He killed many of them and made it impossible for them to settle peacefully anywhere.
5. We have no evidence that they deserved this sort of treatment. In this passage, Saul, due to his zealotry is shouldered with the responsibility of this persecution. Our own understanding of Saul's persecution of David suggests that he could be irrational and vicious toward those he perceived as enemies.
6. Bear in mind that the Gibeonites became a part of Israel back in the days of Joshua, which was around 1400 B.C. This incident takes place roughly 400 years later. Therefore, there is no country where the Gibeonites can go to; Israel is their homeland.
7. The way that this section might be relevant to what we have recently studied is, King David just faced 2 revolutions and defeated his enemies in those revolutions. What the Gibeonites might become is a revolutionary force which could be harnessed by an Absalom or any other revolutionary figure.
8. David, therefore, needs to see needs of the Gibeonites.
9. Furthermore, a sense of justice demands that David deal with Saul's persecution of the Gibeonites. This stands in stark contrast to David not treating his sons Amnon or Absalom in justice.

When there is clear injustice suffered by a segment of the population, whoever leads the country must properly deal with this injustice. This was done in the United States when we took the lands of Japanese Americans who lived in California, and placed them into interment camps. There was a concern that these people might turn against us during the war. This took place about 1942 under President Franklin Delano Roosevelt. Many years later, President Gerald Ford proclaimed that the internment was "wrong," and a "national mistake" which "shall never again be repeated." Both Presidents Ronald Reagan and George H. W. Bush signed legislation which provide reparations primarily to the sons and daughters of those whose lands were taken. George H. W. Bush also issued another public and formal apology on the 50th anniversary of the Pearl Harbor Day Attack. This is what a fair and just government does.

v. 3 reads: David said to the Gibeonites, "What could I do for you and how may I obtain forgiveness from you, so that you will bless the inheritance of Jehovah?" One of the great principles here, which is often ignored, is a nation is blessed (or cursed) by his sub-populations. The reason for the blessing would be that some of them are believers and some of them are maturing believers. That will cause blessing to come to any nation.

Application: Throughout the first half of the 20th century, a very nigh percentage of Blacks were Christian believers; and this brought great blessing upon the United States, as well as upon the Negro peoples in the United States. If memory serves, prior to the Great Depression, unemployment for Blacks was 3.1% and 3.2% for whites. Unfortunately, there was great lawlessness and greed throughout the United States in the 1920's and 1930's.

It is a great blessing and a testimony if the Gibeonites are in Israel and happy about that. This is what we ought to expect, as Israel is a nation led by the God of the Universe. If the Gibeonites believe that they have been treated unfairly—which they had been—they make Israel look bad, and, by extension, God. Therefore, God puts the pressure upon Israel (through a famine) to make things right.

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And so say to him the Gibeonites, "[There is] not to me silver and gold with Saul and with his house." "[There is] not to us a man to die in Israel." And so he says, "What are you saying I do for you?"

2Samuel 21:4

The Gibeonites said to him, "[There is] no silver or gold to me from Saul and from his house." "[There is] no man to die for us in Israel." So he said, "What are you saying [that] I [should] do for you?"

One Gibeonite said, "We have never received any monetary compensation from Saul or his estate." Others said, "No man has died for this crime." So David said, "What are you saying that I should do for you?"

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the Gabaonites said to him: We have no <u>contest</u> <u>about</u> silver and gold, but against Saul and against his house: neither <u>do</u> <u>we</u> <u>desire</u> <u>that</u> any man be slain of Israel. And the king said to them: What will you then that I should do for you?
Masoretic Text (Hebrew)	And so say to him the Gibeonites, "[There is] not to me silver and gold with Saul and with his house." "[There is] not to us a man to die in Israel." And so he says, "What are you saying I do for you?"
Peshitta (Syriac)	And the Gibeonites said to him, It is not silver and gold that Saul and his house <u>owe</u> us; neither <u>do</u> <u>we</u> <u>wish</u> to kill any one in Israel. And he said to them, Whatever you shall say, that will I do for you.
Septuagint (Greek)	And the Gibeonites said to him, We have no *question about* silver or gold with Saul and with his house; and there is no man for us to put to death in Israel. And he said, What do you ask? <u>Speak</u>, and I will do it for you. The Greek numbers this verse differently from the Hebrew.

Significant differences:	The Syriac and Latin add some words in the first phrase spoken by the Gibeonites, because it is difficult to determine exactly what is being said apart from adding a few additional words. Most of the English translations do the same thing. The second phrase is very similar to the first, so additional words appear to be added in the Syriac and the Latin.
	In the final thing that David says, it appears to be a question in the Hebrew. The Syriac presents it as a statement; the Greek breaks it up into a question and a statement.

Thought-for-thought translations; paraphrases:

Common English Bible	The Gibeonites said to him, "We don't want any silver or gold from Saul or his family, and it isn't our right to have anyone in Israel killed." "What do you want?" [LXXL, OL; MT What are you saying?] David asked. "I'll do it for you."
Contemporary English V.	The Gibeonites answered, "Silver and gold from Saul and his family are not enough. On the other hand, we don't have the right to put any Israelite to death." David said, "I'll do whatever you ask."
Easy English	The *Gibeonites answered, `We do not want Saul and his family to pay us with silver and gold. And we do not want to kill anyone in *Israel.' So David asked, `What do you want me to do for you?'
Easy-to-Read Version	The Gibeonites said to David, "There isn't enough gold and silver for Saul's family to pay for what they did. But we don't have the right to kill any person in Israel."

Good News Bible (TEV)	They answered, "Our quarrel with Saul and his family can't be settled with silver or gold, nor do we want to kill any Israelite." "What, then, do you think I should do for you?" David asked.
New Berkeley Version	"We are not concerned with silver or gold in the matter of Saul and his family," the Gibeonites answered him, "nor do we have the right to put a man to death in Israel." "What do you say I should do for you?" he asked.
New Century Version	The Gibeonites said to David, "We cannot demand silver or gold from Saul or his family. And we don't have the right to kill anyone in Israel." Then David asked, "What do you want me to do for you?"
New Life Bible	The Gibeonites said to him, "We will take no silver or gold from Saul or his family. And it is not for us to put any man to death in Israel." David said, "I will do for you whatever you say."
New Living Translation	"Well, money can't settle this matter between us and the family of Saul," the Gibeonites replied. "Neither can we demand the life of anyone in Israel." "What can I do then?" David asked. "Just tell me and I will do it for you."
The Voice	**Gibeonite Leaders:** Silver and gold won't make things right for us with Saul's kingdom. And it is not for us to tell you who should be subject to capital punishment in Israel. **David:** I will do whatever you ask.

Partially literal and partially paraphrased translations:

American English Bible	And the GibeOnites replied: 'The problem can't be paid for with silver or gold by Saul and his house; and there's no one left for us to put to death in all Israel.' And [David] asked: 'Then, what can I do for you?'
Beck's American Translation	"We want no silver or gold from Saul and his family," the Gibeonites answered him. "And none of us want to kill anyone in Israel." "What do you say I should do for you?" he asked.
Christian Community Bible	The Gibeonites answered him, "Our quarrel with Saul and his family is not over silver or gold, nor is it our task to put any Israelite to death." The king asked again, "Tell me then what I shall do for you"; and they replied, "That man slaughtered us and planned our destruction so that we would no longer occupy any place in Israel. V. 5 is included for context.
God's Word™	"We do not want silver or gold from Saul's family," the Gibeonites answered him. "And none of us wants to kill anyone in Israel." The king asked, "What are you saying that I should do for you?"
New Advent (Knox) Bible	Of silver and gold, the Gabaonites told him, there is no question here; our quarrel is with Saul and his kin; we would not take any toll of Israelite lives. What would you have me do, then? the king asked.
New American Bible (2011)	The Gibeonites answered him, "We have no claim against Saul and his house for silver or gold, nor is it our place to put anyone to death in Israel." Then he said, "I will do for you whatever you propose."
NIRV	The people of Gibeon answered him. They said, "No amount of silver or gold can make up for what Saul and his family did to us. And we can't put anyone in Israel to death." "What do you want me to do for you?" David asked.
New Jerusalem Bible	The Gibeonites replied, 'Our quarrel with Saul and his family cannot be settled for silver or gold, nor by putting to death one man in Israel.' David said, 'Say what you want and I will do it for you.'
New Simplified Bible	The Gibeonites responded: »Our quarrel with Saul and his family cannot be settled with silver or gold. We do not want to kill any Israelite.« What do you want me to do?« David asked

Revised English Bible	The Gibeonites answered, 'Our feud with Saul and his family cannot be settled in silver or gold, and there is no other man in Israel whose death would content us.' 'Then what do you want me to do for you?' asked David.
Today's NIV	The Gibeonites answered him, "We have no right to demand silver or gold from Saul or his family, nor do we have the right to put anyone in Israel to death." "What do you want me to do for you?" David asked.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The Gibeonites said to him, "For us? Not ||with|| silver and gold from Saul and his house! And no man dies for us in Israel." He said, "Whatever you say, I will do for you."
Bible in Basic English	And the Gibeonites said to him, It is not a question of silver and gold between us and Saul or his family; and it is not in our power to put to death any man in Israel. And he said, Say, then, what am I to do for you?
The Expanded Bible	The Gibeonites said to David, "We cannot ·demand [settle this with] silver or gold from Saul or his ·family [˩house]. And ·we don't have the right [˩it's not for us] to kill anyone in Israel." Then David asked, "·What do you want me to do for you [Tell me what to do and I will do it]?"
Ferar-Fenton Bible	And the Gibaonites replied to him, "We will not take silver or gold from Saul or his family, and no man shall be killed in Israel for us." Then he said, "Whatever you ask I will do for you."
NET Bible®	The Gibeonites said to him, "We [The translation follows the Qere and several medieval Hebrew mss in reading וְלָנוּ (lanu, "to us") rather than the MT לִי (li, "to me"). But for a contrary opinion see S. R. Driver, Notes on the Hebrew Text and the Topography of the Books of Samuel, 53, 350.] have no claim to silver or gold from Saul or from his family [Heb "house."], nor would we be justified in putting to death anyone in Israel." David asked [Heb "and he said"; the referent (David) has been specified in the translation for clarity.], "What then are you asking me to do for you?"
NIV, ©2011	The Gibeonites answered him, "We have no right to demand silver or gold from Saul or his family, nor do we have the right to put anyone in Israel to death." [Num. 35:33-34] "What do you want me to do for you?" David asked.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The Giv'onim said to him, "Our dispute with Sha'ul can't be resolved with silver or gold; and we don't have the right to put anyone in Isra'el to death." He said, "So, what do you say that I should do for you?"
exeGeses companion Bible	And the Giboniy says to him, We have silver and gold neither of Shaul nor of his house; nor for us to deathify any man in Yisra El. And he says, Whatever you say, I work for you.
JPS (Tanakh—1985)	The Gibeonites answered him, "We have no claim for silver or gold against Saul and his household; and we have no claim on the life of any other man in Israel." And [David] responded, "Whatever you say I will do for you."
Judaica Press Complete T.	And the Gibeonites said to him, "We have no matters of silver and gold with Saul, or with his house, and we care not to put to death any man in Israel." And he said, "What do you request that I shall do for you?"
Orthodox Jewish Bible	And the Giveonim said unto him, We will have no kesef nor zahav of Sha'ul, nor of his bais; neither for us shalt thou kill any ish in Yisroel. And he said, What ye shall say, that will I do for you.

Literal, almost word-for-word, renderings:

The Amplified Bible	The Gibeonites said to him, We will accept no silver or gold of Saul or of his house; neither for us shall you kill any man in Israel. David said, I will do for you what you say.
Context Group Version	And the Gibeonites said to him, It is no matter of silver or gold between us and Saul, or his house; neither is it for us to put any man to death in Israel. And he said, What you { pl } shall say, that I will do for you { pl }.
English Standard Version	The Gibeonites said to him, "It is not a matter of silver or gold between us and Saul or his house; neither is it for us to put any man to death in Israel." And he said, "What do you say that I shall do for you?"
The Geneva Bible	And the Gibeonites said unto him, We will have no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man [Save only of Sauls stock.] in Israel. And he said, What ye shall say, [that] will I do for you.
Green's Literal Translation	And the Gibeonites said to him, We will have neither silver nor gold by Saul and by his house. Also, we will have no man in Israel put to death. And he said, What you say, I will do for you.
Kretzmann's Commentary	And the Gibeonites said unto him, we will have no silver nor gold of Saul, they wanted no compensation of money in exchange for the blood shed by Saul, nor of his house; neither for us shalt thou kill any man in Israel, they had no right to put any one to death; they wanted blood revenge, but could not proceed without the consent and command of David. And he said, What ye shall say, that will I do for you. It is really a question asking them to express themselves more exactly, to state their request in specific terms.
NASB	Then the Gibeonites said to him, "We have no *concern* of silver or gold [Num 35:31, 32] with Saul or his house, nor is it for us to put any man to death in Israel." And he said, "I will do for you whatever you say."
Third Millennium Bible	And the Gibeonites said unto him, "We will have no silver nor gold of Saul nor of his house, neither for us shalt thou kill any man in Israel." And he said, "What ye shall say, that will I do for you."
World English Bible	The Gibeonites said to him, It is no matter of silver or gold between us and Saul, or his house; neither is it for us to put any man to death in Israel. He said, What you shall say, that will I do for you.
Young's Updated LT	And the Gibeonites say to him, "We have no silver and gold by Saul and by his house, and we have no man to put to death in Israel;" and he says, "What you [all] are saying I do to you."

The gist of this verse:	The Gibeonites point out that they have not been compensated nor has anyone died for this crime; David asks them when they want him to do.

2Samuel 21:4a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253

2Samuel 21:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmar (רַמָא) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer*	3rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person masculine singular suffix	No Strong's # BDB #510
Gibᵉʿînîy (יִנֹעְבִּג) [pronounced *giᵇv-ǵoh-NEE*]	*(little) hill, hilly, hill-city;* transliterated *Gibeonites*	masculine plural, gentilic adjective with the definite article	Strong's #1393 BDB #149

Translation: The Gibeonites said to him,... This is a minor thing, but the Gibeonites here, in speaking to David, and not speaking with the greatest of respect. The preposition of respect is not used here. My guess would be, they are thinking, *you think that you are going to make things all better? What will you do for us, really?* And this is normal. When a politician comes to town, after making a slew of promises, what do you expect when you try to hold him to one of those promises?

It appears that two things are said, primarily, perhaps from more than one person.

2Samuel 21:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêyn (יִאְו) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 1st person singular suffix	No Strong's # BDB #510
keçeph (ףֶסֶכּ) [pronounced *KEH-sef*]	*silver, money; silver [as a metal, ornament, color]; shekels, talents*	masculine singular noun	Strong's #3701 BDB #494
wᵉ (or vᵉ) (ו or וֹ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
zâhâb (בָהָז) [pronounced *zaw-HAWᵇV*]	*gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor*	masculine singular noun	Strong's #2091 BDB #262
ʿîm (םִע) [pronounced *ǵeem*]	*with, at, by, near; like; from*	preposition of nearness and vicinity	Strong's #5973 BDB #767

2Samuel 21:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shâ'ûwl (לוּאָש) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʿîm (םֵע) [pronounced *ǵeem*]	*with, at, by, near; like; from*	preposition of nearness and vicinity	Strong's #5973 BDB #767
bayith (תִיַב) [pronounced *BAH-yith*]	*house, residence; household, habitation* as well as *inward*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...“[There is] no silver or gold to me from Saul and from his house.” There is a slight change of suffixes here, which suggest that we will have two different statements, probably made by different people. One man here points out that there has never been any monetary benefit paid for this killing that was done. Furthermore, a payment given rather than justice was forbidden by the Law of Moses (Num. 35:31–32). God did not want rich people to be able to buy themselves out of a murder.

Saying that none has come from Saul or his house, indicates that they know Saul is dead, but he has left quite an estate behind. It also suggests that there is more culpability than just with Saul. That is, it was not Saul alone who caused this.

As we have already studied, Saul's primary servant has seemed to have taken control of Saul's estate; and then David turned over this estate of Saul's grandson, Mephibosheth.

2Samuel 21:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
'êyn (ןיִאְו) [pronounced *ān*]	*nothing, not, [is] not; not present, not ready;* expresses non-existence, absence or non-possession; *[there is] no [none, not one, no one, not]*	particle of negation; substantive of negation	Strong's #369 BDB #34
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 1st person plural suffix	No Strong's # BDB #510
'îysh (שיִא) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

2Samuel 21:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (תומ) [pronounced *mooth*]	*to kill, to cause to die, to put to death, to execute*	Hiphil infinitive construct	Strong's #4191 BDB #559
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's #none BDB #88
Yisᵉrâ'êl (לֵאָרְשִׂי) [pronounced *yis-raw-ALE*]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: "[There is] no man to die for us in Israel." Because we have *for us* rather than *for me,* this suggests that someone else says this—and possible more than one person says this. No one has died for this crime.

They are *not* saying that they do not want a person or person in Israel to die, as many translations assert (God's Word™ or the New Simplified Bibles, for instance). Nor is it a matter of, there is no one of the Sauline family left to punish (as the American English Bible asserts). Nor is it that they lack the justification to put anyone to death, as per the NET Bible. These various approaches make little sense, as David will ask "What do you want?" and they will answer "7 men from the Sauline family that we may kill." So, they are *not* saying they don't want lives to be lost over what was done to them. The Easy-to-Read versions gives a good, reasonable sense: The Gibeonites said to David, "There isn't enough gold and silver for Saul's family to pay for what they did. But we don't have the right to kill any person in Israel." It is very likely that (1) They do not have the right to kill anyone or, (2) (as above) no one has died for the crimes committed against them.

The incorrect way of translating this may have confused you, so let's look at this one at a time.

There is some confusion as to what the Gibeonites mean here; and for the less than literal translations, it is okay for them to do some interpretation. That is the idea behind a less-than-literal translation. However, this needs to be understood in the light of the context. David asks them, "Okay, what can I do for you?" (V. 4d) and they answer, "The man who consumed us and who imagined that we had been annihilated from settling [anywhere] throughout all the territory in Israel—let there be given to us seven men from his sons and we will hang them before Yᵉhowah in Gibeah of Saul, [the man formerly] chosen by Yᵉhowah." Therefore, the fact that they ask for seven men of Saul's family eliminates many translations above.

Bad Translations of 2Samuel 21:4

Concept	Translation (s)
There is no one who could die who would make up for what Saul did.	And the GibeOnites replied: 'The problem can't be paid for with silver or gold by Saul and his house; and there's no one left for us to put to death in all IsraEl.' And [David] asked: 'Then, what can I do for you?' And they told the king: '[Saul] would have finished us off, because he chased us, tried to trick us, and he attempted to wipe us out. As the result, we've decided to remove [any trace] of him, so that his ways won't last in the borders of IsraEl. Therefore, give us seven of his descendants and we will hang them in the sun before Jehovah in Saul's town of GibeOn.' And the king said: 'I will give them to you.' (2Sam. 21:4–6; American English Bible)

Bad Translations of 2Samuel 21:4

Concept	Translation (s)
They do not want someone to die from Israel.	"We do not want silver or gold from Saul's family," the Gibeonites answered him. "And none of us wants to kill anyone in Israel." The king asked, "What are you saying that I should do for you?" They answered the king, "Give us seven of the male descendants of the man who wanted to finish us off. He planned to wipe us out to keep us from staying anywhere in Israel's territory. We will execute them in the LORD'S presence at Saul's town Gibeah." (It was Saul whom the LORD had chosen.) "I will give them to you," the king said. (2Sam. 21:4–6; God's Word™)
They do not want someone to die from Israel.	The Gibeonites responded: »Our quarrel with Saul and his family cannot be settled with silver or gold. We do not want to kill any Israelite.« What do you want me to do?« David asked. They answered: »Saul wanted to destroy us and leave none of us alive anywhere in Israel. »Hand over seven of his male descendants. We will hang them before Jehovah at Gibeah, the hometown of Saul, Jehovah's chosen king.« The king responded: »I will hand them over to you.« (2Sam. 21:4–6; NSB)
They lack justification to take the life of anyone.	The Gibeonites said to him, "We have no claim to silver or gold from Saul or from his family, nor would we be justified in putting to death anyone in Israel." David asked, "What then are you asking me to do for you?" They replied to the king, "As for this man who exterminated us and who schemed against us so that we were destroyed and left without status throughout all the borders of Israel - let seven of his male descendants be turned over to us, and we will execute8 them before the Lord in Gibeah of Saul, who was the Lord's chosen one." The king replied, "I will turn them over." (2Sam. 21:4–6; NET Bible)
They claim that it is not up to David to execute a man on their behalf.	And the Gibeonites said to him, We will have no silver nor gold of Saul, nor of his house; neither for us shall **you** kill any man in Israel. And he said, What you shall say, that will I do for you. (2Sam. 21:4; AKJV). The problem here is, if you notice the 2nd person pronoun in this translation (and in most of the KJV-related translations); this is not found in the Hebrew text. The first 2nd person anything comes at the end of this verse when David addresses the Gibeonites.

Hopefully, you can see how illogical these translations are (the first 4, anyway). These are not the only translations which took these faulty approaches. This does not mean that these are bad translations overall. Undertaking the translation of the entire Bible is a project I cannot imagine (by the time I die, I might have properly translated a 6th of the Bible). So, it is not hard to imagine that people do a generally decent job, but miss this or that verse to nail down the correct understanding of that verse.

Now and again, even in excellent translations, there are problems (I like God's Word™, the NET Bible, and most versions of the KJV). This is the reason that there are commentators and pastor-teachers, to clear up some of these areas, based upon the original languages and the context.

This leaves the most reasonable interpretation: they lack the authority to put anyone to death over being attacked and slaughtered by King Saul.

2Samuel 21:4d

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, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (רַמָא) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
mâh (הָמ) [pronounced *maw*]	*what, how, why*	interrogative; exclamatory particle (with the definite article)	Strong's #4100 BDB #552
ʾattem (םֶתַא) [pronounced *aht-TEM*]	*you all, you guys, you* (often, the verb *to be* is implied)	2nd person masculine plural, personal pronoun	Strong's #859 BDB #61
Although Owen has a masculine singular pronoun here, that is a typo on his part.			
ʾâmar (רַמָא) [pronounced *aw-MAHR*]	*saying, speaking, saying [to oneself], thinking*	masculine plural, Qal active participle	Strong's #559 BDB #55
ʾâsâh (הָשָע) [pronounced *ǵaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare, to manufacture*	1st person singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 2nd person masculine plural suffix	No Strong's # BDB #510

Translation: So he said, "What are you saying [that] I [should] do for you?" They have told David what has *not* been done; so David asks them, *what do you want I should do?*

This translation may help for this to make more sense to you: One Gibeonite said, "We have never received any monetary compensation from Saul or his estate." Others said, "No man has died for this crime." So David said, "What are you saying that I should do for you?" David asks a real question and he gets some real answers. The Gibeonites feel frustrated; they were treated without any sense of justice, and no one has made any attempt to redress these grievances.

—————————————

And so they say unto the king, "The man who consumed us and who thought to us we are laid waste from taking a stand in any border of Israel—he will be given to us seven men from his sons and we have hung them to Y^ehowah in Gibeah of Saul chosen of Y^ehowah." And so says the king, "I [even] I will give [them to you]."

2Samuel 21:5–6

Therefore, they said to the king, "The man who consumed us and who imagined that we had been annihilated from settling [anywhere] throughout all the territory in Israel—let there be given to us seven men from his sons and we will hang them before Y^ehowah in Gibeah of Saul, [the man formerly] chosen by Y^ehowah." And the king replied, "I [even] I will give [them to you]."

Therefore, they said to the king, "This man Saul—chosen by Jehovah—beat us down and kept us from settling anywhere in the territory of Israel. Let seven men from his sons be given to us and we will hang them before Jehovah in Gibeah of Saul." And the king replied, "I will give these men to you."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And they said to the king: The man that crushed us and oppressed us unjustly, we <u>must</u> <u>destroy</u> in such manner that there be not so much as one left of his stock in all the coasts of Israel Let seven men of his children be delivered unto us, that we may crucify them to the Lord in Gabaa of Saul, once the chosen of the Lord. And the king said: I will give <u>them</u>.
Masoretic Text (Hebrew)	And so they say unto the king, "The man who consumed us and who thought to us we are laid waste from taking a stand in any border of Israel—he will be given to us seven men from his sons and we have hung them to Y^ehowah in Gibeah of Saul chosen of Y^ehowah." And so says the king, "I [even] I will give [them to you]."
Peshitta (Syriac)	And they said to the king, The man who consumed us and planned to destroy us so that we should not remain in all the territory of Israel, Let seven of his sons be delivered to us, and we will sacrifice them before the LORD in Gibeah of Saul. And the king said, I will give <u>them</u>.
Septuagint (Greek)	And they said to the king, The man who would have made an end of us, and persecuted us, who plotted against us to destroy us, let us utterly destroy him, so that he shall have no standing in all the coasts of Israel. Let one give us seven men of his sons, and let us hang them up <u>in</u> <u>the</u> <u>sun</u> to the Lord in Gibeah of Saul, as chosen out for the Lord. And the king said, I will give *them*.
Significant differences:	The second thing the Gibeonites said is somewhat confusing; and therefore, the ancient translations are not in total agreement there. The phrase *in the sun* is added to the Greek. The Syriac leaves out that Saul was *chosen of God*. In the final sentence, David says, "I will give" in the Hebrew.

Thought-for-thought translations; paraphrases:

Contemporary English V.	They replied, "Saul tried to kill all our people so that none of us would be left in the land of Israel. Give us seven of his descendants. We will hang these men near the place where the LORD is worshiped in Gibeah, the hometown of Saul, the LORD's chosen king." "I'll give them to you," David said.
Easy English	They said to David, `Saul plotted against us. He tried to destroy all our people in the country of *Israel.  So hand over to us 7 men from his family. We will kill them. Then we will hang up their bodies in front of the *Lord in Gibeah. Gibeah was Saul's town and the *Lord chose Saul as king.' So King David said, `I will hand them over to you.'

Good News Bible (TEV)	They answered, "Saul wanted to destroy us and leave none of us alive anywhere in Israel. So hand over seven of his male descendants, and we will hang them before the LORD at Gibeah, the hometown of Saul, the LORD's chosen king." "I will hand them over," the king answered.
The Message	Then they told the king, "The man who tried to get rid of us, who schemed to wipe us off the map of Israel--well, let seven of his sons be handed over to us to be executed--hanged before GOD at Gibeah of Saul, the holy mountain." And David agreed, "I'll hand them over to you."
New Berkeley Version	They said to the king, "As for the man who destroyed us, who planned to exterminate us from having a place in all the territory of Israel, let seven of his sons be handed over to us, to expose their broken corpses to the LORD in Gibeah of Saul, this chosen one of the LORD!" [A punishment sometimes prescribed for gthe worst criminals (Num. 25:4). Sons of Saul were executed for their father's sin; but see Num. 35:33 Deut. 24:16.] "I will hand them over," agreed the king.
New Century Version	The Gibeonites said, "Saul made plans against us and tried to destroy all our people who are left in the land of Israel. So bring seven of his sons to us. Then we will kill them and hang them on stakes in the presence of the LORD at Gibeah, the hometown of Saul, the LORD's chosen king."
New Living Translation	Then they replied, "It was Saul who planned to destroy us, to keep us from having any place at all in the territory of Israel. So let seven of Saul's sons be handed over to us, and we will execute them before the Lord at Gibeon, on the mountain of the Lord [As in Greek version (see also 21:9); Hebrew reads at Gibeah of Saul, the chosen of the Lord.]." "All right," the king said, "I will do it."
The Voice	**Gibeonite Leaders:** Saul attacked us and tried to destroy us, to wipe us off the map of Israel. Give us seven of his descendants, and we will hang them on a tree in Gibeah before the Eternal, on His mountain. **David:** I will give them to you.

Partially literal and partially paraphrased translations:

American English Bible	And [David] asked: 'Then, what can I do for you?' And they told the king: '[Saul] would have finished us off, because he chased us, tried to trick us, and he attempted to wipe us out. As the result, we've decided to remove [any trace] of him, so that his ways won't last in the borders of IsraEl. Therefore, give us seven of his descendants and we will hang them in the sun before Jehovah in Saul's town of GibeOn.' And the king said: 'I will give them to you.'
Beck's American Translation	"The man who consumed us," they answered the king, "who planned to wipe us out, to keep us from staying anywhere in Israel's territory—give us seven of his sons to hang them up before the LORD in Gibeah, where Saul, who the LORD chose, lived." "I will hand them over," the king said.
Christian Community Bible	...and they replied, "That man slaughtered us and planned our destruction so that we would no longer occupy any place in Israel. Surrender seven of his sons to us so that we may hang them up before Yah weh at Gibeon on the mountain of Yah weh." To this, the king said, "I will surrender them."
God's Word™	They answered the king, "Give us seven of the male descendants of the man who wanted to finish us off. He planned to wipe us out to keep us from staying anywhere in Israel's territory. We will execute them in the LORD'S presence at Saul's town Gibeah." (It was Saul whom the LORD had chosen.) "I will give them to you," the king said.
New Advent (Knox) Bible	And they said, We must efface the memory of the man who persecuted us and wrongfully oppressed us, leaving none of his stock alive from end to end of Israel.

Hand over to us seven men of his line, and let us crucify them before the Lord at Gabaa, that is named after him; there dwelt he when the Lord chose him out to be king [The word translated `crucify', here and in the following verses, is of uncertain meaning. If the Gabaonites kept the Mosaic law, they should have cut down a man `hanged on a tree' the same day (Deut. 21.23); but it is not certain from the text that the bodies remained hanging. Some think the Hebrew verb signifies, not hanging, but throwing over a rock.]. And David said, You shall have them.

New American Bible (2002)	They said to the king, "As for the man who was exterminating us and who intended to destroy us that we might have no place in all the territory of Israel, let seven men from among his descendants be given to us, that we may dismember them before the LORD in Gibeon, on the LORD'S mountain." The king replied, "I will give them up."
NIRV	They answered the king, "Saul nearly destroyed us. He made plans to wipe us out. We don't have anywhere to live in Israel. So let seven of the males in his family line be given to us. We'll kill them. We'll put their dead bodies out in the open in the sight of the Lord. We'll do it at Gibeah of Saul. Saul was the Lord's chosen king." So King David said, "I'll give seven males to you."
New Jerusalem Bible	Then they replied to the king, 'The man who dismembered us and planned to annihilate us, so that we should not exist anywhere in Israelite territory-we want seven of his descendants handed over to us; and we shall dismember them before Yahweh at Gibeon on Yahweh's hill.' 'I shall hand them over,' said the king.
New Simplified Bible	They answered: »Saul wanted to destroy us and leave none of us alive anywhere in Israel.
	»Hand over seven of his male descendants. We will hang them before Jehovah at Gibeah, the hometown of Saul, Jehovah's chosen king.« The king responded: »I will hand them over to you.«
Revised English Bible	They answered, 'Let us make an end of the man who caused our undoing and ruined us, so that he will never again have his place within the borders of Israel. Hand over to us seven of that man's descendants, and we shall hul them down to their death before the LORD in Gibeah of Saul, the LORD's chosen one.' The king agreed to hand them over.
Today's NIV	They answered the king, "As for the man who destroyed us and plotted against us so that we have been decimated and have no place anywhere in Israel, let seven of his male descendants be given to us to be killed and their bodies exposed before the LORD at Gibeah of Saul--the LORD's chosen one." So the king said, "I will give them to you."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	They said to the king, "The men that finished us, and that liked to annihilate us from abiding in any border of Israel: As Yahweh's chosen, give us seven men from his sons to wrench those for Saul to Yahweh in Gibeah." The king said, "I will give."
Bible in Basic English	And they said to the king, As for the man by whom we were wasted, and who made designs against us to have us completely cut off from the land of Israel, Let seven men of his family be given up to us and we will put an end to them by hanging them before the Lord in Gibeon, on the hill of the Lord. And the king said, I will give them.
English Jubilee 2000	And they answered the king, The man that consumed us and that devised against us, let us destroy him that nothing of him remains in any of the borders of Israel. 6 Let seven men of his sons be delivered unto us, and we will disjoint them, *hanging them from a tree,* unto the LORD in Gibeah of Saul, *whom* the LORD did choose. And the king said, I will give *them*.
The Expanded Bible	The Gibeonites said, "·Saul [ᴸThe man] ·made plans against [destroyed; consumed] us and ·tried to destroy [planned to annihilate/exterminate] all our people ·who are [so we would have no place] left in the land of Israel. So bring seven of his sons to

	us. Then we will ·kill them and hang them on stakes [impale/execute them] in the presence of the LORD at Gibeah, the hometown of Saul, the LORD's chosen king."
Ferar-Fenton Bible	And they answered the king, "The man who destroyed us, and who wasted us, so that we are prohibited from residing in any part of Israel, let there be given to us seven men from his children, and we will hang them for the EVER-LIVING in Gibath of Saul, the elect of the Ever-living." And the king said, "I will give them!"
NET Bible®	They replied to the king, "As for this man who exterminated us and who schemed against us so that we were destroyed and left without status throughout all the borders of Israel - let seven of his male descendants be turned over to us, and we will execute [The exact nature of this execution is not altogether clear. The verb עָקַי (yaqa') basically means "to dislocate" or "alienate." In Gen 32:26 it is used of the dislocation of Jacob's thigh. Figuratively it can refer to the removal of an individual from a group (e.g., Jer 6:8; Ezek 23:17) or to a type of punishment the specific identity of which is uncertain (e.g., here and Num 25:4); cf. NAB "dismember them"; NIV "to be killed and exposed."] them before the Lord in Gibeah of Saul, who was the Lord's chosen one." [The LXX reads "at Gibeon on the mountain of the Lord" (cf. 21:9). The present translation follows the MT, although a number of recent English translations follow the LXX reading here (e.g., NAB, NRSV, NLT).] The king replied, "I will turn them over."
NIV – UK	They answered the king, `As for the man who destroyed us and plotted against us so that we have been decimated and have no place anywhere in Israel, let seven of his male descendants be given to us to be killed and their bodies exposed before the Lord at Gibeah of Saul - the Lord's chosen one.' So the king said, `I will give them to you.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They answered the king, "The man who ruined us, who schemed against us so that we would cease to exist anywhere in Isra'el's territory - have seven of his male descendants handed over to us, and we will put them to death by hanging before ADONAI in Giv'ah of Sha'ul, whom ADONAI chose." The king said, "I will hand them over."
exeGeses companion Bible	And they say to the sovereign, The man who finishes us off - who considers against us desolates us from standing by in any of the borders of Yisra El: give us seven men of his sons and we impale them to Yah Veh in Gibah of Shaul, whomever Yah Veh chooses. And the sovereign says, I give them.
JPS (Tanakh—1985)	Thereupon the said to the king, "The man who massacred us and planned to exterminate us [Meaning of Hebrew uncertain], so that we should not survive in all the territory of Israel—let seven of Holy Spirit male issue be handed over to us, and we will impale them before the LORD in Gibeah of Saul [Emendation yields "at Gibeon, on the mountain of the LORD" (compare Septuagint and v. 9)], the chosen of the LORD." And the king replied, "I will do so."
Orthodox Jewish Bible	And they answered HaMelech, The ish that consumed us, and that plotted against us that we should be made shmad from remaining in any of the territories of Yisrael, Let shivah anashim of his banim be delivered unto us, and we will hang them up unto Hashem in Giveah of Sha'ul, whom Hashem did choose. And HaMelech said, I will give them.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And they say unto the king, `The man who consumed us, and who devised against us--we have been destroyed from stationing ourselves in all the border of Israel-. let there be given to us seven men of his sons, and we have hanged them before Yahweh, in the height of Saul, the chosen of Yahweh.' And the king said, `I do give;...
Green's Literal Translation	And they said to the king, The man who destroyed us and schemed against us *that* we be wasted from standing in all the border of Israel *was Saul*. Let be given to us seven men of his sons to us. And we will expose them to Jehovah in Gibeah of Saul, the chosen of Jehovah. And the king said, I will deliver them.
Kretzmann's Commentary	And they answered the king, The man that consumed us, who had slain the best of their tribe and practically annihilated them, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, let seven men of his sons, descendants, near relatives, be delivered unto us, and we will hang them up, punish them by crucifixion, unto the Lord, before His face, to appease His anger, in Gibeah of Saul, whom the Lord did choose. Saul had been the "chosen of Jehovah," king of Israel, when he had done this wrong, and therefore the whole people was being punished. And the king said, I will give them. He was ready to make the atonement.
NASB	So they said to the king, "The man [2 Sam 21:1] who consumed us and who planned to exterminate us [Lit against us that we should be exterminated] from remaining within any border of Israel, let seven men from his sons be given to us, and we will hang them [Lit expose them] before the Lord [Num 25:4] in Gibeah of Saul, the chosen [1 Sam 10:24] of the Lord." And the king said, "I will give *them*."
New King James Version	Then they answered the king, "As for the man who consumed us and plotted against us, that we should be destroyed from remaining in any of the territories of Israel, let seven men of his descendants be delivered to us, and we will hang them before the Lord in Gibeah of Saul, *whom* the Lord chose."
New RSV	They said to the king, `The man who consumed us and planned to destroy us, so that we should have no place in all the territory of Israel—let seven of his sons be handed over to us, and we will impale them before the Lord at Gibeon on the mountain of the Lord.'* The king said, `I will hand them over.'
Webster's Bible Translation	And they answered the king, The man that consumed us, and that devised against us [that] we should be destroyed from remaining within the borders of Israel, Let seven men of his sons be delivered to us, and we will hang them up to the LORD in Gibeah of Saul, [whom] the LORD chose. And the king said, I will give [them].
Young's Updated LT	And they say unto the king, "The man who consumed us, and who devised against us—we have been destroyed from stationing ourselves in all the border of Israel— let there be given to us seven men of his sons, and we have hanged them before Jehovah, in the height of Saul, the chosen of Jehovah." And the king says, "I do give."

The gist of this verse: The Gibeonites ask for 7 of Saul's descendants to execute.

2Samuel 21:5a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253

2Samuel 21:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmar (רַמָא) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer*	3rd person masculine plural, Qal imperfect	Strong's #559 BDB #55
ʾel (לֶא) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
meleke (לֶמֶֽך) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: Therefore, they said to the king,... The Gibeonites recognize that David is serious about redressing the evil that has been done against them, so now they use the more deferential preposition.

2Samuel 21:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (שיִא) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
ʾăsher (רֶשֲא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
kâlâh (הָלָכ) [pronounced *kaw-LAWH*]	*to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away*	3rd person masculine singular, Piel perfect with the 1st person plural suffix	Strong's #3615 BDB #477

Translation: ..."The man who consumed us... The man that they are speaking about is Saul. He will be named a few phrases down as *Saul, the chosen of Yᵉhowah*. Saul was trying to put an end to these people; he was trying to destroy them. We do not know how many were killed, but the implication is, quite a number—I am guessing in the hundreds or thousands.

2Samuel 21:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾăsher (רֶשֲא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81

2Samuel 21:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâmâh (הָמַד) [pronounced *daw-MAW*]	*to liken, compare; to imagine, think*	3rd person masculine singular, Piel imperfect	Strong's #1819 BDB #197
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 1st person plural suffix	No Strong's # BDB #510
shâmad (דַמָש) [pronounced *shaw-MAHD*]	*to be laid waste to, to be annihilated [destroyed, devastated, exterminated]*	1st person plural, Niphal perfect	Strong's #8045 BDB #1029
min (מִן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
yâtsab (בַצָי) [pronounced *yaw-TSAHBᵛ*]	*to set oneself [in a place], to take a stand*	Hithpael infinitive construct	Strong's #3320 BDB #426
bᵉ (ב) [pronounced *bᵉh*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
kôl (לֹכ) [pronounced *kohl*]	*every, each, all of, all; any of, any*	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Literally, *in all*. Although I don't have this in the lexicons, it is rendered by the most literal translations as *among all, through all, throughout all, with all*.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gᵉbûwl (לוּבְג) [pronounced *gᵉb-VOOL*]	*border, boundary, territory [within a border], region, territory [of darkness]; edge*	masculine singular construct	Strong's #1366 BDB #147
Yisᵉrâʾêl (לֵאָרְשִׂי) [pronounced *yis-raw-ALE*]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: ...and who imagined that we had been annihilated from settling [anywhere] throughout all the territory in Israel—... Saul thought about all that he could do, and he was preventing the Gibeonites from taking a stand or making a home anywhere within Israel. There was no place for them to permanently settle. They would move to one place and he would drive them away from there; or he would attack and kill many of them. At no time did the Gibeonites feel safe under Saul.

This implies that, these Gibeonites kept trying to settle here or there, and Saul would run them out of there. My guess is, he would also seize their property and what would he logically do with that property? Give it over to his sons or grandsons. This is speculation, but it is logical.

This is completely keeping within the behavior of Saul, who pursued David unrelentingly. When Saul had a spare moment, he would chase after David, hoping to kill him. Apparently, at other times, he would also chase after Gibeonites.

We should contrast this to David's behavior. When David had spare time, he looked for someone in Saul's family to whom he could show grace (2Sam. 9); or he came up with the idea of providing a permanent home for the worship of God (2Sam. 7). David eventually abused the spare time that God gave him by chasing skirt in Jerusalem, which was the cause of God bringing David great harm (2Sam. 11–12).

Application: No doubt, some of you read or studied these chapters on David, and later on Solomon, and you think, "Why doesn't God do that for me? Why doesn't God give me such a great empire with so many possessions?" First of all, if you are an American, you probably have in your home right now dozens of conveniences which David and Solomon could only dream about (most of which, they could not even dream about—the conveniences that you have would be too fantastical to them). So do not whine and claim that God has given you nothing, because that is just not true. I have spent many years living close to the poverty line, but I have always had water, and electricity and heat; and food in the refrigerator. On any given year, I may not have had much money, but I could hop on a plane once or twice in that year and visit my mother and brothers in California. Personally, whether I have had a good or a bad year, God has blessed me greatly and I would never trade what I have today for what David or Solomon had in their era.

2Samuel 21:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâthan (וֹתַּן) [pronounced *naw-THAHN*]	*to be given, be bestowed, be given up, be delivered up; to be put upon*	3rd person masculine singular, Hophal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 1st person plural suffix	No Strong's # BDB #510
shibᵉʿâh (הְבַש) [pronounced *shiᵇvᵉ-ĢAW*]	*seven*	numeral feminine construct	Strong's #7651 BDB #987
ʾănâshîym (מישֶׁנַא) [pronounced *uh-NAW-sheem*]; also spelled ʾîyshîym (מישיא) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers*	masculine plural noun	Strong's #376 BDB #35
min (מן) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
bânîym (מינָב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural noun with the 3rd person masculine plural suffix	Strong's #1121 BDB #119

Translation: ...let there be given to us seven men from his sons... This strikes me as being rather barbaric, to ask for the lives of his sons (that is, those related to him). This would suggest that Saul's relations were not much better than he was; and that none of them saw a problem with what he was doing.

There was a sense of family culpability for wrongdoing. David, in 2Sam. 24:17b said to God: "Look, I have sinned, and I have done wrong; but these sheep, what have they done? Please let Your hand be against me, and against my father's house." However, this sort of culpability was also a national culpability.

Application: I write this during the era of President Obama (2014), a man I believe has little or no interest in international affairs. He will speak to other countries with great sweeping, idealistic generalizations, but when it comes to the down and dirty part of international affairs, he seems to have little interest or passion. Leading from behind, Benghazi dealt with as a personal political problem, pulling our missiles away from Russia, pulling our troops out of Iraq and giving little justification for Afghanistan (the *good war*) are all evidences of this. As a result, the world has changed dramatically during the era of Obama, and we as a nation, could pay the price for this. However, it is not as if we are guiltless as a people. My point is not to rag on the President, but to illustrate with a modern example that there is a national culpability with our acts as a national entity, and President Obama is sowing these seeds throughout his presidency.

Application: Perhaps something easier to understand is, when Woodrow Wilson took us into WWI or FDR took us into WWII, these decisions affected our entire nation. There was a national culpability. Now, since WWII, we as the most powerful nation in the world have taken a busybody approach, becoming involved in many conflicts throughout the world, putting out fires, so to speak, in many countries, thus averting world-wide conflicts (how many people expected WWIII was just around the corner from WWII?). These decisions are made by a number of successive presidents, which practice has dramatically reduced the number of people killed in warfare.

Application: Another example of national culpability is nations that embrace socialism or communism. Such nations not only see huge numbers of people killed during their revolution; but no other form of government has ever killed so many of its own people in peacetime, surpassing even the world wars in number. Mao Ze-Dong (China, 1958-61 and 1966-69, Tibet 1949-50) is ultimately responsible for over 50 million people killed, either directly or by starvation. Adolf Hitler, a socialist (*not* a Catholic), was ultimately responsible for 12 million deaths. Jozef Stalin (USSR, 1932-39) is responsible for 7 million deaths.[18] A nation does not magically turn communist overnight; the people first have to be sold on an anti-God approach to government like communism, and the evil that is communism affects the entire nation.

Application: We have a huge number of people in our population that, despite dramatic evidence of the evils of communism, favor communism or socialism. This kind of thinking, which is anti-God, will lead to very difficult national times, because we are nationally culpable for our thinking.

The principle is, we are all subject to a familial culpability as well as a national culpability. Spiritually, this extends to the entire human race, because in Adam, we all sinned (Rom. 5:12). As humans, we are all related.

Application: I know families which have been greatly blessed as a family; and I know other families that have been cursed as a family. There is great blessing which comes to a family where one or more members of the family have believed in Jesus Christ and are growing believers. The idea is, you need to start with one person, yourself, and then do whatever you can to spread this across your own family (this is done by correctly raising and teaching your own children).

Let's also deal with the number *7;* this was a sacred number both to the Jews as well as to other groups of people (Num. 23:1, 29). This is because God restored the world in 6 days and rested on the 7th. This is why the 7-day week has been nearly universal throughout time. Far more than this many Gibeonites had been killed by Saul; but this is the number of perfection and completion.

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[18] Figures from **http://www.scaruffi.com/politics/dictat.html** accessed February 27, 2014.

2Samuel 21:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ or וָ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
yâqaʿ (עָקַי) [pronounced *yaw-KAHG̱*]	*to execute slowly [by exposure or impaling]; to hang, to hang upon a stake*	3rd person masculine singular, Hiphil imperfect	Strong's #3363 BDB #429
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
bᵉ (בְ) [pronounced *beʰ*]	*in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within*	a preposition of proximity	Strong's# none BDB #88
Gibᵉâh (הָעְבִג) [pronounced *giᵇvᵉ-G̱AW*]	transliterated *Gibeah;* this same word means *hill*	proper feminine singular noun; construct form	Strong's #1390 BDB #149
Shâʾûwl (לוּאָש) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
bâchîyr (רִיחָב) [pronounced *baw-KHEER*]	*chosen, chosen one, elect [one]*	masculine singular construct	Strong's #972 BDB #104
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217

Translation: ...and we will hang them before Yᵉhowah in Gibeah of Saul, [the man formerly] chosen by Yᵉhowah." The verb here could possibly be quite dramatic and mean *impale on a stick;* at the very least, it means *to hang* the idea is to hang these men out in public for their crimes against the people, so that all can see that their actions (or, at least the actions of Saul) have real consequences.

> Jamieson, Fausset and Brown: *The practice of the Hebrews, as of most Oriental nations, was to slay first, and afterwards to suspend on a gibbet, the body not being left hanging after sunset.*[19]

> Dr. Thomas Constable concurs: *Probably they would suffer execution first and then their bodies were hung up so everyone could witness their fate.*[20]

Hanging these men up before God is more than revenge. This indicates that for wrongdoing, there must be blood for blood. Saul, when he pursued the innocent, set in motion the requirement that his evil be paid for.

Again, I realize that this is much more difficult for our culture to bear. We want to know that these men participated in the persecution of the Gibeonites. Maybe they did and maybe they didn't. The Bible does not tell

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[19] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* 1871; from e-sword, 2Sam. 21:6.

[20] From **http://www.studylight.org/com/dcc/view.cgi?bk=9&ch=21** accessed March 5, 2014 (slightly edited).

us. However, given this and several other verses in this chapter, it is clear that this is the right thing for David to do, and that there is at least a familial culpability.

And so that you do not think this is complete and total barbarism, we will find out that God will spare one of Saul's descendants through David. Mephibosheth, the son of Jonathan, will be spared. Therefore, we may rest assured that, despite our lack of knowledge of these other men, that what occurs here is just before God. There is a remnant according to grace.

Furthermore, the Law tells us: The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. (Deut. 24:16; WEB). This would suggest to me that there was some guilt on the part of the family of Saul, even though the Bible never specifies any (but it is implied in the first verse; and it is suggested that Saul did not allow the Gibeonites to live anyplace permanent). Here is one of the places where we have to trust God's judgment—God brought this to David's attention; David dealt with the matter; the Gibeonites said that this would be done before God; and God gives His approval in the end. Therefore, we should accept that this was a just verdict and outcome.

2Samuel 21:6c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâmar (רַמָא) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
melekᵉ (ךְֶלֶמ) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun with the definite article	Strong's #4428 BDB #572
ʾânîy (יִנָא) [pronounced *aw-NEE*]	*I, me;* in answer to a question, it means *I am, it is I*	1st person singular, personal pronoun	Strong's #589 BDB #58
nâthan (ןַתָנ) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set; to make*	3rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678

Translation: And the king replied, "I [even] I will give [them to you]." King David agreed to this.

Bear in mind, had there been a problem with any of this, God would have communicated as much to David.

——————————

And so spares the king Mephibosheth ben Jonathan ben Saul upon an oath of Yᵉhowah which [was] between them—between David and between Jonathan ben Saul.	2Samuel 21:7	However, the king spared Mephibosheth ben Jonathan ben Saul because of an oath of Yᵉhowah which [was] between them—between David and Jonathan ben Saul.

The king however spared Mephibosheth (Jonathan's son) because of a sacred oath between himself and Jonathan (Saul's son).

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the king spared Miphiboseth the son of Jonathan the son of Saul, because of the oath of the Lord, that had been between David and Jonathan the son of Saul.
Masoretic Text (Hebrew)	And so spares the king Mephibosheth ben Jonathan ben Saul upon an oath of Y^ehowah which [was] between them—between David and between Jonathan ben Saul.
Peshitta (Syriac)	But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the LORD's oath that was between them, between David and Jonathan the son of Saul.
Septuagint (Greek)	But the king spared Memphibosheth son of Jonathan the son of Saul, because of the oath of the Lord that was between them, even between David and Jonathan the son of Saul.

Significant differences:	None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	David had made a promise to Jonathan with the LORD as his witness, so he spared Jonathan's son Mephibosheth, the grandson of Saul.
Easy English	Mephibosheth was the son of Jonathan and the grandson of Saul. But Jonathan and David had made a serious promise to the *Lord. So, King David did not hand over Mephibosheth to the *Gibeonites.
Easy–to–Read Version	But the king protected Jonathan's son, Mephibosheth. Jonathan was Saul's son, but David had made a promise in the Lord's name to Jonathan [David and Jonathan promised each other that they would not harm each other's families. Read 1Sam. 20:12–23,42.]. So the king did not let them hurt Mephibosheth.
Good News Bible (TEV)	But because of the sacred promise that he and Jonathan had made to each other, David spared Jonathan's son Mephibosheth, the grandson of Saul.
New Century Version	But the king protected Mephibosheth, the son of Jonathan, the son of Saul, because of the promise he had made to Jonathan in the LORD's name.
New Life Bible	But the king kept alive Mephibosheth, the son of Saul's son Jonathan, because David had made a promise to Saul's son Jonathan before the Lord.
The Voice	Now the king did not give them Mephibosheth, Saul's grandson and Jonathan's son, because of the sacred oath between David and Jonathan.

Partially literal and partially paraphrased translations:

American English Bible	However, the king spared MephiBosheth (the son of JoNathan and the grandson of Saul), because of the oath that Jehovah had made between them. between David and JoNathan (Saul's son).
Christian Community Bible	David spared Mepibaal, son of Jonathan, Saul's son, because of the oath David and Jonathan took before Yahweh.
New Advent (Knox) Bible	But he spared Miphiboseth, the heir of Saul through Jonathan, to honour the covenant which Jonathan, Saul's son, had made with him;...
New American Bible (2002)	The king, however, spared Meribbaal, son of Jonathan, son of Saul, because of the LORD'S oath that formed a bond between David and Saul's son Jonathan.
NIRV	The king spared Mephibosheth. He was the son of Jonathan and the grandson of Saul. David had taken an oath in the sight of the Lord. He had promised to be kind to Jonathan and the family line of his father Saul.
New Jerusalem Bible	The king, however, spared Meribbaal son of Jonathan, son of Saul, on account of the oath by Yahweh binding them together, binding David and Jonathan son of Saul.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	But the king did not give up Mephibosheth, the son of Saul's son Jonathan, because of the Lord's oath made between David and Jonathan, the son of Saul.
The Expanded Bible	But the king ·protected [spared] Mephibosheth, the son of Jonathan, the son of Saul, because of the ·promise [oath] he had made to Jonathan in the Lord's name [1 Sam. 20:14-17].
Ferar-Fenton Bible	But the king refrained. from Melibosheth, the son of J'honathan, the son of Saul, because of the oath of the EVER-LIVING that was between David and J'honathan, the son of Saul.
NET Bible®	The king had mercy on Mephibosheth son of Jonathan, the son of Saul, in light of the Lord's oath that had been taken between David and Jonathan son of Saul.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But the king spared M'fivoshet, the son of Y'honatan the son of Sha'ul, because of the oath before ADONAI between David and Y'honatan the son of Sha'ul.
exeGeses companion Bible	And the sovereign spares Mephi Bosheth the son of Yah Nathan the son of Shaul because of the oath of Yah Veh between them - between David and between Yah Nathan the son of Shaul.
Hebrew Names Version	But the king spared Mefivoshet, the son of Yonatan the son of Sha'ul, because of the LORD's oath that was between them, between David and Yonatan the son of Sha'ul.
Orthodox Jewish Bible	But HaMelech spared Mephivoshet Ben Yonatan Ben Sha'ul, because of Hashem's shevua (oath) that was between them, between Dovid and Yonatan Ben Sha'ul.

Literal, almost word-for-word, renderings:

Green's Literal Translation	But the king spared Jonathan's son Mephibosheth the son of Saul because of the oath of Jehovah that was between them, between David and Jonathan, the son of Saul.
Kretzmann's Commentary	But the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of the Lord's oath that was between them, between David and Jonathan, the son of Saul. The oath of the covenant between David and Jonathan had included the promise of sparing the sons of Jonathan, 1Sam. 20:15-16.
Young's Updated LT	And the king has pity on Mephibosheth son of Jonathan, son of Saul, because of the oath of Jehovah that is between them, between David and Jonathan son of Saul.

The gist of this verse:	David was not going to include Mephibosheth son of Jonathan among the 7 given over to the Gibeonites.

2Samuel 21:7a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253

2Samuel 21:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmal (לְמַח) [pronounced *khaw-MAHL*]	*to spare, to be sparing of anything; to use sparingly; to pity, to have compassion, to show mercy*	3rd person masculine singular, Qal imperfect	Strong's #2550 BDB #328
melek^e (לֶמֶךְ) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun with the definite article	Strong's #4428 BDB #572
M^ephîybôsheth (תֶשׁבִיפֶם) [pronounced *mehf-ee-BOH-shehth*]	*dispeller of shame; an advocate of shame; a shameful thing from the mouth; exterminating an idol;* transliterated *Mephibosheth*	masculine singular proper noun	Strong's #4648 BDB #937
bên (וֶב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Y^ehôwnâthân (וֶתָנוֹהִי) [pronounced *y^e-hoh-naw-THAWN*]	*Jehovah has given, whom Jehovah gave, a gift of Jehovah;* alternate spelling; transliterated *Jonathan*	masculine proper noun	Strong's #3083 (& #3129) BDB #220
bên (וֶב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Shâ'ûwl (לוֹאשׁ) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982

Translation: However, the king spared Mephibosheth ben Jonathan ben Saul... David and Jonathan made a nonaggression pact between one another which was to continue after their deaths for any of their children. Jonathan and David were the closest of friends.

Based upon the way that David inquired about the family of Saul to show grace to, he apparently knew all of those in Saul's family as a result. This would mean that this particular even probably occurred after 2Sam. 9, where David looks out for Mephibosheth. In that particular chapter, David appears to be unaware of Mephibosheth or what Mephibosheth is up to. Therefore, what takes place in this portion of 2Sam. 21 has to have occurred *after* David finding out about Mephibosheth and then making provision for him.

2Samuel 21:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (לַע) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity	Strong's #5921 BDB #752
shebûʿâh (הֶעֶבֶשׁ) [pronounced *she^b-voo-ĢAH*]	*a solemn oath, a curse*	feminine singular construct	Strong's #7621 BDB #989

2Samuel 21:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Yᵉhowah*	proper noun	Strong's #3068 BDB #217
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
bêyn (וּבֵין) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition with the 3ʳᵈ person masculine plural suffix	Strong's #996 BDB #107
bêyn (וּבֵין) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
bêyn (וּבֵין) [pronounced *bane*]	*in the midst of, between, among;* when found twice, it means *between*	preposition	Strong's #996 BDB #107
Yᵉhôwnâthân (וְתֵנוֹהִי) [pronounced *yᵉ-hoh-naw-THAWN*]	*Jehovah has given, whom Jehovah gave, a gift of Jehovah;* alternate spelling; transliterated *Jonathan*	masculine proper noun	Strong's #3083 (& #3129) BDB #220
bên (וֶן) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Shâʾûwl (לוּאֵש) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982

Translation: ...because of an oath of Yᵉhowah which [was] between them—between David and Jonathan ben Saul. David and Jonathan took a mutual oath back when King Saul was chasing after David, looking to kill him. Jonathan did what he could to protect David, coming close to risking his own life before his own father (1Sam. 20:12–17). David swore not to cut off the line of Saul and not to destroy the line of Jonathan (1Sam. 24:21–22), which promise is fulfilled in David's preservation of Mephibosheth.

At this point in time, Jonathan is dead, and all that went on between David and him was just a memory to David. However, taking such an oath still had resonance with David—he would hold to that agreement and he would not harm Jonathan's son, Mephibosheth.

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And so takes the king two sons of Rizpah daughter of Aiah whom she bore to Saul—Armoni and Mephibosheth; and five sons of Michal [probably, *Merab*] daughter of Saul, whom she bore to Adriel ben Barzillai the Meholathite; and so he gives them into a hand of the Gibeonites; and so they hangs them in the mountain to faces of Y^ehowah; and so they die seven of them together. And they were put to death in days of a harvest, in the first the beginning of the harvesting of the barley fields.

2Samuel
21:8–9

The king took Armoni and Mephibosheth, the two sons of Rizpah (daughter of Aiah) whom she bored to Saul; and the five sons of Michal [possibly, *Merab*] (daughter of Saul), whom she bore to Adriel ben Barzillai the Meholathite, and gave them into the hands of the Gibeonites. They hung them on the mountain before Y^ehowah; thus all seven of them died together. They were put to death during the days of the harvest, in the first, at the beginning of the barley harvest.

The king took Armoni and Mephibosheth, the sons of Rizpah (daughter of Aiah), whom she bore to Saul; along with the fives sons of Merab (Saul's daughter), and gave them to the Gibeonites. The Gibeonites hung them on the mountain before Jehovah, and all 7 of them died together. They were put to death at the beginning of the barley harvest.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	So the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Armoni, and Miphiboseth: and the five sons of Michol the daughter of Saul, whom she bore to Hadriel the son of Berzellai, that was of Molathi: And gave them into the hands of the Gabaonites: and they crucified them on a hill before the Lord: and these seven died together in the first days of the harvest, when the barley began to be reaped.
Masoretic Text (Hebrew)	And so takes the king two sons of Rizpah daughter of Aiah whom she bore to Saul—Armoni and Mephibosheth; and five sons of Michal daughter of Saul, whom she bore to Adriel ben Barzillai the Meholathite; and so he gives them into a hand of the Gibeonites; and so they hangs them in the mountain to faces of Y^ehowah; and so they die seven of them together. And they were put to death in days of a harvest, in the first the beginning of the harvesting of the barley fields.
Peshitta (Syriac)	But the king took the two sons of Rizpah the daughter of Ana, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of <u>Nadab</u> the daughter of Saul, whom she bore to Azriel, the son of Barzillai the Meholathite; And he delivered them to the Gibeonites, and they sacrificed them in the mountain before the LORD; and they fell all seven together, and were slain in the first days of harvest, in the beginning of barley harvest.
Septuagint (Greek)	And the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Memphibosheth, and the five sons of Michal daughter of Saul, whom she bore to Adriel son of Barzillai the Meholathite. And he gave them into the hand of the Gibeonites, and they hanged them up <u>to the sun</u> in the mountain before the lord. And they fell, even the seven together. Moreover they were put to death in the days of harvest at the commencement, in the beginning of the barley harvest.
Significant differences:	The Syriac has *Nadab* instead of *Michal*. The Greek adds the words *to the sun*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	But Saul and Rizpah the daughter of Aiah had two sons named Armoni and Mephibosheth. Saul's daughter Merab had five sons whose father was Adriel the son of Barzillai from Meholah. David took Rizpah's two sons and Merab's five sons

	and turned them over to the Gibeonites, who hanged all seven of them on the mountain near the place where the LORD was worshiped. This happened right at the beginning of the barley harvest.
Easy English	David took Armoni and Mephibosheth who were the sons of King Saul and Rizpah. Rizpah was the daughter of Aiah. David also took the 5 sons of Saul's daughter Merab. Their father was Adriel, the son of Barzillai from Meholah. David gave them to the *Gibeonites. They killed the men and they hung their bodies on a hill in front of the *Lord. The 7 men died together. The *Gibeonites killed them during the beginning of the harvest. This was the start of the harvest of barley (a type of grain).
Easy-to-Read Version	David gave them Armoni and Mephibosheth [This is another man named Mephibosheth, not Jonathan's son.]. These were the sons of Saul and his wife Rizpah. Saul also had a daughter named Merab. She was married to a man named Adriel son of Barzillai from Meholah. So David took the five sons of Merab and Adriel. David gave these seven men to the Gibeonites. The Gibeonites brought them to Mount Gibeah and hanged them in front of the Lord. Those seven men died together. They were put to death during the first days of harvest. This was {in the spring} at the beginning of the barley harvest.
Good News Bible (TEV)	However, he took Armoni and Mephibosheth, the two sons that Rizpah the daughter of Aiah had borne to Saul; he also took the five sons of Saul's daughter Merab, whom she had borne to Adriel son of Barzillai, who was from Meholah. David handed them over to the people of Gibeon, who hanged them on the mountain before the LORD ---and all seven of them died together. It was late in the spring, at the beginning of the barley harvest, when they were put to death.
The Message	But the king selected Armoni and Mephibosheth, the two sons that Rizpah daughter of Aiah had borne to Saul, plus the five sons that Saul's daughter Merab had borne to Adriel son of Barzillai the Meholathite. He turned them over to the Gibeonites who hanged them on the mountain before GOD--all seven died together. Harvest was just getting underway, the beginning of the barley harvest, when they were executed.
New Berkeley Version	...the king did take Armoni and Mephibosheth, the two sons of Rizpah the daughter of Isaiah, whom she had borne to Saul, and the five sons of Saul's daughter Merab, whom she had borne to Adriel the son of Barzillai from Meholah [For Rizpah, see 2Sam. 3:7; for Merab, which is the reading of the more correct manuscripts, see 1Sam. 18:19.], and gave them up into the hands of the men of Gibeon, who exposed their broken corpses on the hill in the presence of the LORD. The seven fell at one time, being put to death in the first days of the reaping, at the beginning of the barley harvest.
New Century Version	The king took the two sons of Aiah's daughter Rizpah, Armoni and Mephibosheth, whom she had born to Saul. And he took the five sons of Saul's daughter Merab, whom she had born to Adriel the son of Barzillai the Meholathite. He gave them to the Gibeonites, and they hanged them on the mountain before the Lord. The seven of them died together. They were put to death in the first days of gathering time, when the barley was ready to gather.
The Voice	But he did take Saul's two sons by Rizpah (daughter of Aiah), Armoni and Mephibosheth, and the five sons of Merab (Saul's daughter) that she had by Adriel (son of Barzillai the Meholathite). David *had them seized and* handed them over to the Gibeonites, who executed them before the Eternal One on the mountain. All seven of them died together, *in the spring of the year* during the first days of the barley harvest.

Partially literal and partially paraphrased translations:

American English Bible	So, the king took the two sons of ResPha (the daughter of AiAh, Saul's concubine) who gave birth to ErMoni and MephiBosheth, and the five sons of Michol (Saul's

daughter), whom she bore to EsdriEl (the son of BarZilLai the Moulathite). Then he handed them over to the GibeOnites, and they hung them on the mountain in the sun before Jehovah. And there they fell, all seven of them together.

Well, this happened at the beginning of the barley harvest.

God's Word™	The king took Armoni and Mephibosheth, the two sons whom Rizpah (Aiah's daughter) gave birth to for Saul, and five sons whom Merab (Saul's daughter) gave birth to for Adriel, son of Barzillai from Meholah. The king handed them over to the Gibeonites, who executed them on the mountain in the LORD'S presence. All seven died together. They were killed at the beginning of the harvest, when people started harvesting barley.
New Advent (Knox) Bible	...he took two sons that were born to Saul by Respha, daughter of Aia, one called Armoni and one that bore his cousin's name of Miphiboseth, and five sons of Michol, Saul's daughter, that she bore to Hadriel, son of Berzellai, at Molathi, and handed these over to the Gabaonites. And the Gabaonites crucified them before the Lord, there on the hillside. It was in the first days of the harvest, when the barley was beginning to be cut, that the seven of them perished, all at one time;...
New American Bible (2011)	But the king took Armoni and Meribbaal, the two sons that Aiah's daughter Rizpah had borne to Saul, and the five sons of Saul's daughter Merob that she had borne to Adriel, son of Barzillai the Meholathite [2 Sm 3:7.], and delivered them into the power of the Gibeonites, who then executed them on the mountain before the LORD. The seven fell at the one time; they were put to death during the first days of the harvest-that is, at the beginning of the barley harvest.
NIRV	But the king chose Armoni and another Mephibosheth. They were the two sons of Aiah's daughter Rizpah. Saul was their father. The king also chose the five sons of Saul's daughter Merab. Adriel, the son of Barzillai, was their father. Adriel was from Meholah. King David handed them over to the people of Gibeon. They killed them. They put their dead bodies out in the open on a hill in the sight of the Lord. All seven of them died together. They were put to death during the first days of the harvest. It happened just when people were beginning to harvest the barley.
New Jerusalem Bible	The king took the two sons born to Saul by Rizpah daughter of Aiah: Armoni and Meribbaal; and the five sons borne by Merab daughter of Saul to Adriel son of Barzillai, of Meholah. He handed these over to the Gibeonites who dismembered them before Yahweh on the hill. The seven of them perished together; they were put to death in the first days of the harvest, at the beginning of the barley harvest.
New Simplified Bible	Saul and Rizpah the daughter of Aiah had two sons named Armoni and Mephibosheth. Saul's daughter Merab had five sons whose father was Adriel the son of Barzillai from Meholah. David took Rizpah's two sons and Merab's five sons. He turned them over to the Gibeonites. They hanged all seven of them on the mountain near the place where Jehovah was worshiped. This happened right at the beginning of the barley harvest.
Revised English Bible	...but the king took the two sons whom Rizpah daughter of Aiah had borne to Saul, Armoni and Mephibosheth, and the first sons whom Merab, Saul's daughter, had borne to Adriel son of Barzillai of Meholah. He handed them over to the Gibeonites, and they flung them down from the mountain before the LORD; the seven of them fell together. They were put to death in the first days of the harvest at the beginning of the barley harvest.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But the king took the two sons of Rizpah the daughter of Aiah, that begot Armoni and Mephibosheth for Saul; and the five sons of Michal the daughter of Saul, begotten for Adriel the son of Barzillai from Meholah. He gave them in the hands of the Gibeonites, and they wrenched them in the mountain in front of Yahweh.

	They felled the seven together to die in the first days of harvest, in the beginning of the barley harvest.
English Jubilee 2000	But the king took the two sons of Rizpah, the daughter of Aiah, whom she gave birth unto Saul, Armoni and Mephibosheth, and five sons of Michal, the daughter of Saul, whom she had given birth unto Adriel, the son of Barzillai, the Meholathite; and he delivered them into the hands of the Gibeonites, and they disjointed them *hanging them from a tree* in the hill before the LORD; and they fell *all* seven together and were put to death in the days of harvest, in the first *days,* in the beginning of barley harvest.
The Expanded Bible	The king did take Armoni and Mephibosheth [^Cnot Jonathan's son, but another person with the same name], sons of Rizpah and Saul [3:7]. (Rizpah was the daughter of Aiah.) And the king took the five sons of Saul's daughter Merab [1Sam. 14:49; 18:17-19]. (Adriel son of Barzillai the Meholathite was the father of Merab's five sons.) David gave these seven sons to the Gibeonites. Then the Gibeonites ·killed them and hung them on stakes on a hill [impaled/executed them] in the presence of the Lord. All seven sons ·died [fell] together. They were put to death during the first days of the harvest season at the beginning of barley harvest.
Ferar-Fenton Bible	But the king took the two sons of Rizfah, the daughter of Aish, whom she had borne to Saul, Armoni and Mehbosheth, and the five sons of Mikal, the daughter of Saul, whom she bore to Adrial-ben-Barzili, the Makholathite, and delivered them into the hands of the Gibaonites, and they hung them on a Hill before the EVER-LIVING and the seven fell at once, and were killed at the time of harvest before they begin to cut the barley.
NET Bible®	So the king took Armoni and Mephibosheth, the two sons of Aiah's daughter Rizpah whom she had born to Saul, and the five sons of Saul's daughter Merab [The MT reads "Michal" here, but two Hebrew manuscripts read "Merab," along with some LXX manuscripts. Cf. 1 Sam 18:19.] whom she had born to Adriel the son of Barzillai the Meholathite. He turned them over to the Gibeonites, and they executed them on a hill before the Lord. The seven of them [The translation follows the Qere and several medieval Hebrew mss in reading שְׁבַעְתָּם (shÿva'tam, "the seven of them") rather than MT שִׁבְעָתִים (shiva'tim, "seventy").] died [Heb "fell."] together; they were put to death during harvest time - during the first days of the beginning [The translation follows the Qere and many medieval Hebrew mss in reading בִּתְחִלַּת (bithkhillat, "in the beginning") rather than MT תְּחִלַּת (tÿkhillat, "beginning of").] of the barley harvest.
NIV, ©2011	But the king took Armoni and Mephibosheth, the two sons of Aiah's daughter Rizpah [2Sa 3:7], whom she had borne to Saul, together with the five sons of Saul's daughter Merab [Two Hebrew manuscripts, some Septuagint manuscripts and Syriac (see also 1 Samuel 18:19); most Hebrew and Septuagint manuscripts Michal], whom she had borne to Adriel son of Barzillai the Meholathite [1Sa 18:19]. 9 He handed them over to the Gibeonites, who killed them and exposed their bodies on a hill before the Lord. All seven of them fell together; they were put to death [S 2Sa 16:8] during the first days of the harvest, just as the barley harvest was beginning [S Ru 1:22].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The king took the two sons of Ritzpah the daughter of Ayah, whom she bore to Sha'ul, Armoni and M'fivoshet; and the five sons of Mikhal the daughter of Sha'ul, whom she bore to Adri'el the son of Barzillai the Mecholati; and handed them over to the Giv'onim, who hanged them on the hill before ADONAI. All seven died; they were put to death during the first days of the harvest season, at the beginning of the barley harvest.
exeGeses companion Bible	And the sovereign

takes the two sons of Rispah the daughter of Ajah
whom she birthed to Shaul
- Armoni and Mephi Bosheth;
and the five sons of Michal the daughter of Shaul,
whom she birthed to Adri El
the son of Barzillay the Mecholathiy:
and he gives them into the hands of the Giboniy
and they impale them in the mountain
at the face of Yah Veh:
and they fall sevenfold together
- deathified in the days of harvest
at the first - in the beginning of barley harvest.

Orthodox Jewish Bible	But HaMelech took the two Bnei Ritzpah Bat Ayah, whom she bore unto Sha'ul, Armoni and Mephivoshet; and the five Bnei Michal [Merav] Bat Sha'ul, whom she bore to Adriel Ben Barzillai the Mecholati; And he delivered them into the hands of the Giveonim, and they hanged them in the hill before Hashem; and they fell all shivah together and were put to death in the yamim of katzir (harvest), in the rishonim, in the beginning of katzir se'orim (barley harvest).
The Scriptures 1998	And the sovereign took the two sons of Ritspah the daughter of Ayah, whom she bore to Shaʾul: Armoni and the other Mephiḇosheth, and the five sons of Miḵal the daughter of Shaʾul, whom she brought up for Aḏriʾĕl the son of Barzillai, the Meḥolathite, and gave them into the hands of the Giḇʿonites, and they hanged them on the hill before הוהי. So the seven fell together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

Literal, almost word-for-word, renderings:

Context Group Version	But the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholathite: And he delivered them into the hands of the Gibeonites, and they hanged them in the mountain before YHWH, and they fell [all] seven together. And they were put to death in the days of harvest, in the first days, at the beginning of barley harvest.
Emphasized Bible	So the king took the two sons of Rizpah daughter of Aiah, whom she had borne to Saul, even Armoni and Mephibosheth,—and the five sons of Michal daughter of Saul, whom she had borne to Adriel son of Barzillai, the Meholathite; and delivered them up into the hand of the Gibeonites, and they crucified them in the mountain, before Yahweh, so they seven fell together,—they being put to death in the first days of harvest, in the beginning of the barley harvest..
The Geneva Bible	But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of Michal [Here Michal is named for Merab Adriels wife, as it appears in (1 Samuel 18:19) for Michal was the wife of Paltiel, (1 Samuel 25:44) and never had a child (2 Samuel 6:23).] the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell [all] seven together, and were put to death in the days of harvest, in the first [days], in the beginning of barley harvest [Which was in the month Abib or Nisan which contained part of March and part of April.].
Kretzmann's Commentary	But the king took the two sons of Rizpah, the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth, the sons of Saul's concubine, and the five sons of Michal, the daughter of Saul, whom she brought up for, literally, "had born to," Adriel, the son of Barzillai the Meholathite. Evidently Michal, who had originally been the wife of David, 1Sam. 18:27, and was later given to Phaltiel, 1Sam. 25:44, to be returned to David upon his accession to the throne, 2Sam. 3:15, had also, for

some years, been the wife of this Adriel, for after her contemptuous behavior towards David, 2Sam. 6:23, she had no children, she bore no children to David. And he, David, delivered them, the seven men selected by him, into the hands of the Gibeonites, and they hanged them, impaled them with extended limbs, in the hill before the Lord; and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley-harvest, at the very beginning of the summer in that climate, about the middle of April, ...

NASB

So the king took the two sons of (K)Rizpah the daughter of Aiah, Armoni and Mephibosheth whom she had borne to Saul, and the five sons of Merab [So Gr and Heb masculine singular suffix] [1 Sam 18:19] the daughter of Saul, whom she had borne to Adriel the son of Barzillai the Meholathite [1 Kin 19:16]. Then he gave them into the hands of the Gibeonites, and they hanged [Lit exposed them] them in the mountain before the Lord, so that the seven of them fell together; and they were put to death in the first days of harvest at the beginning of barley harvest [Ex. 9:31, 32].

New King James Version

So the king took Armoni and Mephibosheth, the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, and the five sons of Michal [Or Merab (compare 1 Samuel 18:19 and 25:44; 2 Samuel 3:14 and 6:23)] the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite; and he delivered them into the hands of the Gibeonites, and they hanged them on the hill before the Lord. So they fell, all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest.

New RSV

The king took the two sons of Rizpah daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth [Or Merib-baal]; and the five sons of Merab [Two Heb Mss Syr Compare Gk: MT Michal] daughter of Saul, whom she bore to Adriel son of Barzillai the Meholathite; 9he gave them into the hands of the Gibeonites, and they impaled them on the mountain before the Lord. The seven of them perished together. They were put to death in the first days of harvest, at the beginning of the barley harvest.

Webster's Bible Translation

But the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth; and the five sons of Michal the daughter of Saul, whom she brought up for Adriel the son of Barzillai the Meholathite: And he delivered them into the hands of the Gibeonites, and they hanged them on the hill before the LORD: and they fell [all] seven together, and were put to death in the days of harvest, in the first [days], in the beginning of barley harvest.

Young's Updated LT

And the king takes the two sons of Rizpah daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth, and the five sons of Michal daughter of Saul whom she bare to Adriel son of Barzillai the Meholathite, and gives them into the hand of the Gibeonites, and they hang them in the hill before Jehovah; and the seven fall together, and they have been put to death in the days of harvest, in the first days, the commencement of barley-harvest.

The gist of this verse: David delivers over 7 descendants of Saul to the Gibeonites for execution.

2Samuel 21:8a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253

2Samuel 21:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâqach (חָקַל) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
melek^e (לֶמֶךָ) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun with the definite article	Strong's #4428 BDB #572
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh^enêy (יֵנְשׁ) [pronounced *sh^en-Ā*]	*two, two of, a pair of, a duo of; both of*	dual numeral construct	Strong's #8147 BDB #1040
bânîym (םיִנָב) [pronounced *baw-NEEM*]	*sons, descendants; children; people; sometimes rendered men*	masculine plural construct	Strong's #1121 BDB #119
Rits^ephâh (הָפְצֶר) [pronounced *rits-PAW*]	*a hot stone [coal], a live coal; a glowing stone;* transliterated *Rizpah*	feminine singular proper noun	Strong's #7532 BDB #954
bath (תֵב) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
ʾAyyâh (הָיַא) [pronounced *ah-YAW*]	*hawk, falcon;* transliterated *Aiah*	masculine singular proper noun	Strong's #345 BDB #17
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
yâlad (דַלָי) [pronounced *yaw-LAHD*]	*to give birth, to bear, to be born, to bear, to bring forth, to beget*	3rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
Shâʾûwl (לוּאָשׁ) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Ar^emônîy (יִנֹמְרַא) [pronounced *ahr-moh-NEE*]	*palatial, one of the palace;* transliterated *Armoni*	masculine singular proper noun	Strong's #764 BDB #74
w^e (or v^e) (ו or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251

2Samuel 21:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Mᵉphîybôsheth (תֶשׁבִיפְמ) [pronounced *mehf-ee-BOH-shehth*]	*dispeller of shame; an advocate of shame; a shameful thing from the mouth; exterminating an idol;* transliterated *Mephibosheth*	masculine singular proper noun	Strong's #4648 BDB #937

Translation: The king took Armoni and Mephibosheth, the two sons of Rizpah (daughter of Aiah) whom she bored to Saul;... There were 7 men related to Saul that David took. Two of them were sons of Rizpah, who is Saul's mistress and they are sons of Saul.

2Samuel 21:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chămishshâh (הָשׁמֲח) [pronounced *khuh-mish-SHAW*]	*five*	feminine singular numeral	Strong's #2568 BDB #331
bânîym (םִינָב) [pronounced *baw-NEEM*]	*sons, descendants; children; people;* sometimes rendered *men*	masculine plural construct	Strong's #1121 BDB #119
Mîykal (לָכיִמ) [pronounced *mee-KAHL*]	possibly means *brook* or *stream* and is transliterated *Michal*	feminine proper noun	Strong's #4324 BDB #568
From the NET Bible: *The MT reads "Michal" here, but two Hebrew manuscripts read "Merab," along with some LXX manuscripts. Cf. 1Sam 18:19.*[21] 1Sam. 18:19 reads: But it happened at the time when Merab, Saul's daughter, should have been given to David, that she was given to Adriel the Meholathite as a wife.			
bath (תֵב) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
Shâʾûwl (לואשׁ) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81

[21] From **https://bible.org/netbible/index.htm?2sa21.htm** accessed February 22, 2014.

2Samuel 21:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâlad (דָלְיַ) [pronounced *yaw-LAHD*]	*to give birth, to bear, to be born, to bear, to bring forth, to beget*	3rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʿadᵉrîyʾêl (לֵאירְדַע) [pronounced *ĢAHDᵉ-ree-ayl*]	*lacking in foolishness* and is transliterated *Adriel*	masculine singular proper singular noun	Strong's #5741 BDB #727
bên (ןבֶ) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Barᵉzillay (יַלְזִַרַב) [pronounced *bar-zil-LAH-ee*]	*iron [-hearted]; my iron;* transliterated *Barzillai*	masculine singular proper noun	Strong's #1271 BDB #137
Mᵉchôlâthîy (יִתָלֹחְמ) [pronounced *mᵉkhoh-law-THEE*]	transliterated *Meholathite*	gentilic adjective; from a masculine singular proper noun; with the definite article	Strong's #4259 BDB #563

Translation: ...and the five sons of Michal [possibly, *Merab*] (daughter of Saul), whom she bore to Adriel ben Barzillai the Meholathite,... David reclaimed his wife, Michal, daughter of Saul, when he became king over all Israel (which is actually a smart political move). However, when he celebrated the Ark being brought into Jerusalem, she was disgusted about the whole display, and that ended the intimacies of their marriage.

The House of Saul, a graphic of the line of Saul, taken from **Bible.ca**, accessed February 23, 2014. One of the odd things, which I had not noticed before (graphics can be quite helpful in pointing out the obvious), is Abner, the son of Ner, means *father of Ner*.

The House of Saul
Tribe of Benjamin
2 Samuel 3:1

"But now your kingdom shall not endure. The LORD has sought out for Himself a man after His own heart, and the LORD has appointed him as ruler over His people, because you have not kept what the LORD commanded you." (1 Samuel 13:14)

"So Samuel said to him, "The LORD has torn the kingdom of Israel from you today and has given it to your neighbor, who is better than you." (1 Samuel 15:28)

Key
Black: Male
Pink: Female
🔴 Killed or executed
Steve Rudd
www.bible.ca/maps

If you will notice in the Hebrew exegesis, there is some evidence that *Merab* could be the name found here. Merab is another daughter of Saul, and she did have a husband whose name was Adriel (see 1Sam. 18:19). Superficially, it would be much more likely that this is the woman spoken of here. However, Matthew Henry, below, offers a different explanation.
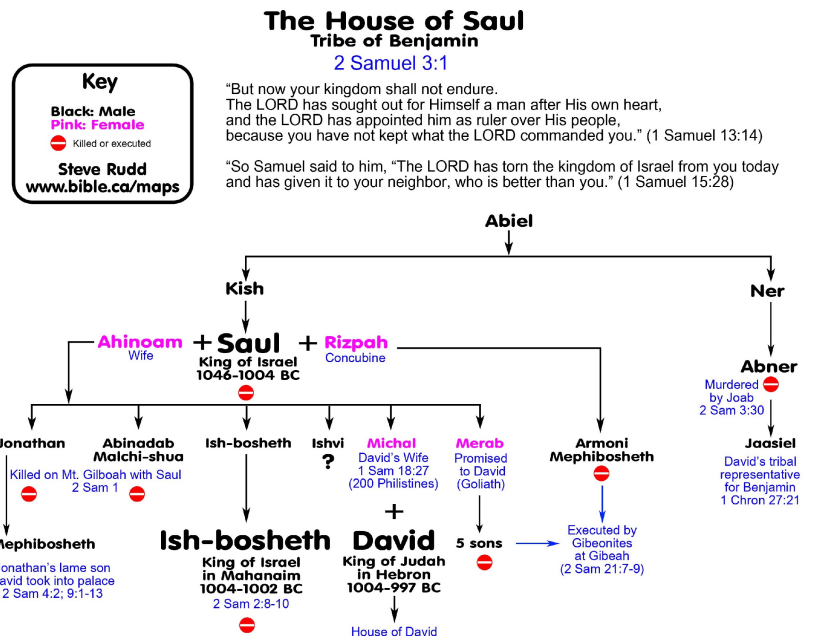
Matthew Henry put together an interesting explanation for this verse: *[David] delivered up two of Saul's sons whom he had by a concubine, and five of his grandsons, whom his daughter Merab bore to Adriel (1Sam. 18:19), but his daughter Michal brought up (2Sam. 21:8).*   This is not specifically stated anywhere in Scripture, but this would be a reasonable explanation, accepting the text as is.   Poole has the same view: *Question: why then are not these called the sons of Merab? Answer: because they were better known by their relation to Michal, who was David's wife, and, it may be, alive at this time, and having no children of her own, took these, and bred them up as her own; when Merab was now a more obscure person, and possibly dead many years before this.*[22] This is apparently the view of the targum, as Gill writes: *therefore these sons were not whom she "bare", as the word used signifies, but, as we rightly render it, whom she "brought up" or educated, so the Targum, her sister being dead; and so the Jews say, Merab brought them forth, and Michal brought them up, therefore they were called by her name; or the words may be supplied thus, "and the five sons of the sister of Michal", and, as in 2Sam. 21:19, is supplied, "the brother of Goliath".*[23]

Clarke appears, at first, to emphatically disagree: *Michal, Saul's daughter, was never married to Adriel, but to David, and afterwards to Phaltiel; though it is here said she bore (הדלי yaledah), not brought up, as we falsely translate it: but we learn from 1Sam. 18:19, that Merab, one of Saul's daughters, was married to Adriel.*[24] But then Clarke adds: *Two of Dr. Kennicott's MSS. have Merab, not Michal; the Syriac and Arabic have Nadab; the Chaldee has properly Merab; but it renders the passage thus: -* *And the five sons of Merab which Michal the daughter of Saul brought up, which she brought forth to Adriel the son of Barzillai. This cuts the knot.*[25]

In other words, we have several possible explanations: (1) the name *Merab* belongs here, rather than *Michal.* (2) The words *sister of* should be added before *Michal,* as the words *the brother of* is prefixed to *Goliath.* Or (3) Michal, for whatever reason, raised the children of Merab. This latter explanation might tell us why Rizpah mourns the death of her sons (2Sam. 21:10–11), but Merab's name is not mentioned.

The man named Barzillai here would likely not be the Barzillai from two chapters back (the rich businessman).

2Samuel 21:9a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâthan (וַתֵן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set; to make*	3rd person masculine singular, Qal imperfect with the 3rd person masculine plural suffix	Strong's #5414 BDB #678
b^e (ב) [pronounced *b^eh*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88

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[22] Matthew Poole, *English Annotations on the Holy Bible;* ©1685; from e-Sword, 2Sam. 21:8 (edited). Several commentators agree with this; **http://www.studylight.org/com/jfb/view.cgi?bk=9&ch=21** accessed March 5, 2014.

[23] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 2Sam. 21:8. He refers back to T. Bab. Sanhedrin, fol. 19. 2.

[24] Adam Clarke, *Commentary on the Bible;* from e-Sword, 2Sam. 21:8.

[25] Adam Clarke, *Commentary on the Bible;* from e-Sword, 2Sam. 21:8. Also found in *Treasury of Scriptural Knowledge;* by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 21:8.

2Samuel 21:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular construct	Strong's #3027 BDB #388

This combination of the bêyth preposition and *hand* literally means *in [the] hand of;* and can be rendered *into the hand [s] of; by the hand of; in [under] the power [control] of; by the power of; with; through, by, by means of; before, in the sight of.*

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Gibᵉînîy (יִנְעְבִג) [pronounced *giᵇv-ģoh-NEE*]	*(little) hill, hilly, hill-city;* transliterated *Gibeonites*	masculine plural, gentilic adjective with the definite article	Strong's #1393 BDB #149

Translation: ...and gave them into the hands of the Gibeonites. These sons and grandsons of Saul were handed over to the Gibeonites. Saul had gone on some tear against the Gibeonites—you may recall just how completely mad Saul was when it came to David—so it is reasonable to assume that he had a similar fervor developed against the Gibeonites, and he took his soldiers out to fight against them and to kill them.

Israel, as a representative of God on earth, cannot do whatever it wants when it comes to making treaties with other people. Any treaty made by Israel must be kept by Israel forever, just as God's covenants are forever. They cannot unilaterally change their minds about a covenant which they make. Otherwise, if the covenants made by Israel mean little or nothing, and are simply contracts of expediency, then that implies that the promises of their God are just as empty.

2Samuel 21:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
yâqaʿ (עָקָי) [pronounced *yaw-KAHĢ*]	*to execute slowly [by exposure or impaling]; to hang, to hang upon a stake*	3rd person masculine plural, Hiphil imperfect with the 3rd person masculine plural suffix	Strong's #3363 BDB #429
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced *har*]	*hill; mountain, mount; hill-country, a mountainous area, mountain region*	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
pânîym (מִינָפ) [pronounced *paw-NEEM*]	*face, faces, countenance; presence*	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

2Samuel 21:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the *edge* of a sword]. L^epânîym (מִיָּפְל) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.			
YHWH (הוהי) [pronunciation is possibly *yhoh-WAH*]	transliterated variously as *Jehovah, Yahweh, Y^ehowah*	proper noun	Strong's #3068 BDB #217

Translation: They hung them on the mountain before Y^ehowah,... We have the Gibeonites hanging these men not just on a mountain, but *on a mountain before God*. That suggests divine approval for what has occurred. As you will notice, this is not someone merely saying this, or part of their request, but this is how this incident in these words is recorded in the Word of God.

This does bring us to a difficult question—is this just? Is this fair? Given the time frame, it is likely that these children are all young when Saul is persecuting the Gibeonites. That is, we do not have a reason to suppose that these young men were involved in the persecution (we really do not know one way or the other).

It is clear that this is a problem that God is calling David's attention to. We do not know what might have occurred. That is, are we looking at possibly a Gibeonite revolt? A permanent rift between the Jews and the Gibeonites?

God did not tell David how to solve this problem. We do not even know if this is the best solution to this problem. We do know about Saul and how crazy Saul got; and these men all have his genes. Will this end a potential revolt against David in the future? Even though this surely occurred long before the two revolutions spoken of in recent chapters, it is queer that, the next topic is the removal of many of those in the Sauline line.

I am going to have to suggest that we trust God with this one; that this was the proper thing to do, although, no doubt, it does appear to be barbaric to me and you both.

> Matthew Henry: *They were hanged, as it were, before their own door, to expiate the guilt of the house of Saul; and thus God accomplished the ruin of that family, for the blood of the priests, and their families, which, doubtless, now came in remembrance before God, and inquisition was made for it (Psalm 9:12).*[26]

2Samuel 21:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâphal (לַפָנ) [pronounced *naw-FAHL*]	*to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert*	3rd person masculine plural, Qal imperfect	Strong's #5307 BDB #656

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[26] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 2Sam. 21:1–9.

2Samuel 21:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib^{e}ʿâh (הָבְש) [pronounced *shi^{b}v^e-ĢAW*]	*seven*	numeral feminine noun with the 3rd person masculine plural suffix	Strong's #7651 BDB #987
yachad (דַחַי) [pronounced *YAHKH-ahd*]	*together, alike, all together; union, junction, mutually, with one another; equally*	adverb	Strong's #3162 BDB #403

Translation: ...thus all seven of them died together. Obviously, all of this took place at the same time; all of these men died together. Whatever ill will there was; whatever wrong had been committed, it was accepted by the Gibeonites that it had been made up for.

You may be somewhat frustrated because you want the Bible to record a set of things done by the sons and grandsons of Saul which justify David delivering them over to death. However, this chapter provides us with an illustration.

The general idea is this—Saul is illustrative of Adam and Adam's original sin. Because of him, death falls upon all man (in the case of Saul, upon all of his sons and grandsons). But the gift of God *is* eternal life in Christ Jesus our Lord. (Rom. 6:23b; KJV)

What 2Samuel 21:1–9 Illustrates

Topic	2Samuel 21	The Parallels
Suffering of the land	The land suffers because of Saul's sin. 2Sam. 21:1	The earth travails because of Adam's sin. Rom. 8:22
Guilt based upon a relationship	The guilt of those turned over to the Gibeonites is based upon their relationship to Saul. 2Sam. 21:8	The guilt of mankind is based upon our relationship to Adam and our inheritance of the sin nature. Rom. 5:12
Death based upon a relationship	The descendants of Saul are guilty by their relationship to Saul. Saul's sin was imputed to them. This condemns them to death. 2Sam. 21:5–6, 8	We are guilty by our relationship to Adam; Adam's sin is imputed to us; and we are destined for death because of it. 1Cor. 15:22
Death reigns	Death reigned in the family of Saul, from Saul and his sins until now. 1Sam. 31:6 2Sam. 21:8 1Chron. 10:6	Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who is a pattern of the one to come. (Rom. 5:14; NIV)
One man must act	David must act to preserve the Land of Promise. 2Sam. 21:2–3, 9	Consequently, just as one trespass resulted in condemnation for all people, so also one righteous act resulted in justification and life for all people. (Rom. 5:16; NIV) For just as through the disobedience of the one man the many were made sinners, so also through the obedience of the one man the many will be made righteous. (Rom. 5:19; NIV)

What 2Samuel 21:1–9 Illustrates

Topic	2Samuel 21	The Parallels
Death on behalf of a nation	Chas. Simeon: *The blood of Saul's sons was poured forth as a sacrifice to national justice, and as a means of averting the divine displeasure; and it was considered by God as an atonement for the sin which Saul had committed.*	Chas. Simeon: *How much more then will God accept in our behalf the blood of his own Son, who was sent into the world for the express purpose that he might expiate our guilt, and procure for us reconciliation with our offended God!* [27]
The results of a substitutionary death	The deaths of the (seemingly) innocent to preserve the land.[28]	The death of the innocent to preserve mankind.
The perfection of that which dies	Although these seven men were far from perfect, there are no direct charges brought against them, and there are seven of them, the number of perfection.	Jesus was our Lamb without spot or blemish Who died for us, the Just for the unjust. (1Peter 1:19 1Thess. 5:10 1Peter 3:18)
God saves through His covenant.	David chose Mephibosheth ben Jonathan to save, based upon a long-standing covenant that he made. 1Sam. 18:3 2Sam. 21:7	God chooses who to save, based upon a covenant. And for this cause He is the Mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, those who have been called may receive the promise of the eternal inheritance. (Heb 9:15; UPDV capitalized). See also: Gen. 12:1–3 2Sam. 7:12–13 Jer. 31:31–34 Matt. 25:26 Rom. 11:27
Laid in the tomb	When the sons of Saul fulfilled Israel's obligation to the Gibeonites, they were taken down from the and laid into a tomb. 2Sam. 21:13–14	When they had fulfilled all that was written of Him, they took Him down from the tree and laid him in a sepulcher. (Acts 13:29)
God is pacified and entreated on our behalf	And after that God responded to the plea for the land. (2Sam. 21:14b; ESV)	Matthew Henry: *Through Christ, Who was hanged on a tree and so made a curse for us, to expiate our guilt (though he was himself guiltless), God is pacified, and is entreated for us.*[29]

Don't misunderstand; this is not covenant theology; this is simply what this chapter illustrates. I am not aware of anyone else putting these parallels together.

Quite frankly, I was surprised as to the number of parallels, given the subject matter. This is a unique doctrine, by the way. I think one or two commentators suggested something like this, but none of them delved deeply into this topic.

Despite the many illustrations from the Old Testament, these are all genuine historical incidents, included because of what they illustrate.

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[27] Both quotes from http://www.studylight.org/com/shh/view.cgi?bk=9&ch=21 accessed March 4, 2014.

[28] Although we may reasonably assume, based upon the justice of God, that there was guilt, there is no guilt spoken of concerning these men anywhere in Scripture. This parallel would explain why we do not find a justification for these men to die, apart from a substitutionary death.

[29] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 2Sam. 21:10–14.

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

2Samuel 21:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וֹ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
hêm (הֵמ) [pronounced *haym*]	*they, those; themselves; these* [with the definite article]	3ʳᵈ person masculine plural personal pronoun; sometimes the verb *to be* is implied	Strong's #1992 BDB #241
mûwth (תומ) [pronounced *mooth*]	*to be executed, to be killed, to be assassinated*	3ʳᵈ person masculine plural, Hophal imperfect	Strong's #4191 BDB #559
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
yâmîym (םיִמָי) [pronounced *yaw-MEEM*]	*days, a set of days; time of life, lifetime; a specific time period, a year*	masculine plural construct	Strong's #3117 BDB #398
qâtsîyr (רׅיצָק) [pronounced *kaw-TZEER*]	*harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest*	masculine singular noun	Strong's #7105 BDB #894
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
rîˢhôwn (ןושאׅר) [pronounced *ree-SHOWN*]	*first [in time, in degree, chief, former [in time], ancestors, former things; foremost; beginning; as an adverb: formerly, at first, first*	masculine plural adjective; also used as an adverb; with the definite article	Strong's #7223 BDB #911

Usually, with the bêyth preposition, rîshôwnâh means *first, in front, in the first rank; before, formerly, previously, aforetime.* I do not know what the difference being a plural indicates.

tᵉchillâh (תׅלׇחְת) [pronounced *tᵉ-khil-LAW*]	*beginning, first, in the beginning; previously, prior to; at the commencement of*	feminine singular construct	Strong's #8462 BDB #321
qâtsîyr (רׅיצָק) [pronounced *kaw-TZEER*]	*harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest*	masculine singular construct	Strong's #7105 BDB #894
sᵉˢôwrîym (םׅירׂועְש) [pronounced *seh-ǵoh-REEM*]	*barley grain; barley fields; sheaves of barley, barley harvest; cooked or measured barley*	feminine plural noun	Strong's #8184 BDB #972

2Samuel 21:9d			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**

Perhaps there is a way that the plural of rî*shôwn matches this plural.

Translation: They were put to death during the days of the harvest, in the first, at the beginning of the barley harvest. The barley harvest occurs around the middle or end of April and is earlier than the wheat harvest[30] (see Ex. 9:31 Ruth 1:22). Clarke is even more precise, saying that this incident occurred about the vernal equinox, which is the 21st of March.[31]

When referring to the *sons* of Saul below, I am including the 5 grandsons.

Justice and the Execution of the 7 Sons of Saul

1. First of all, this is undoubtedly justice in the eyes of God. We know this for several reasons:
    1) God brought David's attention to this problem through a 3 year famine.
    2) When a solution was proposed, God did not send a prophet to David to say, "No, you cannot have the sons die for the sins of their father."
    3) The Bible uses the verbiage: The king took Armoni and Mephibosheth, the two sons of Rizpah (daughter of Aiah) whom she bored to Saul; and the five sons of Michal [probably, *Merab*] (daughter of Saul), whom she bore to Adriel ben Barzillai the Meholathite, and gave them into the hands of the Gibeonites. They hung them on the mountain **before Y**e**ho**wah; thus all seven of them died together. (2Sam. 21:8–9a). They Bible has these men dying before Yehowah, indicating that this satisfies the justice of God.
    4) Once these men had been delivered over; once they had been killed; and once a proper burial had been given to Saul and all of his sons, God listened against to the prayers of those from Israel. 2Sam. 21:14
    5) At no time is it ever suggested that this violates the justice of God.
    6) For these reasons, we know that all that took place was just in the eyes of God.
2. Given their ages and the approximate times of their births, we would be hard-pressed to include any of these young men into a time frame where they themselves helped Saul kill any Gibeonites. It is certainly possible if this occurs near the end of Saul's reign, but the Bible contains no such record.
3. However, there are commentators who believe that there was direct culpability. Jamieson, Fausset and Brown write: *[This] crime probably originated with Saul himself, yet his sons and grandsons might be the instruments of his cruelty, the willing and zealous executors of this bloody raid*.[1]
4. Further, the Bible tells us: The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin. (Deut. 24:16; WEB)
5. We must be careful not to discount what is said in the first verse of this chapter: [There] was a famine in the days of David [over a period of] 3 years, year after year. Therefore, David sought the presence of Yehowah, and Yehowah said, "**Regarding Saul and his house, [there is] bloodguilt** because he put the Gibeonites to death." The implication is, Saul is not solely to blame. We are just not given any particulars.
6. However, we also read in the Bible: You will have no other gods before Me. You will not make for yourself a graven image, nor any likeness [of any thing] that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You will not bow yourself down to them, nor serve them, for I Yahweh your God am a jealous God, visiting the iniquity of the fathers on the sons, on the third and on the fourth generation of those who hate Me, and showing loving-kindness to thousands of those who love Me and keep My commandments. (Ex. 20:3–6; UPDV capitalized). The implication here is, when degeneracy begins in a family line, it often continues in that same family line for several generations.

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[30] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 2Sam. 21:9.

[31] Adam Clarke, *Commentary on the Bible;* from e-Sword, 2Sam. 21:9.

Justice and the Execution of the 7 Sons of Saul

This, taken with Deut. 24:16, suggests some actual culpability in succeeding generations.

7.   However, we must also be cognizant of this verse: So you+ will not pollute the land in which you+ are: for blood, it pollutes the land; and no expiation can be made for the land for the blood that is shed in it, but by the blood of him who shed it. (Num. 35:33; UPDV)

8.   But not all of the sons of Saul died. Mephibosheth ben Jonathan was delivered. His life depended upon a covenant made between David and his father Jonathan; and therefore, his life was saved. The protection of his life superceded the judgment of the sons of Saul.

9.   Therefore, there was a remnant of grace preserved from the Sauline dynasty, which remnant continued to be blessed by the line of David.

10. So if one of Saul's descendants is preserved, but 7 of them killed, that would suggest that, one of them is justified before God and the other 7 are not.

11. In light of the clear teaching of the Law of Moses combined with God's close involvement in this situation, it should be clear that this is a just outcome, and that there are probably more circumstances at play here than have been revealed to us. In other words, now and again, we must depend upon the character and essence of God, and understand that is the overriding factor in this situation. Therefore, God would not require that which is in opposition to His Word.

12. Or, as Guzik[2] put it: Obviously, we are not told everything about this incident; we must trust the principle stated by Abraham: Shall not the Judge of all the earth do right? (Genesis 18:25)

13. Let's make a simple application from this: we do not know the background of every situation that we face in life. We may pray for someone to feel God's wrath and we may pray for someone to have God's mercy. However, when that prayer is not answered with a resounding *yes,* we must remember: Shall not the Judge of all the earth do right?

[1] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* 1871; from e-sword, 2Sam. 21:6.
[2] *David Guzik's Commentary on the Old Testament;* courtesy of e-sword; ©2006; 2Sam. 21:7.

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

vv. 8–9 read: The king took Armoni and Mephibosheth, the two sons of Rizpah (daughter of Aiah) whom she bored to Saul; and the five sons of Michal [possibly, *Merab*] (daughter of Saul), whom she bore to Adriel ben Barzillai the Meholathite, and gave them into the hands of the Gibeonites. They hung them on the mountain before Y^ehowah; thus all seven of them died together. They were put to death during the days of the harvest, in the first, at the beginning of the barley harvest. This time frame emphasis is also peculiar.   Why do we have this time frame—why is this important? Do we have the death of the innocent to cover the sins of the guilty? Does this take place at the time of the crucifixion of our Lord? I will find it interesting to see what other commentators make of this.

Matthew Henry: *They were put to death in the days of harvest (2Sam. 21:9), at the beginning of harvest (2Sam. 21:10), to show that they were thus sacrificed for the turning sway of that wrath of God which had withheld from them their harvest–mercies for some years past, and to obtain his favour in the present harvest.*[32]

Dr. Thomas Constable: *Because Saul had been unfaithful to Israel's covenant with the Gibeonites, God punished the nation with famine (lack of fertility). When David, who followed the Mosaic Law, righted this wrong, God restored fertility to the land. God reduced Saul's line from one of the most powerful-looking men in Israel, Saul, to one of the weakest-looking, Mephibosheth. David's faithfulness to his covenant with Jonathan shows he was a covenant-keeping king like Yahweh. Saul, on the other hand, broke Israel's covenant with the Gibeonites.*[33]

[32] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 2Sam. 21:1–9.
[33] From **http://www.studylight.org/com/dcc/view.cgi?bk=9&ch=21** accessed March 5, 2014.

This is the time of the Passover, as the barley becomes ripe in April. The wheat would not be ripe until Pentecost (Deut. 16:9).[34] This sets up somewhat of a timetable for us, for what Rizpah, Saul's mistress, does next.

The final point is the point of application that we all need to know. God knows what He is doing and God is just. We may not know everything about every situation with which we are involved, but we can trust God's justice and righteousness, as well as His love.

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

David and the Mourning of Rizpah

Although many commentators place this with the previous section, this appears to be a topic of its own. However, it clearly follows from the first 9 verses.

And so takes Rizpah, daughter of Aiah, the sackcloth and so she spreads him for herself unto the rock from a beginning of harvest as far as the fall of waters upon them from the [two] heavens; and she did not give birds of the [two] heavens to rest on them in the day and animals of the field in the night.	2Samuel 21:10	**Rizpah, the daughter of Aiah, took sackcloth and she spread it upon the rock from the beginning of harvest to the fall of the rain on them from the heavens—and she did not allow the birds of the heavens to rest on them in the day or the animals of the field [to get near them] at night.**

Rizpah (daughter of Aiah) took sackcloth and spread it over the rock at the beginning of the harvest intending to remain there until the falling of the rain on them from the heavens—and she did not allow the birds of the heavens to light upon them in the day, or animals to come near to them at night.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Respha the daughter of Aia took haircloth, and spread it under her upon the rock from the beginning of the harvest, till water dropped upon them out of heaven: and suffered neither the birds to <u>tear</u> them by day, nor the beasts by night.
Masoretic Text (Hebrew)	And so takes Rizpah, daughter of Aiah, the sackcloth and so she spreads him for herself unto the rock from a beginning of harvest as far as the fall of waters upon them from the [two] heavens; and she did not give birds of the [two] heavens to rest on them in the day and animals of the field in the night.
Peshitta (Syriac)	And Rizpah the daughter of Aria took sackcloth and spread it under her upon the rock, from the beginning of the harvest until water dropped upon them from the heaven, and she did not let the birds of the air rest upon the bodies by day nor the wild beasts of the field by night.
Septuagint (Greek)	And Rizpah the daughter of Aiah took sackcloth, and fixed it for herself on the rock in the beginning of the barley harvest, until water dropped upon them out of heaven. And she did not allow the birds of the air to rest upon them by day, nor the beasts of the field by night.
Significant differences:	The Latin has *tear* instead of *rest*.

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[34] From Matthew Poole, *English Annotations on the Holy Bible;* ©1685; from e-Sword, 2Sam. 21:9 (edited).

Thought-for-thought translations; paraphrases:

Contemporary English V.	Rizpah spread out some sackcloth on a nearby rock. She wouldn't let the birds land on the bodies during the day, and she kept the wild animals away at night. She stayed there from the beginning of the harvest until it started to rain.
Easy English	Rizpah, who was the daughter of Aiah, took a rough cloth. This showed that she was very sad. She put it on a rock for herself. She stayed there from the beginning of the harvest until it rained on the bodies. During the day, she did not allow the birds to touch the bodies. And she did not allow the animals to touch them during the night.
Easy–to–Read Version	Rizpah the daughter of Aiah took the cloth of sadness and put it on the rock [This might be the Big Rock at Gibeon (2Sam. 20:8), the rock that the bodies were lying on, or a rock that marked the place where her sons were buried.]. That cloth stayed on the rock from the time the harvest began until the rains came. Rizpah watched the bodies day and night. She did not let the wild birds get the bodies during the day. And she did not let the wild animals get them at night.
Good News Bible (TEV)	Then Saul's concubine Rizpah, the daughter of Aiah, used sackcloth to make a shelter for herself on the rock where the corpses were, and she stayed there from the beginning of harvest until the autumn rains came. During the day she would keep the birds away from the corpses, and at night she would protect them from wild animals.
The Message	Rizpah daughter of Aiah took rough burlap and spread it out for herself on a rock from the beginning of the harvest until the heavy rains started. She kept the birds away from the bodies by day and the wild animals by night.
New Living Translation	Then Rizpah daughter of Aiah, the mother of two of the men, spread burlap on a rock and stayed there the entire harvest season. She prevented the scavenger birds from tearing at their bodies during the day and stopped wild animals from eating them at night.
The Voice	Rizpah, Aiah's daughter, spread out sackcloth on a rock *to make a place to sit;* and from the time her sons died until rain fell *in late autumn,* she refused to let the birds or wild animals desecrate the bodies.

Partially literal and partially paraphrased translations:

American English Bible	So, ResPha (the daughter of AiAh) took sackcloth and made a bed for herself on a rock, [which she slept on] from the beginning of the barley harvest until water dripped from God in the sky. And she wouldn't allow the flying creatures of the sky to rest there during the day, or wild animals to rest there during the night.
God's Word™	Rizpah (Aiah's daughter) took sackcloth and stretched it out on the rock for herself from the beginning of the harvest until the sky rained on the dead bodies. She wouldn't let any birds land on them during the day or any wild animals come near them during the night.
New Advent (Knox) Bible	...and Respha, the daughter of Aia, spread herself a covering of sackcloth and sat there on the rock, from the beginning of harvest till the first rains fell on them; bird by day nor beast by night should touch them.
New American Bible (2011)	Then Rizpah, Aiah's daughter, took sackcloth and spread it out for herself on the rock from the beginning of the harvest until rain came down on them from the heavens, fending off the birds of the heavens from settling on them by day, and the wild animals by night. 2 Sm 3:31; 12:16.
NIRV	Aiah's daughter Rizpah got some black cloth. She spread it out for herself on a rock. She stayed there from the beginning of the harvest until it rained. The rain poured down from the sky on the dead bodies of the seven males. She didn't let the birds of the air touch them by day. She didn't let the wild animals touch them at night.

New Jerusalem Bible	Rizpah daughter of Aiah, wearing sacking and spreading some out for herself on the rock, from the beginning of the barley harvest until the rain fell on them from heaven, kept the birds of the sky away from them in the daytime, and the wild animals away at night.
New Simplified Bible	Rizpah daughter of Aiah spread some sackcloth on a nearby rock. She would not let the birds land on the bodies during the day. She kept the wild animals away at night. She stayed there from the beginning of the harvest until it started to rain.
Today's NIV	Rizpah daughter of Aiah took sackcloth and spread it out for herself on a rock. From the beginning of the harvest till the rain poured down from the heavens on the bodies, she did not let the birds touch them by day or the wild animals by night.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Rizpah the daughter of Aiah took sackcloth, and affixed it for her at the rock. From the beginning of harvest until water liquidated them from heaven, no bird of heaven settled over them in the daytime, and none was given over to the life of the field by night.
Bible in Basic English	And Rizpah, the daughter of Aiah, took haircloth, placing it on the rock as a bed for herself, from the start of the grain-cutting till rain came down on them from heaven; and she did not let the birds of the air come near them by day, or the beasts of the field by night.
The Expanded Bible	Aiah's daughter Rizpah took ·the rough cloth [burlap; sackcloth; [C]a sign of mourning or distress] and put it on a rock for herself. She stayed there from the beginning of the harvest until the rain fell on ·her sons' bodies [[L]them from the heavens/sky]. During the day she did not let the ·birds of the sky [scavenger birds] touch her sons' bodies, and during the night she did not let the wild animals touch them.
Ferar-Fenton Bible	Rizfah, the daughter of Aiah, however,·took sack cloth and covered the rock with it, from the beginning of harvest until the rain fell on them from the sky, and would not allow a bird of the air to alight upon them by day, or a wild beast of the field by night.
NET Bible®	Rizpah the daughter of Aiah took sackcloth and spread it out for herself on a rock. From the beginning of the harvest until the rain fell on them [Heb "until water was poured on them from the sky."], she did not allow the birds of the air to feed [Heb "rest."] on them by day, nor the wild animals [Heb "the beasts of the field."] by night.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Ritzpah the daughter of Ayah took sackcloth, spread it out toward a cliff for herself and stayed there from the beginning of the harvest until water was poured out on the bodies from the sky, not letting the birds land on them during the day or the wild animals at night.
exeGeses companion Bible	And Rispah the daughter of Ajah takes saq and spreads it for her on the rock - from the beginning of harvest until water from the heavens pours on them and gives neither the flyers of the heavens to rest on them by day nor the live beings of the field by night.
JPS (Tanakh—1985)	Then Rizpah daughter of Aiah took sackcloth and spread it on a rock for herself, and she stayed there from the beginning of the harvest until rain from the sky fell on the bodies [Heb., "them"]; she did not let the birds of the sky settle on them by day or the wild beasts [approach] by night.
Orthodox Jewish Bible	And Ritzpah Bat Ayah took sackcloth, and spread it for her upon the tzur, from the beginning of katzir until mayim dropped upon them out of Shomayim, and suffered

neither the oph haShomayim to rest on them by day, nor the beasts of the sadeh by night.

Literal, almost word-for-word, renderings:

Context Group Version	And Rizpah the daughter of Aiah took sackcloth, and spread it for herself on the rock, from the beginning of harvest until water was poured on them from the skies { or heavens }; and she allowed neither the birds of the skies { or heavens } to rest on them by day, nor the beasts of the field by night.
Darby Translation	Then Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water poured on them out of the heavens, and suffered neither the fowl of the heavens to rest on them by day, nor the beasts of the field by night.
English Standard Version	Then Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until rain fell upon them from the heavens. And she did not allow the birds of the air to come upon them by day, or the beasts of the field by night..
The Geneva Bible	And Rizpah the daughter of Aiah took sackcloth [To make her a tent in which she prayed to God to turn away his wrath.], and spread it for her upon the rock, from the beginning of harvest until water [Because drought was the cause of this famine, God by sending rain showed that he was pacified.] dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.
Green's Literal Translation	And Rizpah the daughter of Aiah took sackcloth and stretched it out for herself on the rock, from the beginning of harvest until water poured on them out of the heavens. And she did not allow a bird of the heavens to rest on them by day nor the beast of the field by night.
Kretzmann's Commentary	And Rizpah, the daughter of Aiah, the mother of two of the hanged men, took sackcloth, the usual garment of mourners, and spread it for her upon the rock, to serve as her bed, from the beginning of harvest until water dropped upon them out of heaven, until the falling of rain some time during the summer indicated that the anger of God was appeased, and suffered neither the birds of the air to rest on them by day nor the beasts of the field by night. This being a case where the bodies mere to serve as a sign of expiation, they were not taken do-m from the stakes in the evening, Deut. 21:22. Since ravenous birds and beasts were not permitted to come near the bodies, they probably dried out quickly.
NASB	And [Deut 21:23] Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until it rained [Lit water was poured] on them from the sky; and she allowed [Lit gave] [1 Sam 17:44, 46] neither the birds of the sky to rest on them by day nor the beasts of the field by night.
New King James Version	Now Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the late rains poured on them from heaven. And she did not allow the birds of the air to rest on them by day nor the beasts of the field by night.
Young's Updated LT	And Rizpah daughter of Aiah takes the sackcloth, and stretches it out for herself on the rock, from the commencement of harvest till water has been poured out upon them from the heavens, and has not suffered a fowl of the heavens to rest upon them by day, or the beast of the field by night.
The gist of this verse:	Rizpah, whose two sons were taken by the Gibeonites and killed, mourned from the barley harvest to the heavy rain period.

2Samuel 21:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
lâqach (חָקַל) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person feminine singular, Qal imperfect	Strong's #3947 BDB #542
Rits^ephâh (הְפְצֵר) [pronounced *rits-PAW*]	*a hot stone [coal], a live coal; a glowing stone;* transliterated *Rizpah*	feminine singular proper noun	Strong's #7532 BDB #954
bath (תַב) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
ʾAyyâh (הָיַא) [pronounced *ah-YAW*]	*hawk, falcon;* transliterated *Aiah*	masculine singular proper noun	Strong's #345 BDB #17
ʾêth (חֵא) [pronounced *ayth*]	*untranslated generally; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
saq (קַש) [pronounced *sahk*]	*a [corn] sack, sackcloth [worn by mourners], thick cloth [especially made of hair)*	masculine singular noun with the definite article	Strong's #8242 BDB #974

Translation: Rizpah, the daughter of Aiah, took sackcloth... Rizpah was Saul's mistress; and she is mother to two of the men given over to the Gibeonites. The sackcloth that she takes is a very coarse fabric often associated with suffering or mourning.

2Samuel 21:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâţâh (הָטָנ) [pronounced *naw-TAWH*]	*to extend, to stretch out, to spread out, to [cause to] reach out to; to expand; to incline downwards; to turn, to turn away [aside, to one side]; to push away, to repel, to deflect; to decline; to seduce*	3rd person feminine singular, Hiphil imperfect	Strong's #5186 BDB #639
lâmed (ל) [pronounced *l^e*]	*to, for, towards, in regards to*	directional/relational preposition with the 3rd person feminine singular suffix	No Strong's # BDB #510

2Samuel 21:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾel (לֶא) [pronounced *ehl*]	*unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to*	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
tsûwr (רוּצ) [pronounced *tzoor*]	*rock, pebble; cliff; edge, sharpness; form*	masculine singular noun with the definite article	Strong's #6697 BDB #849
min (נמ) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
tᵉchillâh (הָלִחְת) [pronounced *tᵉ-khil-LAW*]	*beginning, first, in the beginning; previously, prior to; at the commencement of*	feminine singular construct	Strong's #8462 BDB #321
qâtsîyr (ריִצָק) [pronounced *kaw-TZEER*]	*harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest*	masculine singular noun	Strong's #7105 BDB #894
ʿad (דַע) [pronounced *ģahd*]	*as far as, even to, up to, until*	preposition	Strong's #5704 BDB #723
Together, min...ʿad (דַעו ... נמ) mean *from...to* or *both...and;* as in *from soup to nuts* or *both young and old.*			
nâthakᵉ (דְנָת) [pronounced *naw-THANK*]	*to be poured [out, forth]; to pour oneself out;* metaphorically *to pour out one's anger*	3rd person masculine singular, Niphal perfect	Strong's #5413 BDB #677
mayim (םִיַמ) [pronounced *mah-YIHM*]	*water (s)*	masculine plural noun	Strong's #4325 BDB #565
ʿal (לַע) [pronounced *ģahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 3rd person masculine plural suffix	Strong's #5921 BDB #752
min (נמ) [pronounced *min*]	*from, off, out from, of, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
shâmayîm (םִיַמָש) [pronounced *shaw-MAH-yim*]	*heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)*	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: ...and she spread it upon the rock from the beginning of harvest to the fall of the rain on them from the heavens—... What she spreads the sackcloth over has several meanings. Most translators assume that this defines where she slept, whether on a large rock or upon a small hill.

Gill: *[She spread out the sackcloth upon] the hill on which her sons were hanged; this she spread as a canopy or tent to sit under, and be covered with it; not to cover the bodies with it, but herself, and where she sat to mourn the loss of her sons, and to watch their bodies, that they might not be devoured by birds and breasts of prey, as after observed: and here she sat.*[35] The Pulpit Commentary is in agreement, writing: *Rizpah ... took sackcloth, and spread it for her upon the rock; rather, against the rock, so as to form a little hut or shelter to protect her from the glaring blaze of the sunshine.*[36]

This is something that she does over a long period of time—from the beginning of the harvest until the rain begins to fall. The autumn rains would have come around October However, this would have required a 5 month vigil. Clarke also suggests, in the alternative the very early falling of the rain to indicate the end of the drought. The problem with this timetable is, God does not appear to respond to the plea for the land until all of the bodies had been buried (v. 14).[37] So, let me suggest that Rizpah had a mind to remain out there, from harvest until the falling of the rains. That is what she intended to do, when David heard about what she was doing.

Even though there is nothing said about intent, there is also nothing said about her going back inside at the beginning of the rain. So, perhaps she had been there a week; perhaps a month. But she was willing to remain out there all of that time.

Josephus apparently recorded that the rains came quite early, all at once.[38] This is not specifically recorded in this passage, nor can it be implied from the text. Vv. 13–14 reads, very literally: *And so they bring from there bones of Saul and bones of Jonathan his son and so they gather bones of the hanged ones. And so they bury the bones of Saul and Jonathan his son in a land of Benjamin in Zela in a tomb of Kish his father. And so they did all that commanded the king. And so is supplicated Elohim for the land after that.* This seems to lay out a clear time table, and the implication of this verse is, the bones of these men were all gathered, given a proper funeral, and then God was supplicated for the land, suggesting that He sent rain to Israel *after that*.

There are some problems, which have been alluded to throughout this exegesis, which we will gather here.

Scriptural Objections to 2Samuel 21:1–10	
Scripture	**Answer**
Deut. 24:16 "Fathers shall not be put to death because of their children, nor shall children be put to death because of their fathers. Each one shall be put to death for his own sin." (ESV)	This answer is actually a bit tricky. King Saul was not solely responsible for the persecution of the Gibeonites. The first verse of our chapter reads: Now there was a famine in the days of David for three years, year after year. And David sought the face of the LORD. And the LORD said, "**There is bloodguilt on Saul and on his house**, because he put the Gibeonites to death." (2Sam. 21:1; ESV) God speaks of the bloodguilt being upon Saul and his house—so, even though there is no discussion of the wrongdoing of Saul's sons and grandsons, God says that there is bloodguilt upon them as well. This is repeated in v. 4.

There are no specifics given about the sins of Saul's sons in order to preserve the parallel of Christ dying for our sins. |

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[35] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 2Sam. 21:10.

[36] *The Pulpit Commentary;* 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 21:10.

[37] Adam Clarke, *Commentary on the Bible;* from e-Sword, 2Sam. 21:10.

[38] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 2Sam. 21:10.

Scriptural Objections to 2Samuel 21:1–10

Scripture	Answer
The Mosaic Law forbids human sacrifice in Lev. 18:21 20:2	These men were not human sacrifices being offered up to a false god. As men, we are always subject to a corporate responsibility. That is, if our family does wrong, we may bear some responsibility; and if our nation does wrong, we may bear some responsibility.
Deut. 21:22–23 "And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance. (ESV)	The Gibeonites were not under the Law of Moses.
1Sa 24:20–22 [Saul is speaking to David, after having his life spared]: "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. (ESV)	David did not entirely cut off Saul's line here. He preserved Mephibosheth from Saul's line. Secondly, Saul did this to himself. Saul brought the slaying of his sons onto himself. He persecuted the Gibeonites, who had a covenant with Israel.

These are some of the things which concerned Adam Clarke.

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

2Samuel 21:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (ן or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
lô' (אל or אול) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (וֵתַן) [pronounced *naw-THAHN*]	*to give, to grant, to place, to put, to set; to make*	3rd person feminine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: *1) to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.*			
ʿôwph (וֹוע) [pronounced *ġohf*]	*birds;* used collectively for anything that flies, including bats and flying insects	masculine singular collective noun	Strong's #5775 BDB #733

2Samuel 21:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmayîm (שָׁמַיִם) [pronounced *shaw-MAH-yim*]	*heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)*	masculine dual noun with the definite article; pausal form	Strong's #8064 BDB #1029
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
nûwach (חון) [pronounced *NOO-ahkh*]	*rest, cause to rest, to be at rest, set down, lay down, deposit, leave*	Qal infinitive construct	Strong's #5117 (and #3240) BDB #628
ʿal (לַע) [pronounced *ğahl*]	*upon, beyond, on, against, above, over, by, beside*	preposition of proximity with the 3rd person masculine plural suffix	Strong's #5921 BDB #752
yômâm (יוֹמָם) [pronounced *yoh-MAWM*]	substantive: *day, daily, daytime;* adverb: *by day, in the daytime*	substantive/adverb	Strong's #3119 BDB #401

Translation: ...and she did not allow the birds of the heavens to rest on them in the day... She appears to be in great mourning, and she does not allow any birds to alight upon the corpses.

> Barnes: *It is well known how in the East, on the death e. g. of a camel in a caravan, the vultures instantly flock to the carcass. (Compare Matt. 24:28 = Wherever the corpse is, there the vultures will gather; ESV).*[39] Crows and ravens would also have lit upon the hanging corpses, to pick away at them.[40]

2Samuel 21:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	*untranslated generally; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chayyâh (חַיָה) [pronounced *khay-YAWH*]	*living thing, animal, life, organisms, lifeform; appetite, revival, renewal; community, family, assembled group, allied families, bands*	feminine singular construct	Strong's #2416 BDB #312

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[39] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 2Sam. 21:10.

[40] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 2Sam. 21:10.

2Samuel 21:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâdeh (הֲדָשׂ) [pronounced *saw-DEH*]	*field, land, country, open field, open country; an unpopulated area*	masculine singular noun with the definite article	Strong's #7704 BDB #961
lay^elâh (הֲלַיַל) [pronounced *LAY-law*]	*night; nightly, at night, in the night, during the night*	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538

Translation: ...or the animals of the field [to get near them] at night. She does not allow any animals to come near to the corpses at night.

"Rizpah's Kindness Unto the Dead" by Gustave Doré from creationsim.org/images, accessed February 23, 2014.
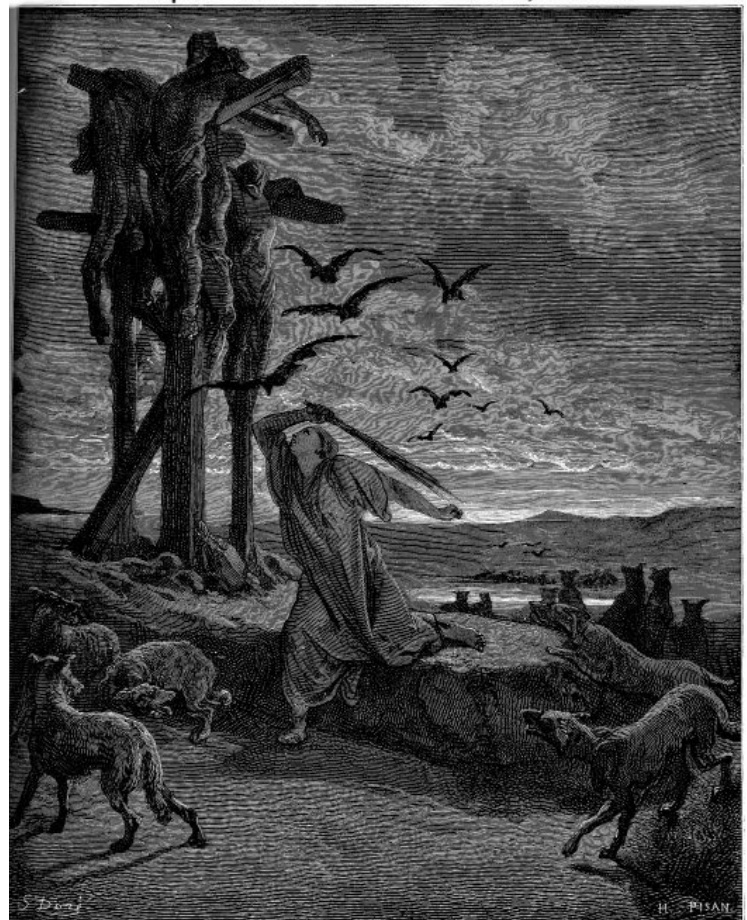
> Matthew Henry: *[Rizpah] may not see them decently interred, but they shall be decently attended to. She attempts not to violate the sentence passed upon them, that they should hang there until God sent rain; she neither steals nor forces away their dead bodies, though the divine law might have been cited to bear her out; but she patiently submits, pitches a tent of sackcloth near the hanging bodies, where, with her servants and friends, she protects the dead bodies from birds and beasts of prey.*[41]

"Rizpah's Kindness Unto the Dead" *by Gustave Doré*

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2Sa 21:9-10 ...and were put to death in the days of harvest, ... Rizpah the daughter of Aiah took sackcloth, ... and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

Apparently, when corpses were hung, they were hung low enough so that the wild animals could also reach them and feast upon the carrion. That certainly could have been the expectation of the Gibeonites, that these men's bodies being eaten by animals stood as a warning for future generations.

> "Leaving corpses without burial, to be consumed by birds of prey and wild beasts, was regarded as the greatest ignominy that could befall the dead ..." [Note: Keil and Delitzsch, p. 462.][42]

Rizpah made it her mission to send the birds away by day and the wild beasts away at night. Obviously, she would get very little sleep.

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[41] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 2Sam. 21:10–14 (edited).

[42] From http://www.studylight.org/com/dcc/view.cgi?bk=9&ch=21 accessed March 5, 2014.

We have discussed a possible timetable here, that Rizpah had intended to remain with the bodies until the rains came. However, there is also the passage from Deut. 21:22–23, which reads: "And if a man has committed a crime punishable by death and he is put to death, and you hang him on a tree, his body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by God. You shall not defile your land that the LORD your God is giving you for an inheritance." (ESV) This passage would be rather difficult to understand, given that Rizpah at least expected to remain with the corpses of her sons for 5 months. One possible explanation is, the Gibeonites, although allied with the Jews and living in their land, were not really under the Law and they had never placed themselves under the Law. Therefore, the hanging of these 7 men was simply something that they did—perhaps even serving as a warning to others.

> Matthew Henry: *Here we have, Saul's sons not only hanged, but hanged in chains, their dead bodies left hanging, and exposed, till the judgment ceased, which their death was to turn away, by the sending of rain upon the land. They died as sacrifices, and thus they were, in a manner, offered up, not consumed all at once by fire, but gradually by the air. They died as anathemas, and by this ignominious usage they were represented as execrable, because iniquity was laid upon them. When our blessed Saviour was made sin for us he was made a curse for us. But how shall we reconcile this with the law which expressly required that those who were hanged should be buried on the same day? Deut. 21:23. One of the Jewish rabbin wishes this passage of story expunged, that the name of God might be sanctified, which, he thinks, is dishonoured by his acceptance of that which was a violation of his law: but this was an extraordinary case, and did not fall within that law; nay, the very reason for that law is a reason for this exception.*[43]

Perhaps, they were to hang there until it rained, signaling the end of God's judgment of the land.[44] However, this will apparently occur after the bodies are buried by the order of King David. Because this is not a simple matter, at the end of v. 14, I will present a **timetable** of the events.

———————————

And so it is made known to David what had done, Rizpah daughter of Aiah, mistress of Saul. And so goes David and so he takes bones of Saul and bones of Jonathan his son from with citizens of Jabesh-gilead who stole them from the plaza of Beth-shan which had hanged them there the Philistines in a day of striking down the Philistines Saul in Gilboa. And so they bring from there bones of Saul and bones of Jonathan his son and so they gather bones of the hanged ones. And so they bury the bones of Saul and Jonathan his son in a land of Benjamin in Zela in a tomb of Kish his father. And so they did all that commanded the king. And so is supplicated Elohim for the land after that.

2Samuel 21:11–14

It was made known to David what Rizpah, daughter of Aiah and mistress of Saul, had done. Then David went and took the bones of Saul and the bones of Jonathan his son from the people of Jabesh-gilead, who stole them from the plaza of Beth-shan, where the Philistines had hung them when they [lit., *the Philistines*] struck down Saul in Gilboa. They brought the bones of Saul and Jonathan his son and also they gathered the bones of those who were hanged. They buried the bones of Saul and Jonathan in the land of Benjamin in Zela, in the tomb of Kish his father. Therefore, they did all that the king commanded. Also, Elohim was supplicated for the land after that.

Someone told David what Rizpah, Saul's mistress, was doing, so he took the bones of Saul and Jonathan from the people of Jabesh-gilead, who they had stolen from an open plaza area in Beth-shan, where the Philistines hung their bodies (this was when the Philistines defeated Saul in Gilboa). They brought the bones of Saul and Jonathan and those of the men who had been hanged, and they were all deposited in the tomb of Kish, Saul's father, in the land of Benjamin in Zela, as per the king's orders. Also, as a result, God was supplicated for the land after all of that.

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[43] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 2Sam. 21:10–14.

[44] Suggested by Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 2Sam. 21:10. Among others.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And it was told David, what Respha the daughter of Aia, the concubine of Saul, had done. And David went, and took the bones of Saul, and the bones of Jonathan his son from the <u>men</u> of Jabes Galaad, who had stolen them from the street of Bethsan, where the Philistines had hanged them when they had slain Saul in Gelboe. And he brought from there the bones of Saul, and the bones of Jonathan his son, and they gathered up the bones of them that were crucified, And they buried them with the bones of Saul, and of Jonathan his son in the land of Benjamin, in the side, in the sepulchre of Cis his father: and they did all that the king had commanded, and God showed mercy again to the land after these things.
Masoretic Text (Hebrew)	And so it is made known to David what had done, Rizpah daughter of Aiah, mistress of Saul. And so goes David and so he takes bones of Saul and bones of Jonathan his son from with citizens of Jabesh-gilead who stole them from the plaza of Beth-shan which had hanged them there the Philistines in a day of striking down the Philistines Saul in Gilboa. And so they bring from there bones of Saul and bones of Jonathan his son and so they gather bones of the hanged ones. And so they bury the bones of Saul and Jonathan his son in a land of Benjamin in Zela in a tomb of Kish his father. And so they did all that commanded the king. And so is supplicated Elohim for the land after that.
Peshitta (Syriac)	And it was told David what Rizpah the daughter of Ana, the concubine of Saul, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the <u>men</u> of Jabesh-gilead, who had stolen them from Rehab of Beth-shan, where the Philistines had hanged them, on the day the Philistines slew Saul in the mountain of Gilboa; And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of those who were slain; And they buried the bones of Saul and of Jonathan his son in the land of Benjamin in Zelzah, in the sepulchre of Kish his father; and they did all that the king commanded. And after that God was reconciled toward the land.
Septuagint (Greek)	And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done <u>(and they were faint, and Dan, the son of Joa of the offspring of the giants overtook them)</u>. And David went and took the bones of Saul, and the bones of Jonathan his son, from <u>the men of the sons of</u> Jabesh Gilead, who stole them from the street of Beth Shan; for the Philistines set them there in the day in which the Philistines killed Saul in Gilboa. And he carried up from there the bones of Saul and the bones of Jonathan his son, and gathered the bones of them that had been hanged. And they buried the bones of Saul and the bones of Jonathan his son, and the bones of them that had been hanged, in the land of Benjamin in the hill, in the tomb of Kish his father; and they did all things that the king commanded. And after this God hearkened to *the prayers* of the land.
Significant differences:	The Greek adds an additional phrase to the v. 11. There is a minor problem with the phrase *citizens* of Jabesh Gilead. The words used in the Latin, Syriac and Greek appear to be different from what is found in the Hebrew. The phrase *in Zela* is missing from the Greek and Latin.

Thought-for-thought translations; paraphrases:

Common English Bible	When David was told what Aiah's daughter Rizpah, Saul's secondary wife, had done, he went and retrieved the bones of Saul and his son Jonathan from the citizens of Jabesh-gilead, who had stolen the bones from the public square in

Beth-shan, where the Philistines had hanged them on the day the Philistines killed Saul at Gilboa. David brought the bones of Saul and his son Jonathan from there and collected the bones of the men who had been hanged by the Gibeonites. The bones of Saul and his son Jonathan were then buried in Zela, in Benjaminite territory, in the tomb of Saul's father Kish. Once everything the king had commanded was done, God responded to prayers for the land.

Contemporary English V.	Earlier the Philistines had killed Saul and Jonathan on Mount Gilboa and had hung their bodies in the town square at Beth-Shan. The people of Jabesh in Gilead had secretly taken the bodies away, but David found out what Saul's wife Rizpah had done, and he went to the leaders of Jabesh to get the bones of Saul and his son Jonathan. David had their bones taken to the land of Benjamin and buried in a side room in Saul's family burial place. Then he gave orders for the bones of the men who had been hanged to be buried there. It was done, and God answered prayers to bless the land.
Easy English	Aiah's daughter Rizpah was Saul's *concubine. David heard what she had done. So David took the bones of Saul and his son Jonathan from the men of Jabesh Gilead. (The men had taken them in secret from the square in the town of Beth Shan. The *Philistines had hung the bodies there after they killed Saul. Saul died on the mountain called Gilboa.) David brought the bones of Saul and Jonathan (Saul's son) from there. And David's men also gathered the bones of the 7 men from Saul's family.
	David's men went to Zela in the region of Benjamin. They buried the bones of Saul and Jonathan in the grave of Kish, Saul's father. They did everything that King David told them to do. After that, God answered the prayers for their country.
Easy-to-Read Version	People told David what Saul's woman servant [Or, "concubine," a slave woman who was like a wife to a man.] Rizpah was doing. Then David took the bones of Saul and Jonathan from the men of Jabesh Gilead. (The men of Jabesh Gilead got these bones after Saul and Jonathan were killed at Gilboa. The Philistines had hanged the bodies of Saul and Jonathan on a wall in Beth Shan [Or, "Beth Shean."]. But the men of Beth Shan went there and stole the bodies out of that public area.) David brought the bones of Saul and his son Jonathan from Jabesh Gilead. They also got the bodies of the seven men who were hanged. They buried the bones of Saul and his son Jonathan in the area of Benjamin. They buried them in one of the tunnels in the grave of Saul's father Kish. God listened to the prayers of the people in that land because they did everything the king commanded.
Good News Bible (TEV)	When David heard what Rizpah had done, he went and got the bones of Saul and of his son Jonathan from the people of Jabesh in Gilead. (They had stolen them from the public square in Beth Shan, where the Philistines had hanged the bodies on the day they killed Saul on Mount Gilboa.) David took the bones of Saul and Jonathan and also gathered up the bones of the seven men who had been hanged. Then they buried the bones of Saul and Jonathan in the grave of Saul's father Kish, in Zela in the territory of Benjamin, doing all that the king had commanded. And after that, God answered their prayers for the country.
The Message	David was told what she had done, this Rizpah daughter of Aiah and concubine of Saul. He then went and got the remains of Saul and Jonathan his son from the leaders at Jabesh Gilead (who had rescued them from the town square at Beth Shan where the Philistines had hung them after striking them down at Gilboa). He gathered up their remains and brought them together with the dead bodies of the seven who had just been hanged. The bodies were taken back to the land of Benjamin and given a decent burial in the tomb of Kish, Saul's father. They did everything the king ordered to be done. That cleared things up: from then on God responded to Israel's prayers for the land.
New Berkeley Version	When David was informed of what Rizpah, daughter of Aiah and concubine of Saul, had done, he went and got the bones of Saul and the bones of his son Jonathan

from the citizens of Jabesh-gilead, who had stolen them from the plaza of Beth-shan where the Philistines had fastened them up at the time they overcame Saul on Gilboa. David brought up from there the bones of Saul and those of his son Jonathan, and they gathered up the bones of the men who had been exposed; then they buried the bones of Saul and his son Jonathan in Zela in the land of Benjamin, in the grave of Kish his father. When they had done all that the king commanded, God afterward answered the prayers for the land.

New Living Translation   When David learned what Rizpah, Saul's concubine, had done, he went to the people of Jabesh-gilead and retrieved the bones of Saul and his son Jonathan. (When the Philistines had killed Saul and Jonathan on Mount Gilboa, the people of Jabesh-gilead stole their bodies from the public square of Beth-shan, where the Philistines had hung them.) So David obtained the bones of Saul and Jonathan, as well as the bones of the men the Gibeonites had executed.

Then the king ordered that they bury the bones in the tomb of Kish, Saul's father, at the town of Zela in the land of Benjamin. After that, God ended the famine in the land.

The Voice   When David heard what Saul's concubine Rizpah had done, he went and gathered the bones of Saul and Jonathan (which the people of Jabesh-gilead had stolen from the place where they were hanged in the Philistine public square in Beth-shan on the day the Philistines killed Saul on Gilboa). He took the bones of Saul and Jonathan his son and gathered the bones of those who had been impaled *in Gibeon*. He had Saul and Jonathan buried in the tomb of their father Kish, in Zela in the land of Benjamin. All that David commanded was done; and afterward, God answered the prayers *of the people of Israel* for the land.

Partially literal and partially paraphrased translations:

American English Bible   Then, all the things that ResPha (the daughter of AiAh) Saul's concubine was doing were reported to David. And David sent and had the bones of Saul and his son JoNathan taken from the sons of JabIsh Gilead (which they stole from the city square of BethSan, where the Philistines put them after they killed Saul at GilBoa). Then they gathered the bones of the men who were hung in the sun, and they carried all the bones (of Saul, JoNathan, and the men who were hung in the sun) to the land of BenJamin, where they were buried on the side of a hill, in the tomb of Kish, Saul's father. And they did exactly as the king told them; so, God started paying attention to the land again.

Christian Community Bible   When David was told what Rizpah, Aiah's daughter and Saul's concubine, had done, he asked the men of Jabesh-gilead for the bones of Saul and those of his son Jonathan. (They had taken them from the wall of Bethshan where the Philistines had nailed them when they killed Saul on Gilboa.) So David had brought up from there the bones of Saul and his son Jonathan, and the bones of those who had been hanged were gathered. All of them were buried in the land of Benjamin in Zela, in the tomb of Kish their father. When all that the king had commanded was done, God had pity on the land.

God's Word™   When David was told what Saul's concubine Rizpah (Aiah's daughter) had done, David went and took the bones of Saul and of his son Jonathan from the citizens of Jabesh Gilead. They had stolen them from the public square of Beth Shean, where the Philistines had hung them the day they killed Saul at Gilboa. When David brought up the bones of Saul and Jonathan, his men gathered the bones of those who had been executed. Then they buried the bones of Saul and his son Jonathan in the land of Benjamin, in Zela, in the tomb of Saul's father Kish. They did everything the king ordered. After that, God answered the prayers for the land.

New Advent (Knox) Bible   The news of what Saul's concubine, Respha the daughter of Aia, had done, reached David's ears. And thereupon he recovered the bones of Saul and his son

Jonathan from the men of Jabes-Galaad, who had stolen them back when the Philistines hung them up in the streets of Bethsan, soon after Saul's death on Gelboe; carried these away, and collected the bones, too, of the men crucified at Gabaa, and buried them. So they were laid in the tomb of Cis, that was Saul's father, in the Benjamite country, beside the bones of Saul and his son Jonathan; all this was done at the king's command. And now the land was restored to God's favour.

New American Bible (2011) When David was informed of what Rizpah, Aiah's daughter, the concubine of Saul, had done, he went and obtained the bones of Saul and of his son Jonathan from the citizens of Jabesh-gilead, who had stolen them away secretly from the public square of Beth-shan, where the Philistines had hanged them at the time they defeated Saul on Gilboa [1 Sm 31:10-13.]. When he had brought up from there the bones of Saul and of his son Jonathan, the bones of those who had been executed were also gathered up. Then the bones of Saul and of his son Jonathan were buried in the land of Benjamin, at Zela, in the tomb of his father Kish. After all that the king commanded had been carried out, God granted relief to the land. 2 Sm 24:25.

NIRV Someone told David what Rizpah had done. She was Aiah's daughter and Saul's concubine. David got the bones of Saul and his son Jonathan. He got them from the citizens of Jabesh Gilead. They had taken them in secret from the main street in Beth Shan. That's where the Philistines had hung their bodies up on the city wall. They had done it after they struck Saul down on Mount Gilboa. David brought the bones of Saul and his son Jonathan from Jabesh Gilead. The bones of the seven males who had been killed and put out in the open were also gathered up. The bones of Saul and his son Jonathan were buried in the tomb of Saul's father Kish. The tomb was at Zela in the territory of Benjamin. Everything the king commanded was done. After that, God answered prayer and blessed the land.

New Jerusalem Bible David was told of what Saul's concubine, Rizpah daughter of Aiah, had done. David went and recovered the bones of Saul and his son Jonathan from the notables of Jabesh in Gilead. The latter had stolen them from the square in Beth-Shean, where the Philistines had hung them, when the Philistines had defeated Saul at Gilboa. David fetched the bones of Saul and his son Jonathan. The bones of the men who had been dismembered were collected and these, with the bones of Saul and his son Jonathan, were buried in the territory of Benjamin, at Zela, in the tomb of Saul's father, Kish. The king's orders were carried out to the letter and after that, God took pity on the country.

Revised English Bible When David was told what Rizpah the concubine of Saul had done, he went and got the bones of Saul and his son Jonathan from the citizens of Jabesh-gilead, who had carried them off from the public square at Beth-shan, where the Philistines had hung them on the day they defeated Saul at Gilboa. He removed the bones of the men who had been hurled to death. They buried the bones of Saul and his son Jonathan at Zela in Benjamin, in the grave of his father Kish. Everything was done as the king ordered, and thereafter the LORD was willing to accept prayers offered for the country.

Today's NIV When David was told what Aiah's daughter Rizpah, Saul's concubine, had done, he went and took the bones of Saul and his son Jonathan from the citizens of Jabesh Gilead. (They had stolen their bodies from the public square at Beth Shan, where the Philistines had hung them after they struck Saul down on Gilboa.) David brought the bones of Saul and his son Jonathan from there, and the bones of those who had been killed and exposed were gathered up. They buried the bones of Saul and his son Jonathan in the tomb of Saul's father Kish, at Zela in Benjamin, and did everything the king commanded. After that, God answered prayer in behalf of the land.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	David was told what Rizpah the daughter of Aiah, the concubine of Saul, did. David went and took the bones of Saul and the bones of Jonathan his son from the masters of Jabesh in West-Jordan, that had stolen them from the street of Beth-Shan. The Palestinians had suspended them there the day the Palestinians smote Saul in Gilboa. He ascended from there the bones of Saul and the bones of Jonathan his son. They gathered the bones of those wrenched, and buried the bones of Saul and Jonathan his son in the land of Benjamin in Zelah, in the grave of Kish his father, doing all that the king commanded, and afterwards entreating God for the land.
Bible in Basic English	And news was given to David of what Rizpah, the daughter of Aiah, one of Saul's wives, had done. And David went and took the bones of Saul and his son Jonathan from the men of Jabesh-gilead, who had taken them away secretly from the public place of Beth-shan, where the Philistines had put them, hanging up the bodies there on the day when they put Saul to death in Gilboa: And he took the bones of Saul and his son Jonathan from that place; and they got together the bones of those who had been put to death by hanging. And they put them with the bones of Saul and his son Jonathan in the resting-place of Kish, his father, in Zela in the country of Benjamin; they did all the king had given them orders to do. And after that, God gave ear to their prayers for the land.
The Expanded Bible	People told David what Aiah's daughter Rizpah, Saul's ·slave woman [ᴸconcubine; ᶜa secondary wife; 3:7], was doing. Then David took the bones of Saul and Jonathan from the men of Jabesh Gilead. (The Philistines had hung the bodies of Saul and Jonathan in the public square of Beth Shan after they had killed Saul at Gilboa. Later the men of Jabesh Gilead ·had secretly taken [stole] them from there [1 Sam. 31:8-13].) David brought the bones of Saul and his son Jonathan from Gilead. Then the people gathered the ·bodies of Saul's seven sons who were hanged on stakes [bones of those who had been impaled/executed]. The people buried the bones of Saul and his son Jonathan at Zela in Benjamin in the tomb of Saul's father Kish. The people did everything the king commanded. Then God ·answered the prayers for [took pity on] the land.
Ferar-Fenton Bible	And it was reported to David what Rizfah, the daughter of Aiah, the slave-wife of Saul was doing, so David sent and took the bones of Saul, and the bones of Yhonathan, his son, from the Masters of J'abesh Gilad, which they had taken, from the walls of Beth-shan, where the Philishtim had hung them at the time that the Philishtim defeated Saul at Gilboa, and brought fmm there the bones of Saul, and the bones of J'honathan his son, and included the bones of those who were hung, and buried the bones of Saul and J'honathan his son in the district of Benjamin, at the side of the tomb of Kish his father. All that the king ordered was done. Then he entreated GOD for the country after that.
NET Bible®	When David was told what Rizpah daughter of Aiah, Saul's concubine, had done, he [Heb "David." For stylistic reasons the name has been replaced by the pronoun ("he") in the translation.] went and took the bones of Saul and of his son Jonathan [Heb "the bones of Saul and the bones of Jonathan his son." See also v. 13.] from the leaders [Heb "lords."] of Jabesh Gilead. (They had secretly taken [Heb "stolen."] them from the plaza at Beth Shan. It was there that Philistines [Against the MT, this word is better read without the definite article. The MT reading is probably here the result of wrong word division, with the letter ה (he) belonging with the preceding word שָׁם (sham) as the he directive (i.e., הֵמָּשׁ, samah, "to there").] publicly exposed their corpses [Heb "had hung them."] after [Heb "in the day."] they [Heb "Philistines."] had killed Saul at Gilboa.) David [Heb "he"; the referent (David) has been specified in the translation for clarity.] brought the bones of Saul and of Jonathan his son from there; they also gathered up the bones of those who had been executed.

They buried the bones of Saul and his son Jonathan in the land of Benjamin at Zela in the grave of his father Kish. After they had done everything [Many medieval Hebrew mss have here לכֹּל (kÿkhol, "according to all").] that the king had commanded, God responded to their prayers [Heb "was entreated." The verb is an example of the so-called niphal tolerativum, with the sense that God allowed himself to be supplicated through prayer (cf. GKC 137 §51.c).] for the land.

NIV – UK	When David was told what Aiah's daughter Rizpah, Saul's concubine, had done, he went and took the bones of Saul and his son Jonathan from the citizens of Jabesh Gilead. (They had stolen their bodies from the public square at Beth Shan, where the Philistines had hung them after they struck Saul down on Gilboa.) David brought the bones of Saul and his son Jonathan from there, and the bones of those who had been killed and exposed were gathered up.
	They buried the bones of Saul and his son Jonathan in the tomb of Saul's father Kish, at Zela in Benjamin, and did everything the king commanded. After that, God answered prayer on behalf of the land.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	David was told what Ritzpah the daughter of Ayah, the concubine of Sha'ul, had done. So David went and took the bones of Sha'ul and the bones of Y'honatan his son from the men of Yavesh-Gil'ad, who had stolen them from the open square of Beit-Sh'an, where the P'lishtim had hanged them at the time the P'lishtim had killed Sha'ul at Gilboa; and he brought up from there the bones of Sha'ul and the bones of Y'honatan his son. They also gathered the bones of those who had been hanged. Then they buried the bones of Sha'ul and Y'honatan his son in the territory of Binyamin in Tzela, in the tomb of Kish his father; they did everything the king ordered. Only after that was God prevailed on to show mercy to the land.
exeGeses companion Bible	And they tell David
	what Rispah the daughter of Ajah,
	the concubine of Shaul works:
	and David goes and takes the bones of Shaul
	and the bones of Yah Nathan his son
	from the masters of Yabesh Gilad
	- who stole them from the broadway of Beth Shaan,
	where the Peleshethiy hanged them
	in the day the Peleshethiy smote Shaul in Gilboa:
	and from there he ascends the bones of Shaul
	and the bones of Yah Nathan his son;
	and they gather the bones of the impailed;
	and they entomb the bones of Shaul
	and Yah Nathan his son
	in the land of Ben Yamin in Sela
	in the tomb of Qish his father:
	and they perform all the sovereign misvahs:
	and after they intreat Elohim for the land.
Orthodox Jewish Bible	And it was told Dovid what Ritzpah Bat Ayah, the pilegesh (concubine) of Sha'ul, had done. And Dovid went and took the atzmot Sha'ul and the atzmot Yonatan bno from the citizens of Yavesh-gilead, which had stolen them from the rechov (street) of Beit-shan, where the Pelishtim had hanged them, when the Pelishtim had slain Sha'ul in Gilboa; And he brought up from there the atzmot Sha'ul and the atzmot Yonatan bno; and they gathered the atzmot of them that were hanged. And the atzmot Sha'ul and Yonatan bno buried they in eretz Binyamin in Tzela, in the kever of Kish aviv; and they performed all that HaMelech commanded. And after that Elohim was entreated for the land.

Literal, almost word-for-word, renderings:

Context Group Version	And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, who had stolen them from the street of Beth-shan, where the Philistines had hanged them, in the day that the Philistines killed Saul in Gilboa; and he brought up from there the bones of Saul and the bones of Jonathan his son: and they gathered the bones of those that were hanged. And they buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the tomb of Kish his father: and they performed all that the king commanded. And after that God was entreated for the land { or earth }.
Darby Translation	And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-Gilead, who had stolen them from the open place of Beth-shan, where the Philistines had hanged them, the day the Philistines had smitten Saul in Gilboa; and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And they buried [them] with the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the sepulchre of Kish his father; and they did all that the king had commanded. And afterwards God was propitious to the land.
Emphasized Bible	And it was told David,—what Rizpah daughter of Aiah, Saul's concubine, had done. So David went and fetched the bones of Saul, and the bones of Jonathan his son, from the owners of Jabesh-gilead,—who stole them from the broadway of Beth-shan, where the Philistines had hanged them, on the day when the Philistines had smitten Saul in Gilboa; and he brought up from thence the bones of Saul, and the bones of Jonathan his son,—and they gathered together the bones of them who had been crucified; so they buried the bones of Saul and Jonathan his son in the land of Benjamin, in Zelah, in the grave of Kish his father, thus did they all that the king commanded,—and God suffered himself to be entreated for the land, after this.
Kretzmann's Commentary	And it was told David what Rizpah, the daughter of Aiah, the concubine of Saul, had done. And David, touched by this evidence of a mother's faithfulness and loving care, went and took the bones of Saul and the bones of Jonathan, his son, from the men of Jabesh-gilead, in the country east of Jordan, which had stolen them from the street, from the open place near the city gate, where they had been fastened to the wall, 1Sam. 31:10-12, of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa; and he brought up from thence the bones of Saul and the bones of Jonathan, his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan, his son, buried they, most likely with those of the seven executed men, in the country of Benjamin in Zelah, in the sepulcher of Kish, his father, not far from Gibeah; and they performed all that the king commanded. And after that God was intreated for the land, He did not permit the famine to continue. Even the lowliest of men are in God's care, and He may punish an entire country for an injustice done to them. It is the duty of the believers, therefore, to help the poor and lowly obtain justice.
NASB	When it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done, then David went and took the bones [1 Sam 31:11-13] of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, who had stolen them from the open square of Beth-shan [Josh 17:11], where the Philistines [1 Sam 31:10] had hanged them on the day the Philistines [1 Sam 31:3, 4] struck down Saul in Gilboa. He brought up the bones of Saul and the bones of Jonathan his son from there, and they gathered the bones of those who had been hanged [Lit exposed]. They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela [Josh 18:28], in the grave of Kish his father; thus they did all that the king

commanded, and after that God was moved [Josh 7:26; 2 Sam 24:25] by prayer for the land.

New King James Version   And David was told what Rizpah the daughter of Aiah, the concubine of Saul, had done. Then David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh Gilead who had stolen them from the street of Beth Shan [Spelled Beth Shean in Joshua 17:11 and elsewhere], where the Philistines had hung them up, after the Philistines had struck down Saul in Gilboa. So he brought up the bones of Saul and the bones of Jonathan his son from there; and they gathered the bones of those who had been hanged. They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zelah, in the tomb of Kish his father. So they performed all that the king commanded. And after that God heeded the prayer for the land.

Third Millennium Bible   When David was told what Rizpah daughter of Aiah, the concubine of Saul, had done, David went and took the bones of Saul and the bones of his son Jonathan from the people of Jabesh-gilead, who had stolen them from the public square of Beth-shan, where the Philistines had hung them up, on the day the Philistines killed Saul on Gilboa. He brought up from there the bones of Saul and the bones of his son Jonathan; and they gathered the bones of those who had been impaled. They buried the bones of Saul and of his son Jonathan in the land of Benjamin in Zela, in the tomb of his father Kish; they did all that the king commanded. After that, God heeded supplications for the land.

Webster's Bible Translation   And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, who had stolen them from the street of Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa: And he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged. And the bones of Saul and Jonathan his son they buried in the country of Benjamin in Zelah, in the sepulcher of Kish his father: and they performed all that the king commanded. And after that God was entreated for the land.

Young's Updated LT   And it is declared to David that which Rizpah daughter of Aiah, concubine of Saul, has done. And David goes and takes the bones of Saul, and the bones of Jonathan his son, from the possessors of Jabesh-Gilead, who had stolen them from the broad place of Beth-Shan, where the Philistines hanged them, in the day of the Philistines smiting Saul in Gilboa; and he brings up thence the bones of Saul, and the bones of Jonathan his son, and they gather the bones of those hanged, and bury the bones of Saul and of Jonathan his son in the land of Benjamin, in Zelah, in the burying-place of Kish his father, and do all that the king commanded, and God is entreated for the land afterwards.

The gist of this verse: Because of Rizpah's dedication, David gathered the bodies and the bones of those in the family of Saul and put them to a final rest in the tomb of Saul's father, Kish. After David's instructions were followed, God was entreated for the land.

2Samuel 21:11

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

2Samuel 21:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâgad (דָגַנ) [pronounced *naw-GAHD*]	*to be made conspicuous, to be made known, to be expounded, to be explained, to be declared, to be informed*	3rd person masculine singular, Hophal imperfect	Strong's #5046 BDB #616
The Hophal is the passive of the Hiphil (causative stem) and the rarest of the seven stems. There is never a hint of reflexive in this stem and the agent of the verb is often not given in the immediate context. Most grammar books call it simply the causative passive stem.			
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָוִד); also Dâvîyd (דָיִוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾăsher (הֵשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
ʿâsâh (הֵשֲׂע) [pronounced *ġaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare, to manufacture*	3rd person feminine singular, Qal perfect	Strong's #6213 BDB #793
Ritsᵉphâh (הָפְצִר) [pronounced *rits-PAW*]	*a hot stone [coal], a live coal; a glowing stone;* transliterated *Rizpah*	feminine singular proper noun	Strong's #7532 BDB #954
bath (תַב) [pronounced *bahth*]	*daughter; village*	feminine singular construct	Strong's #1323 BDB #123
ʾAyyâh (הָיַא) [pronounced *ah-YAW*]	*hawk, falcon;* transliterated *Aiah*	masculine singular proper noun	Strong's #345 BDB #17
pîylegesh (שֶׁגֶלׄיִפ) [pronounced *pee-LEH-gesh*]	*mistress, paramour, illicit lover, live-in lover, concubine*	feminine singular construct	Strong's #6370 BDB #811
Shâʾûwl (לוּאָש) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982

Translation: It was made known to David what Rizpah, daughter of Aiah and mistress of Saul, had done. David has a vast network of spies, who gather information for him. Furthermore, simply out of their loyalty to him, many people saw to it that David was informed about anything that might be important for him to know.

A woman has, more importantly than anything else, her sons and daughters. What had happened had obviously broken the heart of Rizpah.

The wâw consecutive here sets up a series of consecutive actions. However, we have here a Qal perfect of the verb *to do*. Usually, this refers to some completed, past action. However, here, the perfect tense separates this action from the rest of the context. So it is reported to David what Rizpah *had done,* but without necessarily saying that she was net yet done watching over the corpses. Before the series of actions which take place in these verses, Rizpah had been out by the corpses, chasing away the birds and wild animals from feasting on their flesh. It is likely that she was presently engaged in these actions when this was made known to David. The perfect tense here pulls this act outside of the consecutive actions which take place, denoted by the imperfect verbs.

David's heart was stirred by Rizpah's devotion to her sons, and decided to try to bring all of this to a reasonable end. Death is final; and a burial often brings a sense of finality.

2Samuel 21:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâlak^e (הֲלָה) [pronounced *haw-LAHK^e*]	*to go, to come, to depart, to walk; to advance*	3rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
Dâvid (דָּוִד); also Dâvîyd (דָּיִוד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
lâqach (חָקַל) [pronounced *law-KAHKH*]	*to take, to take away, to take in marriage; to seize*	3rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾetsem (חֶצֶע) [pronounced *ǵeh-TSEM*]	*bone, substance, self; self-same, (very) same; corporeality, duration, existence,* and therefore *identity*	feminine singular construct	Strong's #6106 BDB #782
Shâʾûwl (לֹואָש) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
w^e (or v^e) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

2Samuel 21:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿetsem (עֶצֶם) [pronounced ģeh-TSEM]	bone, substance, self; self-same, (very) same; corporeality, duration, existence, and therefore identity	feminine singular construct	Strong's #6106 BDB #782
Yᵉhôwnâthân (וִתָנוֹהִי) [pronounced yᵉ-hoh-naw-THAWN]	Jehovah has given, whom Jehovah gave, a gift of Jehovah; alternate spelling; transliterated Jonathan	masculine proper noun	Strong's #3083 (& #3129) BDB #220
bên (וֹב) [pronounced bane]	son, descendant	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1121 BDB #119
min (וֹמ) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ʾêth (חֵא) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

Together, min ʾêth mean *from proximity with, from with, from close proximity to, to proceed from someone*. A good up-to-date rendering might be *directly from*. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
baʿălêy (יְלַעַב) [pronounced bah-ģuh-LAY]	aristocracy, leaders, baal's, lords, landowners, movers and shakers, supervisors, administrators, citizens, inhabitants; owners; possibly people	masculine plural construct	Strong's #1181 (plural of Strong's #1167 & 1168) BDB #127
Yâbêsh (בִיש) [pronounced yawᴮ-VEYSH]	to be dry, dried up, withered; transliterated Jabesh	cognate of verb (Strong's #3001); acts as a proper noun	Strong's #3003 BDB #386
Galᵉêd (דֵעָלַג) [pronounced gahlᵉ-ĢAYD]	witness-pile, hill of witness; and is transliterated Gilead	proper noun; location	Strong's #1567 BDB #165

Although some exegetes treat this as one noun, *Jabesh-gilead;* I think the idea is that this is the city *Jabesh* in *Gildean* (sort of like *Boston, Massachusetts*).

Translation: Then David went and took the bones of Saul and the bones of Jonathan his son from the people of Jabesh-gilead,... David was obviously quite moved by Rizpah and her deep grief. So he began to gather up the bones of the family of Saul.

He will first make arrangements for a proper burial for Saul and Jonathan; gather their bodies; and then go to this hill and gather the bodies of the 7 descendants of Saul.

2Samuel 21:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
gânab (גָּנַב) [pronounced *gaw-NAH[B]V*]	*to steal, to take away by theft; to deceive*	3rd person plural, Qal perfect	Strong's #1589 BDB #170
ʾêth (אֵת) [pronounced *ayth*]	*them;* untranslated mark of a direct object; occasionally *to them, toward them*	sign of the direct object affixed to a 3rd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
rᵉchôwb (רְחוֹב) [pronounced *rᵉkh-OH[B]V*]	*broad open place, plaza, open square*	feminine singular construct	Strong's #7339 BDB #932

Jamieson, Fausset and Brown: *"wide places" [can refer to] markets, courts of justice, and any public place.*[45]

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Bêyth Shᵉʾân (בֵּית־שְׁאָן) [pronounced *beyth-SHAWN*]	*house of quiet, place of quiet;* and is transliterated *Bethshan, Beth-shan, Beth Shan* or *Beth Shean*	proper noun; location	Strong's #1052 BDB #112

There are alternative spellings: We have the spelling above with an inserted maqaf (which is like a high hyphen) in Joshua 17:11, 16 Judges 1:27 1Chron. 7:29. We have the slightly abbreviated form Bêyth Shân (שׁ־תֵּיב) in 1Sam. 31:10, 12; as well as the abbreviated form Bêyth Shan (שׁ־תֵּיב) [pronounced *bayth-SHAHN*] in 2Sam. 21:12. The two abbreviated forms differ from one another only in one vowel point, which vowel point was added perhaps a millennium later. The two spellings which are actually different account for the different transliteration found in the KJV and in other older English versions.

This is made up of two words: Strong's #1004 and #7599.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
tâlâʾ (אֲלַת) [pronounced *taw-LAWH*]	*to hang, to hang to, to cling to*	3rd persons plural, Qal perfect with the 3rd person masculine plural suffix	Strong's #8511 BDB #1067
shâm (שָׁם) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb of place	Strong's #8033 BDB #1027

Shâm actually has three sets of meanings: ❶ it is a preposition of place and means *there*. When preceded by a relative pronoun, it means *where*. After verbs of motion, it means *to what place, to* or *toward* [a particular place or point]. ❷ Shâm is also used of time and can be rendered *at that time, then*. ❸ Finally, it is used to mean *therein, in that thing*.

Owen has that this is with the locative hê; but in the Hebrew, I do not see it there.

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[45] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* 1871; from e-sword, Psalm 55:11.

2Samuel 21:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Pᵉlishᵉtîy (יתְשִׁלְפ) [pronounced *pᵉ-lish-TEE*]	*land of sojourners [wanderers, temporary residents];* transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun); with the definite article	Strong's #6430 BDB #814

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

Translation: ...who stole them from the plaza of Beth-shan, where the Philistines had hung them... Saul had a wonderful relationship with the people of Jabesh-gilead because, at one time, Saul was a great man. The Philistines hung the bodies of Saul and his sons out in the open plaza in Beth-shan for people to look at and to mock and to celebrate. The people of Jabesh-gilead were upset by this and stole their way there at night and stole the bodies and bones of these men and they buried them in Jabesh-gilead (2Sam. 31:12–13 1Chron. 10:11–12).

There is nothing wrong with this particular burial place. However, the father of Saul, Kish, had purchased a burial site for his family, and David decided to bury all of Saul's family in that place.

Bunting estimates[46] that Beth-shan was about 52 miles from Jerusalem, so this would have been a relatively long trip made in the ancient world, requiring at least a week of travel time.

2Samuel 21:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
yôwm (םֹוי) [pronounced *yohm*]	*day; time; today* (with a definite article)	masculine singular noun with the definite article	Strong's #3117 BDB #398

Together, these are literally translated *in the day;* however, we may understand it to mean *in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that*. These interpretations often depend upon *when* the action of the verb takes place.

When followed by an infinitive, this can be rendered *in the day in which, in the day when, in the day that; when*.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâkâh (הָכָנ) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	Hiphil infinitive construct	Strong #5221 BDB #645
Pᵉlishᵉtîy (יתְשִׁלְפ) [pronounced *pᵉ-lish-TEE*]	*land of sojourners [wanderers, temporary residents];* transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun); with the definite article	Strong's #6430 BDB #814

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

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[46] From Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 2Sam. 21:12. He referenced Bunting, Travels, etc. p. 122, 143.

2Samuel 21:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿetsem (מֶצֶע) [pronounced *ǵeh-TSEM*]	*bone, substance, self; self-same, (very) same; corporeality, duration, existence,* and therefore *identity*	feminine singular construct	Strong's #6106 BDB #782
ʾêth (חֵא) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Shâ'ûwl (לוּאָש) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
bᵉ (בְ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
Gilᵉbôʿa (עַבְלִג) [pronounced *gil-BOH-aǵ*]	*fountain of ebullition; swollen heap;* transliterated *Gilboa*	proper noun; location	Strong's #1533 BDB #162

BDB: *a mountain-ridge at the southeastern end of the plain of Jezreel, site of the death of Saul and Jonathan*.

Translation: ...when they [lit., *the Philistines*] struck down Saul in Gilboa. Because of Saul's great degeneracy and mental illness, the Philistines were victorious over the Jews in Gilboa; and they killed all of Saul's sons and Saul as well. Saul had gotten to the point where God was no longer on his side.

2Samuel 21:13a

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, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʿâlâh (הָלָע) [pronounced *ǵaw-LAWH*]	*to cause to go up [to ascend], to lead up, to take up, to bring up*	3rd person masculine singular, Hiphil imperfect	Strong's #5927 BDB #748
min (וְמ) [pronounced *mihn*]	*from, off, out from, out of, away from, on account of, since, than, more than*	preposition of separation	Strong's #4480 BDB #577
shâm (םָש) [pronounced *shawm*]	*there; at that time, then; therein, in that thing*	adverb of place	Strong's #8033 BDB #1027
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

2Samuel 21:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿetsem (עֶצֶם) [pronounced *ǵeh-TSEM*]	*bone, substance, self; self-same, (very) same; corporeality, duration, existence,* and therefore *identity*	feminine plural construct	Strong's #6106 BDB #782
Shâʾûwl (שָׁאוּל) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿetsem (עֶצֶם) [pronounced *ǵeh-TSEM*]	*bone, substance, self; self-same, (very) same; corporeality, duration, existence,* and therefore *identity*	feminine plural construct	Strong's #6106 BDB #782
Yᵉhôwnâthân (וְתָנוֹהִי) [pronounced *yᵉ-hoh-naw-THAWN*]	*Jehovah has given, whom Jehovah gave, a gift of Jehovah;* alternate spelling; transliterated *Jonathan*	masculine proper noun	Strong's #3083 (& #3129) BDB #220
bên (בֵן) [pronounced *bane*]	*son, descendant*	masculine singular noun with the 3rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: They brought the bones of Saul and Jonathan his son... The men of David, sent by David, collected these bones from Jabesh Gilead, and then brought their bones all to one place.

2Samuel 21:13b

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, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʾâçaph (אָסַף) [pronounced *aw-SAHF*]	*to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove*	3rd person masculine plural, Qal imperfect	Strong's #622 BDB #62
ʾêth (אֵת) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

2Samuel 21:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿetsem (עֶצֶם) [pronounced *ǵeh-TSEM*]	*bone, substance, self; self-same, (very) same; corporeality, duration, existence,* and therefore *identity*	feminine plural construct	Strong's #6106 BDB #782
yâqaʿ (יָקַע) [pronounced *yaw-KAHG*]	*those executed, those who were hanged*	masculine plural, Hophal participle with the definite article	Strong's #3363 BDB #429

Translation: ...and also they gathered the bones of those who were hanged. Also the bones of the descendants of Saul who had been hung by the Gibeonites were gathered up as well.

As will be explained in the timeline of events, when those bodies are gathered, Rizpah is probably still there watching over them. If I was to make a guess, this occurs 1–4 weeks *after* the bodies are hung there.

The idea is, in the most comforting way possible, for David's men to come, tell Rizpah of the tomb which has been prepared for her family, and then, within a day or two of that, prepare and bury all of the bodies in those tombs.

2Samuel 21:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
qâbar (רַבָק) [pronounced *kaw-BAHR*]	*to bury, to heap up a mound*	3rd person masculine plural, Qal imperfect	Strong's #6912 BDB #868
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿetsem (עֶצֶם) [pronounced *ǵeh-TSEM*]	*bone, substance, self; self-same, (very) same; corporeality, duration, existence,* and therefore *identity*	feminine plural construct	Strong's #6106 BDB #782
Shâʾûwl (לוּאָש) [pronounced *shaw-OOL*]	which is transliterated *Saul;* it means *asked for*	masculine proper noun	Strong's #7586 BDB #982
wᵉ (or vᵉ) (ו or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Yᵉhôwnâthân (וְתָנוֹהְי) [pronounced *yᵉ-hoh-naw-THAWN*]	*Jehovah has given, whom Jehovah gave, a gift of Jehovah;* alternate spelling; transliterated *Jonathan*	masculine proper noun	Strong's #3083 (& #3129) BDB #220

2Samuel 21:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (וֹב) [pronounced *bane*]	*son, descendant*	masculine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #1121 BDB #119
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
ʾerets (עֶרֶץ) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular construct	Strong's #776 BDB #75
Binᵉyâmin (וֹמִינְב) [pronounced *bin-yaw-MIN*]	transliterated *Benjamin*, it means *son of [my] right hand*	masculine proper noun	Strong's #1144 BDB #122

Also spelled Binᵉyâmîyn (וֹמִינְב) [pronounced *bin-yaw-MEEN*].

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
Tsêlaʿ (עַלֶצ) [pronounced *TZAY-lahǵ*]	*rib, side; limping, stumbling;* transliterated *Zelah, Zela*	masculine proper noun; found in Joshua 18:28 2Sam. 21:14	Strong's #6762 BDB #854

This could be equivalent to Zelzah in Benjamin, in 1Sam. 10:2. Strong's #6766 BDB #854.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
qeber (רֶבֶק) [pronounced *KEHᵇ-VEHR*]	*grave, sepulcher, tomb; burial place*	masculine singular construct	Strong's #6913 BDB #868
Qîysh (שיק) [pronounced *keesh*]	*bent;* transliterated *Kish*	masculine proper noun	Strong's #7027 BDB #885

From BDB:
1) a Benjamite of the family of Matri, father of king Saul
2) an ancestor of Mordecai
3) son of Gibeon and brother of Abdon, Zur, Baal, Ner, Nadab, Gedor, Ahio, Zechariah, and Mikloth; uncle of Kish the father of king Saul
4) a Merarite Levite, son of Mahli and grandson of Merari the progenitor of the family
5) a Merarite Levite, son of Abdi in the time of king Hezekiah of Judah

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâb (בָא) [pronounced *awᵇv*]	*father,* both as the head of a household, clan or tribe; *founder, civil leader, military leader*	masculine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #1 BDB #3

Translation: They buried the bones of Saul and Jonathan in the land of Benjamin in Zela, in the tomb of Kish his father. There was the family tomb of Kish, Saul's father. This was in Zela in Benjamin(Joshua 18:28); and all of these men were buried here as a sign of respect for Saul and his sons.

I would have thought that some kind of ceremony took place, at least recognizing and honoring the lives of Saul and Jonathan. However, David had done that originally back in 2Sam. 1:17–27 with a memorial song dedicated to these two men. Nothing here is recorded to indicate that any sort of ceremony took place.

However, giving these men such an honorable interment—taking care to put them all into a family plot—certainly indicates that David did not do this to rid himself of his enemies, because, otherwise, they would not have been so honored.

2Samuel 21:14b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʿâsâh (הָשָׂע) [pronounced *ǥaw-SAWH*]	*to do, to make, to construct, to fashion, to form, to prepare, to manufacture*	3ʳᵈ person masculine plural, Qal imperfect	Strong's #6213 BDB #793
kôl (לֹכ) [pronounced *kohl*]; also kôl (לֹכ) [pronounced *kohl*]	*all, all things, the whole, totality, the entirety, everything*	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
Literally translated *all that*.			
tsâvâh (הָוָצ) [pronounced *tsaw-VAW*]	*to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order[; to instruct [as in, giving an order]*	3ʳᵈ person masculine singular, Piel imperfect	Strong's #6680 BDB #845
melekᵉ (ךְֶלֶמ) [pronounced *MEH-lek*]	*king, ruler, prince*	masculine singular noun with the definite article	Strong's #4428 BDB #572

Translation: Therefore, they did all that the king commanded. This all took place on the command of the king. David had been guided toward this by God.

Even though v. 11 starts with *David went and took,* it is not actually David doing anything but giving orders and directions to his servants. Preparations must be made at the tomb of Kish, simultaneous to the collection of the bones and the bodies.

2Samuel 21:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʿâthar (רַתָא) [pronounced *ĝaw-THAR*]	*to be supplicated, to be petitioned, to be entreated; to let oneself be supplicated; to hear and answer*	3rd person masculine singular, Niphal imperfect	Strong's #6279 BDB #801
ʾĔlôhîym (םיִהֹלֱא) [pronounced *el-o-HEEM*]	*God; gods, foreign gods, god; rulers, judges; superhuman ones, angels;* transliterated *Elohim*	masculine plural noun	Strong's #430 BDB #43
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾerets (ץֶרָא) [pronounced *EH-rets*]	*earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]*	feminine singular noun with the definite article	Strong's #776 BDB #75
ʾachărêy (יֵרֲחַא) [pronounced *ah-kuh-RAY*]	*behind, after; following; after that, afterwards; hinder parts*	preposition; plural form	Strong's #310 BDB #29
kên (וֵכ) [pronounced *kane*]	*so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted*	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

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

Translation: Also, Elohim was supplicated for the land after that. That this reads that God was supplicated indicates that God saw all that David did, as head of state, and He approved. And this would have ended the drought as well.

There are some logical difficulties in this portion of 2Sam. 21, so let's try to deal with them logically.

The Logical Timetable of Rizpah's Vigil

1. It would be easy to confuse what happened when with this passage. Many fine commentators have come to odd conclusions over this passage.
2. Let's first look at the text of vv. 10–14 in its most literal form: And so takes Rizpah, daughter of Aiah, the sackcloth and so she spreads him for herself unto the rock from a beginning of harvest as far as the fall of waters upon them from the [two] heavens; and she did not give birds of the [two] heavens to rest on them in the day and animals of the field in the night. And so it is made known to David what had done, Rizpah daughter of Aiah, mistress of Saul. And so goes David and so he takes bones of Saul and bones of Jonathan his son from with citizens of Jabesh-gilead who stole them from the plaza of Beth-shan which had hanged them there the Philistines in a day of striking down the Philistines Saul in Gilboa. And so they

The Logical Timetable of Rizpah's Vigil

bring from there bones of Saul and bones of Jonathan his son and so they gather bones of the hanged ones. And so they bury the bones of Saul and Jonathan his son in a land of Benjamin in Zela in a tomb of Kish his father. And so they did all that commanded the king. And so is supplicated Elohim for the land after that.

3. Sometimes logically, you must begin at the end and reconstruct the rest by going backwards. What was the sign of the problem? A famine in the land, which would be based upon a drought (2Sam. 21:1). What is the final sentence? And so is supplicated Elohim for the land after that. This logically leads us to suppose that God, through rain, ended the famine of the land. The text tells us that this occurs *after* the bodies of Saul, Jonathan and the descendants of Saul were all buried (based upon the wâw consecutives followed by imperfect verbs).

4. Therefore, Rizpah could not have been with the bodies of her sons from the time that they were hung to the rains of October, as her sons had been buried first, and then the rains came.

5. Logically, this suggests two things:
    1)   Rizpah knew what was going on; the judgment of the land, and David's response to it.
    2)   She was willing to wait it out for 5 months outside protecting the corpses of her sons.

6. Therefore, what the text says that Rizpah does is actually a combination of what she does and what she intends to do. She actually spread out the sackcloth and began to stay out by where the corpses of her sons were hung, chasing away the birds and the beasts. However, remaining there until the October rains came (or any rains came) expresses her intent, but not what she actually does. The word *intent* does not occur anywhere in the text; I have assumed this.

7. At some point, David stepped in—my guess is perhaps a week to a few weeks after Rizpah began her vigil—to gather the bones of Saul, Jonathan, and the remains of the seven.

8. Then, once their bodies were in the ground, God was supplicated or entreated; which suggests that He then sent rain upon the land. This is based on the exact reading of the text.

9. All of this could have taken place in less than a month; but the rain then would have had to have been a very rare summer rain.

This is not the only possible timetable. Perhaps there was a short rain, soon after the corpses were hung, to signal to David and to Rizpah the end of the curse; and that normal rains resumed in October—the normal rains signifying the end of the drought, and therefore, the end of the judgment by God against the land. This approach requires the assumption of two sets of rains—an unusual summer rain plus the normal October rains.

The primary purpose is to take the given text and explain exactly how this all fits together in a logical and chronological way.

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

Vv. 10–14 read: Rizpah (daughter of Aiah) took sackcloth and spread it over the rock at the beginning of the harvest intending to remain there until the falling of the rain on them from the heavens—and she did not allow the birds of the heavens to light upon them in the day, or animals to come near to them at night. Someone told David what Rizpah, Saul's mistress, was doing, so he took the bones of Saul and Jonathan from the people of Jabesh-gilead, who they had stolen from an open plaza area in Beth-shan, where the Philistines hung their bodies (this was when the Philistines defeated Saul in Gilboa). They brought the bones of Saul and Jonathan and those of the men who had been hanged, and they were all deposited in the tomb of Kish, Saul's father, in the land of Benjamin in Zela, as per the king's orders. Also, as a result, God was supplicated for the land after all of that. There are several things left out of the narrative: David making a dedication to Saul and Jonathan as he had done previously (given Rizpah's state of mind, I would guess that David decided not to say anything). We do not know of any reason why the sons and grandsons of Saul were held guilty—and I believe that is in order to maintain the **parallels** discussed back in v. 9. However, we know, based upon God's justice, that what happened here was not wrong or a perversion of justice.

Application: What had been done to the Gibeonites by Saul was dastardly. We have had the same sorts of things occur in our own history with slavery, with the incarceration of Japanese-Americans during World War II. Although I have not studied this aspect of it, I would not be surprised to find that some government officials and/or friends and family of theirs was given some of the home and land taken from the Japanese-Americans. Some people in government like seizing private property and then deciding how to dispose of it. Our country sought to find a way to make restitution for what happened, even though those who made restitution may not have been those who committed the evils. However, such restitution to the aggrieved party or to their children is reasonable.

> The Geneva Bible: *For where the government permits faults to go unpunished, there the plague of God lies on the land.*[47]

Application: This does not mean that the Bible favors reparations for slavery 150+ years later. That is foolish. The proper way is to restore to the people who were taken from, defrauded, or harmed; or their children. But you cannot fix anything by giving money or property to those 5 or 10 generations later.

Application: We have always had a tricky relationship with the Indians. Because Americans are good people, we continually try to find ways to supplicate Indians of today for evils that we did hundreds of years ago (and for stuff which was not evil or wrong). As a result, we have continued to treat certain groups of Indians as if they are welfare projects, giving them money continually, and treating them as if they are unable to integrate or cope. What should have been done a hundred years ago is, they should have been given full and complete ownership and rights to the land upon which they live (including mineral rights), and then to gradually cut off all aid within a period of 5 years.

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

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Pett suggests that this first section is a **chiasmos**. A chiasmos organizes a passage, so that there is a parallel with the beginning of the chiasmos with the end of it; the second portion of the passage finds its match in the second to the last portion of the passage; etc. I was unconvinced, at first, until reading Pett's explanation.

Pett Reveals the Chiasmos Character of 2Samuel 21:1–14

a   And there was a famine in the days of David for three years, year after year, and David sought the face of YHWH (2 Samuel 21:1 a)

    b   And YHWH said, "It is for Saul, and for his bloody house, because he put to death the Gibeonites" (2 Samuel 21:1 b).

        c   And the king called the Gibeonites, and spoke to them Now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn unto them, and Saul had sought to slay them in his zeal for the children of Israel and Judah, and David said to the Gibeonites, "What shall I do for you? And with what shall I make atonement, that you may bless the inheritance of YHWH?" (2 Samuel 21:2-3).

            d   And the Gibeonites said to him, "It is not a matter of silver or gold between us and Saul, or his house, neither is it for us to put any man to death in Israel." And he said, "Whatever you shall say, that will I do for you." And they said to the king, "The man who consumed us, and who devised against us, that we should be destroyed from remaining in any of the borders of Israel, let seven men of his sons be delivered to us, and we will hang them up to YHWH in Gibeah of Saul, the chosen of YHWH." (2 Samuel 21:4-6 a).

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[47] From **http://www.biblestudytools.com/commentaries/geneva-study-bible/2-samuel/2-samuel-21.html** accessed February 22, 2014.

Pett Reveals the Chiasmos Character of 2Samuel 21:1–14

	e	And the king said, "I will give them". But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of YHWH's oath which was between them, between David and Jonathan the son of Saul (2 Samuel 21:6-7).
	d	But the king took the two sons of Rizpah the daughter of Aiah, whom she bore to Saul, Armoni and Mephibosheth, and the five sons of Michal the daughter of Saul, whom she bore to Adriel the son of Barzillai the Meholathite, and he delivered them into the hands of the Gibeonites, and they hanged them in the mountain before YHWH, and they fell all seven together (2 Samuel 21:8-9 a).
	c	And they were put to death in the days of harvest, in the first days, at the beginning of barley harvest. And Rizpah the daughter of Aiah took sackcloth, and spread it for her on the rock, from the beginning of harvest until water was poured on them from heaven, and she allowed neither the birds of the heavens to rest on them by day, nor the beasts of the field by night (2 Samuel 21:9-10).
	b	And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done, and David went and took the bones of Saul and the bones of Jonathan his son from the men of Jabesh-gilead, who had stolen them from the street of Beth-shan, where the Philistines had hanged them, in the day that the Philistines slew Saul in Gilboa, and he brought up from there the bones of Saul and the bones of Jonathan his son, and they gathered the bones of those who were hanged. And they buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the sepulchre of Kish his father, and they performed all that the king commanded (2 Samuel 21:11-14 a).
a		And after that God was entreated for the land (2 Samuel 21:14 b).

Note that in `a' David sought the face of YHWH with regard to the severe famine, and in the parallel YHWH was entreated for the land. In `b' YHWH's verdict was that the whole house of Saul were blood guilty, and in the parallel David has mercy on the whole house of Saul, once they have been punished (the bones were seen as representing the whole man), because of the example set by Rizpah, with the result that he arranges for their proper burial. In `c' we learn that the Gibeonites were under protection due to an oath made to YHWH, and in the parallel Rizpah protects the bodies of her sons, in the same way as the Gibeonites should have been protected by Saul. In `d' the Gibeonites were asked what compensation they required, and they required the deaths of seven sons of the house of Saul, and in the parallel the seven sons of the house of Saul are given to them. Centrally in `e' David fulfils his own oath and protects Jonathan's son Mephibosheth.

From **http://www.studylight.org/com/pet/view.cgi?bk=9&ch=21** accessed March 4, 2014.

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

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Adam Clarke does something which is quite remarkable—he questions the validity of this portion of the Word of God.

As an addendum to the first 14 verse, Clarke really had some problems with it. He wrote: *There are evidently many places in this chapter in which the text has suffered much from the ignorance or carelessness of transcribers; and indeed I suspect the whole has suffered so materially as to distort, if not misrepresent the principal facts. It seems as if a Gibeonite has had something to do with the copies that are come down to us, or that the first fourteen verses have been inserted from a less authentic document than the rest of the book. I shall notice some of the most unaccountable, and apparently exceptionable particulars*.

Adam Clarke's Objections to 2Samuel 20:1–14

1. The famine, 2Sam. 21:1, is not spoken of anywhere else, nor at all referred to in the books of Kings or Chronicles; and, being of three years' duration, it was too remarkable to be omitted in the history of David.
2. The circumstance of Saul's attempt to exterminate the Gibeonites is nowhere else mentioned; and, had it taken place, it is not likely it would have been passed over in the history of Saul's transgressions. Indeed, it would have been such a breach of the good faith by which the whole nation was bound to this people, that an attempt of the kind could scarcely have failed to raise an insurrection through all Israel.
3. The wish of David that the Gibeonites, little better than a heathenish people, should bless the inheritance of the Lord, is unconstitutional and unlikely.
4. That God should leave the choice of the atonement to such a people, or indeed to any people, seems contrary to his established laws and particular providence.
5. That he should require seven innocent men to be hung up in place of their offending father, in whose iniquity they most likely never had a share, seems inconsistent with justice and mercy.
6. In 2Sam. 21:8, there is mention made of five sons of Michal, which she bore (הדלי yaledah) unto Adriel.
   1) Michal was never the wife of Adriel, but of David and Phaltiel.
   2) She never appears to have had any children, see 2Sam. 6:23; this I have been obliged to correct in the preceding notes by putting Merab in the place of Michal.
7. The seven sons of Saul, mentioned here, are represented as a sacrifice required by God, to make an atonement for the sin of Saul. Does God in any case require human blood for sacrifice? And is it not such a sacrifice that is represented here? Dr. Delaney and others imagine that these seven sons were principal agents in the execution of their father's purpose; but of this there is no proof. Mephibosheth, the son of Jonathan, certainly had no hand in this projected massacre, he was ever lame, and could not be so employed; and yet he would have been one of the seven had it not been for the covenant made before with his father: But the king spared Mephibosheth the son of Jonathan – because of the Lord's oath that was between them, 2Sam. 21:7.
8. The circumstance of Rizpah's watching the bodies of those victims, upon a rock, and probably in the open air, both day and night, from March to October, or even for a much less period, is, as it is here related, very extraordinary and improbable.
9. The hanging the bodies so long was against an express law of God, which ordained that those who were hanged on a tree should be taken down before sunset, and buried the same day, lest the land should be defiled, (Deut. 21:22, Deut. 21:23). Therefore,
   1) God did not command a breach of his own law.
   2) David was too exact an observer of that law to require it.
   3) The people could not have endured it; for, in that sultry season, the land would indeed have been defiled by the putrefaction of the dead bodies; and this would, in all likelihood, have added pestilence to famine.
10. The story of collecting and burying the bones of Saul and Jonathan is not very likely, considering that the men of Jabesh–gilead had burned their bodies, and buried the remaining bones under a tree at Jabesh, 1Sam. 31:12, 1Sam. 31:13; yet still it is possible.
11. Josephus takes as much of this story as he thinks proper, but says not one word about Rizpah, and her long watching over her slaughtered sons.
12. Even the facts in this chapter, which are mentioned in other places, (see 1Chron. 20:4, etc.), are greatly distorted and corrupted; for we have already seen that Elhanan is made here to kill Goliath the Gittite, whom it is well known David slew; and it is only by means of the parallel place above that we can restore this to historical truth.

He then adds: *That there have been attempts to remove some of these objections, I know; and I know also that these attempts have been in general without success.*

Till I get farther light on the subject, I am led to conclude that the whole chapter is not now what it would be, coming from the pen of an inspired writer; and that this part of the Jewish records has suffered much from rabbinical glosses, alterations, and additions. The law, the prophets, and the hagiographa, including Psalms, Proverbs, Ecclesiastes, etc., have been ever considered as possessing the highest title to Divine inspiration; and therefore have been most carefully preserved and transcribed; but the historical books, especially Samuel, Kings, and Chronicles, have not ranked so high, have been less carefully preserved, and have been the subjects of frequent alteration and corruption. Yet still the great foundation of God standeth sure and is sufficiently attested by his own broad seal of consistency, truth, and holiness.

From Adam Clarke, *Commentary on the Bible;* from e-Sword, 2Sam. 21:20 (not sure why it is found here).

Chapter Outline	Charts, Graphics and Short Doctrines

Despite all of Clarke's objections, most of which have been answered directly, I think that even the purpose of recording this incident, with the guilt of the sons never discussed, has been explained. What is required of us to accept this narrative is to believe that God's actions are just. As was shown in vv. 1, 8 and 14, God's hand was a part of this narrative every step of the way. In other words, God did not define the problem to David, and then David went about finding a solution which was wrong.

Had there not been a parallel to the offering of Jesus Christ, I might have joined Clarke in questioning this portion of Samuel as well.

In my own opinion, there are only two narratives inserted into the Word of God which do not belong there: the proposed stoning of the prostitute (which is probably a true story, but recalled with inaccurate details); and the end of the book of Mark.

Chapter Outline	Charts, Graphics and Short Doctrines

Adam Clarke clearly put together an excellent set of objections, which ought to be answered.

Answering the Objections of Adam Clarke

	Clarke's Objections	My Response
1.	The famine, 2Sam. 21:1, is not spoken of anywhere else, nor at all referred to in the books of Kings or Chronicles; and, being of three years' duration, it was too remarkable to be omitted in the history of David.	Not every historical incident needs to be mentioned twice in the Word of God.
2.	The circumstance of Saul's attempt to exterminate the Gibeonites is nowhere else mentioned; and, had it taken place, it is not likely it would have been passed over in the history of Saul's transgressions. Indeed, it would have been such a breach of the good faith by which the whole nation was bound to this people, that an attempt of the kind could scarcely have failed to raise an insurrection through all Israel.	Saul did a lot of dastardly things. Once David was out of the picture, finding a group of people and blaming them for the woes of Israel is exactly the sort of thing Saul would do. Furthermore, his men joined him to pursue David; so quite obviously they would pursue him to attack the Gibeonites.

3.   The wish of David that the Gibeonites, little better than a heathenish people, should bless the inheritance of the Lord, is unconstitutional and unlikely.

We do not know much about the Gibeonites. They were duplicitous to get a treaty with Joshua, but that is because they believed that Joshua's God would destroy them. To suggest that they were heathenistic at this point is unwarranted and cannot be backed up.

4.   That God should leave the choice of the atonement to such a people, or indeed to any people, seems contrary to his established laws and particular providence.

God could have overruled what was decided at any point. He could have sent Nathan to David, saying, "You cannot just give them 7 sons of Saul to kill."

First, we must assume that the justice of God is applied here, indicating that these men were not only guilty, but deserving of death. And, in the first verse, Scripture speaks of Saul's *bloody house,* suggesting that Saul was not the only guilty person. However, their actual sins are not named in order to maintain the parallel, the innocent dying for the guilty.

5.   That he should require seven innocent men to be hung up in place of their offending father, in whose iniquity they most likely never had a share, seems inconsistent with justice and mercy.

6.   In 2Sam. 21:8, there is mention made of five sons of Michal, which she bore (הדלי yaledah) unto Adriel.
      1)   Michal was never the wife of Adriel, but of David and Phaltiel.
      2)   She never appears to have had any children, see 2Sam. 6:23; this I have been obliged to correct in the preceding notes by putting Merab in the place of Michal.

This appears to be a result of miscopying; and there are many copyist errors in the book of Samuel. This book is notorious in this regard.

7.   The seven sons of Saul, mentioned here, are represented as a sacrifice required by God, to make an atonement for the sin of Saul. Does God in any case require human blood for sacrifice? And is it not such a sacrifice that is represented here? Dr. Delaney and others imagine that these seven sons were principal agents in the execution of their father's purpose; but of this there is no proof. Mephibosheth, the son of Jonathan, certainly had no hand in this projected massacre, he was ever lame, and could not be so employed; and yet he would have been one of the seven had it not been for the covenant made before with his father: But the king spared Mephibosheth the son of Jonathan – because of the Lord's oath that was between them, 2Sam. 21:7.

This is a one-time event—again, a parallel to the death of Jesus Christ for our sins. It is similar to God asking Abraham to offer up his son Isaac to God.

8.   The circumstance of Rizpah's watching the bodies of those victims, upon a rock, and probably in the open air, both day and night, from March to October, or even for a much less period, is, as it is here related, very extraordinary and improbable.

We have explained the timetable and made this to be quite reasonable. Given what happens, Rizpah probably did stand watch for a month, and possibly aided by friends.

9. The hanging the bodies so long was against an express law of God, which ordained that those who were hanged on a tree should be taken down before sunset, and buried the same day, lest the land should be defiled, (Deut. 21:22–23). Therefore,
    1) God did not command a breach of his own law.
    2) David was too exact an observer of that law to require it.
    3) The people could not have endured it; for, in that sultry season, the land would indeed have been defiled by the putrefaction of the dead bodies; and this would, in all likelihood, have added pestilence to famine.

This is perhaps the most difficult to explain. I have assumed that the Gibeonites, although a part of Israel, were not under the Law of Moses. We have a circumstance like that in the United States, where Indians on reservations are not subject to the exact same laws that we are subject to.

10. The story of collecting and burying the bones of Saul and Jonathan is not very likely, considering that the men of Jabesh–gilead had burned their bodies, and buried the remaining bones under a tree at Jabesh, 1Sam. 31:12–13; yet still it is possible.

Given the circumstances, and given the character of David, this is very likely.

11. Josephus takes as much of this story as he thinks proper, but says not one word about Rizpah, and her long watching over her slaughtered sons.

Josephus does not discuss every detail of Scripture.

12. Even the facts in this chapter, which are mentioned in other places, (see 1Chron. 20:4, etc.), are greatly distorted and corrupted; for we have already seen that Elhanan is made here to kill Goliath the Gittite, whom it is well known David slew; and it is only by means of the parallel place above that we can restore this to historical truth.

There are some copyist errors in the book of Samuel, to be sure. I believe that most or all of them have been reasonably addressed.

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

The Killing of the Other Four Philistine Giants
1Chronicles 20:4–8

When David faced Goliath, he picked up 5 stones. Turns out that there was Goliath and 4 other giants. However, there does not appear to be any text which supports that the other 4 giants were there with Goliath facing David. In fact, 1Sam. 17:51 reads: David ran and stood over him. He grabbed the Philistine's sword, pulled it from its sheath, and used it to kill him. Then he cut off his head. When the Philistines saw that their hero was dead, they ran. (HCSB) This suggests that there were no other giants with the Philistines at this time.

In this final section of 2Sam. 21, we will see how the other 4 Philistine giants were killed.

> Barnes on this final section of 2Sam. 21: *This, like the preceding paragraph 2Sam. 21:1–14, is manifestly a detached and unconnected extract [to the previous chapters of 2Samuel]. It is probably taken from some history of David's wars, apparently the same as furnished the materials for 2Sam. 5; 8; 23:8–39. There is no direct clue to the time when the events here related took place, but it was probably...after the war described in 2Sam. 5. The Book of Chronicles places these Philistine battles*

immediately after the taking of Rabbah of the Ammonites (1Chron. 20:4–8), but omits David's adventure of 2Sam. 21:15–17.[48]

Jamieson, Fausset and Brown: *[This final section of 2Sam. 21 represents] Four successive contests they provoked during the latter period of David's reign, in the first of which the king ran so imminent a risk of his life that he was no longer allowed to encounter the perils of the battlefield.*[49]

And so is again a war to the Philistines with Israel and so goes down David and his servants with him and so they fought Philistines and so is weary David. And Ishbibenob who [is] in sons of the giant and a weight of his spear three hundreds weight of bronze and he was girded [with] a new [sword] and so he said, to kill David.	**2Samuel 21:15–16**	**Yet again, [there] is a war—the Philistines with Israel—and David goes down [to war] with his army and they fought to Philistines; however, David becomes tired. Ishbibenob, who [is] of the sons of the giant—and the weight of his spear is 300 [shekels] of bronze and he is wearing a new [sword]—he thought to kill David.**

Yet again, there was another war between the Philistines and Israel, and David took his army down to fight against them. However, during the battle, David becomes quite tired. One of the sons of the giant—Ishbibenob—thought he might kill David. He carried a spear that weighed nearly 8 lbs. and he carried a new sword as well.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the Philistines made war again against Israel, and David went down, and his servants with him, and fought against the Philistines. And David growing faint, Jesbibenob, who was of the race of Arapha, the iron of whose spear weighed three hundred ounces, being girded with a new <u>sword</u>, <u>attempted</u> to kill David.
Masoretic Text (Hebrew)	And so is again a war to the Philistines with Israel and so goes down David and his servants with him and so they fought Philistines and so is weary David. And Ishbibenob who [is] in sons of the giant and a weight of his spear three hundreds weight of bronze and he was girded [with] a new [sword] and so he said, to kill David.
Peshitta (Syriac)	Moreover the Philistines were again at war with Israel; and David went down and his servants with him to fight against the Philistines; But David, <u>Joab,</u> <u>and</u> <u>Abishai</u> <u>were</u> <u>afraid</u> <u>of</u> <u>a</u> <u>giant</u>, the weight <u>of</u> <u>whose</u> <u>breastplate</u> was three hundred shekels of brass, and who was girded with a new <u>sword</u>, and had threatened to slay David.
Septuagint (Greek)	And there was yet war between the Philistines and Israel. And David went down and his servants with him, and they fought with the Philistines, and David was faint.[50] And Ishbi-Benob, who was of the sons of Rapha, and the head of whose spear *was* three hundred shekels of brass in weight, who also was dressed with a <u>club</u>, even he thought to kill David.
Significant differences:	The Hebrew, Greek and Latin both have David being weary; but the Syriac has David, Joab and Abishai being afraid. The Latin has *iron* instead of *bronze;* and the Syriac speaks of the breastplate instead of the spearhead.

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[48] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 2Sam. 21:15 (slightly edited). I left out the phrase *quite ...in the early part of David's reign, while he was still young and active,...* because the whole point of this passage is that David is *not* young and active, but that he hit a point at which, he was no longer a great virile warrior.

[49] Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible;* 1871; from e-sword, 2Sam. 21:15–22.

[50] *was faint* comes from **http://ccat.sas.upenn.edu/nets/edition/10-2reigns-nets.pdf** accessed March 1, 2014. This is in agreement with the actual Greek text (most of the time, I simply accept the English translation as accurate).

The Hebrew has a *new [sword];* the word *sword* being missing from the text. The English translation of the Latin and Syriac have *new sword*. The Greek has *club* instead.

Finally, in the Hebrew, the giant *spoke* of killing David. We find the words *threatened* in the Syriac and *thought* in the Greek, which match up well enough. The Latin *attempted* is not quite the same, however.

Thought-for-thought translations; paraphrases:

Common English Bible	**War with the Philistines** Once again war broke out between the Philistines and Israel. David and the soldiers who were with him went down and fought the Philistines. When David grew tired, Ishbi-benob, a descendant of the Raphah [Or giants; also in 21:18, 20, 22], planned on killing David [LXX Joash's son Dodo, a descendant of the Raphah (see previous note), captured David.]. The weight of his spear was three hundred shekels of bronze, and he was wearing new armor.
Contemporary English V.	One time David got very tired when he and his soldiers were fighting the Philistines. One of the Philistine warriors was Ishbibenob, who was a descendant of the Rephaim, and he tried to kill David. Ishbibenob was armed with a new sword, and his bronze spearhead alone weighed seven and a half pounds.
Easy English	**Wars with the *Philistines** Again there was a war between the *Philistines and *Israel. David went down with his men to fight against the *Philistines. But David became very tired. Ishbi-Benob was one of the sons of Rapha. He had a *spear with a sharp *bronze point at the end. It weighed about three and a half kilos (about 7 and a half pounds). He also had a new sword. He said that he would kill David.
Easy-to-Read Version	The Philistines started another war with Israel. David and his men went out to fight the Philistines. But David became very tired and weak. Ishbi Benob was one of the giants [Or, "a son of Rapha (Rephaim)."]. Ishbi Benob's spear weighed about 7 1/2 pounds [7 1/2 pounds Literally, "300 shekels of bronze."]. Ishbi Benob had a new sword. He tried to kill David.
Good News Bible (TEV)	There was another war between the Philistines and Israel, and David and his men went and fought the Philistines. During one of the battles David grew tired. A giant named Ishbibenob, who was carrying a bronze spear that weighed about seven and a half pounds and who was wearing a new sword, thought he could kill David.
The Message	War broke out again between the Philistines and Israel. David and his men went down to fight. David became exhausted. Ishbi-Benob, a warrior descended from Rapha, with a spear weighing nearly eight pounds and outfitted in brand-new armor, announced that he'd kill David.
New Berkeley Version	1005 to 995 B.C. At a time when the Philistines again made war against Israel [These events therefore follow the first Philistine wars, described in 2Sam. 5:17–25, but precede the God-given rest from foreign armies granted David by about 995 B.C. (2Sam. 7:1). They may be associated with the campaigns noted in 2Sam. 8:1, which ended with David's capturing Gath.], David together with his men went down and engaged the Philistines; but David became exhausted. Ishbi-benob, who was among the descendants of Raphah [The Rephaim were an ancient people (Gen. 14:5), noted for their size but, except for Og's kingdom in Bashan, they had died out by the time of Moses (Deut. 3:11)] and whose spear weighed over twelve pounds [Hebrew: 300 shekels or a little under ½ oz. each; the metal weight probably refers to the head of the spear only.], was there too with new armor belted on, and he threatened to destroy David.
New Century Version	**Wars with the Philistines**

	Again there was war between the Philistines and Israel. David and his men went out to fight the Philistines, but David became tired. Ishbi-Benob, one of the sons of Rapha, had a bronze spearhead weighing about seven and one-half pounds and a new sword. He planned to kill David, but Abishai son of Zeruiah killed the Philistine and saved David's life. A portion of v. 17 is included for context.
New Life Bible	The Philistines were at war again with Israel. David went down with his servants and they fought the Philistines. And David became tired. Then Ishbi-benob wanted to kill David. He was one of the sons of the very tall and strong people. His spear weighed as much as 300 pieces of brass, and he had a new sword.
New Living Translation	**Battles against Philistine Giants**
	Once again the Philistines were at war with Israel. And when David and his men were in the thick of battle, David became weak and exhausted. Ishbi-benob was a descendant of the giants [Or a descendant of the Rapha; also in 21:18, 20, 22.]; his bronze spearhead weighed more than seven pounds [Hebrew 300 shekels [3.4 kilograms].], and he was armed with a new sword. He had cornered David and was about to kill him.
The Voice	Philistia and Israel were at war again, and David and his soldiers fought them long and hard until at last he grew weary. 16 Then Ishbi-benob (who was a descendant of Raphah) *announced that he* had come to kill David. He carried a bronze spear, *the head of* which weighed nearly 10 pounds, and he carried a new sword.

Partially literal and partially paraphrased translations:

American English Bible	Well, there was still a state of war between the Philistines and IsraEl, so David took his men and went to fight the Philistines. However, David started feeling poorly. Now, JesBi (who was a descendant of Rapha) had a brass spear that weighed as much as three hundred large silver coins, and he was wearing heavy armor; and he decided to attack David.
Beck's American Translation	*The Philistines Fight Again with Israel*
	Once when David and his men went down to fight the Philistines Dvid became exhausted, and Benob, a descendant of the Rephaites, who had a bronze lance weighing 300 shekels and wore a new belt, captured David and intended to kill him.
Christian Community Bible	The Philistines waged war again with Israel, and David went down together with his ser vants to fight against them. When David was already tired, Ishbi benob, one of the descendants of the giants whose spear weighed three hundred shekels of bronze and who had put on a new sword, thought of killing David.
God's Word™	Once again there was a battle between the Philistines and Israel. So David and his men went to fight the Philistines, but David became exhausted. A descendant of Haraphah named Benob, who had a bronze spear weighing 7 1/2 pounds which he wore on a new belt, captured David and intended to kill him.
New Advent (Knox) Bible	War broke out again between Israel and the Philistines, and David went to battle against them with his men. But David's strength had left him; and he came near to being struck down by Jesbi-Benob, a man of the Araphite breed, that had a spear-head of ten pounds weight, and a new sword at his side.
New American Bible (2002)	There was another battle between the Philistines and Israel. David went down with his servants and fought the Philistines, but David grew tired. Dadu, one of the Rephaim, whose bronze spear weighed three hundred shekels, was about to take him captive. Dadu was girt with a new sword and planned to kill David, but Abishai, son of Zeruiah, came to his assistance and struck and killed the Philistine. A portion of v. 17 is included for context.
New American Bible (2011)	*Exploits in Philistine Wars*.
	There was another battle between the Philistines and Israel. David went down with his servants and fought the Philistines, but David grew tired. Dadu, a descendant of the Rephaim, whose bronze spear weighed three hundred shekels, was about

to take him captive. Dadu was girt with a new sword and thought he would kill David, but Abishai, son of Zeruiah, came to help him, and struck and killed the Philistine. A portion of v. 17 is included for context.

NIRV   **Israel Goes to War Against the Philistines**
Once again there was a battle between the Philistines and Israel. David went down with his men to fight against the Philistines. He became very tired. Ishbi-Benob belonged to the family line of Rapha. The tip of his bronze spear weighed seven and a half pounds. He was also armed with a new sword. He said he would kill David.

New Jerusalem Bible   Once again the Philistines made war on Israel. David went down with his retainers; they fought the Philistines and David began to tire. There was a champion, one of the sons of Rapha. His spear weighed three hundred shekels of bronze; he was wearing a new sword and was confident of killing David.

Revised English Bible   Once again war broke out between the Philistines and Israel. David and his men went down to the battle, but as he fought with the Philistines he felt exhausted. When Benob, one of the race of the Rephaim, whose bronze spear weighed three hundred shekels and who wore a belt of honour, was about to kill David, Abishai son of Zeruiah came to the king's aid; he struck the Philistine down and killed him. A portion of v. 17 is included for context.

Today's NIV   **Wars Against the Philistines**
2Sam. 21:15-22pp -- 1Ch 20:4-8
Once again there was a battle between the Philistines and Israel. David went down with his men to fight against the Philistines, and he became exhausted. And Ishbi-Benob, one of the descendants of Rapha, whose bronze spearhead weighed three hundred shekels and who was armed with a new [sword], said he would kill David.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear   The Palestinians still warred with Israel. David descended with his servants with him to fight the Palestinians. David tired. Ishbibenob was born a giant. The weight of his bronze spearhead: three hundred by weight. He belted it new, saying to smite David.

Bible in Basic English   And the Philistines went to war again with Israel; and David went down with his people, and while they were at Gob they had a fight with the Philistines: And there came against David one of the offspring of the Rephaim, whose spear was three hundred shekels of brass in weight, and having a new sword, he made an attempt to put David to death.

English Jubilee 2000   And the Philistines made war again with Israel; and David went down, and his slaves with him, and fought against the Philistines; and David became weary. And Ishbibenob, who was of the sons of the giant, and the weight of whose spear was three hundred shekels of brass in weight, was girded with a new sword and had determined to kill David.

The Expanded Bible   **Wars with the Philistines**   [2 Samuel 21:15 : 21:15-22; 1 Chr. 20:4-8]
Again there was war between the Philistines and Israel. David and his ·men [servants] went out to fight the Philistines, ·but [and] David ·became tired [grew weary/exhausted]. Ishbi-Benob, one of the ·sons of Rapha [or descendants of the giants], had a bronze ·spearhead [spear] weighing ·about seven and one-half pounds [└three hundred shekels] and [└was armed with] a new sword. He ·planned [was about] to kill David,.

Ferar-Fenton Bible   (B.C. 1018) 𝕽𝖊𝖛𝖔𝖑𝖙 𝖔𝖋 𝖙𝖍𝖊 𝕻𝖍𝖎𝖑𝖎𝖘𝖙𝖎𝖓𝖊𝖘
But there was war again between the Philishtim and Israel, and David went down with his forces and fought the Phiiishtim and David became exhausted. Then Banob, who was of the race of the Rephah, and had a spear weighing three

	hundred shekels of brass, and was clothed in new armour, stood up and declared he would kill David.
HCSB	The Philistines again waged war against Israel. David went down with his soldiers, and they fought the Philistines, but David became exhausted. Then Ishbi-benob, one of the descendants of the giant, whose bronze spear weighed about eight pounds and who wore new armor, intended to kill David.
NET Bible®	*Israel Engages in Various Battles with the Philistines*
	Another battle was fought between the Philistines and Israel. So David went down with his soldiers [Heb "his servants."] and fought the Philistines. David became exhausted. Now Ishbi-Benob, one of the descendants of Rapha [This name has the definite article and may be intended to refer to a group of people rather than a single individual with this name.], had a spear [This is the only occurrence of this Hebrew word in the OT. Its precise meaning is therefore somewhat uncertain. As early as the LXX the word was understood to refer to a "spear," and this seems to be the most likely possibility. Some scholars have proposed emending the text of 2 Sam 21:16 to וְעַבֹּכוֹ (khova'o; "his helmet"), but in spite of the fact that the word "helmet" appears in 1Sam 17:5, there is not much evidence for reading that word here.] that weighed three hundred bronze shekels [Either the word "shekels" should be supplied here, or the Hebrew word לַקְשַׁם (mishqal, "weight") right before "bronze" is a corrupted form of the word for shekel. If the latter is the case the problem probably resulted from another occurrence of the word לַקְשַׁם just four words earlier in the verse.] [Three hundred bronze shekels would have weighed about 7.5 pounds (3.4 kg).], and he was armed with a new weapon [The Hebrew text reads simply "a new [thing]," prompting one to ask "A new what?" Several possibilities have been proposed to resolve the problem: perhaps a word has dropped out of the Hebrew text here; or perhaps the word "new" is the result of misreading a different, less common, word; or perhaps a word (e.g., "sword," so KJV, NAB, NASB, NIV, CEV, NLT) is simply to be inferred. The translation generally follows the latter possibility, while at the same time being deliberately nonspecific ("weapon").]. He had said that he would kill David.
NIV – UK	**Wars against the Philistines**
	Once again there was a battle between the Philistines and Israel. David went down with his men to fight against the Philistines, and he became exhausted. And Ishbi-Benob, one of the descendants of Rapha, whose bronze spearhead weighed three hundred shekels [That is, about 3.5 kilograms] and who was armed with a new sword, said he would kill David.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Once again the P'lishtim made war on Isra'el. David went down with his servants and fought against the P'lishtim, but David began to get tired. Yishbi-B'nov, one of the sons of the giant, said that he would kill David; his spear weighed seven pounds, and he was wearing new armor.
exeGeses companion Bible	And again the Peleshethiy war with Yisra El; and David descends with his servants and fights the Peleshethiy: and David flutters: and Yishbo Be Nob, who is birthed to Rapha, whose spear weighs three hundred copper weight - being girded with a new one says of smiting David.
Orthodox Jewish Bible	Moreover the Pelishtim had yet milchamah again with Yisroel; and Dovid went down, and his avadim with him, and fought against the Pelishtim; and Dovid grew faint. And Yishbi-benov, which was of the yeladim of Rafah (Giant), the weight of

whose spearhead weighed three hundred shekels of nechoshet in weight, he being girded chadashah (belted anew), declared that he could slay Dovid.

Literal, almost word-for-word, renderings:

Context Group Version	And the Philistines had war again with Israel; and David went down, and his slaves with him, and fought against the Philistines. And David grew faint; and Ishbibenob, who was of the sons of the giant, the weight of whose spear was three hundred [shekels] of bronze in weight, he being fastened with a new [sword], thought to have slain David.
Darby Translation	And the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought with the Philistines. And David was exhausted. And Ishbibenob, who was of the children of Raphah -- the weight of his lance was three hundred shekels of bronze, and he was girded with new [armour] -- thought to smite David.
Kretzmann's Commentary	Exploits During the Philistine Wars
	Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, his standing army, his heroes, and fought against the Philistines; and David waxed faint, he was overcome with weariness. And Ishbi-benob, which was of the sons of the giant, one of the giant race of the Rephaim, to which also Goliath belonged, the weight of whose spear weighed three hundred shekels of brass in weight, that is, the brazen head of his lance weighed about eight pounds, he being girded with a new sword, thought to have slain David.
New King James Version	**Philistine Giants Destroyed**
	When the Philistines were at war again with Israel, David and his servants with him went down and fought against the Philistines; and David grew faint. Then Ishbi-Benob, who was one of the sons of the giant, the weight of whose bronze spear was three hundred shekels, who was bearing a new sword, thought he could kill David.
New RSV	The Philistines went to war again with Israel, and David went down together with his servants. They fought against the Philistines, and David grew weary. Ishbi-benob, one of the descendants of the giants, whose spear weighed three hundred shekels of bronze, and who was fitted out with new weapons [Heb was belted anew], said he would kill David.
Third Millennium Bible	Moreover the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines; and David waxed faint. And Ishbibenob, who was of the sons of the giant, the weight of whose spear weighed three hundred shekels of brass in weight -- he, being girded with a new sword, thought to slay David.
Webster's Bible Translation	Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: and David became faint. And Ishbi-benob, who [was] of the sons of the giant, the weight of whose spear was three hundred [shekels] of brass in weight, he being girded with a new [sword], thought to have slain David.
Young's Updated LT	And again have the Philistines war with Israel, and David goes down, and his servants with him, and they fight with the Philistines; and David is weary, and Ishbi-Benob, who is among the children of the giant—the weight of his spear is three hundred shekels weight of brass, and he is girded with a new one—speakes of smiting David.

The gist of this verse:	When the Philistines are in a war with David, David becomes quite tired and one of the giants comes close to being able to kill David.

This first battle, where David becomes tired while at war (vv. 15–17), is not recorded in 1Chron. 20:4–8; but this particular battle reasonably takes place prior to 2Sam. 11 (where David prowls around Jerusalem chasing skirt while his men are at war). The other battles listed here take place after this first one, as per v. 18a.

2Samuel 21:15a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
ʿôwd (דׄוע) [pronounced *ģohd*]	*still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet*	adverb	Strong's #5750 BDB #728
milᵉchâmâh (הַמֶחְלְמ) [pronounced *mil-khaw-MAW*]	*battle, war, fight, fighting; victory; fortune of war*	feminine singular noun	Strong's #4421 BDB #536
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
Pᵉlishᵉtîy (יתְשלְפ) [pronounced *pᵉ-lish-TEE*]	*land of sojourners [wanderers, temporary residents];* transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun); with the definite article	Strong's #6430 BDB #814
Here, this is spelled Pᵉlishᵉtîym (מיתְשלְפ) [pronounced *pᵉ-lish-TEEM*].			
ʾêth (חֵא) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Owen has this strictly as a direct object, but I think this would be the preposition instead.			
Yisᵉrâʾêl (לֵאָרְשׂי) [pronounced *yis-raw-ALE*]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: Yet again, [there] is a war—the Philistines with Israel—... During the time of David, there were many wars with the Philistines. I don't even believe that all of them are listed in Scripture. These constantly broke out, because Israel bordered Palestine (that is, Philistine territory); and the Philistines were constantly pushing the envelope. There seemed to be a natural animosity between the Jews and the Philistines, much like with the Palestinians today. However, it was not always this way. In the book of Genesis, there were clearly alliances

between the Jews and the Philistines (although we do not know if the Philistines of Genesis are the same as the Philistines of Judges and Samuel).

2Samuel 21:15b			
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, consequently; because*	wâw consecutive	No Strong's # BDB #253
yârad (יָרַד) [pronounced *yaw-RAHD*]	*to descend, to come down, to go down*	3rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
Dâvid (דָוִד); also Dâvîyd (דָיִוד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʿebed (עֶבֶד) [pronounced *ĠEᴮ-ved*]	*slave, servant; underling; subject;* this can mean *military men, soldiers* in the plural	masculine plural noun with a 3rd person masculine singular suffix	Strong's #5650 BDB #713
ʿîm (עִם) [pronounced *ġeem*]	*with, at, by, near; like; from*	preposition of nearness and vicinity with the 3rd person masculine singular suffix	Strong's #5973 BDB #767

Translation: ...and David goes down [to war] with his army... David gathered an army to go down to fight with them. So, this is early in David's career, when he was king, and when he also went to war when his army went to war.

When it says that David *went down,* Jerusalem is on a mountain, and often the Philistines threatened him from down below. So David is not going south, necessarily; but he is going down Mount Zion.

2Samuel 21:15c			
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, consequently; because*	wâw consecutive	No Strong's # BDB #253
lâcham (לַחַם) [pronounced *law-KHAHM*]	*to engage in battle, to engage in war, to wage war; to fight, to battle*	3rd person masculine plural, Niphal imperfect	Strong's #3898 BDB #535
ʾêth (אֵת) [pronounced *ayth*]	*untranslated generally; occasionally to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

2Samuel 21:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
P^elish^etîy (פְּלִשְׁתִּי) [pronounced *p^e-lish-TEE*]	*land of sojourners [wanderers, temporary residents];* transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun); with the definite article	Strong's #6430 BDB #814
Here, this is spelled P^elish^etîym (פְּלִשְׁתִּים) [pronounced *p^e-lish-TEEM*].			

Translation: ...and they fought to Philistines;... David's army engaged the Philistines. During David's time, there were probably more wars fought between Israel and the Philistines than with any other people. Even after studying all of the books of Samuel, word-for-word, I would be hard-pressed to say how many wars there were between Israel and the Philistines during the time of David. Part of the reason was, these two peoples lived side-by-side, and often there were territorial disputes, as well as all-out wars.

Although the Philistines defeated Saul in battle, they merely had temporary control of central Israel, while David was gaining power in the south.

2Samuel 21:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʻûph (עוּף) [pronounced *ǵoopf*]	*to flutter;* it is translated both *to fly [away, to]* (Job 5:7 Isa. 11:14) and *to be in a deep sleep; to be weary* (Judges 4:21 1Sam. 14:25 2Sam. 21:15)	3rd person masculine singular, Qal imperfect	Strong's #5774 BDB #733
This verb is used figuratively of an army, ships and an arrow. It also means *to vanish quickly, to be transitory;* based upon the idea of a bird being here and then, suddenly, it is gone. This verb also means *to cover [with darkness]* as a bird would cover itself or its young with its feathers. Also *to faint [away]; to fail.*[51]			
I believe that these seemingly disparate meanings may be explained as follows: the verb here actually means *to flutter;* so, when speaking of the wings of a bird, the wings *flutter* and the bird *flies*. However, when speaking of a person, their eyes *flutter* when in the REM stage of sleep (rapid eye movement; and the person sleeping is dreaming).			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: ...however, David becomes tired. David apparently was not only tired, but he became visibly tired, where his enemies could see that. This was, obviously, a deadly mistake in hand-to-hand combat.

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[51] All according to H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament;* ©1979 by Baker Books; p. 614.

Insofar as I know, this is the only time David is so described. This suggests that David was coming to the end of his prime on the battlefield. Although this probably occurred early on after David ruled over northern and southern Israel, and a quick glance at the timeline of David probably places David in his mid-40's. Men can be quite strong even in their 40's and 50's, but their great endurance appears to peak in their 20's and 30's. David reached a point where, he had fought this hard for this long before; but suddenly, his adrenalin was not carrying him as it had before in the past. This was no doubt a surprise to David as well.

Commentaries are always interesting. Both Guzik and Matthew Henry call[52] David *old,* whereas Barnes says[53] that this occurred in the early part of David's reign when David was young and active. Point in fact, David is middle aged here (mid-40's); and he does not fully realize that he has aged until this particular battle. Suddenly, David has *hit the wall* in his energy level, while in the midst of battle. No doubt that surprised him as much as it surprised the giant he was to do battle with. It is something that even physically fit men struggle with as they age. Suddenly, they (I should say *we*) reach a point where, physical strength and endurance that we took for granted is no longer there.

It has been my contention that man started out being more physically fit with a much greater mental capacity, and that this degenerated over time. These passages also suggest a weakness which continued as man moves forward in time, which evened out around the time of David and Solomon.

The Downward Spiral of Man	
Men	**The testimony regarding their age**
Moses (120)	Then Moses continued to speak these words to all Israel, saying, "I am now 120 years old; I can no longer act as your leader. The LORD has told me, 'You will not cross this Jordan.' " (Deut. 31:1–2; HCSB) Moses was 120 years old when he died; his eyes were not weak, and his vitality had not left him. (Deut. 34:7; HCSB) Recall that Moses led the children of Israel between the ages of 80 and 120.
Joshua (85–95)	A long time after the LORD had given Israel rest from all the enemies around them, Joshua was old, getting on in years. So Joshua summoned all Israel, including its elders, leaders, judges, and officers, and said to them, "I am old, getting on in years." (Joshua 23:1–2; HCSB)
Caleb (85)	"As you see, the LORD has kept me alive these 45 years as He promised, since the LORD spoke this word to Moses while Israel was journeying in the wilderness. Here I am today, 85 years old. I am still as strong today as I was the day Moses sent me out. My strength for battle and for daily tasks is now as it was then." (Joshua 14:10–11; HCSB)
David (mid-40's)	Yet again, [there] is a war—the Philistines with Israel—and David goes down [to war] with his army and they fought to Philistines; however, David becomes tired. (2Sam. 21:15)

Moses came first; Joshua and Caleb were the next generation. David is about 6–8 generations later. We do have times when men are healthier and stronger than David and Solomon; but I don't think people with the physical strength of Caleb and Joshua in their 80's are among us.

V. 15 reads: Yet again, [there] is a war—the Philistines with Israel—and David goes down [to war] with his army and they fought to Philistines; however, David becomes tired. Interestingly enough, Josephus **indicates** that David had been pursuing this man, and that the man realized that David was tired, and he then turned around on

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[52] Matthew Henry, *Commentary on the Whole Bible;* from e-Sword, 2Sam. 21:15–22. *David Guzik's Commentary on the Old Testament;* courtesy of e-sword; ©2006; 2Sam. 21:15–17.

[53] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 2Sam. 21:15.

David.[54] I will have to write this off as face-saving tradition which simply favors King David. Here's the deal: giants are not known for their running ability. It would be highly unlikely that this giant would be pursuing David or that David would be pursuing the giant. Running long distances is not the preferred sport of a giant.

2Samuel 21:16a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
Yishᵉbîw Bᵉnôb (בֹּנְבוּבְשִׁי) [pronounced *yish-BOH-beh-NOHB*]	*his dwelling [is] in Nob; dweller upon the height; transliterated Ishbi-benob, Jishbo-be-Nob*	masculine singular proper noun	Strong's #3430 BDB #444
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
yâlîyd (דִילָי) [pronounced *yaw-LEED*]	*born; possibly son*	verbal adjective; masculine plural adjective; construct form	Strong's #3211 BDB #409
Râphâ‘ (אָפֶר) [pronounced *raw-FAW*]	*tall, giant; transliterated Rapha*	masculine singular proper noun with the definite article	Strong's #7498 BDB #952
This is also spelled Râphâh (הָפֶר) [pronounced *raw-FAW*]. Some translations simply translate this word.			
Barnes: *The "giant" here (and in 2Sam. 21:18, 20, 22) is "ha–Raphah," from where we have the "Rephaim" in Gen. 14:5 Deut. 2:11. The sons of Ha–raphah, or Rephaim, are different from the "Nephilim," or Giants Gen. 6:4 Num. 13:33. The sons of Anak were not strictly Rephaim, but Nephilim.*[55]			

Translation: Ishbibenob, who [is] of the sons of the giant... We don't know if the word for giant is a proper noun or not; but, whichever, this man was a huge man. And, we might recall, that David was relatively compact. Let's say he was 5'6" (he may have even been shorter).

> Keil and Delitzsch write: *He was called Yishbo benob (Keri, Yishbi), i.e., not Yishbo at Nob, but Yishbobenob, a proper name, the meaning of which is probably "his dwelling is on the height," and which may have been given to him because of his inaccessible castle. He was one of the descendants of Raphah, i.e., one of the gigantic race of Rephaim. Raphah was the tribe–father of the Rephaim, an ancient tribe of gigantic stature, of whom only a few families were left even in Moses' time (vid., Deut. 2:11; Deut. 3:11, Deut. 3:13, and the commentary on Gen. 14:5).*[56]

All four of these men are called *born of the giant* or *son of the Rapha*. This is a word probably used in a general sense, and not referring to the same person (although Rapha could be both a person and a people, given the definite article). It is possible that they are descended from the Anakim, who were giants in the land when both

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[54] See Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 2Sam. 21:15. He references Josephus, Antiquities l. 7. c. 12. sect. 1.

[55] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 2Sam. 21:16 (slightly edited).

[56] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 2Sam. 21:15–16.

Moses and Joshua were alive (Num. 13–14 Joshua 11:21–22). Interestingly enough, when giving the name of the peoples in the Land of Promise, we find the word *Rephaim* used but not Anakim in Gen. 15:18–21. However, from that point forward, we usually hear about the Anakim rather than about the Rephaim (Num. 13:22, 28, 33 Deut. 1:28 9:2 Joshua 14:12, 15 Judges 1:20).[57] This would suggest that these are essentially the same people from the same stock. Whether Rephaim and Anakim are synonyms or whether these are terms which can both refer to giants in general as well as to some specific groups, I cannot say. In any case, when you see Rapha, Rephaim, or Anakim, know that we are speaking of abnormally tall people who are often powerful warriors.

There was probably a great deal of psychological warfare involved with the giants of the Philistines. Although many people today who are giants usually have a difficult time of it, being too large for their heart and other organs, it is possible that giants in the time of David and before were healthier and better adjusted to their own size. However, still, they were not necessarily more powerful warriors; but their size would certainly strike fear into the hearts of enemy soldiers (you may recall how the people of Israel responded to the challenge of Goliath).

Barnes goes so far as to call this a corrupt reading: *A corrupt reading. The whole passage should perhaps run thus: And David waxed faint. So they halted in Gob (as in 2Sam. 21:18–19). And there was a man (in Gob) which was of the sons of the giant, etc.*[58]

2Samuel 21:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (ו or ו) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
mishᵉqâl (לְקָשְׁמ) [pronounced *mishᵉ-KAWL*]	*weight, heaviness; the act of weighing*	masculine singular construct	Strong's #4948 BDB #1054
qayin (וְיַק) [pronounced *KAH-yin*]	*spear*	masculine singular noun with the 3ʳᵈ person masculine singular suffix	Strong's #7013 BDB #883
shâlôsh (שָׁלֹשׁ) [pronounced *shaw-LOHSH*]	*a three, a trio, a triad, a threesome*	numeral; masculine singular noun	Strong's #7969 BDB #1025
mêʾôwth (תֹואֵמ) [pronounced *may-OHTH*]	*hundreds*	feminine plural construct; numeral	Strong's #3967 BDB #547
mishᵉqâl (לְקָשְׁמ) [pronounced *mishᵉ-KAWL*]	*weight, heaviness; the act of weighing*	masculine singular construct	Strong's #4948 BDB #1054
nᵉchôsheth (תֶשֹׁחְנ) [pronounced *nᵉ-KHOH-sheth*]	*copper, bronze, brass; that which is made of brass or copper—money, fetter, bonds, leg irons*	masculine singular noun	Strong's #5178 BDB #638

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[57] Much of this comes from *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 452 (footnote).

[58] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 2Sam. 21:16.

2Samuel 21:16b

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

According to the Geneva Bible, *Which amounts to 9 3/4 pounds*.[59] Barnes suggests 8 lbs.[60]

From the NET Bible: Either the word "shekels" should be supplied here, or the Hebrew word לְקַשׁמ (mishqal, "weight") right before "bronze" is a corrupted form of the word for shekel. If the latter is the case the problem probably resulted from another occurrence of the word לְקַשׁמ just four words earlier in the verse. Three hundred bronze shekels would have weighed about 7.5 pounds (3.4 kg).[61]

Translation:...—and the weight of his spear is 300 [shekels] of bronze... Most of the estimations here came in between 7.5 and 10 lbs. My memory is that there was once a record set of holding a 10# weight in front of a person of an hour. I could not confirm this, but the point is, functioning in war with a 10 lb. weapon is not at all easy.

> Keil and Delitzsch: *The weight of his lance, i.e., of the metal point to his lance, was three hundred shekels, or eight pounds, of brass, half as much as the spear of Goliath (1Sam. 17:7).*[62]

Gill says that this must refer either to the wood of it or to the head of it (compare 1Sam. 17:7).[63]

Did Goliath's Spearhead Weight 20 Pounds?

If you compared these passages in some English translation, you might become somewhat flummoxed. If Goliath's spear (or just his spearhead) weight 20 lbs, *that* would be a lot of weight to carry around in a battle.

1Sam. 17:7 reads: And the shaft of his spear was like a weaver's beam; his spear's head weighed 600 shekels of iron. And a shield bearer went before him. (Amp) Most of the commentators put this as being around 15 lbs. There is a clear difference between how these two phrases match up in the Hebrew. 2Sam. 21:16 reads: Ishbibenob, who [is] of the sons of the giant—and the weight of his spear is 300 [shekels] of bronze and he is wearing a new [sword]—he thought to kill David.

It sounds like Goliath's spearhead weighed twice what Ishbibenob's did. That would be 20 lbs, which is a lot of weight to carry around. However, there are two very important differences: (1) In 1Sam. 17:7, we have the word *shekels* and this is not found in 2Sam. 21:16. (2) In 1Sam. 17:7, we have the word *iron;* but in 2Sam. 21:16, the word *copper, brass, bronze*.

I have maintained for awhile that, the weights and sizes of the various items found in the Bible are peculiar to the item measured. That is, something of iron weighing, say, 10 shekels, is not equivalent in mass to some made of brass which is said to weigh 10 shekels.

There is one more thing to take into consideration. Goliath was very much a show horse. He would come out in front of Israel and bellow, "Is there any one of you who is man enough to face me one-on-one?" He has an armor bearer and he is carrying this sword perhaps 200 yards at most. He wasn't running about, pursuing the Jewish army, nor was he active in battle all day long. He was there to strike fear into the hearts of Philistine enemies.

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[59] From **http://www.biblestudytools.com/commentaries/geneva-study-bible/2-samuel/2-samuel-21.html** accessed February 22, 2014.

[60] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 2Sam. 21:16.

[61] From **https://bible.org/netbible/index.htm?2sa21.htm** accessed February 22, 2014.

[62] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 2Sam. 21:15–16.

[63] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 2Sam. 21:16.

One more thing: even though most translations sound as if Goliath's spearhead weighed 600 shekels by itself; this could be understood to refer to the entire spear.

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

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2Samuel 21:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וִ or וְ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
hûwʾ (אוה) [pronounced *hoo*]	*he, it;* as a demonstrative pronoun: *that, this (one)*	3rd person masculine singular, personal pronoun	Strong's #1931 BDB #214
châgar (הָגַח) [pronounced *khaw-GAHR*]	*was belted [cinched, girded] [to someone], encircled, being bound; [something] being tied [or, roped], being fasten around [onself], wearing*	Qal passive participle	Strong's #2296 BDB #291
châdâsh (שׁדָח) [pronounced *khaw-DAWSH*]	*new, new thing; fresh*	feminine singular adjective	Strong's #2319 BDB #294

Translation: ...and he is wearing a new [sword]—... It says here that he is wearing something new; or had some belted that was new. Logically, this would be a sword, given where it was.

> Clarke: *As the word sword is not in the original, we may apply the term new to his armor in general; he had got new arms, a new coat of mail, or something that defended him well, and rendered him very formidable: or it may mean a strong or sharp sword.*[64]

> Keil and Delitzsch: *"and he was girded with new armour."* *Böttcher has no doubt given the correct explanation of the word* השדח*; he supposes the feminine to be used in a collective sense, so that the noun ("armour,"* וילכ*) could be dispensed with. (For parallels both to the words and facts, vid., Judges 18:11 and Deut. 1:41.)* רמאיו*, he said (sc., to himself), i.e., he thought.*[65]

2Samuel 21:16d

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

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[64] Adam Clarke, *Commentary on the Bible;* from e-Sword, 2Sam. 21:16.

[65] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 2Sam. 21:15–16.

2Samuel 21:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmar (רְמָא) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer*	3rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
nâkâh (הָכָנ) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	Hiphil infinitive construct	Strong #5221 BDB #645
ʾêth (חֶא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Dâvid (דִוָד); also Dâvîyd (דיִוָד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: ...he thought to kill David. This man is a warrior, and he looked at David, and assessed the situation, and he had determined that he would kill David. The word translated *to say, to speak* also means, *to think, to intend, to decide*. The implication is, *he speaks to himself*.

What has happened here is, this giant still has a lot of strength, and he sees David, and he recognizes that David is suddenly tired—therefore, he thinks to kill David.

> J. Vernon McGee: *The giant spoken of in this verse was Goliath. You will recall that when David went out to meet Goliath he took five smooth stones. I have heard it described vividly that because David thought he might miss the first shot, he had some stones in reserve. Those who teach the story that way say that the lesson for us is that we, too, should have a reserve. However, the explanation is that Goliath had four sons. They were part of the Philistine army. David knew that when he slew the giant the four sons might want to come out and fight him. Although David did not have this experience at that time, of course the sons would want revenge. If Abishai had not come to David's aid in this his final battle with the Philistines, one of Goliath's sons, Ishbi-benob, would have had his revenge. However, when David was a young man fighting Goliath, he had four other stones and was ready to take on Goliath's four sons. He was deadly accurate with the slingshot. He probably practiced several hours each day. I imagine he could put a stone in the hollow of a tree that was not big enough even for a squirrel to crawl into.*[66]

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[66] From **https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt** accessed March 6, 2014.

And so give aid to him Abishai ben Zeruiah and so he strikes down the Philistine; and so he kills him. Then swear an oath, men of David, to him, to say, "You will not go out again with us to war and you will not quench a lamp of Israel."   2Samuel 21:17   **Abishai ben Zeruiah gave aid to David [lit., *to him*] and he struck down the Philistine and killed him. Then David's men swore an oath to him, saying, "You will no longer go out with us to war so that you do not quench the light of Israel."**

Abishai, the son of Zeruiah (David's sister) came to David's aid and struck down the Philistine and killed him. Then David's men made a solemn oath with David, saying, "You will no longer go out with us to war so that you do not quench the light of Israel."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Abisai the son of Sarvia rescued him, and striking the Philistine killed him. Then David"s men swore unto him saying: You will go no more out with us to battle, lest you put out the lamp of Israel.
Masoretic Text (Hebrew)	And so give aid to him Abishai ben Zeruiah and so he strikes down the Philistine; and so he kills him. Then swear an oath, men of David, to him, to say, "You will not go out again with us to war and you will not quench a lamp of Israel."
Peshitta (Syriac)	But Abishai the son of Zoriah succored him and smote the Philistine and killed him. Then the servants of David swore to him, saying, You shall go out no more with us to battle, that you may not quench the lamp of Israel.
Septuagint (Greek)	But Abishai the son of Zeruiah helped him and struck the Philistine, and killed him. Then the men of David swore, saying, You shall not any longer go out with us to battle, and you shall not quench the lamp of Israel.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	But Zeruiah's son Abishai came to David's aid, striking the Philistine down and killing him. Then David's men swore a solemn pledge to him: "You will never march out to battle with us again! You must not snuff out Israel's lamp!"
Contemporary English V.	But Abishai came to the rescue and killed the Philistine. David's soldiers told him, "We can't let you risk your life in battle anymore! You give light to our nation, and we want that flame to keep burning."
Easy English	But Abishai, the son of Zeruiah, rescued David. Abishai attacked the *Philistine and he killed him. Then David's men made a promise and said, `You will never go to a battle with us again. Nobody will put out the light of *Israel.'
Easy-to-Read Version	But Abishai son of Zeruiah killed the Philistine and saved David's life.
Good News Bible (TEV)	But Abishai son of Zeruiah came to David's help, attacked the giant, and killed him. Then David's men made David promise that he would never again go out with them to battle. "You are the hope of Israel, and we don't want to lose you," they said.
New Berkeley Version	But Abishai son of Zeruiah came to his rescue; he attacked the Philistine and killed him. It was then that David's men adjured him, "You must no longer go out with us to battle, that you may not put out the lamp of Israel!"
New Century Version	He planned to kill David, but Abishai son of Zeruiah killed the Philistine and saved David's life. Then David's men made a promise to him, saying, "Never again will you go out with us to battle. If you were killed, Israel would lose its greatest leader." A portion of v. 16 is included for context.

New Living Translation	But Abishai son of Zeruiah came to David's rescue and killed the Philistine. Then David's men declared, "You are not going out to battle with us again! Why risk snuffing out the light of Israel?"
The Voice	But Abishai, Zeruiah's son, came to David's aid. He attacked and killed this Philistine. **David's Men** (to David)**:** You can't go out to fight with us any longer. If you are killed, then the lamp of Israel will go out.

Partially literal and partially paraphrased translations:

American English Bible	However, AbiShai (the son of ZeruJah) came to his aid and struck down the Philistine, and killed him. Then the men of David swore an oath to him saying: 'You will never come with us in battle again, so that the lamp of IsraEl won't be extinguished.'
New Advent (Knox) Bible	It was Abisai, Sarvia's son, that came to the king's rescue, and gave the Philistine his death-blow. But after that David's men swore that he should never go into battle with them again; that light must not be lost to Israel.
New American Bible (2011)	...but Abishai, son of Zeruiah, came to help him, and struck and killed the Philistine. Then David's men swore to him, "You must not go out to battle with us again, lest you quench the lamp of Israel." 1 Kgs 11:36; 15:4; 2 Kgs 8:19.
NIRV	But Abishai, the son of Zeruiah, came to save David. He struck the Philistine down and killed him. Then David's men took an oath and made a promise. They said to David, "We never want you to go out with us to battle again. You are the lamp of Israel's kingdom. We want that lamp to keep on burning brightly."
New Simplified Bible	Abishai son of Zeruiah came to David's rescue. Abishai attacked the giant and killed him. Then David's men made David promise that he would never again go out with them to battle. »You are the hope of Israel. We do not want to lose you!« They said.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abishai the son of Zeruiah helped him smite the Palestinian, and he died. Then the men of David swore to him, saying, "You will never proceed with us to war again, that you never quench the lamp of Israel."
Bible in Basic English	But Abishai, the son of Zeruiah, came to his help, and, turning on the Philistine, gave him his death-blow. Then David's men took an oath, and said, Never again are you to go out with us to the fight, so that you may not put out the light of Israel.
The Expanded Bible	He ·planned [was about] to kill David, but Abishai son of Zeruiah ·killed the Philistine and saved David's life [ᴸcame to help him and struck down the Philistine]. Then David's men ·made a promise [swore; vowed] to him, saying, "Never again will you go out with us to battle. ·If you were killed, Israel would lose its greatest leader [ᴸ.so that you do not extinguish the lamp/light of Israel]." A part of v. 16 is included for context.
Ferar-Fenton Bible	But Abishai-ben- Zeruiah helped him and struck the Philistine, and killed him. David's Generals consequently swore to him, "You shall not go again with us into battle, so that the light of Israel may not be extinguished."
NIV – UK	But Abishai son of Zeruiah came to David's rescue; he struck the Philistine down and killed him. Then David's men swore to him, saying, `Never again will you go out with us to battle, so that the lamp of Israel will not be extinguished.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But Avishai the son of Tz'ruyah came to David's rescue by striking the P'lishti and killing him. Then David's men swore to him, "You must no longer go out with us to battle, in order not to quench the lamp of Isra'el."
exeGeses companion Bible	But Abi Shai the son of Seruyah helps him and smites the Peleshethiy and deathifies him. And the men of David oath to him, saying, Neither go anymore with us to war, nor quench the lamp of Yisra El.
Orthodox Jewish Bible	But Avishai Ben Tzeruyah came to his aid, and struck the Pelishti (Philistine), and killed him. Then the anshei Dovid swore an oath unto him, saying, Thou shalt go no more out with us to milchamah (battle), that thou quench not the Ner Yisroel (Lamp of Israel).

Literal, almost word-for-word, renderings:

English Standard Version	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."
The Geneva Bible	But Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel. For the glory and wealth of the country stands in the preservation of the godly magistrate.
Green's Literal Translation	And Abishai the son of Zeruiah helped him, and struck the Philistine, and killed him. Then the men of David swore to him, saying, You shall not again go out with us to battle, that you not cause the lamp of Israel to go out.
Kretzmann's Commentary	But Abishai, the son of Zeruiah, one of David's commanders, succored him, and smote the Philistine, and killed him, thus saving the life of David. Then the men of David swam unto him, saying, Thou shalt go no more out with us to battle, not take part actively in battle, that thou quench not the light of Israel, for so David was regarded by his men, as a symbol of Israel's life in fortune and honor.
Webster's Bible Translation	But Abishai the son of Zeruiah succored him, and smote the Philistine, and killed him. Then the men of David swore to him, saying, Thou shalt go out no more with us to battle, that thou mayest not extinguish the light of Israel.
Young's Updated LT	And Abishai son of Zeruiah gives help to him, and strikes the Philistine, and puts him to death; then swear the men of David to him, saying, "You will not go out again with us to battle, nor quench the lamp of Israel."

The gist of this verse:	Abishai saves David; but those of his army ask him not to go to war with them anymore.

2Samuel 21:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
ʿâzar (עֲזַר) [pronounced *ǵaw-ZAHR*]	*to help, to aid*	3rd person masculine singular, Qal imperfect	Strong's #5826 BDB #740

2Samuel 21:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (לְ) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3ʳᵈ person masculine singular suffix	No Strong's # BDB #510
ʾĂbîyshay (יֲשִׁיבָא) [pronounced *ub-ᵛee-SHAH-ee*]	*my father is Jesse* and is transliterated *Abishai*	masculine singular proper noun	Strong's #52 BDB #5
bên (וֶב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Tsᵉrûwyâh (הָיוּרְצ) [pronounced *tzᵉroo-YAW*]	*balsam;* transliterated *Zeruiah*	feminine singular proper noun	Strong's #6870 BDB #863

Translation: Abishai ben Zeruiah gave aid to David [lit., *to him*]... Two of David's greatest soldiers are Abishai and Joab. Abishai, in the heat of battle, has his eye toward King David, noticing just as the giant Philistine noticed, that David was becoming winded. Therefore, Abishai quickly came to David's aid.
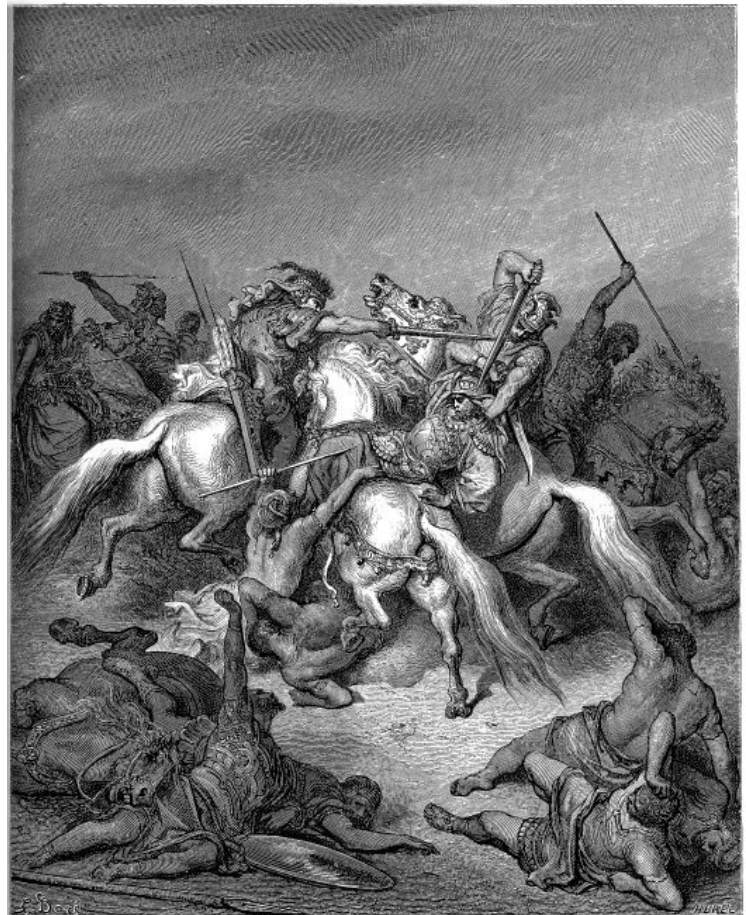
2Samuel 21:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâkâh (הָכָנ) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3ʳᵈ person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
ʾêth (חֶא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Pᵉlishᵉtîy (יתשלִפּ) [pronounced *pᵉ-lish-TEE*]	*land of sojourners [wanderers, temporary residents];* transliterated *Philistines*	masculine singular gentilic adjective (acts like a proper noun); with the definite article	Strong's #6430 BDB #814
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
mûwth (תומ) [pronounced *mooth*]	*to kill, to cause to die, to put to death, to execute*	3ʳᵈ person masculine singular, Hiphil imperfect with the 3ʳᵈ person masculine singular suffix	Strong's #4191 BDB #559

Translation: ...and he struck down the Philistine and killed him. The Philistine was concentrating on King David, and Abishai was able to come upon him and kill him. He first struck him down.

The wound was fatal; and David was saved.

"Abishai Saves the Life of David" *by Gustave Doré*

"Abishai Saves the Life of David" by Gustave Doré, from **wordproject.org** accessed February 23, 2014. The artist pictured many of them on horseback; I pictured them on foot. However, it is a safe bet that, if there were horses, David and Abishai would have been riding them.

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2Sa 21:17 But Abishai ... smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou quench not the light of Israel.

	2Samuel 21:17c		
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾâz (אָז) [pronounced *awz*]	*then, after that, at that time, in that case* (when following an *if* or *though*), *now, as things are; that being so, therefore, because of that*	adverb	Strong's #227 BDB #23
shâbaʿ (עָבַש) [pronounced *shaw^b-VAHG*]	*to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance*	3rd person plural, Niphal perfect	Strong's #7650 BDB #989
ʾănâshîym (מִישֶׁנָא) [pronounced *uh-NAW-sheem*]; also spelled ʾîyshîym (מִישִׁיא) [pronounced *ee-SHEEM*]	*men; inhabitants, citizens; companions; soldiers, followers*	masculine plural construct	Strong's #376 BDB #35

2Samuel 21:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Dâvid (דָוִד); also Dâvîyd (דָיִוד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition with the 3ʳᵈ person masculine singular suffix	No Strong's # BDB #510

Translation: Then David's men swore an oath to him,... Probably the higher ups in David's army convened, discussed this, and decided that this was problematic for David to go to war with his men. They swore an oath, which I assume was sworn before David.

2Samuel 21:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
ʾâmar (רמַאָ) [pronounced *aw-MAHR*]	*to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer*	Qal infinitive construct	Strong's #559 BDB #55
lôʾ (אֹל or אוֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâtsâʾ (אָצָי) [pronounced *yaw-TZAWH*]	*to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]*	2ⁿᵈ person masculine singular, Qal imperfect	Strong's #3318 BDB #422
ʿôwd (דוֹע) [pronounced *ġohd*]	*still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet*	adverb	Strong's #5750 BDB #728
ʾêth (חַא) [pronounced *ayth*]	*with, at, near, by, among, directly from*	preposition (which is identical to the sign of the direct object); with the 1ˢᵗ person plural suffix	Strong's #854 BDB #85
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510

2Samuel 21:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mil^echâmâh (הַמְחְלָמ) [pronounced *mil-khaw-MAW*]	*battle, war, fight, fighting; victory; fortune of war*	feminine singular noun	Strong's #4421 BDB #536

Translation: ...saying, "You will no longer go out with us to war... David was no longer to go to war with his army, which was reasonable. So, even though we may have criticized him back when he was chasing skirt when his army went to war, David did not stay back with that intention; that simply became his bad habit—a result, perhaps, of a mid-life crisis, when it became apparent that he could no longer go to war. His army wanted him to remain in Jerusalem as king.

There are very different philosophies concerning one's leaders. Even in the United States, Democrats tend to love and adore their candidates, and most will back up everything that they do or say. Republicans think Democrat leaders are usually wrong and incompetent to boot; and are suspicious of Republican leaders.

In many Asian cultures, a leader is beloved and revered; and many of his citizens will have his picture in their home. As a conservative, I did not have George Bush's picture up in my house; and would not have had Romney's or McCain's. In all cases, I would have supported much of what they did; but also, there would have been a significant number of decisions where I would groan over their actions. But, this sort of discernment for the most part is not found. In many places, like Russia and Venezuela, any news which puts the leaders in a bad light was often suppressed (although we had the same thing with Barack Obama in the United States; particularly for the first 5 years of his presidency).

Where I was going with this is the devotion of Israel's army to King David. In many ways, they fought for him, as well as for their own home and land and family. If David was killed in battle, this would have been as great a defeat as the army itself losing in battle.

This marked an important change in what was expected of the king. Originally, a king was seen as the man who would organize and go out and defend the nation against all enemies. However, it became clear that there was other administrative things to do, which came naturally to any king. So, just as our president is considered commander-in-chief, so David became a non-military head of the military.

2Samuel 21:17e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w^e (or v^e) (וְ or וֽ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
lôʾ (אוֹל or אֹל) [pronounced *low*]	*not, no*	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kâkâh (הָכָּ) [pronounced *kaw-KAW*]	*to quenched, to extinguish, to put out; to perish*	2nd person masculine singular, Piel imperfect	Strong's #3518 BDB #459
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84

2Samuel 21:17e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nêr (רֵנ) [pronounced *nair*]	*lamp*	masculine singular construct	Strong's #5216 BDB #632
This is also spelled nîyr (רִינ) [pronounced *near*]; nêyr (רֵינ) [pronounced *nair*]; nir (רִנ) [pronounced *nir*]; and nêrâh (הָרֵנ) [pronounced *nay-RAW*].			
Yisᵉrâʾêl (לֵארְשִׂי) [pronounced *yis-raw-ALE*]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: ...so that you do not quench the light of Israel." I think that we can look at this *lamp of Israel* in two ways—David himself, as king, was the light of Israel. However, the true light is the Revealed God of Israel; and He was revealed to the people of Israel through Bible doctrine, presented in the sacrifices, the singing of the psalms, and the reading of the Word of God. It was just as important that a king was around who appreciated and promoted all of that, which David did. Because of his focus on God, Israel always had access to spiritual information. This is one of the things which made David a great king.

> Clarke: *David is here considered as the lamp by which all Israel was guided, and without whom all the nation must be involved in darkness*[67]. Keil and Delitzsch: *David had become the light of Israel from the fact that Jehovah was his light (2Sam. 22:29 = Yᵉhowah, You are my lamp; Yᵉhowah illuminates my darkness.)...David's regal life and actions were the light which the grace of God had kindled for the benefit of Israel. This light he was not to extinguish, namely by going into the midst of war and so exposing his valuable life to danger*.[68]

This marks a great change in the life of David, and I am not sure if any commentator understands what just happened. David's life, from about age 16 or 17 up to this point (maybe his mid-40's) has been partially defined by his prowess on the battlefield. This, in some ways, defined David as a man's man—a great military hero. Most men are defined, to some degree, by their job. When two men meet of when a woman meets a man, almost the first thing that will be asked is, "What do you do?" They are not asking, "What do you do on Sundays? Do you lay around in your pajamas and watch football all day?" They are asking, "What kind of work do you do?" Or, "What is your job?"

David, after 30 years are a great warrior, and a protector of the people (he was a protector of the sheep before that) very much has his psyche wrapped up in that persona. As he virile warrior, he was one thing, and now, he will no longer be a virile warrior. On the battlefield, he would be a target, and his men would have to spend some time protecting him. This is a great change in David's life, which prompts him, by means of a mid-life crisis, first into sin, and then into the **interlocking systems of arrogance**. For more details, see **2Sam. 11** (**HTML**) (**PDF**) (**WPD**).

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3 other giants are dispatched by the brave men of Israel. Vv. 18–22.

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[67] Adam Clarke, *Commentary on the Bible;* from e-Sword, 2Sam. 21:17.

[68] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 2Sam. 21:17.

And so he is after so and so is again the war in Gob with Philistines. Then struck down Sibbecai the Hushathite Saph, who [was] from sons of the giant [or, *Rapha*]. 2Samuel 21:18 **And after these things, [there] is another war with the Philistines in Gob. Sibbecai the Hushathite then struck down Saph, who [was] from the sons of the giant.**

After these things, there was another war with the Philistines in Gob. In that war, Sibbecai the Hushathite struck down Saph, who was one of the sons of the giant.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	There was also a second battle in Gob against the Philistines: then Sobochai of Husathi slew Saph of the race of Arapha of the family of the giants.
Masoretic Text (Hebrew)	And so he is after so and so is again the war in Gob with Philistines. Then struck down Sibbecai the Hushathite Saph, who [was] from sons of the giant [or, *Rapha*].
Peshitta (Syriac)	And it came to pass after this, that there was again war with the Philistines at <u>Gath</u>; then Sibbechai the Hushathite slew Saphar, who was of the sons of the giants.
Septuagint (Greek)	And after this there was a battle again with the Philistines in <u>Gath</u>. Then Sibbechai the Hushathite slew Saph of the sons of Rapha.
Significant differences:	The Hebrew and Latin have that this battle took place in Gob; and the Greek and Syriac have it taking place in Gath.

Thought-for-thought translations; paraphrases:

Common English Bible	Some time later, another battle with the Philistines took place at Gob. Then Sibbecai from Hushah killed Saph, a descendant of the Raphah.
Contemporary English V.	There was another battle with the Philistines at Gob, where Sibbecai from Hushah killed a descendant of the Rephaim named Saph.
The Message	Later there was another skirmish with the Philistines at Gob. That time Sibbecai the Hushathite killed Saph, another of the warriors descended from Rapha.
New Century Version	Later, at Gob, there was another battle with the Philistines. Sibbecai the Hushathite killed Saph, another one of the sons of Rapha.
New Life Bible	After this there was war again with the Philistines at Gob. Then Sibbecai the Hushathite killed Saph, who was one of the sons of the very tall and strong people.
New Living Translation	After this, there was another battle against the Philistines at Gob. As they fought, Sibbecai from Hushah killed Saph, another descendant of the giants.
The Voice	Later the Israelites fought the Philistines at Gob; and Sibbecai the Hushathite killed Saph, another *Philistine* warrior descended from the giant.

Partially literal and partially paraphrased translations:

American English Bible	But the war with the Philistines still raged on in Gath. Then SeboCha (the Astatothite) conquered the descendants of the giants.
Christian Community Bible	After this, there was more fighting with the Philistines at Gob; there Sibbecai the Hush athite, slew Saph, one of the descendants of the giants.
New Advent (Knox) Bible	In another battle against the Philistines, at Gob, Saph, of the giant breed of Arapha, was slain by Sobochai, from Husathi;...
New American Bible (2011)	After this [1 Chr 20:4-8.], there was another battle with the Philistines, in Gob. On that occasion Sibbecai the Hushathite struck down Saph, a descendant of the Rephaim. 2 Sm 23:27.

NIRV	There was another battle against the Philistines. It took place at Gob. At that time Sibbecai killed Saph. Sibbecai was a Hushathite. Saph was from the family line of Rapha.
New Jerusalem Bible	After this, war with the Philistines broke out again at Gob. This was when Sibbecai of Hushah killed Saph, one of the sons of Rapha.
Today's NIV	In the course of time, there was another battle with the Philistines, at Gob. At that time Sibbekai the Hushathite killed Saph, one of the descendants of Rapha.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	It was after so, and war was still with the Palestinians in Gob. Then Sibbecai of Hushah smote Saph, born a giant.
Bible in Basic English	Now after this there was war with the Philistines again at Gob, and Sibbecai the Hushathite put to death Saph, one of the offspring of the Rephaim.
English Jubilee 2000	And after this, there was a second war with the Philistines at Gob; then Sibbechai, the Hushathite, slew Saph, who was of the sons of the giant.
The Expanded Bible	Later, at Gob, there was another battle with the Philistines. Sibbecai the Hushathite killed Saph, another ·one of the sons of Rapha [or descendant of the giants].
Ferar-Fenton Bible	But after this there was again a battle at Gob with the Philishtim, when Sibkai killed Suf, who was of the race of the Rephah.
NET Bible®	Later there was another battle with the Philistines, this time in Gob. On that occasion Sibbekai the Hushathite killed Saph, who was one of the descendants of Rapha.
NIV – UK	In the course of time, there was another battle with the Philistines, at Gob. At that time Sibbekai the Hushathite killed Saph, one of the descendants of Rapha.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	A while after this there was again war with the P'lishtim, at Gov. Sibkhai the Hushati killed Saf, one of the sons of the giant.
exeGeses companion Bible	And so be it, after this, there is war again with the Peleshethiy at Gob: then Sibbechay the Hushathiy smites Saph, who is birthed to Rapha.
Orthodox Jewish Bible	And it came to pass after this, that there was again milchamah with the Pelishtim at Gov; then Sibbechai the Chushati slaughtered Saph, which was of the banim of the Rafah.

Literal, almost word-for-word, renderings:

The Amplified Bible	After this, there was again war with the Philistines at Gob (Gezer). Then Sibbecai the Hushathite slew Saph (Sippai), who was a descendant of the giant.
Concordant Literal Version	And it comes to pass afterwards, that the battle is again in Gob with the Philistines, then has Sibbechai the Hushathite smitten Saph, who [is] among the children of the giant.
Darby Translation	And it came to pass after this, that there was again a battle with the Philistines, at Gob; then Sibbechai the Hushathite smote Saph, who was of the children of Raphah....
English Standard Version	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.
The Geneva Bible	And it came to pass after this, that there was again a battle with the Philistines at Gob [Called Gezer, and Saph is called Sippai, (1 Chronicles 20:4).]: then Sibbechai the Hushathite slew Saph, which [was] of the sons of the giant.

Green's Literal Translation	And it happened after this that the battle was again in Gob of the Philistines. Then Sibbechai the Hushathite struck Saph, who *was* among the sons of Rapha.
Kretzmann's Commentary	And it came to pass after this that there was again a battle with the Philistines at Gob, probably a small place near Gezer; then Sibbechai the Hushathite, a general in the standing army, slew Saph, which was of the sons of the giant, also a member of the ancient giant race.
New King James Version	Now it happened afterward that there was again a battle with the Philistines at Gob. Then Sibbechai the Hushathite killed Saph [Spelled Sippai in 1 Chronicles 20:4], who was one of the sons of the giant.
New RSV	After this a battle took place with the Philistines, at Gob; then Sibbecai the Hushathite killed Saph, who was one of the descendants of the giants.
A Voice in the Wilderness	And it happened after this that there was again a battle with the Philistines at Gob. Then Sibbechai the Hushathite killed Saph, who was of the sons of the giants.
Young's Updated LT	And it comes to pass afterwards, that the battle is again in Gob with the Philistines, then has Sibbechai the Hushathite smitten Saph, who is among the children of the giant.

The gist of this verse: In another battle, Sibbechai the Hushathite kills the giant Saph.

2Samuel 21:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

| 'achărêy (יְרֵחַא) [pronounced *ah-kuh-RAY*] | *behind, after; following; after that, afterwards; hinder parts* | preposition; plural form | Strong's #310 BDB #29 |
| kên (וֹן) [pronounced *kane*] | *so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted* | properly, an active participle; used primarily as an adverb | Strong's #3651 BDB #485 |

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

| hâyâh (הָיָה) [pronounced *haw-YAW*] | *to be, is, was, are; to become, to come into being; to come to pass* | 3rd person feminine singular, Qal imperfect | Strong's #1961 BDB #224 |

2Samuel 21:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿôwd (דוֹע) [pronounced ģohd]	*still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet*	adverb	Strong's #5750 BDB #728
milᵉchâmâh (הָמָחְלִמ) [pronounced mil-khaw-MAW]	*battle, war, fight, fighting; victory; fortune of war*	feminine singular noun with the definite article	Strong's #4421 BDB #536
bᵉ (בְ) [pronounced bᵉʰ]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
Gôb (בֹּג) [pronounced gohbʸ]	*cistern;* transliterated *Gob*	proper singular noun/location	Strong's #1359 BDB #146
Spelled here Gôwb (בוֹג) [pronounced gohbʸ].			
The Greek and Syriac both have *Gath* instead.			
ʿîm (םִע) [pronounced ģeem]	*with, at, by, near; like; from*	preposition of nearness and vicinity	Strong's #5973 BDB #767
Pᵉlishᵉtîy (יִתְּשִׁלְפ) [pronounced pᵉ-lish-TEE]	*land of sojourners [wanderers, temporary residents];* transliterated *Philistines*	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
Here, this is spelled Pᵉlishᵉtîym (םיִתְּשִׁלְפ) [pronounced pᵉ-lish-TEEM].			

Translation: And after these things, [there] is another war with the Philistines in Gob. It appears as though there were many battles and wars between the Philistines and the Israelites. This war occurs in Gob, which BDB also identifies as Gezer.

Gob is only mentioned in this and the next verse. Gezer is named in the parallel passage in 1Chron. 20:4. And 2Sam. 21:20 could possibly read *And **again** the battle was in Gath,...* (see the ESV, Green's LT, the WEB). Furthermore, the Greek and the Syriac both have *Gath* rather than *Gob*. There is always the possibility that Gob is a small village on the outskirts of Gezer. That would solve everything.

Clarke tells us: *Instead of Gob, several editions, and about forty of Kennicott's and De Rossi's MSS., have Nob; but Gezer is the name in the parallel place (1Chron. 20:4).*[69] Gill says that Gob and Gezer are either very near each other, or these are two names for the same place.[70] In any case, this is not a major problem. Either someone miscopied this city's name or Gob is a small village very near Gath which has been lost to us. The NIV Study Bible puts Gob in the vicinity of Gezer.[71]

Keil and Delitzsch write: *The scene of conflict is called Gob in our text, and Gezer in the Chronicles. As Gob is entirely unknown. Thenius supposes it to be a slip of the pen for Gezer; but this is improbable, for the simple reason that Gob occurs again in 2Sam. 21:19. It may possibly have been*

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[69] Adam Clarke, *Commentary on the Bible;* from e-Sword, 2Sam. 21:18.

[70] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 2Sam. 21:18.

[71] *The NIV Study Bible;* ©1995 by The Zondervan Corporation; p. 452 (footnote).

a small place somewhere near to Gezer, which some suppose to have stood on the site of el Kubab, on the road from Ramleh to Yalo (see at Joshua 10:33).[72]

That a city or a place can have several names in the Bible is not unusual—not for the Bible and not for real life. Two sets of peoples can have two separate names for a place. Also, the same set of people can rename a place years later (or it can be renamed for them because of war and being removed from that place). It is also common for people of a small village to identify themselves with the nearest big city, so sometimes they talk about themselves as citizens of Gath and sometimes as residents of Gob (assuming that Gob is a small village on the outskirts of Gath).

2Samuel 21:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâz (זָא) [pronounced *awz*]	*then, after that, at that time, in that case* (when following an *if* or *though*), *now, as things are; that being so, therefore, because of that*	adverb	Strong's #227 BDB #23
nâkâh (הָכָנ) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine singular, Hiphil perfect	Strong #5221 BDB #645
Çîbbᵉkay (יַכְּבִ) [pronounced *sihb-behk-AH-ee*]	*weaver; the wood of Jehovah;* transliterated *Sibbecai, Sibbechai*	masculine singular proper noun	Strong's #5444 BDB #687
Chushâthîy (יתָשֻׁח) [pronounced *khoo-shaw-THEE*]	*haste; an inhabitant of Hushah;* transliterated *Hushathite*	gentilic singular adjective with the definite article	Strong's #2843 BDB #302
ʾêth (תֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Çaph (ףַס) [pronounced *sahf*]	*tall; basin, goblet; threshold;* transliterated *Saph*	masculine singular proper noun	Strong's #5593 & #5598 BDB #706
The spelling for Strong's #5598 is Çippay (יפִּס) [pronounced *sihp-PAH-ee*]. Associated with this are the definitions *basin, threshold*. Transliterated *Sippai*. This is the name found in 1Chron. 20:4.			
ʾăsher (רֶשֲׁא) [pronounced *ash-ER*]	*that, which, when, who, whom*	relative pronoun	Strong's #834 BDB #81
bᵉ (ב) [pronounced *bᵉh*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
yâlîyd (יִדיָ) [pronounced *yaw-LEED*]	*born;* possibly *son*	verbal adjective; masculine plural adjective; construct form	Strong's #3211 BDB #409

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[72] Keil and Delitzsch, *Commentary on the Old Testament;* from e-Sword; 2Sam. 21:18.

2Samuel 21:18b			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
Râphâʿ (אְפָר) [pronounced *raw-FAW*]	*tall, giant;* transliterated *Rapha*	masculine singular proper noun with the definite article	Strong's #7498 BDB #952

This is also spelled Râphâh (הָפָר) [pronounced *raw-FAW*]. Some translations simply translate this word.

Translation: Sibbecai the Hushathite then struck down Saph, who [was] from the sons of the giant. Essentially, we are clicking through the various giants who were Philistines, who were of note during the time of David. David or his men, one-by-one, killed these giants—renown for their power and stature—and feared all over the land of Israel and beyond.

Sibbechai was one of David's great men (1Chron. 11:29); and perhaps a descendant of Hushah, who was from the tribe of Judah (1Chron. 4:4).

> Sappai is the name found in 1Chron. 20:4 instead of Saph. Gill tells us: *he had his name from the lintel of a door, being as high as one, so tall that he could scarce go under one.*[73]

———————————

And so is again the war at Gob with Philistines and so strikes down Elhanan ben Jaareoregim the Bethlehemite Goliath the Gittite, and a shaft of his spear like a beam of weavers.	2Samuel 21:19	**There was another war with the Philistines in Gob, [during which war] Elhanan ben Jaareoregim the Bethlehemite struck down [Lehmi, the brother of] Goliath the Gittite—the shaft of his spear was like a weaver's beam.**

There was yet another battle between Israel and the Philistines where Elhanan ben Jair killed Lehmi, the brother of Goliath, the Gittite. The shaft of his spear was like a weaver's beam.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And there was a third battle in Gob against the Philistines, in which Adeodatus the son of the Forrest an <u>embroiderer</u> of Bethlehem slew Goliath the Gethite, the shaft of whose spear was like a weaver's beam.
Masoretic Text (Hebrew)	And so is again the war at Gob with Philistines and so strikes down Elhanan ben Jaareoregim the Bethlehemite Goliath the Gittite, and a shaft of his spear like a beam of weavers.
Peshitta (Syriac)	And there was again war between Israel and the Philistines, and Elhanan the son of Malap a <u>weaver</u>, a Beth-lehemite, slew a brother of Goliath the Philistine, the staff of whose spear was like a weavers beam.
Septuagint (Greek)	And there was a battle in Gob with the Philistines; and Elhanan son of Jaare-Oregim the Bethlehemite slew *the brother of* Goliath the Gittite; and the staff of his spear was as a weaver's beam.
Significant differences:	About the same, except the Syriac and Latin both translate a word rather than transliterate it.

[73] Dr. John Gill, *John Gill's Exposition of the Entire Bible;* from e-Sword, 2Sam. 21:18.

There appears to be some very early corruption of the Hebrew text when compared to its parallel passage in 1Chron. 20:5. This will be discussed in both the Hebrew and English exegesis below.

Thought-for-thought translations; paraphrases:

Common English Bible   There was yet another battle with the Philistines at Gob; and Elhanan, Jair's son [See 1 Chron 20:5, LXX^LMN (cf 2 Sam 23:24); Heb Jaare-oregim.] from Bethlehem, killed Goliath from Gath, whose spear shaft was as strong as the bar on a weaver's loom.

Contemporary English V.   There was still another battle with the Philistines at Gob. A soldier named Elhanan killed Goliath from Gath, whose spear shaft was like a weaver's beam. Elhanan's father was Jari from Bethlehem.

Easy English   There was another battle with the *Philistines at Gob. Elhanan was son of Jaare-Oregim who came from Bethlehem. Elhanan killed Goliath who came from Gath. The wooden handle of his *spear was as thick as the pole that a weaver (man who makes cloth) uses.

Easy-to-Read Version   Later, there was another war at Gob against the Philistines. Elhanan the son of Jaare Oregim from Bethlehem killed {Lahmi, the brother of} Goliath from Gath [See 1Chron. 20:5.]. His spear was as big as a post [Literally, "a weaver's rod," the large beam across a loom.].

Good News Bible (TEV)   There was another battle with the Philistines at Gob, and Elhanan son of Jair from Bethlehem killed Goliath from Gath, whose spear had a shaft as thick as the bar on a weaver's loom.

The Message   At yet another battle with the Philistines at Gob, Elhanan son of Jaar, the weaver of Bethlehem, killed Goliath the Gittite whose spear was as big as a flagpole.

New Century Version   Later, there was another battle at Gob with the Philistines. Elhanan son of Jaare-Oregim from Bethlehem killed Goliath [In 1 Chronicles 20:5 he is called Lahmi, brother of Goliath.] from Gath. His spear was as large as a weaver's rod.

New Life Bible   There was war with the Philistines again at Gob. And Elhanan the son of Jaare-oregim the Bethlehemite killed Goliath the Gittite. Goliath's spear was like the heavy piece of wood used by a clothmaker.

New Living Translation   During another battle at Gob, Elhanan son of Jair [As in parallel text at 1 Chr 20:5; Hebrew reads son of Jaare-oregim.] from Bethlehem killed the brother of Goliath of Gath [As in parallel text at 1 Chr 20:5; Hebrew reads killed Goliath of Gath.]. The handle of his spear was as thick as a weaver's beam!

The Voice   In another fight at Gob with the Philistines, Elhanan (son of Jaare-oregim of Bethlehem), killed *the brother of* Goliath the Gittite, whose spear shaft was as large as a weaver's beam.

Partially literal and partially paraphrased translations:

American English Bible   However, there was still war with the Philistines in Gob. Then EleAnan (the son of AriOrgim the BethLehemite) killed GoliAth the GitTite, whose spear was as large as a weaving loom.

God's Word™   When more fighting broke out with the Philistines at Gob, Elhanan, son of Jaare Oregim from Bethlehem, killed Goliath of Gath. (The shaft of Goliath's spear was like a beam used by weavers.)

New Advent (Knox) Bible   In another battle against the Philistines, at Gob, Saph, of the giant breed of Arapha, was slain by Sobochai, from Husathi; in a third, also at Gob, Elehanan the son of Jaare, an embroiderer from Bethlehem, slew Goliath of Geth, that had a shaft to his spear as big as a weaver's beam. `Elehanan son of Jaare' is represented in the Latin by equivalent words, `Adeodatus (the God-given man) son of Saltus (the Forest)'. The word `embroiderer' or `weaver' has probably slipped into the Hebrew

text by accident, since it occurs in the next line. In I Par. 20.5 it is the brother of Goliath, not Goliath himself, that is killed; as if the name were a kind of title, borne first by the giant slain in I Kg. 17 and then by his younger brother. V. 18 is included for context.

New American Bible (2002)	There was another battle with the Philistines in Gob, in which Elhanan, son of Jair from Bethlehem, killed Goliath of Gath, who had a spear with a shaft like a weaver's heddle-bar.
New American Bible (2011)	There was another battle with the Philistines, in Gob, and Elhanan, son of Jair from Bethlehem, killed Goliath of Gath, whose spear shaft was like a weaver's beam. 1Sam. 17:4, 7.
NIRV	In another battle against the Philistines at Gob, Elhanan killed Goliath's brother. Elhanan was the son of Jaare-Oregim from Bethlehem. Goliath was from the city of Gath. His spear was as big as a weaver's rod.
New Jerusalem Bible	Again, war with the Philistines broke out at Gob, and Elhanan son of Jair, of Bethlehem, killed Goliath of Gath, the shaft of whose spear was like a weaver's beam.
Revised English Bible	In another campaign against thephs in Gob, Elhanan son of Jair of Bethlehem killed Goliath of Gath, whose spear had a shaft like a weaver's beam.
Today's NIV	In another battle with the Philistines at Gob, Elhanan son of Jair the Bethlehemite killed the brother of Goliath the Gittite, who had a spear with a shaft like a weaver's rod.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	War was still with the Palestinians in Gob. Elhanan the son of Jaare-Oregim, of Bethlehem, smote the brother of Goliath of Gath, with the wood of his spear as a weaver's beam.
Bible in Basic English	And again there was war with the Philistines at Gob, and Elhanan, the son of Jair the Beth-lehemite, put to death Goliath the Gittite, the stem of whose spear was like a cloth-worker's rod.
The Expanded Bible	Later, there was another battle at Gob with the Philistines. Elhanan son of Jaare-Oregim from Bethlehem killed Goliath from Gath [^Csee 1 Chr. 20:5 where he is called Lahmi, the brother of Goliath]. His spear was as large as a weaver's ·rod [beam].
Ferar-Fenton Bible	And there was again a battle at Gob with the Philishtim, and Abkha- nan-ben-Jari, the weaver of Bethlehem, defeated Galitha, the Githite, the shaft of whose spear was like a weaver's beam. This Galitha, the Githite, must not be confused with the "Goliath" whom David slew years before, as the A.V. seems to confuse it.·--F.F.
NET Bible®	Yet another battle occurred with the Philistines in Gob. On that occasion Elhanan the son of Jair [Heb "Jaare-Oregim," but the second word, which means "weavers," is probably accidentally included. It appears at the end of the verse. The term is omitted in the parallel account in 1 Chr 20:5, which has simply "Jair."] the Bethlehemite killed the brother of Goliath the Gittite [The Hebrew text as it stands reads, "Elhanan son of Jaare-Oregim the Bethlehemite killed Goliath the Gittite." Who killed Goliath the Gittite? According to 1 Sam 17:4-58 it was David who killed Goliath, but according to the MT of 2 Sam 21:19 it was Elhanan who killed him. Many scholars believe that the two passages are hopelessly at variance with one another. Others have proposed various solutions to the difficulty, such as identifying David with Elhanan or positing the existence of two Goliaths. But in all likelihood the problem is the result of difficulties in the textual transmission of the Samuel passage; in fact, from a text-critical point of view the books of Samuel are the most poorly preserved of all the books of the Hebrew Bible. The parallel passage in 1 Chr 20:5 reads, "Elhanan son of Jair killed Lahmi the brother of Goliath." Both versions are textually corrupt. The Chronicles text has misread "Bethlehemite" (יְמְחַלָה תֵּיב,

bet hallakhmi) as the accusative sign followed by a proper name יִמְחַל תֶא ('et lakhmi). (See the note at 1 Chr 20:5.) The Samuel text misread the word for "brother" (חַא, 'akh) as the accusative sign (תֶא, 'et), thereby giving the impression that Elhanan, not David, killed Goliath. Thus in all probability the original text read, "Elhanan son of Jair the Bethlehemite killed the brother of Goliath."], the shaft of whose spear was like a weaver's beam.

NIV – UK

In another battle with the Philistines at Gob, Elhanan son of Jair [See 1 Chron. 20:5; Hebrew Jaare-Oregim.] the Bethlehemite killed the brother of [See 1 Chron. 20:5; Hebrew does not have the brother of.] Goliath the Gittite, who had a spear with a shaft like a weaver's rod.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

There was more war with the P'lishtim at Gov; and Elchanan the son of Ya'arei-Orgim, the Beit-Lachmi, killed Golyat the Gitti, who had a spear with a shaft like a weaver's beam.

exeGeses companion Bible

And again there is war with the Peleshethiy in Gob,
and El Hanan
the son of Yaare Oregim a Beth Lechemiy
smites Golyath the Gittiy
the timber of whose spear is as the beam of a weaver:...

Orthodox Jewish Bible

And there was again milchamah in Gov with the Pelishtim, where Elchanan Ben Ya'arei-orgim, from Beit-Lechem, slaughtered the brother of Golyat (Goliath) the Gitti, the staff of whose khanit (spear) was like a weaver's beam.

The Scriptures 1998

And there was a battle with the Philistines again at Goḇ, where Elḥanan son of Yaʿarĕy-Oreḡim the Bĕyth Leḥemite smote Golyath the Gittite, the shaft of whose spear was like a weaverʾs beam.

Literal, almost word-for-word, renderings:

English Standard Version

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.

The Geneva Bible

And there was again a battle in Gob with the Philistines, where Elhanan the son of Jaareoregim, a Bethlehemite, slew [the brother of] [That is, Lahmi the brother of Goliath, whom David slew, (1 Chronicles 20:5).] Goliath the Gittite, the staff of whose spear [was] like a weavers beam.

Green's Literal Translation

And again the battle was in Gob with the Philistines, and Elhanan the son of Jaare-oregim the Bethlehemite struck *one of* Goliath the Gittite, and the wood of his spear *was* like a weaver's beam.

Kretzmann's Commentary

And there was again a battle in Gob with the Philistines, where Elhanan, the son of Jaare-oregim, or simply Jair, 1Chron. 20:5, a Bethlehemite, slew the brother of Goliath the Gittite, the staff of whose spear was like a weaver's beam.

NASB

There was war with the Philistines again at Gob, and Elhanan the son of Jaare-oregim the Bethlehemite killed [Lit smote] Goliath the Gittite [In 1 Chr 20:5, Lahmi, the brother of Goliath], the shaft [1 Sam 17:7] of whose spear was like a weaver's beam.

New King James Version

Again there was war at Gob with the Philistines, where Elhanan the son of Jaare-Oregim [Spelled Jair in 1 Chronicles 20:5] the Bethlehemite killed *the brother of* Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

New RSV

Then there was another battle with the Philistines at Gob; and Elhanan son of Jaare-oregim, the Bethlehemite, killed Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

Young's Updated LT   And the battle is again in Gob with the Philistines, and Elhanan son of Jaare-Oregim, the Beth-Lehemite, strikes *a brother of* Goliath the Gittite, and the wood of his spear is like a beam of weavers.

The gist of this verse: Elhanan ben Jaare-Oregim kills the brother of Goliath in Gob.

2Samuel 21:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיֶה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
ʿôwd (דֹוע) [pronounced *ģohd*]	*still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet*	adverb	Strong's #5750 BDB #728
milᵉchâmâh (הָמָחְלִמ) [pronounced *mil-khaw-MAW*]	*battle, war, fight, fighting; victory; fortune of war*	feminine singular noun with the definite article	Strong's #4421 BDB #536
bᵉ (בְ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
Gôb (בֹּג) [pronounced *gohbʾ*]	*cistern; transliterated Gob*	proper singular noun/location	Strong's #1359 BDB #146
Spelled here Gôwb (בוֹג) [pronounced *gohbʾ*].			
ʿîm (םִע) [pronounced *ģeem*]	*with, at, by, near; like; from*	preposition of nearness and vicinity	Strong's #5973 BDB #767
Pᵉlishᵉtîy (יִתְשִׁלְפ) [pronounced *pᵉ-lish-TEE*]	*land of sojourners [wanderers, temporary residents]; transliterated Philistines*	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
Here, this is spelled Pᵉlishᵉtîym (םיִתְשִׁלְפ) [pronounced *pᵉ-lish-TEEM*].			

Translation: There was another war with the Philistines in Gob,... David changed the whole trajectory of Israel. Recall that, before David, Saul had been defeated in war by the Philistines, and the Philistines assumed control over central Israel. From that point on, there were a number of wars between Israel and Philistia, fighting for this territory—in fact, fighting for every square foot of land they could.

The Palestinians in the land of Palestine today are probably not related at all to the original Philistines; but in their souls, they are very much like the Philistines of old (not all Palestinians; but that has become more and more the case as Islam grips the souls of those people).

2Samuel 21:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâkâh (הָכָנ) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
ʾElᵉchânân (וְנָחְלָא) [pronounced *ehl-khaw-NAWN*]	*God has been gracious; whom God has been graciously bestowed; grace or gift of God;* transliterated *Elhanan*	masculine singular proper noun	Strong's #445 BDB #44
bên (וֹב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Yaˁărêy-ʾôrᵉgîym (מִיגְרֹאיֲרֵעַי) [pronounced *yah-ar-AY-oh-rehg-EEM*]	*woods of weavers, forest of weavers;* transliterated *Jaare-oregim, Jaareoregim*	masculine singular proper noun:	Strong's #3296 BDB #421

His name is made up of from the plural of Strong's #3293 and the masculine plural active participle of Strong's #707.

The second half of this name may have gotten added in from the line below, where we find this word used to describe the spear he carried. Sometimes, a copyist will insert a word into a sentence which is found elsewhere in the text.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Bêyth Hallachᵉmîy (יְמַחְלַהתיֵב) [pronounced *bayth-hahl-lahkhᵉ-MEE*]	*place of food, place of bread; from the city of Bethlehem;* and is transliterated *Bethlehemite*	gentilic adjective, referring to a city	Strong's #1022 BDB #112

The parallel text has, instead, *Lahti, the brother of;* and this could be a corruption of that text.

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Gâlᵉyath (תַיְלָג) [pronounced *gohl-YAHTH*]	*conspicuous* and is transliterated *Goliath*	masculine proper noun	Strong's #1555 BDB #163
Gittîy (יתִג) [pronounced *git-TEE*]	*inhabitant of Gath* and possibly *wine press;* and transliterated *Gittite*	gentilic singular adjective with the definite article	Strong's #1663 BDB #388

The parallel text in 1Chron. 20:5a reads: And there was again war with the Philistines, and Elhanan the son of **Jair** struck down **Lahmi the brother of** Goliath the Gittite;... The word *weaver* (found in the next phrase) could have been added by mistake into this text, giving us *Jaareoregim* rather than *Jair*. The words *Lahti the brother of,* could have corrupted into *Bethlehemite*. The copyist could have a manuscript before him where this particular word was very hard to read, and he took a shot at it, making an educated guess, rather than just recording the limited text which was before him.

Translation: ...[during which war] Elhanan ben Jaareoregim the Bethlehemite struck down [Lehmi, the brother of] Goliath the Gittite... It appears as though, in the text itself, that we are speaking of the same Goliath whom David killed. What is probably the case is, this is a man who took over from Goliath—stepped into his shoes, as it were. Several translations call him *the brother of Goliath* (which is certainly possible).

The parallel passage is 1Chron. 20:5 And there was again war with the Philistines, and Elhanan the son of **Jair** struck down **Lahmi the brother of** Goliath the Gittite, the shaft of whose spear was like a weaver's beam. (ESV) So, what appears to be the case is, the text *Lahmi the brother of* was dropped out of the text. The location of where this took place is also left out. Furthermore, you will notice the much shorter name of the father of Elhanan. The book of Samuel is renown for its corrupt text and many commentators record that they prefer the Chronicles text.[74]

There is also the possibility that the text is not corrupt, but that Lahmi, Goliath's brother, was given the honor of taking the name of Goliath, after he had proven himself many times in battle.[75] However, that addition of the word which means *weaver* in the 2Samuel passage really suggests problematic text.

You already know the answer to this question, but it is one of the famous *contradictions* found in the Bible. This contradiction has been put forth so many times, that WCA poses and answers the question twice.

When Critics Ask, *Who Killed Goliath?*

1Samuel 17:50 —Why does this verse say David killed Goliath when 2Samuel 21:19 says Elhanan killed Goliath?

PROBLEM: In 1Samuel 17:50–51 , David is said to have cut off the head of Goliath after striking him with the stone from his sling. However, according to 2Samuel 21:19 , it was Elhanan the son of Jaare-Oregim that killed Goliath. Why does one passage claim that David killed Goliath when the other claims that Elhanan did?

SOLUTION: The passage in 2Samuel 21:19 which reads, "Elhanan the son of Jaare- Oregim the Bethlehemite killed Goliath the Gittite, the shaft of whose spear was like a weaver's beam" (the italicized words "the brother of" are not in the Hebrew text), is obviously a copyist error. This is substantiated by the fact that there is a parallel passage in 1 Chronicles 20:5 that reads, "and Elhanan the son of Jair killed Lahmi the brother of Goliath the Gittite, the shaft of whose spear was like a weaver's beam." The corruption of the passage in 2Sam. 21:19 is traceable to the confusion by a copyist of several letters and words which, when combined in a certain way, could yield the reading found in the 2Samuel passage.

2Samuel 21:19 —This verse says "Elhanan … killed Goliath" but 1 Samuel 17 declares that David did.

PROBLEM: 1Samuel 17 records the dramatic story of how David the son of Jesse killed the giant Goliath. However, 2Samuel 21:19 says clearly: "Elhanan … killed Goliath the Gittite." But both texts cannot be right.

SOLUTION: The 2 Samuel text is probably a scribal error in copying the manuscript and should read "Elhanan … slew Lahmi the brother of Goliath the Gittite." This conclusion is supported by a parallel report of the story in 1Chronicles 20:5 which has the missing highlighted phrase "Lahmi the brother of," thus showing it was the brother of Goliath that Elhanan killed and not Goliath, whom David slew just as 1Samuel 17 reports.

Norman Geisler and Thomas Howe, *When Critics Ask;* Victor Books; taken from e-Sword, 2Sam. 21:19.

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[74] Albert Barnes, *Barnes' Notes on the Old Testament;* from e-Sword, 2Sam. 21:19, where he calls 1Chron. 20:5 *the far purer text*.

[75] Suggested by Pett **http://www.studylight.org/com/pet/view.cgi?bk=9&ch=21** accessed March 4, 2014.

The soldier who killed Lahmi is Elhanan ben Jaareoregim (or, more likely, *Elhanan ben Jair*). Often, we find the name of the father associated with a young man. There are two reasons for this—one, this is just like our modern approach of having a first and last name; the last name being the family (father's) name. However, more importantly than this, it is the father who has the greatest impact on his son. In most sons, the active involvement or even the non-involvement of the father impacts that boy's life more than any other man. Young men become what they become, partially due to their own volition, but very much because of what their father does to raise them.

As an aside, this is also key to David as a father to his first set of sons (where he was a lousy father); and how David was a father to his second set of sons (where he was a great father). This is somewhat of a hidden theme of this appendix to his life.

2Samuel 21:19c			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʿêts (עֵץ) [pronounced *ǵayts*]	*tree, wood; wooden post, [wooden] stake, gallows; [collectively for] a forest of trees*	masculine singular construct	Strong's #6086 BDB #781
chănîyth (תִּינֵח) [pronounced *khuh-NEETH*]	*spear*	feminine singular noun with the 3rd person masculine singular suffix	Strong's #2595 BDB #333
kaph or kᵉ (כ) [pronounced *kᵉ*]	*like, as, just as; according to, after; about, approximately*	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
mânôwr (וֹנָמ) [pronounced *maw-NOHR*]	*beam, probably round*	masculine singular construct	Strong's #4500 BDB #644
ʾârag (גרֶאָ) [pronounced *aw-RAHG*]	*weaver;* figuratively, *intrigue*	masculine plural, Qal active participle	Strong's #707 BDB #70

The masculine plural, Qal active participle is spelled ʾôrᵉgîym (םיִגְרֹא) [pronounced *oh-rehg-EEM*], exactly as the 2nd half of the proper name above.

Translation: ...—the shaft of his spear was like a weaver's beam. I believe that this was the same description given to the shaft of Goliath's spear when David killed him. The general idea is, of course, that he has a huge spear which itself dwarfs the spears of the Israelites. Again, a portion of this is simply psychological warfare.

———————————

And so is again a war in Gath and so is a man of an armored coat and fingers of his hands and toes of his feet six and six—twenty and four in number—and also he was born to the giant.

2Samuel 21:20

And again [there] is a war in Gath, and [there] is [this] man with an armored coat, and [he had] 6 fingers on each hand [lit., *his hands*] and 6 toes on each foot [lit., *his hands*]—24 in all—and he also was born to the giants.

And there is another war which broke out in Gath, and there is this soldier there who is armed, and he has 6 fingers on each hand and 6 toes on each foot—and he is also a giant.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	A <u>fourth</u> battle was in Geth: where there was a man of <u>great</u> <u>stature</u>, that had six fingers on each hand, and six toes on each foot, four and twenty in all, and he was of <u>the</u> <u>race</u> of <u>Arapha</u>.
Masoretic Text (Hebrew)	And so is again a war in Gath and so is a man of an armored coat and fingers of his hands and toes of his feet six and six—twenty and four in number—and also he was born to the giant.
Peshitta (Syriac)	And there was again war in Gath, where there was a man of <u>great</u> <u>stature</u>, who had on each hand six fingers and on each foot six toes, twenty-four in number; and he also was born to the giants.
Septuagint (Greek)	And there was yet a battle in Gath. And there was a man of <u>stature</u>, and the fingers of his hands and the toes of his feet were six on each, twenty-four in number: and he also was born to <u>Rapha</u>.
Significant differences:	Although the other languages speak of the man as being of a *large stature;* that does not appear to be the meaning of that one word in the Hebrew.
	Because of the odd way this man's fingers and toes are expressed in the Hebrew, we would expect the English translation from the Latin, Greek and Syriac to sound different.
	Rapha in the Latin and Greek are transliterations of *giant*. The Latin appears to refer to the *race* of the man; the Hebrew refers to him being born to a giant.

Thought-for-thought translations; paraphrases:

Common English Bible	In another battle at Gath, there was a huge [See 1 Chron 20:6; MT a Midianite or a combative man] man who had six fingers on his hands and six toes on his feet, twenty-four in all. He too was descended from the Raphah.
Contemporary English V.	There was another war, this time in Gath. One of the enemy soldiers was a descendant of the Rephaim. He was as big as a giant and had six fingers on each hand and six toes on each foot.
Easy English	There was another battle in Gath. There was a huge man. He had 6 fingers on each hand and he had 6 toes on each foot. That was a total of 24 fingers and toes. He also came from the family of Rapha.
Easy-to-Read Version	There was another war at Gath. There was a very large man. This man had six fingers on each hand and six toes on each foot. He had 24 fingers and toes in all. This man was also one of the giants [Or, "a son of Rapha (Rephaim)."].
Good News Bible (TEV)	Then there was another battle at Gath, where there was a giant who loved to fight. He had six fingers on each hand and six toes on each foot.
New Life Bible	There was war at Gath again. There was a very tall man there who had six fingers on each hand and six toes on each foot, twenty-four in number. He was one of the sons of the very tall and strong people also.
The Voice	Then in a battle at Gath, they fought against another *famous warrior*. He was a huge man with 6 fingers on each hand and 6 toes on each foot-24 in all-and he was also descended from the giant.

Partially literal and partially paraphrased translations:

American English Bible	But war still raged in Gath. And there was a man from Madon who had six fingers on each hand and six toes on each foot (for a total of twenty-four) who was the son of Rapha.
Christian Community Bible	In another encounter at Gath, there was a huge man with six fingers on each hand and six toes on each foot, numbering twenty-four in all. He too was a descendant of the giants.
God's Word™	In another battle at Gath, there was a tall man who had a total of 24 fingers and toes: six fingers on each hand and six toes on each foot. He also was a descendant of Haraphah.
New Advent (Knox) Bible	In a fourth, at Geth, there was a man of huge stature that had twelve fingers and twelve toes, another of the Araphite breed; and he taunted Israel, till Jonathan, son of David's brother Semma, struck him down. V. 21 is included for context.
New Jerusalem Bible	There was further warfare at Gath, where there was a man of huge stature with six fingers on each hand and six toes on each foot, twenty-four in all. He too was a son of Rapha.
New Simplified Bible	There was another war, this time in Gath. One of the enemy soldiers was a descendant of the Rephaim. He was as big as a giant and had six fingers on each hand and six toes on each foot.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	War was still in Gath. A huge man had six and six fingers of hand, and toes of foot, for twenty four in number. He also was begotten as a giant.
The Expanded Bible	At Gath another battle took place. A huge man was there; he had six fingers on each hand and six toes on each foot-twenty-four fingers and toes in all. This man also was ·one of the sons of Rapha [or descended from the giants].
Ferar-Fenton Bible	There was also another battle with the Philishtim at Gath, where there was a man of Midian with six fingers on his hands, and six toes on` his feet,--·twenty·four in number--and he was also of the race cf the Rephah, and he challenged Israel. But Jhonathan-ben-Shemai, the brother of David, defeated him. V. 20 is included for context.
NET Bible®	Yet another battle occurred in Gath. On that occasion there was a large man [Heb "a man of stature."] who had six fingers on each hand and six toes on each foot, twenty-four in all! He too was a descendant of Rapha.
NIV – UK	In still another battle, which took place at Gath, there was a huge man with six fingers on each hand and six toes on each foot - twenty-four in all. He also was descended from Rapha.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	There was again war at Gat, where there was a belligerent man with six fingers on each hand and six toes on each foot - twenty-four in all - and he too was a son of the giant.
exeGeses companion Bible	...and again there is war in Gath and there is a man of measure - the digits of his hands are six and the digits of his feet are six - twenty-four in number: and he also is birthed to Rapha:...
JPS (Tanakh—1985)	Once again there was righting, at Gath. There was a giant of a man [Meaning of Hebrew uncertain], who had six fingers on each hand and six toes on each foot, twenty-fur in all; he too was descended from the Raphah.

| Orthodox Jewish Bible | And there was yet again a milchamah in Gat, where was a man of great stature, that had on every yad six fingers, and on every regel six toes, four and twenty in mispar (number); and he also was born to the Rafah. |

Literal, almost word-for-word, renderings:

Darby Translation	And there was again a battle, at Gath; and there was a man [there] of great stature, that had on each hand six fingers, and on each foot six toes, four and twenty in number; and he also was born to Raphah.
English Standard Version	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.
Green's Literal Translation	And again the battle was in Gath, and there was a man of stature, and the fingers of his hands were six, and the fingers of his feet six, twenty four in number. And he also had been born to Rapha.
Kretzmann's Commentary	And there was yet a battle in Gath, where was a man of great stature that had on every hand six fingers and on every foot six toes, four and twenty in number; and he also was born to the giant, he was likewise a member of the giant race.
Webster's Bible Translation	And there was yet a battle in Gath, where was a man of [great] stature, that had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.
World English Bible	There was again war at Gath, where was a man of great stature, who had on every hand six fingers, and on every foot six toes, four and twenty in number; and he also was born to the giant.
Young's Updated LT	And the battle is again in Gath, and there is a man of stature, and the fingers of his hands are six, and the toes of his feet are six, twenty and four in number, and he also has been born to the giant.

| **The gist of this verse:** | There is another giant in Gath; a man with 6 fingers and 6 toes on each hand and foot. |

2Samuel 21:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֹ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
ʿôwd (דוֹע) [pronounced *ǵohd*]	*still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet*	adverb	Strong's #5750 BDB #728
milᵉchâmâh (הָמָחְלִמ) [pronounced *mil-khaw-MAW*]	*battle, war, fight, fighting; victory; fortune of war*	feminine singular noun with the definite article	Strong's #4421 BDB #536

2Samuel 21:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bᵉ (בְ) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
Gath (תַּג) [pronounced *gahth*]	*wine-press* and is transliterated *Gath*	masculine proper noun	Strong's #1661 BDB #387

Translation: And again [there] is a war in Gath,... It appears as though we are now accounting for all of the giants in the Philistine army—all of whom were killed by Israelites. There is a war that broke out in Gath.

In this context, to say that there is *again* a war in Gath suggests that in the previous verses, there was a war that broke out in Gath as well. You may recalled the disagreement a few verses back where there are two references to the mysterious *Gob*. If this is a small village on the outskirts of Gath, then this all fits together quite nicely.

Now might be a good time to go back and study the **Doctrine of the City of Gath** (**HTML**) (**PDF**) (**WPD**). You may recall that, when David was on the run from Saul, he actually took up hiding in Gath and was friends with the king of Gath at that time. See **1Chron. 18** (**HTML**) (**PDF**) (**WPD**), where David's relationship to the king of Gath is discussed.

2Samuel 21:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיֶה) [pronounced *haw-YAW*]	*to be, is, was, are; to become, to come into being; to come to pass*	3rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
ʾîysh (שׁיאִ) [pronounced *eesh*]	*a man, a husband; anyone; a certain one; each, each one, everyone*	masculine singular construct	Strong's #376 BDB #35
maddîym (מַדִים) [pronounced *mahd-DEEM*]	*measure, cloth garments, outer garments; armored coat; carefully tailored clothing; a thick piece of cloth; leather garments, nice carpet; a hand-crafted saddle?*	masculine plural noun	Strong's #4055 BDB #551

Although we know that *mad* means *cloth garment, outer garment,* it is unclear as to its plural meaning. For instance, in Judges 5:10, it is obvious that we are not simply speaking of *outer garments* (you may not even recognize from the English where the word *maddîym* is in this verse). Keil and Delitzsch suggest that this means *armored coat*. In 2Sam. 21:20, Owen translates this a man *of great stature*.

2Samuel 21:20b

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

According to Poole, some copies of the LXX render this as a proper noun, so that he is a *man of Middin*.[76] This is not an uncommon Hebrew word (it is found 12 times in the Old Testament), so a translation seems more reasonable.

Translation: ...and [there] is [this] man with an armored coat,... Owen renders that this is a man *of great stature;* but there is no way to prove this. The word seems to be more closely aligned with clothing and garments; and, since we are speaking of war here, it would seem that armor is appropriate to wear. What he is probably outfitted with is a made-to-order armored coat, designed specifically for him (that seems to better describe what this word means).

Why he might need some clothing specifically designed for him is spoken of below.

2Samuel 21:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾetsᵉbaʿ (עֶבְצֶא) [pronounced *etzᵉ-BAHG*]	*finger, forefinger, finger used for dipping; toes*	feminine plural construct	Strong's #676 BDB #840
yâdôwth (תוֹדָי) [pronounced *yawd-OATH*]	*hands; strength, power (figuratively); parts, fractional parts, portions, shares*	feminine plural noun	Strong's #3027 BDB #388
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾetsᵉbaʿ (עֶבְצֶא) [pronounced *etzᵉ-BAHG*]	*finger, forefinger, finger used for dipping; toes*	feminine plural construct	Strong's #676 BDB #840
regel (לְגֶר) [pronounced *REH-gel*]	*foot, feet*	feminine plural noun with the 3rd person masculine singular suffix	Strong's #7272 BDB #919
shêsh (שֵׁש) [pronounced *shaysh*]	*six*	masculine form of numeral	Strong's #8337 BDB #995
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
shêsh (שֵׁש) [pronounced *shaysh*]	*six*	masculine form of numeral	Strong's #8337 BDB #995

Translation: ...and [he had] 6 fingers on each hand [lit., *his hands*] and 6 toes on each foot [lit., *his hands*]... The way this is worded is quite weird in the Hebrew, but it certainly might be the proper way to do it. We would separate these things into 6 fingers on each hand, and 6 toes on each foot, but if you read through the Hebrew

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[76] Matthew Poole, *English Annotations on the Holy Bible;* ©1685; from e-Sword, 2Sam. 21:20.

exegesis or the literal rendering, this reads a lot differently (but with that same general idea, when all is said and done).

You will notice that the word for *fingers* is the same as the word for *toes*. They seem to be identified according to whatever noun they are closely aligned with.

It is possible that he wore some sort of armor on his hands and arms—perhaps even like that which a weigh lifter wears—and that would obviously need to be custom designed for a man with 6 fingers on each hand.

We do not know if these men were any stronger, because often men who are oversized today are not particularly strong. However, that does not mean that must be the rule. It is possible at this time, such giants were not as deformed as they are today; and far more physically powerful (as well as intimidating).

> However, there is recorded history of particularly large men who were quite strong. *The Guinness Book of Records, apparently not recognizing claims about O'Brien, says, "The world's tallest `true' (non-pathological) giant was Angus McCaskill, who stood 2.36 m (7ft 9 in)..." (p. 152). McCaskill (1825-1863) was one of the strongest men ever. He lifted an anchor weighing over a ton to shoulder height, and could jog carrying a 300-pound barrel of pork under each arm. Clearly, extreme height up to about 8 feet is compatible with extreme strength*. Therefore, despite the recent references to men who are quite large but not very strong; that is not historically the case. There are also records of a *Patrick O'Brien (1761-1806) of Kinsale, 8½ feet. O'Brien was also very strong: "He picked up pigs under each arm, threw a smith's hammer over a church steeple and dragged a hay-laden wagon out of a flooded ford." (Parade 1971)*.[77] It makes me wonder if part of the reason I think of a giant as being weak is an attempt to disparage the record of Goliath and his brothers.

2Samuel 21:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿesᵉrîym (עֶשְׂרִים) [pronounced *ǧesᵉ-REEM*]	*twenty*	plural numeral adjective	Strong's #6242 BDB #797
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
ʾarᵉbaʿ (עַבְרָא) [pronounced *ahrᵉ-BAHǴ*]	*four*	masculine singular noun; numeral	Strong's #702 BDB #916
miçᵉphâr (רְפְסֹמ) [pronounced *misᵉ-FAWR*	*number, counted, numerical total; a recounting, a narration*	masculine singular construct	Strong's #4557 BDB #708

Translation: ...—24 in all—... So there that is no confusion, there are 24 fingers and toes in all.

> Regarding having this many digits, Clarke writes: *This is not a solitary instance: Tavernier informs us that the eldest son of the emperor of Java, who reigned in 1648, had six fingers on each hand, and six toes on each foot. And Maupertuis, in his seventeenth letter, says that he met with two families near Berlin, where sedigitism was equally transmitted on both sides of father and mother. I saw once a young girl, in the county of Londonderry, in Ireland, who had six fingers on each hand, and six toes on each foot, but her stature had nothing gigantic in it. The daughters of Caius Horatius, of patrician*

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[77] Both quotations are from **http://users.adam.com.au/bstett/BGoliath105.html** accessed March 3, 2014.

dignity, were called sedigitae, because they had six fingers on each hand. Volcatius, a poet, was called sedigitus for the same reason. See Pliny's Hist. Nat., lib. xi., cap. 43.[78]

2Samuel 21:20e			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
wᵉ (or vᵉ) (וֹ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced *gahm*]	*also, furthermore, in addition to, even, moreover*	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean *and also, together with, along with, joined with, and, furthermore, and furthermore*.			
hûwʾ (אוה) [pronounced *hoo*]	*he, it;* as a demonstrative pronoun: *that, this (one)*	3ʳᵈ person masculine singular, personal pronoun	Strong's #1931 BDB #214
yâlad (דַלָי) [pronounced *yaw-LAHD*]	*to be born, to be born to; to be created*	3ʳᵈ person masculine singular, Pual perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
Râphâʿ (אְפַר) [pronounced *raw-FAW*]	*tall, giant;* transliterated *Rapha*	masculine singular proper noun with the definite article	Strong's #7498 BDB #952
This is also spelled Râphâh (הָפָר) [pronounced *raw-FAW*]. Some translations simply translate this word.			

Translation: ...and he also was born to the giants. And this man is also a giant. The second reason that this man requires a specially tailored suit of armor is, he is also a giant.

————————————

And so he defies Israel and so strikes down them Jonathan ben Shimea [or, *Shimei*], a brother of David.	2Samuel 21:21	**This giant [lit., *he*] defied Israel and Jonathan ben Shimea killed him ([Shimea is] David's brother).**

This giant defied Israel and David's nephew, Jonathan ben Shimea, killed him.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And he reproached Israel: and Jonathan the son of Samae the brother of David slew him.
Masoretic Text (Hebrew)	And so he defies Israel and so strikes down them Jonathan ben Shimea [or, *Shimei*], a brother of David.
Peshitta (Syriac)	And when he had defied Israel, Jonathan the son of Shimeah the brother of David slew him.

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[78] Adam Clarke, *Commentary on the Bible;* from e-Sword, 2Sam. 21:20.

Septuagint (Greek)   And he defied Israel, and Jonathan son of Shimei brother of David, killed him.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V.   But when he made fun of Israel, David's nephew Jonathan killed him. Jonathan was the son of David's brother Shimei.

Easy English   He insulted *Israel. So, Jonathan, the son of David's brother Shimeah, killed him.

Easy-to-Read Version   This man challenged Israel and made fun of them. But Jonathan killed this man. (This was Jonathan, the son of David's brother Shimei.)

New Century Version   When he challenged Israel, Jonathan son of Shimeah, David's brother, killed him.

New Life Bible   When he spoke against Israel, Jonathan the son of Shimei, David's brother, killed him.

New Living Translation   But when he defied and taunted Israel, he was killed by Jonathan, the son of David's brother Shimea. As in parallel text at 1 Chr 20:7; Hebrew reads Shimei, a variant spelling of Shimea.

The Voice   When he insulted *the people of* Israel, Jonathan (the son of David's brother Shimei) killed him.

Partially literal and partially paraphrased translations:

American English Bible   He came and shouted insults at IsraEl; but JoNathan (the son of ShimeAh, David's bother) cut him down.

God's Word™   When he challenged Israel, Jonathan, son of David's brother Shimei, killed him.

NIRV   He made fun of Israel. So Jonathan killed him. Jonathan was the son of David's brother Shimeah.

New Jerusalem Bible   When he defied Israel, Jonathan son of Shimea, brother of David cut him down.

Revised English Bible   He too was descended from the Rephaim, when he defied Israel, Jonathan son of David's brother Shimeai killed him. A portion of v. 20 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear   He insulted Israel. Jonathan the son of Shimeah the brother of David smote him.

Bible in Basic English   And when he was purposing to put shame on Israel, Jonathan, the son of Shimei, David's brother, put him to death.

English Jubilee 2000   And when he dishonoured Israel, Jonathan, the son of Shimea, the brother of David, slew him.

The Expanded Bible   When he ·challenged [defied; taunted] Israel, Jonathan son of Shimeah, David's brother, killed him.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible   When he mocked Isra'el, Y'honatan the son of Shim'ah David's brother killed him.

exeGeses companion Bible   ...and he reproaches Yisra El
                              and Yah Nathan
                              the son of Shimah the brother of David
                              smites him.

Orthodox Jewish Bible   And when he defied Yisroel, Yonatan Ben Shimea the brother of Dovid slaughtered him.

The Scriptures 1998   And he reproached Yisra'ĕl, and Yehonathan son of Shim'i, the brother of Dawi̱d, smote him.

Literal, almost word-for-word, renderings:

English Standard Version	And when he taunted Israel, Jonathan the son of Shimei, David's brother, struck him down.
Green's Literal Translation	And he cursed Israel; and Jonathan, the son of David's brother Shimeah, struck him.
Kretzmann's Commentary	And when he defied Israel, as Goliath had done in the Valley of Elah, 1 Samuel 17, Jonathan, the son of Shimeah, the brother of David, slew him.
World English Bible	When he defied Israel, Jonathan the son of Shimei, David's brother, killed him.
Young's Updated LT	And he reproaches Israel, and strike him does Jonathan son of Shimeah, brother of David.

The gist of this verse: David's nephew, Jonathan ben Shimeah, kills this giant with 24 fingers and toes.

2Samuel 21:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֽ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
châraph (חָרַח) [pronounced *khah-RAHF*]	*to defy, to reproach, to scorn, to reproach, to scornfully defy; to discredit [taunt, shame, rebuke]*	3rd person masculine singular, Piel imperfect	Strong's #2778 BDB #357 & #358
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yisᵉrâʾêl (לֵאַרְשִׂי) [pronounced *yis-raw-ALE*]	*God prevails; contender; soldier of God;* transliterated *Israel*	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: This giant [lit., *he*] defied Israel... We do not know exactly how the giant of the previous verse defied Israel, but that was not a good idea for him to do that. The word used here is châraph (חָרַח) [pronounced *khah-RAHF*], which means *to defy, to reproach, to scorn, to reproach, to scornfully defy; to discredit [taunt, shame, rebuke*]. If was I to guess, he probably scorned Israel and Israel's God—not a very smart thing to do.

Goliath scorned Israel's army, and probably her God, and defied anyone to meet him one-on-one. This giant probably defied Israel in much the same way.

2Samuel 21:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וֽ) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâkâh (הָכָנ) [pronounced *naw-KAWH*]	*to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate*	3rd person masculine singular, Hiphil imperfect with the 3rd person masculine plural suffix	Strong #5221 BDB #645

2Samuel 21:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yᵉhôwnâthân (וְתֻנוֹהִי) [pronounced *yᵉ-hoh-naw-THAWN*]	*Jehovah has given, whom Jehovah gave, a gift of Jehovah;* alternate spelling; transliterated *Jonathan*	masculine proper noun	Strong's #3083 (& #3129) BDB #220
bên (וֵב) [pronounced *bane*]	*son, descendant*	masculine singular construct	Strong's #1121 BDB #119
Shimᵉ‘âh (הָעְמַש) [pronounced *shim-ĢAW*]	*report, fame, reputation* and is transliterated *Shimeah*	masculine singular proper noun	Strong's #8092 & #8093 BDB #1035
Hitchcock gives the alternate meanings *that hears, or obeys; perdition*. The alternate spelling for this proper noun is Shimᵉ‘âʾ (אָעְמַא) [pronounced *shim-ĢAW*]. Strong's #8092.			
ʾâch (חָא) [pronounced *awhk*]	*brother, half-brother; kinsman* or *close relative; one who resembles*	masculine singular construct	Strong's #251 BDB #26
Dâvid (דְוַד); also Dâvîyd (דיְוַד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187

Translation: ...and Jonathan ben Shimea killed him ([Shimea is] David's brother). Much of David's family were military. You may recall that when David killed Goliath, he had several older brothers serving in Israel's army under Saul. Now, they gave him a hard time—but he was also still the youngest kid brother.

This Jonathan is David's nephew, son of Shimeah, Jonadab's brother. He is named in relation to this narrative (2Sam. 21:21 1Chron. 20:7) and he is possibly the "wise man and learned scribe and counselor" of 1Chron. 27:32 (the Hebrew translated *uncle,* means *relative* and therefore could mean *nephew* in 1Chron. 27:32). ISBE lists 18 different men with this name in Scripture (although there may be some overlap).[79]

Although one source suggested that Jonathan ben Shimeah is equivalent to Jonadab ben Shimeah (2Sam. 13:3), my opinion would be that these are two very different men, even though they are brothers. One was a great warrior, as testified to in this passage; the other was a friend of Amnon, David's ne'er-do-well son. *A man is known by the company he keeps* (although this saying goes back as far as 1541; the principle is found in Prov. 13:20, which reads: Walk with the wise and become wise, for a companion of fools suffers harm. —NIV).

Jonathan ben Shimea is the next generation, like Joab and Abishai. This tells us that the military tradition in David's family continued. Sadly enough, we do not hear much about David's children in this regard.

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Four of these were born to the giant [or, Raphah] in Gath and so they fell in a hand of David or in a hand of his servants.   2Samuel 21:22   **These four were born to giants in Gath, but they all fell by the hand of David or by the hand of his military men.**

These four, despite being born to giants in Gath, all fell by the hand of David or by the hand of his military men.

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

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	These four were born of <u>Arapha</u> in Geth, and they fell by the hand of David, and of his servants.
Masoretic Text (Hebrew)	Four of these were born to the giant [or, Raphah] in Gath and so they fell in a hand of David or in a hand of his servants.
Peshitta (Syriac)	These four were born to the giants in Gath, and fell by the hand of David and by the hand of his servants. .
Septuagint (Greek)	These four were born descendants of the giants in Gath, the family of Rapha; and they fell by the hand of David, and by the hand of his servants.
Significant differences:	The Latin transliterates the word *Rapha;* the others translate that word.

Thought-for-thought translations; paraphrases:

Contemporary English V.	David and his soldiers killed these four men who were descendants of the Rephaim from Gath.
Easy English	These 4 men came from the family of Rapha in Gath. David and his men killed them.
New Life Bible	These four were sons of the very tall and strong people in Gath. They were killed by David and his servants.
New Living Translation	These four Philistines were descendants of the giants of Gath, but David and his warriors killed them.
The Voice	All four of these *great warriors* were descended from the giant of Gath, but all of them were defeated by the skill of David and his men.

Partially literal and partially paraphrased translations:

American English Bible	All four of them were descendants of the giants in Gath from the house of Rapha, and David and his servants cut them all down.
Christian Community Bible	All four descendants of the giants fell by the hand of David and his guards.
New Advent (Knox) Bible	All these four were Araphites from Geth, all slain by David and his men.
NIRV	Those four Philistine men lived in Gath. They were from the family line of Rapha. David and his men killed them.
New Jerusalem Bible	These four were sons of Rapha in Gath and fell at the hands of David and his retainers.
New Simplified Bible	These four were descendants of Haraphah from Gath. David and his men killed them.
Today's NIV	These four were descendants of Rapha in Gath, and they fell at the hands of David and his men.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	These four begotten as giants fell by the hand of David and the hand of his servants in Gath.
Bible in Basic English	These four were of the offspring of the Rephaim in Gath; and they came to their end by the hands of David and his servants.
The Expanded Bible	These four ·sons of Rapha [or descendants of giants] from Gath were killed by David and his ·men [Lservants].
Ferar-Fenton Bible	These four were born of the Rephaim, in Gath, and fell by the hand of David and by the hands of his Officers.

NET Bible®	These four were the descendants of Rapha who lived in Gath; they were killed [Heb "they fell."] by David and his soldiers [Heb "his servants."].
NIV – UK	These four were descendants of Rapha in Gath, and they fell at the hands of David and his men.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	These four were sons of the giant in Gat; they fell at the hands of David and his servants.
exeGeses companion Bible	These four are birthed to Rapha in Gath and fall by the hand of David and by the hand of his servants.
Hebrew Names Version	These four were born to the Rafa in Gat; and they fell by the hand of David, and by the hand of his servants.
JPS (Tanakh—1985)	Those four were descended from the Raphah in Gath, and they fell by the hands of David and his men.
Orthodox Jewish Bible	These four were born to the Rafah in Gat, and fell by the yad Dovid, and by the yad of his avadim. [T.N. Kapporah is made here by that which is hanged unto Hashem-see 2Sm 21:3,6; Isa 53:10]

Literal, almost word-for-word, renderings:

Context Group Version	These four were born to the giant in Gath; and they fell by the hand of David, and by the hand of his slaves.
Darby Translation	These four were born to Raphah, in Gath; and they fell by the hand of David, and by the hand of his servants.
English Standard Version	These four were descended from the giants in Gath, and they fell by the hand of David and by the hand of his servants.
Kretzmann's Commentary	These four were born to the giant in Gath and fell by the hand of David and by the hand of his servants, for they were killed by the heroes of David while he was their commander in the field. David here appears as an example to all believers, for they all should work while it is day; for the night cometh when no man can work.
World English Bible	These four were born to the giant in Gath; and they fell by the hand of David, and by the hand of his servants.
Young's Updated LT	These four have been born to the giant in Gath, and they fall by the hand of David, and by the hand of his servants.

The gist of this verse:	These 4 giants were killed by David's soldiers.

2Samuel 21:22a			
Hebrew/Pronunciation	**Common English Meanings**	**Notes/Morphology**	**BDB and Strong's Numbers**
ʾêth (חֵא) [pronounced *ayth*]	untranslated generally; occasionally *to, toward*	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾarᵉbâʿâh (הָעַבְרַא) [pronounced *ahrᵉ-baw-ĢAW*]	*four*	feminine singular noun; numeral	Strong's #702 BDB #916
The parallel passage leaves out the word *four* (as only 3 giants are named in that passage).			

2Samuel 21:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêlleh (הֵלֶּא) [pronounced *ALE-leh*]	*these, these things*	demonstrative plural adjective with the definite article (often the verb *to be* is implied)	Strong's #428 BDB #41
yâlad (דְלָיִ) [pronounced *yaw-LAHD*]	*to be born, to be born to; to be created*	3rd person plural, Pual perfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced *lᵉ*]	*to, for, towards, in regards to*	directional/relational preposition	No Strong's # BDB #510
Râphâʿ (אְפָר) [pronounced *raw-FAW*]	*tall, giant;* transliterated *Rapha*	masculine singular proper noun with the definite article	Strong's #7498 BDB #952
This is also spelled Râphâh (הָפֵּר) [pronounced *raw-FAW*]. Some translations simply translate this word.			
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
Gath (תַּג) [pronounced *gahth*]	*wine-press* and is transliterated *Gath*	masculine proper noun	Strong's #1661 BDB #387

Translation: These four were born to giants in Gath,... We have a couple of possibilities at this point. There was one giant who fathered these 4 men, who become soldiers of renown in the Philistine army. This might be a proper noun, indicating that they call came from the same family, in general, but not necessarily from the same father and mother. Or, this might be a situation where the singular is used (*giant*) but the plural can be understood.

These giants were probably the last descendants of the Anakim, giants during the time of Moses and Joshua. There were none of the Anakim left in the land of the sons of Israel; only some remained in Gaza, in Gath, and in Ashdod. (Joshua 11:22; Green's LT)

2Samuel 21:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced *wah*]	*and so, and then, then, and; so, that, yet, therefore, consequently; because*	wâw consecutive	No Strong's # BDB #253
nâphal (לַפָנ) [pronounced *naw-FAHL*]	*to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert*	3rd person masculine plural, Qal imperfect	Strong's #5307 BDB #656
bᵉ (ב) [pronounced *bᵉʰ*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88

2Samuel 21:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and *hand* literally means *in [the] hand of;* and can be rendered *into the hand [s] of; by the hand of; in [under] the power [control] of; by the power of; with; through, by, by means of; before, in the sight of.*			
Dâvid (דָוִד); also Dâvîyd (דָיִוד) [pronounced *daw-VEED*]	*beloved* and is transliterated *David*	masculine proper noun	Strong's #1732 BDB #187
wᵉ (or vᵉ) (וְ or וּ) [pronounced *weh*]	*and, even, then; namely; when; since, that; though; as well as*	simple wâw conjunction	No Strong's # BDB #251
bᵉ (בְ) [pronounced *bᵉh*]	*in, into, at, by, near, on, with, before, against, by means of, among, within*	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced *yawd*]	generally translated *hand*	feminine singular construct	Strong's #3027 BDB #388
This combination of the bêyth preposition and *hand* literally means *in [the] hand of;* and can be rendered *into the hand [s] of; by the hand of; in [under] the power [control] of; by the power of; with; through, by, by means of; before, in the sight of.*			
ʿebed (דֶבֶע) [pronounced *ĢEᴮ-ved*]	*slave, servant; underling; subject;* this can mean *military men, soldiers* in the plural	masculine plural noun with a 3ʳᵈ person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...but they all fell by the hand of David or by the hand of his military men. No matter—David or some of his greatest soldiers killed these men in battle. David did not actually kill any of these men. He appears to have been in combat with the first giant (although that is not clear in the text). David did, of course, kill Goliath, the first of the 5 giants. Furthermore, as commander-in-chief of the Israeli army, David is given credit for all of the battles won. The same is said of General Patton, for instance, even if he never fired a shot. As Poole writes: *what is done by the inferior commanders is commonly ascribed to the general, both in sacred and profane writers.*[80]

Whatever their origins, these men appear to be legendary in the Philistine army. Not just among their greatest soldiers, but their greatest soldiers—and all of them died by the hands of Israelites.

Application: You do not mess with the Israelite (Israeli) army. It just isn't very smart.

Again, I needed his analysis to seal the deal for me.

Peter Pett's Chiasmos of 2Samuel 21:15–22

a   And the Philistines had war again with Israel, and David went down, and his servants with him, and fought against the Philistines (2 Samuel 21:15).

  b   And David grew faint, and Ishbibenob, who was of the sons of the giant, the weight of whose spearhead was three hundred shekels of brass in weight, he being girded with new armour, thought

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[80] Matthew Poole, *English Annotations on the Holy Bible;* ©1685; from e-Sword, 2Sam. 21:22.

Peter Pett's Chiasmos of 2Samuel 21:15–22

to have slain David, but Abishai the son of Zeruiah came to his aid, and smote the Philistine, and killed him. Then the men of David swore to him, saying, "You shall go no more out with us to battle, that you quench not the lamp of Israel" (2 Samuel 21:16-17).

c   And it came about after this, that there was again war with the Philistines at Gob, then Sibbecai the Hushathite slew Saph, who was of the sons of the giant (2 Samuel 21:18).

c   And there was again war with the Philistines at Gob, and Elhanan the son of Jaareoregim the Beth-lehemite slew Goliath the Gittite, the staff of whose spear was like a weaver's beam (2 Samuel 21:19).

b   And there was again war at Gath, where was a man of great stature, who had on every hand six fingers, and on every foot six toes, four and twenty in number, and he also was born to the giant, and when he defied Israel, Jonathan the son of Shimei, David's brother, slew him (2 Samuel 21:20-21).

a   These four were born to the giant in Gath, and they fell by the hand of David, and by the hand of his servants (2 Samuel 21:22).

Note that in `a' David and his servants fought against the Philistines, and in the parallel the four `giants' fell by the hands of David and his servants. In `b' the impressive Ishbibenob was slain by David's nephew, and in the parallel the `giant' of Gath was slain by Jonathan, another of David's nephews. In `c' there was war with the Philistines at Gob, and in the parallel there was war with the Philistines at Gob.

From **http://www.studylight.org/com/pet/view.cgi?bk=9&ch=21** accessed March 4, 2014.

Chapter Outline	**Charts, Maps and Short Doctrines**
Chapter Outline	**Charts, Graphics and Short Doctrines**
Beginning of Document	**Doctrines Covered and Alluded to**	**Chapters of the Bible Alluded To**
Psalms Appropriately Exegeted with this Chapter	**Other Chapters of the Bible Appropriately Exegeted with this Chapter**	**Definition of Terms**
Introduction		**Addendum**
www.kukis.org		**Exegetical Studies in Samuel**

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Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 2Samuel 21 is in the Word of God

1.   The killing of the descendants of Saul helps to explain why Shimei, in a previous chapter, called David a *man of blood*. Shimei comes from the tribe of Benjamin and the house of Saul. When we originally studied that chapter, Shimei seemed like a nutcase; however, the first half of this chapter tells us that he, at least in his own mind, had good reason to feel about David as he did.

2.   This chapter explains why David did not go to war with his army in 2Sam. 11:1, and chased skirt instead.

Why 2Samuel 21 is in the Word of God

His own army had requested that he no longer go to war with them.

3. This suggests that David's fall into the interlocking systems of arrogance was a result of a mid-life crisis, set off by realizing that he could no longer go to war with his army. This gives some depth and background to 2Sam. 11.

4. This tells us that, there are some things which occur in the Word of God which we may not fully understand, but the reason for the motivation of the characters is there—it just may not be recorded.

5. This chapter possibly explains why a very young David picked up 5 stones when he went to do battle against Goliath (1Sam. 17:40). It is possible, that when he was asking questions about Goliath, that he found out that there were 5 Philistine giants in all. However, there is no evidence that the other giants were there at that time or even of Goliath's generation.

In exegeting the Word of God, we do our very best to determine as much background and as much explanatory material as is possible. However, portions of this chapter, added as an appendix, actually give us a richer explanation for events which we have already studied.

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

This did concern me when I began this chapter—are there lessons to be learned....but a careful study reveals a great many important principles.

What We Learn from 2Samuel 21

1. We saw how these last few chapters form an appendix. They are also organized into a chiasmos.
2. We found out that there have been various theologians who have rejected all or portions of this appendix.
3. We have seen how it is implied that the sons of Saul were complicit in his breaking of the covenant with the Gibeonites. This is unique to this commentary.
4. We studied the influence of communism and socialism in the United States.
5. Nations do share a collective guilt for the acts of their leaders. Therefore, leaders need to be certain to provide a government which is just towards its own citizenry and toward the nations around them.
6. We have studied this chapter and compared it to immigration regulations and laws today.
7. A unique solving of the welfare problem—of too many people getting stuck on welfare and making that a lifestyle.
8. We answer the question, *why doesn't God give me a lot of stuff?*
9. We studied the Japanese interment camps and how this was dealt with.
10. In this chapter, I have presented a unique theory on the culpability of the descendants of Saul.
11. The first 9 verses actually teach us something; there is a parallel hidden here.
12. There is a parallel between the cross of Christ and the offering of these 7 men for peace.
13. What happens at the end of this chapter—where David's men tell him not to go to out to war with them any more—may have precipitated the mid-life crisis which David appears to be in, in 2Sam. 11.
14. We studied who killed Goliath, one of the hot questions brought up by unbelievers.

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

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book VII

**CONTAINING THE INTERVAL OF FORTY YEARS.
FROM THE DEATH OF SAUL TO THE DEATH OF DAVID.**

CHAPTER 12.

HOW THE HEBREWS WERE DELIVERED FROM A FAMINE WHEN THE GIBEONITES HAD CAUSED PUNISHMENT TO BE INFLICTED FOR THOSE OF THEM THAT HAD BEEN SLAIN: AS ALSO, WHAT GREAT ACTIONS WERE PERFORMED AGAINST THE PHILISTINES BY DAVID, AND THE MEN OF VALOR ABOUT HIM.

1. AFTER this, when the country was greatly afflicted with a famine, David besought God to have mercy on the people, and to discover to him what was the cause of it, and how a remedy might be found for that distemper. And when the prophets answered, that God would have the Gibeonites avenged whom Saul the king was so wicked as to betray to slaughter, and had not observed the oath which Joshua the general and the senate had sworn to them: If, therefore, said God, the king would permit such vengeance to be taken for those that were slain as the Gibeonites should desire, he promised that he would be reconciled to them, and free the multitude from their miseries. As soon therefore as the king understood that this it was which God sought, he sent for the Gibeonites, and asked them what it was they should have; and when they desired to have seven sons of Saul delivered to them to be punished, he delivered them up, but spared Mephibosheth the son of Jonathan. So when the Gibeonites had received the men, they punished them as they pleased; upon which God began to send rain, and to recover the earth to bring forth its fruits as usual, and to free it from the foregoing drought, so that the country of the Hebrews flourished again. A little afterward the king made war against the Philistines; and when he had joined battle with them, and put them to flight, he was left alone, as he was in pursuit of them; and when he was quite tired down, he was seen by one of the enemy, his name was Achmon, the son of Araph, he was one of the sons of the giants. He had a spear, the handle of which weighed three hundred shekels, and a breastplate of chain-work, and a sword. He turned back, and ran violently to slay [David] their enemy's king, for he was quite tired out with labor; but Abishai, Joab's brother, appeared on the sudden, and protected the king with his shield, as he lay down, and slew the enemy. Now the multitude were very uneasy at these dangers of the king, and that he was very near to be slain; and the rulers made him swear that he would no more go out with them to battle, lest he should come to some great misfortune by his courage and boldness, and thereby deprive the people of the benefits they now enjoyed by his means, and of those that they might hereafter enjoy by his living a long time among them.

2. When the king heard that the Philistines were gathered together at the city Gazara, he sent an army against them, when Sibbechai the Hittite, one of David's most courageous men, behaved himself so as to deserve great commendation, for he slew many of those that bragged they were the posterity of the giants, and vaunted themselves highly on that account, and thereby was the occasion of victory to the Hebrews. After which defeat, the Philistines made war again; and when David had sent an army against them, Nephan his kinsman fought in a single combat with the stoutest of all the Philistines, and slew him, and put the rest to flight. Many of them also were slain in the fight. Now a little while after this, the Philistines pitched their camp at a city which lay not far off the bounds of the country of the Hebrews. They had a man who was six cubits tall, and had on each of his feet and hands one more toe and finger than men naturally have. Now the person who was sent against them by David out of his army was Jonathan, the son of Shimea, who fought this man in a single combat, and slew him; and as he was the person who gave the turn to the battle, he gained the greatest reputation for courage therein. This man also vaunted himself to be of the sons of the giants. But after this fight the Philistines made war no more against the Israelites.

From: **http://www.sacred-texts.com/jud/josephus/ant-7.htm** accessed March 2, 2014. Josephus *Antiquities;* Book VII, Chapter 12.

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

Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes 2Samuel 21

CHAPTER 3

The famine-the pestilence-the temple arrangements-David's last hymn and prophetic utterance.
2 SAMUEL 21-24; 1 CHRONICLES 21-27

WITH the suppression of the federal revolution under Sheba, the political history of David, as related in the Second Book of Samuel, closes. Accordingly, the account of this, the second part of his reign, concludes, like that of the first (2Samuel 8:16), with an enumeration of his principal officers (2Samuel 20:23 to the end). What follows in the Second Book of Samuel (21 - 24), must be regarded as an Appendix, giving, first, an account of the famine which desolated the land (21:1 - 14), probably in the earlier part, and of the pestilence which laid it waste, probably towards the close of David's reign (24); secondly, some brief notices of the Philistine wars (21:15 - 22), and a detailed register of David's heroes (23:8 - 39), neither of which will require comment on our part; and, lastly, David's final Psalm of thanksgiving (22), and his last prophetic utterances (23:1 - 7). All these are grouped together at the end of the Second Book of Samuel, probably because it was difficult to insert them in any other place consistently with the plan of the work, which, as we have repeatedly noted, was not intended to be a biography or a history of David, chronologically arranged. Perhaps we should add, that the account of the pestilence was placed last in the book (24), because it forms an introduction to the preparations made for the building of the Temple by Solomon. For, as we understand it, no sooner had the place been divinely pointed out where the Sanctuary should be reared, than David commenced such preparations for it as he could make. And here the First Book of Chronicles supplements most valuable notices, not recorded in any other part of Scripture. From these we learn what David did and ordered in his kingdom with a view to the building of the Temple and the arrangement of its future serv ices (1 Chronicles 22 - 29). We have thus four particulars under which to group our summary of what we have designated as the Appendix to the History of David, the famine; the pestilence; the Temple arrangements; and the last Psalm and prophecy of the king.

1. The Famine (2 Samuel 21:1 - 14). - There is not a more harrowing narrative in Holy Scripture than that connected with the famine which for three years desolated Palestine. Properly to understand it, we require to keep two facts in view. First, the Gibeonites, who, at the time of Joshua, had secured themselves from destruction by fraud and falsehood (Joshua 9:3, etc.), were really heathens - Hivites, or, as they are called in the sacred text, Amorites, which was a general designation for all the Canaanites (Genesis 10:16; 15:16; Joshua 9:1; 11:3; 12:8, etc.). We know, only too well, the character of the Canaanite inhabitants of the land; and although, after their incorporation with Israel, the Gibeonites must have been largely influenced for good, their ha bits of thinking and feeling would change comparatively little,[39] - the more so because, as there would be few, if any, intermarriages between them and native Israelites, they would be left, at least socially, isolated. This will account for their ferocious persistence in demanding the uttermost punishment prescribed by the law.

The provisions of this law must be our second point of consideration. Here we have again to bear in mind the circumstances of the times, the existing moral, social, and national conditions, and the spiritual stage which Israel had then reached. The fundamental principle, laid down in Numbers 35, was that of the holiness of the land in which Jehovah dwelt among His people. This holiness must be guarded (ver. 34). But one of the worst defilements of a land was that by innocent blood shed in it. According to the majestic view of the Old Testament, blood shed by a murderer's hand could not be covered up - it was, so to speak, a living thing which cried for vengeance, until the blood of h im that had shed it silenced its voice (ver. 33), or, in other words, until the moral equipoise had been restored. While, therefore, the same section of the law provided safety in case of unintentional homicide (vers. 10 - 29), and regulated the old practice of "avenging blood," it also protected the land against crime, which it would not allow to be compensated for by money (ver. 31). Hence the Gibeonites were strictly within the letter of the law in demanding retaliation on the house of Saul, in accordance with the universally acknowledged Old Testament principle of the solidarity of a family; and David had no alternative but to concede their claim. This is one aspect of the question. The other must be even more reverently approached. We can only point out how they who lived in those times (especially such as the Gibeonites) would feel that they might cry to God for vengeance, and expect it from the Just and True One; and how the sternest lessons

Edersheim Summarizes 2Samuel 21

concerning public breach of faith and public crimes would be of the deepest national importance after such a reign as that of Saul. The story itself may be told in few sentences. For some reason unrecorded - perhaps in the excess of his carnal zeal, but certainly without sufficient grounds - Saul had made havoc among the Gibeonites, in direct contravention of those solemn engagements into which Israel had entered, and which up to that time had been scrupulously observed. When, afterwards, a famine desolated the land for three years, and David sought the face of Jehovah, he was informed that it was due to the blood - guilt[40] which still rested on the house of Saul.

Upon this the king summoned the Gibeonites, and asked them what atonement they desired for the wrong done them, so that the curse which they had invoked might no longer rest on the inheritance of Jehovah. Their answer was characteristic. "It is not a matter to us of silver or of gold, in regard to Saul and his house, nor is it ours to put to death any one in Israel." "And he said, What say ye then? and I will do it for you."[41] Then came the demand, made with all the ferocity and irony of which they were capable, that the blood - vengeance which they, as Gibeonites, did not venture to take, should be executed for them, and that seven of Saul's descendants should be handed over to them that they might be nailed to the cross - of course after they were dead, for so the law directed[42] - as they termed it: "To Jehovah in Gibeah of Saul, the chosen of Jehovah."

Terrible as their demand was, it could not be refused, and the two sons of Rizpah, a foreign concubine of Saul, and five sons of Merab,[43] Saul's eldest daughter, were selected as the victims. Then this most harrowing spectacle was presented.

From the commencement of the barley harvest in April until the early rains of autumn evidenced the removal of the curse from the land, hung those lifeless, putrescent bodies, which a fierce Syrian sun shriveled and dried; and beneath them, ceaseless, restless, was the weird form of Saul's concubine. When she lay down at night it was on the coarse hair - cloth of mourners, which she spread upon the rock; but day and night was she on her wild, terrible watch to chase from the mangled bodies the birds of prey that, with hoarse croaking, swooped around them, and the jackals whose hungry howls woke the echoes of the night. Often has Judaea capta been portrayed as weeping over her slain children. But as we realize the innocent Jewish victims of Gentile persecution in the Middle Ages, and then remember the terrible cry under the Cross, this picture of Rizpah under the seven crosses, chasing from the slaughtered the vultures and the jackals, seems ever to come back to us as its terrible emblem and type.

"And it was told David what Rizpah, the daughter of Aiah, the concubine of Saul, had done. And David went [himself] and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh - gilead, who had stolen them from the street of Bethshan, where the Philistines had hanged them, when the Philistines had slain Saul in Gil boa. and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were crucified. And the bones of Saul and Jonathan his son buried they in the country of Benjamin in Zelah, in the sepulcher of Kish his father."

2. The Pestilence. - In regard to this event, it is of the greatest importance to bear in mind that it was sent in consequence of some sin of which Israel, as a people, were guilty. True, the direct cause and immediate occasion of it w ere the pride and carnal confidence of David, perhaps his purpose of converting Israel into a military monarchy. But this state of mind of their king was, as we are expressly told (2 Samuel 24:1), itself a judgment upon Israel from the Lord, when Satan stood up to accuse Israel, and was allowed thus to influence David (1 Chronicles 21:1). If, as we suppose, the popular rising under Absalom and Sheba was that for which Israel was thus punished, there is something specially corresponding to the sin alike in t he desire of David to have the people numbered, and in the punishment which followed. Nor ought we to overlook another Old Testament principle evidenced in this history, that of the solidarity of a people and their rulers.

[39] In a previous volume of this History we have shown how much even a woman like Jael was influenced by tribal traditions - so to speak, the inherited taint of blood.

[40] It is thus we understand the expression (2 Samuel 21:1): "It is for Saul, and for his bloody house."

[41] We have translated literally 2 Samuel 21:4.

[42] The punishment of crucifixion, or impaling, is mention ed in Numbers 25:4. But that criminals were not crucified or impaled alive, but only after they were slain, appears from ver. 5. Similarly, in hanging, death always preceded the hanging (Deuteronomy 21:22, where our Authorized Version is not sufficiently distinct). The same remark applies to the punishment of burning, which was only executed on the dead body of the criminal (Leviticus 20:14), as appears from Joshua 7:15 comp, with ver. 11. In these respects the Rabbinical Law was much more cruel, ordering l iteral strangulation, and burning by pouring down molten lead (comp. specially Mishnah Sanh. 7:1 - 3).

[43] In 2 Samuel 21:8, by a clerical error, we have Michal instead of Merab. But it was the latter, not the former, who was married to Adriel the Meholathite (comp. 1 Samuel 18:19).

From **http://www.levendwater.org/books/v5bhot.pdf** accessed March 2, 2014.

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

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 2Samuel 21	
A Reasonably Literal Translation	**A Reasonably Literal Paraphrase**
David atones for Saul's sin against the Gibeonites	
[There] was a famine in the days of David [over a period of] 3 years, year after year. Therefore, David sought the presence of Y^ehowah, and Y^ehowah said, "Regarding Saul and his house, [there is] bloodguilt because he put the Gibeonites to death."	There was a famine in the land for a period of 3 years during the time of King David. Therefore, David sought the presence of Jehovah; and Jehovah said, "There is a demand for justice from the house of Saul because he put many Gibeonites to death."
So, the king called to the Gibeonites and he spoke to them. (Now, the Gibeonites *were* not from the sons of Israel; they *were* only from the remnant of the Amorites—but the sons of Israel has sworn *peace and safety* to them. But Saul sought to strike them down in his zeal for the sons of Israel and Judah.) David said to the Gibeonites, "What should I do for you [all] and how could I obtain forgiveness [from you] that you will then bless the inheritance of Y^ehowah?"	The king therefore summoned the Gibeonites to sort this out. Now, the Gibeonites were not from the sons of Israel; they were a remnant of the Amorites. However, the sons of Israel had sworn peace and safety to them. But Saul decided to attack them in order to curry favor with the sons of Israel and Judah. David said to the Gibeonites, "What could I do for you and how may I obtain forgiveness from you, so that you will bless the inheritance of Jehovah?"
The Gibeonites said to him, "[There is] no silver or gold to me from Saul and from his house." "[There is] no man to die for us in Israel."	One Gibeonite said, "We have never received any monetary compensation from Saul or his estate." Others said, "No man has died for this crime."
So he said, "What are you saying [that] I [should] do for you?"	So David said, "What are you saying that I should do for you?"
Therefore, they said to the king, "The man who consumed us and who imagined that we had been annihilated from settling [anywhere] throughout all the territory in Israel—let there be given to us seven men from his sons and we will hang them before Y^ehowah in Gibeah of Saul, [the man formerly] chosen by Y^ehowah."	Therefore, they said to the king, "This man Saul—chosen by Jehovah—beat us down and kept us from settling anywhere in the territory of Israel. Let seven men from his sons be given to us and we will hang them before Jehovah in Gibeah of Saul."

A Complete Translation of 2Samuel 21

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And the king replied, "I [even] I will give [them to you]."	And the king replied, "I will give these men to you."
However, the king spared Mephibosheth ben Jonathan ben Saul because of an oath of Yᵉhowah which [was] between them—between David and Jonathan ben Saul. The king took Armoni and Mephibosheth, the two sons of Rizpah (daughter of Aiah) whom she bored to Saul; and the five sons of Michal [possibly, *Merab*] (daughter of Saul), whom she bore to Adriel ben Barzillai the Meholathite, and gave them into the hands of the Gibeonites.	The king however spared Mephibosheth (Jonathan's son) because of a sacred oath between himself and Jonathan (Saul's son). The king took Armoni and Mephibosheth, the sons of Rizpah (daughter of Aiah), whom she bore to Saul; along with the fives sons of Merab (Saul's daughter), and gave them to the Gibeonites.
They hung them on the mountain before Yᵉhowah; thus all seven of them died together. They were put to death during the days of the harvest, in the first, at the beginning of the barley harvest.	The Gibeonites hung them on the mountain before Jehovah, and all 7 of them died together. They were put to death at the beginning of the barley harvest.

Rizpah's great sadness over the loss of her sons

Rizpah, the daughter of Aiah, took sackcloth and she spread it upon the rock from the beginning of harvest to the fall of the rain on them from the heavens—and she did not allow the birds of the heavens to rest on them in the day or the animals of the field [to get near them] at night.	Rizpah (daughter of Aiah) took sackcloth and spread it over the rock at the beginning of the harvest intending to remain there until the falling of the rain on them from the heavens—and she did not allow the birds of the heavens to light upon them in the day, or animals to come near to them at night.
It was made known to David what Rizpah, daughter of Aiah and mistress of Saul, had done. Then David went and took the bones of Saul and the bones of Jonathan his son from the people of Jabesh-gilead, who stole them from the plaza of Beth-shan, where the Philistines had hung them when they [lit., *the Philistines*] struck down Saul in Gilboa. They brought the bones of Saul and Jonathan his son and also they gathered the bones of those who were hanged. They buried the bones of Saul and Jonathan in the land of Benjamin in Zela, in the tomb of Kish his father.	Someone told David what Rizpah, Saul's mistress, was doing, so he took the bones of Saul and Jonathan from the people of Jabesh-gilead, who they had stolen from an open plaza area in Beth-shan, where the Philistines hung their bodies (this was when the Philistines defeated Saul in Gilboa). They brought the bones of Saul and Jonathan and those of the men who had been hanged, and they were all deposited in the tomb of Kish, Saul's father, in the land of Benjamin in Zela, as per the king's orders.
Therefore, they did all that the king commanded. Also, Elohim was supplicated for the land after that.	Also, as a result, God was supplicated for the land after all of that.

The soldiers of David strike down the remaining 4 giants of Philistia

Yet again, [there] is a war—the Philistines with Israel—and David goes down [to war] with his army and they fought to Philistines; however, David becomes tired. Ishbibenob, who [is] of the sons of the giant—and the weight of his spear is 300 [shekels] of bronze and he is wearing a new [sword]—he thought to kill David. Abishai ben Zeruiah gave aid to David [lit., *to him*] and he struck down the Philistine and killed him.	Yet again, there was another war between the Philistines and Israel, and David took his army down to fight against them. However, during the battle, David becomes quite tired. One of the sons of the giant—Ishbibenob—thought he might kill David. He carried a spear that weighed nearly 8 lbs. and he carried a new sword as well. Abishai, the son of Zeruiah (David's sister) came to David's aid and struck down the Philistine and killed him.

| A Complete Translation of 2Samuel 21 ||
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then David's men swore an oath to him, saying, "You will no longer go out with us to war so that you do not quench the light of Israel."	Then David's men made a solemn oath with David, saying, "You will no longer go out with us to war so that you do not quench the light of Israel."
And after these things, [there] is another war with the Philistines in Gob. Sibbecai the Hushathite then struck down Saph, who [was] from the sons of the giant.	After these things, there was another war with the Philistines in Gob. In that war, Sibbecai the Hushathite struck down Saph, who was one of the sons of the giant.
There was another war with the Philistines in Gob, [during which war] Elhanan ben Jaareoregim the Bethlehemite struck down [Lehmi, the brother of] Goliath the Gittite—the shaft of his spear was like a weaver's beam.	There was yet another battle between Israel and the Philistines where Elhanan ben Jair killed Lehmi, the brother of Goliath, the Gittite. The shaft of his spear was like a weaver's beam.
And again [there] is a war in Gath, and [there] is [this] man with an armored coat, and [he had] 6 fingers on each hand [lit., *his hands*] and 6 toes on each foot [lit., *his hands*]—24 in all—and he also was born to the giants. This giant [lit., *he*] defied Israel and Jonathan ben Shimea killed him ([Shimea is] David's brother).	And there is another war which broke out in Gath, and there is this soldier there who is armed, and he has 6 fingers on each hand and 6 toes on each foot—and he is also a giant. This giant defied Israel and David's nephew, Jonathan ben Shimea, killed him.
These four were born to giants in Gath, but they all fell by the hand of David or by the hand of his military men.	These four, despite being born to giants in Gath, all fell by the hand of David or by the hand of his military men.

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

The following Psalms would be appropriately studied at this time: Psalm 18.

R. B. Thieme, Jr. did not cover this chapter in his **1972 David series**.

Word Cloud from a Reasonably Literal Paraphrase of 2Samuel 21

Word Cloud from Exegesis of 2Samuel 21[81]

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[81] Some words have been left out of this graphic; including *Strong, BDB,* and *pronounced*.

These two graphics should be very similar; this means that the exegesis of 2Samuel 21 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline	Charts, Graphics and Short Doctrines
Beginning of Document	**Doctrines Covered and Alluded to**	**Chapters of the Bible Alluded To**
Psalms Appropriately Exegeted with this Chapter	**Other Chapters of the Bible Appropriately Exegeted with this Chapter**	**Definition of Terms**
Introduction		**Addendum**
www.kukis.org	**Exegetical Studies in Samuel**