

# 2SAMUEL 22

2Samuel 22:1–51

A Royal Psalm of Thanksgiving

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 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 22 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.

2Samuel 22:2–3 “Jehovah is my Rock-cliff and my fortress; and He is my Deliverer.

He is the God of my Rock and I take refuge in Him.

He is both my shield and the horn of my salvation;

He is my stronghold and my refuge;

furthermore, He is my Savior.

J. Vernon McGee: *God has brought you up to this moment, friend; why in the world do you think he is going to let you down now? God's loving care for David in the past gives him confidence in the future.*<sup>1</sup>

Kukis: As a believer in Jesus Christ, once you have begun to mature, you will see a variety of changes which take place in your life, and you will see how God, through His Word, has guided you through your life. There may be nothing by way of a miraculous nature in your life; but, if you are a growing believer, the clear hand of God should be something that you can see and recognize.

<sup>1</sup> From [https://archive.org/stream/10-2Samuel/10-2Samuel\\_djvu.txt](https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt) accessed April 1, 2014.

L. M. Grant: *This chapter presents David's song of triumph after God had subdued all his enemies under him.*<sup>2</sup>

Peter Pett: *[This] section [of Samuel] now focuses in on the God of Deliverance Himself. Its purpose is to make clear that the background to all that has been described in the book of Samuel has been that of God acting invisibly but effectively in deliverance. It is **that** fact that has been the secret of David's outwitting of Saul, and it that fact that has been the secret of all his victories over his enemies. Thus in the Psalm that now follows we are given an insider's view of the effective, invisible activity of God working on David's behalf.*<sup>3</sup>

Youngblood: "It has long been recognized that 2Samuel 22 is not only one of the oldest major poems in the OT but also that, because Psalms 18 parallels it almost verbatim, it is a key passage for the theory and practice of OT textual criticism."<sup>4</sup>

Dr. Thomas Constable: *This is a psalm of declarative praise for what God had done for David. It reflects David's rich spiritual life. While David focused attention on the Lord more than on himself, his emphasis was on the blessings Yahweh had bestowed on him.*<sup>5</sup>

The Expositor's Bible Commentary: *It is quite like David; at the conclusion of his military enterprises, to cast his eye gratefully over the whole, and acknowledge the goodness and mercy that had followed him all along. Unlike many, he was as careful to thank God for mercies past and present as to entreat Him for mercies to come.*<sup>6</sup>

The Expositor's Bible Commentary: *[David's] sufferings and deliverances are indicated, but they are but prophetic of Jesus Christ, whose sufferings and whose victory are foreshadowed in David's life and experience. The great deliverance psalm includes therefore prophetically the story of David's greater Son, our Lord Jesus Christ.*<sup>7</sup>

Therefore, I celebrate You, O Jehovah, before the nations and I sing praises regarding Your name.  
He gives salvation to His king  
and He manufactures grace to His anointed,  
to David and to his seed forever." (2Sam. 22:50–51)

## Outline of Chapter 22:<sup>8</sup>

### Introduction

vv. 1–2a	Prose setup
vv. 2b–4	God is David's Strength and Salvation
vv. 5–7	David Calling for God When in Personal Disaster
vv. 8–13	God Comes Down from Heaven to Execute Judgment
vv. 14–16	God's Judgments Upon the Earth
vv. 17–20	God Delivers David
vv. 21–25	David's Fidelity to the Ways of God
vv. 26–28	God's Interaction with Mankind

<sup>2</sup> From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=22> accessed April 4, 2014.

<sup>3</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014; emphasis mine.

<sup>4</sup> From <http://www.studylight.org/com/dcc/view.cgi?bk=9&ch=22> accessed April 4, 2014.

<sup>5</sup> From <http://www.studylight.org/com/dcc/view.cgi?bk=9&ch=22> accessed April 4, 2014.

<sup>6</sup> From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=22> accessed April 4, 2014.

<sup>7</sup> From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=22> accessed April 4, 2014 (slightly edited).

<sup>8</sup> This is a very long psalm, and I depended mostly upon the NKJV and the Open Bible to organize this chapter. New King James Version; Thomas Nelson Publishers; ©1994; pp 290–292. *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, pp. 434–435.

vv. 29–31	<a href="#">God Shows David the Way</a>
vv. 32–35	<a href="#">God Directly Impacts David’s Life</a>
vv. 36–37	<a href="#">God Preserves and Protects David</a>
vv. 38–43	<a href="#">David Destroys His Enemies with God’s Power</a>
vv. 44–46	<a href="#">David Rules Under God’s Power</a>
vv. 47–49	<a href="#">It is God Who Makes David who he is</a>
vv. 50–51	<a href="#">Gratitude and Praise to God from the Psalmist</a>

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Introduction	<a href="#">Arno Gaebelin’s Outline of 2Samuel 22</a>
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v. 21	<a href="#">2Samuel 22:21 Graphic</a>
v. 23	<a href="#">The Meaning of Mish<sup>er</sup>mereth</a>
v. 23	<a href="#">The Ordinances or Statutes of God</a>
v. 23	<a href="#">Explaining 2Samuel 22:23 in the Light of David’s Sin Nature</a>
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v. 24	<a href="#">The Abbreviated Doctrine of Rebound (Confession of Personal Sin)</a>
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v. 29	<a href="#">God and Light</a>
v. 29	<a href="#">2Samuel 22:29 Graphic</a>
v. 30	<a href="#">2Samuel 22:30 Graphic</a>
v. 31	<a href="#">2Samuel 22:31a Graphic</a>
v. 31	<a href="#">2Samuel 22:31 Graphic</a>
v. 32	<a href="#">A Chart of the Transliterated Names of God</a>
v. 33	<a href="#">2Samuel 22:33 Graphic</a>
v. 34	<a href="#">2Samuel 22:34 Graphic</a>
v. 37	<a href="#">2Samuel 22:37 Graphic</a>
v. 40	<a href="#">2Samuel 22:40 Graphic</a>
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Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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.

<a href="#">Definition of Terms</a>	
<a href="#">Angelic Conflict</a>	The Angelic Conflict is an invisible war which is taking place which involves God, the elect angels and the fallen angels. Man was created to resolve the Angelic Conflict. See the <a href="#">Angelic Conflict (HTML)</a> ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Definition of Terms	
<b>Client nation</b>	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers. This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. Doctrine of the <b>Client Nation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Laws of Divine Establishment</b>	Since the world appears to be made up of mostly unbelievers, God must have some kind of plan for the unbelievers while they are alive. These are called the laws of divine establishment, and they are applicable to both believers and unbelievers. These are the laws which protect the freedom of a nation, and allow for evangelism and for the teaching of the Word of God. See the <b>Laws of Divine Establishment</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Maturity Adjustment to the Justice of God</b>	This simply means that we mature as believers as our lives continue. The emphasis here is upon the standards of God, which we learn to adhere to as we mature.
<b>Progressive Revelation</b>	Progressive revelation simply means that God reveals Himself progressively. As we read about God and His decree in the Bible, it is not revealed to us all at once. Although we find suggestions of the Trinity in Gen. 1, it is not until the New Testament that the concept of the Trinity is revealed well enough to more fully comprehend it. God's grace and judgment, and what He would do about sin, is first mentioned in Gen. 3; further elaborated on when God asked Abraham to sacrifice his firstborn (by Sarah); and fulfilled by the incarnation of Jesus Christ.
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>Salvation Adjustment to the Justice of God</b>	As human beings, we are sinners and therefore rejected by the justice of God. However, if we believe in Jesus Christ, Who took upon Himself our sins, we have His justice imputed to us and stand blameless before God. That is salvation adjustment to the justice of God.
<p>Some of these definitions are taken from</p> <p><a href="http://gracebiblechurchwichita.org/?page_id=1556">http://gracebiblechurchwichita.org/?page_id=1556</a></p> <p><a href="http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml">http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml</a></p> <p><a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a></p> <p><a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a></p> <p><a href="http://www.wordoftruthministries.org/termsanddefs.htm">http://www.wordoftruthministries.org/termsanddefs.htm</a></p> <p><a href="http://www.realtime.net/~wdoud/topics.html">http://www.realtime.net/~wdoud/topics.html</a></p> <p><a href="http://www.theopedia.com/">http://www.theopedia.com/</a></p>	

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## An Introduction to 2Samuel 22

**Introduction:** 2Sam. 22 is a psalm written by David, clearly after he had become king (and probably had become king over all Israel, as he speak of foreigners obeying him in 2Sam. 22:44–46). David may have begun this psalm in his mind after several deliverances from Saul (in the first verse, David speaks of being delivered

out of the hands of his enemies and out from the hand of Saul). As time went on, David returned to this psalm and continued to work on it. The defeat of many gentiles and the reference to the Davidic Covenant at the very end, suggests that David took over 20 years to write this psalm, completing it about halfway through the book of 2Samuel. In the book of Psalms, it is the 3<sup>rd</sup> longest psalm (2Sam. 22 = Psalm 18).

Briefly, David takes a look back over his life—we do not know when this occurs—and he recognizes just how much God has done on his behalf. He can see, from hindsight, how much God's hand has been in his life, protecting him from his many enemies.

**Application:** As a believer in Jesus Christ, once you have begun to mature, you will see a variety of changes which take place in your life, and you will see how God, through His Word, has guided you through your life. There may be nothing by way of a miraculous nature in your life; but, if you are a growing believer, the clear hand of God should be something that you can see and recognize.

Ron Daniel<sup>9</sup> places this after 2Sam. 8, which is as good a place as any. Dummelow<sup>10</sup> suggests 2Sam. 7. Many psalms are not really given a clear time frame, as the principles of the psalm are generally timeless. It certainly helps in the interpretation to know when a psalm was written, so that we can integrate with the historical narratives; but the principles found in any psalm ought to be timeless.

*The Expositor's Bible Commentary: The date of this song is not to be determined by the place which it occupies in the history. We have already seen that the last few chapters of Samuel consist of supplementary narratives, not introduced at their regular places, but needful to give completeness to the history. It is likely that this psalm was written considerably before the end of David's reign. Two considerations make it all but certain that its date is earlier than Absalom's rebellion. In the first place, the mention of the name of Saul in the first verse - "in the day when God delivered him out of the hand of all his enemies and out of the hand of Saul" - would seem to imply that the deliverance from Saul was somewhat recent, certainly not so remote as it would have been at the end of David's reign. And secondly, while the affirmation of David's sincerity and honesty in serving God might doubtless have been made at any period of his life, yet some of his expressions would not have been likely to be used after his deplorable fall.<sup>11</sup> There is no little legalism applied when determining the date of this psalm. Those who mention David's *clean hands* often assume this cannot have been written after his sin with Bathsheba. However, David confessed this sin [Psalm 51 (HTML) (PDF) (WPD)] and God dealt with David's foray into the interlocking systems of arrogance. Furthermore, we may reasonably surmise that David's *silent years* were made up of the time that he schooled his 4 sons by Bathsheba in Bible doctrine. Solomon's love of wisdom did not just happen; David had to engender this in him. Much of the writing of the book of Proverbs and possibly the completion of many of David's psalms occurred at this time. The legalism of the Expositor's Bible Commentary is clear when they ask this question: *Even with this explanation, some of the expressions may seem too strong. How could he speak of the cleanness of his hands, and of his not having wickedly departed from his God? Granting that the song was written before his sin in the case of Uriah, yet remembering how he had lied at Nob and equivocated at Gath, might he not have used less sweeping words? But it is not the way of burning, enthusiastic minds to be forever weighing their words, and guarding against misunderstandings. Enthusiasm sweeps along in a rapid current. And David correctly describes the prevailing features of his public endeavours.*<sup>12</sup> The key to David's purity is **rebound** (naming one's sins to God).<sup>13</sup>*

David had a complicated relationship to Saul, to say the least, and his attitude toward Saul is to be a guide to us today when it comes to submission to the governmental authorities over us. Although Christians are often more oriented to authority than unbelievers, this does not mean that we simply obey every damn law there is and bow

<sup>9</sup> From <http://www.rondaniel.com/library/10-2Samuel/2Samuel2201.html> accessed April 4, 2014.

<sup>10</sup> From <http://www.studylight.org/com/dcb/view.cgi?bk=9&ch=22> accessed April 4, 2014.

<sup>11</sup> From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=22> accessed April 4, 2014.

<sup>12</sup> From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=22> accessed April 4, 2014.

<sup>13</sup> This will be covered in much **greater detail** when we get to the verse about clean hands.

and scrape before every person in authority over us. However, even when it was clear that Saul had partially lost his mind and even when it was clear that David had enough supporters to become king in Saul's stead, David, on at least two occasions, chose not to kill Saul, even though he had the chance to do so. And, by not killing Saul, David knew that his problems with Saul would continue.

Most Christians today (I write this in 2014) recognize what a train wreck the current presidency is under Barack Obama (who I believe is the worst president in my lifetime, which is saying quite a bit). Furthermore, he is treating his presidency as an imperial presidency. Since he has no ability to meet any opposition halfway, our president runs around the country blaming Bush and the Republicans for everything that is wrong, and does everything he can to run the country in his own way, ignoring some laws and enforcing others. Quite frankly, there are a lot of people who would love to see this man gone; but he is our ruler. He is the ruler over us; and just as David respected the office of Saul and respect that God placed Saul over Israel, so we must do that same when it comes to Barack Obama.

God did eventually grant David reprieve from the constant attacks of Saul—for which he thanks God in this psalm—but Saul's death was not by David's hand, nor did David pull any strings behind the scenes to rid Israel of King Saul. Therefore, even though this psalm represents a celebration of God delivering David from the hand of Saul and from the hand of his enemies, don't think for even a minute that David could have treated Saul the same way he treated Israel's enemies.

When it comes to Israel's enemies, this is a whole different thing. Israel represented God on earth. Just as believers represent Jesus on earth during the Church Age (a shaky proposition in itself), so nation Israel represented God on earth during the Age of Israel. Therefore, the attitude of this or that nation toward Israel was indicative of the attitude of that people toward God.

We have the same thing today. If you are a confused Christian, *listen carefully*: if a nation is in opposition to the United States or if a nation is in opposition to nation Israel, then that nation is out of line and an enemy of God. I don't say this simply because I am an egotistical American; America, because it is a **client nation** to God, represents Jesus Christ to the world. The Jews are God's people, and even though they are God's people from another dispensation, God is not through with them yet. Therefore, if you are a believer in Jesus Christ, then you ought to support the United States and the nation Israel; and you ought to be against those who are against either country.

Jamieson, Fausset and Brown: *The song contained in this chapter is the same as the eighteenth Psalm, where the full commentary will be given [see on Psalm 18:1, &c.]. It may be sufficient simply to remark that Jewish writers have noticed a great number of very minute variations in the language of the song as recorded here, from that embodied in the Book of Psalms—which may be accounted for by the fact that this, the first copy of the poem, was carefully revised and altered by David afterwards, when it was set to the music of the tabernacle. This inspired ode was manifestly the effusion of a mind glowing with the highest fervor of piety and gratitude, and it is full of the noblest imagery that is to be found within the range even of sacred poetry. It is David's grand tribute of thanksgiving for deliverance from his numerous and powerful enemies, and establishing him in the power and glory of the kingdom.*<sup>14</sup>

Matthew Henry has very much the same opinion: *This chapter is a psalm, a psalm of praise; we find it afterwards inserted among David's psalms (Ps. 18) with some little variation. We have it here as it was first composed for his own closed and his own harp; but there we have it as it was afterwards delivered to the chief musician for the service of the church, a second edition with some amendments; for, though it was calculated primarily for David's case, yet it might indifferently serve the devotion of others, in giving thanks for their deliverances; or it was intended that his people should thus join with*

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<sup>14</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 21:15–22. Obviously, this text has been slightly misplaced.

*him in his thanksgivings, because, being a public person, his deliverances were to be accounted public blessings and called for public acknowledgments.*<sup>15</sup>

Whether or not 2Sam. 22 is the first draft of David’s psalm, which he later revised for public use as **Psalm 18** ([HTML](#)) ([PDF](#)) ([WPD](#)), I cannot say; but there will be clear differences between the psalm as found in both places. Bear in mind that when these manuscripts were copied and recopied, they would have been on separate scrolls. Rex the Scribe might have worked on the Book of Samuel in February, but not begun work on the Psalms until May. So it is possible that distinct errors crept into the text of both chapters. Furthermore, the book of Samuel is one of the most poorly preserved of the Old Testament books. Therefore, we are going to come across a lot of alternate readings. Do not let this greatly concern you—when it comes to the analysis and interpretation, these alternate readings have very little substantive impact. In fact, this is generally the case for the Scriptures. Whereas the studies that we do, which are often word-by-word which include references to other ancient translations, do not have serious doctrinal differences which turn on this or that disputed passage. That is, I don’t read the passage one way; a Catholic has another translation which changes the meaning; and a Jehovah’s Witness has another reading which is read in a third way.

This psalm is clearly stated as being written by David. Although some authors discuss this in detail,<sup>16</sup> I see little reason to do so.

Summing up, this psalm speaks of God’s guidance, protection and deliverance of David in the face of his enemies. David gives thanks for being related to such a God.

Also, unlike the previous two chapters, there are many memorable verses which come from 2Samuel 22. There were very few graphics available for the previous two chapters. There was an absolute plethora of graphics for this chapter of the Word of God. Verses 2–3 have easily 10 or more graphics for those two verses alone.

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

The Principals of 2Samuel 22	
Characters	Biographical Material
King David	King David is the author of this psalm and probably king over Israel when he wrote this psalm.
King Saul	King Saul is the first king of Israel, and the nemesis of David for much of David’s early life. He is only mentioned in the first verse as one of those whom David was delivered from.
David’s enemies	These enemies are not specified. Most of the context suggests that we are speaking of Israel’s national enemies.

This psalm is mostly principles and does not recall specific historic incidents.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

### The Prequel of 2Samuel 22

David quickly rose to be Saul’s lead general and equal in rank to Saul’s son Jonathan. However, Saul got both

<sup>15</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 22 chapter introduction.

<sup>16</sup> See Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22 chapter introduction.



## The Prequel of 2Samuel 22

jealous and a little crazy concerning David, and for many years, attempted to kill David. David, meanwhile, would not harm the Lord's anointed, who is Saul. This made for a very unusual decade in David's life—having opportunity to end the life of the man who wanted to kill him, but never pulling that trigger.

David prior to becoming Saul's enemies had a great many military enemies; and then when he became king, he faced many of these enemies again as national enemies of Israel. These he speaks of in general in 2Sam. 22:1 [David spoke to Y<sup>e</sup>howah the words of this song to Jehovah when Y<sup>e</sup>howah had delivered him from the hand of his enemies and from the hand of Saul.](#)

We do not know when David finished composing this psalm.

### Chapter Outline

### Charts, Graphics and Short Doctrines

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.

### 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.
1060 B.C.			1Sam. 18:10–16	Saul's attempts to kill a young David.
1060 B.C.			1Sam. 18:17–28	Saul persuades David to war against the Philistines.
1059 B.C.			1Sam. 19	Saul sends soldiers to David's house to kill him; David escapes and leaves Gibeah.
1056 B.C.			1Sam. 24	Saul continues to pursue David; David chooses not to kill Saul.
1054 B.C.			1Sam. 26	David again spares Saul's life.
1054 B.C. (c. 1011 B.C.)	1025 B.C.	1010 B.C.	1Sam. 31:1–10 1Chron. 10:1–12	The deaths of Jonathan and Saul (at ages 58 and 80, respectively <sup>17</sup> ); the Philistines defeat the Israelites. <a href="#">2Sam. 4:4 And Jonathan, Saul's son, had a son who was lame in his feet. He was 5 years old when the news of Saul and Jonathan came out of Jezreel, and his nurse took him up and fled. And as she made haste to flee he fell and became lame. And his name was Mephibosheth.</a>

<sup>17</sup> According to *The Reese Chronological Bible*; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; p. 481.

### 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.)	1010 B.C.	1025 B.C.	2Sam. 2:1–4	David becomes king over Judah (the southern kingdom). David is 30. 2Sam. 5:4 <i>David was 30 years old when he began to reign. He reigned 40 years.</i>
1048 B.C. (c. 1004 B.C.)	1003 B.C.	1018 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.
1047 B.C.			2Sam. 5:17–25 1Chron. 14:8–17	Wars with the Philistines.
1040 B.C.	1010 B.C.	1002–995 B.C.	2Sam. 8 1Chron. 18	David defeats Moab, Hadadezer the Aramæans at Damascus, Edom and Hamath.
1037 B.C.	1006 B.C.	c. 995 B.C.	2Sam. 10:1–14 1Chron. 19:1–15	Conflict with the Ammonites.
		994 B.C.	2Sam. 21:15–22 1Chron. 20:4–8	Philistine wars.
1037 B.C.			2Sam. 10:15–19 1Chron. 19:16–19	David defeats the Aramæans.
1035 B.C.		c. 994 B.C.	2Sam. 11:1 1Chron. 20:1a	Conflict with Ammonites is resumed. 1Chron. 20:1 <i>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.</i>

You will note that we are concentrating on the enemies of David here.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

Because this psalm is quite long, it will be summarized in groups of verses.

#### A Synopsis of 2Samuel 22

David proclaims Y<sup>e</sup>howah as his Rock and Deliverer. 2Sam. 22:1–4

David is surround by his enemies and by destruction. 2Sam. 22:5–6

He calls upon God and God answers him with great judgments against David's enemies. 2Sam. 22:7–16

God pulls David out of there, bringing him to safety. 2Sam. 22:18–20

God rewards those according to the doctrine in their souls and according to their being in fellowship. 2Sam. 22:21–28

God leads David, God strengthens David, and God protects David. 2Sam. 22:29–37

## A Synopsis of 2Samuel 22

David pursues and destroys his enemies. 2Sam. 22:38–43

David is delivered from the strivings of his own people; and he rules over gentile nations. 2Sam. 22:44–46

David ends the psalm by praising God once again for His deliverance and for His essence. 2Sam. 22:47–51

Poole gives this psalm the brief and accurate description: *[It is] A Psalm of thanksgiving for God's powerful deliverance and manifold blessings.*<sup>18</sup>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Dr. Thomas Constable: *We can divide the passage into four sections:...*<sup>19</sup>

### Dr. Thomas Constable's Epigrammatic Outline for 2Samuel 22

The Lord's exaltation (2 Samuel 22:1-4)  
 The Lord's exploits (2 Samuel 22:5-20)  
 The Lord's equity (2 Samuel 22:21-30)  
 The Lord's excellence (2 Samuel 22:31-51)

Some commentators apparently adore alliteration.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Gaebelein is not too different from my outline; just more abbreviated.

### Arno Gaebelein's Outline of 2Samuel 22

#### David's Song of Deliverance CHAPTER 22

1. The praise of Jehovah (2 Samuel 22:1-4)
2. The sorrows of the past (2 Samuel 22:5-7)
3. God's presence and intervention (2 Samuel 22:8-20)
4. Reward and approval (2 Samuel 22:21-28)
5. The judgment of the enemies (2 Samuel 22:29-43)
6. The exaltation above the adversaries (2 Samuel 22:44-49)
7. The praise of Jehovah (2 Samuel 22:50-51)

From <http://www.studylight.org/com/gab/view.cgi?bk=9&ch=22> accessed April 4, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Other outlines and organizations of this chapter can be found at the [end](#) of this study.

<sup>18</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 22:1.

<sup>19</sup> From <http://www.studylight.org/com/dcc/view.cgi?bk=9&ch=22> accessed April 4, 2014.

Peter Pett: *The whole point of the Psalm in context is in order to bring out that everything which was good that has happened to David he owes to YHWH, and that he is where he now is because of YHWH's constantly revealed power, and because of His constant watch over him.*<sup>20</sup>

You may have had some slight frustration concerning previous chapters and an odd word here or there which was difficult to understand or the reading was questionable; and you had hoped it might be solved by the Dead Sea Scrolls, but most of the time, it was not. In this chapter, beginning with v. 30, there are several verses which are readable in the Dead Sea Scrolls, but, as you will find out, these ancient manuscripts rarely sort out a particular reading as well as you might like. So that this does not make you more frustrated, in most cases, the difference in the translation does not have a great deal of affect on the overall interpretation.

2Sam. 22 and Psalm 18 are the same psalms, but there are a few differences between them.

### Two Views of the Differences Between 2Samuel 22 and Psalm 18

1. These were originally identical psalms, but, because they are preserved separately or at different times, errors crept into both manuscripts, accounting for the differences of text.
2. 2Sam. 22 was David's first draft of this psalm; he made some changes in it so that it would be more suitable for public worship and public recitation or singing.

I lean toward the first explanation, as these manuscripts were preserved over a period of 2000+ years. These appear to have originally been scrolls, so that the scroll of Samuel did not also contain the Psalms. Therefore, when these manuscripts were copied, even if done by the same scribal hand, they would have been done at different times.

Keil and Delitzsch list many of these differences (*simpler and more common forms have been substituted in that of the Psalms; e.g., in v. 5, ירבשמ תומ instead of תומ fo d ילבח; in v. 8, תודסומ סימשה (the foundations of the heavens) for ידסומ סירה (the foundations of the hills); in v. 12, סימ-תכשח for סימ-תרשה; in v. 16, יקיפא מי for מי יקיפא; in v. 28, כינעו סימ-לע ליפשת for לינעו תומר ליפשת; in v. 33, ונתיו סימת וכרד for רתיו סימת וכרד; and in v. 44, ינרמשת שארל for ינמישת שארל, and several others*).<sup>21</sup> It ought to be clear that this is a relatively short list for a psalm of 50 verses. It would not be impossible that these are either minor revisions or mistakes made by scribes over the period of 2000 years. What is far more remarkable is the consistency of the two texts, whether their differences are intentional or accidental.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

Unlike the previous couple chapters, 2Sam. 22 does tend to be a favorite of Christians. There are many quotable quotes from this chapter; but also, David states unequivocally that God trains his hands for war. There are a lot of believers who have trouble with that statement, primarily because they are disoriented to the plan of God and their place in it.

As a personal note: I do the translation and the basic exegesis of each chapter first followed by an examination of what other commentators have written. Sometimes these are helpful and sometimes they are not. However, in the case of 2Sam. 22, most commentators filed their remarks with Psalm 18 rather than with this chapter. For that reason, there will be fewer references to Barnes, Clarke and others. About the only commentator who dealt with this chapter and had many important observations to make was **Peter Pett**, who is one of the better commentators around.

Many psalms have a key which unlocks them. Often, that key is in the way that they are organized, so that once you understand the organization, you are able to say, "Oh, this is what the psalm is all about." Although there is

<sup>20</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

<sup>21</sup> From Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22 chapter introduction.

certainly an organization to 2Sam. 22, I am not sure that I have seen anyone every put it all together before. But, there still is a key. When we get to v. 8, we will discuss the key to this psalm.

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## Chapter Outline

## Charts, Graphics and Short Doctrines

### Prose setup

Kukis slavishly literal:

**And so speaks David to Y<sup>e</sup>howah words of the song the this in a day has delivered Y<sup>e</sup>howah him from a hand of his enemies and from a hand of Saul.** 2Samuel 22:1

Kukis moderately literal:

**David spoke to Y<sup>e</sup>howah the words of this song in the day that Y<sup>e</sup>howah had delivered him from the hand of his enemies and from the hand of Saul.**

Kukis not so literal:

**David spoke the words of this song to Jehovah when Jehovah had delivered him out from the hand of his enemies and out from the hand of Saul.**

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<sup>22</sup>; 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 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.

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<sup>22</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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 David spoke to the Lord the words of this canticle, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul.
Masoretic Text (Hebrew)	And so speaks David to Y <sup>e</sup> howah words of the song the this in a day has delivered Y <sup>e</sup> howah him from a hand of his enemies and from a hand of Saul.
Peshitta (Syriac)	AND David spoke to the LORD the words of this song on the day that the LORD had delivered him out of the hand of all his enemies and out of the hand of Saul;...
Septuagint (Greek)	And David spoke to the Lord the words of this song, in the day in which the Lord rescued him out of the hand of all his enemies, and out of the hand of Saul.
Significant differences:	None.

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

Common English Bible	<b>David's thanksgiving psalm</b> David spoke the words of this song to the Lord after the Lord delivered him from the power of all his enemies and from Saul. This poem also occurs in Psalm 18 with some variations.
Contemporary English V.	David sang a song to the LORD after the LORD had rescued him from his enemies, especially Saul. These are the words to David's song:... This would be vv. 1–2.
Easy English	<b>David praises the *Lord</b> The *Lord had saved David from Saul and all his other enemies. So David sang this song to the *Lord.
Easy-to-Read Version	David sang this song at the time the Lord saved him from Saul and all his other enemies. Chapter 22 This song is also found in Ps. 18.
<i>The Message</i>	David prayed to GOD the words of this song after GOD saved him from all his enemies and from Saul.
New Berkeley Version	David spoke the words of this song to the LORD at the time when the LORD delivered him out of the power of all his enemies, including the power of Saul. This song therefore goes with ch. 7; see v. 1, written shortly after Nathan's Messianic promise to David; compare v. 51 with 2Sam. 7:16. The king subsequently made slight changes in it, so it would be better adapted to public use and included it as Psalm 18 of the Psalms.
New Century Version	David sang this song to the Lord when the Lord saved him from Saul and all his other enemies.
New Life Bible	David spoke the words of this song to the Lord on the day the Lord saved him from all who hated him, and from Saul.
New Living Translation	<b>David's Song of Praise</b>

David sang this song to the Lord on the day the Lord rescued him from all his enemies and from Saul.

The Voice

David composed the following song *of praise* to the Eternal because He delivered him from all of his enemies and *especially* from Saul.

### Partially literal and partially paraphrased translations:

American English Bible	Well, after the Lord had rescued David from the hands of Saul and all his enemies, he sang this song to Jehovah: ...
Beck's American Translation	<i>A Royal Thanksgiving Psalm</i> David sang this song to the LORD when the LORD had rescued him from all his enemies and from Saul.
Christian Community Bible	<b>David's song of praise</b> David sang this song to Yahweh on the day Yahweh delivered him from his enemies and from Saul.
New Advent (Knox)Bible	And this was David's song of thanksgiving when he found that the Lord had rescued him from the power of Saul, and from his other enemies:...
New American Bible (2002)	David sang the words of this song to the LORD when the LORD had rescued him from the grasp of all his enemies and from the hand of Saul.
New American Bible (2011) <sup>23</sup>	<i>Song of Thanksgiving.*</i> David proclaimed the words of this song to the LORD when the LORD had rescued him from the grasp of all his enemies and from the grasp of Saul [Ps 18:1]. This psalm of thanksgiving also appears in the Psalter, with a few small variants, as Ps 18. In both places it is attributed to David. Two main sections can be distinguished. In the first part, after an introductory stanza of praise to God (vv. 2-4), the writer describes the peril he was in (vv. 5-7), and then poetically depicts, under the form of a theophany, God's intervention in his behalf (vv. 8-20), concluding with an acknowledgment of God's justice (vv. 21-31). In the second part, God is praised for having prepared the psalmist for war (vv. 32-35), given him victory over his enemies (vv. 36-39), whom he put to flight (vv. 40-43), and bestowed on him dominion over many peoples (vv. 44-46). The entire song ends with an expression of grateful praise (vv. 47-51).
NIRV	<b>David Sings Praises to the Lord</b> David sang the words of this song to the Lord. He sang them when the Lord saved him from the powerful hand of all of his enemies and of Saul.
New Jerusalem Bible	David addressed the words of this song to Yahweh, when Yahweh had delivered him from the clutches of all his enemies and from the clutches of Saul.
Revised English Bible	These are the words of the song David sang to the LORD on the day when the LORD delivered him from the power of all his enemies and from the power of Saul.
Today's NIV	<b>David's Song of Praise</b> <b>22:1-51pp -- Ps 18:1-50</b> David sang to the LORD the words of this song when the LORD delivered him from the hand of all his enemies and from the hand of Saul.

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

Ancient Roots Translinear	David spoke to Yahweh the words of this song in the day Yahweh delivered him from the palm of all his enemies, and from the palm of Saul:...
Bible in Basic English	And David made a song to the Lord in these words, on the day when the Lord made him free from the hands of all his haters, and from the hand of Saul:...
The Expanded Bible	<b>David's Song of Praise</b> 22:1-51; Ps. 18:1-50

<sup>23</sup> Also called the revised edition.

David sang [the words of] this song [see the close parallel to the following song in Psalm 18] to the Lord when the Lord saved [rescued; delivered] him from Saul and all his other enemies.

Ferar-Fenton Bible

(B.C. 1018) *David's Song of Thanks*

David recited the words of this song to the EVER-LIVING, when the EVER-LIVING had delivered him from the hand of all his enemies and from the hand of Saul.

NET Bible®

*David Sings to the Lord*

David sang [Heb "spoke."] to the Lord the words of this song when [Heb "in the day," or "at the time."] the Lord rescued him from the power [Heb "hand."] of all his enemies, including Saul [Heb "and from the hand of Saul."]. In this long song of thanks, David affirms that God is his faithful protector. He recalls in highly poetic fashion how God intervened in awesome power and delivered him from death. His experience demonstrates that God vindicates those who are blameless and remain loyal to him. True to his promises, God gives the king victory on the battlefield and enables him to subdue nations. A parallel version of the song appears in Ps 18. 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

**David's Song of Praise(A)**

David sang(B) to the Lord the words of this song when the Lord delivered him from the hand of all his enemies and from the hand of Saul.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

David said the words of this song to ADONAI on the day ADONAI delivered him from the power of all his enemies and from the power of Sha'ul.

exeGesés companion Bible

**THE SONG OF HALAL OF DAVID**

And David words the words of this song  
to Yah Veh  
the day Yah Veh rescues him  
from the palm of all his enemies  
and from the palm of Shaul:...

JPS (Tanakh—1985)

David addressed the words of this song to the LORD, after the LORD had saved him from the hands of all his enemies and from the hands of Saul. This poem occurs again as Psalm 18, with a number of variations, some of which are cited in the following notes.

Orthodox Jewish Bible

And Dovid spoke unto Hashem the devarim of this shirah (song) in the day that Hashem had delivered him out of the palm of all his oyevim (enemies) and out of the palm of Sha'ul:...

*The Scriptures* 1998

Then Dawid spoke to הוהי the words of this song, on the day when הוהי had delivered him from the hand of all his enemies, and from the hand of Sha'ul.

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

English Standard Version

And David spoke to the LORD the words of this song on the day when the LORD delivered him from the hand of all his enemies, and from the hand of Saul.

The Geneva Bible

And David spake unto the LORD the words of this song [In token of the wonderful benefits that he received from God.] in the day [that] the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:...

Kretzmann's Commentary

Gratitude for Deliverance in the Past

And David spake unto the Lord the words of this song, which is simply another version of Psalms 18, from which it is distinguished only by slight deviations, in the



day that the Lord had delivered him out of the hand of all his enemies and out of the hand of Saul.

NASB

**David's Psalm of Deliverance**

And David spoke the words [Ex 15:1; Deut 31:30] of this song to the Lord in the day that the Lord delivered him from the hand [Lit palm] of all his enemies and from the hand [Lit palm] of Saul. Ps 18:2-50

New King James Version

**Praise for God's Deliverance**

Then David spoke to the Lord the words of this song, on the day when the Lord had delivered him from the hand of all his enemies, and from the hand of Saul.

World English Bible

David spoke to Yahweh the words of this song in the day that Yahweh delivered him out of the hand of all his enemies, and out of the hand of Saul: ...

Young's Updated LT

And David speaks to Jehovah the words of this song in the day Jehovah has delivered him out of the hand of all his enemies, and out of the hand of Saul,...

**The gist of this verse:**

This chapter of 2samuel is a song composed by David to Y<sup>e</sup>howah, praising Him for delivering David out of the hand of all his enemies.

**2Samuel 22:1a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
The Piel stem is intensive, making dâbar is stronger. It can carry with it the idea of providing guidance and direction, if not a set of mandates (and this would be determined by context). The kind of intensification is determined by context. The Piel may call for <i>talk, backed with action; give your opinion; expound; make a formal speech; speak out; talk it around, to give a somber and tragic report.</i>			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## 2Samuel 22:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
d <sup>e</sup> bârîym (דְּבָרִים) [pronounced daw <sup>b</sup> -vawr- EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
shîyr (שִׁיר) [pronounced sheer]	<i>song, singing; music</i>	masculine singular noun with the definite article	Strong's #7892 BDB #1010
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

**Translation:** David spoke to Y<sup>e</sup>howah the words of this song... We are still in the addendum to David's life, and, at some point, he penned this psalm (song). This is equivalent to Psalm 18 (there are some minor differences).

Since 2Samuel 22 is nearly identical to Psalm 18, why did God the Holy Spirit think it necessary to include both chapters in the Word of God?

### Why There Is 2Samuel 22 AND Psalm 18 in the Bible

1. These two chapters are nearly identical. Why did God the Holy Spirit have both of them in the Bible?
2. These chapters were composed at the exact same time; one remained with the historical addendum to the book of Samuel and the other was placed with the worship psalms.
3. Exactly what the mechanics were is not given to us, but David, or someone else, probably copied David's words and placed that copy with the rest of the psalms.
4. It is not unusual that a psalm would be placed into the psalm, and used subsequently to sing or during particular worship times.
5. Once this psalm has been copied into book of psalms, then both 2Sam. 22 and Psalm 18 would have both been preserved as two separate documents.
6. We can only make educated guesses as to how the original Old Testament was preserved over the years. However, we can look at these two chapters, compare, and see the care that was given to preserving these exact words (and the book of Samuel is very poorly preserved by comparison to the other Old Testament books—or so I have read).
7. There was no Bible as we think of one—this one volume, cohesive unit. For over 1000 years, the Bible was a collection of scrolls. Some libraries may have had every single scroll; and some preservation companies may have had every single one of the Old Testament books; but, in general, wherever these scrolls existed, a library or an individual (like a king of Israel) would have most of the books, but not necessarily all of them.
8. What we do not find—which is alleged continually by anti-Bible critics—is, neither of these chapters have been changed to reflect a peculiar theological viewpoint. There are people out there who actually believe that the Catholic church first developed their doctrines and then changed the Bible all at once to support their beliefs. That has to be one of the goofiest ideas of all time. By the time the Catholic church came along, around A.D. 350 (or so), there were thousands—even tens of thousands—of Old and New Testament manuscripts out there being preserved by various and sundry groups, some of whom were in theological opposition to each other. The Jews preserved the Old Testament; the Christians preserved the Old and New Testaments; and they quite obviously disagreed about the central character of human history—Jesus Christ. Different groups preserved these testaments simultaneously; and different groups even preserved these in different languages. So, nothing could be more foolish than to assert that the Catholics somehow took a hold of the Bible, made all of the changes to it, and suddenly, there was a “Catholic Bible with approved Catholic doctrines. The only thing which the Catholics did do was decide

## Why There Is 2Samuel 22 AND Psalm 18 in the Bible

that the Apocrypha were inspired books, which allows for some of the odd doctrines that Catholics have (e.g., purgatory, prayers for the dead).

- 1) I have heard something even more ridiculous. I read one person's thoughts that the Bible was essentially developed by King James.
9. Because these two manuscripts would have been copied at different times, we may study both 2Sam. 22 and Psalm 18 and see, therefore, the consistency of the preservation of these books. These chapters would have been preserved at different times and possibly by different people as time went on.
10. However, this does not mean that the differences between these two chapters are all attributable to copyist errors. There is a possibility that someone took the Davidic psalm and made changes to it to make it more suitable for public worship.
11. This would have been, to ancient scribes, an interior check. They are trying to determine which books ought to be preserved and revered, and the book of Samuel and the book of Psalms (many scrolls for each of these) both contain essentially the same chapter. This suggests that, if the book of Psalms is seen as inspired by God, then the book of Samuel is probably to be understood in the same way.
12. Despite the differences of the texts, there are not one set of doctrines taught in Samuel and a different set taught in the Psalms. So, whether the differences were intentional or accidental, the meaning of the Word of God still stands.

This is somewhat different from the reasons why there are four gospels.

I did a chart called **Jesus Christ in the Old and New Testaments**. This treatise took specific doctrines, and showed that they could be found in the Law, in the book of Job, in the Psalms and in the Prophets. Then the fulfillments of these doctrines related to Jesus in the Old Testament were matched up with parallel verses in the New Testament. ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Chapter Outline

### Charts, Graphics and Short Doctrines

## 2Samuel 22:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
nâtsal (לָצַו) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	3 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #5337 BDB #664
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	<i>him, it; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

## 2Samuel 22:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kaph (כַּף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
'âyab (אֵיבָב) [pronounced <i>aw-YA<sup>B</sup>V</i> ]	<i>enemies, those being at enmity with you; those with enmity, those with hostility</i>	masculine plural, Qal active participle with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #340 & #341 BDB #33

**Translation:** ...in the day that Y<sup>e</sup>howah had delivered him from the hand of his enemies... It has that David did this *in the day that Jehovah had delivered him from the hand of his enemies*; but that occurred on many days. This simply means that, at some point, David fully recognized God's hand in his life, and the many times that God had delivered him; and he wrote this song to commemorate that.

## 2Samuel 22:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kaph (כַּף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular construct	Strong's #3709 BDB #496
Shâ'ûwl (שׂוּל) [pronounced <i>shaw-OOL</i> ]	which is transliterated <i>Saul</i> ; it means <i>asked for</i>	masculine proper noun	Strong's #7586 BDB #982

**Translation:** ...and from the hand of Saul. The fact that we are speaking about Saul suggests that David wrote this psalm as far back in the time of 1Samuel. There are some verses which suggest that David is king, which would place him in the early part of 2Samuel. Obviously, this is not a great revelation, that David wrote this psalm sometime after he was persecuted by Saul and sometime while he was king of Israel. The fact that Saul is named suggests that David still thought about this; therefore, I would place this before his first meeting with Mephibosheth and possibly before his dedication to Saul and Jonathan (in 2Sam. 1). However, throughout David's career, he was always facing great military and national powers, which he, through God, defeated.

There is even the possibility that David began writing this psalm during the time of 1Samuel, but did not complete it until years later. Few men have had as many enemies in this life as David had. Vv. 44–46 read: *You also delivered me from the strivings of my people. You kept me as the head of the nations; a people I have not known*

serve me. Sons of foreigners cower before me; when they hear with the ear, they obey me. Sons of foreigners fade away, and are afraid in their holes. Barnes mentions<sup>24</sup> the *Philistines, Moabites, Syrians, Ammonites, and Edomites*. So the end date here is difficult to set. It probably occurred before David's men suggested that he retire from warfare (2Sam. 21:17) and before he hooked up with Bathsheba (2Sam. 11). After that, he had a great many other things on his mind, which he also wrote psalms about (e.g., Psalm 51).

Because of the extensive references to gentiles near the end of this psalm and because David appears to reference the Davidic Covenant at the end, this psalm was probably completed after 2Sam. 7 (where God gives David the Davidic Covenant); and after some of the chapters where David defeats gentile enemies.

This psalm also makes a good *summary of my life* psalm as well. I don't find anything within the psalm to clearly limit the time period during which it was written. Therefore, I think that the reference to Saul and the references to him being surefooted in the mountains, indicates that David began this psalm early on, when he was running from Saul, often taking refuge in the hill country of Judah. However, the references to absolute victories over gentile nations and the possible mention of the Davidic Covenant takes us perhaps halfway through the book of 2Samuel. So, this is probably a psalm that David worked on for a long time—over a period of 2 decades or more.

So far, this psalm reads: **David spoke the words of this song to Jehovah when Jehovah had delivered him out from the hand of his enemies and out from the hand of Saul.** This pulls together 1Samuel and 2Samuel, which are two books in the English, but one book in the Hebrew. Although the division between the two halves of these books is reasonable, they still form one literary unit.

Although David's love of God and of Bible doctrine is clear throughout the book of Samuel, that his deliverances from Saul and other enemies as being the result of God's hand is not quite as clearly stated. Therefore, for the record, David clearly acknowledges that it was God Who delivered him.

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## Chapter Outline

## Charts, Graphics and Short Doctrines

### God is David's Strength and Salvation

**And so he says, "Y<sup>e</sup>howah [is] my cliff and my fortress and my deliverer to me; Elohim of my rock, I take refuge in Him. My shield and a horn of my salvation, my stronghold and my refuge; my Savior—from violence you save me.**

2Samuel  
22:2–3

**He said, "Y<sup>e</sup>howah [is] my Rock-cliff and my fortress; and [He is] my Deliverer. [He is] the Elohim of my Rock; I take refuge in Him. [He is] my shield and the horn [= *strength, power*] of my salvation; [He is] my stronghold and my refuge, [and He is] my Savior; You save me from violence.**

**He said, "Jehovah is my Rock-cliff and my fortress; and He is my Deliverer. He is the God of my Rock and I take refuge in Him. He is both my shield and the horn of my salvation; He is my stronghold and my refuge; furthermore, He is my Savior. You save me from great violence.**

Here is how others have translated this verse:

#### Ancient texts:

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<sup>24</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 22:1.

Latin Vulgate	And he said: The Lord is my rock, and my strength, and my saviour. <u>God is my strong one, in him will I trust</u> : my shield, and the horn of my salvation: <u>he lifts me up</u> , and is my refuge: my saviour, you will deliver me <u>from iniquity</u> .
Masoretic Text (Hebrew)	And so he says, “Y <sup>e</sup> howah [is] my rock and my fortress and my deliverer to me; Elohim of my rock, I take refuge in Him. My shield and a horn of my salvation, my stronghold and my refuge; my Savior—from violence you save me.
Peshitta (Syriac)	...And he said: <u>I will love thee, O LORD my strength and my trust</u> ; the LORD is my strength and my fortress and my deliverer, The mighty God in whom I trust; he is my succor and the horn of my salvation, <u>my refuge</u> who delivered me from the <u>wicked men</u> , my glorious Saviour.
Septuagint (Greek)	<u>And the song was thus</u> : O Lord, my rock, and my fortress, and my deliverer, my God; He shall be to me my guard, I will trust in Him: He is <u>my protector</u> , and the horn of my salvation, <u>my helper</u> , and my sure refuge; You shall save me from the <u>unjust man</u> .
Significant differences:	The Greek appears to begin with something other than <i>and so he said</i> . The Syriac has an additional first line in this psalm. The Latin and Syriac appear to be missing that <i>God</i> is associated with <i>rock</i> in the 2 <sup>nd</sup> line of the psalm. It is not clear that we have David taking refuge in God in any of the languages other than Hebrew.  There are 4 things which God is in the 3 <sup>rd</sup> line; and one or more of those things is different in the Syriac, Greek and Latin.  In the final line, David is saved from men of violence in the Hebrew, but something else again in the other ancient versions.

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

Common English Bible	He said: The Lord is my solid rock, my fortress, my rescuer. My God is my rock-I take refuge in him!- he's my shield and my salvation's strength, my place of safety and my shelter. My savior! Save me from violence!
Contemporary English V.	Our LORD and our God, you are my mighty rock, my fortress, my protector. You are the rock where I am safe. You are my shield, my powerful weapon, and my place of shelter. You rescue me and keep me from being hurt.
Easy English	David said, `The *Lord gives me security. So, he is like my rock and my strong place. He saves me. My God is like a rock to me. I can run to him and be safe. He is like my *shield. He keeps me safe and he makes me strong. He is like my *stronghold and my place of safety. The *Lord saves me from cruel men.
Easy-to-Read Version	The Lord is my Rock [A name for God. It shows he is like a fortress or a strong place of safety.], my Fortress [A building or city with tall, strong walls for protection.], my Place of Safety. He is my God, the Rock I run to for protection. God is my shield.

His power saves me [Literally, "He is the horn of my salvation."].  
 The Lord is my hiding place,  
 my place of safety,  
 high in the hills.

He saves me from the cruel enemy.

*The Message*

GOD is bedrock under my feet, the castle in which I live, my rescuing knight. My God--the high crag where I run for dear life, hiding behind the boulders, safe in the granite hideout; My mountaintop refuge, he saves me from ruthless men.

New Berkeley Version

He said:

The LORD is my Rock, and my Fortress,  
 insuring deliverance for me,  
 the God of my rock, whom I trust,  
 my Shield, saving Horn [The source of strength and defense, as in horned animals, compare 1Sam. 2:1.], and my Fort;  
 my Refuge, and Savior from harm.

New Life Bible

He said, "The Lord is my rock, my strong place, and the One Who sets me free. 3 He is my God, my rock, where I go to be safe. He is my covering and the horn that saves me, my strong place where I go to be safe. You save me from being hurt."

The Voice

At last the day comes when David has conquered--at least, temporarily--all his enemies, and he marks this day by rejoicing. In the same way that he composed songs to lament Saul's and Jonathan's deaths, David composes a psalm of joy to the Lord who is his strong fortress and his security. He gives God the credit, but he also claims--and rightly, of course, in spite of his occasional transgressions--that he has tried to do what God asked him to do, has tried to keep the ways of God.

**David:** The Eternal is my rock, my fortress, and my savior;  
 He is my True God, my stronghold in whom I take refuge,  
 My strong shield, my horn that calls forth rescue,  
 my tall-walled tower and strong refuge,  
 My savior from violence.

### Partially literal and partially paraphrased translations:

American English Bible

...he sang this song to Jehovah:  
 'Jehovah's my rock and my fortress;  
 He's the One who comes to my rescue.  
 My God is a guard that's before me,  
 So, upon Him, I will lean. A portion of v. 1 was included.

Beck's American Translation

The LORD, my Rock and my Fortress, is the One who rescued me.  
*I found shelter* in God who is my Rock, my Shield, the mighty One who saved me;  
 my mountain Retreat, my Refuge, my Savior who delivered me from violence.

Christian Community Bible

He said,  
*The Lord is my rock, my rampart,  
 my deliverer and my God,  
 the rock in whom I take refuge.  
 He is my shield, my salvation,  
 my stronghold and my refuge,  
 my Savior; you save me from violence.*

New Advent (Knox) Bible

The Lord is my rock-fastness, my bulwark, my rescuer. It is my God that brings me aid, and gives me confidence; he is my shield, my weapon of deliverance, my protector, my stronghold; he it is that preserves me and frees me from wrong.

New American Bible (2002)

This is what he sang: "O LORD, my rock, my fortress, my deliverer,

my God, my rock of refuge! My shield, the horn of my salvation [The horn of my salvation: my strong savior. The horn, the dreadful weapon of an enraged bull, was a symbol of strength; cf ⇒ Luke 1:69.], my stronghold, my refuge, my savior, from violence you keep me safe.

- New American Bible (2011) He said [2Sam. 22:2-51 = Ps 18:3-51.]:  
O LORD, my rock, my fortress, my deliverer,  
my God, my rock of refuge!  
My shield, my saving horn [My saving horn: my strong savior. The horn, such as that of an enraged bull, was a symbol of strength; cf. Lk 1:69.],  
my stronghold, my refuge,  
my savior, from violence you keep me safe. 1 Sm 2:1-2.
- NIRV He said,  
"The Lord is my rock and my fort. He is the One who saves me.  
My God is my rock. I go to him for safety.  
He is like a shield to me. He's the power that saves me.  
He's my place of safety. I go to him for help. He's my Savior.  
He saves me from those who want to hurt me.
- New Jerusalem Bible He said: Yahweh is my rock and my fortress,  
my deliverer is my God. I take refuge in him, my rock, my shield, my saving strength, my stronghold, my place of refuge. My Saviour, you have saved me from violence;...
- Revised English Bible The LORD is my lofty crag,  
my fortress, my champion,  
my God, my rock in whom I find shelter,  
my shield and sure defender, my strong tower,  
my refuge, my deliverer who saves me from violence.
- Today's NIV He said: "The LORD is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation. He is my stronghold, my refuge and my savior-- from violent people you save me.

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

- Ancient Roots Translinear He said, "Yahweh is my cliff, my stronghold, and my rescuer!  
God, my rock! In him I take-refuge! My shield, and the horn of my salvation! My high-tower, my hideout, my savior! You saved me from violence.
- Bible in Basic English And he said, The Lord is my Rock, my walled town, and my saviour, even mine; My God, my Rock, in him will I put my faith; my breastplate, and the horn of my salvation, my high tower, and my safe place; my saviour, who keeps me safe from the violent man.
- English Jubilee 2000 And he said, The LORD is my rock, my fortress, and my deliverer. God is my Strong One; in him will I trust: he is my shield and the horn of my saving health; my defence and my refuge; my saviour, who shall save me from violence.
- The Expanded Bible He said:  
"The Lord is my rock, my fortress, my Savior [rescuer; <sup>T</sup>deliverer].  
My God is my rock.  
I can run to him for safety [<sup>L</sup>In whom I find protection/take refuge].  
He is my shield and my saving strength [<sup>L</sup>the horn of my salvation; <sup>C</sup>symbolizes strength based on an animal lifting its head triumphantly],  
my defender [stronghold] and my place of safety [refuge].  
The Lord saves me from those who want to harm me [<sup>L</sup>violence].
- Ferar-Fenton Bible SONG OF THANKS



...and said; 'The LORD was a Rock, and Fortress, and Refuge to me, GOD is my Fort, --I will trust in Him I My shield and buckler, my tower and hold, My Saviour Who saved from oppression!

NET Bible®

He said:

"The Lord is my high ridge [Traditionally "is my rock"; CEV "mighty rock"; TEV "is my protector." This metaphor pictures God as a rocky, relatively inaccessible summit, where one would be able to find protection from enemies. See 1 Sam 23:25, 28.], my stronghold [Traditionally "my fortress"; TEV "my strong fortress"; NCV "my protection."] [My stronghold. David often found safety in such strongholds. See 1 Sam 22:4-5; 24:22; 2 Sam 5:9, 17; 23:14.], my deliverer.

My God [The translation (along with many English versions, e.g., NAB, NIV, NRSV, NLT) follows the Septuagint (LXX) in reading אֱלֹהִי ('elohi, "my God") rather than Masoretic Text (MT)'s אֱלֹהֵי ('elohe, "the God of"). See Psalm 18:2.] is my rocky summit where I take shelter [Or "in whom."], my shield, the horn that saves me [Heb "the horn of my salvation," or "my saving horn."] [Though some see "horn" as referring to a horn-shaped peak of a hill, or to the "horns" of an altar where one could find refuge, it is more likely that the horn of an ox underlies the metaphor (see Deut. 33:17; 1Kings 22:11; Psalm 92:10). The horn of the wild ox is frequently a metaphor for military strength; the idiom "exalt the horn" signifies military victory (see 1Sam. 2:10; Psalm 89:17; Psalm 89:24; Psalm 92:10; Lam. 2:17). In the ancient Near East powerful warrior-kings would sometimes compare themselves to a goring bull that uses its horns to kill its enemies. For examples, see P. Miller, "El the Warrior," HTR 60 (1967): 422–25, and R. B. Chisholm, "An Exegetical and Theological Study of Psalm 18/2 Samuel 22" (Th.D. diss., Dallas Theological Seminary, 1983), 135–36. 2Sam. 22:3 uses the metaphor of the horn in a slightly different manner. Here the Lord himself is compared to a horn. He is to the psalmist what the horn is to the ox, a source of defense and victory.], my stronghold, my refuge, my savior. You save me from violence! The parallel version of the song in Ps 18 does not include this last line.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He said: "ADONAI is my Rock, my fortress and deliverer, the God who is my Rock, in whom I find shelter, my shield, the power that saves me, my stronghold and my refuge. My savior, you have saved me from violence.
exeGesés companion Bible	...and he says, Yah Veh is my rock and my stronghold and my escape; the Elohim of my rock - in him I seek refuge: my buckler and the horn of my salvation; my secure loft and my retreat; my saviour - you save me from violence.
JPS (Tanakh—1985)	He said: O LORD, my crag, my fastness, my deliverer! O God, the rock [ <i>Lit.</i> , "the God of my rock"; <i>Psalm 18:3</i> "My God, my rock."] wherein I take shelter: My shield, my mighty champion [ <i>Lit.</i> , "horn of rescue."], my fortress and refuges! My savior, You who rescue me from violence!
Orthodox Jewish Bible	And he said, Hashem is my rock, and my matzadah, and my deliverer;

The Elohei (G-d of) my Tzur; in Him will I trust; He is my mogen, and the keren of my Salvation, my stronghold, and my refuge, my Moshia; Thou savest me from chamas.

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

<i>The Amplified Bible</i>	He said: The Lord is my Rock [of escape from Saul] and my Fortress [in the wilderness] and my Deliverer [I Sam. 23:14, 25, 28.]; My God, my Rock, in Him will I take refuge; my Shield and the Horn of my salvation; My Stronghold and my Refuge, my Savior-You save me from violence. Gen. 15:1.
Concordant Literal Version	...and he said: `Yahweh [is] my rock, And my bulwark, and a deliverer to me, My Elohim [is] my rock--I take refuge in Him; My shield, and the horn of my salvation, My high tower, and my refuge! My Saviour, from violence You save me!"
Context Group Version	...and he said, YHWH is my rock, and my fortress, and my deliverer, even mine; God, my rock, in him I will take refuge; My shield, and the horn of my rescue, my high tower, and my refuge; My rescuer, you rescue me from violence.
<i>Emphasized Bible</i>	...and he said,—Yahweh, was my mountain crag and my stronghold, and my deliverer—mine; My God, was my rock, I sought refuge in him,—My shield, and my horn of salvation, my high tower, and my refuge, My Saviour! from violence, thou didst save me.
Kretzmann's Commentary	And he said, The Lord is my Rock and my Fortress, in whom he may confidently trust, and my Deliverer; v. 3. the God of my rock, Deut. 32:4, with reference to His unchangeable faithfulness; in Him will I trust. He is my Shield, covering him against the attacks of his enemies, and: the Horn of my salvation, yielding help and strength in overcoming the enemies, my high Tower, the inaccessible and safe stronghold, and my Refuge, my Savior; Thou savest me from violence. This is said of God by way of a general introduction.
Modern KJV	And he said, Jehovah is my Rock, and my Fortress, and my Deliverer. The God who is my Rock, in Him will I trust. He is my Shield, and the Horn of my salvation, my High Tower, and my Refuge, my Savior. You save me from violence.
NASB	He said, "The Lord is my rock [1Sam 23:25; 24:2; Ps 31:3; 71:3] [Lit crag] and my fortress and my deliverer; My God [Deut 32:4, 37; 1 Sam 2:2], my rock [Lit God of my rock], in whom I take refuge, My shield [Gen 15:1; Deut 33:29] and the horn [Luke 1:69] of my salvation, my stronghold and my refuge [Ps 9:9]; My savior, You save me from violence.
New RSV	He said: The Lord is my rock, my fortress, and my deliverer, my God, my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold and my refuge, my saviour; you save me from violence.
Webster's Bible Translation	And he said, The LORD [is] my rock, and my fortress, and my deliverer; The God of my rock; in him will I trust: [he is] my shield, and the horn of my salvation, my high tower, and my refuge, my preserver; thou savest me from violence.
Young's Updated LT	And he says: "Jehovah is my rock, And my bulwark, and a deliverer to me, My God is my rock—I take refuge in Him; My shield, and the horn of my salvation, My high tower, and my refuge! My Saviour, from violence You save me!

**The gist of this verse:** David begins this psalm by praising God, as his Rock, his protection, his deliverer, his refuge, his shield, the horn of his salvation, he high tower and his refuge. David has clearly been protected from many acts of violence in his life.

### 2Samuel 22:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
çela' (עֶלֶא) [pronounced <i>SEH-lahg'</i> ]	<i>rock, cliff, jagged cliff, split, cleft, crag, stone</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #5553 BDB #700

**Translation:** He said, "Y<sup>e</sup>howah [is] my rock-cliff... Rocks denote stability and things which have been in the same place for a very long time. We are not thinking here of a rock that you can pick up and hurl; this is the much larger version. This is a rock cliff, where you might stand and observe your enemy.

Much of what we find in this psalm is related to war and God's deliverance of David during war.

Just in case you do not go to the full doctrine (which differs primarily in that most of these passages are written out), here is the abbreviated version.

### The Abbreviated Doctrine of the Rock in the Old Testament

1. The Rock of Israel is associated with God from the very beginning. Gen. 49:24–25 Deut. 32:2–4
2. The *No-Water* Incidents and how the Rock is related to Jehovah. In the first *no-water* incident, Moses was to strike the Rock with his staff, indicating judgment. The second time the Jews came into the *no-water* test (this is the 2<sup>nd</sup> generation), Moses was only to speak to the Rock, as it had already been judged. Because Moses struck the Rock twice, thus confusing the Type, God did not allow him to go into the land with the rest of Israel. Ex. 17:1–6 Num. 20:2–12 Psalm 78:15–20 105:41 114:7–8 Isa. 48:12 John 4:9–15 7:37–40 1Cor. 10:4
3. Hiding in the Cleft of the Rock is Related to Salvation. Ex. 33:20–23 Isa. 2:10
4. Much of Moses' Song about the Rock of Israel. Gen. 32:12–40
5. Gideon's sacrifice associates the Rock (Jesus Christ) with judgment (fire). Judges 6:19–22
6. Jehovah Elohim is called the Rock. 1Sam. 2:2 22:2–3 Psalm 18:31 19:14 28:1
7. The Trinity in the Old Testament is Partially Established by the use of the term *the Rock of Israel*. 1Sam. 23:1–4 Psalm 78:35 89:25–27 Isa. 17:9–10 Habak. 1:12
8. Blessings, Safety and Strength are Associated with the Rock. Job 29:2–6 39:27–28 Psalm 18:2 27:5 31:1–4 81:16
9. Safety cannot be found in just any rock (that is, in any human viewpoint solution). Isa. 22:16–18

## The Abbreviated Doctrine of the Rock in the Old Testament

- Obad. 1:3
10. The Rock of God can also be a Stone of Stumbling. Ex. 19:5–6 Isa. 8:13–15 Isa. 8:14 Rom. 9:31–33 1Peter 2:7–9
11. There is Deliverance through Trust in the Rock. Psalm 71:1–3
12. There is no other Rock besides Jehovah. Isa. 44:6–8

See **The Doctrine of the Rock in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Chapter Outline

### Charts, Graphics and Short Doctrines

#### 2Samuel 22:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâtsûwd (מִצְדָּ) [pronounced <i>maw-TZOOD</i> ]	<i>net; capture; fortress, castle, stronghold; defense</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #4686 BDB #845

**Translation:** ...and my fortress;... God is also David's fortress. More important and safer than castle Zion is the fact that God is David's fortress.

In a way, this foreshadows what is to come. David, in God, is as if in a fortress, in complete safety. We, in the Church Age, are in Christ, as if in a fortress, and in complete safety.

L. M. Grant: *Appropriately David begins his song with a number of the wonderful aspects of God's nature and character. Jehovah is his rock, the symbol of unchanging stability. 1 Corinthians 10:4 tells us "That Rock was Christ, for He is God over all, blessed forever." "My fortress" speaks of the place of impregnable defense. David, in his time of exile, learned how valuable a fortress was.*<sup>25</sup>

A minor note of punctuation: so far, we have: **He said**, "Y<sup>e</sup>howah [is] my rock-cliff... I know that it is right and proper to begin each paragraph with quotation marks, but I am not going to do that. I will begin and end this psalm with quotation marks only.

#### 2Samuel 22:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâlaṭ (פָּלַט) [pronounced <i>paw-LAHT</i> ]	<i>a deliverer; one who causes you to escape</i>	Piel participle with the 1 <sup>st</sup> person singular suffix	Strong's #6403 BDB #812

<sup>25</sup> From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=22> accessed April 4, 2014.

## 2Samuel 22:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced /e/]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:** ...and [He is] my Deliverer. David has been in many a scrape; he has been in many fights; his life has been in danger multiple times. He knows that God has delivered him out of every problem. Remember that David is not a big guy; but he fully understands that God is his deliverer; God has caused David, on many occasions, to escape without injury the battle he finds himself in.

**2Samuel 22:2 Graphic;** from [Tohh Bible Verses](#); accessed April 5, 2014.

V. 2 reads “Y<sup>e</sup>howah [is] my Rock-cliff and my fortress; and [He is] my Deliverer. The rock speaks of stability as well as a place to hide from one’s enemies. The fortress is the place where a king could go to be relative safe from the outside armies. Also, Y<sup>e</sup>howah is presented as David’s deliverer, which is mostly a temporal notion; but is taken in the New Testament to refer to eternal salvation.



## Chapter Outline

## Charts, Graphics and Short Doctrines

This is common in the Old Testament, where the human author uses a word in one way; but the Divine Author uses the same word in a different way. David, the human author, understands the Piel participle of pâlâṭ (פָּלַט) [pronounced *paw-LAHT*] to refer to a *deliverer*. David would be in a battle and God would *deliver* David—preserve and protect him. However, God the Holy Spirit takes this same word and looks forward to our eternal deliverance where God eternally preserves and protects us.

## 2Samuel 22:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
tsûwr (צוּר) [pronounced <i>tzoor</i> ]	<i>rock, pebble; cliff; edge, sharpness; form</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6697 BDB #849
châçâh (חָצָא) [pronounced <i>khaw-SAW</i> ]	<i>to take (seek) refuge; to flee for protection; and hence to trust [put confidence, have hope] [in]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #2620 BDB #340

## 2Samuel 22:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When followed by the bêyth preposition, the place of refuge is then noted.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** [He is] the Elohim of my Rock; I take refuge in Him. We have a different word for *rock* here.

God the Father is the God of David's Rock, Who is God the Son. David takes refuge in the Revealed God, Who we know as Jesus Christ.

J. Vernon McGee: *A rock is a place upon which to rest. Christ is the rock of our salvation - He is the foundation. We rest on Him.*<sup>26</sup>

There are several words in the Hebrew which are translated *rock*; however, two of them are prominent, and both of these words are found in this verse.

### Contrasting the Hebrew Words for "Rock"

Çela' (סֶלָא) [pronounced SEH-lahg']	Tsûwr (צוּר) [pronounced tzoor]
Strong's #5553 occurring about 61 times.	Strong's #6697 occurring about 79 times.
BDB Definitions: 1) <i>crag, cliff, rock</i> ; 1a) <i>crag, cliff</i> ; 1b) <i>as stronghold of Jehovah, of security (figuratively)</i> .	BDB Definitions: 1) <i>rock, cliff (noun masculine)</i> ; 1a) <i>rocky wall, cliff</i> ; 1b) <i>rock (with flat surface)</i> ; 1c) <i>block of stone, boulder</i> ; 1d) <i>rock (specific)</i> ; 1e) <i>rock (of God)</i> ; 1f) <i>rock (of heathen gods)</i> ; 1g) <i>Rock (noun proper deity)</i> .
Precept Austin: <i>Çela' more frequently suggests a larger, more massive rock structure such as a crag (a steep rugged rock - eg, Job 39:28 uses çela' to describe a safe, resting place for the eagle "upon the rocky crag [çela'], an inaccessible place"), a cliff or a mountainside.</i> <sup>1</sup>	Precept Austin: <i>Tsur on the other hand refers to smaller rock structures such as a boulder, but these distinctions are not absolute and there is overlap.</i> <sup>1</sup>

<sup>26</sup> From [https://archive.org/stream/10-2Samuel/10-2Samuel\\_djvu.txt](https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt) accessed April 1, 2014.

## Contrasting the Hebrew Words for “Rock”

### Çela´ (סֶלָא) [pronounced SEH-lahg´]

### Tsûwr (צוּר) [pronounced tzoor]

Then Moses and Aaron went from the presence of the assembly to the entrance of the tent of meeting and fell on their faces. And the glory of the LORD appeared to them, and the LORD spoke to Moses, saying, "Take the staff, and assemble the congregation, you and Aaron your brother, and tell the **rock** before their eyes to yield its water. So you shall bring water out of the **rock** for them and give drink to the congregation and their cattle." And Moses took the staff from before the LORD, as he commanded him. Then Moses and Aaron gathered the assembly together before the **rock**, and he said to them, "Hear now, you rebels: shall we bring water for you out of this **rock**?" (Num. 20:6–10; ESV)

And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go. Behold, I will stand before you there on the **rock** at Horeb, and you shall strike the **rock**, and water shall come out of it, and the people will drink." And Moses did so, in the sight of the elders of Israel. And he called the name of the place Massah and Meribah, because of the quarreling of the people of Israel, and because they tested the LORD by saying, "Is the LORD among us or not?" (Ex. 17:5–7; ESV)

After Jesus died for our sins, we then speak to the Rock of God and make known to Him our needs. In both cases water was fetched from the rock.

The actions of Ex. 17 occurred before those in Numbers. This is where God told Moses to strike the rock—which rock represents Christ on the cross Who died for our sins by being struck by God.

The difference between these incidents is; in the case of Ex. 17, Jesus Christ can only die one time for our sins, so Moses was to strike the rock but once. By the time of Numbers, God had been with Israel for a very long time, and He knows of our needs. We only need speak to Him to tell Him what it is that we need. The rock is not struck a second time in Num. 20 because His death on the cross had already been illustrated in Ex. 17. Moses' great sin was not to obey God, because, in his disobedience, he confused the parallels of what he and the Israelites endured and the provisions of Jesus Christ for us.

Because Moses did not do what God instructed him to do, he was not allowed to enter into the Land of Promise; his wrongdoing was fundamental to the parallel being set up by God.

In this second instance, God is our Rock, providing for us every imaginable provision. Our relationship with Him is permanent and solid.

In this first case of *tsur*, Jesus is our Rock, the foundation upon which we stand; the basis of our salvation.

Precept Austin: *Çela' more frequently suggests a larger, more massive rock structure such as a crag (a steep rugged rock - eg, Job 39:28 uses çela' to describe a safe, resting place for the eagle "upon the rocky crag [çela'], an inaccessible place"), a cliff or a mountainside.*<sup>1</sup>

Precept Austin: *Tsur on the other hand refers to smaller rock structures such as a boulder, but these distinctions are not absolute and there is overlap.*<sup>1</sup>

Taking this, along with their respective uses with Moses, *tsur* describes Jesus as we first meet Him, as our Savior from sin; but as *çela´*, we find that He is so much more than we realize; that He is far greater than we first understood Him to be.

And so he says, “Y<sup>e</sup>howah [is] my **cliff** and my fortress and my deliverer to me; Elohim of my rock, I take refuge in Him. My shield and a horn of my salvation, my stronghold and my refuge; my Savior—from violence you save me. (Kukis ultra-literal translation) Çela´ is in bold.

He said, “Y<sup>e</sup>howah [is] my Rock-cliff and my fortress; and [He is] my Deliverer. [He is] the Elohim of my **Rock**; I take refuge in Him. [He is] my shield and the horn of my salvation; [He is] my stronghold and my refuge, [and He is] my Savior; You save me from violence. (Kukis literal translation) Tsûwr is in bold.

## Contrasting the Hebrew Words for “Rock”

### Çela' (סֶלָא) [pronounced SEH-lahg']

Precept Austin: Çela' often speaks of rock faces especially cliffs (Isa. 2:21), where eagles (Job 39:28) and hyraxes (rock badgers Pr 30:26) live. People are thrown off sela' (Ps 141:6). Mountain goats is literally "goats of the sela'" (Job 39:1). Çela' is sometimes used as a proper noun: "the rock of Etam" (Jdg 15:8), David's "Rock of Escape" (1Sa 23:28), two rock crags, " name of the one was Bozez, and the name of the other Seneh" (1Sa 14:4). "Clefts of the rock" in Obadiah 1:3 may refer to Sela, an Edomite fortress city. Çela' is associated with crevices and clefts (Jer 13:4; 49:16), also with fortresses (Isa 33:16). The destruction of Tyre prophesied by God would become like a bare rock (Ezek 26:14). Crypts were carved in sela' (Isa. 22:16). Çela' occasionally occurs with tsur the other Hebrew word for rock (Dt 32:13 Psalm 18:2 71:3 Isa. 2:21).<sup>2</sup>

Precept Austin: The Septuagint sometimes translates çela' (Isa. 42:11) as Petra, perhaps corresponding to Petra in Jordan.

Metaphorically, çela' is used in a bad sense to describe spiritual obstinacy (Jer 5:3). It describes God's destruction of Babylon (Jer 51:25).<sup>2</sup>

### Tsûwr (רֹצֵחַ) [pronounced tzoor]

Precept Austin: Rock is a common metaphor used for God (Jesus) in the Psalter, and stresses several aspects of His protective care for the person who trusts in Him. For example, God as our Rock provides a firm, unshakeable foundation ("On Christ the Solid Rock I stand, all other ground is sinking sand") for those who rely on Him. In other OT uses, the picture of Christ our Rock is that of a high, inaccessible rocky crag or mountain hideaway. David had experienced such literal places of protection (eg, cave at Adullam - 1Chr 11:15) by God as Saul and others sought his life. The literal rocks that were David's hiding place were a faint picture of Christ his spiritual Rock in Whom the beleaguered psalmist found safe haven and rest for his soul. In view of the emphasis of Jehovah as our Rock, the One who protects our soul, you might take a moment and sing praises to your Rock. Tsur is translated a number of times (but not all) in the Septuagint with the Greek word petra. Tsur can refer to a secure, elevated location (cp Pr 18:10-note where the righteous will be lifted up, even though the battle may still be raging!)<sup>1</sup>

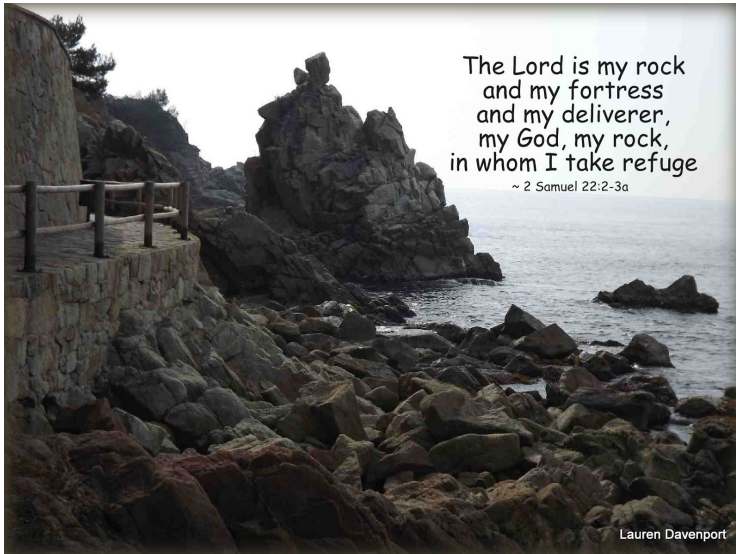
Precept Austin: Tsur speaks of inaccessibility (by one's adversaries as in Ps 27:5) God as a Rock speaks of His provision of a firm, unshakeable foundation for all who trust in Him. It speaks of the stability and protect provided by Yahweh.<sup>1</sup>

<sup>1</sup> From [http://preceptaustin.org/christ\\_our\\_rock.htm#rock](http://preceptaustin.org/christ_our_rock.htm#rock) accessed March 9, 2014.

<sup>2</sup> From [http://preceptaustin.org/christ\\_our\\_rock.htm#roc](http://preceptaustin.org/christ_our_rock.htm#roc) accessed March 9, 2014.

In order to maintain some consistency, sela' was rewritten as çela'.





The Pulpit Commentary: *the allusions to "rock," "high tower," and "fortress" remind us of the time when David's life was such that he climbed the craggy cliff or hid himself in the inaccessible clefts of the rocks.*<sup>27</sup> This was God acting as David's fortress.

**2Samuel 22:2–3a Graphic**; from the [Life and Breath and Everything Else](#) blogspot. Accessed April 5, 2014.

We are to understand Jesus as the *Rock* in two ways: (1) He is our Savior, our foundation, the One on whom our salvation is based; and (2) He is our protector and our fortress in life. So, when Moses struck the rock the first time, that represented God's judgment of our sins in Jesus Christ. However,

when Moses was to speak to the Rock in the second instance (in Numbers), this is Jesus our fortress, our rock, our place of safety.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

**2Samuel 22:3b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâgên (מָגֵן) [pronounced maw-GAYN]	<i>shield, smaller shield; protection</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #4043 BDB #171
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qeren (קֶרֶן) [pronounced KEH-ren]	<i>horn; [used figuratively] of strength; flask (container for oil); horn (as musical instrument); horn (of horn-like projections on the altar); of rays of light; hill</i>	feminine singular construct	Strong's #7161 BDB #901
yêsha' (יְשׁוּעָה) [pronounced YAY-shahj]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #3468 BDB #447

**Translation:** **[He is] my shield and the horn [= strength, power] of my salvation;...** The shield speaks of protection in battle. In the midst of battle, a shield is what wards off deadly blows from a sword and stops an arrow from finding its mark. David knows in all of his confrontations, God was there protecting him.

<sup>27</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 22:1 (edited).

The horn indicates guidance as well as power. When we are saved, we do receive both guidance and power, but not in some mystical way. Our guidance is based upon the filling of the Holy Spirit and the full knowledge of Bible doctrine. Although we have a supernatural power by means of the filling of the Holy Spirit, this does not mean that we are Penn and Teller, and can make things appear, disappear, or move unseen from hither to yon. You may give the gospel to someone, and, you can tell, something clicked; you can tell that it reached them. That is the power of the Holy Spirit. Whenever you exercise your spiritual gift, that is the power of the Holy Spirit. The power of the Holy Spirit is true power, because this makes changes which last forever.

**Application:** Early on in my Christian life, I witnessed to someone—a clear delineation of the gospel—and I could tell that he understood. Since then, whatever Christian influence I have had on others has not been nearly as clear. I have to take it on faith, based upon my study of Scripture, and based upon my understanding of my spiritual gift, that what I am doing is God’s plan for my life. You, as a believer, have to know the Word of God; and then be able to apply Bible doctrine to your own life. You may not get feedback for what you do in this life or for what your spiritual gift is. For some people, your spiritual gift is prayer for others—and there may be absolutely no clear linkage between the prayers you offer to God and the answers God gives to your prayers. Or, to provide a wider application—you may not see the results of the function of your spiritual gift; you may not get feedback on the function of your spiritual gift. Therefore, you have to simply know and understand God’s Word; and then apply it while you are filled with the Holy Spirit. God will sort out all of the rest.

Let me see if I can provide you with a clear parallel. Abraham, for 25 years, was being given promises from God, but these promises were all based upon having a son—and he did not have a son for 25 years. Now, despite a few direct meetings with God, there is nothing to indicate that God did anything spectacular before Abraham. There are no signs or wonders that Abraham observed. He simply heard promises from God and he believed these promises, despite all of them being dependent upon him having a son which, for 25 years, he did not have. This is all described in Heb. 11:8–12 **By faith, Abraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went. By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise. For he looked for the city which has the foundations, whose builder and maker is God. By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted Him faithful who had promised. Therefore as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore, were fathered by one man, and him as good as dead.** (WEB; capitalized)

**Application:** My point is, you may go for long periods of time in your life without feedback or clear confirmation that you are doing what you are supposed to be doing. Don’t expect to be walking along some evening, and then, right above you, there is this great burst of light with a cloud making a thumb’s up sign.

When God tests us and we pass, this is a confirmation of our faith.

Since you do not have this constant feedback in your life (like an evangelist or a pastor has), do you understand the point of testing a little better? When God tests us and we pass, this is a confirmation of our faith.

<b>2Samuel 22:3c</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong’s Numbers</b>
misgâb (מִשְׁגָּב) [pronounced <i>mis-GA<sup>B</sup>V</i> ]	<i>height, secure height, retreat; a high place; a stronghold; a rock; hence a refuge, secure place</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong’s #4869 BDB #960
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251

## 2Samuel 22:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mânôwç (מָנוֹחַ) [pronounced <i>maw-NOHSS</i> ]	<i>flight, a place of escape, refuge</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #4498 BDB #631

**Translation:** ...[He is] my stronghold and my refuge,... The *stronghold* is a secure place for David, a place where the outside world cannot touch him. The second word refers to the place to where he would flee when under attack. God is David's stronghold and his refuge; because of his relationship to God, David was made safe in the most difficult situations.

## 2Samuel 22:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâsha' (יָשָׁא) [pronounced <i>yaw-SHAHÇ</i> ]	<i>deliverer, savior, saving; less literally, redeemer, rescuer, lifesaver, liberator</i>	masculine singular, Hiphil participle with the 1 <sup>st</sup> person singular suffix	Strong's #3467 BDB #446
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
châmâç (חַמָּץ) [pronounced <i>khaw-MAWS</i> ]	<i>violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing</i>	masculine singular noun	Strong's #2555 BDB #329
yâsha' (יָשָׁא) [pronounced <i>yaw-SHAHÇ</i> ]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief, to give help to</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #3467 BDB #446

**Translation:** ...[and He is] my Savior; You save me from violence. David recognizes God as his Savior; as the One who has many times in the past delivered him from violence and oppression.

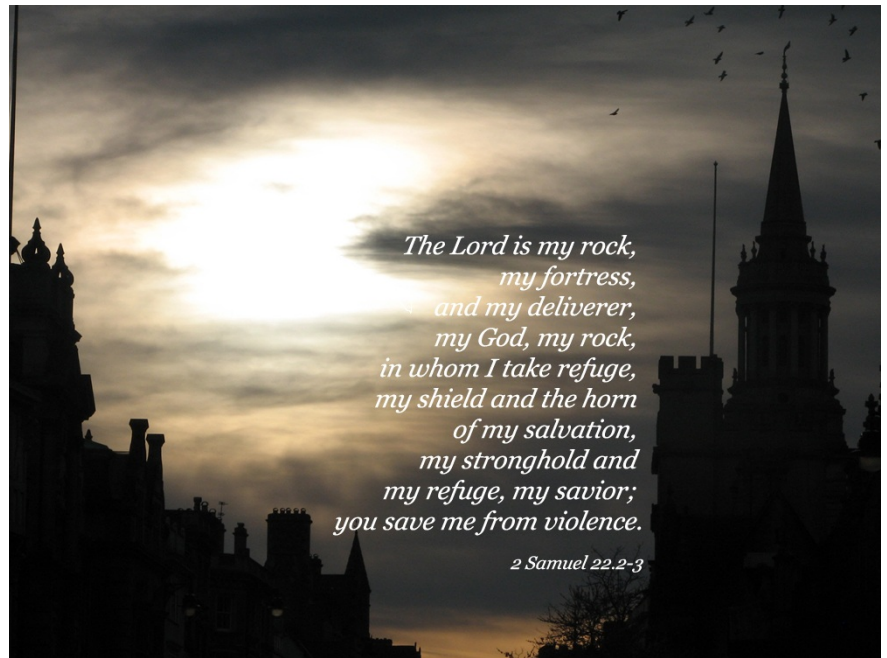
We know of the word *savior* being used in two different, but related ways. David here speaks of *savior* as referring to being *saved* or *delivered* from this or that scrape. It is the person in desperate straights, but then he hears the bugle of the cavalry charge.<sup>28</sup> It is the man at war, and he is in desperate straights, but his reinforcements arrive; his buddies.

<sup>28</sup> This reference may be too dated unless you have seen certain Western movies.

This same word has an eternal and spiritual connotation, and this is perhaps how God the Holy Spirit uses this word here—this refers to our eternal Savior, Jesus Christ, Who will save us from the last judgment and deliver us away from our sin natures.

**2Samuel 22:2–3 Graphic** from **4Catholic Educators**; accessed April 5, 2014.

Vv. 2–3 read as follows:  
 “Jehovah is my Rock-cliff and my fortress; and He is my Deliverer. He is the God of my Rock and I take refuge in Him. He is both my shield and the horn of my salvation; He is my stronghold and my refuge; furthermore, He is my Savior. You save me from great violence. This will be summarized below:



**Chapter Outline**

**Charts, Graphics and Short Doctrines**

Sometimes when the explanation for a verse is spread out over many pages, we lose the flow of the passage.

**Summarizing 2Samuel 22:2–3**

Scripture	Text/Commentary
“Jehovah is my Rock-cliff and my fortress;...	A rock-cliff denotes safety and being inaccessible to your enemies; like a fortress. David spent a lot of time using natural fortresses when escaping Saul.
...and He is my deliverer.	God delivered David a number of times, from Saul and from his other enemies.
He is the God of my Rock and I take refuge in Him.	Here, God is distinguished from David's Rock, in Whom David takes refuge.
He is both my shield and the horn of my salvation;...	The shield protects David from swords and arrows; the horn denotes power and direction.
...He is my stronghold and my refuge;...	David is always safe in God.
...furthermore, He is my Savior.	God is presented as a Savior in the Old Testament primarily as bringing a person out of a difficult situation. However, there is the spiritual side to this, which is emphasized in the New Testament.
You save me from great violence.	The violence referred to here is the violence of warfare and persecution; however, there is also great violence in being judged by God. Jesus delivers us from that.

Treasury of Scriptural Knowledge is filled with references to this passage:

in him: Heb. 2:13

shield: Gen. 15:1; Deut. 33:29 Psalm 3:3 5:12 28:7 84:9, 11 115:9–11 Prov. 30:5

the horn: 1Sam. 2:1 Luke 1:69

my high: 2Sam. 22:51 Psalm 61:3 144:2 Prov. 18:10

my refuge: Psalm 9:9 14:6 18:2 27:5 32:7, Psalm 46:1 46:7, 11 59:16 71:7 142:4 Isa. 32:2 Jer. 16:9

my saviour: Isa. 12:2 45:21 Luke 1:47, Luke 1:71 Tit. 3:4, Titus 3:6

thou savest: 2Sam. 22:49 Psalm 55:9 72:14 86:14 140:1, 4, 11

## Chapter Outline

## Charts, Maps and Short Doctrines

**Being praised I call Y<sup>e</sup>howah and from my enemies I am saved.** 2Samuel 22:4 **I proclaim Y<sup>e</sup>howah [worthy of] praise and I am delivered from my enemies.**

**I proclaim that Jehovah is worthy of praise, and I am delivered from my enemies.**

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	I will call on the Lord who is worthy to be praised: and I shall be saved from my enemies.
Masoretic Text (Hebrew)	Being praised I call Y <sup>e</sup> howah and from my enemies I am saved.
Peshitta (Syriac)	I will call upon the LORD, and I shall be saved from my enemies.
Septuagint (Greek)	I will call upon the Lord, who is worthy to be praised, and I shall be saved from my enemies.

Significant differences: The Syriac leaves out the word *praised*. The Greek and Latin appear to add a few words to indicate that *praised* is applied to God.

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

Common English Bible	Because he is praiseworthy [Heb uncertain], I cried out to the Lord, and I was saved from my enemies.
Contemporary English V. Easy English	I praise you, our LORD! I prayed to you, and you rescued me from my enemies. I must praise the *Lord. I call to the *Lord and he saves me from my enemies.
Easy-to-Read Version	They made fun of me. But I called to the Lord for help, and I was saved from my enemies!
<i>The Message</i>	I sing to GOD the Praise-Lofty, and find myself safe and saved.
New Berkeley Version	I call on my praiseworthy LORD, and I shall be saved from my foes!
New Life Bible	I call upon the Lord, Who should be praised. I am saved from those who hate me.
The Voice	I call on the Eternal, who is worthy to be praised, and I have been rescued from my enemies.

### Partially literal and partially paraphrased translations:

American English Bible 'He is the One that defends me;

He's the trumpet of my salvation.  
 My shield and my refuge from the unrighteous.  
 Because You will save me, You deserve all the praise;  
 So, I'll call on the Lord and be saved.

Beck's American Translation  
 New Advent (Knox) Bible  
 New American Bible (2011)  
 New Jerusalem Bible  
 Revised English Bible

I cry to the LORD, who deserves to be praised, and I'm saved from my enemies.  
 Praised be the Lord! When I invoke him I am secure from my enemies.  
 Praised be the LORD, I exclaim!  
 I have been delivered from my enemies.  
 I call to Yahweh, who is worthy of praise, and I am saved from my foes.  
 I shall call to the LORD to whom all praise is due,  
 then I shall be made safe from my enemies.

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

Ancient Roots Translinear  
 Bible in Basic English  
 The Expanded Bible  
 Ferar-Fenton Bible  
 NET Bible®  
 NIV – UK

Praise! I call Yahweh to save me from my enemies!  
 I will send up my cry to the Lord, who is to be praised; so will I be made safe from those who are against me.  
 I ·will call to [call upon] the Lord, who is worthy of praise,  
 and I ·will be [or am] saved from my enemies.  
 In despair I will cry to the LORD, And I shall be saved from my foemen.  
 I called [In this song of thanksgiving, where David recalls how the Lord delivered him, the prefixed verbal form is best understood as a preterite indicating past tense (cf. CEV "I prayed"), not an imperfect (as in many English versions).] to the Lord, who is worthy of praise [Heb "worthy of praise, I cried out [to] the Lord." Some take מְהִלָּל (mĕhullal, "worthy of praise") with what precedes and translate, "the praiseworthy one," or "praiseworthy." However, the various epithets in vv. 1-2 have the first person pronominal suffix, unlike מְהִלָּל. If one follows the traditional verse division and takes מְהִלָּל with what follows, it is best understood as substantival and as appositional to הַיְהוָה (yĕhvah, "Yahweh"), resulting in "[to the] praiseworthy one I cried out, [to the] Lord."],  
 and I was delivered from my enemies.  
 I called to the Lord, who is worthy of praise,  
 and have been saved from my enemies.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible  
 exeGeses companion Bible  
 JPS (Tanakh—1985)  
 Orthodox Jewish Bible

I call on ADONAI, who is worthy of praise; and I am saved from my enemies.  
 I call on Yah Veh - the halaled:  
 and I am saved from my enemies.  
 All praise! I called on the LORD, [*Construction of (this) Hebrew (phrase) uncertain.*]  
 And I was delivered from my enemies.  
 I will call on Hashem, Who is worthy to be praised; so shall I be saved from my oyevim.

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

Concordant Literal Version  
 Context Group Version  
 Emphasized Bible  
 Green's Literal Translation  
 Kretzmann's Commentary

The Praised One, I call Yahweh: And from mine enemies I am saved.  
 I will call on YHWH, who is worthy to be praised: So I shall be rescued from my enemies.  
 As one worthy to be praised, called I on Yahweh,—And, from my foes, was I saved.  
 I call on Jehovah, the One to be praised; and I shall be saved from my enemies.  
 I will call on the Lord, who is worthy to be praised, or, upon Him whom I praised, who is the Praised One, I will call; so shall I be saved from mine enemies. The application is now made to David's own case.

New King James Version	I will call upon the Lord, <i>who is worthy</i> to be praised; So shall I be saved from my enemies.
World English Bible	I will call on Yahweh, who is worthy to be praised: So shall I be saved from my enemies.
Young's Updated LT	The Praised One, I call Jehovah: And from mine enemies I am saved.

**The gist of this verse:** Y<sup>e</sup>howah is the One worthy of praise; Who saved David from his enemies.

### 2Samuel 22:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlal (לָלַל) [pronounced haw-L AHL]	<i>praised, celebrated; one who is praised; one who is celebrated</i>	Pual participle	Strong's #1984 BDB #237
qârâ' (קָרָא) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lamed]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7121 BDB #894
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** I proclaim Y<sup>e</sup>howah [worthy of] praise... David calls or proclaims that Jehovah is praised and celebrated.

### 2Samuel 22:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âyab (אֵיבָב) [pronounced aw-YA <sup>B</sup> V]	<i>enemies, those being at enmity with you; those with enmity, those with hostility</i>	masculine plural, Qal active participle with the 1 <sup>st</sup> person singular suffix	Strong's #340 & #341 BDB #33
yâsha' (עָשָׂה) [pronounced yaw-SHAHQ]	<i>to be delivered, to saved; to be freed, to be preserved; to be helped; to conquer</i>	1 <sup>st</sup> person singular, Niphal imperfect	Strong's #3467 BDB #446

**Translation:** ...and I am delivered from my enemies. The use of *and* here could even suggest a result; with the result that I am saved from my enemies.

David was first on a fast-track toward leading Israel, first militarily, and later, politically; and, as a result, he had many enemies.

**Application:** If you know a little bit about history, you know that the enemies of Ronald Reagan, George W. Bush, and Barack Obama are legion. Any person with political power, no matter which side of the aisle he is on, will have a vast number of enemies. These enemies will slander them and make up stories about them.

Add to this the fact that King David ruled over a nation of God; Satan would have roused up enemies from all over the land surrounding Israel.

Vv. 2–4 verses read: He said, “Jehovah is my Rock-cliff and my fortress; and He is my Deliverer. He is the God of my Rock and I take refuge in Him. He is both my shield and the horn of my salvation; He is my stronghold and my refuge; furthermore, He is my Savior. You save me from great violence.

I proclaim that Jehovah is worthy of praise, and I am delivered from my enemies. This does sum up much of the psalm; and sets the reader (listener) up for all of it. This psalm focuses upon the primacy, protection and guidance of Y<sup>e</sup>howah, the God of David. God is worthy of being praised; and He protects and delivers David from his enemies. David expands on these concepts throughout the remainder of this psalm.

Keil and Delitzsch write: *This introduction contains the sum and substance of the whole psalm, inasmuch as David groups the many experiences of divine deliverance in his agitated life into a long series of predicates, in all of which he extols God as his defence, refuge, and deliverer.*<sup>29</sup>

Peter Pett: *[David] was ever conscious of how unworthy he was that YHWH should be so good to him. The emphasis is on the fact that he is firmly established and totally safe. He is founded on YHWH as his Rock, he is safe in YHWH as his heavenly mountain fortress, and he looks to YHWH as his own personal Deliverer. Furthermore YHWH is the Rock in which he finds refuge, is his Shield and Protector, and is the One Whose mighty strength (horn) constantly saves him. He is his High Tower and Refuge. How could he possibly have been safer? Then Pett adds: Note also the emphasis on salvation. ‘Refuge’, ‘salvation’, ‘Saviour’, ‘save me’, ‘so will I be saved’. His whole dependence for deliverance is in his God who saves him from violence and from his enemies and from all that he has to face. That is why He is worthy to be praised. The idea underlines the whole Psalm.*<sup>30</sup>

What Pett says here is absolutely correct. However, David writes of temporal deliverance while God the Holy Spirit is promising us and all who read David’s psalm eternal deliverance.

Vv. 5–6 stand in stark contrast to vv. 2–4:

## Chapter Outline

## Charts, Graphics and Short Doctrines

### David Calling for God When in Personal Disaster

**For surround me, waves of death,  
torrents of Belial fall upon me;  
cords of Sheol encompass me,  
go before me snares of death.**

2Samuel  
22:5–6

**For the waves of death surround me,  
[while] the rushing waters of Belial [or, ruin]  
fall upon me;  
the cords of Sheol encompass me,  
[and] the snares of death precede me.**

**The waves of death surround me, while the rushing waters of Belial fall upon me;  
the cords of Sheol are all around me and the snares of death are in my pathway.**

<sup>29</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:2–4.

<sup>30</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.



Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	For the <u>pangs</u> of death have surrounded me: the floods of Belial have <u>made me afraid</u> . The cords of hell compassed me: the snares of death prevented [= <i>go before</i> ] me.
Masoretic Text (Hebrew)	For surround me, waves of death, torrents of Belial fall upon me; cords of Sheol encompass me, go before me snares of death.
Peshitta (Syriac)	For the <u>pangs</u> of death have compassed me, the torrents of ungodly men <u>made me afraid</u> ; The <u>pangs</u> of Sheol compassed me about; the snares of death lay ahead of me;...
Septuagint (Greek)	For the troubles of death compassed me, the floods of iniquity amazed me; the pangs of death surrounded me, the agonies of death prevented [= <i>go before</i> ] me.
Significant differences:	<i>Pangs</i> , which is found in the Latin and the Syriac, does not appear to match the Hebrew of this verse. The second verb in the Latin and Syriac does not match the second verb in the Hebrew.

The second occurrence of *pangs* in the Syriac does not match the Hebrew. The verb *prevented* in the old English means *to go before*.

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

Common English Bible	Death's waves were all around me; rivers of wickedness terrified me. The cords of the grave [Heb Sheol] surrounded me; death's traps held me tight.
Contemporary English V.	Death, like ocean waves, surrounded me, and I was almost swallowed by its flooding waters. Ropes from the world of the dead had coiled around me, and death had set a trap in my path.
Easy English	Death seemed to be like waves that surrounded me. Wicked men seemed like a flood that came over me. They made me afraid. It was as if Sheol (or the grave) was all round me. Death tried to get me.
Easy-to-Read Version	{My enemies were trying to kill me!} Waves of death were crashing around me. I was caught in a flood carrying me to that place of death [Or, "the place of no return, the grave."]. Ropes of the grave were all around me. Traps of death lay before me.
Good News Bible (TEV)	The waves of death were all around me; the waves of destruction rolled over me. The danger of death was around me, and the grave set its trap for me.
<i>The Message</i>	The waves of death crashed over me, devil waters rushed over me. Hell's ropes cinched me tight; death traps barred every exit.
New Berkeley Version	When breakers oave swept me toward death and floods of the wicked dismayed, when cords of the grave closed me in and snares holding death blocked my way,...
New Century Version	"The waves of death came around me; the deadly rivers overwhelmed me. The ropes of death wrapped around me.

	The traps of death were before me.
New Life Bible	"For the waves of death were all around me. The storm that destroys made me afraid. The cords of the grave were around me. The nets of death came against me.
New Living Translation	"The waves of death overwhelmed me; floods of destruction swept over me. The grave [Hebrew Sheol.] wrapped its ropes around me; death laid a trap in my path.
The Voice	The waves of death surrounded me; the torrents of terror tugged at me. The sorrows of the grave [Hebrew, sheol] tightly tangled me; the snares of death met me.

### Partially literal and partially paraphrased translations:

American English Bible	'For, I was surrounded by death-dealing conflicts, And by lawless dry streams, I was upset. By fear of dying, I was surrounded, And I awaited the harshness of death.
Beck's American Translation	The waves of earth surrounded me, and the torrents of Belial suddenly attacked me. The grave closed all around me to catch me; death came toward me to trap me.
Christian Community Bible	<i>Waters of death carried me along, torrents of destruction terrified me. Caught as by the cords of the grave, I was utterly helpless before the snares of death.</i>
God's Word™	The waves of death had surrounded me. The torrents of destruction had overwhelmed me. The ropes of the grave had surrounded me. The clutches of death had confronted me.
New Advent (Knox) Bible	Death's terrors were near at hand, deep flowed the tide of wickedness, to daunt me; the toils of the grave were all about me, deadly snares had trapped my feet.
New American Bible (2002)	"The breakers of death surged round about me, the floods of perdition overwhelmed me; The cords of the nether world enmeshed me, the snares of death overtook me. These verses are to be understood figuratively.
New American Bible (2011)	The breakers of death surged round about me, the menacing floods [Breakers.floods: traditional Old Testament imagery for lethal danger, from which the Lord is uniquely able to rescue; cf. Ps 69:2, 15-16; 89:10-11; Jon 2:3-6.] terrified me; The cords of Sheol tightened; the snares of death lay in wait for me.
NIRV	"The waves of death were all around me. A destroying flood swept over me. The ropes of the grave were tight around me. Death set its trap in front of me.
New Jerusalem Bible	With Death's breakers closing in on me, Belial's torrents ready to swallow me, Sheol's snares on every side of me, Death's traps lying ahead of me,...
New Simplified Bible	»The waves of death had surrounded me. The torrents of destruction had overwhelmed me. »The danger of death was around me. The grave set its trap for me.
Revised English Bible	When the waves of death encompassed me and destructive torrents overtook me, the bonds of Sheol tightened about me, the snares of death were set to catch me.

Today's NIV The waves of death swirled about me; the torrents of destruction overwhelmed me.  
The cords of the grave coiled around me; the snares of death confronted me.

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

Ancient Roots Translinear For the breakers of death compassed me, and the worthless riverbeds frightened me.  
The ropes of Sheol surrounded me and the snares of death preceded me.

Bible in Basic English For the waves of death came round me, and the seas of evil put me in fear;  
The cords of hell were round me: the nets of death came on me.

English Jubilee 2000 When the waves of death compassed me, the floods of Belial made me afraid;  
when the cords of Sheol compassed me about; the snares of death came before me;...

The Expanded Bible "The waves of death ·came around [swirled about; encompassed] me;  
the ·deadly rivers [floods/torrents of destruction] overwhelmed me.  
The ·ropes of death [cords of the grave/Sheol] ·wrapped around [entangled; coiled around] me.  
The ·traps [snares] of death ·were before [confronted; lay ahead of] me.

Ferar-Fenton Bible When Death's waves enclosed, And wild torrents sucked in, The Grave's ropes entangling,  
And fearing Death's traps, In my trouble I cried to the LORD,... A portion of v. 7 is included for context.

HCSB For the waves of death engulfed me; the torrents of destruction terrified me.  
The ropes of Sheol entangled me; the snares of death confronted me.

NET Bible® The waves of death engulfed me;  
the currents [The noun לַחַל (nakhal) usually refers to a river or stream, but in this context the plural form likely refers to the currents of the sea (see vv. 15-16).] of chaos [The noun לַעֲיִלָּב (b'lyiyya'al) is used here as an epithet for death. Elsewhere it is a common noun meaning "wickedness, uselessness" (see HALOT 133-34 s.v. לַעֲיִלָּב). It is often associated with rebellion against authority and other crimes that result in societal disorder and anarchy. The phrase "man/son of wickedness" refers to one who opposes God and the order he has established. The term becomes an appropriate title for death, which, through human forces, launches an attack against God's chosen servant.] overwhelmed me [In this poetic narrative context the prefixed verbal form is best understood as a preterite indicating past tense, not an imperfect. (Note the perfect verbal form in the parallel/preceding line.) The verb תַּעֲבַב (ba'at) sometimes by metonymy carries the nuance "frighten," but the parallelism (note "engulfed" in the preceding line) favors the meaning "overwhelm" here.].  
The ropes of Sheol ["Sheol," personified here as David's enemy, is the underworld, place of the dead in primitive Hebrew cosmology.] tightened around me [Heb "surrounded me."];  
the snares of death trapped me [Heb "confronted me."].

New Heart English Bible For the waves of death surrounded me. The floods of ungodliness made me afraid.  
The cords of Sheol were around me. The snares of death caught me.

NIV, ©2011 The waves [Ps 69:14-15; Jnh 2:3] of death swirled about me;  
the torrents of destruction overwhelmed me.  
The cords of the grave [Ps 116:3; Ac 2:24] coiled around me;  
the snares of death confronted me.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible "For death's breakers were closing over me, the floods of B'liya'al terrified me, the ropes of Sh'ol were wrapped around me, the snares of death lay there before me.

exeGeses companion Bible The waves of death surround me;  
the wadies of Beli Yaal frighten me;

JPS (Tanakh—1985)	the cords of sheol surround me; the snares of death confront me:... For the breakers of Death encompassed me, The torrents of Belial [ <i>i.e., the netherworld, like "Death" and "Sheol."</i> ] terrified me; The snares of Sheol encircled me, The toils of Death engulfed me.
Judaica Press Complete T.	For the pains of death have encompassed me; streams of scoundrels would affright me. Bands of <i>those that shall inherit</i> the nether world have surrounded me; the snares of death confronted me.
Orthodox Jewish Bible	When the waves of mavet (death) compassed me, the floods of scoundrels overwhelm me; The chevlei Sheol (cords of Sheol) encompassed me; the snares of mavet confronted me;...
<i>The Scriptures</i> 1998	"For the waves of death surrounded me, Floods of Beliya'al made me afraid, "The cords of the grave were all around me; The snares of death were before me.

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

<i>The Amplified Bible</i>	For the waves of death enveloped me; the torrents of destruction made me afraid. The cords of Sheol were entangling me; I encountered the snares of death.
Concordant Literal Version	When the breakers of death compassed me, The streams of the worthless terrify me, The cords of Sheol have surrounded me, Before me have been the snares of death.
Context Group Version	For the waves of death encompassed me; The floods of ungodliness made me afraid: The cords of the place of death { or grave, Heb. "Sheol" } were round about me; The snares of death came on me.
<i>Emphasized Bible</i>	When the breakers of death had encompassed me,—the torrents of perdition, made me afraid,— the meshes of hades, had surrounded me,—the snares of death had confronted me,...
Kretzmann's Commentary	When the waves of death compassed me, they came upon him from all sides like breakers on the shore of the ocean, the floods of ungodly men, the streams of destruction, made me afraid. The sorrows of hell compassed me about, like sudden pangs of pain, or like ropes which threatened to throttle him; the snares of death prevented me, fell on him in a treacherous attack, especially during the persecutions of Saul.
Modern KJV	When the waves of death encircled me, the floods of ungodly men made me afraid. The sorrows of hell hemmed me in. The snares of death went in front of me.
New RSV	For the waves of death encompassed me, the torrents of perdition assailed me; the cords of Sheol entangled me, the snares of death confronted me.
Webster's Bible Translation	When the waves of death compassed me, the floods of ungodly-men made me afraid; The sorrows of hell encompassed me; the snares of death seized me;...
Young's Updated LT	When the breakers of death compassed me, The streams of the worthless terrify me, The cords of Sheol have surrounded me, Before me have been the snares of death.

**The gist of this verse:** David has faced death on many occasions, but has been delivered out from it.

What follows in the next 2 verses has this form: verb masculine plural construct noun

masculine plural construct noun verb  
 masculine plural construct noun verb  
 verb masculine plural construct noun

And the final nouns in the first and last line are the same.  
 It should be obvious that this stands by itself as a unit.

This also suggests that this psalm might be very highly organized. I am not sure that I will be able to discover this organization.

In any case, v. 5 changes the tenor of this psalm.

### 2Samuel 22:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾāphaph (אָפָּף) [pronounced <i>aw-FAHF</i> ]	<i>to surround, to encompass</i>	3 <sup>rd</sup> person plural, Qal imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #661 BDB #67
mish <sup>ə</sup> bārîym (מִשְׁבָּרִיִּם) [pronounced <i>mihsh-bawr-EEM</i> ]	<i>waves, breakers [of a sea]; metaphorically for calamities, disasters</i>	masculine plural construct	Strong's #4867 BDB #991
mâveth (מָוֶת) [pronounced <i>MAW-veth</i> ]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun	Strong's #4194 BDB #560

**Translation:** *For the waves of death surround me,...* David was at war for much of his life, and all around him were men dying (usually, those of the opposition army). However, David knew that this could have just as easily been him.

There is nothing more profound than a man of war to see carnage for much of his life; and to survive it all.

Clarke reasonably suggests that this speaks of the Messiah. Although he says,<sup>31</sup> *Though in a primary sense many of these things belong to David, yet generally and fully they belong to the Messiah alone;* There is nothing which prevents this as being both David's recollections of his many years at war and a reference to the life of Jesus. Throughout Jesus' very short, public ministry, He was continually threatened with death.

We have a parallel running throughout this psalm, which parallel I will summarize at the end. David writes this psalm about himself, about the life he has led; but God the Holy Spirit writes this about the Messiah to come, about the Jesus Who is surrounded by death, but has come to deliver us.

### 2Samuel 22:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nachal (נַחַל) [pronounced <i>NAHKH-al</i> ]	<i>brook, torrent; valley</i>	masculine plural construct	Strong's #5158 BDB #636

<sup>31</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 22:5.

## 2Samuel 22:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> iyya'al (לַעֲיִלָּב) [pronounced b <sup>e</sup> lee-YAH- gah]	<i>without value, lacking character, worthless, ruin, good-for-nothing, useless, without fruit; wicked or ungodly [men]; transliterated Belial</i>	masculine singular noun	Strong's #1100 BDB #116
bâ'ath (תַּעַב) [pronounced baw- GAHTH]	<i>to fall upon, to fall upon suddenly and therefore to startle, to terrify due to the surprise</i>	3 <sup>rd</sup> person masculine plural, Piel imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #1204 BDB #129

**Translation:** ...[while] the rushing waters of Belial [or, ruin] fall upon me;... When at war, all around David were ungodly men, rushing him, bringing with them ruin—potential ruin for David.

War appeared to be a flood to David. Waters coming at him from all directions; often with no salvation in sight.

It is fascinating that there is a great deal of flood imagery in Scripture (Psalm 18:4 69:14, 15 93:3, 4 Isa. 59:19 Jer. 46:7, 8). It has often been my contention that the weather in the Palestine area was, at one time, much different than it is today. I believe that they had a great deal more water, which sometimes meant flooding.

## 2Samuel 22:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chebel (חֶבֶל) [pronounced KHE <sup>B</sup> -ve]	<i>rope, cord, bands; a measuring rope; a territory, lot, portion; a group [of things]</i>	masculine plural construct	Strong's #2256 BDB #286
Sh <sup>e</sup> ôl (שְׁאוֹל) [pronounced Sh <sup>e</sup> o]	<i>Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol;</i>	proper singular feminine noun	Strong's #7585 BDB #982
Sheol is the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers			
çâbab (סָבַב) [pronounced saw <sup>b</sup> - VAH <sup>B</sup> V]	<i>to turn oneself, to go around, to surround, to encompass</i>	3 <sup>rd</sup> person plural, Qal perfect with the 1 <sup>st</sup> person singular suffix	Strong's #5437 BDB #685

**Translation:** ...the cords of Sheol encompass me;... When at war, David faced the cords of Sheol, or the grave. It was as if the grave was trying to put a rope around him and pull him down to the ground. There were no doubt numerous occasions where David's life appeared to be under deadly attack.

## 2Samuel 22:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâdam (קָדַם) [pronounced kaw-DAHM]	<i>to precede, to go before; to get before; to anticipate; to do before; to rush on; to meet, to go to meet anyone; to bring when followed by a bêyth preposition</i>	3 <sup>rd</sup> person plural, Piel perfect with a 1 <sup>st</sup> person singular suffix	Strong's #6923 BDB #869
If you use a KJV, <i>to prevent</i> is no longer a correct rendering for this verb. At one time, <i>to prevent</i> meant <i>to go before, to precede</i> ; it no longer means this.			
môwqêsh (מוֹקֵשׁ) [pronounced moh-KAYSH]	properly <i>the bait or lure</i> for a trap; figuratively <i>trap, snare</i>	masculine plural construct	Strong's #4170 BDB #430
mâveth (מוֹת) [pronounced MAW-veth]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun	Strong's #4194 BDB #560

**Translation:**...[and] the snares of death precede me. And everywhere David stepped, it is as if there had be traps laid for him; snares of death, intent on bringing him down to Sheol.

The Geneva Bible: *As David (who was the figure of Christ) was by Gods power delivered from all dangers: so Christ and his Church will overcome most grievous dangers, tyranny and death.*<sup>32</sup>

L. M. Grant: *Beginning with verse 5 the language goes beyond what was true of David. While he may have felt deeply the sorrows of which he speaks, yet only the Lord Jesus can speak these words as being fully true of His own sufferings and sorrows. "When the waves of death encompassed Me, the floods of ungodliness made me afraid. The sorrows of Sheol surrounded Me, the snares of death confronted Me." In the case of the Lord Jesus "the waves of death" were infinitely worse than David or we have ever experienced, for this went far beyond the sufferings with which ungodly men abused Him. He "endured the cross, despising the shame" (Hebrews 12:2). Men's contempt was nothing to Him compared to the agony of His being forsaken by God on account of our sins.*<sup>33</sup>

Vv. 5–6 read: *The waves of death surround me, while the rushing waters of Belial fall upon me; the cords of Sheol are all around me and the snares of death are in my pathway.*

David spent a significant portion of his life where his very life was in danger. Few of us have faced anything like the life that David had. Even from his youngest age, he fought against a lion and a bear (1Sam. 17:34–37); and his first fight against a man was against the giant Goliath. However, in that fight, we find that David's focus was accurate and upon God. See **1Samuel 17** ([HTML](#)) ([PDF](#)) ([WPD](#)).

**In the distress to me I called Y<sup>e</sup>howah and to Elohim I called; and so He hears from His Temple my voice and my outcry in His ears.**

2Samuel  
22:7

**When I [am] distressed, I call to Y<sup>e</sup>howah and I call to Elohim; He hears my voice from His Temple and my cry [for help travels] to His ears.**

<sup>32</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/2-samuel/2-samuel-22.html> accessed March 16, 2014.

<sup>33</sup> From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=22> accessed April 4, 2014.

**When distressed, I call out to Jehovah and to God; He hears my voice from His Temple my cry for help reaches his ears.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	In my distress I will call upon the Lord, and I will cry to my God: and he will hear my voice out of his temple, and my cry shall come to his ears.
Masoretic Text (Hebrew)	In the distress to me I called Y <sup>e</sup> howah and to Elohim I called; and so He hears from His Temple my voice and my outcry in His ears.
Peshitta (Syriac)	In my distress I called upon the LORD and cried to my God; and he did hear my voice out of his temple, and my cry did enter into his ears.
Septuagint (Greek)	When I am <u>afflicted</u> I will call upon the Lord, and will cry to my God, and He shall hear my voice out of His temple, and my cry shall come into His ears.

Significant differences: Being *afflicted* (Greek) is close to being *distressed* (Hebrew).

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

Contemporary English V.	I was in terrible trouble when I called out to you, but from your temple you heard me and answered my prayer.
Easy English	In my trouble I called to the *Lord. Yes, I shouted to my God. From his *temple, he heard my voice. He listened to me when I called for help.
Easy-to-Read Version	Trapped, I called to the Lord for help. Yes, I called to my God.
<i>The Message</i>	A hostile world! I called to GOD, to my God I cried out. From his palace he heard me call; my cry brought me right into his presence-- a private audience!
New Berkeley Version	...in anguish I creid to the LORD, and unto my God I appealed. My voice from His temple [As in Psalm 11:4, meaning "heaven," for note the description of His descent from it like a storm in vv. 8–17. Such a manifestation of God took place in a storm at Mt. Sinai (Ex. 19:16–20) and was taken up in the later poetry; compare Deut. 33:2 Judges 5:2–5 etc., though here it is symbolical for God's deliverance of David by less spectacular means.] He heard; my shouts carried into His ears.
New Life Bible	In my trouble I called upon the Lord. Yes, I cried to my God. From His house He heard my voice. My cry for help came into His ears.
The Voice	In my time of need I called upon the Eternal One; I called to my True God for help. He heard my voice from His temple, and my cry came to His ears.

**Partially literal and partially paraphrased translations:**

American English Bible	'But, in my pain, I called on Jehovah; Yes, I yelled to my God, And from His great Temple, He Heard me. My voice and my cries reached His ears.
Christian Community Bible	<i>But I called upon the Lord in my distress, to my God I cried for help; and from his temple he heard my voice,</i>



	<i>my cry of grief reached his ears.</i>
New Advent (Knox) Bible	One cry to the Lord, in my affliction, one word of summons to my God, and he, from his sanctuary, listens to my voice; the complaint I make before him finds a hearing.
New American Bible (2011)	In my distress I called out: LORD! I cried out to my God; From his temple [his heavenly abode.] he heard my voice, my cry reached his ears.
New Jerusalem Bible	I called to Yahweh in my anguish, I cried for help to my God, from his Temple he heard my voice, my cry came to his ears!
Revised English Bible	When in anguish of heart I cried to the LORD and called to my God, he heard me from his temple, and my cry reached his ears.

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

Ancient Roots Translinear	In my persecution I called Yahweh, calling to my God. He heard my voice from his temple, with my appeal in his ears.
Bible in Basic English	In my trouble my voice went up to the Lord, and my cry to my God: my voice came to his hearing in his holy Temple, and my prayer came to his ears.
The Expanded Bible	In my trouble [distress; anguish] I called [cried out] to the Lord; I cried out [called] to my God. From his temple [sanctuary] he heard my voice; my call for help [cry] reached his ears.
Ferar-Fenton Bible	...In my trouble I cried to the LORD, And cried out aloud to my GOD; And my voice from His Temple He heard, And my shouts reached His ears.
NET Bible®	In my distress I called to the Lord; I called to my God [In this poetic narrative the two prefixed verbal forms in v. 7a are best understood as preterites indicating past tense, not imperfects. Note the use of the vav consecutive with the prefixed verbal form that follows in v. 7b]. From his heavenly temple [Heb "from his temple." Verse 10, which pictures God descending from the sky, indicates that the heavenly, not earthly, temple is in view.] he heard my voice; he listened to my cry for help [Heb "and my cry for help [entered] his ears."].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	In my distress I called to ADONAI; yes, I called to my God. Out of his temple he heard my voice, and my cry entered his ears.
exeGesés companion Bible	...in my tribulation I call on Yah Veh and cry to my Elohim. He hears my voice from his manse and my cry is in his ears:...
JPS (Tanakh—1985)	In my anguish I called on the LORD, Cried out to my God; In His Abode [ <i>Lit.</i> , "Temple."] He heard my voice, My cry entered His ears.
Judaica Press Complete T.	When I am in distress, I call upon the Lord, yes I call upon my God: and out of His abode He hears my voice, and my cry enters His ears.
Orthodox Jewish Bible	In my distress I called upon Hashem, and cried to Elohai; and He did hear my voice out of His Heikhal, and my cry did enter into His oznayim.
<i>The Scriptures</i> 1998	"In my distress I called upon הוהי, And to my Elohim I cried. And from His Hēkal He heard my voice, And my cry was in His ears.

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

Concordant Literal Version	In mine adversity I call Yahweh, And unto my Elohim I call, And He hears from His temple my voice, And my cry [is] in His ears,...
Green's Literal Translation	In my distress I called on Jehovah, and I called to my God. And He heard my voice from His temple, and my cry was in His ears.
Kretzmann's Commentary	In my distress I called upon the Lord, and cried to my God; and he did hear my voice out of His temple, out of the palace of His heavenly dwelling, and my cry did enter into His ears. The Lord's deliverance is next pictured.
NASB	"In my distress [Ps 116:4; 120:1] I called upon the Lord, Yes, I cried [Or called] to my God; And from His temple He heard my voice, And my cry for help came into His ears.
Webster's Bible Translation	In my distress I called upon the LORD, and cried to my God: and he heard my voice out of his temple, and my cry [entered] into his ears.
World English Bible	In my distress I called on Yahweh; Yes, I called to my God: He heard my voice out of his temple, My cry came into his ears.
Young's Updated LT	In my adversity I call Jehovah, And unto my God I call, And He hears from His temple my voice, And my cry is in His ears.

**The gist of this verse:** David called to God during adverse circumstances, and God heard Him.

**2Samuel 22:7a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsar (צַר) [pronounced tsar]	<i>an adversary, an enemy; narrow, tight and therefore, distress, affliction, intense distress [caused by an adversary]</i>	masculine singular noun with the definite article	Strong's #6862 BDB #865
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
qârâ' (אָרַק) [pronounced kaw-RAW]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7121 BDB #894
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

## 2Samuel 22:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7121 BDB #894

**Translation:** When I [am] distressed, I call to Y<sup>e</sup>howah and I call to Elohim;... David, throughout his life, faced many distressing and difficult situations, many of which we do not fully understand, such as, what he wrote about in **Psalm 22**<sup>34</sup> ([HTML](#)) ([PDF](#)) ([WPD](#)).<sup>35</sup>

Throughout the Old Testament, we have interesting situations where it appears that men like David appear to be contacting 2 members of the Trinity. He calls Jehovah and he calls to Elohim. Many times, if this were one and the same person, then we would have the same preposition used or the same preposition apply to both; but we have the same verb, but one has a preposition and the other does not.

This does not mean that David realized that he was speaking to more than one member of the Trinity; but we can see that, in fact, he is. Well, not David, but God the Holy Spirit is speaking of the Trinity.

It is my opinion that, the Trinity is clearly taught in the Old Testament; but, even writers like David, did not fully comprehend the Trinity or even that there was one.

And just in case you don't look it up, here are a few Old Testament verses where the Trinity is clearly proclaimed:

### The Trinity in the Old Testament (the Abbreviated Version)

1. The 4<sup>th</sup> word of Gen. 1:1 is Elohim, which can be translated *God* or *gods*. The *-im* ending is the plural ending in the Hebrew. This word takes on a masculine singular verb here, and for that reason, some have called this the *plural of excellence*, indicating that God is so excellent that, this could only be expressed with a plural noun. Although I am not saying this is wrong, at the same time, always bear in mind that the first title used for God is a plural word.
2. Before we go further, we should make a quick stop at Deut. 6:4: [Listen, O Israel, Jehovah is our God \[Elohim\] Jehovah is one](#). I have carefully maintained the order of the Hebrew words, and note two things: the parallelism and the italicized words. The italicized words are inserted, and every translator inserts them; sometimes the nouns are mixed around a bit (e.g., [Hear, O Israel: The LORD our God is one LORD](#) or [Hear, O Israel: The LORD our God, the LORD is one](#)). You will note that *Jehovah* occurs twice and suggests a parallelism. In the Hebrew, the subject is not necessarily found first, but the parallelism suggests that *Jehovah* is either the subject both times or it is the predicate nominative both times. So Moses could be saying, "Listen, O Israel, our God is Jehovah, One is Jehovah;" or, "Listen, O Israel, Jehovah is our God [and] Jehovah is one." The latter makes the most sense to me, as the numeral *one*

<sup>34</sup> There was a purpose to the writing of Psalm 22; God the Holy Spirit wanted a description of Jesus on the cross; however, David, when he wrote this psalm, was not thinking about Jesus on the cross. That was something that he did not understand.

<sup>35</sup> I have not yet completed this psalm.

## The Trinity in the Old Testament (the Abbreviated Version)

is found more often as a modifier than as a noun. However, the numeral *one* is not necessarily *one in number* but it is used for something which represents a unity, as in, **a man and a woman shall leave their parents and they will become one flesh**. Even in marriage and sexual union, a man and a woman are still two distinct people; however, what they form is a union. So, Moses was not making the point that Jehovah God is a single God, although Christians do believe in one God; but that **Jehovah is our Elohim (plural) and Jehovah is one**, indicating unity rather than number. This does not mean that Moses necessarily understood them completely. Many things of Christian doctrine are built upon the foundation of the Old Testament.

3. Now let's return to creation. Although it is clear that God created all that is, with and through Jesus Christ (John 1:1–14), we are going to restrict ourselves to the Old Testament. On the 6<sup>th</sup> day, God created man. we read: **God [plural noun] said [masculine singular verb], "Let Us make [plural verb] man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the birds of the sky, and over the cattle, and over all the earth, and over every creeping thing that creeps on the earth"** (Gen. 1:26). Up until now, even though we had the plural noun *Elohim*, we would always find a masculine singular verb; however, this time, the verb *to make* is a plural verb. This is followed by two words which plural suffixes (*our*). When God designed man, there is apparently a different approach to man than God creating even the heavens and the earth. Up until the creation of man, the verbs have all been masculine singular; now, the verb *to make* is in the plural. Man will be created trichotomous and, apparently, with a greater complexity than what God had already created. We can attest to this complexity, as we can usually recognize human life, but giving it greater definition than that eludes even those in the medical profession. For instance, just how alive is a person who is hooked up to medical machinery which, for instance, breathes for him? Just how alive is the fetus in the womb? These are almost more moral questions than they are medical, as medicine and science cannot say with complete certainty what these lives are. Science, in most cases, is able to sustain these lives or to destroy these lives, but giving them further definition, beyond a guess as to how viable these examples are, is outside of medicine's ability. So, when God created a body with a soul and a spirit, this is a creation which man to this day does not fully apprehend. Scientists may tell us that we are 98% identical to chimps (I have forgotten the exact percentage here), in terms of DNA, but people with an IQ above room temperature don't have any problems distinguishing their fellow human beings from chimps. So, as a result, we have a large percentage of scientists who believe that we evolved from primates, as our DNA is so similar; yet there are a significant number of scientists who do not believe that such an evolution occurred. As a result, there are scientists out there who want to create life in order to harvest portions of it to attempt to cure this or that disease; and there are even some who would want to try human cloning; and there are many out there who view these things as morally repugnant, and in different amounts. It is because, we do not know exactly what the soul is, how it is connected to the body, and we medically don't know what the soul is doing or where it can be found with respect to fetuses, lobotomized patients or comatose patients. Some think that the key to life is the EEG (electroencephalograph) readings of the brain (which is what we use, essentially, to determine if someone is dead). However, a 3 week old fetus has EEG readings; and who knows before that? My only point in all of this is, we are wonderfully made, put together with a variety of elements, that, in and of themselves, are clearly not alive; and that, somehow (by the breath of God), we are made alive. And so, when God made man, all 3 members of the Trinity were involved.
4. The building of a house can be likened to the function of the Trinity. You have the plans for a house, which is God the Father, who many never be seen by anyone directly associated with the house. We know these as the divine decrees. You have the workmen who show up, are seen, and actually do the work—that is God the Son. Jesus Christ fulfilled the prophecies of the Old Testament; He kept the Law of Moses, and He died on the cross for our sins. This is the work that man saw. And then you have the power for the power tools—also unseen—and that is God the Holy Spirit. God the Holy Spirit gives us the power and ability to do the plan of God.
5. Isa. 48 is spoken by God, although we may not, at first understand which member of the Trinity is speaking. However, generally speaking, the revealed member of the Trinity is Jesus Christ. In Isa. 48:3, we read: **"I have declared the former things from then; and they went out of My mouth; and I made them hear; suddenly I acted, and they came about."** This is clearly God and not Isaiah speaking, because

## The Trinity in the Old Testament (the Abbreviated Version)

Isaiah did not act in order to make his own words come to pass. He speaks of His wrath in v. 9, He speaks of refining Israel in v. 10, and of His name being profaned in v. 11. Then He says (vv. 12–13): “Listen to Me, O Jacob, and Israel My called: I am He; I am the First; surely I am the Last. My hand surely founded earth, and My right hand has stretched out the heavens; I called to them, they stood up together.” Clearly this is God Who is speaking, and, as we will find out, God the Son, the Revealed Member of the Trinity (John 1:1–3, 14). Isa. 48:16: “Come near to Me, hear this; I have not spoken in secret from the beginning. **From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me.**” The Lord Jehovah refers to God the Father; His Spirit, of course, is the Holy Spirit. The One speaking is Jesus Christ, the revealed member of the Trinity. The singular verb here is sometimes used, even with a plural subject, when that subject is split up, as it is here. It is also possible that this should read ...**the Lord Jehovah has sent Me and His Spirit.** The exact understanding can be cleared up at a later date; that we find the Trinity here is clear.

6. In Daniel 7:13, we have two members of the Trinity: **I was looking in the night visions. And behold! One like the Son of Man came with the clouds of the heavens. And He came to the Ancient of Days. And they brought Him near before Him.** God the Son comes to God the Father. **And to Him** was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve **Him; His** dominion is an everlasting dominion, which shall not pass away, and **His** kingdom one that shall not be destroyed (Daniel 7:14). God the Father gives to God the Son an everlasting kingdom.
7. We find God the Father and God the Son in Hosea 1:4–7 as well: **Yahweh said to him,** “Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel on the house of Jehu, and will cause the kingdom of the house of Israel to cease. It will happen in that day that I will break the bow of Israel in the valley of Jezreel.” She conceived again, and bore a daughter. Then he said to him, “Call her name Lo-Ruhamah; for I will no longer have mercy on the house of Israel, that I should in any way pardon them. **But I will have mercy on the house of Judah, and I will save them by Yahweh their God,** and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.”

I strongly recommend reading the complete **Doctrine of the Trinity in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Chapter Outline

### Charts, Graphics and Short Doctrines

## 2Samuel 22:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma <sup>c</sup> (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

## 2Samuel 22:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hêychâl (הַיְחַל) [pronounced hay-SHAWL]	<i>a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1964 BDB #228
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6963 BDB #876
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shav <sup>e</sup> âh (שִׁוְאוֹ) [pronounced shahv <sup>e</sup> -GAW]	<i>an outcry, a crying out, a cry for help</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #7775 BDB #1003
'ôzen (אָזְן) [pronounced OH-zen]	<i>ears; metaphorically for hearing</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #241 BDB #23

**Translation:** ...He hears my voice from His Temple and my cry [for help travels] to His ears. David pictures God as having some permanent structure in which to live, which he refers to as *His Temple*. This does not mean that David wrote this after he thought about building a Temple for God. He simply understood that God had place where He lives. This does not mean that God is not omnipresent. It simply means that God allows for Himself to be manifested in one particular place for the convenience of men and angels.

The word *omnipresent* is not a word found in the KJV of the Bible, but is a doctrine which has been developed through study of the Word of God (like the word *Trinity*). The lion's portion of this doctrine was taken from the sources credited at the end of this doctrine.

All Bible quotations come out of *The Voice of the Wilderness*, unless otherwise specified.

### The Doctrine of Omnipresence of God

1. Definition:
  - 1) Omnipresence means that God is present everywhere at the same time. All created beings, including angels, can only be in one place at one time. Material things occupy some specific part of space, but do not occupy all space. Space is defined as the infinite extension of the three-dimensional field in which all matter exists or the expanse in which the solar system, stars, and galaxies exist, otherwise known as the universe. God created this universe and is therefore not subject to it nor limited by it according to 1 Kings 8:27 (*But will God truly dwell on the earth? Behold, the heavens and the Heaven of heavens cannot contain You. How much less this house which I have built! —VW*) and Acts 17:24 (*God, who made the world and everything in it, since He is Lord of Heaven and earth, does not dwell in temples made with hands.*).
  - 2) GOD is eternally, wholly; personally and simultaneously present everywhere. *Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into the heavens, You are there; if I make my bed in Sheol, behold, You are there.* (Psalm 139:7–8) See also Deut. 4:39 Acts 17:27
  - 3) Because God is omnipresent, He knows all that is going on in all places. *The eyes of Jehovah are in every place, keeping watch over the evil and the good.* (Proverbs 15:3) His knowledge, vision and Presence extends into the greatest darkness. *If I say, Surely the darkness shall fall upon me, even the night shall be light round about me; yea, the darkness shall not hide from You, but the*

## The Doctrine of Omnipresence of God

- night shines as the day; the darkness and the light are both alike to You. (Psalm 139:11–12)
- 4) God is the totality of His presence—without diffusion, expansion, multiplication, or division. He penetrates and fills the entire universe and everything beyond the universe to infinity. Psalm 139:7  
Isa. 66:1 Jer. 23:23–24 Acts 17:27
  - 5) Omnipresence does not imply that God is spread out or diffused throughout the universe in that only part of Him is everywhere. This is erroneous thinking. God is wholly present as fully as if He were in only one place. God completely fills the entire universe and all aspects of it without diffusion, expansion, multiplication, or division.
  - 6) It is God Who is omnipresent. It is more than simply His power and authority. See also 1Kings 8:27  
2Chron. 2:6
  - 7) The Father, Son, and Holy Spirit are fully present in every minute part of His infinite dominion. This is known as God's immanence. God is everywhere and in all things simultaneously in His totality and with all of His perfect attributes.
  - 8) *Immanence refers to philosophical and metaphysical theories of divine presence in which the divine is seen to be manifested in or encompassing the material world. It is often contrasted with theories of transcendence, in which the divine is seen to be outside the material world.*<sup>1</sup>
2. Omnipresence describes space in relation to God. Immensity describes God in relation to space.
  3. If space is that outer boundary of the universe, then God's presence exceeds this boundary by infinity. This aspect of God's omnipresence or infinite presence is called transcendence. God is transcendent which means He is infinitely above all of his creatures, the universe, and the heavens which He created. The fact that God is both immanent and transcendent is taught in Jeremiah 23:23-24 and Acts 17:27.
    - 1) This is called immensity and means that God surpasses all of His creation and extends beyond without end. The heavens cannot contain God. He was present outside the universe when He created it.
    - 2) Am I a God near by, says Jehovah, and not a God afar off? Can anyone hide himself in secret places so that I shall not see him? says Jehovah. Do I not fill the heavens and earth? says Jehovah. (Jeremiah 23:23-24)
    - 3) And He has made from one blood every nation of men to dwell everywhere on the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; for in Him we live and move and exist. (Acts 17:26–28a)
    - 4) It is not reasonable for the human finite mind to suppose that it can fully comprehend the omnipresence of God according to Psalm 139:6 and Psalm 73:23-24. Such knowledge is incomprehensible to me; it is high, I am not able to reach it. (Psalm 139:6) Nevertheless I am continually with You; You have held me by my right hand. You will lead me with Your counsel, and afterward receive me to glory. (Psalm 73:23-24)
  4. God is free to be local while at the same time existing throughout all space and beyond space. And Mount Sinai was completely in smoke, because Jehovah had descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. And when the sound of the shofar continued its sound and became exceedingly loud, Moses spoke, and God answered him by voice. And Jehovah came down upon Mount Sinai, on the top of the mountain. And Jehovah called Moses to the top of the mountain, and Moses went up. (Exodus 19:18-20) And Jehovah spoke to Moses after the death of the two sons of Aaron, when they drew near before Jehovah, and died; and Jehovah said to Moses: Speak to Aaron your brother that he not come at all times into the Holy Place inside the veil, before the mercy seat which is on the ark, that he not die; for I will appear in the cloud above the mercy seat. (Lev. 16:1–2)
  5. God is not subject to the laws of space. As He did with time, God invented and created space. Space is large, but not as large as God. God cannot be more or less than He is. We cannot measure God.
  6. God is the Cause of space –He put order into space. Space is one of the boundaries God has given to us, the other being time. We cannot escape time or space—our entire orientation in life is tied up to time and space.
  7. God invented both time and space; but God is not subject to either time or space.

## The Doctrine of Omnipresence of God

8. God fills all of space and every moment of time as it passes with His presence. God also sustains everything and gives it purpose and value. God is the Lord of both time and history. God does not negate time, but fulfills it.
9. In relation to space, God is immanent in space and transcendent outside space. Since God is the Creator, the Cause of space—God would exceed those boundaries to infinity.
10. God has the ability to construct time and space and is inside them as well outside them. Knowing this, we have no cause for worry on our personal or national problems.
11. God may be Self-limited regarding His Presence:
  - 1) The Incarnate Person of Jesus Christ in hypostatic union confines Himself to one place as we are (kenosis). Philippians 2:7
  - 2) All 3 Members of the Trinity indwell the believer. Psalm 139:7–12
  - 3) God revealed a special Presence in the Tabernacle and later in the Temple.
12. God's infinity is intensive rather than extensive—that is, God is not to be thought of merely as extending infinity beyond time and space but as possessing within Him infinite resources. God is the perfect Person who passes beyond all phenomena and constitutes the basis for them, as possessing within Himself a boundless supply of the infinite energy of His spiritual life and personality.
13. Omnipresence means that God is personally present, knowing firsthand our sins, problems, circumstances, because He is available to help, able to protect or provide our needs.
14. God exists beyond spatial limitations. He is immanent and transcendent.
  - 1) Immanence means His entire essence is always present everywhere in nature, in history, in all the affairs of mankind. Jer. 23:23–24, Acts 17:27–28
  - 2) Transcendence means He is totally independent of the created universe so that no particular place exclusively contains Him. Psalm 113:5-6 Isaiah 55:8-9 John 8:23
  - 3) Immanence and transcendence exist in balance, so that the whole earth is full of His glory. Isaiah 6:3
15. His whole being is present in every point in the universe, while at the same time He is holy and exalted infinitely beyond the universe (Isaiah 6:1,3). He pervades the universe while at the same time He is free to be in specific location.
16. Omnipresence assures us that no believer will ever be alone in any given time anywhere in the world or beyond.
17. The Father fills heaven and earth (Jeremiah. 23:23-24). Jesus Christ promises not to leave the believers without the Comforter while in the world (Matthew 28:20). The Holy Spirit permanently resides and indwells the believer (1Corinthians 6:19).
18. God is not in time or space but time and space is in God. In relation to doing the will of God—He has to provide us with the means of complying with His order. He gives us time and space so that we could be at the right place at the right time doing the right thing.
19. Application Of God's Omnipresence To The Believer:
  - 1) There is nowhere where we can be without God. *Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into the heavens, You are there; if I make my bed in Sheol, behold, You are there. If I take the wings of the dawn, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall take hold of me. If I say, Surely the darkness shall fall upon me, even the night shall be light round about me; yea, the darkness shall not hide from You, but the night shines as the day; the darkness and the light are both alike to You. (Psalm 139:7–12)*
  - 2) The Christian can take great comfort in the omnipresence of God. His continual presence in all things should be abundant consolation to believers. The following verses speak of God's promises to Israel and to each of us. They also speak of the mental attitude of confidence we should have in God's ability to keep His promises. He has said that he is present when two or more assemble for the intake of Bible Doctrine. God has promised that He will always be with us in every possible situation. There is no greater encouragement for the believer under testing. *Behold, I am with you and will keep you wherever you go, and will bring you back to this land; for I am not forsaking you until I have done what I have spoken to you. (Genesis 28:15) And He said, My Presence will go*



## The Doctrine of Omnipresence of God

- with you, and I will give you rest. (Exodus 33:14) He will not allow your foot to slip; He who keeps you will not slumber. Behold, He who keeps Israel shall neither slumber nor sleep. (Psalm 121:3–4)
- 3) God is with the believer at all times. Have I not commanded you? Be strong and of good courage; do not be afraid, nor be dismayed, for Jehovah your God is with you wherever you go. (Joshua 1:9) Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, By no means will I ever leave you nor ever forsake you. (Heb. 13:5)
  - 4) God is with the believer at very specific times: For where two or three are gathered together in My name, I am there in the midst of them. (Matthew 18:20) And Jesus came and spoke to them, saying, All authority is given to Me in Heaven and on earth. Go therefore and instruct all the nations, immersing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatever I have commanded you; and lo, I am with you always, even to the end of the age. Amen. (Matthew 28:18–20)
  - 5) Man cannot escape the presence of God. If you think you can run from God, you don't know Him. For His eyes are on the ways of man, and He sees all his steps. There is no darkness nor shadow of death where the workers of iniquity may hide themselves. (Job 34:21–22) The eyes of Jehovah are in every place, keeping watch over the evil and the good. (Proverbs 15:3)
  - 6) Some people think that if they get out of line and do something wrong, it won't be so bad if they do it in another area, so as not to damage their credibility at work or at home. They might be able to hide it from other people, but you can't hide it from God. Psalm 139:7–12 makes this perspicuous. The pastor might not see you, loved ones might not see you, friends might not see you, but God is right on the scene. One of the beautiful things about growing spiritually is you develop virtue, strength of character. D.L. Moody said, "Character is what a person is in the dark." Dark and light are all alike to God. He's on the scene. Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend into the heavens, You are there; if I make my bed in Sheol, behold, You are there. If I take the wings of the dawn, and dwell in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall take hold of me. If I say, Surely the darkness shall fall upon me, even the night shall be light round about me; yea, the darkness shall not hide from You, but the night shines as the day; the darkness and the light are both alike to You. (Psalm 139:7–12)
  - 7) Whether it is atmosphere, stratosphere, ionosphere, or throughout space, God is there. No matter how far you go out in space or even into heaven, God is there. God is in His heaven, God is throughout space, God is throughout our stratosphere, our ionosphere, atmosphere, God is everywhere, even in the depths of the ocean and in the depths of the earth. You cannot hide from God and God never hides from any of us.
  - 8) God's omnipresence is a wonderful comfort. The omnipresence of God should not only sober us up and realize that you can't get away with anything. That God knew your life's entire history (with all of the sordid details) in eternity past. He knows all about you. As in Psalm 31:3 (For You are my rock and my fortress; therefore for Your great name lead me and guide me.), it's encouraging and great comfort knowing God will guide you.

Taken from:

Lewis Sperry Chafer, D.D., Litt. D., The. D.; *Systematic Theology*; Kregel Publications; ©1976 Dallas Theological Seminary; Vol. VII, pp. 243–244.

[http://gracebiblechurchwichita.org/?page\\_id=1954](http://gracebiblechurchwichita.org/?page_id=1954) (Possibly from R. B. Thieme, Jr. originally) and

<http://dikaosune.com/documents/OMNIPRESENCE.pdf> (From Cherreguine Bible Doctrine Ministries).

There is very little original work from me in this doctrine.

<sup>1</sup> From <http://en.wikipedia.org/wiki/Immanence> accessed March 26, 2014.

He hears my voice from His Temple my cry for help reaches his ears.

L. M. Grant: *the Lord Jesus...called upon God in His deep distress in the garden of Gethsemane, before His suffering. Knowing well all that He would have to bear, "having offered up both supplications and entreaties to Him who was able to save Him out of death, with strong crying and tears; (and having been heard for His piety)" (Hebrews 5:7). He was not saved from dying, but was saved "out of death" because God had heard Him even before He suffered and died.*<sup>36</sup>



**2Samuel 22:7 Graphic** from [my-heart-song's website](http://www.my-heart-song.com). Accessed April 5, 2014.

### Chapter Outline

### Charts, Graphics and Short Doctrines

vv. 5–7 read: The waves of death surround me, while the rushing waters of Belial fall upon me; the cords of Sheol are all around me and the snares of death are in my pathway. When distressed, I call out to Jehovah and to God; He hears my voice from His Temple my cry for help reaches his ears.

David was so clearly in the plan of God that he was in danger nearly constantly. He was king over God's nation Israel, which people represented God to the world. He was in the royal line of the Messiah, with incredible promises made to him directly from God (2Sam. 7 and Psalm 89). He could not have been more in the line of fire in the **Angelic Conflict**. Satan and his demons would have loved to destroy David; and God preserved David until he was an old man, despite his many enemies and despite his own personal failings.

Peter Pett: *And he had needed YHWH's protection because of the horrors that he had had to face, the waves of Death trying to drown him, the floods of the Ungodly/the Unworthy (Saul and his warriors/the hosts of Aram) filling him with fear, the cords of the Grave wrapping round him and binding him as he looked death in the face, and the snares of Death entangling him as he felt himself being slowly drawn in. He had felt as though he was constantly in danger of being both engulfed and ensnared. The description is vivid. It is the picture of a man fighting for his very existence, with death a hairsbreadth away.*<sup>37</sup>

Therefore, David writes, in v. 7: **When distressed, I call out to Jehovah and to God; He hears my voice from His Temple my cry for help reaches his ears.** In the next verse, we get God's response.

<sup>36</sup> From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=22> accessed April 4, 2014.

<sup>37</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## God Comes Down from Heaven to Execute Judgment

And so shakes and so trembles the earth;  
foundations of the [two] heavens are agitated  
and so they shake,  
for He is angry towards him.

2Samuel  
22:8

The earth trembles and shakes,  
[while] the foundations of the heavens are  
disquieted and shake,  
for He is angry towards him [my enemy].

The earth both trembles and shakes,  
while the very foundations of heaven are shaken up,  
for He is angry towards him (my enemy).

Here is how others have translated this verse:

## Ancient texts:

Latin Vulgate	The earth shook and trembled, the foundations of the <u>mountains</u> were moved, and shaken, because he was angry with <u>them</u> .
Masoretic Text (Hebrew)	And so shakes and so trembles the earth; foundations of the [two] heavens are agitated and so they shake, for He is angry towards him.
Peshitta (Syriac)	Then the earth shook and trembled; the foundations of the <u>mountains</u> quaked and burst asunder, because he was angry at <u>them</u> .
Septuagint (Greek)	And the earth was troubled and quaked, and the foundations of heaven were confounded and torn asunder, because the <u>Lord</u> was angry with <u>them</u> .

Significant differences: In the Hebrew, in the second line, we have the *foundations of heaven*; in the Latin and Syriac, we have *the foundations of the mountains*. In the final line, the Hebrew has *for He is angry towards him*. The Latin, Greek and Syriac all have *them* and the Greek has *the Lord* instead of *He*.

## Thought-for-thought translations; paraphrases:

Contemporary English V.	Earth shook and shivered! The columns supporting the sky rocked back and forth. You were angry..
Easy English	It was as if the earth shook. The earth seemed to tremble. The foundation of heaven seemed to shake. They were shaking because God was angry.
Good News Bible (TEV)	Then the earth trembled and shook; the foundations of the sky rocked and quivered because God was angry!
<i>The Message</i>	Earth wobbled and lurched; the very heavens shook like leaves, Quaked like aspen leaves because of his rage.
New Life Bible	"Then the earth shook. The mountains were shaking. They shook because He was angry.
The Voice	Because of His great anger, the earth shook and staggered; the foundations of the heavens trembled and quaked.

## Partially literal and partially paraphrased translations:

American English Bible	'Then the ground started to tremble, And the sky was disturbed by His anger.
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Beck's American Translation	Then the earth swayed and shook, the foundations of the heavens trembled; they were shaken because He was angry.
Christian Community Bible	<i>Then the earth reeled and rocked; the foundations of the heavens shook; they trembled in his fury.</i>
God's Word™	Then the earth shook and quaked. Even the foundations of the heavens trembled. They shook violently because he was angry.
New Advent (Knox) Bible	Earth shivered and shook, the very foundations of the hills quailed and quaked before his anger; smoke went up before his indignant presence, and a consuming fire; burning coals were kindled as he went. V. 9 is included for context.
New American Bible (2002)	"The earth swayed and quaked; the foundations of the heavens trembled and shook when his wrath flared up. [8-10] God's intervention is graphically portrayed under the figures of an earthquake (⇒ 2 Sam 22:8, ⇒ 16) and a thunderstorm (⇒ 2 Sam 22:9-15); cf ⇒ Judges 5:4-5; Psalm 29; ⇒ Psalm 97:2-6; Hebrews 3
New American Bible (2011)	The earth rocked and shook;* the foundations of the heavens trembled; they shook as his wrath flared up. Vv. 8–10: The Lord's coming is depicted by means of a storm theophany, including earthquake (vv. 8, 16) and thunderstorm (vv. 9-15); cf. Jgs 5:4-5; Ps 29; 97:2-6; Hb 3.
NIRV	"The earth trembled and shook. The pillars of the heavens rocked back and forth. They trembled because the LORD was angry.
New Jerusalem Bible	Then the earth quaked and rocked, the heavens' foundations shuddered, they quaked at his blazing anger.
New Simplified Bible	»Earth shook and shivered! The columns supporting the sky rocked back and forth. You were angry.

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

Ancient Roots Translinear	The ground [tossed], agitating and trembling the cornerstone of heaven, for he flared.
Bible in Basic English	Then the earth was moved with a violent shock; the bases of heaven were moved and shaking, because he was angry.
The Expanded Bible	"The earth ·trembled [reeled; quaked] and ·shook [rocked]. The foundations of heaven began to ·shake [shudder]. They ·trembled [reeled; quaked] because the Lord was angry.
Ferar-Fenton Bible	Then the earth trembled and quaked, The supports of the heavens were shaken, And quivered because of His wrath.
HCSB	Then the earth shook and quaked; the foundations of the heavens trembled; they shook because He burned with anger.
NET Bible®	The earth heaved and shook [The earth heaved and shook. The imagery pictures an earthquake, in which the earth's surface rises and falls. The earthquake motif is common in Old Testament theophanies of God as warrior and in ancient Near eastern literary descriptions of warring gods and kings. See R. B. Chisholm, "An Exegetical and Theological Study of Psalm 18/2 Samuel 22" (Th.D. diss., Dallas Theological Seminary, 1983), 160-62.]; the foundations of the sky [Ps 18:7 reads "the roots of the mountains."] trembled [In this poetic narrative context the prefixed verbal form is best understood as a preterite indicating past tense, not an imperfect. Note the three prefixed verbal forms with vav consecutive in the verse.]. They heaved because he was angry.
NIV, ©2011	The earth [Jdg 5:4; Ps 97:4] trembled and quaked [S Ex 19:18; S Jdg 5:4; Ps 68:8; 77:18; Jer 10:10],

the foundations [Job 9:6; 26:11; Ps 75:3] of the heavens [Hebrew; Vulgate and Syriac (see also Psalm 18:7) mountains] shook; they trembled because he was angry.

**Jewish/Hebrew Names Bibles:**

- exeGesés companion Bible ...then the earth shakes and quakes; the foundations of the heavens quake and shake because he inflames.
- JPS (Tanakh—1985) Then the earth rocked and quaked, The foundations of heaven shook—Rocked by His indignation.
- Orthodox Jewish Bible Then ha'aretz shook and trembled; the mosedot (foundations) of Shomayim moved and shook, because He was in wrath.
- The Scriptures* 1998 “And the earth shook and trembled, The foundations of the heavens were troubled, Because He was wroth.

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

- Concordant Literal Version And shake and tremble does the earth, Foundations of the heavens are troubled, And are shaken, for He has wrath!"
- Context Group Version Then the land { or earth } shook and trembled, The foundations of the skies { or heavens } quaked And were shaken, because he was angry.
- Emphasized Bible* Then did the earth shake and quake, the foundations of the heavens, were deeply moved,—yea they did shake, because he was angry,...
- English Standard Version "Then the earth reeled and rocked; the foundations of the heavens trembled and quaked, because he was angry.
- Green’s Literal Translation And the earth shook and trembled, the foundations of the heavens were troubled, and were shaken; for He was angry.
- Kretzmann’s Commentary Then the earth shook and trembled, quaking to its very center; the foundations of heaven moved and shook because He was wroth, as when a terrible storm, with an accompanying earthquake, sweeps over the earth, sent by the wrath of His indignation.
- Young’s Updated LT And shake and tremble does the earth, Foundations of the heavens are troubled, And are shaken, for He has wrath!

**The gist of this verse:** Suddenly, David begins speaking of the earth shaking, and the heavens (or mountains) shaking because of God’s wrath.

**2Samuel 22:8a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
gâ’ash (אָשׁ) [pronounced gaw-GAHSH]	<i>to shake, to quake</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong’s #1607 BDB #172

## 2Samuel 22:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'ash (רָאֵשׁ) [pronounced <i>raw-GAHS</i> ]	<i>to quake, to tremble, to shake; to be moved [shaken]</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #7493 BDB #950
Note the similarity of the two Qal verbs: gâ'ash (גָּאֵשׁ) [pronounced <i>gaw-GAHS</i> ] and râ'ash (רָאֵשׁ) [pronounced <i>raw-GAHS</i> ]. Whedon suggests <sup>38</sup> that the translation <i>quakes and shakes</i> carries this into English with the similarity of sounds still intact.			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** *The earth trembles and shakes,...* The idea is, all the earth is in a commotion. David has suddenly changed the direction of this psalm, although it is not completely clear why the earth is trembling and shaking. It appears that all of this trembling and shaking is because the Lord is angry.

## 2Samuel 22:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
môwçâdôwth (מוֹדוֹתַי) [pronounced <i>moh-saw-DOTH</i> ]	<i>foundations</i>	feminine plural construct	Strong's #4146(&#4145) BDB #414
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i> ]	<i>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)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
The Latin and the Syriac have <i>mountains</i> instead. So does the parallel passage in Psalm 18:7.			
râgaz (רָגַז) [pronounced <i>rawg-GAHZ</i> ]	<i>to be agitated, to quiver, to quake, to become excited, perturbed, disquieted</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #7264 BDB #919
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

<sup>38</sup> From <http://www.studylight.org/com/whe/view.cgi?bk=9&ch=22> accessed April 3, 2014.

## 2Samuel 22:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ga'ash (אָשׁ) [pronounced gaw- GAHSH]	<i>to shake, to quake</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #1607 BDB #172

**Translation:** ...[while] the foundations of the heavens are disquieted and shake,... Even the heavens themselves are shaking. In the parallel passage and in the Latin and Syriac, it is the *mountains* which are shaking.

Again, like the previous portion of this verse, we do not know exactly what is going on. David has entered into the part of the psalm suddenly.

L. M. Grant: "*The earth shook and trembled: the foundations of heaven moved and shook.*" Then the Lord died there was an earthquake (Matthew 27:51) and again when He rose from the grave (Matthew 28:2). Yet the greatest of all earthquakes is foretold in Revelation 16:18. In each case God shakes the earth because of His anger against men for having rejected and crucified His Son. Smoke and devouring fire are particularly connected with the judgment, but the resurrection of Christ is itself a warning of coming judgment (John 16:9-11).<sup>39</sup>

## 2Samuel 22:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
chârâh (חָרָה) [pronounced khaw- RAWH]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2734 BDB #354
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...for He is angry towards him [my enemy]. This is all related to God's anger. However, we are not told why God is angry or who exactly God is angry towards. David is speaking in general of his *enemies* (which would require a 3<sup>rd</sup> person masculine plural suffix). It is not clear whether God is angry toward a specific enemy of David or whether God is angry with Sheol or death for coming too close to David. God cannot be angry with the *earth*, since that is a feminine singular noun. Now and again—and this is quite rare—we come across an unexpected gender and number, where we expect something different. So, this drives me to several possible conclusions: (1) God is angry with a particular enemy of David—not named, as David has called to God on many occasions; (2) God is angry with Sheol, death, or Satan, as David's ultimate enemies; (3) God is angry with the earth, which means that there is an unexpected suffix here (in terms of *gender*); or (4) God is angry with David's enemies, which means the suffix is unexpected in terms of *number*.

<sup>39</sup> From <http://www.studydrive.org/com/lmg/view.cgi?bk=9&ch=22> accessed April 4, 2014.

In the previous section, David was clearly in trouble, fearing for his life. He called out to God because **The waves of death surround me, while the rushing waters of Belial fall upon me; the cords of Sheol are all around me and the snares of death are in my pathway.**

Keil and Delitzsch make an important point, which applies to the verses which follow: *It is true that the deliverance of David was not actually attended by any such extraordinary natural phenomena; but the saving hand of God from heaven was so obviously manifested, that the deliverance experienced by him could be poetically described as a miraculous interposition on the part of God.*<sup>40</sup>

Therefore, David is using very colorful language to describe the actions of God, even though at no time do we have David actually observing such miraculous acts. So, what this suggests is, David is (1) speaking metaphorically of God's response to his many prayers given when in battle; and (2) this refers to a different event in the future.

Psalm 22 clearly looks forward to the crucifixion of Jesus Christ. However, it is possible that David wrote only of the things which were personally happening to him and understood that psalm as speaking of his own personal sufferings, not necessarily connecting them in his own mind to the sufferings of the Messiah a thousand years hence. There are two authors of Scripture: the human author, who, generally speaking, tells of his own experiences; and the Holy Spirit, Who knows the end from the beginning. We have previously studied in various places where a passage may have two sets of meanings—one intended by the human author and one intended by the Divine Author. Psalm 22 and Isa. 53 are good examples of this. Therefore, let's take a look at:

There are 2 authors for any passage of Scripture: the human author and the Divine Author, God the Holy Spirit. For this reason, it is not a great leap to reason that, there are times when the human author has one thing in mind when he writes, but God the Holy Spirit has something entirely different in mind.

### The Dual Authorship of the Holy Scriptures

1. The Bible is clearly a book written by man. These authors often affixed their names to what they wrote: Prov. 1:1 2Tim. 1:1–2 Rev. 1:1–2
  - 1) There are times when we are fairly certain of the authorship of this or that person, e.g., Luke for the book of Luke and the Acts of the Apostles or Moses for the books of Exodus, Leviticus and Numbers. However, in those books, we do not find a phrase like, "I, Luke, wrote this history of Jesus Christ."
  - 2) There are some books whose authorship is unknown, like the book of Hebrews or the book of Ruth. However, we have accepted these books as canonical.
    - (1) As an aside, I suspect that the book of Hebrews was written by a gentile, and therefore, his name was not affixed to the book; and that the bulk of Ruth was written by Ruth (apart from the genealogy at the end) and her name was not given because, men had a difficult time with female authorship.
2. The other author of Holy Writ is the Holy Spirit. **The prophets did not think these things up on their own, but they were guided by the Spirit of God (2Peter 1:21; Contemporary English Version). It was never man's impulse, after all, that gave us prophecy; men gave it utterance, but they were men whom God had sanctified, carried away, as they spoke, by the Holy Spirit (2Peter 1:21; Knox NT). No prophecy ever originated from humans. Instead, it was given by the Holy Spirit as humans spoke under God's direction (2Peter 1:21; God's Word).**
  - 1) See the **Short Doctrine of Inspiration** ([HTML](#)) ([PDF](#)).
  - 2) See the **Study of Inspiration** ([HTML](#)) ([PDF](#)).
  - 3) The **Doctrine of Inspiration** ([HTML](#)) ([PDF](#)).
3. When an author writes something, he often has a purpose for writing. This may not be some high and lofty purpose—it may be for money or for propaganda—but he has a reason for writing what he does.
  - 1) In Gen. 22, where Abraham nearly offers up his son Isaac as a human sacrifice to God, this incident

<sup>40</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:8–10.



## The Dual Authorship of the Holy Scriptures

is recorded either by Abraham or by Isaac, and they were simply presenting the historical event of Abraham's obedience to God in offering up his uniquely-born son to God.

- 2) However, God the Holy Spirit writes this passage with the intention of teaching the gospel and providing a shadow image of Jesus dying on the cross for our sins.
4. Therefore, when we study Scripture—particularly the Old Testament—we must be mindful that, the human author is often saying one thing, whereas the Divine Author is teaching us something else.
5. As a result, human authors, like David, could write Psalm 22, about a very difficult and painful period in his life, and yet not realize that, this foreshadowed His Savior on the cross.
6. Related to this is the idea that, David here can demand God's forgiveness and a complete washing away of his sins, yet not fully understand the basis for God's ability to forgive him.
7. These are doctrines which are built up and progressively revealed throughout the Bible. Again, **progressive revelation builds truth upon truth; each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supersede, replace or nullify previous revelation, but is founded upon that which is past and upon that which is foundational.**
8. This is one reason that dual authorship is so important. Abraham and David, in Gen. 22 and in Psalm 22, respectively, did not fully realize what it was that they were teaching. They were recording events in their own lives. God the Holy Spirit, Who knows the end from the beginning, understood the big picture, and uses these passages to reveal to us our Lord on the cross.
9. Therefore, not every believer in the Old Testament understood soteriology in its entirety. What they did not know or understand, God the Holy Spirit was still able to reveal.
10. In fact, this information is revealed so well in Gen. 22, Psalm 22 and Isa. 53, that few theologians look at these passages critically and realize that the authors of these passages did not understand fully and completely what they were saying—they understood one aspect of their writing (for instance, Abraham fully understood the historical circumstances which took place in Gen. 22 and he recorded them accurately)—but they did not realize, necessarily, that they were writing about the Savior Who would die for their sins.
11. God the Holy Spirit understands the historical incidents and the spiritual information of all of these passages. As God, the Holy Spirit exists outside of time; therefore, what He reveals to us is based upon knowing the end from the beginning; it is based upon omniscience. Yet the Holy Spirit is able to take finite man, with finite experiences at some point in time, and translate that into eternal truth which stands for all time.
12. Therefore, we, as Church Age believers, can read from these 3 chapters and have a greater understanding of what these chapters mean because we are guided by the Divine Author, God the Holy Spirit (and, ideally speaking, we are guided by a pastor who has studied and is able to properly teach these passages).
13. Progressive revelation is quite persuasive in this way: those who lay the foundation for these doctrines which we learn, did not fully understand those doctrines themselves. The examples I gave—the writers of Gen. 22, Psalm 22 and Isa. 53 did not fully understand all that they were writing. They did not have a complete Christology in their thinking as they wrote those words. Yet, what they wrote was so completely and thoroughly integrated with Christology that, we have a greater understanding of what occurred while Jesus was on the cross from these 3 chapters than we have in the New Testament. Now, how is it that someone living 700 years before the cross, writes about the cross? How is it that someone living 1000 years before the cross writes about the cross? How is it that someone living 2000 years before our Lord, writes about the cross? How is this even possible? This is the power of God the Holy Spirit, Who inspired and guided these writers. What is even more amazing is, how do these men write about the cross of our Lord and yet they themselves do not fully understand it?
14. Let me give you an analogy. How is it possible for one crew of workers to come in and lay a foundation for a house and then for a completely different set of workers—who do not know the first set of workers—to come in, a few days later, and build a house upon that foundation? They have to all be working from the same set of plans. If they have the exact same set of plans, then this is easy. Any crew can do it. They don't ever have to meet or know one another. One crew of 5 can be followed by another

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crew of 10, so that there is no overlap, no common foreman, and yet, the house which is built perfectly matches the foundation. That is what we have in the Bible. The unifying factor in building a house is, of course, the house plans. The various contractors must have a copy of the house plans and they work based upon those plans. In the writing of the Bible, the unifying factor is God the Father, who planned this all out, and God the Holy Spirit who guided the writers of Scripture. **According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it** (1Cor. 3:10).

15. Let me continue with this analogy. Those workmen who lay the foundation for the house do not need to know what the house actually looks like. Their concern is the foundation and seeing to it that whatever wiring and plumbing that is needed is laid in the foundation. If you have an island kitchen then, very likely, you have electricity built into that island kitchen, which wiring comes up through the foundation. This had to be placed there by those who laid the foundation. They do not have to visualize the island kitchen in order to lay the foundation for it.
16. A foundation crew might lay a dozen foundations over a week's time. They would be unable to determine, without looking at the rest of the plans, just how the final product will look. They don't know if the style of the house will be Victorian or Old English or Contemporary. 12 months later, they might drive down the street where they laid out a foundation, and not even be able to pick out the house that they laid the foundation for.
17. So this is with David, who wrote this Psalm 51. He knows that he can demand that God thoroughly cleanse him. He knows that God is abundant in mercy and graciousness. However, David does not fully understand why God is able to do this. David can reasonably understand the essence of God, that He is righteous, just, eternal, gracious, truth and love. However, exactly how all of these attributes interrelate and interact with respect to the sins that David has committed—David doesn't know all of that.
18. At salvation, you had a lot of ideas about God, most of which were probably wrong. However, in time, you learned Who God is and why He is able to forgive you. You are able to see what the finished house looks like. David just laid the foundation. He knew some of the basic information about God, but he did not know enough to put it altogether.
19. The unifying factor in all of this is God the Holy Spirit, Who is just as much an Author of this psalm as is David. The Holy Spirit has these plans from God the Father, so the Holy Spirit is able to properly guide those who laid the foundation for our faith. **Therefore, you [gentiles] are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In Him you also are being built together into a dwelling place for God by the Spirit** (Eph. 2:19–22).

The more you understand the intricacies of progressive revelation and dual authorship, the greater will be your appreciation for the Word of God.

See the entire Doctrine of **The Dual Authorship of Scripture** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Let me suggest to you that this is what is happening. That tiny little masculine singular suffix at the end of this verse grabs our attention and makes us ask, *what the heck?* We further realize that, we do not have events like those described herein as a response to David's many prayers during battle. In fact, there is very little supernatural in the life of David. He does not live a life filled with miracles; he did not commune face to face with God on a regular basis (he probably *never* heard the voice of God or saw a human manifestation of God). Therefore, David may be speaking of somewhat of a metaphorical response of God to David's prayers; but the Holy Spirit is teaching us about something else. Therefore, let me suggest that, we are prophetically at the end of the Tribulation. God's people, the saved Jews, are in all kinds of trouble, facing all sorts of persecution, and this is God's actual response to the attacks against His people.

There is a lot going on in this psalm, and we have progressed to a point where we can understand what is happening in this psalm.

### David and the Key to 2Samuel 22

1. What is remarkable about David's life is the lack of the supernatural. Actually, this is not remarkable, because there is no reason for there to be a series of supernatural events attending to his being king over all Israel. Supernatural events have reasons for them to occur. They do not just happen because God decides, "I'm God, this is My universe, and now I am going to put on a show for the humans on earth."
2. When Moses led his people out of Egypt, there was a dramatic historical act which was unique in human history. God was calling out His people and taking them to the Land of Promise; and because nation Israel was a dramatic new thing on this earth, the exodus was accompanied by a number of miracles. There was no nation on earth like Israel.
3. When Jesus had His earthly ministry, He needed to be set apart from all other men who had come before Him; so He performed a plethora of miracles which could not be denied. There was no man like Jesus.
4. However, David has simply become king over Israel. He is not the first king; this is not the beginning of a dispensation. David is certainly not our savior. So, there is no reason for God to attend David's life with miracles. There is no new dispensation being begun.
5. However, the language of this psalm is quite remarkable. Vv. 6–9:
6. *The waves of death surround me, while the rushing waters of Belial fall upon me;  
the cords of Sheol are all around me and the snares of death are in my pathway.  
When distressed, I call out to Jehovah and to God;  
He hears my voice from His Temple my cry for help reaches his ears.  
The earth both trembles and shakes,  
while the very foundations of heaven are shaken up,  
for He is angry towards him.  
Smoke ascends in His anger,  
while the fire from His mouth devours everything in its path;  
fiery coals sent from Him continue to burn.*
7. We certainly understand that David faced death on many occasions, and on these many occasions, he has called out to God. However, at no time do we have God coming to David, shaking the very foundations of the earth and heaven to answer David's prayers. We have studied the many battles which David has been in, and when there was enough information, we studied the strategy and tactics of the battles. We did not have God coming down at every battle David was in and miraculously saving David with fire and earthquakes.
8. Therefore, David is speaking metaphorically of God's answering his prayers. David was delivered again and again from very difficult and life-threatening circumstances, as if with great and miraculous acts from God, even though none of this dramatic, miraculous stuff is actually occurring.
9. This leads us to the conclusion that David is speaking about something else. Now, he may not be fully aware that he is speaking of something else. He may be inspired to write here what he writes, but we do not know that David fully understands *what* he is writing about.
10. Given all of this, let me suggest that David, in at least portions of this psalm, is prophetically speaking of the end of the Great Tribulation, the suffering saints of God facing persecution, and God coming out of the heavens to deliver His people.
11. At the same time, David does not necessarily know that he is writing about the 2<sup>nd</sup> advent and the Great Tribulation. He is taking the experiences of his life and expressing them poetically.
12. God the Holy Spirit knows the end from the beginning, so He uses David's experiences to tell us about things yet to come.

In many ways, David's life is very much like our own, as believers in the Church Age. We don't see miracles; we don't see God face to face. We don't wander into the nearest hospital and touch people, and they are miraculously healed. We lead normal, day-to-day lives. Now and again, there are things which occur in our periphery which may seem possibly miraculous—and some may be (R. B. Thieme III mentioned someone at Berachah who had cancer and then all traces of it disappeared). But our own lives are nothing like the lives of the disciples who, for 3–4, they walked beside Jesus and saw incredible miracles by His hand. However, we, as believers in the Church Age, do not require a plethora of miracles to attend our daily procession through life, as we have the complete Word of God given to us, which power is greater than any series of miracles.

The Pulpit Commentary understood that David's language was metaphorical: *the poetic vigour of David's imagination intensifies the imagery, and makes it more grand and startling. Not merely is there the earthquake and the volcano and the storm cloud, but the dim form of the Almighty is present, with the smoke of just anger at unrighteousness ascending from his nostrils, and the lightnings flashing forth to execute his wrath. But David certainly intended that these metaphors should remain ideal.*<sup>41</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

There are several passages in the Bible which speak of the shaking of the earth: Judges 5:4 Job. 26:11 Psalm 18:7 77:18 97:4 Nahum 1:5 Habbak. 3:6–11 Matt. 27:51 28:2 Acts 4:31.<sup>42</sup>

**Goes up smoke in His nostril,  
and fire from His mouth devours.  
Coals burn from Him.**

2Samuel  
22:9

**Smoke ascends in His anger,  
and fire from His mouth devours [all];  
fiery coals from Him are burning.**

**Smoke ascends in His anger,  
while the fire from His mouth devours everything in its path;  
fiery coals sent from Him continue to burn.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	A smoke went up from his nostrils, and a devouring fire out of his mouth: coals were kindled by it.
Masoretic Text (Hebrew)	Goes up smoke in His nostril, and fire from His mouth devours. Coals burn from Him.
Peshitta (Syriac)	There went up a smoke because of his <u>anger</u> , and fire kindled out of his <u>face</u> ; and coals were kindled by it.
Septuagint (Greek)	There went up a smoke in His <u>wrath</u> , and fire out of His mouth devours; coals were kindled at it.

Significant differences: The word *nostril* often refers to *anger*, *wrath*. In the second phrase, the Syriac appears to have *face* rather than *mouth*. There is no neuter in the Hebrew, so the *it* at the end of the Latin, Greek and Syriac is valid.

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

<sup>41</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 22:8–10.

<sup>42</sup> This list of passages from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 22:8.

Common English Bible	Smoke went up from God's nostrils; out of his mouth came a devouring fire; flaming coals blazed out in front of him!.
Contemporary English V.	The columns supporting the sky rocked back and forth. You were angry and breathed out smoke. Scorching heat and fiery flames spewed from your mouth. A portion of v. 8 is included for context.
Easy English	Smoke came out of his nose. Fire came out of his mouth, and this fire made coals burn.
Easy-to-Read Version	Smoke came from God's nose. Burning flames came from his mouth, Burning sparks flew from him.
<i>The Message</i>	His nostrils flared, billowing smoke; his mouth spit fire. Tongues of fire darted in and out; he lowered the sky. A portion of v. 10 is included for context.
New Berkeley Version	The smoke from His nostrils arose, and first from His mouth did consume; live coals issued from Him in flame!
New Life Bible	Smoke went up from His nose. Fire that destroyed came from His mouth. Burnt pieces of wood were set on fire by it.
New Living Translation	Smoke poured from his nostrils; fierce flames leaped from his mouth. Glowing coals blazed forth from him.
The Voice	Smoke billowed out from His nostrils and devouring fire from His mouth; glowing coals flamed from Him.

#### Partially literal and partially paraphrased translations:

American English Bible	Smoke ascended, because of His rage; And the fire from His mouth was consuming, For, even the coals burned away.
Christian Community Bible	<i>From his nostrils smoke rose, from his mouth a devouring fire throwing off live embers.</i>
<i>God's Word</i> <sup>TM</sup>	Smoke went up from his nostrils, and a raging fire came out of his mouth. Glowing coals flared up from it.
New Jerusalem Bible	Smoke rose from his nostrils, from his mouth devouring fire (coals were kindled at it).
New Simplified Bible	»You breathed out smoke. Scorching heat and fiery flames spewed from your mouth.
Revised English Bible	Smoke went up from his nostrils, devouring fire from his mouth, glowing coals and searing heat.

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

Ancient Roots Translinear	Smoke ascended from his nose, and the fire from his mouth ate the coals ignited by it.
Bible in Basic English	There went up a smoke from his nose, and a fire of destruction from his mouth: coals were lighted by it.
The Expanded Bible	Smoke ·came out of his nose [poured/rose from his nostrils], and ·burning [devouring] fire came out of his mouth. Burning coals ·went before [blazed/flamed out from] him.

Ferar-Fenton Bible	A cloud was sent forth by His breath, And devouring fire from his mouth, Before him fierce coals were inflamed.
NET Bible®	Smoke ascended from [Heb “within” or “[from] within.” For a discussion of the use of the preposition בְּ (bet) here, see R. B. Chisholm, “An Exegetical and Theological Study of Psalm 18/2 Samuel 22” (Th.D. diss., Dallas Theological Seminary, 1983), 163-64.] his nose [Or “in his anger.” The noun אַף? (’af) can carry the abstract meaning “anger,” but the parallelism (note “from his mouth”) suggests the more concrete meaning “nose” here (most English versions, “nostrils”). See also v. 16, “the powerful breath of your nose.”]; fire devoured as it came from his mouth [Heb “fire from his mouth devoured.” In this poetic narrative the prefixed verbal form is best understood as a preterite indicating past tense, not an imperfect. Note the two perfect verbal forms in the verse.] [For other examples of fire as a weapon in Old Testament theophanies and ancient Near Eastern portrayals of warring gods and kings, see R. B. Chisholm, “An Exegetical and Theological Study of Psalm 18/2 Samuel 22” (Th.D. diss., Dallas Theological Seminary, 1983), 165-67.]; he hurled down fiery coals [Heb “coals burned from him.” Perhaps the psalmist pictures God’s fiery breath igniting coals (see Job 41:21), which he then hurls as weapons (see Ps 120:4).].
NIV, ©2011	Smoke rose from his nostrils; consuming fire [Ps 50:3; 97:3; Heb 12:29; S Rev 11:5] came from his mouth, burning coals [Isa 6:6; Eze 1:13; 10:2] blazed out of it.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Then the earth quaked and shook, the foundations of heaven trembled. They were shaken because he was angry.
exeGesés companion Bible	Smoke from his nostrils ascend and fire from his mouth consumes: coals burn away by it.
JPS (Tanakh—1985)	Smoke went up from His nostrils, From His mouth came devouring fire; Live coals blazed forth from Him.
Orthodox Jewish Bible	There went up an ashan (smoke) out of His nostrils, and eish out of His peh (mouth) devoured; coals were kindled by it.

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

Concordant Literal Version	Gone up has smoke by His nostrils. And fire from His mouth devours, Brands have been kindled by it.
English Standard V. – UK	Smoke went up from his nostrils [Or in his wrath], and devouring fire from his mouth; glowing coals [ver. 13] flamed forth from him.
The Geneva Bible	There went up a smoke [That is, clouds, and vapours. ] out of his nostrils, and fire [Lightening and thundering.] out of his mouth devoured: coals were kindled by it.
Green’s Literal Translation	Smoke rose up in His nostrils, and fire devoured out of His mouth; coals were kindled by it.
Kretzmann’s Commentary	There went up a smoke out of His nostrils, the snorting being a sign of His anger, and fire out of His mouth devoured, like a fire ready to consume everything that comes into its path; coals were kindled by it, glowing coals burned out of Him. The picture is that of the rising of a storm-cloud and the flaming of the sheet-lightning which announces the storm.
New RSV	Smoke went up from his nostrils, and devouring fire from his mouth; glowing coals flamed forth from him.

World English Bible

There went up a smoke out of his nostrils, Fire out of his mouth devoured: Coals were kindled by it.

Young's Updated LT

Gone up has smoke by His nostrils. And fire from His mouth devours, Brands have been kindled by it.

**The gist of this verse:**

Smoke come out from God's nostrils (His nostrils represents His anger; anger suggest judgment). Fire from His mouth devours, starting fires all over.

**2Samuel 22:9a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âlâh (אָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5927 BDB #748
'âshân (אָשָׁן) [pronounced <i>gaw-SHAWN</i> ]	<i>smoke; vapor, dust; anger</i>	masculine singular noun	Strong's #6227 BDB #798
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'aph (אָפ) [pronounced <i>ahf</i> ]	<i>nose, nostril, but is also translated face, brow, anger, wrath</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #639 BDB #60

**Translation:** Smoke ascends in His anger,... These are different ways of describing God's anger. The first appears to be smoke ascending, suggesting destruction on earth.

When we are speaking of God's anger, this means, then, that we are speaking of judgment. God judged both David's enemies and He will judge those who seek the lives of His people in the end times.

**2Samuel 22:9b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'esh (אֵשׁ) [pronounced <i>aysh</i> ]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
peh (פֶּה) [pronounced <i>peh</i> ]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6310 BDB #804

## 2Samuel 22:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #398 BDB #37

**Translation:** ...and fire from His mouth devours [all];... God's mouth is from where He pronounces judgement; and fire represents the judgement which God has pronounced. All that is judged is devoured by fire (fire represents judgment and is the final judgment for the lost).

## 2Samuel 22:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gacheleth (גַּחְלֵת) [pronounced gah-KHEH-leth]	coal, burning coal; fiery (or, hot) coals, embers	feminine plural noun	Strong's #1513 BDB #160
bâ'ar (רָעַב) [pronounced baw-GAHR]	to burn, to begin to burn, to kindle; to be burning; to consume	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1197 BDB #128
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4480 BDB #577

**Translation:** ...fiery coals from Him are burning. This suggests that perhaps God's judgement goes further than temporal pain, but that there is possibly an eternal judgment involved here.

God brings His judgment against all the enemies of His people.

Keil and Delitzsch: *When the Lord rises up from His heavenly temple to come down upon the earth to judgment, the whole world trembles at the fierceness of His wrath. Not only does the earth tremble, but the foundations of the heavens shake: the whole universe is moved.*<sup>43</sup>

The Treasury of Scriptural Knowledge lists a number of verses which associate fire and flame with God's judgment: Ex. 15:7, Ex. 15:8 19:18 24:17 Deut. 32:22 2Sam. 22:16 Job. 4:9 41:20, 21 Psalm 18:8, 15 97:3–5 Isa. 30:27, 33 Jer. 5:14 15:14 Heb. 12:29.<sup>44</sup>

**And He stretched out heavens  
and so He came down  
and a dark cloud [was] under His feet.**

2Samuel  
22:10

**He spread apart the heavens  
and came down,  
but a dark cloud [was] under His feet.**

**He opens up the heavens and comes down; but under His feet was a dark cloud.**

<sup>43</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:8–10.

<sup>44</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 22:9.



Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	He bowed the heavens, and came down: and darkness was under his feet.
Masoretic Text (Hebrew)	And He stretched out heavens and so He came down and a dark cloud [was] under His feet.
Peshitta (Syriac)	He bowed the heavens and came down; and darkness was under his feet.
Septuagint (Greek)	And He bowed the heavens, and came down, and there was darkness under His feet.

Significant differences: *Bowed* is one of the translations of the Hebrew verb found here.

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

Contemporary English V.	You opened the heavens like curtains, and you came down with storm clouds under your feet.
Easy-to-Read Version	The Lord tore open the sky and came down! He stood on a thick, dark cloud!
Good News Bible (TEV)	He tore the sky open and came down, with a dark cloud under his feet.
<i>The Message</i>	...he lowered the sky. He stepped down; under his feet an abyss opened up.
New Life Bible	He tore open the heavens and came down, with darkness under His feet.
New Living Translation	He opened the heavens and came down; dark storm clouds were beneath his feet.

### Partially literal and partially paraphrased translations:

American English Bible	'He leaned on the sky and it fell, So, darkness was under His feet.
<i>God's Word</i> ™	He spread apart the heavens and came down with a dark cloud under his feet.
New Advent (Knox) Bible	He bade heaven stoop, and came down to earth, with mist at his feet;...
New American Bible (2011)	He parted the heavens and came down, a dark cloud under his feet. Ps 144:5.
NIRV	He opened the heavens and came down. Dark clouds were under his feet.
New Jerusalem Bible	He parted the heavens and came down, a storm-cloud underneath his feet;...
New Simplified Bible	»You opened the heavens like curtains. You came down with storm clouds under your feet.
Today's NIV	He parted the heavens and came down; dark clouds were under his feet.

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

Ancient Roots Translinear Bible in Basic English	He fixed the heavens, and descended with a mist under his feet. The heavens were bent, so that he might come down; and it was dark under his feet.
The Expanded Bible	He ·tore open [parted; bowed] the ·sky [heavens] and came down with ·dark clouds [storm clouds; thick darkness] under his feet.
Ferar-Fenton Bible	And He bent down the skies and descended, And darkness was under His feet!
NET Bible®	He made the sky sink [The verb נָטָה (natah) can carry the sense “[to cause to] bend; [to cause to] bow down” (see HALOT 693 s.v. נָטָה). For example, Gen 49:15 pictures Issachar as a donkey that “bends” its shoulder or back under a burden (cf. KJV, NASB, NRSV “He bowed the heavens”; NAB “He inclined the heavens”). Here

the Lord causes the sky, pictured as a dome or vault, to bend or sink down as he descends in the storm.] *as he descended;*  
*a thick cloud was under his feet.*  
 NIV – UK *He parted the heavens and came down;*  
*dark clouds were under his feet.*

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible *He lowered heaven and came down with thick darkness under his feet.*  
 exeGeses companion Bible *He spreads the heavens and descends;*  
*and dripping darkness is under his feet:...*  
 JPS (Tanakh—1985) *He bent the sky and came down,*  
*Thick cloud beneath His feet.*  
 Orthodox Jewish Bible *He bowed HaShomayim also, and came down; and a dark cloud was under His raglayim.*

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

Concordant Literal Version *And He inclines heaven, and comes down, And thick darkness [is] under His feet.*  
 Context Group Version *He bowed the skies { or heavens } also, and came down; And thick darkness was under his feet.*  
 The Geneva Bible *He bowed the heavens [So it seems when the air is dark.] also, and came down; and darkness [was] under his feet.*  
 Kretzmann's Commentary *He bowed the heavens also, for the lowering storm-clouds seem to draw the heaven down to the earth, and came down; and darkness was under His feet, a symbol of the terror struck by God's wrath, as He hides His face in darkness.*  
 New King James Version *He bowed the heavens also, and came down*  
*With darkness under His feet.*  
 World English Bible *He bowed the heavens also, and came down; Thick darkness was under his feet.*  
 Young's Updated LT *And He inclines heaven, and comes down, And thick darkness is under His feet.*

**The gist of this verse:** God opened up or spread the heavens apart; and then He came down, with a thick darkness under His feet.

We continue with God bringing judgment to this earth.

## 2Samuel 22:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâṭâh (נָטָה) [pronounced <i>naw-TAWH</i> ]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5186 BDB #639
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i> ]	<i>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)</i>	masculine dual noun	Strong's #8064 BDB #1029

**Translation:** [He spread apart the heavens...](#) I think the sense here is not that God spread out the heavens, but that He spread them apart, allowing for His entry onto the earth. Quite a number of other translators seem to agree with this. This is simply a visual, but not necessarily exactly what happened.

### 2Samuel 22:10b

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

**Translation:** [...and came down...](#) And God came down to the earth. Jesus will have two advents—future to this psalm. The 1<sup>st</sup> advent, He comes and dies for our sins; in the 2<sup>nd</sup> advent, he brings judgment upon the earth.

Now, God does not have to *come down to earth* in order to judge earth. God is omnipresent. This is what it appears to be to those on earth.

As discussed under the [omnipresence of God](#), God will manifest Himself in various places in various forms.

### 2Samuel 22:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ârâphel (לְפָרֶעַ) [pronounced <i>gur-aw-FELL</i> ]	<i>cloud, heavy or dark cloud, darkness, gross darkness, thick darkness</i>	masculine singular noun	Strong's #6205 BDB #791
tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
regel (לְגֵר) [pronounced <i>REH-gel</i> ]	<i>foot, feet</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7272 BDB #919

Not sure if this is a plural (as per Owen) or a dual.

**Translation:** [...but a dark cloud \[was\] under His feet.](#) The dark cloud under His feet speaks of judgment.

Keil and Delitzsch write: *“He separated the heavens” to come down. לפרע, which is frequently connected with נגע, signifies cloudy darkness, or dark clouds. The substratum of this description is the fact that in a severe storm the heavens seem to sink down upon the earth with their dark clouds. The*

Lord draws near riding upon black thunder-clouds, "that the wicked may not behold His serene countenance, but only the terrible signs of His fierce wrath and punishment" (J. H. Michaelis).<sup>45</sup>

Clouds and thick darkness are also associated with judgment from God: Ex. 20:21 Deut. 4:11 1Kings 8:12 Psalm 97:2 104:3 Matt. 27:45 Luke 23:44, 45.<sup>46</sup>

**And so He rides upon a cherub  
and so He flies  
and so He is seen upon wings of the wind.**

2Samuel  
22:11

**He rides upon a cherub  
and flies [above the earth];  
He is seen [carried by] the wings of the wind.**

**He rides upon a cherub and flies above the earth; He is seen carried along by the wings of the wind.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And he rode upon the <u>cherubims</u> , and flew: and slid upon the wings of the wind.
Masoretic Text (Hebrew)	And so He rides upon a cherub and so He flies and so He is seen upon wings of the wind.
Peshitta (Syriac)	And he rode upon a cherub, and did fly; he flew mightily upon the wings of the wind.
Septuagint (Greek)	And He rode upon the cherubim and flew, and was seen upon the wings of the wind.

Significant differences: The Latin appears to have the plural of *cherub* here instead.

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

Common English Bible	God mounted the heavenly creatures and flew; he was seen on the wind's wings.
Contemporary English V. Easy English	You rode on the backs of flying creatures. You appeared with the wind as wings. He rode and flew on a cherub (type of *angel who had wings). He flew quickly on the wings of the wind.
Easy-to-Read Version	He was flying, riding on the flying Cherub angels, riding on the wind.
Good News Bible (TEV) <i>The Message</i>	He flew swiftly on his winged creature; he traveled on the wings of the wind. He rode a winged creature, swift on wind-wings.
New Berkeley Version	He rode on a cherub [Cherubim are angelic beings, appearing in human form but also having wings (Ezek. 1:5 compare 10:1). God's "riding upon" one may have been taken from the fact of His glory appearing between the cherubim on the ark (see 2Sam. 6:2 Ex. 25:20–21)] and flew, appearing on wings of the wind.
New Century Version	He rode a creature with wings and flew. He raced on the wings of the wind.
New Living Translation	Mounted on a mighty angelic being [Hebrew a cherub.], he flew, soaring [As in some Hebrew manuscripts (see also Ps 18:10); other Hebrew manuscripts read appearing.] on the wings of the wind.
The Voice	He rode upon a heavenly creature [Hebrew, cherub], flying;

<sup>45</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:8–10 (edited).

<sup>46</sup> Scripture references from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 22:10.

He soared swiftly on the wings of the wind.

### Partially literal and partially paraphrased translations:

American English Bible	He mounted a cherub upon its spread wings, And He was seen on the wings of the winds.
Beck's American Translation	He rode on a cherub and flew, darting on the wings of the wind.
New Advent (Knox) Bible	...he came, mounted on the cherubim, borne up on the wings of the wind,...
New American Bible (2002)	He mounted a cherub and flew, borne on the wings of the wind. He mounted a cherub: since God makes the winds his messengers, or "angels" (= Psalm 104:4), he is spoken of poetically as riding on the clouds, or on the angelic creatures called "cherubim." His earthly throne above the ark of the covenant was likewise associated with two winged cherubim; cf = Exodus 37:7-9. In both senses the Lord is enthroned upon the cherubim; cf = Psalm 79:2; = 99:1.
New American Bible (2011)	<b>Mounted on a cherub</b> [Mounted on a cherub: in the traditional storm theophany, as here, the Lord appears with thunder, lightning, earthquake, rain, darkness, cloud, and wind. Sometimes these are represented as his retinue; sometimes he is said to ride upon the clouds or "the wings of the wind" (Ps 104:3). The parallelism in v. 11 suggests that the winged creatures called cherubim are imagined as bearing the Lord aloft. In the iconography of the ark of the covenant, the Lord was "enthroned upon the cherubim"; cf. Ex 37:7-9; 1 Sm 4:4; 2 Sm 6:2; 2 Kgs 19:15; Ps 80:2; 99:1.] <b>he flew,</b> <b>borne along on the wings of the wind.</b> Ex 25:18-22.
NIRV	He got on the cherubim and flew. The wings of the wind lifted him up.
New Jerusalem Bible	...riding one of the winged creatures, he flew, soaring on the wings of the wind.
New Simplified Bible	»You rode on the angels as you flew. You soared on the wings of the wind.
Revised English Bible	He flew on the back of a cherub, he swooped on the sings of the wind.

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

Ancient Roots Translinear Bible in Basic English	He rode over a cherub, and flew, seen over the wings of the spirit-wind. And he went through the air, seated on a storm-cloud: going quickly on the wings of the wind.
The Expanded Bible	He rode a ·creature with wings [cherub; <sup>c</sup> a mighty spiritual being/angel; Ezek. 1] and flew. ·He raced [.soaring] on the wings of the wind.
Ferar-Fenton Bible NET Bible®	And He rode on the whirlwind and dew, And was seen on the wings of the wind.;... He mounted [Or "rode upon."] a winged angel [Heb "a cherub" (so KJV, NAB, NRSV); NIV "the cherubim" (plural); TEV "his winged creature"; CEV "flying creatures."] [A winged angel. Cherubs, as depicted in the Old Testament, possess both human and animal (lion, ox, and eagle) characteristics (see Ezek 1:10; 10:14, 21; 41:18). They are pictured as winged creatures (Exod 25:20; 37:9; 1 Kgs 6:24-27; Ezek 10:8, 19) and serve as the very throne of God when the ark of the covenant is in view (Pss 80:1; 99:1; see Num 7:89; 1 Sam 4:4; 2 Sam 6:2; 2 Kgs 19:15). The picture of the Lord seated on the cherubs suggests they might be used by him as a vehicle, a function they carry out in Ezek 1:22-28 (the "living creatures" mentioned here are identified as cherubs in Ezek 10:20). In Ps 18:10 the image of a cherub serves to personify the wind (see the next line).] <b>and flew;</b> <b>he glided</b> [The translation follows very many medieval Hebrew mss in reading וַיִּיָּדֶּה (vayyÿde', "and he glided"; cf. NIV "soared"; NCV "raced") rather than מַתְּיָרָה (vayyera', "and he appeared," so NASB, CEV). See as well the Syriac Peshitta,

Targum, Vulgate, and the parallel version in Ps 18:10, which preserves the original reading (see the note there.)] **on the wings of the wind** [The wings of the wind. Verse 10 may depict the Lord mounting a cherub, which is in turn propelled by the wind current. Another option is that two different vehicles (a cherub and the wind) are envisioned. A third option is that the wind is personified as a cherub. For a discussion of ancient Near Eastern parallels to the imagery in v. 10, see M. Weinfeld, "'Rider of the Clouds' and 'Gatherer of the Clouds'," JANESCU 5 (1973): 422-24.].

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**He mounted the cherubim** [S Ge 3:24; S Ex 25:22] **and flew;**  
**he soared** [Many Hebrew manuscripts (see also Psalm 18:10); most Hebrew manuscripts appeared] **on the wings of the wind** [Ps 104:3].

**Jewish/Hebrew Names Bibles:**

- Complete Jewish Bible **He rode on a keruv and flew, he was seen on the wings of the wind.**
- exeGesés companion Bible **...and he rides on a cherub and flies**  
**- and is seen on the wings of the spirit/wind:...**
- JPS (Tanakh—1985) **He mounted a cherub and flew,**  
**He was seen [Psalm 18:11 "Gliding."] on the wings of the wind.**
- Orthodox Jewish Bible **He bowed HaShomayim also, and came down; and a dark cloud was under His raglayim.**
- The Scriptures 1998 **"And He rode upon a kerub, and flew, And was seen upon the wings of the wind.**

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

- Context Group Version **And he rode on a cherub, and flew; Yes, he was seen on the wings of the wind.**
- English Standard Version **He rode on a cherub and flew; he was seen on the wings of the wind.**
- The Geneva Bible **And he rode upon a cherub [To fly in a moment through the world. ], and did fly: and he was seen upon the wings of the wind.**
- Kretzmann's Commentary **And He rode upon a cherub, as a bearer of the divine majesty and glory, and did fly; and He was seen upon the wings of the wind, as the bearers of the appearance of His glory.**
- NASB **"And He rode [2 Sam 6:2] on a cherub and flew;**  
**And He appeared [Many mss read sped] on the wings of the wind [Ps 104:3].**
- New King James Version **He rode upon a cherub, and flew;**  
**And He was seen [Following Masoretic Text and Septuagint; many Hebrew manuscripts, Syriac, and Vulgate read He flew (compare Psalm 18:10); Targum reads He spoke with power.] upon the wings of the wind.**
- World English Bible **He rode on a cherub, and did fly; Yes, he was seen on the wings of the wind.**
- Young's Updated LT **And He rides on a cherub, and He does fly, And is seen on the wings of the wind.**

**The gist of this verse:** God rides upon a cherub; flying. He is held aloft by the wings of the wind.

**2Samuel 22:11a**

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
râkab (בָּכַר) [pronounced raw-KAH <sup>BV</sup> ]	to mount, to mount and ride [sit], to ride; to ride in a chariot	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7392 BDB #938

## 2Samuel 22:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
k <sup>e</sup> rûwb (כְּרוּב) [pronounced <i>k<sup>e</sup>roob<sup>v</sup></i> ]	transliterated <i>cherub</i> ; and means <i>angel</i> [and perhaps a particular group of them]	masculine singular noun	Strong's #3742 (and #3743) BDB #500

**Translation:** *He rides upon a cherub...* This is interesting imagery, simply because God is omnipresent and has no need of being upheld by some other force. However, Jesus, in His humanity, might be borne by angels.

We find similar imagery in other places in Scripture: *Jehovah reigns; let the peoples tremble. He sits between the cherubs; let the earth quake.* (Psalm 99:1; MKJV). *And I looked, and behold! In the expanse over the head of the cherubs was seen the appearance of the form of a throne, like a sapphire stone, above them. And He spoke to the man clothed with linen, and said, Go in among the wheels, under the cherub, and fill your hands with coals of fire from between the cherubs, and scatter them on the city. And he went in before me. And the cherubs were standing on the right side of the house when the man went in; and the cloud filled the inner court. And the glory of Jehovah rose from the cherub, over the threshold of the house. And the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory. And the sound of the cherubs' wings was heard over the outer court, as the voice of the Almighty God when He speaks.* (Ezek. 10:1–5; MKJV) *But to which of the angels, did He say at any time, "Sit on My right hand until I make Your enemies Your footstool?" Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?* (Heb. 1:13–14; MKJV) We find this same imagery in Ezek. 1.

Jesus has always been the Revealed God; He is seen by angels and He has allowed Himself to be seen by men.

Although there are few descriptions of the Revealed God, when made manifest to men, most of the time, He appears to reveal Himself as a man. We find this in Gen. 18:1–2. As a man, He might allow Himself to be carried by a winged angel.

God is clearly omnipotent (Gen. 17:1 Psalm 33:9 Isa. 46:9–10 Jer. 27:5 Heb. 1:3 Rev. 19:6), so, why are angels transporting Him from point A to point B? Let me offer two reasons. A great king might be carried around on his throne throughout the city in, say, a parade, or as part of a military victory. The king himself may have even participated in the military attack and is clearly able to walk on his own. However, being carried on the shoulders of 10 men is more of a testimony of the king's royalty and position in that society. Secondly, as a part of the Angelic Conflict, when God requires a host of angels to carry Him from point A to point B, that must mean that something remarkable is going on. We do not know exactly what angels do all of the time, but my guess is, they don't just sit around wishing they had something to do. Now, much of their time might be in observation, but when the Revealed God calls upon a convocation to transport Him, then where God is going is a place worthy of observation (and that will be by both fallen and elect angels).

## 2Samuel 22:11b

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

## 2Samuel 22:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿûph (עופ) [pronounced <i>goopf</i> ]	<i>to flutter</i> ; it is translated both <i>to fly [away, to]</i> (Job 5:7 Isa. 11:14) and <i>to be in a deep sleep; to be weary</i> (Judges 4:21 1Sam. 14:25 2Sam. 21:15)	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5774 BDB #733

**Translation:** ...and flies [above the earth];... God appears to be flying in the heavens above. He rides upon a cherub. Although little is said of God's appearance when meeting Abraham, most of the time, He apparently revealed Himself as a man (again, Gen. 18:1–2).

## 2Samuel 22:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (ראַה) [pronounced <i>raw-AWH</i> ]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #7200 BDB #906
ʿal (עַל) [pronounced <i>gah!</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
k <sup>e</sup> nâphayim (כַּנְפַיִם) [pronounced <i>keh-nawf-ah-YIM</i> ]	<i>wings of birds</i> (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as <i>the extremity of a garment</i> (Deut. 22:12, 30 Ruth 3:9)	feminine dual construct	Strong's #3671 BDB #489

Owen has a feminine plural construct; but I don't think there is an actual difference between the plural and dual construct form.

rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7307 BDB #924
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Interestingly enough, this words in not found in 2Samuel until now (although it is found on several occasions in 1Samuel; and it will occur in 2Sam. 23). I have noticed there are several words in this psalm which are found in 1Samuel but not in 2Samuel until this psalm.

**Translation:** ...He is seen [carried by] the wings of the wind. God is carried along by the wings of the wind. So, in some way, from the Temple of heaven, God, probably manifested as a man, is transported to the earth. Now, this may strike you as weird, but think of Him as royalty being transported about as royalty. I believe that is the imagery which we find here.

Keil and Delitzsch: *As the divine "shechinah" was enthroned above the ark of the covenant upon the wings of the cherubim, David in his poetical description represents the cherub and his wings as*



carrying the throne of God, to express the thought that Jehovah came down from heaven as the judge and saviour of His servants in the splendour of His divine glory, surrounded by cherubim who stand as His highest servants around His throne, just as Moses in his blessing (Deut. 33:2) speaks of Jehovah as coming out of myriads of His holy angels.<sup>47</sup>

This is a continuation of the apocalyptic portion of this psalm.

**And so He places darkness around him [as a] temporary shelter;  
an accumulation of waters [are] dark clouds of the skies.**

2Samuel  
22:12

**He sets darkness [all] around him [as a] shelter;  
[and] an accumulation of water [are] the dark clouds of the skies.**

**He places the darkness all around him, as if a shelter;  
the accumulation of water comes from the dark clouds of the skies.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	He made darkness a covering round about him: dropping waters out of the clouds of the heavens.
Masoretic Text (Hebrew)	And so He places darkness around him [as a] temporary shelter; an accumulation of waters [are] dark clouds of the skies.
Peshitta (Syriac)	And He made darkness his pavilion round about him, the dark waters and thick clouds of the skies.
Septuagint (Greek)	And He made darkness his <u>hiding place</u> ; His <u>tabernacle</u> round about Him was the darkness of waters, He condensed it with the clouds of the air.

Significant differences: The Hebrew has that the darkness is a *shelter around him*; Psalm 18 and the Greek have this as a *hiding place*. The Greek adds in the word *tabernacle*.

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

Common English Bible	God made darkness his covering; water gathered in dense clouds!
Contemporary English V. Easy English	Darkness was your tent! Thunderclouds filled the sky, hiding you from sight. He covered himself with darkness, and he covered himself with the dark rain clouds in the sky.
Easy-to-Read Version	The Lord wrapped the dark clouds around him like a tent. He gathered the water into the thick thunder clouds.
Good News Bible (TEV) <i>The Message</i>	He covered himself with darkness; thick clouds, full of water, surrounded him;... He wrapped himself in a trenchcoat of black rain-cloud darkness.
New Berkeley Version	The dark He placed round Him as tents, with masses of water and clouds.
New Century Version	He made darkness his shelter, surrounded by fog and clouds.
New Life Bible	He made darkness around Him his tent, gathering waters, and clouds of the sky.
New Living Translation	He shrouded himself in darkness, veiling his approach with dense rain clouds.

<sup>47</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:11-14.

The Voice                    He placed darkness around Him like a canopy  
and made His home in dark watery clouds of the sky.

### Partially literal and partially paraphrased translations:

American English Bible        'He put darkness around Him, so He could be hidden,  
And His tent was the darkness of waters.  
Then He thickened the clouds of the air.

Beck's American Translation He made the darkness around Him a tent, and the clouds of the sky a sieve of  
water.

Christian Community Bible    *He set darkness around him as his tent,  
a heap of waters in the thick clouds.*

New Advent (Knox) Bible        ...shrouded in a pall of darkness, wringing out the rainstorm from the clouds of  
heaven;...

New American Bible (2002)    He made darkness the shelter about him, with spattering rain and thickening clouds.

New American Bible (2011)    He made darkness the cover about him,  
a mass of water, heavy thunderheads.

NIRV                                He covered himself with darkness.  
    The dark rain clouds of the sky were like a tent around him.

New Jerusalem Bible            He wrapped himself in darkness, his pavilion dark waters and dense cloud.

New Simplified Bible            »You surrounded yourself with darkness. You made the dark rain clouds your  
covers.

Revised English Bible            He made darkness around him his covering,  
dense vapor his canopy.

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

Ancient Roots Translinear      He established darkness around his shelter: dark waters and stormclouds in the  
skies.

Bible in Basic English            And he made the dark his tent round him, a mass of waters, thick clouds of the  
skies.

The Expanded Bible              He made darkness his ·shelter [canopy, shroud]  
surrounded by ·fog and [thick rain] clouds.

Ferar-Fenton Bible              ...And put on His covering of darkness, Collecting black watery cloud.

NET Bible®                        He shrouded himself in darkness [Heb "he made darkness around him coverings."  
The parallel text in Ps 18:11 reads "he made darkness his hiding place around him,  
his covering." 2Sam 22:12 omits "his hiding place" and pluralizes "covering."  
Psalm 18:11 may include a conflation of synonyms ("his hiding place" and "his  
covering") or 2Sam 22:12 may be the result of haplography/homoioarcton. Note that  
three successive words in Psalm 18:11 begin with the letter o (samek): וַיְתוּבִיבֶס וּרְתָס  
וַיִּתְכַּס (sitro sývyvotav sukkato).],  
in thick rain clouds [Heb "a sieve of water, clouds of clouds." The form תְּרַשָּׁה  
(khashrat) is a construct of הַרְשָׁה (khashrah, "sieve"), which occurs only here in the  
OT. A cognate Ugaritic noun means "sieve," and a related verb רשח ("to sift") is  
attested in postbiblical Hebrew and Aramaic (see HALOT 363 s.v. \*רשח). The  
phrase מַיִם־תְּרַשָּׁה (khashrat-mayim) means literally "a sieve of water." It pictures the  
rain clouds as a sieve through which the rain falls to the ground. (See F. M. Cross  
and D. N. Freedman, Studies in Ancient Yahwistic Poetry, 146, note 33.)].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible            He made darkness his canopy around him, thick clouds in the skies dense with  
water.

exeGesés companion Bible      ...and he places darkness

JPS (Tanakh—1985)	- sukkoth/brush arbors all around him; dark waters and thick clouds of vapour. He made pavilions of darkness about Him, Dripping clouds, huge thunderheads;...
Orthodox Jewish Bible	And He made choshech sukkot round about Him, dark mayim, and thick clouds of the skies.
The Scriptures 1998	“And He put darkness around Him as booths, Darkness of waters, thick clouds.

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

Concordant Literal Version	And He sets darkness Round about Him--tabernacles, Darkness of waters--thick clouds of the skies.
Darby Translation	And he made darkness round about him a tent, Gatherings of waters, thick clouds of the skies.
English Standard Version Green's Literal Translation	He made darkness around him his canopy, thick clouds, a gathering of water. And He made darkness pavilions all around Him, the gathering of waters, thick clouds of the skies.
Kretzmann's Commentary	And he made darkness pavilions round about Him, like the tabernacles in which He made His habitation, dark waters and thick clouds of the skies, they served as the booths in which He was hidden.
NASB	"And He made [Job 36:29] darkness canopies [Or pavilions] around Him, A mass of waters, thick clouds of the sky.
Updated Bible Version 2.11	And he made darkness pavilions round about him, Gathering of waters, thick clouds of the skies.
Young's Updated LT	And He sets darkness Round about Him—tabernacles, Darkness of waters—thick clouds of the skies.

**The gist of this verse:** God surrounds him [David?] with darkness; with thick clouds—apparently as a protection.

## 2Samuel 22:12a

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
shîyth (שׂיִת) [pronounced sheeth]	to put, to set, place; to appoint; to arrange, to set in order; to found; to station	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7896 BDB #1011
chôshek <sup>e</sup> (חֹשֶׁךְ) [pronounced KHOH-shek <sup>e</sup> ]	darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance	masculine singular noun	Strong's #2822 BDB #365
çâbîyb (בְּיָב) [pronounced saw <sup>b</sup> -VEE <sup>b</sup> V]	around, surrounding, circuit, round about, encircle; all around; on every side	adverb/preposition with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5439 BDB #686

## 2Samuel 22:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çukkâh (סֻכָּה) [pronounced sook-KAWH]	<i>booth, temporary shelter; cot; lair; this word refers to several types of temporary dwellings, even more temporary and smaller than tents in most cases</i>	feminine singular noun	Strong's #5521 BDB #697

**Translation:** He sets darkness [all] around him [as a] shelter;... It appears here that God is providing protection for David, setting darkness all around him, so that David's enemies cannot see him. The darkness is his shelter.

Psalms 27:5 For in the time of trouble He shall hide me in His shelter, in the secrecy of His tabernacle He shall hide me; He shall set me up on a rock. (MKJV; a psalm of David)

## 2Samuel 22:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chash <sup>e</sup> râh (חֲשֵׁרָה) [pronounced skahsh-RAW]	<i>a collection, a mass; an accumulation</i>	feminine plural construct	Strong's #2841 BDB #366
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
Owen says that this is a dual noun; and this is the form of a dual noun.			
‘âb (עָב) [pronounced çaw <sup>b</sup> v]	<i>cloud, dark cloud, cloud-mass, darkness [caused by an overcast sky]; a dark thicket [of woods]</i>	masculine plural construct	Strong's #5645 BDB #728
shachaq (שַׁחַק) [pronounced shaw-KHAWK]	<i>dust, fine dust; cloud, thin cloud; metaphorically, the sky, the heaven, the firmament of the heaven</i>	masculine plural noun	Strong's #7834 BDB #1007

**Translation:**...[and] an accumulation of water [are] the dark clouds of the skies. God hides him within an accumulation of waters carried by thick clouds. So, in judging David's enemies, God also provides protection for David. Similar, in judging the world, God provides protection for those who are His Own.

L. M. Grant: "*He bowed the heavens also and came down.*" *Bowing the heavens speaks of the great voluntary humbling of the Lord of glory in His first coming to earth in lowly grace, but also of His coming in solemn judgment at the end of the tribulation. "Darkness was under His feet" involves the character of His judgment as being undiscerned by the eyes of the ungodly. Verse 11 indicates the swiftness of his judgment, the Cherub signifying the principle of pure justice in His government. "The wings of the wind" speak of the swift, irresistible power of the Spirit of God (John 3:8).*<sup>48</sup>

What we find before a great storm of lightning and thunder is often an accumulation of dark clouds. So all of this is imagery of judgment brought by God.

<sup>48</sup> From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=22> accessed April 4, 2014.

Keil and Delitzsch: *God in His wrath...envelopes himself in clouds. The darkness round about him is the black thunder-cloud which forms His hut or tent.*<sup>49</sup>

Psalms 97:1–2 Jehovah reigns; let the earth rejoice; let the multitude of islands be glad. Clouds and darkness are all around Him; righteousness and judgment are the foundation of His throne. (MKJV)

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**From brightness before Him burns coals of fire.**      2Samuel 22:13      **More than the brightness before Him burns the coals of fire.**

**More than the brightness before Him burns the coals of fire.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	By the brightness before him, the coals of fire were kindled.
Masoretic Text (Hebrew)	From brightness before Him burns coals of fire.
Peshitta (Syriac)	Out of the brightness of <u>His shelter</u> he made his clouds <u>hail and</u> coals of fire.
Septuagint (Greek)	At the brightness before Him coals of fire were kindled.

Significant differences:      The Syriac has *of His shelter* instead of *before Him*. There is also an additional phrase in the Syriac.

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

Common English Bible	Coals of fire blazed out of the brightness before him.
Contemporary English V.	Fiery coals lit up the sky in front of you.
Easy English	It was very bright in front of him, and lightning flashed from him.
Easy-to-Read Version	Sparks like burning coal {flew} from the bright light around him!
Good News Bible (TEV)	...burning coals flamed up from the lightning before him.
<i>The Message</i>	But his cloud-brightness burst through, a grand comet of fireworks.
New Berkeley Version	Yet brightness before Him so seared that burning coals burst into flame.
New Century Version	Out of the brightness of his presence came flashes of lightning.
New Life Bible	From the light before Him, burnt pieces of wood were set on fire.
New Living Translation	A great brightness shone around him, and burning coals [Or and lightning bolts.] blazed forth.
The Voice	Out from His brightness, <i>hailstones and burning coals flared forth.</i>

**Partially literal and partially paraphrased translations:**

American English Bible	But the brightness before Him, lit flames.
Beck's American Translation	The flash ahead of Him made coals glow with fire.
Christian Community Bible	<i>Then from the brightness of his presence flared up fiery embers.</i>
<i>God's Word</i> <sup>TM</sup>	Out of the brightness in front of him, he made lightning.
New Advent (Knox) Bible	...burning coals were kindled by the lightning that went before him;...

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<sup>49</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:11–14.

New American Bible (2011)	From the brightness of his presence coals were kindled to flame.
NIRV	From the brightness that was all around him flashes of lightning blazed out.
New Jerusalem Bible	A brightness lit up before him, hail and blazing fire.
New Simplified Bible	»Out of the brightness in front of you, you made lightning.
Revised English Bible	Thick clouds came from the radiance before him, glowing coals burned brightly.
Today's NIV	Out of the brightness of his presence bolts of lightning blazed forth.

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

Ancient Roots Translinear Bible in Basic English The Expanded Bible	The brightness before him ignites coals of fire! Before his shining light his dark clouds went past, raining ice and coals of fire. Out of the brightness ·of his presence [before him] ·came [blazed; flamed] ·flashes of lightning [fiery coals].
Ferar-Fenton Bible HCSB NET Bible®	And bright streams of fire burnt before Him,... From the radiance of His presence, flaming coals were ignited. From the brightness in front of him came coals of fire. The parallel text in Ps 18:12 reads “from the brightness in front of him his clouds came, hail and coals of fire.” The Lucianic family of texts within the Greek tradition of 2 Sam 22:13 seems to assume the underlying Hebrew text: הַגִּבּוֹר הַבְּרִיָּא וְהַבְּרִיָּא וְהַבְּרִיָּא (minnogah negdo 'avru barad v'ygakhale 'esh, “from the brightness in front of him came hail and coals of fire”) which is the basis for the present translation. The textual situation is perplexing and the identity of the original text uncertain. The verbs וַיִּבְרַע ('av'ru; Ps 18:12) and וַיִּבְרַע (ba'aru, 2 Sam 22:13) appear to be variants involving a transposition of the first two letters. The noun וַיִּבְרַע ('avav, “his clouds”; Ps 18:12) may be virtually dittographic (note the following וַיִּבְרַע), or it could have accidentally dropped from the text of 2 Sam 22:13 by virtual haplography (note the preceding וַיִּבְרַע [ba'aru], which might have originally read וַיִּבְרַע). The term דָּרָב (barad, “hail”; Ps 18:12) may be virtually dittographic (note the preceding וַיִּבְרַע), or it could have dropped from 2 Sam 22:13 by virtual haplography (note the preceding וַיִּבְרַע; which might have originally read וַיִּבְרַע). For a fuller discussion of the text, see R. B. Chisholm, “An Exegetical and Theological Study of Psalm 18/2 Samuel 22” (Th.D. diss., Dallas Theological Seminary, 1983), 74-76.
NIV, ©2011	Out of the brightness of his presence bolts of lightning [Job 37:3; Ps 77:18] blazed forth.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	From the brightness before him, fiery coals flamed out.
exeGesés companion Bible	Through the brilliancy in front of him coals of fire burn away:...
JPS (Tanakh—1985)	In the brilliance before Him Blazed fiery coals.
Orthodox Jewish Bible	Through the radiant brightness before Him were coals of eish kindled.

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

English Standard Version	Out of the brightness before him coals of fire flamed forth.
The Geneva Bible	Through the brightness before him were coals of fire kindled. By this description of a tempest he declares the power of God against his enemies.
Kretzmann's Commentary	Through the brightness before Him were coals of fire kindled, glowing forth from the intense gloom like live coals.

Webster's Bible Translation Through the brightness before him were coals of fire kindled.  
 World English Bible At the brightness before him Coals of fire were kindled.  
 Young's Literal Translation From the brightness before Him Were brands of fire kindled!

**The gist of this verse:** From the brightness that was before Him, coals of fire were burning.

### 2Samuel 22:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
nôgahh (נֹגַהּ) [pronounced <i>NOH-gah</i> ]	<i>brightness</i>	feminine singular noun:	Strong's #5051 BDB #618
neged (נֶגֶד) [pronounced <i>NEH-ged</i> ]	<i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i> )	preposition with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5048 BDB #617
bâ'ar (בָּאָר) [pronounced <i>baw-GAHR</i> ]	<i>to burn, to begin to burn, to kindle; to be burning; to consume</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1197 BDB #128
gacheleth (גַּחֲלֵת) [pronounced <i>gah-KHEH-leth</i> ]	<i>coal, burning coal; fiery (or, hot) coals, embers</i>	feminine plural construct	Strong's #1513 BDB #160
'esh (אֵשׁ) [pronounced <i>aysh</i> ]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun	Strong's #784 BDB #77

**Translation:** [More than the brightness before Him burns the coals of fire.](#) This one section of apocalyptic material is somewhat difficult to understand. The burning here is often associated with the presence of Y<sup>e</sup>howah as well as His judgment.

In previous verses, He is surrounded by dark, thick clouds; here, suddenly, He is bright, burning with coals of fire. Perhaps the concept is, we do not realize that God is here; that God is observing all that we do—and suddenly, He burst forth with judgment against us (presenting this from the standpoint of God's enemies, who are David's enemies).

Keil and Delitzsch help us with the visual here: *The coals of fire which burst forth, i.e., which break out in flame from the dark clouds, are the lightning which shoots forth from the dark storm-clouds in streams of fire.*<sup>50</sup>

Like almost all psalms, sometimes there is a key which helps everything to make sense. As discussed earlier, the key to this psalm appears to be that David speaks of God's protection and judgment of David's enemies hyperbolically; but these same words apply to God's final judgment of the earth at the end of the Tribulation.

Vv. 8–13 read: [The earth both trembles and shakes,](#)

<sup>50</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:13.

while the very foundations of heaven are shaken up,  
 for He is angry towards him (my enemy).  
 Smoke ascends in His anger,  
 while the fire from His mouth devours everything in its path;  
 fiery coals sent from Him continue to burn.  
 He opens up the heavens and comes down; but under His feet was a dark cloud.  
 He rides upon a cherub and flies above the earth;  
 He is seen carried along by the wings of the wind.  
 He places the darkness all around him, as if a shelter;  
 the accumulation of water comes from the dark clouds of the skies.  
 More than the brightness before Him burns the coals of fire.

Peter Pett: *YHWH's coming to David's assistance is vividly portrayed in terms of a terrible storm (compare Judges 5:4). The violent thunder causes the earth to shake and reveals His anger. The lightning starts fires, the smoke of which, as it were, comes out of His nostrils. The darkness surrounds Him like a tent or pavilion and the wind swirls around Him, while the thick thunder clouds also gather around. Note how these pictures of the earth shaking, the mighty thunder, the vivid lightning, the smoke and the fire are all reminiscent of Sinai (Exodus 19:16; Exodus 19:18). It is the God of Sinai Who is acting on David's behalf.*<sup>51</sup>

Peter Pett continues: *So the fierceness of God's anger over the treatment of His Anointed is being expressed in terms of the quaking earth and the mountains shaking at their very bases, in the midst of the thick, swirling clouds that sometimes come down to cover the earth and with the fire and smoke, which result from bolts of lightning starting fierce fires on it, as the lightning strikes the very ground. It presents us with an awe-inspiring scene. And as we have seen there is surely a reference to the appearance of YHWH at Sinai in thunder, and quaking earth, and thick cloud, and smoke and fire (Exodus 19:16, 18). The God of Sinai was coming, even though invisibly, to David's aid. As Saul sought to track down David and kill him he was, of course oblivious of such activity. Saul was totally unaware of the heavenly vengeance that he was bringing down on himself. To him the heavens seemed silent, and there was nothing further from his mind than the idea that YHWH was fighting for David. What he overlooked was the fact that the mills of God were grinding him, and that though they were grinding slowly, they would grind exceeding small, and with great power.*<sup>52</sup>

The repetition of *coals of fire* suggest a chiasmus. The words in bold indicate the parallels.

### 2Samuel 22:8–13 Expressed as a Chiasmus

- A The earth both trembles and shakes,  
 while the very foundations of heaven are shaken up,  
 for He is angry towards him.  
 Smoke ascends in His anger,  
 while the fire from His mouth devours everything in its path;  
**fiery coals** sent from Him continue to burn.
- B He opens up the heavens and comes down; but under His feet was a **dark cloud**.
- C He rides upon a cherub and flies above the earth;
- C' He is seen carried along by the wings of the wind.
- B; He places the **darkness** all around him, as if a shelter;  
 the accumulation of water comes from the **dark clouds** of the **skies**.
- A' More than the brightness before Him burns the **coals of fire**.

<sup>51</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

<sup>52</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.



I might be getting too carried away on the chiasm in this chapter; but it helps to see the organization of this psalm as well as portions of it.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Peter Pett: *There is also in all this very much a picture which contains the air of mystery. Note the emphasis on `darkness', the darkness of the hiddenness, of His mysterious working. Darkness and thick clouds were ever His hiding place and His enveloping tent, His protection and His cover. For man was not allowed to see His direct activity, nor could man see God and live. All that they saw was the results.*<sup>53</sup>

## Chapter Outline

## Charts, Graphics and Short Doctrines

### God's Judgments Upon the Earth

**Thunders from [two] heavens Y<sup>e</sup>howah and a Most High gives His voice.**

2Samuel  
22:14

**Y<sup>e</sup>howah thunders from heaven and the Most High gives His voice.**

**Jehovah thunders down from the heavens and the Most High gives His voice.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	The Lord shall thunder from heaven: and the most high shall give forth his voice.
Masoretic Text (Hebrew)	Thunders from [two] heavens Y <sup>e</sup> howah and a Most High gives His voice.
Peshitta (Syriac)	The LORD thundered from heaven, and the most High uttered his voice, <u>hail and coals of fire</u> .
Septuagint (Greek)	The Lord thundered out of heaven, and the Most High uttered His voice.
Significant differences:	The word for <i>heavens</i> in the Hebrew is in the dual; most of the time, we translate it with a singular noun in the English. The Syriac adds a bonus phrase.

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

Contemporary English V. Easy English	LORD Most High, your voice thundered from the heavens. In heaven, the *Lord made a loud noise like a storm, the Most High God gave a great shout.
<i>The Message</i>	Then GOD thundered out of heaven; the High God gave a great shout.
New Century Version	The LORD thundered from heaven; the Most High raised his voice.
The Voice	The Eternal thundered in the heavens, the voice of the Most High speaking.

#### Partially literal and partially paraphrased translations:

<sup>53</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

American English Bible	'He thundered from out of the sky. Jehovah shouted down from the heights.
Beck's American Translation New Advent (Knox) Bible	The LORD thundered from heaven, the most high God spoke loud. ...the Lord, sending his thunder from heaven, the Most High, letting his voice be heard.
NIRV	The LORD thundered from heaven. The voice of the Most High God was heard.
New Jerusalem Bible Revised English Bible	Yahweh thundered from the heavens, the Most High made his voice heard. God thundered from the heavens, the Most High raised his voice.

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

Ancient Roots Translinear Bible in Basic English	Yahweh thundered from heaven, the Supreme gave his voice. The Lord made thunder in the heavens, and the voice of the Highest was sounding out.
The Expanded Bible	The Lord thundered from heaven; the Most High raised his voice [voice of the Most High resounded].
Ferar-Fenton Bible HCSB NET Bible®	...And thundered the Lord from the skies; The Highest thus uttered. The LORD thundered from heaven; the Most High projected His voice. The Lord thundered [The shortened theme vowel indicates that the prefixed verbal form is a preterite.] from the sky; the sovereign One [Heb "the Most High." This divine title (עֶלְיוֹן, 'elyon) pictures God as the exalted ruler of the universe who vindicates the innocent and judges the wicked. See especially Ps 47:2.] shouted loudly [Heb "offered his voice." In this poetic narrative context the prefixed verbal form is best understood as a preterite indicating past tense, not an imperfect. Note the preterite form in the preceding line. The text of Psalm 18:13 adds at this point, "hail and coals of fire." These words are probably accidentally added from v. 12b; they do not appear in 2 Sam 22:14.] [Thunder is a common motif in Old Testament theophanies and in ancient Near Eastern portrayals of the storm god and warring kings. See R. B. Chisholm, "An Exegetical and Theological Study of Psalm 18/2 Samuel 22" (Th.D. diss., Dallas Theological Seminary, 1983), 179-83].
NIV, ©2011	The Lord thundered [S 1Sa 2:10] from heaven; the voice of the Most High resounded.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGeses companion Bible	"ADONAI thundered from heaven, Ha'Elyon sounded his voice. Yah Veh thunders from the heavens and Elyon gives his voice:...
Orthodox Jewish Bible	Hashem thundered from Shomayim, and Elyon uttered His voice.

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

Context Group Version	YHWH thundered from the skies { or heavens }, And the Most High uttered his voice.
<i>Emphasized Bible</i>	Thunder from the heavens, did Yahweh give forth,—yea, the Highest, uttered his voice...
English Standard Version Green's Literal Translation Kretzmann's Commentary	The LORD thundered from heaven, and the Most High uttered his voice. Jehovah thundered from the heavens, and the Most High gave forth His voice. The Lord thundered from heaven, and the most High uttered His voice, God's wrathful judgment, as that of the all-powerful, unapproachable Judge, burst forth upon the enemies.

Young's Updated LT

Thunder from the heavens does Jehovah, And the Most High gives forth His voice.

**The gist of this verse:**Y<sup>e</sup>howah thunders His voice from the heavens.**2Samuel 22:14a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'am (רָעַם) [pronounced raw-GAHM]	<i>to thunder, to roar from heaven; to provoke to anger, to cause to be angered</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7481 BDB #947
Another word found in 1Samuel, but not in 2Samuel until this point.			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâmayîm (שָׁמַיִם) [pronounced shaw-MAH-yim]	<i>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)</i>	masculine dual noun	Strong's #8064 BDB #1029
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** Y<sup>e</sup>howah thunders from heaven... God speaking is like thunder from heaven; or the thunder from heaven is God speaking.

Thunder tends to be sudden and often surprising; particularly loud thunder will cause a person to jump. The idea is, judgment will come suddenly and forcefully; and it will surprise many.

**2Samuel 22:14b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿEl <sup>e</sup> yôwn (אֱלֹהִים) [pronounced é <sup>l</sup> -YOHN]	<i>high, higher; Most High, highest, Supreme</i>	masculine singular noun	Strong's #5945 BDB #751
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine 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.*

## 2Samuel 22:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwl (קול) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6963 BDB #876

**Translation:** ...and the Most High gives His voice. It is to the thunder, perhaps, that God gives out His voice.

So, the idea is, God is enveloped in dark clouds filled with water; and suddenly, He bursts forth with lightning and thunder. Here, God *giving His voice* is the sound of the thunder.

Keil and Delitzsch: *God sent lightning as arrows upon the enemies along with violent thunder, and threw them thereby into confusion...and thereby destroys them. This is [an] expression for the destruction of the foe accomplished by the miraculous interposition of God.*<sup>54</sup> Keil and Delitzsch and the Treasury of Scriptural Knowledge<sup>55</sup> add in the proof by offering these verses: Ex. 14:24 23:27 Joshua 10:10 Judges 4:15 5:20 1Sam. 2:10 7:10 12:18 Isa. 30:30 Rev. 11:19.

Peter Pett makes an excellent observation here: *This activity is depicted in terms of vivid and powerful natural phenomena, but it should be noted that it actually occurred, as far as men were concerned, invisibly to the naked eye, or even to human experience, for when the battle was on or the chase was taking place there was usually no visible storm. Rather the sun would usually have been shining blissfully in a cloudless sky. The activity was only visible to the eye of faith. But the point of the Psalmist is that whatever might be men's physical apprehension of the situation at the time (and it might have been a beautiful summer's day), when David called on the invisible God, He was immediately there, acting as powerfully as a magnificent storm, and sweeping all before Him. Earth might outwardly appear relatively quiet to those involved, but that was because men could not see the invisible. But to those who did see the invisible, the heavens became filled with powerful and violent activity, because YHWH was acting on David's behalf (compare 2 Kings 6:17 where it is put in a slightly different way for Elisha and his servant). And the result was that his enemies, totally unaware of the powers at work against them and striving vainly against him, could not stand before him.*<sup>56</sup>

**And so He sends forth arrows  
and so He scatters them (lightning);  
and so He puts them to flight.**

2Samuel  
22:15

**He sends forth arrows and scatters them ([this is] lightning);  
and [by this] He puts them [His enemies] to flight.**

**He sends forth arrows of lightning and scatters them throughout the earth;  
by this, He scatters his enemies.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

He shot arrows and scattered them: lightning, and consumed them.

<sup>54</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:14–16.

<sup>55</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 22:14.

<sup>56</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

Masoretic Text (Hebrew)	And so He sends forth arrows and so He scatters them (lightning); and so He puts them to flight.
Peshitta (Syriac)	And he sent out his arrows and scattered them; he increased his lightning and <u>discomfited</u> them.
Septuagint (Greek)	And He sent forth arrows, and scattered them, and He flashed lightning, and <u>dismayed</u> them.
Significant differences:	The final verb in the Hebrew has a variety of meanings, which are reasonably represented above. <i>Consumed them</i> in the Latin is a bit of a stretch.

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

Common English Bible	God shot arrows, scattering the enemy; he sent the lightning and whipped them into confusion.
Contemporary English V. Easy English	You scattered your enemies with arrows of lightning. He sent out his arrows and he scattered his enemies. His lightning confused them.
Easy-to-Read Version	The Lord shot his arrows [That is, "lightning."] and scattered the enemy. The Lord sent out lightning, and the people scattered in confusion.
Good News Bible (TEV)	He shot his arrows and scattered his enemies; with flashes of lightning he sent them running.
<i>The Message</i>	God shot his arrows--pandemonium! He hurled his lightnings--a rout!
New Berkeley Version	His arrow-shots scattered the foe, with lightning He put them to flight.
New Century Version	He shot his arrows and scattered his enemies. His bolts of lightning confused them with fear.
The Voice	He shot forth His arrows and scattered the wicked; <i>He flung forth</i> His lightning and struck them.

### Partially literal and partially paraphrased translations:

American English Bible	Then He grabbed His arrows and shot them; And with flashes of lightning, He scared them.
Beck's American Translation	He shot arrows and scattered them, He made lightning flash and threw them into panic.
Christian Community Bible	<i>Sending out a hail of arrows, he scattered them; flashing forth bolts of lightning, he routed them.</i>
<i>God's Word</i> ™	He shot arrows and scattered them. He flashed streaks of lightning and threw them into confusion.
New Advent (Knox) Bible	How they scattered when he rained down his arrows on them, fled in confusion before his lightning!
New American Bible (2011)	He let fly arrows and scattered them; lightning, and dispersed them. Ps 144:6.
NIRV	He shot his arrows and scattered our enemies. He sent flashes of lightning and chased the enemies away.
New Jerusalem Bible	He shot his arrows and scattered them, his lightning flashed and routed them.
New Simplified Bible	»You shot arrows and scattered them. You flashed bolts of lightning and confused them.
Revised English Bible	He loosed arrows; he sped them far and wide,

Today's NIV his lightning shafts, and sent them echoing.  
He shot his arrows and scattered the enemy, with great bolts of lightning he routed them.

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

Ancient Roots Translinear Bible in Basic English He sent arrows as scattered lightning to rout them.  
And he sent out his arrows, driving them in all directions; by his flames of fire they were troubled.

The Expanded Bible He shot his arrows and scattered his enemies.  
His bolts of lightning ·confused them with fear [routed them].

Ferar-Fenton Bible HCSB And shot lightnings, arrows and darts;  
He shot arrows and scattered them; *He hurled* lightning bolts and routed them.

NET Bible® He shot [Heb "sent."] arrows and scattered them [The pronominal suffixes on the verbs "scattered" and "routed" (see the next line) refer to David's enemies. Some argue that the suffixes refer to the arrows, in which case one might translate "shot them far and wide" and "made them move noisily," respectively. They argue that the enemies have not been mentioned since v. 4 and are not again mentioned until v. 17. However, usage of the verbs פּוּץ (puts, "scatter") and הָמַם (hamam, "rout") elsewhere in Holy War accounts suggests the suffixes refer to enemies. Enemies are frequently pictured in such texts as scattered and/or routed (see Exod 14:24; 23:27; Num 10:35; Josh 10:10; Judg 4:15; 1 Sam 7:10; 11:11; Ps 68:1)],  
lightning and routed them [Lightning is a common motif in OT theophanies and in ancient Near Eastern portrayals of the storm god and warring kings. Arrows and lightning bolts are associated in other texts (see Pss 77:17-18; 144:6; Zech 9:14), as well as in ancient Near Eastern art. See R. B. Chisholm, "An Exegetical and Theological Study of Psalm 18/2 Samuel 22" (Th.D. diss., Dallas Theological Seminary, 1983), 187, 190-92.].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible He sent out arrows and scattered them; with lightning he routed them.

exeGesés companion Bible ...he sends arrows and scatters them;  
lights and agitates them.

JPS (Tanakh—1985) He let loose bolts, and scattered them,  
Lightning, and put them to rout.

Orthodox Jewish Bible He sent out khitzim, and scattered them; lightning, and vanquished them.

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

*The Amplified Bible* He sent out arrows and scattered them; lightning confused *and* troubled them.

Context Group Version And he sent out arrows, and scattered them; Lightning, and disabled them.

Darby Translation And he sent arrows, and scattered [mine enemies]; Lightning, and discomfited them.

English Standard Version And he sent out arrows and scattered them; lightning, and routed them.

Green's Literal Translation And He sent forth arrows and scattered them; lightning, and troubled them;...

Kretzmann's Commentary And he sent out arrows and scattered them, shafts of lightning, like a warrior armed with bow and arrow; lightning, and discomfited them, all this tending toward the complete destruction of the enemy.

New King James Version He sent out arrows and scattered them;  
Lightning bolts, and He vanquished them.

Webster's Bible Translation And he sent out arrows, and scattered them; lightning, and discomfited them.

World English Bible He sent out arrows, and scattered them; Lightning, and confused them.

Young's Updated LT And He sends forth arrows, And scatters them; Lightning, and troubles them.

**The gist of this verse:** God sends out lightning against His enemies and throws them into confusion.

### 2Samuel 22:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i> ]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
chêts (נֶי) [pronounced <i>khayts</i> ]	<i>arrow; a wound [inflicted by an arrow]; a spear shaft</i>	masculine plural noun	Strong's #2671 BDB #346

This word is found in 1Samuel but not until now in 2Samuel.

**Translation:** [He sends forth arrows...](#) We will continue to assume that God is doing the action; and here, He sends out arrows. It is reasonable to assume that this is lightning from God directed against David's enemies.

What this suggests is, David, when at war, has seen some natural phenomenon which have defeated or help to defeat his enemies on the battlefield. So, it is possible that there is not a great deal of hyperbole here.

### 2Samuel 22:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pûwts (פָּוֵץ) [pronounced <i>poots</i> ]	<i>to scatter, to send abroad; to agitate [harass] [anyone]; to pour out [used metaphorically of anger]; to spread oneself abroad; to cause [things] to be scattered [dispersed]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6327 BDB #806
bârâq (בָּרָק) [pronounced <i>baw-RAWK</i> ]	<i>lightening, lightening flash; possibly more definitions</i>	masculine singular, proper noun	Strong's #1300 BDB #140

This words seems to be thrown in here; it is linguistically separated from everything else.

**Translation:** [...and scatters them \(\[this is\] lightning\);...](#) God scatters these arrows about. The word *lightning* is just there all by itself, sort of hanging out in nowhere land. I have interpreted this to mean that the arrows that God is scattering is lightning.

What appears to be the case is, David is surrounded by his enemies and God comes and rescues him, sending David's enemies in all directions.

## 2Samuel 22:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châmam (חָמַם) [pronounced <i>chaw-MAHM</i> ]	<i>to put to flight, to route; to put into a commotion; to make a noise, to move noisily, to confuse, to discomfit, to destroy utterly, to make extinct (taking all of the meanings given by BDB and Gesenius)</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #2000 BDB #243

**Translation:** ...and [by this] He puts them [His enemies] to flight. I have interpreted the masculine plural suffix here to refer to God's enemies; and by His power, He sends His enemies to flight; He scatters them.

The parallel is to God in the Tribulation; where He comes to the earth and destroys all of those who have been troubling His people. David writes this psalm to tell how God has protected him; but the parallel may apply to future as well.

**And so were seen channels of a sea, were uncovered foundations of a world in a rebuke of Y<sup>e</sup>howah in a panting of a breath of His nostril.**

2Samuel  
22:16

**The channels of the sea were exposed, the foundations of the world were uncovered at the rebuke of Y<sup>e</sup>howah, at the blast of the wind of His anger.**

**The channels to the sea were exposed and the foundations of the world were uncovered at the rebuke of Jehovah, at the blast of the wind of His anger.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And the overflowings of the sea appeared, and the foundations of the world were laid open at the rebuke of the Lord, at the blast of the spirit of his wrath.

Masoretic Text (Hebrew)

And so were seen channels of a sea, were uncovered foundations of a world in a rebuke of Y<sup>e</sup>howah in a panting of a breath of His nostril.

Peshitta (Syriac)

Then the channels of the sea appeared, the foundations of the world were uncovered, at thy rebuke, O LORD, at the blast of the breath of thine anger.

Septuagint (Greek)

And the channels of the sea were seen, and the foundations of the world were discovered, at the rebuke of the Lord, at the blast of the breath of His anger.

Significant differences:

*To appear* is a legitimate translation for the verb translated *were seen*. The differences seen in the English translations above are various ways that the Hebrew could have been translated.

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



Common English Bible	The seabeds were exposed; the earth's foundations were laid bare at the LORD's rebuke, at the angry blast of air coming from his nostrils.
Contemporary English V.	You roared at the sea, and its deepest channels could be seen. You snorted, and the earth shook to its foundations.
Easy English	The *Lord spoke powerfully, and he blew wind from his nose. Then the bottom of the sea appeared, and people saw the foundations of the earth.
Easy-to-Read Version	Lord, you spoke strongly, a powerful wind blew from your mouth [Or, "nostrils." {and the water was pushed back}. We could see the bottom of the sea.
Good News Bible (TEV)	The floor of the ocean was laid bare, and the foundations of the earth were uncovered when the LORD rebuked his enemies and roared at them in anger.
<i>The Message</i>	The secret sources of ocean were exposed, the hidden depths of earth lay uncovered The moment GOD roared in protest, let loose his hurricane anger.
New Berkeley Version	The sea channels came into view, the world's deep foundations lay bare, because of rebuke by trhe LORD, by blasts from the breath of His nostrils.
New Century Version	The LORD spoke strongly. The wind blew from his nose. Then the valleys of the sea appeared, and the foundations of the earth were seen.
New Life Bible	Then the bottom of the sea was seen. The bottom of the world lost its covering, at the strong words of the Lord, at the rush of breath from His nose.
New Living Translation	Then at the command of the Lord, at the blast of his breath, the bottom of the sea could be seen, and the foundations of the earth were laid bare.
The Voice	Then the <i>deepest</i> channels of the seas were revealed; and the foundations of the world were uncovered At Your rebuke, O Eternal One, at the blast of wind breathed from Your nostrils.

**Partially literal and partially paraphrased translations:**

American English Bible	'Then the things in the sea were exposed; The foundations of man's habitation; They were accusations from [God]. The breath of the spirit of His rage.
Beck's American Translation	The fountainheads of the sea appeared; the foundations of the world were laid bare, because of the roar of the LORD and the balst from His nostrils.
Christian Community Bible	<i>The beds of the seas lay uncovered as the foundations of the world were laid bare, at your rebuke, O Yahweh, at the blast from your nostril's breath.</i>
<i>God's Word</i> ™	Then the ocean floor could be seen. The foundations of the earth were laid bare at the LORD'S stern warning, at the blast of the breath from his nostrils.
New Advent (Knox) Bible	The secret springs of ocean came to light, the very foundations of the world were laid bare, when the Lord threatened them, blew upon them with the breath of his anger.

New American Bible (2002)	Then the wellsprings of the sea appeared, the foundations of the earth were laid bare, At the rebuke of the LORD, at the blast of the wind of his wrath.
New American Bible (2011)	Then the bed of the sea appeared; the world's foundations lay bare, At the roar of the LORD, at the storming breath of his nostrils. Ex 15:8.
NIRV	The bottom of the sea could be seen. The foundations of the earth were uncovered. It happened when the Lord's anger blazed out. It came like a blast of breath from his nose.
New Jerusalem Bible	The very springs of ocean were exposed, the world's foundations were laid bare, at the roaring of Yahweh, at the blast of breath from his nostrils!
New Simplified Bible	»Then the ocean floor could be seen. The foundations of the earth were laid bare at Jehovah's stern warning, at the blast of breath from your nostrils.

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

Ancient Roots Translinear	The streams of the sea were seen, revealing the cornerstones of the world by the rebuking of Yahweh, from the breath of the spirit-wind of his emotions.
Bible in Basic English	Then the deep beds of the sea were seen, and the bases of the world were uncovered, because of the Lord's wrath, because of the breath of his mouth.
The Expanded Bible	The wind blew from his nose [ <sup>L</sup> At the blast of breath from his nostrils.] when he spoke. Then the valleys [floor; channels] of the sea appeared [were exposed], and the foundations of the earth were seen [laid bare].
Ferar-Fenton Bible	...And torrents of water were seen, And the base of the world was laid bare, Before the Supreme in His anger, By the whiff of the breath of His mouth!
NET Bible®	The depths [Or "channels."] of the sea were exposed; the inner regions [Or "foundations."] of the world were uncovered by the Lord's battle cry [The noun is derived from the verb נָגַר (nag'ar) which is often understood to mean "rebuke." In some cases it is apparent that scolding or threatening is in view (see Gen 37:10; Ruth 2:16; Zech 3:2). However, in militaristic contexts this translation is inadequate, for the verb refers in this setting to the warrior's battle cry, which terrifies and paralyzes the enemy. See A. Caquot, TDOT 3:53, and note the use of the verb in Pss 68:30; 106:9; and Nah 1:4, as well as the related noun in Job 26:11; Pss 9:5; 76:6; 104:7; Isa 50:2; 51:20; 66:15.], by the powerful breath from his nose [Heb "blast of the breath" (literally, "breath of breath") employs an appositional genitive. Synonyms are joined in a construct relationship to emphasize the single idea. For a detailed discussion of the grammatical point with numerous examples, see Y. Avishur, "Pairs of Synonymous Words in the Construct State (and in Appositional Hendiadys) in Biblical Hebrew," Semitics 2 (1971): 17-81.].
NIV, ©2011	The valleys of the sea were exposed the foundations of the earth laid bare at the rebuke [Ps 6:1; 50:8, 21; 106:9; Na 1:4] of the Lord, at the blast [S Ex 14:21; Isa 30:33; 40:24] of breath from his nostrils.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The channels of the sea appeared, the foundations of the world were exposed at ADONAI's rebuke, at the blast of breath from his nostrils.
exeGeses companion Bible	The reservoirs of the sea are seen;

	<p>exposed are the foundations of the world          - at the rebuke of Yah Veh          - at the breath of the spirit/wind of his nostrils.</p>
JPS (Tanakh—1985)	<p>The bed of the sea was exposed,          The foundations of the world were laid bare          By the mighty roaring of the LORD,          At the blast of the breath of His nostrils.</p>
Orthodox Jewish Bible	<p>And the channels of the yam appeared, the mosedot (foundations) of the tevel (world) were uncovered, at the rebuking of Hashem, at the blast of the ruach of His nostrils.</p>

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

Darby Translation	<p>And the beds of the sea were seen, The foundations of the world were uncovered          At the rebuke of Jehovah, At the blast of the breath of his nostrils.</p>
The Geneva Bible	<p>And the channels of the sea appeared [He alludes to the miracle of the Red Sea],          the foundations of the world were discovered, at the rebuking of the LORD, at the          blast of the breath of his nostrils.</p>
Green's Literal Translation	<p>...and the channels of the sea were seen; the world's foundations were revealed by          the rebuke of Jehovah, from the blast of the breath of His nostrils.</p>
Kretzmann's Commentary	<p>And the channels of these a appeared, the very beds of the ocean becoming visible,          the foundations of the world were discovered, laid bare by the terrible storm and the          earthquake, at the rebuking of the Lord, at the blast of the breath of His nostrils, at          the noise of His angry crashes of thunder.</p>
World English Bible	<p>Then the channels of the sea appeared, The foundations of the world were laid          bare, By the rebuke of Yahweh, At the blast of the breath of his nostrils.</p>
Young's Literal Translation	<p>And seen are the streams of the sea, Revealed are foundations of the world, By the          rebuke of Jehovah, From the breath of the spirit of His anger.</p>

**The gist of this verse:** The floor of the sea is laid bare; the foundations of the world appear at the blast of the breath of Y<sup>e</sup>howah.

This language sounds very much like the parting of the Sea of Reeds. Ex. 14:21–27 15:8–10

## 2Samuel 22:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #7200 BDB #906
'âphîyq (אֶפְיָק) [pronounced aw-FEEK]	<i>a tube; channel, ravine; of hollow bones; strong, robust</i>	masculine plural construct	Strong's #650 BDB #67
yâm (יָם) [pronounced yawm]	<i>sea, lake, river, seaward, west, westward</i>	masculine singular noun	Strong's #3220 BDB #410

**Translation:** *The channels of the sea were exposed,...* I used the word *exposed*, because we are seeing something that was always there, but the sea was covering it up. We could have translated the verb *were seen* or *appeared* instead.

This is somewhat of an odd construction. We first have two things which God did, then followed by the methods by which He did these two things. The first thing that God did was reveal the channels of the sea, indicating that there were streams that led into the sea, and the stream beds were seen or revealed.

This sounds like a drought, where there are ravines which run into the sea, but they are dry now.

### 2Samuel 22:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâlâh (גָּלָה) [pronounced gaw-LAWH]	<i>to be uncovered, to be made naked; to be revealed; to appear; to depart, to uncover, to remove, to reveal</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #1540 BDB #162
môwçâdôwth (מוֹדוֹת) [pronounced moh-sw-DOTH]	<i>foundations</i>	feminine plural construct	Strong's #4146(&#4145) BDB #414
têbêl (לְבַת) [pronounced tay <sup>b</sup> -VAYL]	<i>the fertile and inhabited earth, the habitable globe, world</i>	feminine singular noun	Strong's #8398 BDB #385
This word is often used in poetry in connection to the creation of the entire earth.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ge'ârâh (גְּעָרָה) [pronounced gheh-gaw-RAW]	<i>a rebuke, reproof; chiding</i>	feminine singular construct	Strong's #1606 BDB #172
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *...the foundations of the world were uncovered at the rebuke of Y<sup>e</sup>howah,...* The second thing that God did was uncover or reveal the foundations of the world, although I am not completely clear on what that is. It says here that it was done at the rebuke of Y<sup>e</sup>howah. Therefore, we are not being revealed information from the Word of God about the foundations of the world; but they are uncovered by God's rebuke.

The *foundations of the world* could simply be what is underneath the sea being exposed to our eyes.

## 2Samuel 22:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
n <sup>e</sup> shâmâh (נְשָׁמָה) [pronounced <i>n<sup>e</sup>shaw-MAW</i> ]	<i>breath; spirit; living creature; mind; panting, blast; anger; with kôl, it means every breathing thing</i>	feminine singular substantive in the construct state	Strong's #5397 BDB #675
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
'aph (אָפַּח) [pronounced <i>ahf</i> ]	<i>nose, nostril, but is also translated face, brow, anger, wrath</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #639 BDB #60

**Translation:** ...at the blast of the wind of His anger. We might reasonably assume that this goes with the first phrase, that the channels to the sea are reveal by the blast of the breath of His anger.

If we were to put these together in the way that we would normally understand them, it would look like this:  
 The channels of the sea were exposed at the blast of the wind of His anger,  
 the foundations of the world were uncovered at the rebuke of Y<sup>e</sup>howah. I don't really know exactly how to match these up, but this gives an example; and both statements appear to be quite similar.

We have very similar language when recalling the drying up of the Sea of Reeds. Psalm 106:9 **And He rebuked the Red Sea, and it was dried up; so He led them through the depths, as through the wilderness.** (MKJV) God did this at the parting of the Sea of Reeds; it is not clear to me exactly what this refers to here in 2Sam. 22:16. However, like the other things mentioned in previous verses, this certainly appears to come from the judgment of God.

Vv. 14–16 read: **Jehovah thunders down from the heavens and the Most High gives His voice. He sends forth arrows of lightning and scatters them throughout the earth; and by this, scatters His enemies. The channels to the sea were exposed and the foundations of the world were uncovered at the rebuke of Jehovah, at the blast of the wind of His anger.**

Peter Pett comments: *But there is not just a revelation of YHWH's power here. There is also reference to His warlike activity. He thunders from Heaven, He utters His voice, He sends out arrows of lightning, He opens up the sources of the sea, He lays bare the foundations of the earth, and all this occurs as a result of the rebuke of YHWH and the blast of the breath of His nostrils (compare Exodus 15:8). Here YHWH is acting in all His awe-inspiring mightiness and power on David's behalf as he had at the Red Sea. No wonder David was victorious over all his enemies.*<sup>57</sup>

<sup>57</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

## God Delivers David

**He sends from on high;  
He takes me;  
He draws me from waters many.**

2Samuel  
22:17

**He sends from on high;  
He takes me;  
He draws me out from many waters.**

**He sends from on high;  
He takes me;  
He draws me out from many waters.**

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	He sent from on high, and took me, and drew me out of many waters.
Masoretic Text (Hebrew)	He sends from on high; He takes me; He draws me from waters many.

Peshitta (Syriac)	He sent from above and took me; he drew me out of many waters;...
Septuagint (Greek)	He sent from above and took me; He drew me out of many waters.

Significant differences:      None.

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

Common English Bible	From on high God reached down and grabbed me; he took me out of deep waters.
Contemporary English V. Easy English	You reached down from heaven, and you lifted me from deep in the ocean. He reached down from heaven and he rescued me. It was as if he pulled me out of the deep water.
Easy-to-Read Version	{The Lord helped me like that too!} The Lord reached down from above. The Lord grabbed me and pulled me out of the deep water (trouble).
<i>The Message</i>	But me he caught--reached all the way from sky to sea; he pulled me out ...
New Berkeley Version	He reached; from on high I was grasped; He drew me from waters that swelled.
The Voice	He reached down from above me, He held me; He pulled me from the raging waters.

### Partially literal and partially paraphrased translations:

Beck's American Translation	He reached down from above, took hold of me, and pulled me out of the great flood.
New Advent (Knox) Bible	Then he reached down from heaven, caught hold of me, rescued me from that flood,... A portion of v. 18 is included for context.
New American Bible (2002)	"He reached out from on high and grasped me; he drew me out of the deep waters.
New American Bible (2011)	He reached down from on high and seized me, drew me out of the deep waters. Ps 144:7.
New Jerusalem Bible	He reached down from on high, snatched me up, pulled me from the watery depths,...

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

Ancient Roots Translinear	He sent from on-high and took me and pulled me from many waters.
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English Jubilee 2000 He extended *his hand* from above, he took me; he drew me out of the impetuous waters;...

The Expanded Bible "The Lord reached down from *·above* [heaven; on high] and *·took* [rescued] me; he *·pulled* me from the deep water [drew me out of mighty waters].

Ferar-Fenton Bible He sent from on high, and He took me, Pulled me out from the powerful seas!

NET Bible® He reached down from above and grabbed me [Heb "stretched." Perhaps "his hand" should be supplied by ellipsis (see Ps 144:7). In this poetic narrative context the three prefixed verbal forms in this verse are best understood as preterites indicating past tense, not imperfects.]; he pulled me from the surging water [Heb "mighty waters." The waters of the sea symbolize the psalmist's powerful enemies, as well as the realm of death they represent (see v. 5 and Ps 144:7).].

NIV, ©2011 "He reached down from on high [Ps 144:7] and took hold of me; he drew [Ex 2:10] me out of deep waters.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible "He sent from on high, he took me and pulled me out of deep water;...

Orthodox Jewish Bible He sent from on High, He took me; He drew me out of mayim rabbim;...

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

Darby Translation He reached forth from above, he took me, He drew me out of great waters.

English Standard Version "He sent from on high, he took me; he drew me out of many waters.

Green's Literal Translation He sent from above; He took me; He drew me out of many waters.

Kretzmann's Commentary He sent from above, He took me, stretching out His hand from heaven to the very abyss, in order to save the drowning man; he drew me out of many waters.

New RSV He reached from on high, he took me, he drew me out of mighty waters.

Young's Updated LT He sends from above—He takes me, He draws me out of many waters.

**The gist of this verse:** God reaches down and pulls David out of the many waters.

This also seems to have a parallel to Moses being drawn out of the water.

2Samuel 22:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
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
mârôwm (מְרוֹם) [pronounced maw-ROHM]	height, that which is high; the Most High; a lofty fortified place; high-mindedness, pride; collectively for leaders, princes	masculine singular noun	Strong's #4791 BDB #928

**Translation:** *He sends from on high;*... God sends something from above. Or He reaches out from above. Here, the sense of sending to David is an answer to prayer, to rescue David. We find a similar use in Psalm 144:7–8 *Stretch out Your hand from on high; rescue me and deliver me from the many waters, from the hand of foreigners, whose mouths speak lies and whose right hand is a right hand of falsehood.* (ESV capitalized)

### 2Samuel 22:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #3947 BDB #542

**Translation:** *...He takes me;*... Assuming that David, as the writer of this psalm, is speaking of himself, God takes him. God reaching out and taking David is found also in Psalm 32:6 *Therefore let everyone who is godly offer prayer to You at a time when You may be found; surely in the rush of great waters, they [the enemies] shall not reach him [the godly man].* (ESV capitalized)

### 2Samuel 22:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâshâh (מָשָׁח) [pronounced maw-SHAW]	<i>to draw out, to take out [of the water]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #4871 BDB #602
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
Owen says that this is a dual noun; and this is the form of a dual noun.			
rab (רַב) [pronounced rah <sup>b</sup> v]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine singular adjective	Strong's #7227 BDB #912

**Translation:** *...He draws me out from many waters.* Whatever God takes (David?), He has drawn out of many waters. The picture is of David in the midst of battle, as if there is violence and opposition on all sides, all around him, and God reaches down and pulls him out, as if being drawn out of a flood.

The waters presented as dangerous to the godly man are found throughout Scripture: Psalm 93:3, 4 124:4, 5 130:1 Isa. 43:2 Lam. 3:54 Rev. 17:15.



Could this be a reference to the flood of Noah? Or could this be a reference to Moses? The similarities are obvious. But how this related back to David is difficult to understand.

Keil and Delitzsch write: *As Moses was taken out of the waters of the Nile, so David was taken out of great (many) waters.*<sup>58</sup>

This is great imagery because Moses, even though he was but an infant, having no idea what was going on around him, was in the midst of the Nile river, floating down in a small ark, at the mercy of the many waters; and God saw to it that he was drawn out of the water by a girl whose heart was full of love for him.

**2Samuel 22:17 Graphic**; from [Wallpapers4God](#); accessed April 5, 2014.

The test of this verse reads: **He sends from on high; He takes me; He draws me out from many waters.** God is presented as having come from above to rescue David. David sees himself in war as in the midst of waters flooding all around him; and God lifts David up out from these floods.



## Chapter Outline

## Charts, Graphics and Short Doctrines

V. 17 appears to be is an answer to David's earlier prayer, which was: **The waves of death surround me, while the rushing waters of Belial fall upon me; the cords of Sheol are all around me and the snares of death are in my pathway. When distressed, I call out to Jehovah and to God; He hears my voice from His Temple my cry for help reaches his ears.** (2Sam. 22:5–7) Therefore, God answers David's prayers: **He sends from on high; He takes me; He draws me out from many waters. He delivers me from my strong enemy [and] from those who hate me, for they are stronger than I [am].** (2Sam. 22:17–18). Here is where the structure of this psalm plays a part—these two passages naturally fit together—David's prayer and God's answer to David's prayer. These waters and torrents are not literal to which David refers, but as if surrounded by the flood waters of war, each enemy attack is like a torrent of water rushing upon David.

Keil and Delitzsch: *The Lord stretched His hand from the height into the deep abysses, which had been uncovered through the threatening of the wrath of God, and drew out the sinking man.*<sup>59</sup>

One of the keys to unlocking the meaning of a psalm is finding which verses are parallel; which passage matches another. The result fits together and often explains the more obscure of the two passages.

**He delivers me from my enemy strong, from those hating me, for they were stronger than me.**

2Samuel  
22:18

**He delivers me from my strong enemy [and] from those who hate me, for they are stronger than I [am].**

**He delivers me out of the hands of my enemies and those who hate me, even though they are stronger than I am.**

<sup>58</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:17–19.

<sup>59</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:17–19.

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	He delivered me from my most mighty enemy, and from them that hated me: for they were too strong for me.
Masoretic Text (Hebrew)	He delivers me from my enemy strong, from those hating me, for they were stronger than me.
Peshitta (Syriac)	He delivered me from my strong enemies and from them that hated me; for they were too strong for me.
Septuagint (Greek)	He delivered me from my strong enemies, from them that hated me, for they were stronger than I.
Significant differences:	None.

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

Common English Bible	God saved me from my powerful enemy, saved me from my foes, who were too much for me.
Contemporary English V. Easy-to-Read Version	You rescued me from enemies who were hateful and too powerful for me. My enemies were stronger than me. Those people hated me. My enemies were too strong for me, so God saved me.
<i>The Message</i> The Voice	Of that ocean of hate, that enemy chaos, the void in which I was drowning. He rescued me from my strong enemy and from all those who hated me, for they would have overwhelmed me.

### Partially literal and partially paraphrased translations:

American English Bible	He rescued me from my enemies' strength. From those above, by whom I was hated.
Beck's American Translation	He rescued me from my fierce enemy, from those who hated me they were too strong for me.
Christian Community Bible	<i>Too strong for me were my enemies, but he rescued me from my adversaries.</i>
New Advent (Knox) Bible	Then he reached down from heaven, caught hold of me, rescued me from that flood, saved me from triumphant malice, from the enemies that held me at their mercy. V. 17 is included for context.
NIRV	He saved me from my powerful enemies. He set me free from those who were too strong for me.
Revised English Bible	He delivered me from my enemies, strong as they were, from my foes when they grew too powerful for me.

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

Ancient Roots Translinear Bible in Basic English	He delivered me from my strong enemy, encouraged me with my hater,... He made me free from my strong hater, from those who were against me, because they were stronger than I.
The Expanded Bible	He saved [rescued; <sup>T</sup> delivered] me from my powerful enemies, from those who hated me, because they were too strong for me.
Ferar-Fenton Bible	From my enemies strong He redeemed me, From haters more strong than myself. In the day of distresses He helped me;...

NET Bible®

He rescued me from my strong enemy [The singular refers either to personified death or collectively to the psalmist's enemies. The following line, which refers to "those [plural] who hate me," favors the latter.],  
from those who hate me,  
for they were too strong for me.

NIV, ©2011

He rescued [Lk 1:71] me from my powerful enemy,  
from my foes, who were too strong for me.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

"He sent from on high, he took me and pulled me out of deep water; he rescued me from my powerful enemy, from those who hated me, for they were stronger than I. V. 17 is included for context.

JPS (Tanakh—1985)

He rescued me from my enemy so strong,  
From foes too mighty for me.

Orthodox Jewish Bible

He delivered me from my strong oyev, and from them that hated me; for they were too strong for me.

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

Context Group Version

He delivered me from my strong enemy, From those that spurned me; for they were too mighty for me.

English Standard Version

He rescued me from my strong enemy, from those who hated me, for they were too mighty for me.

Green's Literal Translation

He delivered me from my strong enemy, from those who hated me; for they were stronger than me.

Kretzmann's Commentary

He delivered me from my strong enemy, and from them that hated me, Saul being thought of as the principal one; for they were too strong for me, they were able to overpower him without the help of God.

Young's Updated LT

He delivers me from my strong enemy, From those hating me, For they were stronger than I.

**The gist of this verse:**

David speaks of being delivered from his strong enemy and from those who hated him. He recognized that his enemies were often more powerful than he was.

**2Samuel 22:18a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtsal (נָצַלְ) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #5337 BDB #664
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âyab (אֵיבָב) [pronounced aw-YA <sup>B</sup> V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine singular, Qal active participle with the 1 <sup>st</sup> person singular suffix	Strong's #340 & #341 BDB #33

## 2Samuel 22:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿaz (עַז) [pronounced <i>gahz</i> ]	<i>strong, mighty, fierce</i>	masculine plural adjective; acts as a noun on its own	Strong's #5794 BDB #738

**Translation:** *He delivers me from my strong enemy...* David recognizes that God has, time and time again, delivered him from harm and has delivered him from his enemies, despite their power.

It is unclear whether this refers to a specific enemy like Goliath or to Saul; or whether this is a generalized statement.

The waters appear to refer to the mass of enemies around David; or to the disasters and calamities of life (the former is better suited to this psalm). David calls out to God from the midst of war—surrounded as it were by many waters—and God reaches out and delivers David from his enemies, even his strong enemy.

## 2Samuel 22:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sânê' (שֹׂנְאִים) [pronounced <i>saw-NAY</i> ]	<i>hating ones, the ones hating, the haters</i>	masculine plural, Qal active participle with the 1 <sup>st</sup> person singular suffix	Strong's #8130 BDB #971

**Translation:** *...[and] from those who hate me,...* Like every leader, David was hated; and God delivered him from those who hated him. These could be men of his own country; and they could be the mortal enemies of Israel.

## 2Samuel 22:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾâmêtz (אָמֵץ) [pronounced <i>aw-MAYTS</i> ]	<i>to be strong [firm, alert; eager], to be strong [in the feet], to be fast [or swift-footed]; to prevail over</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #553 BDB #54
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 1 <sup>st</sup> person singular suffix	Strong's #4480 BDB #577

**Translation:** ...for they are stronger than I [am]. David required this deliverance because many of his enemies were more powerful than he was. One example was King Saul—King Saul had at his disposal the entire Israeli army, and he pursued David on many occasions to kill him—and God still delivered David from out of Saul’s hand.

Goliath was clearly larger and stronger than David, with better weaponry; and yet David killed him.

Because of who David was—a man of God and the king of Israel—he would have a myriad of enemies, and God protected him, again and again, from these enemies (see also 2Sam. 22:1 Psalm 3:7 56:9)

**They bring me in a day of my calamity,  
and so is Y<sup>e</sup>howah support to me.  
And so He brings forth to the broad place  
me;  
He delivered me for He has delighted in me.**

2Samuel  
22:19–20

**They anticipate me at the time of my  
misfortune,  
yet Y<sup>e</sup>howah is my support.  
He brings me to safety [lit., a broad place;  
freedom];  
He delivers me because He delights in me.**

**My enemies look to anticipate the time of my distress, but Jehovah is my support.  
Jehovah brings me to safety; He delivers me because He delights in me.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	<u>He prevented</u> me in the day of my affliction, and the Lord became my stay. And he brought me forth into a large place, he delivered me, because I pleased him.
Masoretic Text (Hebrew)	They bring me in a day of my calamity, and so is Y <sup>e</sup> howah support to me. And so He brings forth to the broad place me; He delivered me for He has delighted in me.
Peshitta (Syriac)	<u>They fell upon</u> me in the day of my affliction; but the LORD became my succor. He <u>relieved me from my distress</u> ; he delivered me, because he delighted in me.
Septuagint (Greek)	<u>The days of my affliction prevented</u> me; but the Lord was my stay. And He brought me into a wide place, and rescued me, because He delighted in me.

Significant differences: *To prevent* in old English means *to go before*; and that is one of the meanings of the first verb. The Syriac seems to have a different verb; the Latin seems to have a different number regarding the subject; and the Greek has a different subject altogether. The second phrase is roughly the same in all languages.

The third phrase in the Syriac is different.

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

Common English Bible	They came at me on the very day of my distress, but the Lord was my support. He brought me out to wide-open spaces; he pulled me out, because he is pleased with me.
Contemporary English V.	On the day disaster struck, they came and attacked, but you defended me. When I was fenced in, you freed and rescued me because you love me.
Good News Bible (TEV)	When I was in trouble, they attacked me, but the LORD protected me. He helped me out of danger; he saved me because he was pleased with me.
<i>The Message</i>	They hit me when I was down, but GOD stuck by me.

New Berkeley Version	He stood me up on a wide-open field; I stood there saved--surprised to be loved! He saved from an enemy strong, from haters more mighty than I, who blocked me when I was distressed; yet I found the LORD my support. He brought me out into the clear;
New Century Version	He saved, for His favor is mine! V. 18 included for context. They attacked me at my time of trouble, but the Lord supported me. He took me to a safe place. Because he delights in me, he saved me.
New Life Bible	They came upon me in the day of my trouble. But the Lord held me up. He brought me into a big place. He saved me, because He was pleased with me.
New Living Translation	They attacked me at a moment when I was in distress, but the Lord supported me. He led me to a place of safety; he rescued me because he delights in me.
The Voice	When my enemies came for me on the day of my destruction, the Eternal stepped in to support me. He led me out onto a broad plain; He delivered me because of His delight in me.

**Partially literal and partially paraphrased translations:**

American English Bible	'He saw all the problems that I would face, And the Lord became my foundation. Then He made room and He saved me. It was He who chose to do well by me.
Beck's American Translation	They attacked me when I was facing disaster, but the LORD supported me. He brought me to a place where I was free, and so He rescued me because He took a delight in me.
Christian Community Bible	<i>They have launched their attack in an opportune day but the Lord has been my stay. In the open he has set me free. How great indeed is his love for me!</i>
New Advent (Knox) Bible	In that evil day he came to my side; the Lord upheld me and brought me out into freedom again; his great love befriended me.
New American Bible (2011)	They attacked me on a day of distress, but the LORD came to my support. He set me free in the open; he rescued me because he loves me.
NIRV	They stood up to me when I was in trouble. But the Lord helped me. He brought me out into a wide and safe place. He saved me because he was pleased with me.
New Jerusalem Bible	They assailed me on my day of disaster, but Yahweh was there to support me, he freed me, set me at large, he rescued me, because he loves me.
New Simplified Bible	»You rescued me from enemies who were hateful and too powerful for me. »When I was in trouble they attacked me. You O Sovereign Jehovah protected me.
Revised English Bible	They confronted me in my hour of peril, but the LORD was my buttress. He brought me into untrammelled liberty, he rescued me because he delighted in me.

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

Ancient Roots Translinear	...and preceded me in the day of my calamity. Yahweh was my supply. He proceeded me to the roadway and armed me, for he pleased in me.
Bible in Basic English	They came on me in the day of my trouble: but the Lord was my support. He took me out into a wide place; he was my saviour because he had delight in me.
English Jubilee 2000	They came upon me unawares in the day of my calamity, but the LORD was my stay. He brought me forth into a large place; he delivered me, because he had put his will in me.
The Expanded Bible	They ·attacked [confronted] me ·at my time of trouble [·in the day of my distress/calamity/disaster], but the Lord ·supported me [was my stay]. He took me to a ·safe [spacious; open; ·broad] place. Because he delights in me, he ·saved [rescued; ·delivered] me.
Ferar-Fenton Bible	In the day of distresses He helped me ;·~ The LORD was Himself my support. And brought ine again into freedom
NET Bible®	They confronted [The same verb is translated "trapped" in v. 6. In this poetic narrative context the prefixed verbal form is best understood as a preterite indicating past tense, not imperfect. Cf. NAB, NCV, TEV, NLT "attacked."] me in my day of calamity, but the Lord helped me [Heb "became my support."]. He brought me out into a wide open place; he delivered me because he was pleased with me [Or "delighted in me" (so KJV, NASB, NIV, NRSV).].

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	They came against me on my day of calamity, but ADONAI was my support. "He brought me out to an open place; he rescued me, because he took pleasure in me.
exeGesés companion Bible	They confront me in the day of my calamity and Yah Veh is my support: he brings me to an expanse; he rescues me; because he delights in me:...
Orthodox Jewish Bible	They confronted me in the day of my calamity; but Hashem was my support. He brought me forth also into a large place; He delivered me, because chafetz (He delighted) in me.

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

Concordant Literal Version	They are before me in a day of my calamity, And Yahweh is my support,...
Context Group Version	They came on me in the day of my calamity; But YHWH was my stay. He brought me out also into a large place; He delivered me, because he delighted in me.
Darby Translation	They encountered me in the day of my calamity; But Jehovah was my stay. And he brought me forth into a large place; He delivered me, because he delighted in me.
<i>Emphasized Bible</i>	They confronted me, in the day of my necessity,—then became Yahweh my stay: And brought out, into a large place, even me,—he delivered me, because he delighted in me:...
English Standard Version	They confronted me in the day of my calamity, but the LORD was my support. He brought me out into a broad place; he rescued me, because he delighted in me.
Kretzmann's Commentary	They prevented me in the day of my calamity, falling upon him in a sudden attack; but the Lord was my Stay. He brought me forth also into a large place, setting him free from all narrowness and straits, procuring for him a condition of freedom; He

delivered me because He delighted in me, loving him because of his integrity which flowed from his faith in the God of his salvation. In a similar manner every believer praises his God, who was so often his Help and his Stay, delivering him in the midst of danger, distress, and death.

Modern KJV

They went before me in the day of my calamity, but Jehovah was my stay. He brought me forth also into a large place. He delivered me because He delighted in me.

Webster's Bible Translation

They fell upon me in the day of my calamity: but the LORD was my support. He brought me forth also into a large place: he delivered me, because he delighted in me.

World English Bible

They came on me in the day of my calamity; But Yahweh was my stay. He brought me forth also into a large place; He delivered me, because he delighted in me.

Young's Updated LT

They are before me in a day of my calamity, And Jehovah is my support, And He brings me out to a large place, He draws me out for He delighted in me.

**The gist of this verse:**

David's enemies would face him down on the day of his calamity; and Y<sup>e</sup>howah would be his support.

## 2Samuel 22:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâdam (קָדַם) [pronounced kaw-DAHM]	<i>to precede, to go before; to get before; to anticipate; to do before; to rush on; to meet, to go to meet anyone; to bring when followed by a bêyth preposition</i>	3 <sup>rd</sup> person plural, Piel perfect with a 1 <sup>st</sup> person singular suffix	Strong's #6923 BDB #869
There are a variety of differences between the other ancient language manuscripts and the Hebrew; see above to have those enumerated.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
'êyd (אֵיֶד) [pronounced ayd]	<i>a burden or a load [by which one is crushed], a heavy misfortune, distress, calamity</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #343 BDB #15

**Translation:** They anticipate me at the time of my misfortune,... David presents a contrast between his enemies and God. David's enemies look to find him on his worst day; they try to find him when he is weak or has had a setback, so that they can have a successful run against him.



## 2Samuel 22:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
mish <sup>e</sup> ên (מַשְׁעָן) [pronounced <i>mihsh-GAYN</i> ]	<i>support staff, support, staff</i>	masculine singular noun	Strong's #4937 BDB #1044
This is also spelled mish <sup>e</sup> ân (מַשְׁעָן) [pronounced <i>mihsh-GAWN</i> ].			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:** ...yet Y<sup>e</sup>howah is my support. However, when David is weak, then God is strong. God is his support on a day when David is distressed. God runs interference for him.

David has spent many days of his life on the battlefield. No doubt he recognizes that on numerous occasions, God has reached down from heaven and delivered David from his great enemies.

Psalm 23:4 [Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me; Your rod and Your staff, they comfort me.](#) (ESV, capitalized)

## 2Samuel 22:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #3318 BDB #422
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## 2Samuel 22:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mer <sup>e</sup> châb (מַרְחָב) [pronounced mer <sup>e</sup> - KHAWB <sup>v</sup> ]	<i>broad or roomy place, wide expanse, large and open area; [metaphorically] freedom, liberty, welfare</i>	masculine singular noun with the definite article	Strong's #4800 BDB #932
'êth (אֵת) [pronounced ayth]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 <sup>st</sup> person singular suffix	Strong's #853 BDB #84

**Translation:** He brings me to safety [lit., a broad place; freedom];... David's enemies look to bring him down; God takes him to a safe place.

The visual is, David from time to time goes through a narrow passageway, but when he comes out on the other side, there is this great valley of prosperity and safety before him.

## 2Samuel 22:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châlats (חָלַט) [pronounced khaw- LAHTS]	<i>to draw out, to take away; to set free, to deliver; to spoil, to despoil, to plunder</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #2502 BDB #323
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
châphêts (חָפֵּץ) [pronounced khaw- FATES]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2654 BDB #342
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #88

**Translation:** ...He delivers me because He delights in me. God delivers David out of his difficulties because God delights in him.

What is God's delight all about? David loved the Word of God; he loved the Law of God, and he studied it often. David also, on numerous occasions, did that which was right and not that which was expedient (the chief example being, the two times he allowed King Saul to live, even though King Saul pursued after David, wanting to take his life).

Psalm 147:10–11 Y<sup>e</sup>howah does not delight in the strength of the horse; He takes no pleasure in the legs of a man. Y<sup>e</sup>howah takes pleasure in those who fear Him, In those who have confidence in His grace. Psalm 149:4 For Y<sup>e</sup>howah takes pleasure in His people; He will beautify the grace oriented with salvation [temporal and eternal deliverance].

There is a very specific organization to these first 20 verses. Some of the key words and phrases have been bolded. Hooge applies this to Psalm 18, but it is easily applied to the first half of 2Sam. 22.

### L. J. Hooge Presents 2Samuel 22:1–20 as a Chiasm

- A David spoke the words of this song to Jehovah when Jehovah had **delivered** him out from the hand of his enemies and out from the hand of Saul. (v. 1)
- B He said, "Jehovah is my Rock-cliff and my fortress; and He is my Deliverer. He is the God of my Rock and I take refuge in Him. **He is both my shield and the horn of my salvation; He is my stronghold and my refuge; furthermore, He is my Savior.** You save me from great violence. I proclaim that Jehovah is worthy of praise, and **I am delivered from my enemies.** (vv. 2–4)
- C The **waves** of death surround me, while the **rushing waters** of Belial fall upon me; the cords of Sheol are all around me and the snares of death are in my pathway. (vv. 5–6)
- D **When distressed, I call out to Jehovah and to God; He hears my voice from His Temple my cry for help reaches his ears.** The earth both trembles and shakes, while the very foundations of heaven are shaken up, for He is angry towards him. Smoke ascends in His anger, while the fire from His mouth devours everything in its path; fiery coals sent from Him continue to burn. (vv. 7–9)
- E He opens up the heavens and comes down; but under His feet was a **dark cloud.** (v. 10)
- F He rides upon a cherub and flies above the earth; He is seen carried along by the wings of the wind. (v. 11)
- E' He places the darkness all around him, as if a shelter; the accumulation of water comes from the **dark clouds** of the skies. (v. 12)
- D' More than the brightness before Him burns the coals of fire. **Jehovah thunders down from the heavens and the Most High gives His voice.** He sends forth arrows of lightning and scatters them throughout the earth; and by this, scatters His enemies. (vv. 13–15)
- C' The **channels to the sea** were exposed and the foundations of the world were uncovered at the rebuke of Jehovah, at the blast of the wind of His anger. He sends from on high; He takes me; He draws me out from **many waters.** (vv. 16–17)
- B' He delivers me out of the hands of my enemies and those who hate me, even though they are stronger than I am. My enemies look to anticipate the time of my distress, but **Jehovah is my support. Jehovah brings me to safety.** (vv. 18–20a)
- A' He **delivers** me because He delights in me. (v. 20b)

From <http://biblicalchiasmus.wordpress.com/2011/04/22/psalm-18-saved/> accessed March 28, 2014.

This sort of organization is found throughout Scripture.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

vv. 17–20 read: He sends from on high;  
 He takes me;  
 He draws me out from many waters.  
 He delivers me out of the hands of my enemies and those who hate me,  
 even though they are stronger than I am.  
 My enemies look to anticipate the time of my distress, but Jehovah is my support.  
 Jehovah brings me to safety; He delivers me because He delights in me.

Peter Pett comments: *David then remembers back to how YHWH had 'sent from on High', and drawn him out of the trials that seemed to be engulfing him. His strong enemy had been primarily Saul and his courtiers, who had hated him, and had appeared to be too mighty for him. And he had perhaps*

often asked himself, 'what was he that he should constantly oppose the king?' And each time their coming on him had been calamitous to him. But he had overcome because YHWH had been his stay. And YHWH had always brought him out into a large place, the place of deliverance. And He had done it because He had delighted in him. Thus all that he now enjoyed he owed to YHWH and His elective goodness and love. David was very conscious of YHWH's love for him, a love which he full reciprocated (except during bad periods).<sup>60</sup>

L. M. Grant ties this all to the cross of Christ: "*He sent from above, He took me, He drew me out of many water.*" The many waters do not speak of the Lord's suffering from men, but of the dark depths of anguish suffered from God on account of our sin. The great work of atonement being finished, God intervened to raise His Son from among the dead. Nevermore will He suffer the deep waters of judgment. Besides this, "*He delivered me from my strong enemy, from those who hated me.*" Satan did all he could against the Lord Jesus, but in his apparent victory he was defeated. For God delivered His Son, not from dying, but from death, therefore both from Satan and from all who followed him in the abuse of the blessed Christ of God. "*For they were too strong for me.*" The Lord in lowly grace was "*crucified through weakness.*" Outwardly His enemies were too strong for Him, but how completely were the tables turned! They confronted Him in the day of His calamity, but Jehovah was His support.<sup>61</sup>

What would be apropos would be to line up the verses, interpret them as applying to David; and then interpret them as applying to the Messiah.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### David's Fidelity to the Ways of God

Rewards me Y<sup>e</sup>howah as my righteousness;  
as cleanness of my hands He restores to me.

2Samuel  
22:21

Y<sup>e</sup>howah rewards me according to my  
righteousness;  
[and] He makes restitution to me according to  
the cleanness of my hands.

Jehovah rewards me according to my righteousness;  
and He makes restitution to me according to the cleanness of my hands.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	The Lord will reward me according to my justice: and according to the cleanness of my hands he will render to me.
Masoretic Text (Hebrew)	Rewards me Y <sup>e</sup> howah as my righteousness; as cleanness of my hands He restores to me.
Peshitta (Syriac)	The LORD rewarded me according to my righteousness; according to the cleanness of my hands has he recompensed me.
Septuagint (Greek)	And the Lord recompensed me according to my righteousness; even according to the purity of my hands did He recompense me.

Significant differences: These are all fairly close in meaning.

<sup>60</sup> From <http://www.studyLight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

<sup>61</sup> From <http://www.studyLight.org/com/lmg/view.cgi?bk=9&ch=22> accessed April 4, 2014.

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

Contemporary English V.	You are good to me, LORD, because I do right, and you reward me because I am innocent.
Easy English	I do the things that God wants. So the *Lord rewarded me. I refuse to do evil things. So he *blesses me.
Easy-to-Read Version	The Lord will give me my reward Because I did what is right, I did nothing wrong, so he will do good things for me.
<i>The Message</i>	GOD made my life complete when I placed all the pieces before him. When I cleaned up my act, he gave me a fresh start.
New Century Version	"The Lord spared me because I did what was right. Because I have not done evil, he has rewarded me.
New Life Bible	"The Lord has paid me for being right with Him. He has paid me for my clean hands.
New Living Translation	The Lord rewarded me for doing right; he restored me because of my innocence.
The Voice	The Eternal One rewarded me because I sought righteousness; He rewarded me because I kept my hands clean.

**Partially literal and partially paraphrased translations:**

American English Bible	'Jehovah has rewarded my righteous ways; And paid me back for the cleanness of my hands.
Beck's American Translation	The LORD rewards me according to my righteousness and repays me according to the innocence of my hands, because I have kept the LORD's ways and haven't by wickedness turned away from my God. V. 22 is included for context.
Christian Community Bible	<i>Yahweh rewarded me according to my justice, and according to my righteousness.</i>
New Advent (Knox) Bible	And still as he sees me dutiful, the Lord will requite me; as he sees me guiltless in act, he will make return.
New American Bible (2002)	"The LORD rewarded me according to my justice; according to the cleanness of my hands he requited me.
New American Bible (2011)	The LORD acknowledged my righteousness; rewarded my clean hands.
NIRV	"The Lord has been good to me because I do what is right. He has rewarded me because I lead a pure life.
New Jerusalem Bible	Yahweh rewards me for my uprightness, as my hands are pure so he repays me,...
Revised English Bible	The LORD repaid me as my righteousness deserves, because my conduct was spotless he reward me for I have kept to the ways of the LORD. A portion of v. 22 is included for context.
Today's NIV	"The LORD has dealt with me according to my righteousness; according to the cleanness of my hands he has rewarded me.

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

Ancient Roots Translinear Bible in Basic English	Yahweh paid me in righteousness, returning me to flawless hands. The Lord gives me the reward of my righteousness, because my hands are clean before him.
The Expanded Bible	"The Lord ·spared [rewarded] me ·because I did what was right [·according to my righteousness]. Because ·I have not done evil [of my innocence; ·of the cleanness of my hands], he has ·rewarded [·restored] me.
Ferar-Fenton Bible	He drilled me, because He approved ;

	For my virtues the LORD gave reward, My honour renewed to my hand,...
NET Bible®	The Lord repaid [In this poetic narrative context the prefixed verbal form is best understood as a preterite indicating past tense, not imperfect.] <b>me for my godly deeds</b> [Heb "according to my righteousness." As vv. 22-25 make clear, David refers here to his unwavering obedience to God's commands. He explains that the Lord was pleased with him and willing to deliver him because he had been loyal to God and obedient to his commandments. Ancient Near Eastern literature contains numerous parallels. A superior (a god or king) would typically reward a subject (a king or the servant of a king, respectively) for loyalty and obedience. See R. B. Chisholm, "An Exegetical and Theological Study of Psalm 18/2 Samuel 22" (Th.D. diss., Dallas Theological Seminary, 1983), 211-13.]; <b>he rewarded</b> [The unreduced Hiphil prefixed verbal form appears to be an imperfect, in which case the psalmist would be generalizing. However, both the preceding and following contexts (see especially v. 25) suggest he is narrating his experience. Despite its unreduced form, the verb is better taken as a preterite. For other examples of unreduced Hiphil preterites, see Pss 55:14a; 68:9a, 10b; 80:8a; 89:43a; 107:38b; 116:6b.] <b>my blameless behavior</b> [Heb "according to the purity of my hands he repaid to me." Hands suggest activity and behavior.].
NIV – UK	<b>The Lord has dealt with me according to my righteousness; according to the cleanness of my hands he has rewarded me.</b>

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI rewarded me for my uprightness, he repaid me because my hands were clean.
exeGesés companion Bible	Yah Veh deals me according to my justness: according to the purity of my hands he returns to me.
JPS (Tanakh—1985)	The LORD rewarded me according to my merit, He required the cleanness of my hands.
Orthodox Jewish Bible	Hashem rewarded me according to my tzedakah; according to the cleanness of my hands hath He recompensed me.

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

<i>The Amplified Bible</i>	The Lord rewarded me according to my uprightness with Him; He compensated <i>and</i> benefited me according to the cleanness of my hands.
Concordant Literal Version	Yahweh recompenses me, According to my righteousness, According to the cleanness of my hands, He does return to me.
Context Group Version	YHWH rewarded me according to my vindication; According to the cleanness of my hands he has repaid me.
Green's Literal Translation	Jehovah rewarded me according to my righteousness; according to the cleanness of my hands, He has repaid me.
Kretzmann's Commentary	Praise and Prophecy The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me. The righteousness of the heart is seen in the purity of the acts of his hands, in their abstaining from sin and unrighteousness.
World English Bible	Yahweh rewarded me according to my righteousness; According to the cleanness of my hands has he recompensed me.
Young's Updated LT	Jehovah recompenses me, According to my righteousness, According to the cleanness of my hands, He does return to me.

**The gist of this verse:** God rewards David for right-living.

## 2Samuel 22:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâmal (גַּמַּל) [pronounced <i>gaw-MAHL</i> ]	<i>to produce [fruit]; to wean; to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by עַל]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect with the 1 <sup>st</sup> person singular suffix	Strong's #1580 BDB #168
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ts <sup>e</sup> dâqâh (צְדָקָה) [pronounced <i>ts<sup>e</sup>daw-KAW</i> ]	<i>rectitude, right; justice; righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6666 BDB #842

**Translation:** [Y<sup>e</sup>howah rewards me according to my righteousness](#);... There is clearly a reward for right living; there is clearly a reward for doing the right thing. As we discussed previously, David has imputed righteousness because he has believed in the Revealed God (compare Gen. 15:6); and he has experiential righteousness, because he continued to grow spiritually throughout his life. Because we are speaking of being rewarded, this indicates that the context is experiential righteousness (however, we can only have experiential righteousness if we first have imputed righteousness). 1Sam. 26:23 [And Y<sup>e</sup>howah will render to every man his righteousness and his faithfulness](#); since [Y<sup>e</sup>howah delivered you into my hand today, and I would not put forth my hand against Y<sup>e</sup>howah's anointed](#). Psalm 7:8 [Y<sup>e</sup>howah will judge the peoples: Judge me, O Y<sup>e</sup>howah, according to my righteousness, and to the integrity that is in me](#).

**Application:** I was a teacher in high school for nearly 30 years, and I observed that the students who obeyed the rules—especially those with a Christian background—were nearly always the happiest and most well-adjusted. The ones who were out for ego-centric fun, whether it be taking drugs, drinking or chasing skirt—they were generally the unhappy children.

## 2Samuel 22:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
bôr (בֹּר) [pronounced <i>bohr</i> ]	<i>cleanness, pureness</i>	masculine singular construct	Strong's #1252 BDB #141

## 2Samuel 22:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâdôwth (יָדוֹת) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7725 BDB #996
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:**...[and] He makes restitution to me according to the cleanness of my hands. This is a parallel thought to what was just stated. The verb here can mean *to make restitution*. David, because he was pursued by Saul, lost a great deal. However, he knew enough not to sin against God, and that God would restore these things to him.

Once and awhile, in some churches, obedience is understated. However, God's ways are the right ways; and our lives are better when we obey God's laws (this does not mean that we are under the Mosaic Law). The way we act as God desires is to know Bible doctrine and to be filled with the Holy Spirit.

Dr. Thomas Constable: *Cleanness (Heb. bor) of hands (2 Samuel 22:21) is a figure describing moral purity that derives from the practice of washing the hands with soda (bor), probably some sodium compound used as a cleansing agent.*<sup>62</sup> We need to be careful about the term *moral purity* so that it is not confused with *relative righteousness*.

*Cleanness of hands* is often a synonym for rebound (naming your sins to God). Every person sins. This does not excuse sin; but, when we confess our sins to God, then we are back in fellowship; our temporal relationship with God is *restored*. What God does is the Hiphil imperfect of shûwb (שׁוּב) [pronounced shoo<sup>b</sup>v], which means *to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return*. So we are restored to fellowship; we are caused to return to fellowship with God. Strong's #7725 BDB #996.

There is an oddball theory out there<sup>63</sup> that David wrote this psalm as a result of his affair with Bathsheba, because this suggests that he is being restored to fellowship. How silly! Do you think that David sinned only one time? Or do you think David only sinned regarding Bathsheba? David was not a man who lived without sin, except for a certain point in his life. He had a myriad of sins and shortcomings. His first set of children grew up aimless, entitled, and some of them possibly without a relationship to David's God. This is because David did not properly train them as children or as young adults. This suggests that his priorities were screwed up. We discussed this in great detail back in 2Sam. 11. However, my point is simply that David did not live a life of sinless perfection until Bathsheba. He got out of fellowship; and he would name his sins to God to return to fellowship, just as we have

<sup>62</sup> From <http://www.studyLight.org/com/dcc/view.cgi?bk=9&ch=22> accessed April 4, 2014.

<sup>63</sup> See *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 22:21–25.



above. All that we might be able to say is, David did not enter into the interlocking systems of arrogance until Bathsheba, although there was a great deal of preparation which moved him into that direction.

**2Samuel 22:21 Graphic.** Photo from [Rodney Frieden's Blogspot](#); accessed April 5, 2014.

In any case, David, like all of us, required to be periodically restored to fellowship with God. Therefore, this particular verse does not place this into any specific time period. Washing one's hands is a picture of temporal fellowship.



### Chapter Outline

#### Charts, Graphics and Short Doctrines

**For I have kept ways of Yehowah and I have not acted wickedly from my Elohim.**

2Samuel  
22:22

**For I have kept the ways of Yehowah and I have not behaved reprehensibly away from my Elohim.**

**For I have kept the ways of Jehovah and I have not behaved reprehensibly when away from my God.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Because I have kept the ways of the Lord, and have not wickedly departed from my God.
Masoretic Text (Hebrew)	For I have kept ways of Yehowah and I have not acted wickedly from my Elohim.
Peshitta (Syriac)	For I have kept the ways of the LORD and have not rebelled against my God.
Septuagint (Greek)	Because, I kept the ways of the Lord, and did not wickedly depart from my God.

Significant differences: The second verbs are similar; perhaps not exactly the same.

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

Common English Bible	The LORD rewarded me for my righteousness; he restored me because my hands are clean, because I have kept the LORD's ways. I haven't acted wickedly against my God. V. 21 is included for context.
Contemporary English V. Easy English	I do what you want and never turn to do evil. I have followed the directions of the *Lord, I have not been wicked. I have not turned away from God.
Easy-to-Read Version	Why? Because I obeyed the Lord! I did not sin against my God.
<i>The Message</i> New Berkeley Version	Indeed, I've kept alert to GOD's ways; I haven't taken God for granted. The LORD deals with me as I'm righteous, rewarding, as my hands stay pure; because I have kept the LORD's pathway, not straying in sin from my God. V. 21 is included for context.

New Century Version	I have followed the ways of the LORD; I have not done evil by turning from my God.
New Life Bible	For I have kept the ways of the Lord. I have not acted in sin against my God.
New Living Translation	For I have kept the ways of the Lord; I have not turned from my God to follow evil.
The Voice	<i>He rewarded me</i> because I kept the ways of the Eternal and have not walked away from my True God in wickedness.

### Partially literal and partially paraphrased translations:

American English Bible	For, I've given attention to the ways of the Lord. Before my God, I wasn't impious.
Christian Community Bible	<i>For I have been faithful to Yahweh's way and I did not sin far from him.</i>
New Advent (Knox) Bible	Have I not kept true to the Lord's paths? Have I not been loyal to my God?
New American Bible (2011)	For I kept the ways of the LORD; I was not disloyal to my God.
NIRV	I have lived the way the Lord wanted me to. I haven't done evil by turning away from my God.
New Jerusalem Bible	...since I have kept the ways of Yahweh, and not fallen away from my God.
Today's NIV	For I have kept the ways of the LORD; I am not guilty of turning from my God.

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

Ancient Roots Translinear Bible in Basic English	For I keep the ways of Yahweh, not convicted by my God... For I have kept the ways of the Lord; I have not been turned away in sin from my God.
The Expanded Bible	I have ·followed [obeyed; kept; <sup>L</sup> guarded] the ways of the LORD; I have not done evil by turning from my God.
Ferar-Fenton Bible	...For I kept to the path of the LORD, And I went not astray from my God;...
NET Bible®	For I have obeyed the Lord's commands [Heb "for I have kept the ways of the Lord." The phrase "ways of the Lord" refers here to the "conduct required" by the Lord (see HALOT 232 s.v. הֲלִיכָה). In Ps 25 the Lord's "ways" are associated with his covenantal demands (see vv. 4, 9-10). See also Ps 119:3 (cf. vv. 1, 4), as well as Deut 8:6; 10:12; 11:22; 19:9; 26:17; 28:9; 30:16.]; I have not rebelled against my God [Heb "I have not acted wickedly from my God." The statement is elliptical, the idea being, "I have not acted wickedly and, in so doing, departed from my God."].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	"For I have kept the ways of ADONAI, I have not done evil by leaving my God;... For I guard the ways of Yah Veh and do not wickedly against my Elohim:...
JPS (Tanakh—1985)	For I have kept the ways of the LORD And have not been guilty before my God;...
Judaica Press Complete T.	For I have kept the ways of the Lord and have not wickedly departed from <i>the commandments of my God.</i>
Orthodox Jewish Bible	For I have been shomer over the drakhei Hashem, and have not wickedly departed from Elohai [see Ac 21:21].
<i>The Scriptures</i> 1998	"For I have guarded the ways of הוֹי, And have not acted wrongly against my Elohim.

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

<i>Emphasized Bible</i>	For I had kept the ways of Yahweh,—and not broken away from my God;...
English Standard Version	For I have kept the ways of the LORD and have not wickedly departed from my God.
The Geneva Bible	For I have kept the ways of the LORD, and have not wickedly departed from my God. I attempted nothing without his commandment.
Green's Literal Translation	For I have kept the ways of Jehovah, and have not acted wickedly against my God.
Kretzmann's Commentary	For I have kept the ways of the Lord, observing the rules of conduct laid down in His Law, and have not wickedly departed from my God, not fallen away from God through wickedness.
<i>Young's Literal Translation</i>	For I have kept the ways of Jehovah, And have not done wickedly against my God.

**The gist of this verse:** David claims that he has kept or guarded the ways of Jehovah; and that he has not behaved with evil against God.

**2Samuel 22:22a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>to keep, to guard, to protect, to watch, to preserve</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #8104 BDB #1036
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine plural construct	Strong's #1870 BDB #202
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** For I have kept the ways of Y<sup>e</sup>howah... David spent a great deal of his youth out with the sheep. His father—who was a good father—was apparently worn out from raising his sons and simply had the youngest, David, attend to the sheep. David, somehow, learned the Word of God and learned about the character of God while watching these sheep. We know this because he appears to have a soul filled with doctrine when he faces off Goliath the giant, and saw him as merely an enemy of God. This was the accurate way to understand Goliath, but David's brothers did not have this same view.

**2Samuel 22:22b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô <sup>3</sup> (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

## 2Samuel 22:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râsha' (רָשָׁע) [pronounced raw-SHAHG]	<i>to act in malevolence, to behave in a reprehensible manner, to commit corrupt acts, to be guilty of same, to be wicked, to act wickedly, to be guilty of acting wickedly</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #7561 BDB #957
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #430 BDB #43

**Translation:** ...and I have not behaved reprehensibly away from my Elohim. This is an interesting thing for David to say—he did not behave wickedly, malevolently, or corruptly when he was away from God. Now, quite obviously, we are never away from God, and David surely understood this. However, there are times when we appear to be closer to God or with God more than other times. Quite obviously, when we are in church or even with family members, our behavior is one way; but when we are off on our own, our behavior might be somewhat different. David did not act irresponsibly or sinfully when away from prying eyes.

David, once he had killed Goliath, began to develop a fairly high profile. Because of what he said when killing Goliath (“[You defy the army of the Living God](#)”), David was closely associated with God. Therefore, as his fame grew, people carefully watched what he did. He remained faithful to God in his life (this likely was all written long before the whole Bathsheba thing).

**For all His ordinances [are] to a front of me and His statutes I have not turned aside from her.**

2Samuel  
22:23

**For all of His ordinances [are] before me and His statutes—I have not turned aside from them [lit., her].**

**For all of God's ordinances are before me, and I have not turned away from His statutes.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate  
Masoretic Text (Hebrew)

For all his judgments are in my sight: and his precepts I have not removed from me.  
For all His ordinances [are] to a front of me and His statutes I have not turned aside from her.

Peshitta (Syriac)  
Septuagint (Greek)

For all his judgments were before me; and his statutes I have not put away from me.  
For all His judgments and His ordinances were before me: I departed not from them.

Significant differences:

The Latin and Greek have the 1<sup>st</sup> person masculine singular suffix at the end; the Hebrew has the 3<sup>rd</sup> person feminine singular suffix. The Greek combines *judgments* and *ordinances* under one verb; the Hebrew splits them up with different verbs.

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

Common English Bible	All his rules are right in front of me; I haven't turned away from any of his laws.
Contemporary English V. Easy-to-Read Version	I keep your laws in mind and never turn away from your teachings. I always remember the Lord's decisions. I obey his laws!
Good News Bible (TEV) <i>The Message</i>	I have observed all his laws; I have not disobeyed his commands. Every day I review the ways he works, I try not to miss a trick.
New Berkeley Version	His judgments were looming before me; His statutes—I left not their path.
New Century Version	I remember all his laws and have not broken his rules.
New Life Bible	For all His Laws were in front of me, and I did not turn aside from them.
New Living Translation	I have followed all his regulations; I have never abandoned his decrees.
The Voice	For all His laws were there before me, and I did not push His statutes away.

**Partially literal and partially paraphrased translations:**

American English Bible	'I've kept His decisions before me, And His Laws never left me.
Beck's American Translation	I have before me all the rules He wants me to live by and I don't turn away from His laws.
Christian Community Bible	<i>With his ordinances all before me, I have always followed his statutes.</i>
New Advent (Knox) Bible	No law of his, but I have kept it before my eyes; no task he laid upon me have I refused; ever stainless in his presence, ever watchful to keep myself clear of guilt. V. 24 is included for context.
New American Bible (2002)	For his ordinances were all present to me, and his statutes I put not from me;...
New American Bible (2011)	His laws were all before me, his decrees I did not cast aside.
NIRV	I keep all of his laws in mind. I haven't turned away from his commands.
New Jerusalem Bible	His judgements are all before me, his statutes I have not put away from me;...
Revised English Bible	All his laws I keep before me, and have never failed to follow his decrees.

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

Ancient Roots Translinear	For I keep the ways of Yahweh, not convicted by my God for any of his verdicts before me. I never turned from his decrees. V. 22 is included for context.
Bible in Basic English	For all his decisions were before me, and I did not put away his laws from me.
English Jubilee 2000	For I have all his ordinances before me and am attentive to his statutes; I will not depart from them.
The Expanded Bible	I ·remember [follow; <sup>l</sup> have before me] all his ·laws [regulations] and have not ·broken [abandoned; <sup>l</sup> turned from] his ·rules [statutes; ordinances; requirements].
Ferar-Fenton Bible	...For all His decrees I kept with me, And turned not away from His laws.
HCSB	Indeed, I have kept all His ordinances in mind and have not disregarded His statutes.

NET Bible®

**For I am aware of all his regulations** [Heb “for all his regulations are before me.” The term מִשְׁפָּטַי (mishpatav, “his regulations”) refers to God’s covenantal requirements, especially those which the king is responsible to follow (cf Deut 17:18-20). See also Pss 19:9 (cf vv. 7-8); 89:30; 147:20 (cf v. 19), as well as the numerous uses of the term in Ps 119.],

**and I do not reject his rules** [Heb "and his rules, I do not turn aside from it." Ps 18:22 reads, "and his rules I do not turn aside from me." The prefixed verbal form is probably an imperfect; David here generalizes about his loyalty to God's commands. The Lord's "rules" are the stipulations of the covenant which the king was responsible to obey (see Ps 89:31; cf v. 30 and Deut 17:18-20).].

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**All his laws are before me** [Dt 6:4-9; Ps 119:30-32];

**I have not turned** [Ps 119:102] **away from his decrees.**

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

"For I have kept the ways of ADONAI, I have not done evil by leaving my God; for all his rulings were before me, I did not depart from his regulations. V. 22 is included for context.

exeGeses companion Bible

...for all his judgments are in front of me; and his statutes, I turn not aside from them:...

JPS (Tanakh—1985)

I am mindful of all His rules And have not departed from His laws.

Orthodox Jewish Bible

For all His mishpatim were before me; as for His chukkot, I did not depart from them.

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

English Standard Version  
Green’s Literal Translation

For all his rules were before me, and from his statutes I did not turn aside.  
For all His judgments were before me. As to His statutes, I did not turn away from them.

Kretzmann’s Commentary

For all His judgments were before me, the instructions to which He obligated all men; and as for His statutes, the precepts of His covenant, I did not depart from them, he was a sincere believer In, and follower of, Jehovah.

World English Bible

For all his ordinances were before me; As for his statutes, I did not depart from them.

Young’s Updated LT

For all His judgments are before me, As to His statutes, I did not turn from them.

**The gist of this verse:**

David knows the laws of God, and he has adhered to them.

**2Samuel 22:23a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

## 2Samuel 22:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîsh <sup>e</sup> pâṭîym (מִשְׁפָּטִים) [pronounced <i>mish<sup>e</sup>-paw-TEEM</i> ]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4941 BDB #1048
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
neged (נֶגֶד) [pronounced <i>NEH-ged</i> ]	<i>what is conspicuous when it is a substantive and, as a preposition, in front of, in the sight of, opposite to, before (in the sense of being in front of)</i>	preposition with the 1 <sup>st</sup> person singular suffix	Strong's #5048 BDB #617

Together, the lâmed preposition and neged mean *in front of, before [someone], in the sight of, in the presence of; standing opposite, standing in front of*.

**Translation:** For all of His ordinances [are] before me... There are two things important for David (1) to know God's laws and (2) to obey God's laws.

David, as king, had a copy of the Law written up for him; but, it appears that he also had access prior to becoming king. It seems mostly likely that this psalm was written either before he became king or shortly after becoming king; but it does not appear as if God's ordinances are a new thing to David. He does not speak of them as if he just got his new copy of them.

**Genesis 26:4–5** [God is speaking to Isaac, Abraham's son] "And I will make your seed to multiply as the stars of the heavens, and I will give to your seed all these lands. And in your Seed will all the nations of the earth be blessed, because Abraham obeyed My voice and kept My **charge**, My commandments, My ordinances, and My Laws."

The first noun of note here is found in the singular (it does has the 1<sup>st</sup> person singular suffix as well, as they all have).

### The Meaning of Mish<sup>e</sup>mereth

- The first word found here is mish<sup>e</sup>mereth (מִשְׁמֶרֶת) [pronounced *mish<sup>e</sup>-MEH-reth*], which means, *custody, guard, watch, charge; a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]*. Strong's #4931 BDB #1038.
- This is the only word found in the singular; the other 3 nouns are found in the plural in Gen. 26:4–5.
- We do not find this word used again in Genesis; nor do we find it used in the book of Job.
- The complete meanings as given by BDB: *guard, charge, function, obligation, service, watch; guard, watch, house of detention or confinement; keeping, preserving; charge, injunction; office, function (ceremonial)*. Some more updated translations might be: *supervision, direction, management, delegated authority and commission, holy orders, appointment, conferment, investiture*.
- Apart from this passage, the next time this word is used is in association with the observance of the Passover. Observance of the Passover was to be the charge or responsibility of Moses and Aaron (Ex. 12:6).
- It is also associated with other ritual (symbolic) observances: the Sabbath (Ex. 16:23); the manna (Ex. 16:32–34); the Tabernacle and the testimony (Num. 1:53), and with cleanness (Lev. 22:9).

## The Meaning of Mish<sup>e</sup>mereth

7. It is associated with not doing the abominable things which the heathen did in the land (Lev. 18:30).
8. One interpretation for this passage has been that, the words which follow mish<sup>e</sup>mereth represent the *responsibility* or *obligation* of Abraham, which he kept.
9. The second interpretation is, Abraham continued the sacrifices to God, as Adam had done, as Abel had done and as Noah had done. The sacrifices look forward to our Lord's work on the cross on our behalf.
10. Another obligation which Moses kept was, God told him before Isaac was conceived, that Moses needed to be circumcised, as did all of the males in his compound. Circumcision represents the new life, or life where there previously was no life. This is regeneration, which comes as a result of believing in the Revealed God (in our era, that is Jesus Christ).
11. Fundamental to the life of any person is, that Jesus Christ died for our sins and that God has allowed us to apprehend salvation through faith in Him.

From **Laws, Commandments, Ordinances and Statutes** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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Charts, Graphics and Short Doctrines

### 2Samuel 22:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chuqqâh (חֻקֵּי) [pronounced <i>khoo-KAWH</i> ]	<i>that which is established or defined; statute, ordinance, law</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2708 BDB #349
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
çûwr (סוּר) [pronounced <i>soor</i> ]	<i>to turn aside, to depart, to go away</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #5493 (and #5494) BDB #693
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4480 BDB #577

**Translation:** ...and His statutes—I have not turned aside from them [lit., *her*]. This is one of those oddball language things where we expect to find a feminine plural suffix (to match the feminine plural of chuqqâh), and find a feminine singular suffix instead. David says that he has not turned aside from God's statutes. You may recall that this has already happened in this psalm (v. 8), where we expect to find one suffix, but we have another instead.

**Genesis 26:4–5** [God is speaking to Isaac, Abraham's son] "And I will make your seed to multiply as the stars of the heavens, and I will give to your seed all these lands. And in your Seed will all the nations of the earth be blessed, because Abraham obeyed My voice and kept My charge, My commandments, My **ordinances**, and My Laws."



The next noun is the feminine plural of chuqqâh (חֻקֹּת) [pronounced *khoo-KAWH*]. Most of the citations will be confined to Genesis, Job and the writings of Moses.

### The Ordinances or Statutes of God

1. The third word is chuqqâh (חֻקֹּת) [pronounced *khoo-KAWH*], which means, *that which is established or defined; statute, ordinance, law*. Strong's #2708 BDB #349. This is the feminine plural found in our passage. Found 106 times in the Bible. It is only found this one time in Genesis and is not found at all in Job.
2. The masculine form of this word found more often in the Old Testament: chôq (חֹק) [pronounced *khoke*], and it means, *decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task*. The key concept here is the setting of a boundary or a limit. Strong's #2706 BDB #349. Sometimes these kinds of words can have very different meanings and sometimes the shadings are lost to us. These seem to be used almost the same number of times. The masculine version is found 126 times. For the points which follow, I will follow out the masculine and feminine occurrences.
3. The masculine version is found in Gen. 47:22, 26 Job 14:13 23:12, 14 28:26 38:10. The feminine version is found only in Gen. 26:5.
4. The first use of this word chôq in Gen. 47:22 is quite fascinating: **Only he didn't buy the land of the priests, for the priests had a portion from Pharaoh, and ate their portion which Pharaoh gave them. That is why they didn't sell their land.** (WEB) The word *portion* is chôq; it indicates a specific and limited piece of land here. In Gen. 47:26, we find this word used more in the way we would expect it to be used: **Joseph made it a statute concerning the land of Egypt to this day, that Pharaoh should have the fifth. Only the land of the priests alone didn't become Pharaoh's.** (WEB) Joseph set up a form of taxation in Egypt; a 20% flat tax (which also appears to support the priests—to some degree or another).
5. Job uses this word. Now, recall that Job has had his family wiped out and he is suffering great pain from his diseases. He says to God, before his 3 friends: **"Oh that You would hide me in Sheol, That You would keep me secret, until Your wrath is past, That You would appoint me a set time, and remember me!"** (Job 14:13; WEB) It is not the word you would think has chôq behind it; but there is this sense of specificity and limitation.
6. We find this word used twice in Job 23:12–14, where Job is speaking about God to his associates: **"I have not departed from the commandment of His lips; I have treasured the words of His mouth more than my portion of food. But He is unchangeable, and who can turn Him back? What He desires, that He does. For He will complete what He appoints for me, and many such things are in His mind."** (ESV, capitalized) It was difficult to find any translation which translates chôq both times as a noun. Again, the concepts of specificity and limitation are found here.
7. Job uses chôq in a way that we would easily recognize it in Job 28:26–27 **When He made a decree for the rain, and a way for the flash, the thunderclap, then He saw it, and declared it; He prepared it, and He also searched it out.** (Green's literal translation) Job is saying that God designed a set of laws which go along with the falling of rain, which includes lightning and thunder.
8. God uses this word when describing the limitations that He placed upon the oceans: **"Or who shut in the sea with doors when it burst out from the womb, when I made clouds its garment and thick darkness its swaddling band, and prescribed limits for it and set bars and doors, and said, 'Thus far shall you come, and no farther, and here shall your proud waves be stayed?'"** (Job 38:8–11; ESV)
9. In short, the key to understanding this masculine version of this word is *limitations and specificity*.
10. The word chuqqâh (חֻקֹּת) [pronounced *khoo-KAWH*], which means, *that which is established or defined; statute, ordinance, law*. Strong's #2708 BDB #349.
  - 1) Chuqqâh is mostly translated *statute, statutes, ordinance, ordinances* in the KJV.
  - 2) It appears to be associated with much of the ritual found in the Mosaic Law. Ex. 12:14, 17, 43 13:10 27:21 28:43 29:9, Lev. 3:17, Lev. 7:36, Lev. 10:9, Lev. 16:29, 16:31, 16:34 17:7 23:14, Lev. 23:21, 23:31, 41 24:3, Num. 9:14 10:8 15:15 18:23 19:2, 10, 21 27:11 31:21 35:29
  - 3) For this reason, the word would be best associated with the rituals which Abraham observed—the animal sacrifices which he offered up to God.
  - 4) The various rituals were very specific in how they were to be performed.

From **Laws, Commandments, Ordinances and Statutes** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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[Charts, Graphics and Short Doctrines](#)

This verse reads: For all of His ordinances [are] before me and His statutes—I have not turned aside from them [lit., *her*].

### Explaining 2Samuel 22:23 in the Light of David's Sin Nature

1. David was clearly a man with a sin nature, and there was a portion of his life where he entered into spectacular failure (2Sam. 11). However, at the time of this psalm, he had not.
2. David will clearly be held up as the gold standard for all kings that followed him:
  - 1) 1Kings 14:7–9 [Go tell Jeroboam, 'This is what the LORD God of Israel says: I raised you up from among the people, appointed you ruler over My people Israel, tore the kingdom away from the house of David, and gave it to you. But you were not like My servant David, who kept My commandments and followed Me with all of his heart, doing only what is right in My eyes. You behaved more wickedly than all who were before you. In order to provoke Me, you have proceeded to make for yourself other gods and cast images, but you have flung Me behind your back. \(HCSB\)](#)
  - 2) 1Kings 15:3–5 [Abijam walked in all the sins his father had done before him, and he was not completely devoted to the LORD his God as his ancestor David had been. But because of David, the LORD his God gave him a lamp in Jerusalem to raise up his son after him and to establish Jerusalem because David did what was right in the LORD's eyes, and he did not turn aside from anything He had commanded him all the days of his life, except in the matter of Uriah the Hittite. \(HCSB\)](#)
3. As we have discussed, David married many women and neglected his children; and it is possibly that his collection of wives was a step that led him toward his sin with Bathsheba (called the *matter of Uriah the Hittite* above).
4. However, there are two David's that we are looking at here: David the man and David the king. As king, as having the highest authority in the land of Israel, David did exactly as God had instructed him, in the Word and through the priests and prophets. So, as a leader and protector of Israel, and a man of grace, there was no one quite like King David.
5. This does not mean that he was sinless in his life or that he did not make mistakes.
6. Regarding Israel, the king had a basic twofold responsibility:
  - 1) To keep Israel on the path of Y<sup>e</sup>howah worship.
  - 2) To protect Israel from her many foes.
7. In these two matters, David was a marvelous and faultless king.
8. When David's sin with Bathsheba erupted—after this psalm had been written—then all hell broke loose. David's sons were uncontrollable, David as king was forced out of Jerusalem, and his son Absalom appeared to have no real interest in Y<sup>e</sup>howah worship. In this matter, David, as king over Israel, had failed Israel, during that time period.
9. We see this sort of thing all of the time: this or that politician might have his shortcomings, but he serves his country and constituency well, and is, in general, a man to be emulated. Or, a person founds a great business—he may have his own peccadillos (we all have a sin nature), but his business is a great thing.
10. Therefore, at the time of this psalm, as a king over Israel, David is keeping to the ordinances and statutes of God, despite his own failings as a man, because he has a sin nature.
11. Furthermore, we have studied some of David's failings in the second half of 1Samuel.
12. R. B. Thieme, Jr. illustrated this with getting from point A to point B in Houston, via a car. Now, how is this done, since every driver on the road has a sin nature, since the people who wrote the traffic laws have sin natures, and since the police who enforce these laws have sin natures? People function under real and enforced humility. I may not want to drive as slowly as 55 mph down one stretch of 1960, but I also do not want to be ticketed for speeding, so I keep to the speed limit; I obey the traffic lights; I move with the flow of traffic. I might be committing a variety of mental attitude sins; the driver behind me might be driving to have an affair with an unmarried woman; and the driver in front of me might have committed

### Explaining 2Samuel 22:23 in the Light of David's Sin Nature

- a crime earlier in the day—but all 3 of us manage to drive from point A to point B in one piece.
13. David should not have married 10 women and then had children by them that he did not properly raise, but this is—at least for much of David's reign as a king—immaterial to his reign as a king. These things will become issues at some point in time, but David as king, as we studied, made a variety of excellent decisions regarding his position as king and the country over which he presided.
  14. Therefore, David was able to write, in the power of the Holy Spirit: **For all of His ordinances [are] before me and His statutes—I have not turned aside from them** [lit., *her*]. David did that which he was responsible for as king of a client nation; and was, therefore, the gold standard for kings.

**Application:** There is a delicate balance here. You have a position in this world related to your work, your spouse and your children—and yet, you have a sin nature. This discussion in no way says, “Go ahead and sin to your heart's delight; just be a good husband, father and worker.” It simply means that you can have a sin nature and still be a good husband, father and worker. Furthermore, our study of David in 2Sam. 11 tells us that the sin nature can certainly intrude on our lives to the point where it can destroy our marriage, our relationship with our children, and our position at work.

One of the best ways to understand this is, you, when driving in your car to work, might engage in some mental attitude sins, you might engage in some verbal sins (yelling at the driver in front of you), and realizing this, you name your sins to God and get back into fellowship. However, most of the time, you are still able to drive from point A to point B, despite having a sin nature. There are set behaviors which are necessary for driving, and as long as you and the drivers around you adhere to those set behaviors, you are all able to get to your respective destinations, despite having sin natures.

Now, if you drive disobeying many of the traffic laws, continue to remain in a state of intense anger toward the other drivers around you, and all your sin nature to control you to where you are constantly telling the drivers around you just how you feel, there is a good chance that you will either get in a traffic accident or be ticketed on your way to point B.

So David, as king, can write that he had not turned aside from God's ordinances and statutes, because as a king, he has been great, despite having a sin nature. He fulfilled his responsibilities as king.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

As Moses said to his people, before they were to enter into the land of Canaan: “When you eat and are full, you will praise the LORD your God for the good land He has given you. Be careful that you don't forget the LORD your God by failing to keep His command--the ordinances and statutes--I am giving you today.” (Deut. 8:10–11; HCSB)

**And so I am blameless to Him and so I keep myself from my guilt.**

2Samuel  
22:24

**I am blameless before Him and I keep myself away from my guilt.**

**I am blameless before Him and I keep myself from my guilt.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate  
Masoretic Text (Hebrew)  
Peshitta (Syriac)  
Septuagint (Greek)

And I shall be perfect with him: and shall keep myself from my iniquity.  
And so I am blameless to Him and so I keep myself from my guilt.  
I was blameless before him, and have kept myself from my sin.  
And I shall be blameless before Him, and will keep myself from my iniquity.

Significant differences: None.

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

Common English Bible	I have lived with integrity before him; I've kept myself from wrongdoing.
Contemporary English V. Easy English	I obey you completely and guard against sin. I am innocent towards God. I made sure that I did not do anything evil.
Easy-to-Read Version	I keep myself pure and innocent before him.
Good News Bible (TEV)	He knows that I am faultless, that I have kept myself from doing wrong.
<i>The Message</i>	I feel put back together, and I'm watching my step.
New Berkeley Version	Integrity marks me before Him; I have guarded my doings from guilt [David did not claim to be perfect, or beyond sin; but he consistently sought God's will in his life, a fact not true of his enemies (1Sam. 16:23–24), but confirmed for David by God for Himself (1Kings 14:8)].
New Century Version	I am innocent before him; I have kept myself from doing evil.
The Voice	I made myself blameless before Him; I kept myself from guilt <i>and shame</i> .

### Partially literal and partially paraphrased translations:

American English Bible	So, I'll stand before Him unblemished, And away from the lawless, I'll stay.
Christian Community Bible	<i>Before him I have done uprightly and kept myself from iniquity.</i>
<i>God's Word</i> <sup>TM</sup>	I was innocent as far as he was concerned. I have kept myself from guilt.
New American Bible (2002)	But I was wholehearted toward him, and I was on my guard against guilt.
New American Bible (2011)	I was honest toward him; I was on guard against sin.
NIRV	He knows that I am without blame. He knows I've kept myself from sinning.
New Jerusalem Bible	I am blameless before him, I keep myself clear of evil.

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

Ancient Roots Translinear	I was faultless to him, and kept from iniquity.
The Expanded Bible	I am ·innocent [blameless] before him; I have kept myself from ·doing evil [sin; guilt; iniquity].
Ferar-Fenton Bible	And to Him I always was faithful,...
NET Bible®	I was blameless before him; I kept myself from sinning. Heb "from my sin," that is, from making it my own in any way. Leading a "blameless" life meant that the king would be loyal to God's covenant, purge the government and society of evil and unjust officials, and reward loyalty to the Lord (see Ps 101).

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I was pure-hearted toward him and kept myself from my sin.
exeGesés companion Bible	...and I am integrious to him and guard myself from my perversity.
JPS (Tanakh—1985)	I have been blameless before Him, And have guarded myself against sinning—...

Judaica Press Complete T. Orthodox Jewish Bible And I was single-hearted toward Him, and I kept myself from my iniquity. I was also tamim (blameless) before Him, and have kept myself from mine avon (iniquity).  
 The Scriptures 1998 “And I am perfect before Him, And I guard myself from my crookedness.

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

Context Group Version I was also whole { or fully-developed } toward him; And I kept myself from my iniquity.  
 English Standard Version I was blameless before him, and I kept myself from guilt.  
 Kretzmann’s Commentary I was also upright before Him, that was his immediate, inner relation to God, and have kept myself from mine iniquity, guarding himself against committing sin, and so contracting guilt. This testimony of David concerning himself agrees with that of the Lord, 1Kings 14:8; 1Kings 15:5.  
 A Voice in the Wilderness I was also whole before Him, and I kept myself from my iniquity.  
 Webster’s Bible Translation I was also upright before him, and have kept myself from my iniquity.  
 World English Bible I was also perfect toward him; I kept myself from my iniquity.  
 Young’s Updated LT And I am perfect before Him, And I keep myself from my iniquity.

**The gist of this verse:** David continued to grow as a believer and to name his sins to God regularly.

## 2Samuel 22:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong’s #1961 BDB #224
tâmîym (תָּמִים) [pronounced taw-MEEM]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine singular adjective	Strong’s #8549 BDB #1071
The full set of BDB meanings are: 1) complete, whole, entire, sound; 1a) complete, whole, entire; 1b) whole, sound, healthful; 1c) complete, entire (of time); 1d) sound, wholesome, unimpaired, innocent, having integrity; 1e) what is complete or entirely in accord with truth and fact (neuter adjective/substantive). We may include blameless among these definitions.			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong’s # BDB #510

**Translation:** I am blameless before Him... There are two ways that this word is used. It can be used for a believer who has been maturing due to spiritual growth. It can also refer to someone who is simply a believer. That is, it can refer to **salvation adjustment to the justice of God** or to **maturity adjustment to the justice of God**.

David is without blemish before God. This is not because he has led a perfect life, but he has believed in the Revealed God. He also, at a very young age, became spiritually mature.

V. 24 reads: [I am blameless before Him and I keep myself away from my guilt](#). How should we understand this?

### Understanding Tâmiym in the Context of 2Samuel 22:24

1. No person in this world is perfect. We have a sin nature prior to salvation; we retain this sin nature after salvation.
2. Therefore, we ought not to think of tâmiym as referring to sinless perfection.
3. The BDB definitions for this word are: 1) *complete, whole, entire, sound*; 1a) *complete, whole, entire*; 1b) *whole, sound, healthful*; 1c) *complete, entire (of time)*; 1d) *sound, wholesome, unimpaired, innocent, having integrity*; 1e) *what is complete or entirely in accord with truth and fact (neuter adjective/substantive)*. We may include *blameless* among these definitions.
4. Generally speaking, regarding the believer, this can refer to 3 things:
  - 1) We have believed in Jesus Christ and therefore, His righteousness is imputed to us. Before God, we stand, therefore, complete, whole, entire; righteous.
  - 2) Some believers advance spiritually in the Christian life. This is experiential righteousness; and refers to developing integrity as a believer.
  - 3) When we die, God performs a sin nature-ectomy on us, and our sin nature is removed. For eternity, we stand blameless before God—not because we never sinned, but because Jesus Christ died for our sins, we believed in Him, and God then separated us from our sins.
5. David is the person writing this verse, but in the power of the Holy Spirit. Therefore, we must accept this verse as being accurate.
6. V. 24 reads: [I am blameless](#) [= tâmiym] [before Him and I keep myself away from my guilt](#). David, as king, did exactly what a king was supposed to do before God. He protected his people and he encouraged the worship of Y<sup>e</sup>howah. When he sinned, he named this sin to God, thus keeping himself away from guilt.

There is no sinless perfection in this life; but we can, in the Spirit, have an impact as believers in God's plan in this world.

Chapter Outline

Charts, Graphics and Short Doctrines

We find a similar use in Job 1:1 [There was a man in the country of Uz named Job. He was a man of perfect integrity, who feared God and turned away from evil.](#) (HCSB) And in Gen. 17:1 [When Abram was 99 years old, the LORD appeared to him. He said to Abram, "I am God Almighty. Live in My presence with integrity.](#) (God's Word™ capitalized)

### 2Samuel 22:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep oneself from, to guard oneself from, to preserve oneself</i>	1 <sup>st</sup> person masculine singular, Hithpael imperfect with the voluntative hê	Strong's #8104 BDB #1036
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

## 2Samuel 22:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i> ]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #5771 BDB #730

**Translation:** ...and I keep myself away from my guilt. David sinned. His only sin was not with Bathsheba. However, he kept himself clean from guilt by naming his sins continually to God. When he sinned, he named that sin and he was kept separate from the guilt of his sin.

This abbreviated doctrine comes from the [Doctrine of Rebound \(HTML\)](#) ([PDF](#)).

### The Abbreviated Doctrine of Rebound (Confession of Personal Sin)

- Mechanics is extremely important in the Church Age. God has clearly outlined for us exactly what we ought to do for our spiritual lives.
- When God gives us a mandate, e.g., **Be filled with the Spirit** (Eph. 5:22) or **Quench not the Spirit** (1Thess. 5:19), then we ought to be taught just *how* we can fulfill that mandate. See Gal. 5:16, 25 for similar mandates.
- The mechanics are given in 1John 1:9 **If we confess [acknowledge, name] our sins, He is faithful [meaning, God does this every time] and just [God does not violate His Own righteousness] to forgive us our sins [the sins we name], and to cleanse us from all unrighteousness [the sins that we have committed that we are unaware of].**
- We all possess a sin nature. **If we say that we have no sin, we deceive ourselves, and the truth is not in us** (1John 1:8).
- We all commit personal sin. **If we say that we have not sinned, we make Him a liar, and His Word is not in us** (1John 1:10).
- John, in his first epistle, speaks of this as walking in the light and having fellowship with Him. 1John 1:6–7
- Synonyms for being out of fellowship, naming one's sins to God and/or being filled with the Holy Spirit:
  - Walking in the light. 1John 1:7
  - Walking in the Spirit. Rom. 8:3b–4
  - Being in the Spirit: Eph. 6:18a
  - Being in fellowship with other believers and with Jesus Christ. 1John 1:6 2Cor. 13:14.
  - Drinking the cup of the Lord in an unworthy manner. This is being out of fellowship. The Corinthians were urged to judge themselves so that they would not be judged (which is rebound) 1Cor. 11:27–31
  - Yield (in the aorist tense). Rom. 6:13, 12:1
  - Lay aside every weight. Heb. 12:1
  - Be in subjection to the Father. Heb. 12:9
  - Lift up the hands that hang down. Heb. 12:12
  - Make straight paths. Matt. 3:3; Heb. 12:13
  - Arise from the dead. Eph. 5:14
  - Put off the old man. Eph. 4:22
  - Acknowledge your iniquity. Jer. 3:13
- Naming one's sins to God in order to be restored to fellowship, is also found in the Old Testament. Gen. 3:12–13 Lev. 26:40–42 2Sam. 15:24, 30 1Kings 8:47–50 Psalm 32:3–5 51:1–14 Prov. 28:13 Jer. 2:22–23 3:12–13 Daniel 9:20–23
- We do not get to make up our own mechanics for the spiritual life. We are not required in naming our sins to God to work up some emotional response. We may recognize how deeply our sins have hurt others and be sorry that we did what we did; we may feel tremendous pain for being out of fellowship and

## The Abbreviated Doctrine of Rebound (Confession of Personal Sin)

under divine discipline. However, at no time are we required by God to work up some sort of emotion over a sin that we have committed. Along the same lines, there is no requirement by God for penance or for us to promise that we will never commit that sin again.

- 1) As an aside, I want to be specific here: we are talking about the mechanics of rebound. That simply means that we name our sins to God. There are no other hoops that we need to jump through in order to be forgiven.
- 2) Even though you can obviously sin and then confess it, bear in mind that there are natural consequences to sin. Some sins that you commit will hurt other people. Some sins are degeneracy sins, which can affect your thinking and your behavior in the long term. David's famous sin of 2Sam. 11–12 was the result of years of degeneracy in the area of sexual sins, and these sins had a decade of results that David had to contend with (2Sam. 13–20), even after he had named these sins to God (2Sam. 12:13 Psalm 51:4).

R. B. Thieme, Jr. was the theologian who coined the phrase *rebound*. Much of this material would have ultimately come from his teaching which was also taught by L. S. Chafer.

### Chapter Outline

### Charts, Graphics and Short Doctrines

After David names his sin to God, then Y<sup>e</sup>howah restores him. He then stands before God without (temporal) guilt.

**And so causes a return Y<sup>e</sup>howah to me as my righteousness; as my cleanness to a front of His eyes.**

2Samuel  
22:25

**Y<sup>e</sup>howah restores to me according to my righteousness, according to my cleanness before His eyes.**

**Jehovah restores to me according to my righteousness and according to my cleanness that He sees.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And the Lord will recompense me according to my justice: and according to the cleanness of my hands in the sight of his eyes.
Masoretic Text (Hebrew)	And so causes a return Y <sup>e</sup> howah to me as my righteousness; as my cleanness to a front of His eyes.
Peshitta (Syriac)	Therefore the LORD has recompensed me according to my righteousness, according to the cleanness of my hands in his sight.
Septuagint (Greek)	And the Lord will recompense me according to my righteousness, and according to the purity of my hands in His sight.

Significant differences: None.

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

Contemporary English V.	You have been good to me because I do right; you have rewarded me for being innocent by your standards.
Easy English	I do the things that God wants. So the *Lord rewarded me. He knows that I refuse to do evil things.
Easy-to-Read Version	So the Lord will give me my reward! Why? Because I did what is right!



	The way he sees it, I did nothing wrong, so he will do good things for me.
Good News Bible (TEV)	And so he rewards me because I do what is right, because he knows that I am innocent.
<i>The Message</i>	GOD rewrote the text of my life when I opened the book of my heart to his eyes.
New Berkeley Version	The LORD thus rewarded my rightness as pureness was mine in His eyes.
New Century Version	The LORD rewarded me because I did what was right, because I did what the LORD said was right.
New Life Bible	So the Lord has paid me for being right with Him, for being clean in His eyes.
New Living Translation	The LORD rewarded me for doing right. He has seen my innocence.
The Voice	That's why the Eternal has rewarded me for seeking righteousness; <i>He's rewarded me</i> because He sees I have remained pure.

### Partially literal and partially paraphrased translations:

American English Bible	----
Beck's American Translation	So the LORD repays me according to my righteousness, according to my innocence which He sees.
New Advent (Knox) Bible	Surely the Lord will requite me as he sees me dutiful, as he sees me guiltless in act.
NIRV	The Lord has rewarded me for doing what is right. He has rewarded me because I haven't done anything wrong.
New Jerusalem Bible	Hence Yahweh repaid me for acting uprightly because he could see I was pure.
Revised English Bible	In his sight I was blameless and kept myself from wrongdoing, because I was spotless in his eyes the LORD rewarded me as my righteousness deserved. V. 24 is included for context.

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

Ancient Roots Translinear Bible in Basic English	Yahweh returned my righteousness as flawless before his eyes. Because of this the Lord has given me the reward of my righteousness, because my hands are clean in his eyes.
The Expanded Bible	The Lord ·rewarded [repaid] me ·because I did what was right [ <sup>L</sup> according to my righteousness], ·because I did what the Lord said was right [ <sup>L</sup> according to my cleanness/purity in his sight].
Ferar-Fenton Bible	So the LORD gave my goodness reward, Because I was pure in His sight.
ET Bible®	The Lord rewarded me for my godly deeds [Heb "according to my righteousness." See v. 21]; he took notice of my blameless behavior [Heb "according to my purity before his eyes."].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"Hence ADONAI repaid me for my uprightness, according to my purity in his view.
exeGesés companion Bible	And Yah Veh returns to me according to my justness - according to my purity in front of his eyes.
JPS (Tanakh—1985)	And the LORD had requited my merit,

Orthodox Jewish Bible According to my purity in His sight.  
Therefore Hashem hath rewarded me according to my tzedakah; according to my cleanness before His eyesight.

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

*The Amplified Bible* Therefore the Lord has recompensed me according to my righteousness, according to my cleanness in His [holy] sight.  
Context Group Version Therefore YHWH has repaid me according to my vindication, According to my cleanness in his eyesight.  
English Standard Version And the LORD has rewarded me according to my righteousness, according to my cleanness in his sight.  
Green's Literal Translation And Jehovah returned to me according to my righteousness, according to my cleanness in His eyes.  
Kretzmann's Commentary Therefore the Lord hath recompensed me according to my righteousness, according to my cleanness in His eyesight, rewarding every believer in accordance with the evidence presented in his life and works.  
World English Bible Therefore has Yahweh recompensed me according to my righteousness, According to my cleanness in his eyesight.  
Young's Updated LT And Jehovah returns to me, According to my righteousness, According to my cleanness before His eyes.

**The gist of this verse:** God restores David because he is now clean.

**2Samuel 22:25a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced <i>shoo<sup>b</sup>v</i> ]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7725 BDB #996
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

## 2Samuel 22:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ts <sup>e</sup> dâqâh (צדקה) [pronounced ts <sup>e</sup> daw-KAW]	<i>rectitude, right; justice; righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6666 BDB #842

**Translation:** *Y<sup>e</sup>howah restores to me according to my righteousness,*... David, throughout his life, suffered great ups and downs. One moment, he is the golden boy of the king; the next moment, the king pursues him; one moment he is married to the daughter of the king, the next moment, the king seeks his life (this all takes place in 1Samuel). David was not as concerned with the temporary, and we did not see him complain when he left a life of prosperity for a life on the road, leading a desperate army of misfits.

However, he did expect God to restore prosperity to him; and that would be based, in part, upon his spiritual growth.

Here, the restoration is based upon naming his sins to God; this is what keeps him from the guilt of iniquity.

## 2Samuel 22:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
bôr (בֹּר) [pronounced bohr]	<i>cleanness, pureness</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1252 BDB #141
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
neged (נֶגֶד) [pronounced NEH-ged]	<i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i> )	preposition	Strong's #5048 BDB #617
Together, the lâmed preposition and neged mean <i>in front of, before [someone], in the sight of, in the presence of; standing opposite, standing in front of.</i>			
ʿêynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Owen says this is the feminine plural noun.

**Translation:** ...according to my cleanness before His eyes. There is also something to cleanness, which refers to a lack of sin; or committing very few sins and rebounding them. Purity is achieved through a lack of sin; or naming one's sins to God. We are forgiven our sins after naming them to God.

Vv. 24–25 read: I am blameless before Him and I keep myself away from my guilt. Y<sup>e</sup>howah restores to me according to my righteousness, according to my cleanness before His eyes. We are blameless and clean before God when we initially believe in Him (the Revealed God); and then when we name our sins to God, we are temporally cleansed from guilt and restored to righteousness.

Parallel concepts and words noted in bold.

### 2Samuel 22:21–25: A Short Chiasm

- A Y<sup>e</sup>howah **rewards** me **according to my righteousness**; [and] He **makes restitution** to me according to the **cleanness** of my hands.  
 B For I have **kept** the ways of Y<sup>e</sup>howah and I have not behaved reprehensibly **away from** my Elohim.  
 C For all of His ordinances [are] before me and His statutes—I have not turned aside from them [lit., *her*].  
 B' I am **blameless** before Him and I **keep** myself **away from** my guilt.  
 A Y<sup>e</sup>howah **restores** to me **according to my righteousness**, according to my **cleanness** before His eyes.

David's fidelity to God's ordinances and statutes are central to his life and central to his experiential righteousness.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

vv. 21–25: Jehovah rewards me according to my righteousness;  
 and He makes restitution to me according to the cleanness of my hands.  
 For I have kept the ways of Jehovah and I have not behaved reprehensibly when away from my God.  
 For all of God's ordinances are before me, and I have not turned away from His statutes.  
 I am blameless before Him and I keep myself from my guilt.  
 Jehovah restores to me according to my righteousness and according to my cleanness that He sees.

Peter Pett comments: *Many see these words as indicating a time before David had sinned in respect to Bathsheba and Uriah, and they ask how could he otherwise speak of the cleanness of his hands and of himself as not having departed from his God and as having kept himself from his iniquity? And it may possibly be so. But perhaps such thinking ignores the wonder of full forgiveness. How many of us constantly bring to mind our past, forgiven sins? Surely we do not, and should not. We have put them behind us, because God has put them behind Him (Isaiah 38:17). Many of us have sinned deeply in the past in different ways, but having been forgiven, we have rightly learned to accept forgiveness, and forget our forgiven sins and put them out of our memories. Having repented and been forgiven we have rightly seen ourselves as starting afresh on the way of righteousness. That may equally have been true of David here. He knew that his sins had been atoned for and forgiven.*<sup>64</sup>

Pett continues: *For David is not representing himself here as having never sinned, but as having deliberately turned his back on his sins to follow YHWH's will. Having truly repented of the past he sees himself as having had his hands made clean ('cleanness (bor) of hands' is a figure describing moral purity in terms of the practise of washing the hands with soda (bor)), and as having constantly kept the way of YHWH and as not having wickedly departed from Him, and that as an attitude of current daily life. Forgiveness often makes us more sensitive of sin, not less, and more determined to put it behind us, and that very forgiveness makes us aware that we have been made clean. His point is thus rather that his eyes are now fixed on YHWH's commands so that he will not depart from*

<sup>64</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

*His statutes, and will thus keep himself from iniquity. Indeed he recognises that YHWH has not recompensed him as he deserved, but as a forgiven sinner now seeking to do the right. And it is because of that determination to hunger and thirst after righteousness with all his heart that he has been made clean, and is therefore acceptable in God's sight. This view of the matter finds confirmation in the next phrase where he emphasises the great mercy of God.*<sup>65</sup>

## Chapter Outline

## Charts, Graphics and Short Doctrines

### God's Interaction with Mankind

**With a gracious [one], You are gracious;  
with a complete strong man, You act with integrity;  
with a pure [one], You should Yourself to be pure [kind, just];  
and with a perverse [one], You act perversely.**

2Samuel  
22:26–27

**With the gracious [believer], You are gracious;  
with the mature believer [or, *complete strong man*], You act with integrity;  
with the pure, You show Yourself to be pure [kind and just];  
but with the perverse man, You act perversely.**

**With the gracious believer, You are gracious;  
with the mature believer, You act with integrity;  
with the pure, You are pure, kind and just;  
but with those who are perverse, You act perversely.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	With the <u>holy</u> one You will be <u>holy</u> : and with the valiant perfect. With the elect You will be elect: and with the perverse You will be perverted.
Masoretic Text (Hebrew)	With a gracious [one], You are gracious; with a complete strong man, You act with integrity; with a pure [one], You should Yourself to be pure [kind, just]; and with a perverse [one], You act perversely.
Peshitta (Syriac)	With the <u>good</u> man You will show Yourself <u>good</u> , with the upright man you will show Yourself upright. With the pure you will show thyself pure; and with the perverse you will show thyself perverse.
Septuagint (Greek)	With the <u>holy</u> You will be <u>holy</u> , and with the blameless man You will be blameless, and with the excellent You will be excellent, and with the devious You will show Yourself shrewd.

Significant differences: The concept of *grace* is found twice in the text of the first phrase; it appears to be missing from the other ancient texts. The second, third and fourth key words also appear to be different from the Hebrew text, but not as much. These words are key to understanding this verse.

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

Common English Bible	You deal faithfully with the faithful; you show integrity toward the one who has integrity.
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<sup>65</sup> From <http://www.studydrive.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

Contemporary English V.	You are pure toward the pure, but toward the crooked, you are tricky. You are always loyal to your loyal people, and you are faithful to the faithful. With all who are sincere you are sincere, but you treat the unfaithful as their deeds deserve.
Easy English	God, you are loyal to people who are loyal. You are good to people who are good. You show your perfect nature to people who are *pure. But you oppose wicked people.
Easy-to-Read Version	If a person really loves you, then you show your true love to him. If a person is true to you, then you will be true to him. Lord, you are good and pure to people who are good and pure. But, you can outsmart the smartest, sneakiest crook.
Good News Bible (TEV)	O LORD, you are faithful to those who are faithful to you, and completely good to those who are perfect. You are pure to those who are pure, but hostile to those who are wicked. You stick by people who stick with you, you're straight with people who're straight with you, You're good to good people, you shrewdly work around the bad ones.
<i>The Message</i>	With merciful men Thou art gracious with upright men endlessly so, With pure men, Thou showest Thy purity; the twisted are twisted to Thee!
New Berkeley Version	"LORD, you are loyal to those who are loyal, and you are good to those who are good. You are pure to those who are pure, but you are against those who are evil.
New Century Version	"With the faithful You show Yourself faithful. With the one without blame You show Yourself without blame. With the pure You show Yourself pure. But with the sinful, You show Yourself wise.
New Life Bible	"To the faithful you show yourself faithful; to those with integrity you show integrity. To the pure you show yourself pure, but to the wicked you show yourself hostile.
New Living Translation	

**Partially literal and partially paraphrased translations:**

American English Bible	'With the holy, You'll always be holy, And with the perfect, You'll always be perfect, With the elected, You'll be the elected, And with the crooks, You will be crooked.
Beck's American Translation	You are kind to those who are kind, perfect with those who are perfect, pure with those who keep themselves pure, and those who are crooked will find You perverse.
<i>God's Word</i> <sup>TM</sup>	In dealing with faithful people you are faithful, with innocent warriors you are innocent, with pure people you are pure. In dealing with devious people you are clever.
New Advent (Knox) Bible	Lovingly thou dost treat those who love thee, faithfully the courageous; he that is thy own shall find thee his very own, from the man who turns against thee thou wilt turn away.

New American Bible (2002)	"Toward the faithful you are faithful; toward the wholehearted you are wholehearted; Toward the sincere you are sincere; but toward the crooked you are astute. Men are treated by God in the same way they treat him and their fellow men.
New American Bible (2011)	Toward the faithful you are faithful; to the honest you are honest; Toward the sincere you are sincere; but to the perverse you are devious. People are treated by God in the same way they treat him and other people. 1 Sm 2:30.
NIRV	"LORD, to those who are faithful you show that you are faithful. To those who are without blame you show that you are without blame. To those who are pure you show that you are pure. But to those whose paths are crooked you show that you are clever.
New Jerusalem Bible	Faithful you are to the faithful, blameless with the blameless, sincere to the sincere but cunning to the crafty,...
New Simplified Bible	»O Jehovah, you are faithful to those who are faithful to you, and completely good to those who are faultless. »You are pure to those who are pure, but hostile to those who are wicked.
Revised English Bible	To the loyal you show yourself loyal and blameless to the blameless. To the pure you show yourself pure, but skillful in your dealings with the perverse.
Today's NIV	"To the faithful you show yourself faithful, to the blameless you show yourself blameless, to the pure you show yourself pure, but to the devious you show yourself shrewd.

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

Ancient Roots Translinear	With the merciful you have-mercy, and with the faultless you finalize the mighty. You select your selected and twist the crooked.
Bible in Basic English	On him who has mercy you will have mercy; to the upright you will be upright; He who is holy will see that you are holy; but to the man whose way is not straight you will be a hard judge.
English Jubilee 2000	With the merciful thou art good, and with the perfect thou art upright. With the pure thou art pure, and with the perverse thou art an adversary.
The Expanded Bible	"Lord, you ·are [show yourself] ·loyal [faithful; kind] to those who are loyal [faithful; kind], and you are good to those who are good. You ·are [show yourself] ·pure [sincere] to those who are pure [sincere], but you ·are [show yourself] ·against [hostile/shrewd/cunning/perverse to] those who are ·evil [perverse; devious; crooked].
Ferar-Fenton Bible	To the merciful, You will show mercy, And with the upright You are straight; You are pure to those who are pure, But with the rebellious, You strive !
NET Bible®	You prove to be loyal [The imperfect verbal forms in vv. 26-30 draw attention to God's characteristic actions. Based on his experience, the psalmist generalizes about God's just dealings with people (vv. 26-28) and about the way in which God typically empowers him on the battlefield (vv. 29-30). The Hitpaal stem is used in vv. 26-27 in a reflexive resultative (or causative) sense. God makes himself loyal, etc. in the sense that he conducts or reveals himself as such. On this use of the Hitpaal stem, see GKC 149-50 §54.e.] to one who is faithful [Or "to a faithful follower." A נֶחֱדָת (khasid, "faithful follower") is one who does what is right in God's eyes and remains faithful to God (see Pss 4:3; 12:1; 16:10; 31:23; 37:28; 86:2; 97:10).];

you prove to be trustworthy [Or "innocent."] to one who is innocent [Heb "a warrior of innocence." The parallel text in Ps 18:25 reads, probably correctly, גֵּוֶר (gever, "man") instead of גִּבּוֹר (gibor, "warrior").]

You prove to be reliable [Or "blameless."] to one who is blameless, but you prove to be deceptive [The translation follows two medieval Hebrew mss in reading לִתְפֹּת (titpattal, from the root לפת, "to twist") rather than the MT לִפְתָּה (tittappal, from the root לפת, "to be tasteless," "behave silly"; cf. KJV "unsavoury"). See as well the parallel passage in Ps 18:26. The verb לָפַת (patal) is used in only three other texts. In Gen 30:8 it means literally "to wrestle," or "to twist." In Job 5:13 it refers to devious individuals, and in Prov 8:8 to deceptive words. Cf. NAB, NASB "astute"; NIV "shrewd"; NRSV "perverse"; TEV, NLT "hostile."] to one who is perverse [The adjective יִקְשֵׁשׁ ('iqqesh) has the basic nuance "twisted; crooked," and by extension refers to someone or something that is morally perverse. It appears frequently in Proverbs, where it is used of evil people (22:5), speech (8:8; 19:1), thoughts (11:20; 17:20) and life styles (2:15; 28:6). A righteous king opposes such people (Ps 101:4). Verses 26-27 affirm God's justice. He responds to people in accordance with their moral character. His response mirrors their actions. The faithful and blameless find God to be loyal and reliable in his dealings with them. But deceivers discover he is able and willing to use deceit to destroy them. For a more extensive discussion of the theme of divine deception in the OT, see R. B. Chisholm, "Does God Deceive?" BSac 155 (1998): 11-28.]

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"To the faithful you show yourself faithful,  
to the blameless you show yourself blameless,  
to the pure [Mt 5:8] you show yourself pure,  
but to the devious you show yourself shrewd [Lev 26:23-24].

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	With the merciful, you are merciful; with the champion of purity, you are pure; with the honest, you are honest; but with the crooked you are cunning.
exeGesés companion Bible	With the merciful you show yourself merciful: with the mighty integrious you show yourself integrious: with the pure you show yourself pure: and with the perverted you show yourself a wrestle.
JPS (Tanakh—1985)	With the loyal You deal loyally; With the blameless hero [Psalm 18:26 "man."], blamelessly. With the pure You act in purity, And with the perverse You are wily.
Judaica Press Complete T.	With a kind one, You show Yourself kind. With an upright mighty man, You show Yourself upright. With a pure one, You show Yourself pure; But with a perverse one, You deal crookedly.
Orthodox Jewish Bible	With the chasid ( <i>loyal, the one having chesed, the devout one</i> ) Thou wilt show Thyself loyal, and with the Gibbor tamim (blameless man) Thou wilt show Thyself blameless. With the pure Thou wilt show Thyself pure; and with the ikkesh (crooked, devious) Thou wilt show Thyself shrewd.

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



<i>The Amplified Bible</i>	Toward the loving <i>and</i> loyal You will show Yourself loving <i>and</i> loyal, and with the upright <i>and</i> blameless You will show Yourself upright <i>and</i> blameless. To the pure You will show Yourself pure, and to the willful You will show Yourself willful.
Concordant Literal Version	With the kind You show Yourself kind, With the perfect man You show Yourself perfect, With the pure You show Yourself pure, And with the perverse You show Yourself a wrestler.
Context Group Version	With the generous you will show yourself generous; With the whole { or fully-developed } man you will show yourself whole { or fully-developed }; With the pure you will show yourself pure; And with the perverse you will show yourself twisted.
Darby updated Translation	With the gracious you will show yourself gracious; With the upright man you will show thyself upright; With the pure you will show yourself pure; And with the perverse you will show yourself contrary.
<i>Updated Emphasized Bible</i>	With the loving, you did show yourself loving,—with the blameless hero, you did show yourself blameless; With the pure, you did show yourself pure,—but, with the perverse, you did show yourself ready to contend:...
English Standard V. – UK	"With the merciful [Matt. 5:7] you show yourself merciful; with the blameless man [See ver. 24 above]; [Gen. 6:9; 17:1; Job 1:1] you show yourself blameless; with the purified you deal purely, and with the crooked you make yourself seem tortuous.
Kretzmann's Commentary	With the merciful Thou wilt show Thyself merciful, and with the upright man Thou wilt show Thyself upright. With the pure Thou wilt show Thyself pure, and with the froward, the perverse, Thou wilt show Thyself unsavory, every man thus reaping as he sowed, being rewarded or punished according to his deeds.
NASB	"With the kind [Matt 5:7] [Or loyal] You show Yourself kind [Or loyal], With the blameless [Lit complete; or having integrity] You show Yourself blameless [Lit complete; or having integrity]; With the pure [Matt 5:8; 1 John 3:3] You show Yourself pure, And with the perverted [Lev 26:23, 24; Rom 1:28] You show Yourself astute [Lit twisted].
New King James Version	"With the merciful You will show Yourself merciful; With a blameless man You will show Yourself blameless; With the pure You will show Yourself pure; And with the devious You will show Yourself shrewd.
New RSV	With the loyal you show yourself loyal; with the blameless you show yourself blameless; with the pure you show yourself pure, and with the crooked you show yourself perverse.
Third Millennium Bible	"With the merciful Thou wilt show Thyself merciful, and with the upright man Thou wilt show Thyself upright. With the pure Thou wilt show thyself pure, and with the froward Thou wilt show thyself unsavory.
Webster's Bible Translation	With the merciful thou wilt show thyself merciful, [and] with the upright man thou wilt show thyself upright. With the pure thou wilt show thyself pure; and with the froward thou wilt contend.
Young's Updated LT	With the kind You show Yourself kind, With the perfect man You show Yourself perfect, With the pure You show Yourself pure, And with the perverse You show Yourself a wrestler.

**The gist of this verse:** Karma, God's style, is described.

## 2Samuel 22:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
châçîyd (חַסִּיד) [pronounced <i>khaw-SEED</i> ]	<i>gracious, kind, pious; gracious one, pious one</i>	masculine singular adjective	Strong's #2623 BDB #339
châçad (חַסָּד) [pronounced <i>khaw-sahd</i> ]	<i>to be good, to be kind, to be gracious towards; to show kindness toward oneself</i>	2 <sup>nd</sup> person masculine singular, Hithpael imperfect	Strong's #2616 BDB #338

The **Hithpael** is the reflexive of the Piel, and appears to be equivalent to the **Hithpolel** and the **Hithpalal** (which are both found in Owen, but not elsewhere) and to the **Hithpalel** (found in Owen and Gesenius, but not in Zodhiates or in the Englishman's Concordance). The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, *they worked with one another, they looked at one another*. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (*he walked about, he walked to and fro, and turned back and forth*). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (*he pretended to be sick, they professed to be Jews*).<sup>66</sup> (5) The Hithpael can also be used in a passive rather than in a reflexive sense (see Gen. 22:18).<sup>67</sup> The Hithpael is intensive (and sometimes seen as an accomplished state) and it is something that one does to oneself.

**Translation:** *With the gracious [believer], You are gracious;...* When you are gracious (that is, grace oriented) then God is gracious to you. Jesus described this too. In one parable, he spoke of the man being forgiven of a great debt; and then he goes out and demands payment of smaller debts from his creditors.

## 2Samuel 22:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
tâmîym (תָּמִים) [pronounced <i>taw-MEEM</i> ]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine singular adjective	Strong's #8549 BDB #1071

The full set of BDB meanings are: 1) *complete, whole, entire, sound*; 1a) *complete, whole, entire*; 1b) *whole, sound, healthful*; 1c) *complete, entire (of time)*; 1d) *sound, wholesome, unimpaired, innocent, having integrity*; 1e) *what is complete or entirely in accord with truth and fact (neuter adjective/substantive)*. We may include *blameless* among these definitions.

<sup>66</sup> Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

<sup>67</sup> *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2275.

## 2Samuel 22:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gibbôwr (גִּבּוֹר) [pronounced gib-BOAR]	<i>strong man, mighty man, soldier, warrior, combatant, veteran</i>	masculine singular noun/adjective	Strong's #1368 BDB #150
tam (תָּם) [pronounced tahm]	<i>to deal in integrity, to act uprightly; show oneself to have integrity</i>	2 <sup>nd</sup> person masculine singular, Hithpael imperfect	Strong's #8552 BDB #1070

**Translation:** ...with the mature believer [or, complete strong man], You act with integrity;... This describes a mature believer; a man who is completely, sufficient—a strong man, a veteran. God acts with integrity toward such men.

This is a person who first believed in the Revealed God (Jesus Christ in our dispensation), and has grown spiritually day-by-day, studying the Word of God under a prepared pastor. God deals with such a man in integrity.

## 2Samuel 22:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿîm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ṭâhōwr (טוֹהַר) [pronounced tah-BOHR]	<i>clean, ceremonially clean; pure,, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373
Owen has this as a masculine singular, Niphal participle of...			
bârar (בָּרַר) [pronounced baw-RAHR]	<i>purging oneself; one who is purified, pure, being made pure</i>	masculine singular, Niphal participle	Strong's #1305 BDB #140
bârar (בָּרַר) [pronounced baw-RAHR]	<i>to purge oneself [from defilement]; to reform; to act honorably or graciously; to show yourself to be just, pure, or kind</i>	2 <sup>nd</sup> person masculine singular, Hithpael imperfect	Strong's #1305 BDB #140

**Translation:** ...with the pure, You show Yourself to be pure [kind and just];... The pure would be the believer who has purged himself of sin. This is not some weird process; this is **rebound**—naming your sins to God and therefore being temporally cleansed.

We all get out of fellowship. We are restored to fellowship by naming our sins to God. Then, before God, we are clean and pure. As R. B. Thieme, Jr. used to say, "Keep short accounts with God." That is, when you sin, then immediately name that sin to God. As a result, God responds to us as temporally pure.

## 2Samuel 22:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʾiqqêsh (שָׁקַט) [pronounced <i>ik-KAYSH</i> ]	<i>twisted, distorted, crooked, perverse, perverted</i>	masculine singular adjective; can act as a substantive	Strong's #6141 BDB #786
pâthal (פָּתַל) [pronounced <i>paw-THAHL</i> ]	<i>to be twisted; to twist oneself; to act perversely; to act deceitfully</i>	2 <sup>nd</sup> person masculine singular, Hithpael imperfect	Strong's #6617 BDB #836

**Translation:** ...but with the perverse man, You act perversely. Essentially, what is being described here is karma. The man who is crooked and distorted, God acts the same towards him.

This does not mean that each and every action on your part will get an exact equal reaction from “the universe;” but there are both the **laws of divine establishment** and God’s personal response to our lives. When you reject the laws of divine establishment, the what you do run counter to the laws which God has set up. The end result can be problems or even disaster for your own life.

**Application:** God’s plan for most adults is marriage and family. Let’s say you plan to *play the field* as it were and spend your life chasing skirt; you will receive a lot less by way of normal happiness simply because you will not know the happiness of marriage and family.

**Application:** Let’s say further, in your life, you have gone out of your way to screw with the lives of other people. You do not pay your bills, you cheat various people that you hire to do work for you (complaining of the most mundane aspects of their work), you move out of your rental in the middle of the night owing rent, etc. God may personally get involved at this point and bring some discipline upon you for the way that you are treating others. This is most likely to occur when you do this to another believer.

**Application:** It works both ways. If you understand and live under the laws of divine establishment, then you will find that your life is better, more enjoyable and more stable. When you grow to spiritual maturity and contribute divine good to the plan of God, you may find yourself receiving temporal rewards (and, in eternity, you will receive eternal rewards).

Most of the time, this is quite simple. If you jump face first off your roof onto your lawn, you are going to mess up your beautiful face. Those are simply the application of the laws of natural consequence. There are natural consequences to all the choices that we make in life, even though which involve morality. Even if you reject God altogether (which you don’t; otherwise, why would you be reading this?), you would still have to recognize that morality comes from somewhere and has some basis, even if it evolved to preserve the human race. That is not where it came from, but there has to be an explanation for morality, no matter what it is you believe in.

And people poor [afflicted, and grace oriented], You save;  
and against those rising up, You cast down.

2Samuel  
22:28

You save [and preserve] the poor [the afflicted and grace oriented] people;  
but you cast down [all] those who rise up [against You].

You both save and preserve the afflicted and the grace oriented people;  
but you cast down those who rise up against You.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And the poor people You will save: and with your eyes You will humble the haughty.
Masoretic Text (Hebrew)	And people poor [afflicted, and grace oriented], You save; and against those rising up, You cast down.
Peshitta (Syriac)	For You will save the afflicted people; and the proud ones You will bring down.
Septuagint (Greek)	And You will save the poor people, and will bring down the eyes of the haughty.
Significant differences:	None.

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

Common English Bible	You are the one who saves people who suffer, but your eyes are against the proud. You bring them down!
Contemporary English V. Easy English	You rescue the humble, but you look for ways to put down the proud. You save humble people. But when you see proud people, you make them humble.
Easy-to-Read Version	Lord, you help humble people. But you bring shame to proud people.
Good News Bible (TEV) <i>The Message</i>	You save those who are humble, but you humble those who are proud. You take the side of the down-and-out, but the stuck-up you take down a peg.
New Berkeley Version	So Thou the afflicted dost save, marking down, yes, demoting the proud.
New Century Version	You save the humble, but you bring down those who are proud.
New Life Bible	You save a troubled people. But Your eyes are on the proud whom You put to shame.
New Living Translation	You rescue the humble, but your eyes watch the proud and humiliate them.
The Voice	For You rescue weak people, but the proud You bring low.

#### Partially literal and partially paraphrased translations:

American English Bible	'For by You, the poor will be saved, As you humble the eyes of the proud.
Beck's American Translation	You save a humble people, but Your look humbles proud men.
Christian Community Bible	<i>For you raise up the humble and humiliate the arrogant.</i>
<i>God's Word</i> ™	You save humble people, but your eyes bring down arrogant people.
New Advent (Knox) Bible	To humble folk thou wilt bring deliverance; the proud, with their haughty looks, thou wilt bring down to earth.
New American Bible (2002)	You save lowly people, though on the lofty your eyes look down.

New American Bible (2011)	Humble people you save, though on the haughty your eyes look down.
NIRV	You save those who aren't proud. But you watch the proud to bring them down.
New Jerusalem Bible	...you save a people that is humble and humiliate those with haughty looks.
New Simplified Bible	»You rescue the humble. You find ways to humiliate the proud.
Revised English Bible	You bring humble folk to safety, but humiliate those who look so high and mighty.

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

Ancient Roots Translinear Bible in Basic English	You save the humble people, with your eyes toward lowering the uplifted. For you are the saviour of those who are in trouble; but your eyes are on men of pride, to make them low.
English Jubilee 2000	Thou wilt save the poor <i>in spirit</i> ; but thine eyes <i>are</i> upon the haughty <i>that</i> thou may bring them <i>down</i> .
The Expanded Bible	You ·save [rescue; <sup>T</sup> deliver] the ·humble [afflicted], but you ·bring down [watch and humiliate] ·those who are proud [the haughty].
Ferar-Fenton Bible	And You save the oppressed of the people, And look down with scorn on the proud,...
HCSB	You rescue an afflicted people, but Your eyes are set against the proud--You humble them.
NET Bible®	You deliver oppressed [Or perhaps "humble" (so NIV, NRSV, NLT; note the contrast with those who are proud).] people, but you watch the proud and bring them down [Heb "but your eyes are upon the proud, you bring low." Ps 18:27 reads "but proud eyes you bring low."].
NIV – UK	You save the humble, but your eyes are on the haughty to bring them low.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	People afflicted, you save; but when your eyes are on the haughty, you humble them.
exeGesés companion Bible	And the humble people you save: but your eyes are on the lofty for you descend them low.
JPS (Tanakh—1985)	To humble folk You give victory, And You look with scorn on the haughty [Lit. "And lower Your eyes on the haughty"; Psalm 18:28 "But haughty eyes You humble."].
Judaica Press Complete T.	And the humble people You do deliver; But Your eyes are upon the haughty in order to humble them.
Orthodox Jewish Bible	And the Am oni (afflicted people) Thou wilt save; but Thine eyes are upon the haughty, that Thou mayest bring them down.
The Scriptures 1998	"For You save the humble people, But Your eyes are on the haughty to bring them low.

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

Concordant Literal Version	And the poor people You do save, And Your eyes on the high cause to fall.
Context Group Version	And the afflicted people you will rescue; But your eyes are on the haughty, that you may put them down.
Emphasized Bible	And, a patient people, thou didst save,—but, thine eyes, were on the lofty—thou layedst them low;...
English Standard Version	You save a humble people, but your eyes are on the haughty to bring them down.

Green's Literal Translation	And You shall save the afflicted people, and Your eyes are on the haughty, whom You bring low.
Kretzmann's Commentary	And the afflicted people Thou wilt save, those bowed down by a weight of misery; but Thine eyes are upon the haughty, those who look down upon and oppress the poor and afflicted, that Thou mayest bring them down. Cf Luke 1:52.
NASB	"And You save [Ex 3:7, 8; Ps 72:12, 13] an afflicted people; But Your eyes [Is 2:11, 12, 17; 5:15] are on the haughty whom You abase.
New RSV	You deliver a humble people, but your eyes are upon the haughty to bring them down.
Syndein/Thieme	And the afflicted people You will save. But your eyes are upon the arrogant/haughty, that You may bring them down.
Young's Updated LT	And the poor people You will save, And Your eyes on the high causes to fall.
<b>The gist of this verse:</b>	God will deliver the grace oriented; those who are arrogant, God brings down.

### 2Samuel 22:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (אִם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766
'ânîy (אֲנִי) [pronounced <i>gaw-NEE</i> ]	<i>poor, afflicted; humble, grace-oriented; those in circumstances of humiliation and poverty</i>	masculine singular adjective (functions here as a noun)	Strong's #6041 BDB #776
yâsha' (יָשָׁא) [pronounced <i>yaw-SHAHQ</i> ]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief, to give help to</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #3467 BDB #446

**Translation:** You save [and preserve] the poor [the afflicted and grace oriented] people;... God looks after the poor and the afflicted; He cares for the grace oriented types. There is somewhat of a grace oriented attitude involved when a person comes to Christ. Many times, life has beaten them down and they see no way back up.

### 2Samuel 22:28b

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

## 2Samuel 22:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
Owen says this is the feminine plural noun.			
ʿal (לַעַל) [pronounced <i>gah!</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
rûm (רוּם) [pronounced <i>room</i> ]	<i>those rising up, the ones arising, those who are growing; ones who are being exalted, those becoming high, those becoming powerful; ones being high and lofty; those being remote, ones being in the far distance</i>	masculine plural, Qal active participle	Strong's #7311 BDB #926
shâphêl (שָׁפַח) [pronounced <i>shaw-FAIL</i> ]	<i>to depress, to [be] cast down, to be brought low, to be made low</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #8213 BDB #1050

I believe that both of these previous words are only found in 1Samuel; but not in 2Samuel until now.

**Translation:** ...but you cast down [all] those who rise up [against You]. I have taken the preposition here to be more of a denotation of the direction of the verb. Those rising up would be those who are arrogant; those who oppose God. God brings these people down.

We find this same sentiment expressed in James 4:6 **But He gives greater grace. Therefore He says: God resists the proud, but gives grace to the humble** [= the grace oriented]. (HCSB; Prov. 3:34) And in 1Peter 5:5b **Put on humility, because God sets Himself "against proud ones, but He gives grace to humble ones."** (Green's literal translation; Prov. 3:34) Psalm 138:6 **Though Jehovah is high, yet He looks upon the lowly; but the proud He knows from afar.** (Green's literal translation)

vv. 26–28: **With the gracious believer, You are gracious; with the mature believer, You act with integrity; with the pure, You are pure, kind and just; but with the perverse, You act perversely. You both save and preserve the afflicted and the grace oriented people; but you cast down those who rise up against You.**

Jesus presents a similar principle in Matt. 5:7 **"Blessed are the merciful, for they shall receive mercy.** (ESV) However, it ought to be pointed out that the mature believer receives much, much more. When God blesses us, it is beyond our own imagination. As Eph. 3:20 reads: **Now all glory to God, who is able, through his mighty power at work within us, to accomplish infinitely more than we might ask or think.**

Peter Pett: *In contrast those who are wayward will never be sure how God will deal with them. He will appear to be as 'wayward' in His dealings with them as they are with Him. This is the contrary side to God's reciprocation. Not for David the idea that God will overlook sin in all. To him those who are wayward in respect of God's ways must expect God to behave waywardly with them (Leviticus 26:23-24; Isaiah 29:9-12; Proverbs 3:34). And while He will certainly save those who are afflicted, He will also bring down those who are haughty. For He seeks always those who are of a humble and*



*contrite spirit (Isaiah 57:15). David wants us all to recognise that God is responsive to what we are, and acts towards us as we act towards others, and that he therefore deals hardly with those who fail to walk in His ways. It is a general principle of the spiritual life. This is the normal way of things.*<sup>68</sup>

## Chapter Outline

## Charts, Graphics and Short Doctrines

### God Shows David the Way

**For You [are] my lamp, O Y<sup>e</sup>howah;  
and Y<sup>e</sup>howah lightens my darkness.**

2Samuel  
22:29

**You are my lamp, O Y<sup>e</sup>howah,  
and Y<sup>e</sup>howah lightens my darkness.**

**You are my lamp, O Jehovah and you lighten my darkness.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	For You are my lamp O Lord: and You, O Lord, will enlighten my darkness.
Masoretic Text (Hebrew)	For You [are] my lamp, O Y <sup>e</sup> howah; and Y <sup>e</sup> howah lightens my darkness.
Peshitta (Syriac)	For You <u>will light</u> my lamp; O LORD my God, lighten my darkness.
Septuagint (Greek)	For You, O Lord, are my lamp, and the Lord <u>shall shine forth to me</u> in my darkness.

Significant differences: The Hebrew has *are*; the Syriac has *will light*. The Hebrew says God will *lighten* David's darkness; the Greek says the Lord *will shine forth to David*. In both cases, the English translation is taken as accurate.

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

Common English Bible	You are my lamp, LORD; the LORD illumines my darkness.
Contemporary English V. Easy English	Our LORD and God, you are my lamp. You turn darkness to light. Lord, you are like a lamp to me. It is as if you shine your light into my darkness.
Good News Bible (TEV) <i>The Message</i>	You, LORD, are my light; you dispel my darkness. Suddenly, GOD, your light floods my path, GOD drives out the darkness.
New Berkeley Version	For Thou now, O LORD, art my Lamp; the LORD turns my darkness to light.
The Voice	You are the lamp <i>who lights my way</i> , O Eternal One, the Eternal, who lights up my darkness.

#### Partially literal and partially paraphrased translations:

American English Bible	By You, my lamp will be lit, O Jehovah. My Lord gives me light in the darkness.
Christian Community Bible	<i>Yahweh, you are my lamp.</i> <i>O my God, you brighten up my darkness.</i>
New Advent (Knox) Bible	Thou, Lord, art the lamp of my hope; thou, Lord, dost shine on the darkness about me.
New American Bible (2011)	You are my lamp, O LORD!

<sup>68</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

New Jerusalem Bible My God brightens the darkness about me.  
Yahweh, you yourself are my lamp, my God lights up my darkness;  
with you I storm the rampart with my God I can scale any wall. V. 30 is included for context.

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

Bible in Basic English The Expanded Bible For you are my light, O Lord; and the Lord will make the dark bright for me.  
LORD, you ·give light to [-are] my lamp.  
The LORD ·brightens the darkness around me [lights up/illuminates my darkness].

Ferar-Fenton Bible ...And You, LORD, alone are my light;  
-- LORD, therefore enlighten my gloom,...

NET Bible® Indeed [Or "for." The translation assumes that כִּי (ki) is asseverative here.], you are my lamp [Many medieval Hebrew mss, some LXX mss, and the Syriac Peshitta support reading רִאָּת (ta'ir, "you cause to shine") before the words "my lamp." See Ps 18:28. The metaphor, which likens the Lord to a lamp or light, pictures him as the psalmist's source of life. For other examples of "lamp" used in this way, see Job 18:6; 21:17; Prov 13:9; 20:20; 24:20. For other examples of "light" as a symbol for life, see Job 3:20; 33:30; Ps 56:13.], Lord.  
The Lord illumines [The Lucianic Greek recension and Vulgate understand this verb to be second person rather than third person as in the MT. But this is probably the result of reading the preceding word "Lord" as a vocative under the influence of the vocative in the first part of the verse.] the darkness around me [Heb "my darkness."].

NIV – UK You, LORD, are my lamp;  
the LORD turns my darkness into light.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible "For you, ADONAI, are my lamp; ADONAI lights up my darkness.  
Orthodox Jewish Bible For Thou art my ner (lamp), Hashem; and Hashem will lighten my choshech.

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

English Standard Version For you are my lamp, O LORD, and my God lightens my darkness.  
Green's Literal Translation For You are my lamp, O Jehovah; and Jehovah shall light up my darkness.  
Kretzmann's Commentary For Thou art my Lamp, O Lord, as the Source of all his joy and good fortune; and the Lord will lighten my darkness, by taking away all affliction, wretchedness, and ruin.

NASB "For You are my lamp [2 Sam 21:17; 1 Kin 11:36; Ps 27:1], O Lord;  
And the Lord illumines my darkness.

New RSV Indeed, you are my lamp, O LORD,  
the LORD lightens my darkness.

Young's Updated LT For You are my lamp, O Jehovah, And Jehovah does lighten my darkness.

**The gist of this verse:** God is the lamp which makes David's darkness into light.

## 2Samuel 22:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'attâh (אתָּ) [pronounced <i>aht-TAW</i> ]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 <sup>nd</sup> person masculine singular, personal pronoun	Strong's #859 BDB #61
nêr (נֵר) [pronounced <i>nair</i> ]	<i>lamp</i>	masculine singular noun with the 1 <sup>st</sup> person masculine singular suffix	Strong's #5216 BDB #632
This is also spelled nîyr (יֵר) [pronounced <i>near</i> ]; nêyr (יֵיר) [pronounced <i>nair</i> ]; nir (יֵר) [pronounced <i>nir</i> ]; and nêrâh (הֵרָה) [pronounced <i>nay-RAW</i> ].			
There are a few words which are found only in 2Samuel and not in 1Samuel, like this one.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *You are my lamp, O Y<sup>e</sup>howah,...* This is not some kind of mystical thing, where David meditates and looks within; God is his lamp because His Word is David's light.

## 2Samuel 22:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
nâgah (הִגָּה) [pronounced <i>naw-GAH</i> ]	<i>to shine</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5050 BDB #618
chôshek <sup>e</sup> (שִׁחַךְ) [pronounced <i>KHOH-shek<sup>e</sup></i> ]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #2822 BDB #365

**Translation:** *...and Y<sup>e</sup>howah lightens my darkness.* The Word of God fills the soul of believers. This provides the light that we need in this dark world.

v. 29 reads: *You are my lamp, O Jehovah and you lighten my darkness.*

## God and Light

1. God created light out of nothing and therefore God pre-exists light as we understand it from a physics definition. (Gen. 1:3)
2. In the Millennium, there is no need of a moon or sun, as God will provide the light. Isa. 60:19–20 Rev. 21:23
3. God is described in terms of His creation; **"God is light."** (1John 1:5) Also, Jesus Christ is said to be **"the light"** in John 1:4.
4. God is called our *sun* in Psalm 84:11.
5. Jesus Christ as the manifest person of the Godhead is light. (John 1:4 8:12 9:5 12:35, 36, 46)
6. The Trinity can be illustrated by light:
  - 1) Actinic light or ultraviolet light is not seen nor experienced. This is analogous to God the Father. (1Tim. 6:16 1John 1:5)
  - 2) Luminiferous light or visible light is both seen and experienced. This is analogous to God the Son. (John 12:35, 36)
  - 3) Calorific light or inferred light is not seen but is experienced. This is analogous to God the Holy Spirit. (Gen. 1:2)
7. Light in its literal sense is absolutely necessary for man's existence on the Earth. (Eccl. 11:7; Jer. 31:35)
8. Israel received divine guidance from God during their wilderness experience in the form of the Shekinah Glory cloud, **"light by night."** (Ex. 13:21, 22 14:20)
9. God is associated with light because He guides us through the darkness. Job 29:3 Psalm 18:28 Isa. 50:10
10. We should not fear, for God is our light. Psalm 27:1
11. One of the articles of furniture in the Tabernacle (and later the Temple) is the Golden Lampstand (also known as the Menorah), which itself **represents Jesus Christ**. See also the **Menorah**.
12. The gospel is called light. (2Cor. 4:3, 4 2Tim. 1:10; cf. Acts 13:47 and Isa. 49:6)
13. God's Word is presented as the light to guide our feet. Psalm 119:105 **Your word is a lamp to my feet and a light to my path.** (ESV)
14. The evangelist is called a light. ("the tribes of Jacob," Isa. 49:6, "Paul and Barnabas," Acts. 13:47) Salvation brings the believer out of darkness into light, just as the planet earth was brought out of darkness into light by God. (Luke 1:79 1Peter 2:9; cf. Col. 1:12-14 Gen 1:3)
15. Light is associated with the believer in Psalm 97:11 112:4.
16. Anyone who believes in the Lord Jesus Christ becomes one of the **"sons of light."** (John 12:36 1Thess. 5:5; cf. **"saints in the light,"** Col 1:12)
17. Believers in fellowship with God, filled with the Holy Spirit, are said to **"walk in the light."** (1John 1:7 2:8-10 Eph. 5:8b)
18. Bible Doctrine resident in the souls of believers through study and the ministry of God the Holy Spirit, is portrayed as **"the fruit of the light."** (Eph. 5:8-10 Psalm 119:105, 130 Prov. 6:23; cf. Psalm 36:9)
19. **"Satan disguises himself as an angel of light."** (2Cor. 11:14)

Most of these points came from the **Doctrine of Light** on the Bible Doctrine Resource Page accessed March 29, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**2Samuel 22:29 Graphic** from [Wallpaper4God](#); accessed April 5, 2014.

V. 29 reads: **You are my lamp, O Jehovah and you lighten my darkness.** The concept is, as an unbeliever or as a believer without doctrine, our daily walk is as if we are walking in darkness. It is as if we do not know which way to go and as if we have no idea how to step, as we cannot see what is in front of us.

God, through His Word and through the power of the Holy Spirit, gives us guidance; He makes our place in this world make sense. For most unbelievers, it is as if they have no purpose in life. They are just here, but unless they are connected to others (usually by the laws of divine establishment), they have no idea what their purpose in life is. The same thing is true of believers without doctrine. They imitate other believers; they do what they believe is moral; perhaps they even pray a lot—but they do not really know what God has for them to do. Ask them, “Just why are you alive right now?” and many would have no intelligible answer.



## Chapter Outline

## Charts, Graphics and Short Doctrines

**For by You I crush a troop;  
in my Elohim I leap over a wall.**

2Samuel  
22:30

**For by You, I can crush [or, *rush toward*] a  
[military] detachment;  
by my Elohim, I can leap over a wall.**

**For by You, I can crush a military detachment; and by my God, I can leap over a wall.**

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	For in You I <u>will run girded</u> : in my God I will leap over the wall.
Masoretic Text (Hebrew)	For by You I crush a troop; in my Elohim I leap over a wall.
Peshitta (Syriac)	For by You I <u>can run against a band of robbers</u> ; by the help of my God I have leaped over a wall.
Septuagint (Greek)	For by You shall I <u>run as a girded man</u> , and by my God shall I leap over a wall.

Significant differences: There is clearly disagreement as to what David does because he is *in Elohim*.

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

Common English Bible	With you I can charge into battle; with my God I can leap over a wall.
Contemporary English V. Easy English	You help me defeat armies and capture cities. With you, I can defeat an army. With my God, I can jump over a wall.
Easy-to-Read Version	With your help, Lord, I can run with the soldiers. With God's help, I can climb over enemy walls.

Good News Bible (TEV) <i>The Message</i>	You give me strength to attack my enemies and power to overcome their defenses. I smash the bands of marauders, I vault the high fences.
New Berkeley Version	By Thee, I can charge through a troop, vault over a wall by my God.
New Century Version	With your help I can attack an army. With God's help I can jump over a wall.
New Living Translation	In your strength I can crush an army; with my God I can scale any wall.
The Voice	With Your help, I can conquer an army; with Your help, I can vault over walls.

### Partially literal and partially paraphrased translations:

American English Bible	'So in You, I will run lightly armed, And by my God, I'll pass over walls.
Beck's American Translation	With You I can run against a troop of men, with my God I can jump over a wall.
Christian Community Bible	<i>Yes, with you I can crush an armed band, and by my God I can leap over a wall.</i>
<i>God's Word™</i>	With you I can attack a line of soldiers. With my God I can break through barricades.
New Advent (Knox) Bible	In thy strength I shall run well girded; in the strength of my God I will leap over a wall.
New American Bible (2011)	With you I can rush an armed band, with my God to help I can leap a wall.
NIRV	With your help I can attack a troop of soldiers. With the help of my God I can climb over a wall.
Revised English Bible	With your help I storm a rampart; by my God's aid I leap over a wall.
Today's NIV	With your help I can advance against a troop; with my God I can scale a wall.

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

Ancient Roots Translinear Bible in Basic English	By you, I run a band: by God I leap a trade-route. By your help I have made a way through the wall which was shutting me in: by the help of my God I have gone over a wall.
English Jubilee 2000 The Expanded Bible	For in thee I have run through a troop; with my God I have gone over the walls. With your help I can ·attack [crush] an army. With God's help I can ·jump over [scale] a wall.
Ferar-Fenton Bible	For by that I an army can chase, And with Gov can leap over a wall.
HCSB	With You I can attack a barrier, and with my God I can leap over a wall.
NET Bible®	Indeed [Or "for." The translation assumes that כִּי (ki) is asseverative here], with your help [Heb "by you."] I can charge [Heb "I will run." The imperfect verbal forms in v. 30 indicate the subject's potential or capacity to perform an action. Though one might expect a preposition to follow the verb here, this need not be the case with the verb רוּץ (ruts; see 1 Sam 17:22). Some emend the Qal to a Hiphil form of the verb and translate, "I put to flight [literally, "cause to run"] an army."] against an army [More specifically, the noun refers to a raiding party or to a contingent of troops (see HALOT 177 s.v. II דוּדַגַּ). The picture of a divinely empowered warrior charging against an army in almost superhuman fashion appears elsewhere in ancient Near Eastern literature. See R. B. Chisholm, "An Exegetical and Theological Study of Psalm 18/2 Samuel 22" (Th.D. diss., Dallas Theological Seminary, 1983), 228.]; by my God's power [Heb "by my God."] I can jump over a wall [David uses hyperbole to emphasize his God-given military superiority].

NIV, ©2011

With your help I can advance against a troop [Or can run through a barricade];  
with my God I can scale a wall.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible JPS (Tanakh—1985)	"For you, ADONAI, are my lamp; ADONAI lights up my darkness. With You, I can rush a barrier [Cf. Postbiblical <i>gedudiyoth</i> "walls," Aramaic, <i>gudda</i> , "wall. "], With my God, I can scale a wall.
Orthodox Jewish Bible	For by Thee I have run through a troop; by Elohai can I leap over a wall.

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

English Standard Version Green's Literal Translation Kretzmann's Commentary	For by you I can run against a troop, and by my God I can leap over a wall. For by You I have run <i>through</i> a troop; by my God I have leaped over a wall. For by Thee I have run through a troop, running against the hostile forces and trampling them under foot; by my God have I leaped over a wall, conquering fortified places with ease.
NASB	"For by You [2 Sam 5:6-8] I can run upon a troop [Or crush a troop]; By my God I can leap over a wall.
New RSV	By you I can crush a troop, and by my God I can leap over a wall.
World English Bible Young's Updated LT	For by you I run on a troop; By my God do I leap over a wall. For by You I run—a troop, By my God I leap a wall.

**The gist of this verse:** David is able, by God's power, to break through a line of enemy soldiers and scale whatever barriers they have set up.

**2Samuel 22:30a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #88
rûts (רוץ) [pronounced <i>roots</i> ]	<i>to run, to hasten to; to move quickly [and with purpose]; to rush upon [in a hostile manner]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7323 BDB #930
BDB suggests the alternate reading:			
râtsats (רצץ) [pronounced <i>raw-TSAHTS</i> ]	<i>to crush, to bruise, to oppress; to break [in, down]; to treat violently</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7533 BDB #954
g <sup>e</sup> dûwd (גדוד) [pronounced <i>g<sup>e</sup>DOOD</i> ]	<i>troop, band [of soldiers], division, detachment; marauding or raiding band of men; an incision, cutting [of the skin]; furrow [of a field]</i>	masculine singular noun	Strong's #1416 (& #1417–1418) BDB #151

**Translation:** For by You, I can crush [or, rush toward] a [military] detachment;... As you can see, there are possible problems with the text. In any case, David is fearless in war; he is aggressive and he is unconcerned about his own life. He knows that God will support him. David knows that he is on the right side; he knows that God is with him. Therefore, whatever needs to be done, he can do it. As we studied, the only time that David appeared to doubt this is when Absalom had driven him out of Jerusalem.

Here, he is either confident to attack and break through an enemy line; or he understands that he can defeat an army of enemy soldiers.

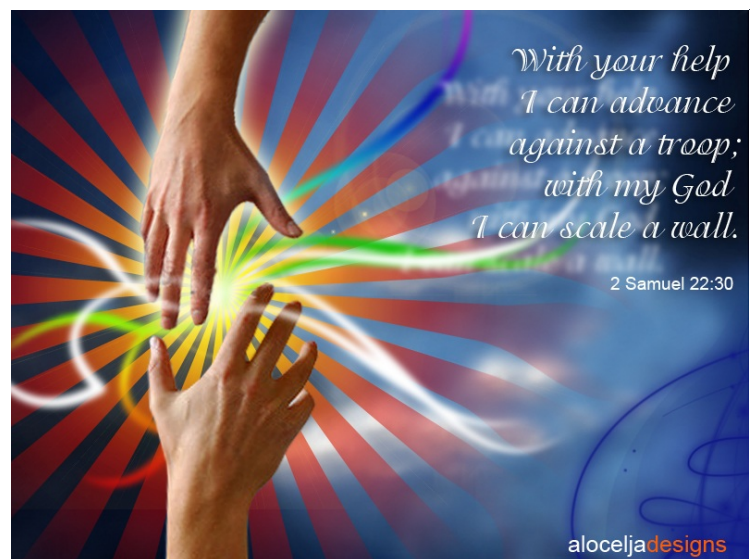
2Samuel 22:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #430 BDB #43
dālag (דָּלַג) [pronounced daw-LAHG]	<i>to leap, to leap over</i>	1 <sup>st</sup> person singular, Piel imperfect	Strong's #1801 BDB #194
shûwr (שׁוּר) [pronounced sher]	<i>a wall</i>	masculine singular noun	Strong's #7791 BDB #1004

**Translation:** ...by my Elohim, I can leap over a wall. This is hyperbole, which is occasionally found in the Bible, where David says he can leap a wall which is set up to hold back armies. It is highly unlikely that David has been jumping any 10–30 ft. walls as of late.

However, ancient soldiers uses barricades and walls all of the time in the ancient world—particularly around their cities. David was able to go over these walls with the various technologies that they had developed. However, he attributes this to the power of God.

The idea is, the enemies of David, who are also the enemies of God, have no way to protect themselves. David acts; and where David is unable to prevail, God steps in. There is no wall or no fortress which protects the enemies of God from God. If they are behind a 20' fortification, then David can leap over that fortification and crush them.

**2Samuel 22:30 Graphic;** from [Wallpaper4God](#); accessed April 5, 2014.





A similar sentiment is expressed in Psalm 118:10–12 **All the nations surround me; but surely I will destroy them in the name of Jehovah. They surround me; yea, they surround me; I surely will destroy them in the name of Jehovah. They surround me like bees; they are quenched like the fire of thorns; for surely I will cut them off in the name of Jehovah.** (Green's literal translation) The general application is found in Philip. 4:13 **I can do all things through Christ, who strengthens me.** Jesus spoke of this in John 15:5 **I am the vine. You are the branches. He who remains in Me, and I in him, the same bears much fruit, for apart from Me you can do nothing. If a man doesn't remain in Me, he is thrown out as a branch, and is withered; and they gather them, throw them into the fire, and they are burned. If you remain in Me, and My words remain in you, you will ask whatever you desire, and it will be done for you.** (WEB; capitalized)

The Expositor's Bible Commentary says<sup>69</sup> that this refers back to a specific wall, where Michal let him down, when the soldiers of Saul had come to take David in his own home. This interpretation does not really square with the verb that is used (which means, *to leap, to leap over*).

This is simply hyperbole to indicate that the enemies of God are never safe. There is no fortress, no cliff, no wall where they can go for safety. Now, in practical terms, David's army might spend months devising a way to scale a wall or to tear down a wall; but this verse is given as a principle.

**The Êl—integrity [is] His way;  
a Word of Y<sup>e</sup>howah is tested [and proven true];  
a shield He [is] for all those taking refuge in Him.**

2Samuel  
22:31

**The Êl: His way [is] integrity;  
the Word of Y<sup>e</sup>howah has been tested [and it has proven to be true and reliable];  
He [is] a shield to all those who take refuge in Him.**

**God's way is integrity;  
His Word has been tested, and it has been proven to be reliable and true;  
Jehovah is a protective shield to all those who take refuge in Him.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	God, his way is <u>immaculate</u> , the word of the Lord is tried by fire: he is the shield of all that trust in him.
Masoretic Text (Hebrew)	The Êl—integrity [is] His way; a Word of Y <sup>e</sup> howah is tested [and proven true]; a shield He [is] for all those taking refuge in Him.
Peshitta (Syriac)	As for God, his way is <u>perfect</u> ; the word of the LORD is tried; he succors all who trust in him.
Septuagint (Greek)	As for the Mighty One, His way is <u>blameless</u> : the word of the Lord is <u>strong and tried in the fire</u> ; He is a <u>protector</u> to all that put their trust in Him.

Significant differences: *Perfect* and *blameless* might be reasonable ways to translate the Hebrew word translated *integrity*. *Immaculate* in the Latin seems off, however.

The Greek adds additional verbiage to the second phrase. In the third phrase, *protector* might be a reasonable replacement for *shield*.

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

<sup>69</sup> From <http://www.studylight.org/com/teb/view.cgi?bk=9&ch=22> accessed April 4, 2014.

Contemporary English V.	Your way is perfect, LORD, and your word is correct. You are a shield for those who run to you for help.
Easy English	God's way is perfect. You can trust all his promises. He is like a *shield for everyone that trusts him.
Easy-to-Read Version	God's power is complete [Or, "God's way is perfect."]. The Lord's word has been tested. He protects people who trust him.
Good News Bible (TEV)	This God---how perfect are his deeds, how dependable his words! He is like a shield for all who seek his protection.
<i>The Message</i>	What a God! His road stretches straight and smooth. Every GOD-direction is road-tested. Everyone who runs toward him Makes it.
New Berkeley Version	This God, how complete is His way; the word of the LORD, tried and true! He is a shield to all them that trust in Him.
New Life Bible	As for God, His way is perfect. The Word of the Lord is proven true. He is a covering to all who go to Him to be safe.
New Living Translation	"God's way is perfect. All the Lord's promises prove true. He is a shield for all who look to him for protection.
The Voice	God has made an upright way; the promise of the Eternal rings true; <i>He stands and shields all who hide in Him.</i>

#### Partially literal and partially paraphrased translations:

American English Bible	Yes, flawless are the ways of the Almighty. And the sayings of the Lord are refined. 'He's the defender of all who obey Him,...
Christian Community Bible	<i>This God—his way is perfect; the word of the Lord is always fulfilled. To those who seek refuge in him, he is a shield.</i>
New Advent (Knox) Bible	Such is my God, unsullied in his dealings; his promises are like metal tried in the fire; he is the sure defence of all who trust in him.
New American Bible (2002)	God's way is unerring; the promise of the LORD is fire-tried; he is a shield to all who take refuge in him."
New American Bible (2011)	God's way is unerring; the LORD's promise is tried and true; he is a shield for all who trust in him. Prv 30:5.
NIRV	"God's way is perfect. The word of the Lord doesn't have any flaws. He is like a shield to all who go to him for safety.
New Jerusalem Bible	This God, his way is blameless; the word of Yahweh is refined in the furnace, for he alone is the shield of all who take refuge in him.
New Simplified Bible	»Your way is perfect Jehovah. Your word is correct. You are a shield for those who run to you for help.
Today's NIV	"As for God, his way is perfect; the LORD's word is flawless. He shields all who take refuge in him.

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

Ancient Roots Translinear	As for God, his way <i>is</i> faultless and the sayings of Yahweh <i>are</i> refined. He's a shield to all taking-refuge in him.
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Bible in Basic English	As for God, his way is all good: the word of the Lord is tested; he is a safe cover for all those who put their faith in him.
English Jubilee 2000	As for God, his way is perfect; the word of the LORD is purified; he is a shield to all those that trust in him.
The Expanded Bible	"The ways [way; path] of God are without fault [blameless; perfect]; the Lord's words [promises] are pure [tested; flawless; proven true]. He is a shield to those who trust [seek protection/take refuge in] him.
Ferar-Fenton Bible	The pathway of God is a straight one; The words of the Lord are refined; He is to all trusting a shield.
NET Bible®	The one true God acts in a faithful manner [Heb "[As for] the God, his way is blameless." The term הֵאֱלֹהִים (ha'el, "the God") stands as a nominative (or genitive) absolute in apposition to the resumptive pronominal suffix on "way." The prefixed article emphasizes his distinctiveness as the one true God (see BDB 42 s.v. II אֱלֹהִים 6; Deut 33:26). God's "way" in this context refers to his protective and salvific acts in fulfillment of his promise (see also Deut 32:4; Pss 67:2; 77:13 [note vv. 11-12, 14]; 103:7; 138:5; 145:17).]; the Lord's promise is reliable [Heb "the word of the Lord is purified." The Lord's "word" probably refers here to his oracle(s) of victory delivered to the psalmist before the battle(s) described in the following context. See also Pss 12:5-7 and 138:2-3. David frequently received such oracles before going into battle (see 1 Sam 23:2, 4-5, 10-12; 30:8; 2 Sam 5:19). The Lord's word of promise is absolutely reliable; it is compared to metal that has been refined in fire and cleansed of impurities. See Ps 12:6. In the ancient Near East kings would typically seek and receive oracles from their god(s) prior to battle. For examples, see R. B. Chisholm, "An Exegetical and Theological Study of Psalm 18/2 Samuel 22" (Th.D. diss., Dallas Theological Seminary, 1983), 241-42.]; he is a shield to all who take shelter in him.
NIV – UK	As for God, his way is perfect: the Lord's word is flawless; he shields all who take refuge in him.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"As for God, his way is perfect, the word of ADONAI has been tested by fire; he shields all who take refuge in him.
exeGesés companion Bible	EI - how integrious his way; the sayings of Yah Veh how refined - a buckler to all who seek refuge in him.
Orthodox Jewish Bible	As for G-d, His derech is tamim; the Word of Hashem is proven; He is a mogen (shield) to all them that trust in Him.
<i>The Scriptures</i> 1998	"The Ēl – His way is perfect; The Word of הוה is proven; He is a shield to all who take refuge in Him.

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

Context Group Version	As for God, his way is whole { or fully-developed }: The word of YHWH is tried; He is a shield to all those that take refuge in him.
<i>Emphasized Bible</i>	As for God, blameless is his way,—the speech of Yahweh, hath been proved, a shield, he is to all who seek refuge in him.
English Standard Version	This God—his way is perfect; the word of the LORD proves true; he is a shield for all those who take refuge in him.
The Geneva Bible	[As for] God, his way [is] perfect [The manner that God uses to aid his own, never fails. ]; the word of the LORD [is] tried: he [is] a buckler to all them that trust in him.

- Green’s Literal Translation *As for God, His way is perfect; the Word of Jehovah is tested; He is a shield to all those who seek refuge in Him.*
- Kretzmann’s Commentary *As for God, His way is perfect, He is altogether blameless in His government; the Word of the Lord is tried, without guile, pure, and true; He is a buckler to all them that trust in Him, offering protection against all dangers.*
- NASB *"As for God, His way is blameless [Lit complete; or having integrity] [Deut 32:4; Matt. 5:48];  
The word of the LORD is tested [Ps 12:6; 119:140; Prov 30:5];  
He is a shield [2 Sam 22:3; Ps 84:9] to all who take refuge in Him.*
- New King James Version *As for God, His way is perfect;  
The word of the Lord is proven;  
He is a shield to all who trust in Him.*
- Webster’s Bible Translation *[As for] God, his way [is] perfect; the word of the LORD [is] tried: he [is] a buckler to all them that trust in him.*
- World English Bible *As for God, his way is perfect: The word of Yahweh is tried; He is a shield to all those who take refuge in him.*
- Young’s Literal Translation *God! Perfect is His way, The saying of Jehovah is tried, A shield He is to all those trusting in Him.*

**The gist of this verse:** God’s way is perfect and His Word has been tested. He is a shield to those who put their trust in Him.

<b>2Samuel 22:31a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’Ēl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun with the definite article	Strong’s #410 BDB #42
tâmîym (תָּמִים) [pronounced <i>taw-MEEM</i> ]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine singular adjective	Strong’s #8549 BDB #1071
<p>The full set of BDB meanings are: 1) <i>complete, whole, entire, sound; 1a) complete, whole, entire; 1b) whole, sound, healthful; 1c) complete, entire (of time); 1d) sound, wholesome, unimpaired, innocent, having integrity; 1e) what is complete or entirely in accord with truth and fact (neuter adjective/substantive)</i>. We may include <i>blameless</i> among these definitions.</p>			
derek <sup>e</sup> (דֶּרֶךְ) [pronounced <i>DEH-rek<sup>e</sup></i> ]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong’s #1870 BDB #202

**Translation:** *The Ēl: His way [is] integrity;... God’s fundamental character is integrity. Whenever we are unsure of anything that occurs, we need to default to this understanding of Him. We may not understand everything that goes on around us; but we can certainly understand that God is perfect righteousness and justice (which two characteristics combined make up His integrity).*

Deut 32:4 *The Rock--His work is perfect; all His ways are entirely just. A faithful God, without prejudice, He is righteous and true. (HCSB) Daniel 4:37 Now I, Nebuchadnezzar, praise, exalt, and glorify the King of heaven, because all His works are true and His ways are just. And He is able to humble those who walk in pride. (HCSB)*

As a believer, we learn information about God through the Bible. Once we fully understand something, we can always go back to that step and stand firmly upon it. We may understand salvation; then we may understand restoration to fellowship; then we may understand eternal security; and we may understand how all of these work

together. However, when we face a theological problem or a problem of faith, then we go back to these places and we stand firmly on these steps while we get our bearings about whatever has us off balance.

As you grow in the Christian life, you increase the number of steps that you can fall back on. You may learn some apologetics related to prophecy, or types and antitypes, and this bolsters your confidence in both Christianity and the Word of God. But, some passage throws you for a loop, or you do not get this or that doctrine; you can fall backwards to these steps, to where you have a firm foundation upon which to stand.

One of the reasons that you learn Bible doctrine is you find areas where you are confident, where you can always step back to get your footing, as life knocks you around a little bit. You might think, "I don't know what the hell is going on right now," and then you step back. You find those steps which you are confident; and you can stand upon them, as on solid ground. This way, life does not throw you off balance.

### 2Samuel 22:31b

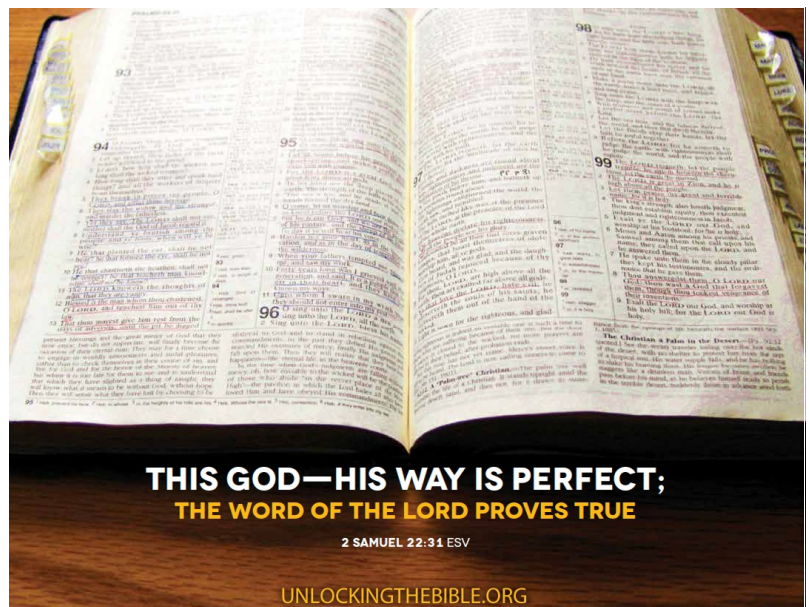
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim <sup>e</sup> râh (הַרְמָא) [pronounced im <sup>e</sup> -RAWH]	<i>utterance, word [often of God], speech; possibly a song, hymn or sacred poem</i>	feminine singular construct	Strong's #565 (feminine of #561) BDB #57
YHWH (הוהי) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
tsâraph (פָּרַצ) [pronounced tzaw-RAHF]	<i>is smelted, is refined, has been tested [the purity and the genuineness of a metal]; proven true</i>	feminine singular, Qal passive participle	Strong's #6884 BDB #864

**Translation:** ...the Word of Y<sup>e</sup>howah has been tested [and it has proven to be true and reliable];... All that God has said has been proven to be true. We know His Word is reliable.

Psalm 12:6 The words of the LORD are pure words, like silver refined in an earthen furnace, purified seven times. (HCSB) Prov. 30:5 Every word of God is pure; He is a shield to those who take refuge in Him. (HCSB)

**2Samuel 22:31a Graphic;** taken from [Unlockingthebible.org](http://Unlockingthebible.org); accessed April 5, 2014.

So far, v. 31 reads: **God's way is integrity; His Word has been tested, and it has been proven to be reliable and true;...** Remember about having a place to fall back to. Once you begin to understand God's righteousness and justice, you can always go to that place. There is something which you do not quite get in the plan of God? Recognize that God is integrity; His way is perfect. Furthermore, we can depend upon the Word of God.



## Chapter Outline

## Charts, Graphics and Short Doctrines

## 2Samuel 22:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâgên (מגן) [pronounced maw-GAYN]	<i>shield, smaller shield; protection</i>	masculine singular noun	Strong's #4043 BDB #171
hûw' (הוא) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
kôl (כָּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
châçâh (חָצָאָה) [pronounced khaw-SAW]	<i>those taking (seeking) refuge; the ones fleeing for protection; and hence those trusting [put confidence, have hope] [in]</i>	masculine plural, Qal participle	Strong's #2620 BDB #340
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

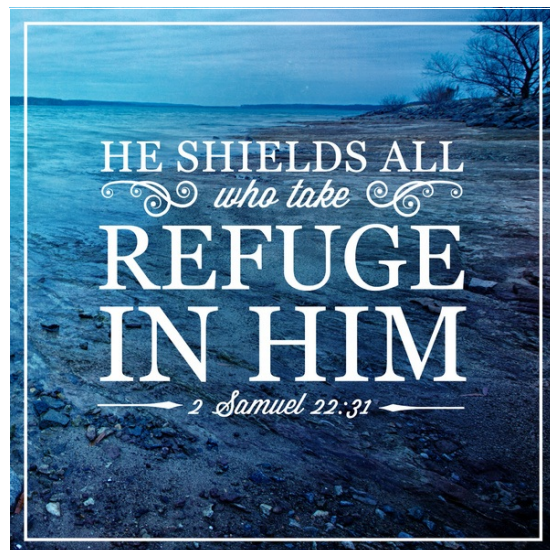
**Translation:** ...He [is] a shield to all those who take refuge in Him. God can be trusted, and in times of difficulty, He is our shield, protecting us from all evil without.

## Chapter Outline

## Charts, Graphics and Short Doctrines

**2Samuel 22:31 Graphic;** accessed from the [Society6 website](#) on April 5, 2014.

The last part of this verse reads: ...He [is] a shield to all those who take refuge in Him. A shield is protection. In war, David faced swords and daggers and arrows. God was his shield; God protected him. David knew that he could take refuge in God and in His Word.



## Chapter Outline

## Charts, Graphics and Short Doctrines

## God Directly Impacts David's Life

**For who [is] 'Ēl besides Y<sup>e</sup>howah  
and who [is] a rock besides our Elohim?**

2Samuel  
22:32

**For who [is] 'Ēl besides Y<sup>e</sup>howah,  
and who [is] the Rock besides our Elohim?**

**Who is God besides Jehovah; and Who is the Rock besides our God?**

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	Who is God but the Lord: and who is <u>strong</u> but our God?
Masoretic Text (Hebrew)	For who [is] 'Ēl besides Y <sup>e</sup> howah and who [is] a rock besides our Elohim?
Peshitta (Syriac)	For there is no God except the LORD. And there is no one who is <u>mighty</u> but our God.
Septuagint (Greek)	Who <i>is</i> strong, but the Lord? And who will be a <u>Creator</u> except our God?
Significant differences:	Instead of <i>Rock</i> , we have different words in the Greek, Latin and Syriac.

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

Common English Bible	Now really, who is divine except the Lord? And who is a rock except our God?
Contemporary English V. Easy English	You alone are God! Only you are a mighty rock. There is no God except the *Lord. There is no rock (security) except our God.
Good News Bible (TEV) <i>The Message</i>	The LORD alone is God; God alone is our defense. Is there any god like GOD? Are we not at bedrock?
New Century Version	Who is God? Only the Lord. Who is the Rock? Only our God.
New Living Translation	For who is God except the Lord? Who but our God is a solid rock?
The Voice	Who is the True God except the Eternal One? Who stands like a rock except our God?

### Partially literal and partially paraphrased translations:

American English Bible	Yes, who is as strong as Jehovah? For, who but our God, can create?
Beck's American Translation	Is there any God beside the LORD? Is there any Rock beside our God, the God who is my strong Fortress? A portion of v. 33 is included for context.
Christian Community Bible	<i>There is no other God but Yahweh; there is no other rock but our God.</i>
<i>God's Word</i> <sup>TM</sup>	Who is God but the LORD? Who is a rock other than our God?
New Advent (Knox) Bible	Who but the Lord is God? What other power can there be except our God?
New American Bible (2011)	Truly, who is God except the LORD? Who but our God is the rock?

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

English Jubilee 2000 The Expanded Bible	For what God <i>is there</i> except the LORD? Or who <i>is</i> a Strong One, except our God? Who is God? Only the LORD. Who is the Rock? Only our God.
--	--

NET Bible®

Indeed [Or “for.” The translation assumes that כִּי (ki) is asseverative here.], **who is God besides the Lord?**  
**Who is a protector** [Heb "rocky cliff," which is a metaphor of protection.] **besides our God?** [The rhetorical questions anticipate the answer, "No one." In this way the psalmist indicates that the Lord is the only true God and reliable source of protection. See also Deut 32:39, where the Lord affirms that he is the only true God. Note as well the emphasis on his role as protector (tsûwr (רוּץ), "rocky cliff") in Deut 32:4, 15, 17-18, 30.]

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible exeGeses companion Bible **For who is God but ADONAI, and who is a Rock but our God? Who is El, except Yah Veh? Who is a rock, except our Elohim?**  
 Orthodox Jewish Bible **For who is G-d, save Hashem? And who is Tzur, save Eloheinu? "For who is Ėl, besides הוהי? And who is a rock, besides our Elohim?**  
 The Scriptures 1998

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

English Standard Version Kretzmann’s Commentary **"For who is God, but the LORD? And who is a rock, except our God? For who is God save the Lord? He is the only true God. And who is a rock save our God? He only may be relied upon absolutely as trustworthy.**  
 NASB **"For who is God, besides the Lord? [1 Sam 2:2] And who is a rock, besides our God? [2 Sam 22:2]**  
 World English Bible Young’s Updated LT **For who is God, save Yahweh? Who is a rock, save our God? For who is God save Jehovah? And who a Rock save our God?**

**The gist of this verse:** Y<sup>e</sup>howah is God; our God is the Rock.

**2Samuel 22:32a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
Ėl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun	Strong's #410 BDB #42
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bil <sup>e</sup> ĥĥĥ (בִּלְעֵדָי) [pronounced bil <sup>e</sup> -uh-DAY]	<i>apart from, except, without, besides</i>	particle of depreciation; adverb/preposition	Strong's #1107 BDB #116

This reads mibal<sup>e</sup>ĥĥĥ (בִּלְעֵדָי) [pronounced mee-bahl-guh-DAY], which means *without; except; besides*.



## 2Samuel 22:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** For who [is] <sup>ʾ</sup>Ēl besides Y<sup>e</sup>howah,... We have several names for God here.

This doctrine was originally taken from **Psalm 95** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Let me boil this down, naming the primary names for God:

## A Chart of the Transliterated Names of God

Name	Short Explanation
<b>Elohim (God, gods)</b>	A plural noun, mostly used with singular verbs, emphasizing the Trinity, but the unity of action of the Trinity.
<b>YHWH, Y<sup>e</sup>howah, Jehovah (LORD)</b>	This is a specific reference to a member of the Godhead. Most of the time, in the Old Testament, this refers to Jesus Christ. This may be taken as a proper noun.
<b>EI (God)</b>	A singular form of Elohim. This may be taken more as a title than as a proper noun.
<b>Adonai (Lord, lord)</b>	Most of the time when we find this noun, it is in the plural form (there is a great deal of explanation associated with this previously given). Since this name is often <i>spoken</i> instead of <i>Jehovah</i> , we may take this as a very personal title referring to God.

This particular chart is original, but no doubt based upon the teaching I received at Berachah Church.

This is covered in much more details in the doctrine **Old Testament Names for God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

## Chapter Outline

## Charts, Graphics and Short Doctrines

So David is asking, **Who is <sup>ʾ</sup>Ēl but Y<sup>e</sup>howah?** The name <sup>ʾ</sup>Ēl is a title for God, a universal God. However, Y<sup>e</sup>howah is a personal name given to God, often associated with Israel and God. This is somewhat like saying, "Who is the True God of the Universe? He is our national God, Y<sup>e</sup>howah." Various nations had their national gods; but only Israel could lay claim to the Creator of the Universe.

## 2Samuel 22:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mîy (מִי) [pronounced <i>mee</i> ]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566

## 2Samuel 22:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsûwr (צור) [pronounced tzoor]	rock, pebble; cliff; edge, sharpness; form	masculine singular noun	Strong's #6697 BDB #849
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
bil <sup>ec</sup> ädêy (יַדְעָלַב) [pronounced bill <sup>ec</sup> -uh-DAY]	apart from, except, without, besides	particle of depreciation; adverb/preposition	Strong's #1107 BDB #116
This reads mibal <sup>ec</sup> ädêy (יַדְעָלַבְמִ) [pronounced mee-bahl-guh-DAY], which means <i>without; except; besides</i> .			
Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 1 <sup>st</sup> person plural suffix	Strong's #430 BDB #43

**Translation:** ...and who [is] the Rock besides our Elohim? Rocks denote stability and power and long life (that is, immutability, omnipotence and eternal life); and all of these describe Elohim, the God of David.

There was no general God for David; David did not look within and find the *god* within; this is a very specific God—the real and the objective God. Y<sup>e</sup>howah is the God of Abraham, the God who led Moses and the Israelites, the God of nation Israel. This is the God of Israel who came before David and would be there after David was gone.

This is thematic of the Old Testament. Deut. 4:39 Today, recognize and keep in mind that the Y<sup>e</sup>howah is God in heaven above and on earth below; there is no other. Deut. 32:30–31 How could one man pursue a thousand, or two put ten thousand to flight, unless their Rock had sold them, unless the LORD had given them up? But their "rock" is not like our Rock; even our enemies concede. (HCSB) Deut. 32:39 [God said] "See now that I, even I, am He, and there is no god beside Me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of My hand." (ESV capitalized) 1Sam. 2:2–3 There is no one holy like the LORD. There is no one besides You! And there is no rock like our God. Do not boast so proudly, or let arrogant words come out of your mouth, for the LORD is a God of knowledge, and actions are weighed by Him. Psalm 96:5 For all the gods of the peoples are idols, but the LORD made the heavens. (HCSB) Isa. 44:6–8 Thus says the LORD, the King of Israel and His Redeemer, the LORD of hosts: "I am the First and I am the Last; besides me there is no god. Who is like Me? Let him proclaim it. Let him declare and set it before Me, since I appointed an ancient people. Let them declare what is to come, and what will happen. Fear not, nor be afraid; have I not told you from of old and declared it? And you are my witnesses! Is there a God besides Me? There is no Rock; I know not any." (ESV capitalized) Isa. 45:18 For this is what Y<sup>e</sup>howah says—God is the Creator of the heavens. He formed the earth and made it; He established it; He did not create it to be empty, but formed it to be inhabited—"I am Y<sup>e</sup>howah, and there is no other [God]." There are many such verses in the Old Testament: Isa. 45:6, 21 Jer. 10:6, 7, 16.

Heathen are heathen because they have rejected the Creator God, the God of the Universe. Rom. 1:25 They exchanged the truth of God for a lie, and worshiped and served something created instead of the Creator, who is blessed forever. (HCSB) The Bible is clear from beginning to end when it comes to the exclusivity of Jesus Christ, the Creator of all mankind. Acts 4:11–12 "This Jesus is the stone that was rejected by you, the builders, which has become the cornerstone. And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (ESV) Isa. 26:4 [Therefore], Trust in Y<sup>e</sup>howah forever, for Y<sup>e</sup>howah GOD is an everlasting rock.

The 'Él [is] my refuge [my] strength;  
and so He sets free an entire my way,  
making my feet like the hind  
and upon my heights He has made me stand  
firm,  
training my hands for the war  
and bend a bow of bronze my arms.

2Samuel  
22:33–35

The 'Él is my strong refuge [or, *Él empowers me*];  
He sets free my entire way,  
making my feet like the hind  
and He makes me stand firm on my high  
places,  
training my hands for war  
and [training] my arms to bend a bow of  
bronze.

**My God is both my strength and my refuge—He clears the entire path before me.  
He makes my feet like that of the wild goat, so that I may stand firm on any high ground.  
He trains my hands for war and trains my arms to bend even a bow of bronze.**

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls	[Go]d is <i>girding me with strength</i> ; [4QSam <sup>a</sup> LXX <sup>L</sup> MT+LXX–Psalm. <i>Strengthens me</i> MT LXX <sup>B</sup> .] and his path remains perfect. He makes my feet like hinds' feet, and] sets me [on] my high places. He teaches my hands to fi[g]ht, so that [my arms] can bend a bow of bronze.]
Latin Vulgate	God who <u>has girded me with strength</u> , and made my way perfect. Making my feet like the feet of harts, and setting me upon my high places. He teaches my hands to war: and makes my arms like a bow of brass.
Masoretic Text (Hebrew)	The 'Él [is] my refuge [my] strength; and so He sets free an entire my way, making my feet like the hind and upon my heights He has made me stand firm, training my hands for the war and bend a bow of bronze my arms.
Peshitta (Syriac)	The God <u>who has girded me with strength</u> makes <u>my way perfect</u> . He makes my feet like harts' feet, and makes me stand upon my high places. He teaches my hands to war, and strengthens my arms like a bow of brass.
Septuagint (Greek)	<i>It is the Mighty One who strengthens me with might</i> , and has prepared my way without fault. He makes my feet like the feet of deer, and sets me upon the high places. He teaches my hands to war, and has broken the bronze bow by my arm.
Significant differences:	The first phrase is clearly in question. There is almost no agreement with the Hebrew. The rest seems to be in agreement.

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

Common English Bible	Only God! My mighty fortress, who makes my way [Qere; Kethib his way] perfect, who makes my step [Qere; Kethib his step] as sure as the deer's, who lets me stand securely on the heights, who trains my hands for war so my arms can bend a bronze bow.
Contemporary English V.	You are my strong fortress, and you set me free.

	You make my feet run as fast as those of a deer, and you help me stand on the mountains.
Easy English	You teach my hands to fight and my arms to use a bow of bronze. God gives me strength. He makes my way perfect. He makes my feet like the feet of a deer (animal like a goat). He helps me to stand on the mountains. He trains me for the battle, so that I can use a *bronze bow.
Easy-to-Read Version	God is my strong fort. He helps pure people live right [Literally, "walk in his ways."]. God helps me run fast like a deer! He keeps me steady in high places. God trains me for war, so my arms can shoot a powerful bow. Or "string a bronze bow." Evidently this is a bow made of wood, sinew, horn and possibly bronze.
Good News Bible (TEV)	This God is my strong refuge; he makes my pathway safe. He makes me sure-footed as a deer; he keeps me safe on the mountains. He trains me for battle, so that I can use the strongest bow.
<i>The Message</i>	Is not this the God who armed me well, then aimed me in the right direction? Now I run like a deer; I'm king of the mountain.
New Berkeley Version	He shows me how to fight; I can bend a bronze bow! This God is my Tower and Strength; He levels for me His good way. He places my feet like the deer and stands me erect on the hills. He teaches my hands to make war, my arms to draw bows made of bronze.
The Voice	The True God who circled me with strength puts the upright on His way. He made me sure-footed as a deer and placed me high up <i>and safe</i> . He teaches me to fight so that my arms can bend a bronze bow.

**Partially literal and partially paraphrased translations:**

American English Bible	Since He's the only One that is mighty. 'He strengthens me with His power; And removes the flaws of my ways. He sets my feet firm like a stag, And in the heights, He then stands me. 'He teaches my hands to fight battles, And to break brass bows with my arms.
Beck's American Translation	Is there any Rock beside our God, the God who is my strong Fortress? He makes my way blameless; He makes my feet like those of deer and makes me stand on steep places. He trains my hands to fight, so that my arms can bend a bronze-target bow. A portion of v. 32 is included for context.
Christian Community Bible	<i>This God is my stronghold and keeps my path unerring and safe. He has made my feet as swift as the hinds; he has set me secure on the heights. He trains my hands for war</i>

	<i>and my arms to bend a bow of brass.</i>
God's Word™	God arms me with strength. His perfect way sets me free. He makes my feet like those of a deer and gives me sure footing on high places. He trains my hands for battle so that my arms can bend an archer's bow of bronze.
New Advent (Knox) Bible	It is he that girds me with strength, he that makes me go on a smooth way, untroubled. He makes me sure-footed as the deer, and gives me the freedom of the hills; these hands, through him, are skilled in battle, these arms are a match for any bow of bronze.
New American Bible (2002)	The God who girded me with strength and kept my way unerring; Who made my feet swift as those of hinds and set me on the heights; The heights: a natural stronghold safe from attack; cf ⇒ Psalm 62:3; ⇒ Hebrews 3:19. Who trained my hands for war till my arms could bend a bow of brass.
New American Bible (2011)	This God who girded me with might, kept my way unerring, Who made my feet swift as a deer's, set me safe on the heights, Ps 62:3; Hb 3:19. Who trained my hands for war, my arms to bend even a bow of bronze.
NIRV	God gives me strength for the battle. He makes my way perfect. He makes my feet like the feet of a deer. He helps me stand on the highest places. He trains my hands to fight every battle. My arms can bend a bow of bronze.
New Jerusalem Bible	...this God who girds me with strength, who makes my way free from blame, who makes me as swift as a deer and sets me firmly on the heights, who trains my hands for battle my arms to bend a bow of bronze.
New Simplified Bible	»God arms me with strength. Your perfect way sets me free. »You make me sure-footed as a deer. You keep me safe on the mountains. »You train me for battle, so that I can use the strongest bow.
Revised English Bible	What rock but our God: the God who girds me with strength and makes my way free from blame, who makes me swift as a hind and sets me secure on the heights, who trains my hands for battle so that my arms can aim a bronze-tripped bow? A portion of v. 32 is included for context.
Today's NIV	It is God who arms me with strength and keeps my way secure. He makes my feet like the feet of a deer and causes me to stand on the heights. He trains my hands for battle; my arms can bend a bow of bronze.

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

Ancient Roots Translinear	God is my fortress and courage! He liberates his faultless way and reckoned my feet as a hind and stood me over high-places! He taught my hands to war, and dispatched a bronze bow to my arms.
Bible in Basic English	God puts a strong band about me, guiding me in a straight way. He makes my feet like roes' feet, and puts me on high places. He makes my hands expert in war, so that a bow of brass is bent by my arms.
English Jubilee 2000	God is he who strengthens me with virtue; he who clears my way; he who makes my feet like hinds' feet, and he who sets me upon my high places; he who trains my hands for war and causes my arms to break the bow of bronze.
The Expanded Bible	God is my protection [is my strong fortress; or girds me with strength].

He makes my way ·free from fault [perfect; secure; a wide path].  
 He makes ·me [Lmy feet] like a deer [Csurefooted];  
 he ·helps me stand [sets me] on the ·steep mountains [heights].  
 He trains my hands for battle  
 so my arms can bend a bronze bow.

Ferar-Fenton Bible

The GOD who is mighty in strength,  
 Whose pathway is perfectly straight,  
 Who makes my feet like to a stag's,  
 Who supports me in mounting the hills.  
 Who instructed my hands in the fighting,  
 And to break a steel bow with my arms.

NET Bible®

The one true God [Heb "the God." See the note at v. 31.] is my mighty refuge [4QSam<sup>a</sup> has מְאַזְרֵנִי (mÿ'azzÿreni, "the one girding me with strength") rather than the MT מְאַזְרֵנִי (ma'uzzi, "my refuge"). See as well Ps 18:32.];  
 he removes [The prefixed verbal form with vav consecutive here carries along the generalizing tone of the preceding line.] the obstacles in my way [Heb "and he sets free (from the verb נָטַר, natar) [the] blameless, his [Kethib; "my" (Qere)] way." The translation follows Ps 18:32 in reading "he made my path smooth." The term מִיָּתִם (tamim, "smooth") usually carries a moral or ethical connotation, "blameless, innocent." However, in Ps 18:33 it refers to a pathway free of obstacles. The reality underlying the metaphor is the psalmist's ability to charge into battle without tripping (see vv. 33, 36).].  
 He gives me the agility of a deer [Heb "[the one who] makes his feet like [those of] a deer." The translation follows the Qere and many medieval Hebrew mss in reading יִלְגֵּי (raglai, "my feet") rather than the MT וְיִלְגֵּי (raglav, "his feet"). See as well Ps 18:33.];  
 he enables me to negotiate the rugged terrain [Heb "and on my high places he makes me walk." The imperfect verbal form emphasizes God's characteristic provision. The psalmist compares his agility in battle to the ability of a deer to negotiate rugged, high terrain without falling or being injured. Habakkuk uses similar language to describe his faith during difficult times. See Hab 3:19.].  
 He trains [Heb "teaches."] my hands for battle [The psalmist attributes his skill with weapons to divine enabling. Egyptian reliefs picture gods teaching the king how to shoot a bow. See O. Keel, Symbolism of the Biblical World, 265. ];  
 my arms can bend even the strongest bow [Heb "and a bow of bronze is bent by my arms." The verb תָּחַק (nakhet) apparently means "to pull back; to bend" here (see HALOT 692 s.v. תָּחַק). The bronze bow referred to here was probably laminated with bronze strips, or a purely ceremonial or decorative bow made entirely from bronze. In the latter case the language is hyperbolic, for such a weapon would not be functional in battle.].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

"God is my strength and protection; he makes my way go straight. He makes me swift and sure-footed as a deer and enables me to stand on my high places. He trains my hands for war until my arms can bend a bow of bronze;...

exeGesés companion Bible

El - my stronghold and valour.  
 And he loosens my way integrious:  
 he equalizes my feet as the hinds  
 and stands me on my bamahs:  
 teaching my hands to war;  
 so that my arms bend a bow of copper.

JPS (Tanakh—1985)

The God, my mighty stronghold [*Psalm 18:33* "who girded me with might."],  
 Who kept [*Meaning of Hebrew uncertain; Psalm 18:33* "made."] my path secure;

Who made my legs like a deer's,  
 And set me firm on the [*Taking bamothai as a poetic form of bamoth; cf. Habak 3:19; others "my."*] heights;  
 Who trained my hands for battle,  
 So that my arms can bend a bow of bronze!

Orthodox Jewish Bible

G-d is my ma'oz and power; and He maketh my derech perfect.  
 He maketh my feet like the feet of ayyalot (deer); and maketh me stand upon my high places.  
 He teacheth my yadayim for milchamah; so that a keshet nechoshah is bent by mine arms.

*The Scriptures* 1998

"El is my mighty stronghold, And He makes my way perfect,  
 "Making my feet like the feet of deer, And sets me on my high places,  
 "Teaching my hands for battle, So that my arms bend a bow of bronze.

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

*The Amplified Bible*

God is my strong Fortress; He guides the blameless in His way *and* sets him free.  
 He makes my feet like the hinds' [firm and able]; He sets me secure *and* confident upon the heights.

Concordant Literal Version

He trains my hands for war, so that my arms can bend a bow of bronze.  
 El--my bulwark, [my] strength, And He makes perfect my way;"  
 Making my feet like hinds, And on my high places causes me to stand,  
 Teaching my hands for battle, And brought down was a bow of brass by mine arms,...

Darby Translation

God is my strong fortress, And he maketh my way perfectly smooth. He maketh my feet like hinds' [feet], And setteth me upon my high places. He teacheth my hands to war, And mine arms bend a bow of brass.

Kretzmann's Commentary

God is my strength and Power, a Fortress of strength; and he maketh my way perfect, leading and guiding the perfect man on his way.  
 He maketh my feet like hinds' feet, swift in strength and in the pursuit of the enemies; and setteth me upon my high places, which the singer victoriously holds against his enemies.

New RSV

He teacheth my hands to war, and thus to hold their own against the enemies, so that a bow of steel is broken by mine arms, so that his arms are able to bend the bronze bow without difficulty.

The God who has girded me with strength [Q Ms Gk Syr Vg Compare Ps 18.32: MT God is my strong refuge]

has opened wide my path [Meaning of Heb uncertain].

He made my [Another reading is his] feet like the feet of deer, and set me secure on the heights.

He trains my hands for war, so that my arms can bend a bow of bronze.

Third Millennium Bible

God is my strength and power, and He maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places. He teacheth my hands to war, so that a bow of steel is broken by mine arms.

Webster's Bible Translation

God [is] my strength [and] power: and he maketh my way perfect.

He maketh my feet like hinds' [feet]: and setteth me upon my high places.

He teacheth my hands to war; so that a bow of steel is broken by my arms.

Young's Updated LT

God—my bulwark, my strength, And He makes perfect my way; Making my feet like hinds, And on my high places causes me to stand, Teaching my hands for battle, And brought down was a bow of brass by my arms.

### The gist of this verse:

God is David's protection and strength; giving him stability in difficult places, and teaching him how to war.

## 2Samuel 22:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĒl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun with the definite article	Strong's #410 BDB #42
māʾōwz (מַצְוֵז) [pronounced maw-GOHZ]	<i>place of safety, means of safety, place or means of protection, a fortified place, a fortress, a refuge, a stronghold</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #4581 BDB #731
chayil (חַיִל) [pronounced CHAH-yil]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun pausal form	Strong's #2428 BDB #298

*Girds me with strength* 4QSam<sup>a</sup> LXX<sup>L</sup> MT+LXX–Psalm. *Strengthens me* MT LXX<sup>B</sup>.<sup>70</sup>

**Translation:** *The ʾĒl is my strong refuge* [or, *Ēl empowers me*];... It is a difficult call whether we put the second and third words together or separate them. The two approaches are not dramatically different. God is certain both our strength and our refuge. Here, it appears that David is saying that God is *his secure refuge, his powerful stronghold, his fortress of strength*.

Although David often fought in the field and often attacked the cities of his enemies, because of God, it was if he were in a secure fortress, a fortified place. God is certainly David's strength, power and courage.

As was mentioned when comparing the ancient translations, there is a great deal of disagreement here; but this text remains accurate in principle. Psalm 27:1 *The LORD is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid?* (ESV) Psalm 28:7–8 *The LORD is my strength and my shield; in him my heart trusts, and I am helped; my heart exults, and with my song I give thanks to him. The LORD is the strength of his people; he is the saving refuge of his anointed.* (ESV) Psalm 46:1 *God is our refuge and strength, a very present help in trouble.* (ESV)

## 2Samuel 22:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthar (נָתַר) [pronounced naw-THAHR]	<i>to cause to tremble; to cause to start; to shake off [a yoke], to unfasten, to loose, to free; to set free, to release, to unbind</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5425 BDB #684
tâmîym (תָּמִים) [pronounced taw-MEEM]	<i>complete, whole, entire, sufficient, without blemish</i>	masculine singular adjective	Strong's #8549 BDB #1071

<sup>70</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 257.



## 2Samuel 22:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The full set of BDB meanings are: 1) <i>complete, whole, entire, sound</i>; 1a) <i>complete, whole, entire</i>; 1b) <i>whole, sound, healthful</i>; 1c) <i>complete, entire (of time)</i>; 1d) <i>sound, wholesome, unimpaired, innocent, having integrity</i>; 1e) <i>what is complete or entirely in accord with truth and fact (neuter adjective/substantive)</i>. We may include <i>blameless</i> among these definitions.</p>			
<p>derek<sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek<sup>e</sup>]</p>	<p><i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i></p>	<p>masculine plural noun with the 1<sup>st</sup> person singular suffix</p>	<p>Strong's #1870 BDB #202</p>

**Translation:** ...He sets free my entire way,... The imagery here is quite dramatic, and I am not certain if any translation really captures what is being said here. Fundamentally, the verb means *to cause to tremble, to cause to shake*. In front of David is his path, his road, his way—God shakes this so that all of the obstacles are no longer in David’s way; that he has a smooth path before him. Let’s express this in a slightly different way: you have laid out a blanket at the beach to lay on, but it now has sand and debris on it, so you lift it up and shake it and lay it out flat again. That is what God is doing to the entire way before David.

**2Samuel 22:33 Graphic;** from [KJV Online](#); accessed April 5, 2014.

V. 33 reads: *The 'El is my strong refuge [or, 'El empowers me]; He sets free my entire way,...* David is both able to reside in God, as his refuge; but he is also able to move forward in the plan of God, as God has removed the obstacles in his way.



These are interesting concepts which David knits together here. In v. 33a, David is on the defensive, and he steps back. However, I think that the alternate reading is the accurate reading, where God strengthens and empowers David. This would seem to be more in keeping with his moving forward, with God opening up a path before him.

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As an aside, why put these graphics in this exegesis of 2Sam. 22 (or in the exegesis of any chapter). Two reasons: (1) It breaks up the monotony of just text; and (2) read that verse and look at that picture. Many times, if the graphic is carefully chosen, you can see a relationship between the two, and the graphic helps you to recall either the verse itself or the concepts expressed in the verse.

## 2Samuel 22:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâvâh (שָׁוָה) [pronounced shaw-VAW]	<i>setting, placing, making</i>	Piel participle	Strong's #7737 BDB #1001
The other set of definitions for this verb:			
shâvâh (שָׁוָה) [pronounced shaw-VAW]	<i>making level, making smooth; making [or, being] still</i>	Piel participle	Strong's #7737 BDB #1000
regel (רֶגֶל) [pronounced REH-gel]	<i>foot, feet</i>	feminine dual noun with the 1 <sup>st</sup> person singular suffix	Strong's #7272 BDB #919
This could be a dual or a plural.			
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ayyâlâh (אֵילָה) [pronounced ahy-yaw- LAW]	<i>hind, doe; wild she-goat; mountain ram</i>	feminine plural noun with the definite article	Strong's #355 BDB #19

**Translation:** ...making my feet like the hind... This does not mean that David stands upon a path that looks smooth. But he will be like the wild goat or the mountain ram in the mountains; they travel about, their feet sure; they do not fall or tumble. From their very youth, they learned to move about in difficult terrain. So it is with David, on his path—his feet are secure—even though he may appear to be standing in the midst of chaos from time to time. God makes David able to walk the difficult path which is set before him. So this is both literal, for the many times that David has been on mountains; and representative of God making a pathway for David's next move.

L. M. Grant writes: "*He makes my feet like hinds' feet,*" able to scale precipitous heights with ease and agility. This is the energy of faith that rises above the level of earthly circumstances, no matter how difficult they seem.<sup>71</sup>

## 2Samuel 22:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
bâmâh (בָּמָה) [pronounced baw-MAW]	<i>a high place, elevation, height, mountain; fortress, castle; legitimate altar [built in a high place]</i>	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #1116 BDB #119

<sup>71</sup> From <http://www.studylight.org/com/lmg/view.cgi?bk=9&ch=22> accessed April 4, 2014.

## 2Samuel 22:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿamad (עמד) [pronounced <i>gaw-MAHD</i> ]	<i>to cause to stand [firm], to maintain; to station, to cause to set up [place, raise up, erect], to establish, to preserve; to decree, to impose [a law, mandate]; to ordain, to appoint, to destine; to stand still; to present [one] before [a king]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #5975 BDB #763

**Translation:** ...and He makes me stand firm on my high places,... David may be in high places, and God causes him to stand firm there, as if he is native to the mountains.

This also has a metaphorical meaning; because God put the reins of Israel into David's hands, and David guided his own nation. God made him secure in this ruling position.

**2Samuel 22:34 Graphic** from [Wallpaper4God](#); accessed April 5, 2014.

V. 34 reads [God is] making my feet like the hind and He makes me stand firm on my high places,...

This can be taken in two ways. David did actually spend a great deal of time in the mountains, like the hind (or the deer). He moved about gracefully on the mountains, escaping King Saul's continuous attacks against him. However, David was not always in mountainous area when escaping Saul. God made it as if David was hiding in high places; places which were difficult for Saul or any of David's other enemies to reach.



Think of it this way. Imagine pursuing a hind or a deer on a mountain, and trying to overtake him. Do you see how impossible that would be? That is what David's enemies faced when pursuing him.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## 2Samuel 22:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmad (למד) [pronounced <i>law-MAHD</i> ]	<i>training, making accustomed, teaching</i>	Piel participle	Strong's #3925 BDB #540

## 2Samuel 22:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâdôwth (יָדוֹת) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #3027 BDB #388
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
mil <sup>e</sup> châmâh (מִלְחָמָה) [pronounced mil-khaw-MAW]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536

**Translation:** ...training my hands for war... God trained David's hands for war. How did God do this? You may recall that when David was young, God had him face a bear and a lion and David defeated both of these animals. That was his first training to kill.

Peter Pett: *And it was because his heart was set on doing YHWH's will and fulfilling His covenant, that YHWH had set him on high places and was keeping him there. All his success was to be seen as due to YHWH. It was YHWH Who taught his hands to war, and enabled him to bend a bow of bronze (the toughest of bows to bend). And it was YHWH who had given him the shield of His salvation, and Who by His gentleness towards him had made him great. It was YHWH Who had kept him, who had continually saved him and Who had made him what he is.*<sup>72</sup>

David applied Bible doctrine when facing Goliath, when David was still a teenager. He understood that the army of Israel is God's army. So when that blowhard Goliath came out and cursed Israel and cursed Israel's army, it was as if he were cursing God. David knew that God could not allow that to stand. David also knew that God was with him, that God would give him the power and the strength to defeat Goliath.

R. B. Thieme, Jr., on many occasions, exclaimed that the Christian soldier should be the best killer in his outfit. I know when I first heard that, it set me back a bit (I was raised as an anti-war liberal). So many Christians know nothing about the Bible. But here is one of the places where David proclaims that God trained him to fight.

The battlefield is one of the greatest places for a man to learn when he is to act and when God acts. Since God trains David's hands for war, this means David will clearly participate in the fighting. David being directly involved in combat does not indicate a lack of faith in God. He fights the enemy with the intent of killing his enemy. However, also in war, there are things which we have no control over—weather, the strategy and tactics of the enemy—and when necessary, God steps in.

David also writes about this in Psalm 144:1 **Blessed be the LORD, my rock, who trains my hands for war, and my fingers for battle.** (ESV)

## 2Samuel 22:35b

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

<sup>72</sup> From <http://www.studyight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

## 2Samuel 22:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâchath (נָחַת) [pronounced naw-KHAHTH]	<i>to cause to descend, to press down, to stretch or bend (a bow); to smooth out [furrows] [spoken of rain]</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #5181 BDB #639
qesheth (קֶשֶׁת) [pronounced KEH-sheth]	<i>bow; bowman, archer; strength, power; rainbow</i>	feminine singular construct	Strong's #7198 BDB #905
n <sup>e</sup> chûwshâh (חֲשׂוֹר) [pronounced n <sup>e</sup> -khoo-SHAW]	<i>copper, bronze</i>	feminine singular noun	Strong's #5154 BDB #639
z <sup>e</sup> rôwa' (זְרוֹא') [pronounced z <sup>e</sup> ROH-ahg']	<i>arm, shoulder and figuratively means strength</i>	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #2220 BDB #283

**Translation:** ...and [training] my arms to bend a bow of bronze. This may be somewhat hyperbolic. I would not have thought the bows of that era to be made of bronze; but the idea is, David's arms are strong enough to bend a bow made of bronze.

The Pulpit Commentary understands this literally. They cite Job 20:24 [He will flee from an iron weapon; a bronze arrow will strike him through.](#) (ESV) We do not know what the iron weapon is, but the arrow is made of bronze.

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[Chapter Outline](#)

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### God Preserves and Protects David

**And so you give me a shield of Your salvation and Your graciousness multiplies me much.**

2Samuel  
22:36

**You have given me the shield of Your salvation and You have multiplied me [in] Your graciousness.**

**You have given me the shield of Your salvation and You give me great blessing from Your graciousness.**

Here is how others have translated this verse:

**Ancient texts:**

Dead Sea Scrolls  
Latin Vulgate  
Masoretic Text (Hebrew)  
Peshitta (Syriac)  
Septuagint (Greek)

[You have given me the shield of] Your salvation; and Your help [4Qsam<sup>a</sup>, *answering me* MT<sup>L</sup> LXX<sup>b</sup>. *gentleness* MT<sup>mss</sup> LXX<sup>L</sup>] has made me great.  
You have given me the shield of my salvation: and your mildness has multiplied me.  
And so you give me a shield of Your salvation and Your graciousness multiplies me much.  
You have also given me the shield of your salvation, and your right hand has helped me; Your gentleness has made me great.  
And You have given me the shield of my salvation, and Your propitious dealing has increased me,...

Significant differences: The Syriac has an additional phrase.

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

Contemporary English V. Easy-to-Read Version	You alone are my shield, and by coming to help me, you have made me famous. God, you protected me and helped me win. You helped me defeat my enemy.
Good News Bible (TEV) <i>The Message</i> New Century Version	O LORD, you protect me and save me; your help has made me great. You protect me with salvation-armor; you touch me and I feel ten feet tall. You protect me with your saving shield. You have stooped to make me great.
New Life Bible	"You have given me the covering of Your saving power. Your help makes me strong.
The Voice	You have given me the shield of Your salvation, and Your support has made me strong.

### Partially literal and partially paraphrased translations:

American English Bible	He gives me a shield to protect me. Because I obeyed, You made me strong.
Beck's American Translation	You've given me Your shield to save me, and by Your victory You have made me great.
New Advent (Knox) Bible New American Bible (2011)	Thy saving power, Lord, is my defence, thy tender care fosters me. You have given me your protecting shield, and your help has made me great.
NIRV	LORD, you are like a shield that keeps me safe. You help me win the battle. You bend down to make me great.
New Jerusalem Bible New Simplified Bible	You give me your invincible shield, you never cease to listen to me,... »O Jehovah you protect me and save me. Your help has made me grow great (multiply).
Revised English Bible	You have given me the shield of your salvation, you stoop down to make me great.

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

Ancient Roots Translinear Bible in Basic English	You gave me the shield of your salvation and multiplied the humble! You have given me the breastplate of your salvation, and your mercy has made me great.
English Jubilee 2000	Thou hast also given me the shield of thy saving health, and thy meekness has multiplied me.
The Expanded Bible	You ·protect me with your saving shield [·have given me the shield of your salvation/victory]. ·You have stooped to make [Your help makes] me great.
Ferar-Fenton Bible	And You are my shield of salvation, And, imparting Your power to myself,...
NET Bible®	You give me [Another option is to translate the prefixed verb with vav consecutive with a past tense, "you gave me." Several prefixed verbal forms with vav consecutive also appear in vv. 38-44. The present translation understands this section as a description of what generally happened when the author charged into battle, but another option is to understand the section as narrative and translate accordingly.] your protective shield [Ps 18:35 contains an additional line following this one, which reads "your right hand supports me." It may be omitted here due to

homoioarcton. See the note at Ps 18:35.] [Heb "and you give me the shield of your deliverance"; KJV, ASV "the shield of thy (your NRSV, NLT) salvation"; NIV "your shield of victory." Ancient Near Eastern literature often refers to a god giving a king special weapons. See R. B. Chisholm, "An Exegetical and Theological Study of Psalm 18/2 Samuel 22" (Th.D. diss., Dallas Theological Seminary, 1983), 260-61.]; **your willingness to help enables me to prevail** [Heb "your answer makes me great." David refers to God's willingness to answer his prayer.].

NIV – UK

**You make your saving help my shield;**  
**your help has made** [Dead Sea Scrolls; Masoretic Text shield; / you stoop down to make] **me great.**

### Jewish/Hebrew Names Bibles:

exeGesés companion Bible	<b>And you give me the buckler of your salvation; and your humbling abounds me:...</b>
Hebrew Names Version	<b>You have also given me the shield of your yeshu`ah. Your gentleness has made me great.</b>
JPS (Tanakh—1985)	<b>You have granted me the shield of Your protection And Your providence has made me great [Meaning of (this) Hebrew (phrase) uncertain.].</b>
Judaica Press Complete T.	<b>And You have given me the shield of Your salvation; And You have increased Your modesty for me.</b>
Orthodox Jewish Bible	<b>Thou hast also given me the mogen of Thy Salvation; and hath stooped down to make me great.</b>
<i>The Scriptures</i> 1998	<b>"And You give me the shield of Your deliverance, And Your lowliness makes me great.</b>

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

Concordant Literal Version	<b>And You give to me the shield of Your salvation, And Your lowliness makes me great.</b>
Context Group Version	<b>You have also given me the shield of your rescue; And your response has made me great.</b>
English Standard Version	<b>You have given me the shield of your salvation, and your gentleness made me great.</b>
Green's Literal Translation	<b>And You have given to me the shield of Your salvation; and Your condescension has made me great.</b>
Kretzmann's Commentary	<b>Thou hast also given me the shield of thy salvation, whereby God protects and saves His people; and Thy gentleness hath made me great, by the favorable hearing of his prayer.</b>
NASB	<b>"You have also given me the shield of Your salvation [Eph 6:16, 17], And Your help [Lit answering] makes me great.</b>
New RSV	<b>You have given me the shield of your salvation, and your help [Q Ms: MT your answering] has made me great.</b>
Updated Bible Version 2.11	<b>You have also given me the shield of your salvation; And your response has made me great.</b>
Young's Updated LT	<b>And You give to me the shield of Your salvation, And Your lowliness makes me great.</b>

**The gist of this verse:** God protects David with the shield of deliverance.

## 2Samuel 22:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>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.</i>			
mâgên (מָגֵן) [pronounced <i>maw-GAYN</i> ]	<i>shield, smaller shield; protection</i>	masculine singular construct	Strong's #4043 BDB #171
yêsha <sup>c</sup> (יְשׁוּעָה) [pronounced <i>YAY-shahj</i> ]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3468 BDB #447
<i>Your salvation</i> 4Qsam <sup>a</sup> , <i>answering me</i> MT <sup>L</sup> LXX <sup>b</sup> . <i>gentleness</i> MT <sup>mss</sup> LXX <sup>L</sup> . <sup>73</sup>			

**Translation:** *You have given me the shield of Your salvation...* The shield speaks of protection. David here is speaking of temporal deliverance, but this also refers to God providing eternal deliverance or salvation.

That God is our shield is also spoken of in Gen. 15:1 Psalm 84:11.

## 2Samuel 22:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿănâvâh (הַנְּוֹעַ) [pronounced <i>guh-n-aw-VAW</i> ]	<i>grace orientation, graciousness, humility, meekness</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6038 BDB #776
râbâh (רָבַח) [pronounced <i>raw<sup>b</sup>-VAWH</i> ]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #7235 BDB #915

**Translation:** *...and You have multiplied me [in] Your graciousness.* David has gone from being an unknown shepherd boy—even forgotten by his own father—to king over all Israel. We have had several presidents who have risen from very **humble circumstances** to the presidency. God is certainly able to make such things happen.

<sup>73</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 257.



**Application:** You are not promoted unless God promotes you (something R. B. Thieme, Jr. used to say often). I had one career goal which I desired, but it never came to pass, and one of the reasons was a mistake made on my transcripts which the university would not correct (they corrected it several years later). However, this is what God wanted and not getting this particular advance did not ruin my life, although it probably resulted in my premature retirement from teaching. In retrospect, it was all for the good. God advances some of us; God keeps some of us back from a promotion; and it is all relegated to His plan. I am glad that I am where I am; and recognize God's hand in all of my life. The more doctrine you have in your soul, the more easy it is for you to understand why God has placed you where He did.

David, on the other hand, was promoted straight to the top, and he was the king of Israel by which all other kings were measured.

God has given David great increase. Although this appears to suggest that David has already become king, this could simply refer to David out hiding from Saul, when hundreds of men come to him. That could be the increase spoken of here.

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**You make large my step beneath me and do not slip my ankles.**      2Samuel 22:37      **You have made [the path] large [for] my steps beneath me and my feet [lit., ankles] do not slip.**

**You have made the path wide beneath my feet so that I do not slip.**

Here is how others have translated this verse:

**Ancient texts:**

Dead Sea Scrolls	You have en[la]rged my <i>steps</i> ; [4QSam <sup>a</sup> . <i>Steps under me</i> MT] [my feet have] <i>no</i> [4QSam <sup>a</sup> had both one negative clause in the text and a second written above the line.]...
Latin Vulgate	Thou shalt enlarge my steps under me: and my ankles shall not fail.
Masoretic Text (Hebrew)	You make large my step beneath me and do not slip my ankles.
Peshitta (Syriac)	Thou hast enlarged my steps under me, so that my feet did not slip.
Septuagint (Greek)	...so as to make room under me for my <u>going</u> , and my legs did not totter.

Significant differences:      The Greek has *going*, instead of steps. The second phrase is similar but not exactly the same in all languages.

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

Common English Bible	You've let me walk fast and safe, without even twisting an ankle.
Contemporary English V. Easy-to-Read Version	You clear the way for me, and now I won't stumble. Make my legs and ankles strong so I can walk fast without stumbling.
Good News Bible (TEV) <i>The Message</i>	You have kept me from being captured, and I have never fallen. You cleared the ground under me so my footing was firm.
New Berkeley Version	Thou stretchest my stride on the ground on ankles that never grow weak.
New Century Version	You give me a better way to live, so I live as you want me to.
New Life Bible	You give me a big place for my steps. I have not fallen.
New Living Translation	You have made a wide path for my feet

The Voice                                   to keep them from slipping.  
 You taught me how to walk with care  
 so my feet would not slip.

### Partially literal and partially paraphrased translations:

American English Bible            'He enlarges my footsteps beneath me,  
 And my trembling knees, He [makes firm].

Beck's American Translation    You made a wide path for me to walk on so that my feet don't falter.

Christian Community Bible       *You have given wide room for my steps,  
 so that they have never faltered.*

God's Word™                        You make a wide path for me to walk on so that my feet do not slip.

New Advent (Knox) Bible         Through thee, my steps are untrammelled as I go, foot of mine never falters;...

New American Bible (2002)       You made room for my steps; unwavering was my stride.

New American Bible (2011)       You gave me room to stride;  
 my feet never stumbled.

NIRV                                    You give me a wide path to walk in  
   so that I don't twist my ankles.

New Jerusalem Bible             ...you give me the strides of a giant, give me ankles that never weaken...

New Simplified Bible             »You clear the way for me. I will not stumble.

Revised English Bible            You made room for my steps;  
 my feet have not slipped.

Today's NIV                         You provide a broad path for my feet, so that my ankles do not give way.

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

Ancient Roots Translinear        You enlarged my footprints under me and my ankle never slipped.

English Jubilee 2000             Thou hast enlarged my steps under me so that my knees did not shake.

The Expanded Bible                You ·give me a better way to live [broaden my path; <sup>L</sup>widen my steps beneath me]  
   so ·I live as you want me to [my feet do not slip/<sup>L</sup>ankles do not weaken].

Ferar-Fenton Bible                You stretch out my stridings below me,  
 So my ankles will never slip down,...

HCSB                                    You widen a *place* beneath me for my steps, and my ankles do not give way.

NET Bible®                         You widen my path [Heb "step." "Step" probably refers metonymically to the path  
 upon which the psalmist walks. Another option is to translate, "you widen my stride."  
 This would suggest that God gives him the capacity to run quickly.];  
 my feet [Heb "lower legs." On the meaning of the Hebrew noun, which occurs only  
 here, see H. R. Cohen, Biblical Hapax Legomena (SBLDS), 112. A cognate  
 Akkadian noun means "lower leg."] do not slip.

NIV – UK                             You provide a broad path for my feet,  
   so that my ankles do not give way.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible            You lengthen the steps I can take, yet my ankles do not turn.

exeGesés companion Bible        ...you enlarge my paces under me  
 so that my ankles waver not.

JPS (Tanakh—1985)             You have let me stride on freely,  
 And my feet have not slipped.

Orthodox Jewish Bible            Thou hast enlarged my stride under me; so that my karsulayim do not slip.

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

Concordant Literal Version        You enlarge my step under me, And mine ankles have not slidden.

English Standard Version	You gave a wide place for my steps under me, and my feet did not slip;...
Green's Literal Translation	You have enlarged my steps under me, and my feet have not slipped.
Kretzmann's Commentary	Thou hast enlarged my steps under me, giving to the wanderer a wide space for free movement, so that my feet did not slip, his ankles standing unwavering and firm; he was able to move with a light and strong step.
New RSV	You have made me stride freely, and my feet do not slip; ...
Young's Updated LT	You enlarge my step under me, And my ankles have not slid.
<b>The gist of this verse:</b>	God makes the ground below David flat and wide enough for him to easily walk upon.

### 2Samuel 22:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râchab (בָּרַחַב) [pronounced raw-SHAH <sup>PV</sup> ]	to make large, to enlarge, to cause to grow [to be wide]; to be expanded	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #7337 BDB #931
tsa'ad (דָּעַעַצ) [pronounced TZAH-gahd]	a step, pace; figuratively: steps of life	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6806 BDB #857
tachath (תַּחַת) [pronounced TAH-khahth]	underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of	preposition of location or foundation with the 1 <sup>st</sup> person singular suffix	Strong's #8478 BDB #1065

Simply my steps 4QSam<sup>a</sup>. Steps under me MT.<sup>74</sup>

**Translation:** You have made [the path] large [for] my steps beneath me... This appears to refer back to David having such a sure footing on mountains. Part of what makes a trail easier to walk is if that trail is made wide or large, and God has done that for David. This means maximum freedom and maximum stability.

Keil and Delitzsch: *God, when called upon for help, [He]...made David's steps broad, i.e., provided the walker with a broad space for free motion, removing obstructions and stumbling-blocks out of the way.*<sup>75</sup>

### 2Samuel 22:37b

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

<sup>74</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 257.

<sup>75</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:37–38 (slightly edited).

## 2Samuel 22:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mā'ad (מַאֲד) [pronounced maw-ĠAHD]	to slip, to slide, to totter, to shake	3 <sup>rd</sup> person plural, Qal perfect	Strong's #4571 BDB #588
qar'çôl (קַרְצוֹל) [pronounced kahr-SOLE]	ankle	feminine plural noun with the 1 <sup>st</sup> person singular suffix; pausal form	Strong's #7166 BDB #902

**Translation:** ...and my feet [lit., ankles] do not slip. David can walk on this path and not slip; God has made this possible for David. This would mean that he remains in fellowship and he continues to function in the plan of God without misstep.

**2Samuel 22:37 Graphic** taken from [Myra Johnson's photobucket](#) on April 5, 2014.

V. 37 reads: You have made the path wide beneath my feet so that I do not slip. The context of this is, David tromping around in the mountains, being pursued by Saul (or one of his other enemies). When in the mountains, it was quite difficult for David to find easy trailways or easy pathways on which he could travel. Now, God is not actually standing in front of David, setting up a wide path in front of him to walk on. However, metaphorically speaking, it is as if God were right in front of David making his way easy; as if God were widening the path in front of David, making it easy for him to travel on. So he is not on uneasy, unlevel ground, but as if he were on a cleared pathway.



This simply means that, when escaping his enemies, David has a clear escape route that is easy for him to follow; and that there are no problems for him.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Much of the context of this psalm is David at war. It takes but a misstep to change David's future as a warrior. In fact, we studied where this almost happened back in 2Sam. 21:16–17 (And Ishbi-benob, one of the descendants of the giants, whose spear weighed three hundred shekels of bronze, and who was armed with a new sword, thought to kill David. But Abishai the son of Zeruah 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.").

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**David Destroys His Enemies with God's Power**

**I pursue my enemies and so I destroy them and I do not turn back until their destruction.**      2Samuel 22:38      **I pursue after my enemies and I destroy them; I do not turn back until they have been destroyed.**

**I pursue my enemies and destroy them; I do not return until they have been destroyed.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	I will pursue after my enemies, and crush them: and will not return again till I consume them.
Masoretic Text (Hebrew)	I pursue my enemies and so I destroy them and I do not turn back until their destruction.
Peshitta (Syriac)	I will pursue my enemies and will <u>overtake</u> them, and will not turn back until I have consumed them.
Septuagint (Greek)	I will pursue my enemies, and will utterly destroy them; and I will not turn again till I have consumed them.

Significant differences: The second verb in the first phrase means *to destroy, to consume*; it does not mean *to overtake* (as in the Syriac). The final verb in the second phrase ends with an infinitive construct; not with a 1<sup>st</sup> person singular, Piel imperfect (which is how it is translated by the Latin, Greek and Syriac).

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

Common English Bible	I chased my enemies and destroyed them! I didn't come home until I finished them off.
Contemporary English V. Easy English	I kept chasing my enemies until I caught them and destroyed them. I chased my enemies and I overcame them. I did not stop until I had overcome them all.
Easy-to-Read Version	I want to chase my enemies, until I destroy them! I won't come back until they are destroyed!
Good News Bible (TEV) <i>The Message</i>	I pursue my enemies and defeat them; I do not stop until I destroy them. When I chased my enemies I caught them; I didn't let go till they were dead men.
New Berkeley Version	My foes I pursue and destroy; I turn not till they are consumed!
New Century Version	I chased my enemies and destroyed them. I did not quit till they were destroyed.
New Life Bible	I went after those who hated me and destroyed them. I did not return until they were destroyed.
New Living Translation	"I chased my enemies and destroyed them; I did not stop until they were conquered.

#### Partially literal and partially paraphrased translations:

American English Bible	'So, I will pursue and remove them. I won't return 'til they're gone.
Beck's American Translation	I pursued my enemies and destroyed them, and didn't come back before they were completely defeated.
Christian Community Bible	<i>I have pursued my enemies and wiped them out, I did not turn back till I had destroyed them.</i>

God's Word™	I chased my enemies and destroyed them. I did not return until I had ended their lives.
New Advent (Knox) Bible	...I can master the enemies I pursue, and never turn home till I have made an end of them;...
New American Bible (2002)	I pursued my enemies and destroyed them, nor did I turn again till I made an end of them.
New American Bible (2011)	I pursued my enemies and overtook them; I did not turn back till I destroyed them.
New Jerusalem Bible	I pursue my enemies and exterminate them, not turning back till they are annihilated;...
New Simplified Bible	»I chased my enemies until I caught them and destroyed them.
Revised English Bible	I pursue and destroy my enemies, until I have made an end of them I do not turn back.

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

Ancient Roots Translinear Bible in Basic English The Expanded Bible	I pursued my enemies, annihilated them, and never returned until I finished them. I go after my haters and overtake them; not turning back till they are all overcome. I chased [pursued] my enemies and destroyed [exterminated] them. I did not quit [turn back] till they were destroyed [annihilated; consumed].
Ferar-Fenton Bible	...I can chase all my foes and destroy them, And never turn back till they're done!
HCSB NET Bible®	I pursue my enemies and destroy them; I do not turn back until they are wiped out. I chase my enemies and destroy them; I do not turn back until I wipe them out.
NIV, ©2011	"I pursued my enemies and crushed them; I did not turn back till they were destroyed.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"I pursued my enemies and wiped them out, without turning back until they were destroyed.
exeGesés companion Bible	I pursue my enemies and desolate them; and turn not back until I finish them off:...
JPS (Tanakh—1985)	I pursued my enemies and wiped them out, I did not turn back till I destroyed them.
Judaica Press Complete T.	I have pursued my enemies and have destroyed them; Never turning back until they were consumed.
Orthodox Jewish Bible	I have pursued mine oyevim, and destroyed them; and turned not again until I had consumed them.

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

English Standard Version	I pursued my enemies and destroyed them, and did not turn back until they were consumed.
Green's Literal Translation	I have pursued my enemies and destroyed them; and I did not turn until they were consumed.
Kretzmann's Commentary	I have pursued mine enemies and destroyed them, and turned not again until I had consumed them; they could not rise for further contest; they fell under his feet in helpless submission.
Modern KJV	I have pursued my enemies and destroyed them, and turned not again until I had finished them.
New King James Version	"I have pursued my enemies and destroyed them; Neither did I turn back again till they were destroyed.

Young's Updated LT I pursue my enemies and destroy them, And I do not turn until they are consumed.

**The gist of this verse:** David said that he would pursue and not stop until his enemies were destroyed.

### 2Samuel 22:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râdaph (רָדַף) [pronounced raw-DAHf]	<i>to pursue, to follow after; to chase with hostile intent, to persecute</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7291 BDB #922
'âyab (אֵיבָא) [pronounced aw-YA <sup>B</sup> V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle with the 1 <sup>st</sup> person singular suffix	Strong's #340 & #341 BDB #33

**Translation:** I pursue after my enemies... Part of David's responsibilities as a general and later as king over Israel included killing a large number of people. As a believer, he was one of the greatest killers in the Israeli army.

As mentioned before, the believer in his military unit ought to be the best killer in his outfit (unless he is serving food, of course).

Beginning with this verse, David clearly takes the offensive, and goes after his enemies. The same is true of Jesus Christ in the 1<sup>st</sup> and 2<sup>nd</sup> Advents. In the 1<sup>st</sup> Advent, our Lord provided salvation for all and did not harm His enemies (although He did confront them); however, in the 2<sup>nd</sup> Advent, He will return as our Judge, and He will crush His enemies just as we read in this and subsequent verses.

### 2Samuel 22:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâmad (שָׁמַד) [pronounced shaw-MAHD]	<i>to destroy, to lay waste, to annihilate, to exterminate</i>	1 <sup>st</sup> person singular, Hiphil imperfect, with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #8045 BDB #1029

**Translation:** ...and I destroy them;... David pursued his enemies and he destroyed them. Quite obviously, because Saul was God's anointed, David did not include Saul in this.

Note that this is the Word of God; there is no way to misconstrue this to somehow say that David is gentle and kind, and nice to his enemies. The enemies of Israel had to, in most instances, be destroyed.

**Application:** We in the United States face two great sets of enemies: communists and Islamists. There will come a time when either or both of these enemies force our hand, and force us into war. We need to pray for our military and for the Christians in the military who protect us.

**Application:** The idea that there is some *new commandment* which means that we should not delight in conquest<sup>76</sup> is ridiculous. The United States would be a nothing country if it were not for our military both protecting us and expanding our borders *from sea to shining sea*.

### 2Samuel 22:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shûwb (שׁוּב) [pronounced <i>shoo<sup>b</sup>v</i> ]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7725 BDB #996
'ad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i> ]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	Piel infinitive construct with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3615 BDB #477

**Translation:** ...I do not turn back until they have been destroyed. David did not do a half-assed job. He continued until his enemy had been completely destroyed.

You may recall that Saul defeated an enemy, and, although he was supposed to kill them all, along with their animals, he kept many of their animals and kept some of the royalty alive (specifically, their king) (1Sam. 15). This was completely outside of the plan of God. I know that this is difficult for people to hear.

**Application:** At the end of WWII, we launched nuclear weapons against Japan, and soundly defeated them. This took out two great cities and caused the Japanese to immediately surrender (not after the first city, but certainly after the second city). This ended the lives of hundreds of thousands of citizens—noncombatants. There are people today and throughout America's history after that point, who did not like that we did that. They did not like that we killed so many people. This ended the war. This saved easily as many lives, American and Japanese. This changed the direction of the world and the trajectory of German and Japan. This was the right thing to do; and a very difficult decision for then President Truman to make. There is a time to exert tremendous force against your enemy, and that was the time to do it.

**Application:** It would be nice if we could just meet up with our enemies, shake their hands, sign a peace agreement, and all is well. However, life is not like that. Sometimes war breaks out and the good guys win by exerting a greater force. This is what God ordered Saul to do; and later ordered David to do. Even though we are in the Church Age, that does not mean that the world has changed and that everyone is nice and signs meaningful treaties now.

<sup>76</sup> This is an idea put forth by *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 22:38.



**Application:** As a tangent—what is wrong with many peace-lovers is, they do not have a realistic view of the world. They do not realize that Islamic nations and communist nations want to destroy us. The only reason that they do not is, we have a powerful military.

David's numerous victories over God's enemies are found here: 2Sam. 5:18–25 8:1, 2, 13, 14 10:14 Psalm 21:8, 9.

I am somewhat surprised that R. B. Thieme, Jr. did not teach this chapter or this psalm.

**And so I destroy them and so I mortally wound them, and they do not rise up; and so they fall beneath my feet.**

2Samuel  
22:39

**I destroy them and I mortally wound them, so that they do not rise back up; they fall [dead] beneath my feet.**

**I utterly destroy my enemies, so that they fall at my feet and they do not rise back up.**

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls	<i>I have run [them through, [4QSam<sup>a</sup> LXX<sup>L</sup> MT+LXX–Psalms. And I have consumed them and run them through MT] so that they cannot arise. They fell under my feet.].</i>
Latin Vulgate	<i>I will consume them and break them in pieces, so that they shall not rise: they shall fall under my feet.</i>
Masoretic Text (Hebrew)	<i>And so I destroy them and so I mortally wound them, and they do not rise up; and so they fall beneath my feet.</i>
Peshitta (Syriac)	<i>I will strike them that they may not arise; yea, they shall fall under my feet.</i>
Septuagint (Greek)	<i>And I will crush them, and they shall not rise; and they shall fall under my feet.</i>

Significant differences: The Syriac and the Greek both appear to be missing a phrase.

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

Common English Bible	<i>I ate them up! I struck them down! They couldn't get up; they fell under my feet.</i>
Contemporary English V.	<i>I destroyed them! I stuck my sword through my enemies, and they were crushed under my feet.</i>
Easy English	<i>I completely overcame them and they could not rise. They fell beneath my feet.</i>
Easy-to-Read Version	<i>I destroyed my enemies. I defeated them! They won't get up again. Yes, my enemies fell under my feet.</i>
Good News Bible (TEV)	<i>I strike them down, and they cannot rise; they lie defeated before me.</i>
<i>The Message</i>	<i>I nailed them; they were down for good; then I walked all over them.</i>
New Berkeley Version	<i>I waste them and crush them until they rise not, but fall 'neath my feet!</i>
New Life Bible	<i>I destroyed them and cut them through, so that they did not rise. They fell under my feet.</i>
The Voice	<i>When I eliminated them, they fell down beneath my feet so they could not rise again.</i>

**Partially literal and partially paraphrased translations:**

American English Bible	I'll crush them and they will not rise again; For, they'll fall [to the ground] 'neath my feet.
Beck's American Translation	I defeated them and struck them so they couldn't get up but fell under my feet.
Christian Community Bible	<i>Thrusting them through, I did not give them time to rise as they fell under my feet.</i>
God's Word™	I ended their lives by shattering them. They were unable to get up. They fell under my feet..
New Advent (Knox) Bible	I can master the enemies I pursue, and never turn home till I have made an end of them; made an end of them, beating them to their knees, hurling them down at my feet. V. 38 is included for context.
New American Bible (2011)	I struck them down, and they did not rise; they fell dead at my feet.
NIRV	I crushed them completely so that they couldn't get up. They fell under my feet.
New Jerusalem Bible	I strike them down, and they cannot rise, they fall, they are under my feet.
New Simplified Bible	»I destroyed them! I stuck my sword through my enemies. They were crushed under my feet.
Revised English Bible	I make an end of them, I strike them down; they rise no more, but fall prostrate at my feet.

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

Ancient Roots Translinear Bible in Basic English	I finished them and injured them, and they fell under my feet and never rose. I have sent destruction on them and given them wounds, so that they are not able to get up: they are stretched under my feet.
English Jubilee 2000	And I consumed them and wounded them, and they did not arise; they are fallen under my feet.
The Expanded Bible	I ·destroyed [devoured; consumed] and ·crushed them [shattered them; struck them down] so they couldn't ·rise [get] up again. They fell beneath my feet.
Ferar-Fenton Bible	I assail them and strike till they rise not, For under my feet they fall down.
HCSB NET Bible®	I wipe them out and crush them, and they do not rise; they fall beneath my feet. I wipe them out and beat them to death; they cannot get up; they fall at my feet.
New Heart English Bible	I have consumed them, and struck them through, so that they can't arise. Yes, they have fallen under my feet.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible exeGesés companion Bible	I destroyed them, crushed them; they can't get up; they have fallen under my feet. ...and I finish them off and strike them and they rise not: yes - fallen under my feet.
JPS (Tanakh—1985)	I destroyed them, I struck them down; They rose no more, they lay at my feet.
Orthodox Jewish Bible	And I have consumed them, and wounded them, that they could not arise; indeed, they are fallen under my raglayim.

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

<i>The Amplified Bible</i>	I consumed them and thrust them through, so that they did not arise; they fell at my feet.
English Standard Version	I consumed them; I thrust them through, so that they did not rise; they fell under my feet.
NASB	"And I have devoured them and shattered them, so that they did not rise; And they fell under my feet [Mal 4:3].
Webster's Bible Translation	And I have consumed them, and wounded them, that they could not arise: yea, they have fallen under my feet.
World English Bible	I have consumed them, and struck them through, so that they can't arise: Yes, they are fallen under my feet.
<i>Young's Literal Translation</i>	And I consume them, and smite them, And they rise not, and fall under my feet.

**The gist of this verse:** David took the enemies of Israel as a responsibility; and he did battle with them until they were dead.

**2Samuel 22:39a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i> ]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	1 <sup>st</sup> person singular, Piel imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #3615 BDB #477
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâchats (מָחַט) [pronounced <i>MAW-khats</i> ]	<i>to severely wound, to mortally wound, to smite through, to pierce; to shatter, to smite, to agitate, to shake</i>	1 <sup>st</sup> person singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4272 BDB #563

*I destroy (consume) them is left out of 4QSam<sup>a</sup> LXX<sup>L</sup> MT+LXX–Psalms. And I have consumed them and run them through MT.<sup>77</sup>*

**Translation:** I destroy them and I mortally wound them,... This psalm may be quite difficult for the average believer to stomach. David makes it clear that he goes after his enemies and he kills them. He did not do a lot of diplomacy or peace treaties. Nations who were his enemies were enemies of God.

**Application:** This is quite difficult for some believers to grasp. Didn't Jesus tell us to love our enemies? Yes, our personal enemies; those with whom we come into contact each and every day. However, nowhere in the Bible can you justify the spread of communism or an attack of Islam, with a *love your enemy* response. Both of those philosophies are designed to destroy Christianity. Allowing them to increase unabated means that we have

<sup>77</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 257.

abrogated our responsibilities as a super power. God did not allow us this much power just so we could become an isolationist nation.

**Application:** You have to realize that all of this is a spiritual battle. So, there is no such thing as communism or socialism annexing so much property and then stopping. There is no such thing as a few Islamic nations engaging in Jihad and then just stopping because they have done what they want to do. Both of these philosophies are dedicated to destroying Christianity; and we will therefore expect them to advance constantly against the United States.

**Application:** Quite obviously, things are changing in both Communist China and in Communist Russia. They have begun to tolerate Christians living there. This has changed things dramatically in both nations, providing a great deal more freedom for the people in those nations (nothing like the freedom that we enjoy, but a reasonable amount of freedom, given the Marxist philosophy).

### 2Samuel 22:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qûwm (קוּם) [pronounced <i>koom</i> ]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #6965 BDB #877

**Translation:** ...so that they do not rise back up;... David makes certain that the job is done; his enemies do not rise back up.

### 2Samuel 22:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced <i>naw-FAHL</i> ]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5307 BDB #656
tachath (תַּחַת) [pronounced <i>TAH-khahth</i> ]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
regel (רֶגֶל) [pronounced <i>REH-gehl</i> ]	<i>foot, feet</i>	feminine dual noun with the 1 <sup>st</sup> person singular suffix; pausal form	Strong's #7272 BDB #919

## 2Samuel 22:39c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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This could be a dual or a plural.

**Translation:** ...they fall [dead] beneath my feet. His enemies lay dead at his feet. At that point, David's job regarding that people was over.

**Application:** There are times when the United States military is going to have to act in such a way as to stop communist incursion or stop the bloody persecution of Christians by Islam. Bear in mind that, if we are not willing to use our great military power to protect believers and the freedom of others, then why should God allow us to keep such power?

David speaks of the complete destruction of his enemies in vv. 38–39 and 43. This suggests that these two passages might match up in the organization of portions of this chapter.

There may be a Messianic aspect to this as well. Recall how it was discussed earlier that this seems to parallel the end of the Tribulation. At the end of the Tribulation, Jesus Christ destroys and/or imprisons all of His enemies. This is testified to in Psalm 110:1–2, 5–6 [The LORD says to my Lord: "Sit at My right hand, until I make Your enemies Your footstool."](#) [The LORD sends forth from Zion your mighty scepter. Rule in the midst of Your enemies! The Lord is at Your right hand; He will shatter kings on the day of his wrath. He will execute judgment among the nations, filling them with corpses; He will shatter chiefs over the wide earth.](#) (ESV; capitalized) This is a psalm which is about Jesus Christ destroying His enemies; very similar to what we find David writing about. See [Psalm 110 \(HTML\)](#) ([PDF](#)) ([WPD](#)). Psalm 118:10–12 and Mal. 4:1–3 are parallel passages, and Matt. 24 covers the same time period, but from a different perspective.

**And so You equip me [with] strength for the battle;  
You cause to bow down those standing [against] me below me.**

2Samuel  
22:40

**You equip me [with] strength for the war;  
You cause to bow down beneath me those standing [against] me.**

**You give me the strength and ability to go to war;  
You subdue those who stand against me.**

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls	<i>You have equipped me</i> [4QSam <sup>a</sup> MT <sup>mss</sup> MT–Psalms. MT <sup>L</sup> misspells.] <i>with strength for battle, and</i> [4QSam <sup>a</sup> . Not in MT.] <i>you have [subdued under me] those who rose up against me.</i>
Latin Vulgate	<i>You have girded me with strength to battle: You have made them that resisted me to bow under me.</i>
Masoretic Text (Hebrew)	<i>And so You equip me [with] strength for the battle; You cause to bow down those standing [against] me below me.</i>
Peshitta (Syriac)	<i>You have girded me with strength for the battle; You have made them that rise up against me to be subdued under me.</i>
Septuagint (Greek)	<i>And You shall strengthen me with power for the war; You shall cause them that rise up against me to bow down under me.</i>

Significant differences: Although these are not exactly the same, the gist of the two thoughts in the different languages are the same.

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

Common English Bible	You equipped me with strength for war; you brought my adversaries down underneath me.
Contemporary English V. Easy English	You helped me win victories and forced my attackers to fall victim to me. You made me strong for the battle. You made my enemies bend in front of me.
Easy-to-Read Version	God, you made me strong in battle. You made my enemies fall before me.
Good News Bible (TEV) <i>The Message</i>	You give me strength for the battle and victory over my enemies. You armed me well for this fight; you smashed the upstarts.
New Berkeley Version	Thou bindest on me strength for war, dost under me challengers bend;...
New Life Bible	For You have dressed me with strength for battle. You have put under me those who came against me.

### Partially literal and partially paraphrased translations:

American English Bible	'You'll strengthen me for the great battles, And bend those who rise from beneath me.
Beck's American Translation	You armed me with strength to fight and made those who attacked me bow down under me.
<i>God's Word</i> <sup>TM</sup> New American Bible (2011)	You armed me with strength for battle. You made my opponents bow at my feet. You girded me with strength for war; subdued adversaries at my feet.
NIRV	LORD, you gave me strength to fight the battle. You made my enemies bow down at my feet.
New Jerusalem Bible	You have girded me with strength for the fight, bent down my assailants beneath me, made my enemies retreat before me; and those who hate me I destroy. V. 41 is included for context.
New Simplified Bible	»You armed me and gave me strength to fight. You subdued and brought low those who came against me.
Revised English Bible	You gird me with strength for the battle and subdue my assailants beneath me.
Today's NIV	You armed me with strength for battle; you humbled my adversaries before me.

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

Ancient Roots Translinear Bible in Basic English	For you girded me with courage for war. Those that rose kneel under me. For I have been armed by you with strength for the fight: you have made low under me those who came out against me.
The Expanded Bible	You ·gave me [^armed/girded me with] strength ·in [for] battle. You ·made my enemies bow [humbled/subdued my enemies] ·before me [under my feet]..
Ferar-Fenton Bible	You gird me with strength for the war, And my legs under me are kept straight,...
HCSB	You have clothed me with strength for battle; You subdue my adversaries beneath me.
NET Bible®	You give me strength for battle [Heb "you clothed me with strength for battle." ];

you make my foes kneel before me [Heb "you make those who rise against me kneel beneath me."].

NIV – UK

You armed me with strength for battle;  
you humbled my adversaries before me.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"For you braced me with strength for the battle and bent down my adversaries beneath me.
exeGesés companion Bible	And you gird me with valour to war: they who rise against me you have to bow under me:...
JPS (Tanakh—1985)	You have girt me with strength for battle, Brought low my foes before me, Made my enemies turn tail before me, My foes—and I wiped them out. V. 41 is included for context.
Orthodox Jewish Bible	For Thou hast girded me with chayil (strength) for milchamah (battle); them that rose up against me hast Thou caused to bow down under me.

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

Concordant Literal Version	And You gird me [with] strength for battle, You cause my withstanders to bow under me.
Context Group Version	For you have fastened me with strength to the battle; You have subdued under me those that rose up against me.
<i>Updated Emphasized Bible</i>	Thus You gird me with strength, for the battle,—you subdue my assailants under me:...
English Standard Version	For you equipped me with strength for the battle; you made those who rise against me sink under me.
The updated Geneva Bible	For You have girded me with strength to battle [He acknowledges that God was the author of his victories, who gave him strength.]: them that rose up against me You have subdued under me.
Green's Literal Translation	Yea, You girded me <i>with</i> might for battle; You caused those rising against me to bow under me.
Kretzmann's Commentary	For Thou hast girded me with strength to battle, all his strength and prowess came from Jehovah; them that rose up against me hast Thou subdued under me, they had to bow down their necks like helpless slaves.
New King James Version	For You have armed me with strength for the battle; You have subdued under me those who rose against me.
New RSV	For you girded me with strength for the battle; you made my assailants sink under me.
World English Bible	For you have girded me with strength to the battle; You have subdued under me those who rose up against me.
Young's Updated LT	And You gird me with strength for battle, You cause my rising against me to bow under me.

**The gist of this verse:** God gives David strength; and He causes his enemies to be subdued under him.

## 2Samuel 22:40a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'ârar (אַרַר) [pronounced <i>aw-ZAHR</i> ]	<i>to bind around, to put on something [around you], to gird, to encompass, to equip; to surround</i>	2 <sup>nd</sup> person plural, Qal imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #247 BDB #25
chayil (חַיִל) [pronounced <i>CHAH-yil</i> ]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun	Strong's #2428 BDB #298
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	preposition	No Strong's # BDB #510
mil <sup>e</sup> châmâh (מִלְחָמָה) [pronounced <i>mil-khaw-MAW</i> ]	<i>battle, war, fight, fighting; victory; fortune of war</i>	feminine singular noun with the definite article	Strong's #4421 BDB #536

**Translation:** You equip me [with] strength for the war;... This parallels the verse where David says that God trains David's hands for fighting; God gives him strength in war.

There is an involvement for David with war. God equips him, but David fights the war.

The New Testament version of this is Col. 1:11a **May you be strengthened with all power, according to His glorious might.** (ESV, capitalized)

**Application:** This is always tricky for the new Christian. What do you do and what does God do? If you go to the doctors, are you telling God that you do not trust Him? If you aggressively pursue a particular job, are you telling God that you don't believe that He can give you that position? Nothing about this is tricky for David. When he went to war, he fought against his enemies and destroyed them. He did not sit back and wait for lightning to strike them, or for the earth to open up and to swallow them up; he physically went to war and personally killed many of Israel's (that is, God's) enemies.

## 2Samuel 22:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâra <sup>c</sup> (עָרַךְ) [pronounced <i>kaw-RAHG</i> ]	<i>to cause to bend the knees, to cause to [to make to] bow down</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #3766 BDB #502
qûwm (קוּם) [pronounced <i>koom</i> ]	<i>those standing, the ones rising up, the ones getting up; the ones establishing [themselves]</i>	masculine plural, Qal active participle with the 1 <sup>st</sup> person singular suffix	Strong's #6965 BDB #877



## 2Samuel 22:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation with the 1 <sup>st</sup> person singular suffix	Strong's #8478 BDB #1065

**Translation:** ...You cause to bow down beneath me those standing [against] me. I am not completely happy with my translation here. It is not really *those standing against David*, but *his standing ones*. However, that is a reference to his enemies, and that verbiage sounds too much like it refers to those with David. So I made the slight change in the translation. In any case, those who stand against David are brought down by God; they are put underneath David.

Some other translations of this second line:

English Standard Version	...you made those who rise against me sink under me.
Green's Literal Translation	You caused those rising against me to bow under me.
New King James Version	You have subdued under me those who rose against me.
New RSV	...you made my assailants sink under me.

On the one hand, God gives strength to David to go to war; and, on the other, God causes David's enemies to bow down before him. This suggests either that David's enemies are dead or they have submitted to David in an unconditional surrender.

**2Samuel 22:40 Graphic** from [Julie Hennard's Photobucket](#); accessed April 5, 2014.



V. 40 reads: You give me the strength and ability to go to war;

You subdue those who stand against me. David did not sit back and watch God handle all of his life's problems. There were times when David had to act, and God gave him the strength and ability to do so.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**And my enemies You have given to me a back;**  
**Those hating me and so I destroy.**

2Samuel  
22:41

**You have given me the backs of my enemies,**  
**and I destroy those who hate me.**

**You have made my enemies retreat from me; and I have destroyed those who hate me.**

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	My enemies You have made to turn their back to me: them that hated me, and I will destroy them.
Masoretic Text (Hebrew)	And my enemies You have given to me a back; Those hating me and so I destroy.
Peshitta (Syriac)	You have also made mine enemies to <u>bend their necks to</u> me, that I might silence those that hate me.
Septuagint (Greek)	And You have caused my enemies to <u>flee before</u> me, even them that hated me, and You have slain them.
Significant differences:	The end of the first phrase seems to be different in the Syriac and Greek than in the Hebrew. However, the Greek might simply be interpreting the meaning of the Hebrew. The Syriac rendering appears to be a literal rendering from the Hebrew. The second phrases are roughly similar.

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

Common English Bible	You made my enemies turn tail from me; I destroyed my foes.
Contemporary English V. Easy English	You made my enemies run, and I killed them. You made my enemies turn round and run away. I destroyed all who hated me.
Easy-to-Read Version	You gave me a chance at my enemy's neck, and I cut my opponent down!
Good News Bible (TEV) <i>The Message</i>	You make my enemies run from me; I destroy those who hate me. You made my enemies turn tail, and I wiped out the haters.
New Berkeley Version	To me Thou dost make foes turn tail; my haters I bring to an end!
New Century Version	You made my enemies turn back, and I destroyed those who hated me.
New Life Bible	You made those who fought me turn their backs to me. I destroyed those who hated me.
New Living Translation	You placed my foot on their necks. I have destroyed all who hated me.
The Voice	You made my enemies turn and run, and all who hated me, I destroyed.

### Partially literal and partially paraphrased translations:

American English Bible	All my enemies, You've given to me, And broken the backs of those hating me.
Beck's American Translation	You made my enemies turn their backs to me, so that I might wipe out those who hate me.
Christian Community Bible	<i>...you have put my enemies to flight and destroyed those who opposed me.</i>
New Advent (Knox) Bible	Thou girdest me about with a warrior's strength; whatever power challenges me thou dost subdue before me, putting my enemies to flight, and throwing all their malice into confusion. V. 40 is included for context.
New American Bible (2011)	My foes you put to flight before me; those who hated me I destroyed.
New Simplified Bible Revised English Bible	»By you they turn their backs and run. Those who hate me are silenced. You set my foot on my enemies necks, and I wipe out those who hate me.
Today's NIV	You made my enemies turn their backs in flight, and I destroyed my foes.

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

Ancient Roots Translinear Bible in Basic English The Expanded Bible	You gave me the backbone of my enemies, to topple those hating me. By you their backs are turned in flight, so that my haters are cut off. You gave me [armed/girded me with] strength in [for] battle. You made my enemies bow [humbled/subdued my enemies] before me [under my feet]..
Ferar-Fenton Bible	But You throw my enemies back-wards, So that I can destroy those who hate.
HCSB NET Bible®	You have made my enemies retreat before me; I annihilate those who hated me. You make my enemies retreat [Heb “and [as for] my enemies, you give to me [the] back [or “neck”].” The idiom “give [the] back” means “to cause [one] to turn the back and run away.” See Exod 23:27 and HALOT 888 s.v. אָרַע.]; I destroy those who hate me.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	You made my enemies turn their backs in flight, so that I could destroy those who hate me.
exeGesex companion Bible	...you give me the necks of my enemies - to exterminate them who hate me.
Orthodox Jewish Bible	Thou hast also given me victory over the necks of mine oyevim, that I might destroy them that hate me.

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

<i>The Amplified Bible</i>	For You girded me with strength for the battle; those who rose up against me You subdued under me.
English Standard Version	You made my enemies turn their backs to me, those who hated me, and I destroyed them.
Green's Literal Translation Kretzmann's Commentary	And You gave to me the necks of my enemies; those hating me I silenced. Thou hast also given me the necks of mine enemies, causing them to turn their back in flight, that I might destroy them that hate me.
Modern KJV World English Bible	You have also given me the necks of my enemies; I silenced those who hate me. You have also made my enemies turn their backs to me, That I might cut off those who hate me.
Young's Updated LT	And my enemies—You give to me the neck, Those hating me—and I cut them off.

**The gist of this verse:** Some of David's enemies would be beaten so badly, that much of their army would be in retreat. David would go after them and kill them.

**2Samuel 22:41a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âyab (אֵיבָב) [pronounced <i>aw-YA<sup>B</sup>V</i> ]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle with the 1 <sup>st</sup> person singular suffix	Strong's #340 & #341 BDB #33

## 2Samuel 22:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
Owen suggests a different reading.			
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.			
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
ʿôreph (עֹרֵף) [pronounced ʕO-rehf]	neck, back of neck; back	masculine singular noun	Strong's #6203 BDB #791
To give the neck means to turn away from someone, to turn one's back (that is, to flee). Hard of neck means obstinate, hard-headed.			

**Translation:** You have given me the backs of my enemies,... Literally, this means to give the neck; but what that means is to turn around and run, to flee. This means that God has made David's enemies run from him. David, with his great prowess in war, causes his enemies to turn tail and run.

Israel was well-known to that area, just as it is today. There were always a lot of enemies of God; and their feelings toward God were made known in their attitudes toward Israel. However, in battle, it became clear to David's enemies that David's army was superior; and that David's God was superior.

Interestingly enough, the word necks is associated many times with the Jews and warfare. Gen. 49:8 Ex. 23:27 Joshua 10:24 Psalm 18:40–41

## 2Samuel 22:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sânê' (שֹׂנְאֵי) [pronounced saw-NAY]	hating ones, the ones hating, the haters; enemies	masculine plural, Piel participle with the 1 <sup>st</sup> person singular suffix	Strong's #8130 BDB #971
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
tsâmath (צָמַת) [pronounced tzaw-MATH]	to bring to silence; to be silent, to leave off speaking; to cut off, to destroy [or causal forms of these meanings]	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #6789 BDB #856

**Translation:** ...and I destroy those who hate me. This is a very odd construction where the object of the verb precedes the wâw consecutive. But David is able to destroy his enemies in war.

When at war, David's enemies could surrender, fight to the death, or turn tail and run.

David's enemies did not hate him because he had a bad personality or because they did not like the way he wore his hair. He represented God and this was well-known among the heathen. People who hate God would hate David.

**Application:** Today, it is easy to figure out who the bad guys are. They hate the United States and they hate Israel; they hate these two countries because they hate God. The United States is a client nation to God and Israel has a future in God's plan. The Jews are endemic to God's plan for the future.

**They look around and [there is] none saving unto Y<sup>e</sup>howah, and He has not answered them.**

2Samuel  
22:42

**They look about, but [there is] no one saving [them] besides Y<sup>e</sup>howah; He has not answered them.**

**They look about but there is no one there to save them as Jehovah preserves me; Jehovah does not answer them.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	<u>They shall cry</u> , and there shall be none to save: to the Lord, and he shall not hear them.
Masoretic Text (Hebrew)	They look around and [there is] none saving unto Y <sup>e</sup> howah, and He has not answered them.
Peshitta (Syriac)	<u>They shall cry</u> to the LORD, but there shall be none to save them; they shall seek the LORD, but he shall not answer them.
Septuagint (Greek)	<u>They shall cry</u> , and there shall be no helper; <u>they shall cry</u> to the Lord, but He hearkens not to them.

Significant differences: Psalm 18:41, the Latin, Greek and Syriac all have *they will cry*. The Greek has it twice. The Latin has it without an object, the Syriac has them *crying to the Lord* and the Greek, which has it twice, has it both ways. The Dead Sea Scrolls are unreadable at this particular point.

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

Common English Bible	They looked around, but there was no one to save them. They looked to the Lord, but he wouldn't answer them.
Contemporary English V.	They cried out for help, but no one saved them; they called out to you, but there was no answer.
<i>The Message</i>	They cried "uncle" but Uncle didn't come; They yelled for GOD and got no for an answer.
New Berkeley Version	They look and there is none to save. The LORD? But He answers them not!
New Living Translation	They looked for help, but no one came to their rescue. They even cried to the LORD, but he refused to answer.
The Voice	They looked <i>everywhere</i> , but no one came to save them; they asked the Eternal <i>for help</i> , but He did not answer them.

#### Partially literal and partially paraphrased translations:

American English Bible	'They yelled, but no aid came from [God]; For to them, He never would listen.
Christian Community Bible	<i>They cried for help, but no one came. They cried to the Lord; he did not answer them.</i>
New Advent (Knox) Bible NIRV	Loudly they cry out to the Lord, bereft of aid, but he makes no answer to their cries. They cried out for help. But there was no one to save them. They called out to you. But you didn't answer them.
New Jerusalem Bible Today's NIV	They cry out, there is no one to save, to Yahweh, but no answer comes. They cried for help, but there was no one to save them-- to the LORD, but he did not answer.

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

Ancient Roots Translinear Bible in Basic English	They never regarded Yahweh as savior, and he never answered them. They were crying out, but there was no one to come to their help: even to the Lord, but he gave them no answer.
The Expanded Bible	They ·called for help [looked around], but no one came to ·save [rescue] them. They ·called [looked] to the Lord, but he did not answer them.
Ferar-Fenton Bible	They shout---but they have no Defender,--- To the Lorf, but He answers them not;...
HCSB	They look, but there is no one to save <i>them--they</i> look to the LORD, but He does not answer them.
NET Bible®	They cry out [The translation follows one medieval Hebrew ms and the ancient versions in reading the Piel וַיִּשְׁאֲוּ (yÿshavvÿ'u, "they cry for help") rather than the Qal of the MT וַיִּשׂוּ (yish'u, "they look about for help"). See Ps 18:41 as well.], <i>but there is no one to help them</i> [Heb "but there is no deliverer."]; <i>they cry out to the Lord</i> [The words "they cry out" are not in the Hebrew text. This reference to the psalmists' enemies crying out for help to the Lord suggests that the psalmist refers here to enemies within the covenant community, rather than foreigners. However, the militaristic context suggests foreign enemies are in view. Ancient Near Eastern literature indicates that defeated enemies would sometimes cry out for mercy to the god(s) of their conqueror. See R. B. Chisholm, "An Exegetical and Theological Study of Psalm 18/2 Samuel 22" (Th.D. diss., Dallas Theological Seminary, 1983), 271. ], <i>but he does not answer them.</i>

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	"They looked, but there was no one to help, even to ADONAI, but he didn't answer. They look - there is no saviour; to Yah Veh - he answers them not:...
JPS (Tanakh—1985)	They looked [ <i>Psalm 18:42 "cried."</i> ], but there was none to deliver, To the LORD, but He answered them not.
Judaica Press Complete T.	They looked about, but there was no one to save them; Even to the Lord, but He answered them not.
Orthodox Jewish Bible	They looked, but there was no moshia; even unto Hashem, but He answered them not.
<i>The Scriptures</i> 1998	"They look but there is no saviour, Unto יהוה, but He shall not answer them.

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

Concordant Literal Version	They look, and there is no saviour; Unto Yahweh, and He has not answered them.
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Context Group Version	They looked, but there was none to rescue; Even to YHWH, but he did not answer them.
The Geneva Bible	They looked, but [there was] none to save; [even] unto the LORD, but he answered them not. The wicked in their time of need are forced to flee to God, but it is too late.
Green's Literal Translation Kretzmann's Commentary	They looked, and there was none to save; to Jehovah, and He did not answer them. They looked, but there was none to save; even to the Lord, but he answered them not. Though in their extreme need they cried to the God of Israel for help, they received no deliverance at His hands.
New RSV	They looked, but there was no one to save them; they cried to the Lord, but he did not answer them.
Young's Updated LT	They look, and there is no saviour; Unto Jehovah, and He has not answered them.
<b>The gist of this verse:</b>	David's enemies looked for one to deliver them, but there was no one.

### 2Samuel 22:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâ'âh (שָׁאָה) [pronounced shaw-GAW]	to look, to look around [for help]; to gaze at [steadily, with interest]; to look at [with approval or interest], to regard; to behold	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #8159 BDB #1043
Psalm 18:41, the Latin, Greek and Syriac all have <i>they will cry</i> . The Greek has it twice. The Latin has it without an object, the Syriac has them <i>crying to the Lord</i> and the Greek, which has it twice, has it both ways. The Dead Sea Scrolls are unreadable at this particular point.			
The NET Bible: <i>The translation follows one medieval Hebrew ms and the ancient versions in reading the Piel יִשְׁאוּ (yĭshavv'y'u, "they cry for help") rather than the Qal of the MT יִשְׂאוּ (yish'u, "they look about for help"). See Ps 18:41 as well.</i> <sup>78</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êyn (אֵין) [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
yâsha' (יָשָׂא) [pronounced yaw-SHAHG]	delivering, saving; helping	Hiphil participle	Strong's #3467 BDB #446
'el (אֶל) [pronounced eh]	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
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

<sup>78</sup> From <http://bible.org/netbible/index.htm?2sa22.htm> accessed March 30, 2014.

**Translation:** They look about, but [there is] no one saving [them] besides Y<sup>e</sup>howah;... You may want to look at the problems with this text, which is found in the Hebrew exegesis. I am going to go with the Hebrew text, as I am unconvinced that it needs to be changed.

The 3<sup>rd</sup> person plural verb reasonably refers back to David’s enemies, those who hate him. In battle, David’s enemies have their gods (like those who trust in Mohammed today). However, when David gets the better of them in battle, they look around, but there is no one to save them. Their gods will not deliver them. And God will not deliver them to Himself.

There is only One Who saves, and that is Jesus, the God of David. David’s enemies are not looking to the Revealed God because that is why they are David’s enemies. If they were not David’s enemies, then they would be looking around for his God when in difficult circumstances. The preposition normally translated *unto* can also mean *besides*. There is a God viewing this battle—David’s God, the Revealed Lord. The only Savior is the Revealed Lord; there is no other Rock; there is no other Savior. Since they do not turn around to find Him, they are destroyed by Him.

Therefore, the text as it stands, makes perfect sense. There is not one to save them besides Y<sup>e</sup>howah God—He is the only Savior. They look about, and there is no one else.

2Samuel 22:42b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
lô’ (לא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
‘ânâh (אָנַח) [pronounced <i>gaw-NAWH</i> ]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong’s #6030 BDB #772

**Translation:** ...He has not answered them. They cry out to their gods—thinking perhaps they will answer—but the True God does not answer them.

This verse reads: They look about, but [there is] no one saving [them] besides Y<sup>e</sup>howah; He has not answered them. The Hebrew text is reasonable and may be translated and interpreted the way it stands. It makes complete sense the way it reads in the Hebrew. Therefore, we use the text above.

Our salvation is only in Jesus Christ. There is no one else that we may call out to who will hear and answer.

**And I beat them [until fine] as dust of earth; as dirt of streets I pulverize them; I stamp them out.**

2Samuel 22:43

**I pulverized them as dust of the earth; I crushed them as the dirt of the streets; I stamped them out.**

**I pulverized my enemies as the dust of the earth; I crushed them as dirt in the streets; I stamped them out.**

Here is how others have translated this verse:



**Ancient texts:**

Dead Sea Scrolls	[Then I ground them as fine as the dust <i>on</i> ] <i>the surface of a path</i> ; [4QSam <sup>a</sup> . <i>of the earth</i> MT.] [like the mire of the stree[t]s, <i>I trampled them</i> . [4QSam <sup>a</sup> MT-Psalm. <i>I crushed them, I trampled them</i> MT]
Latin Vulgate	I shall beat them as small as the dust of the earth: I shall crush them and spread them abroad like the mire of the streets.
Masoretic Text (Hebrew)	And I beat them [until fine] as dust of earth; as dirt of streets I pulverize them; I stamp them out.
Peshitta (Syriac)	I shall beat them as small as the dust <u>which is carried by the wind</u> ; I shall tread upon them as the mire of the streets.
Septuagint (Greek)	And I ground them as the dust of the earth, I beat them small as the mire of the streets.
Significant differences:	The Syriac has an additional phrase; the Syriac and the Greek appear to be lacking one of the Hebrew verbs.

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

Common English Bible	I crushed them like dust on the ground; I stomped on them, trampled them like mud dumped in the streets.
Contemporary English V. Easy English	I ground them to dust, and I squashed them like mud in the streets. I totally overcame them. They were like dust that I had beaten. They were like mud that I had walked on.
Easy-to-Read Version	I beat my enemies into pieces. They were like dust on the ground. I crushed my enemies. I walked on them like mud in the streets.
<i>The Message</i>	I ground them to dust; they gusted in the wind. I threw them out, like garbage in the gutter.
New Berkeley Version	I sift them like dust of the earth, like street mud I trample them down!
New Century Version	I beat my enemies into pieces, like dust on the ground. I poured them out and walked on them like mud in the streets.
New Life Bible	Then I beat them as fine as the dust of the earth. I crushed and stepped on them like the mud of the streets.
New Living Translation	I ground them as fine as the dust of the earth; I trampled them [As in Dead Sea Scrolls (see also Ps 18:42); Masoretic Text reads I crushed and trampled them.] in the gutter like dirt.
The Voice	I beat them until they were as small as the dust of the earth; I flung them away and beat them down like mud in the gutters.

**Partially literal and partially paraphrased translations:**

American English Bible	So, I ground them like dust on the ground, And made them fine like the mud in the streets.
Christian Community Bible	<i>I pulverized them as dust of the earth; like mud in the streets I trampled on them.</i>

God's Word™	I beat them into a powder as fine as the dust on the ground. I crushed them and stomped on them like the dirt on the streets.
New Advent (Knox) Bible	I can crush them to pieces, like dust on the ground, spurn and trample them like mire in the streets.
NIRV	I beat them as fine as the dust of the earth. I pounded them and walked on them like mud in the streets.
New Jerusalem Bible	I crumble them like the dust of the squares, trample them like the mud of the streets.
New Simplified Bible	»They were crushed as small as the dust of the earth. I stamped them down under my feet like the waste of the streets.
Today's NIV	I beat them as fine as the dust of the earth; I pounded and trampled them like mud in the streets.

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

Ancient Roots Translinear	I abraded them to the dust of the ground, and as the muck of the road, pulverizing and stamping on them.
Bible in Basic English	Then they were crushed as small as the dust of the earth, stamped down under my feet like the waste of the streets.
The Expanded Bible	I ·beat my enemies into pieces [ground/pulverized them], like dust ·on the ground [of the earth]. I ·poured them out and walked [crushed and stamped] on them like ·mud [mire] in the streets.
Ferar-Fenton Bible	...While I grind them like dust of the earth, I stamp them like mire in the streets !
NET Bible®	I grind them as fine as the dust of the ground; I crush them and stomp on them like clay [Or "mud" (so NAB, NIV, CEV). See HALOT 374 s.v. ט'ט.] in the streets.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	I pulverized them like dust on the ground, pounded and stamped on them like mud in the streets.
exeGesés companion Bible	I pulverize them as small as the dust of the earth, I pulverize them as the mire of the outway and expand them.
JPS (Tanakh—1985)	I pounded them like the dust of the earth, Stamped, crushed them like dirt of the streets.
Orthodox Jewish Bible	Then did I beat them as small as the aphar of erez, I did stamp them as the mire of the street, and did scatter them abroad.
<i>The Scriptures</i> 1998	"And I beat them as dust of the earth, I beat them small as dirt in the streets – I spread them out.

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

Concordant Literal Version	And I beat them as dust of the earth, As mire of the streets I beat them small--I spread them out!"
<i>Emphasized Bible</i>	Then did I beat them in pieces, like the dust of the earth,—like the clay of the lanes, did I crush them, stamp them down.
English Standard Version	I beat them fine as the dust of the earth; I crushed them and stamped them down like the mire of the streets.
Green's Literal Translation	And I beat them as the dust of the earth; I crushed them small as the mire of the streets; I spread them out.

Kretzmann's Commentary	Then did I beat them as small as the dust of the earth, rubbing, pulverizing, and scattering them; I did stamp them as the mire of the street, and did spread them abroad, contemptuously scorning and throwing them away as worthless. The result of this victorious conflict with the enemies is also pictured.
New King James Version	Then I beat them as fine as the dust of the earth; I trod them like dirt in the streets, And I spread them out.
World English Bible	Then did I beat them small as the dust of the earth, I did crush them as the mire of the streets, and did spread them abroad.
Young's Literal Translation	And I beat them as dust of the earth, As mire of the streets I beat them small—I spread them out!

**The gist of this verse:** David grinds his enemies into the ground as dust.

### 2Samuel 22:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâchaq (שָׁחַק) [pronounced <i>shaw-KHAK</i> ]	<i>to rub away, to beat until fine, to pulverize; This word is used of incense, stones and enemies.</i>	1 <sup>st</sup> person singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7833 BDB #1006
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
‘âphâr (עָפָר) [pronounced <i>gaw-FAWR</i> ]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive; construct form	Strong's #6083 BDB #779
’erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun	Strong's #776 BDB #75

This reads *on the surface of a path* in 4QSam<sup>a</sup> of the Dead Sea Scrolls.

**Translation:** I pulverized them as dust of the earth;... David successfully stomped his enemies; he crushed them as if they were just dust. Or he turned them into dust. They were men and they became dust before him.

Isn't this an inspiring psalm?

## 2Samuel 22:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
ṭîyṭ (טת) [pronounced teef]	<i>mud, mire, clay, damp dirt</i>	masculine singular construct	Strong's #2916 BDB #376
chûts (חוץ) (חוץ) [pronounced khoots]	<i>outside, outward; street</i>	masculine plural noun	Strong's #2351 BDB #299
dâqâq (דקק) [pronounced daw-KAHK]	<i>to pulverize, to crush, to make dust of</i>	1 <sup>st</sup> person singular, Hiphil imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1854 BDB #200
râqa <sup>c</sup> (רקע) [pronounced raw-KA]	<i>to beat, to stamp, to beat out, to spread out, to consolidate, to tread down</i>	1 <sup>st</sup> person singular, Qal imperfect with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7554 BDB #955

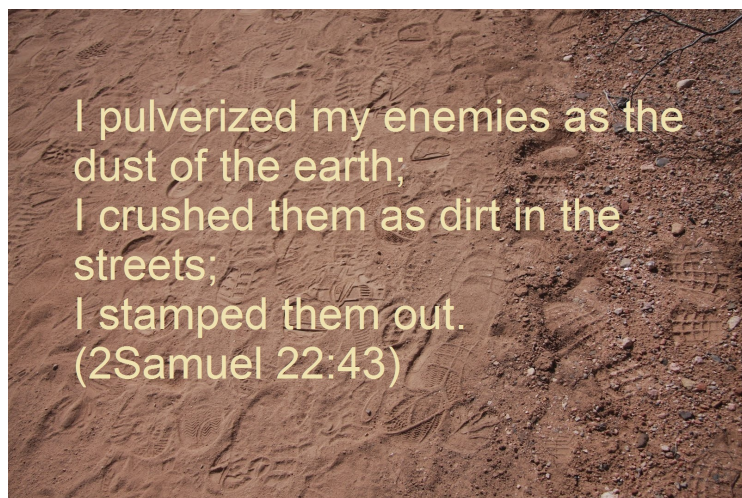
This second verb is not found in 4QSam<sup>a</sup> or in the MT Psalm; but it is in the MT.<sup>79</sup>

**Translation:** ...I crushed them as the dirt of the streets; I stamped them out. David, over the years, completely annihilated his enemies. This ought to provide us with some relief, as we face all kinds of enemies in this life.

The imagery is quite striking here. David's enemies became so beat down into the dirt that they became like the mire of the street itself. As if they became a part of the roads upon which people traveled. They were so destroyed by David and his army that they became indistinguishable from the mud of the streets. Surprisingly enough, this imagery is found several places in the Old Testament: Deut. 32:26 Psalm 18:42 Isa. 10:6 Mic. 7:10 Zech. 10:5 and Luke 21:24 in the New.

Keil and Delitzsch: *Through the utter destruction of the foe, God establishes the universal dominion to which the throne of David is to attain.*<sup>80</sup> In the same fashion, God's enemies will be destroyed at the end of the Tribulation for the installation as Jesus Christ as ruler in Israel and over the world.

**2Samuel 22:43 Graphic.** Picture from [Phronesisaical Blogspot](#). Accessed April 5, 2014.



V. 43 reads: I pulverized my enemies as the dust of

<sup>79</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 257.

<sup>80</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:42–43.

the earth; I crushed them as dirt in the streets; I stamped them out. David has taken his enemies—the enemies of God—and has so destroyed them that, they cannot be distinguished from the mud of the ground.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Vv. 41–43 read: You have made my enemies retreat from me; and I have destroyed those who hate me. They look about but there is no one there to save them as Jehovah preserves me; Jehovah does not answer them.

I pulverized my enemies as the dust of the earth; I crushed them as dirt in the streets; I stamped them out.

Peter Pett: *It was YHWH Who made all his enemies turn their backs on him and run, so that he was enabled to cut off all who hated him. And when they looked to YHWH they received no answer, because they only did so in a superstitious and ritualistic way (consider, for example, Saul, Abner, Absalom, and Sheba), otherwise they would have been responsive and obedient towards the one who was YHWH's Anointed. The result was that David had been able to beat them into fine dust, and to crush them like men do when they walk on the mire of the streets, and then scatter it abroad (there were no regular rubbish collectors in those days).*<sup>81</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

## David Rules Under God's Power

**And so You deliver me from strivings of my people;  
You keep me for a head of gentiles;  
With people I have not known, they serve me.**

2Samuel  
22:44

**You have delivered me from the striving of my people;  
[and] you have kept me over gentile nations;  
people I have not known serve me.**

**You have delivered me away from the mundane striving of my people;  
and you have given me reign over various gentiles nations;  
people I do not know serve me.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	You will save me from the <u>contradictions</u> of my people: you will keep me to be the head of the Gentiles: the people which I know not, will serve me.
Masoretic Text (Hebrew)	And so You deliver me from strivings of my people; You keep me for a head of gentiles; With people I have not known, they serve me.
Peshitta (Syriac)	You have delivered me from the strivings of the people, you have made me the head of the nations; a people whom I have not known will serve me.
Septuagint (Greek)	And You shall deliver me from the striving of the peoples, You shall keep me to be the head of the Gentiles:; a people which I knew not served me.

Significant differences: Not sure where *contradictions* comes from in the Latin.

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

<sup>81</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

Common English Bible	You delivered me from struggles with many people; you appointed me the leader of many nations. Strangers come to serve me.
Contemporary English V.	You rescued me from my stubborn people and made me the leader of foreign nations, who are now my slaves.
Easy English	You saved me when my people attacked me. You protected me as the leader of nations. People whom I do not know now serve me.
Easy-to-Read Version	You saved me from the people who fought against me. You kept me as ruler of those nations. People I didn't know now serve me!
Good News Bible (TEV)	You saved me from my rebellious people and maintained my rule over the nations; people I did not know have now become my subjects.
<i>The Message</i>	You rescued me from a squabbling people; you made me a leader of nations. People I'd never heard of served me;...
New Berkeley Version	While saved from domestic complaints, of nations, Thou keepest me chief, and people unknown do my tasks.
New Century Version	"You saved me when my people attacked me. You kept me as the leader of nations. People I never knew serve me.
New Life Bible	"You have saved me from trouble with my people. You have kept me as head of the nations. People whom I have not known serve me.
New Living Translation	"You gave me victory over my accusers. You preserved me as the ruler over nations; people I don't even know now serve me.
The Voice	You delivered me from conflict with the peoples; you raised me up to rule over nations; people whom I did not know came to serve me.

**Partially literal and partially paraphrased translations:**

American English Bible	'You saved me when men come to fight, And guarded me as the head over nations. So, a people I didn't know, came to serve me,...
Beck's American Translation	You delivered me from the arrows of the people, You preserved me from the poison of the nations. A people I didn't know now serve me.
Christian Community Bible	<i>You have delivered me from the people's assault and have made me head over the nations. They came to serve me— people I had not known.</i>
<i>God's Word™</i>	You rescued me from my conflicts with my people. You kept me as the leader of nations. A people I did not know will serve me.
New Advent (Knox) Bible	Thou wilt deliver me, then, from sedition among my people; nay, thou hast a higher destiny for me yet, to rule over other nations, with alien folk for my subjects.
New American Bible (2011)	You rescued me from the strife of my people; made me head over nations. A people I had not known became my slaves;...
NIRV	"You saved me when my own people attacked me. You have kept me as the ruler over nations. People I didn't know serve me now.
New Jerusalem Bible	You free me from the quarrels of my people, you place me at the head of the nations, a people I did not know are now my servants,...

New Simplified Bible	»You rescued me from my stubborn people. You made me the leader of foreign nations. They are now my slaves.
Revised English Bible	You set me free from the people who challenge me, and make me master of nations. A people I never knew will be my subjects.
Today's NIV	"You have delivered me from the attacks of the peoples; you have preserved me as the head of nations. People I did not know now serve me.

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

Ancient Roots Translinear	You rescued me from the arguments of my people, and kept me as head of the nations, and a people I do not know serves me.
Bible in Basic English	You have made me free from the fightings of my people; you have made me the head of the nations: a people of whom I had no knowledge will be my servants.
English Jubilee 2000	Thou also hast delivered me from the strivings of peoples; thou hast kept me <i>to be</i> head of the Gentiles; peoples <i>whom</i> I did not know have served me.
The Expanded Bible	"You ·saved [rescued; <sup>T</sup> delivered] me when my people ·attacked me [quarreled; fought]. You kept me as the ·leader [ruler; head] of nations. People I never knew serve me.
Ferar-Fenton Bible	You saved from the strife of my people, And kept at the head, of the Tribes. A people I never knew serve me,...
HCSB	You have freed me from the feuds among my people; You have appointed me the head of nations; a people I had not known serve me.
NET Bible®	You rescue me from a hostile army [Heb “from the strivings of my people.” In this context בִּיר (riv, “striving”) probably has a militaristic sense (as in Judg 12:2; Isa 41:11), and אֶמ (’am, “people”) probably refers more specifically to an army (for other examples, see the verses listed in BDB 766 s.v. אֶמ 2.d). The suffix “my” suggests David is referring to attacks by his own countrymen, the “people” being Israel. However, the parallel text in Ps 18:43 omits the suffix.]; you preserve me as a leader of nations; people over whom I had no authority are now my subjects [Heb “a people whom I did not know serve me.” In this context the verb “know” (יָדָעַי, yada’) probably refers to formal recognition by treaty. People who were once not under the psalmist’s authority now willingly submit to his rulership to avoid being conquered militarily (see vv. 45-46). The language may recall the events recorded in 2 Sam 8:9-10 and 10:19.].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"You also freed me from the quarrels of my people. You kept me to be the head of the nations; a people I did not know now serve me.
exeGesés companion Bible	You also slip me from the strivings of my people; you guard me - head of the goyim: a people I know not serve me:...
JPS (Tanakh—1985)	You have rescued me from the strife of peoples [So some manuscripts and the Septuagint; most manuscripts and the printed editions “my people.”], Kept me to be [Psalm 18:44 “made me.”] a ruler of nations; Peoples I knew not must serve me.
Judaica Press Complete T.	And You have allowed me to escape from the contenders amongst my people; You shall keep me as head of nations; a people whom I have not known serve me.
Orthodox Jewish Bible	Thou also hast delivered me from the contentions of my people, Thou hast kept me to be Rosh of the Goyim; a people which I knew not shall serve me [Mt 28:19].

The Scriptures 1998

“And You deliver me from the strivings of my people, You safeguard me as the head of the nations; A people I have not known serve me.

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

Emphasized Bible	Thus didst thou rescue me from the contentions of my people, didst keep me to be the head of nations:—a people whom I had not known, served me;...
English Standard Version	"You delivered me from strife with my people; you kept me as the head of the nations; people whom I had not known served me.
The Geneva Bible	Thou also hast delivered me from the strivings of my people [ Meaning, of the Jews, who conspired against me. ], thou hast kept me [to be] head of the heathen: a people [which] I knew not shall serve me.
Kretzmann’s Commentary	Thou also hast delivered me from the strivings of my people, from the insurrections in the midst of his own nation; Thou Hast kept me to be head of the heathen, of all the surrounding nations; a people which I knew not shall serve me, Here the Messianic thought is included, that eventually even those outside of the chosen people of the Lord would learn to know the true God in Christ Jesus.
NASB	"You have also delivered me from the contentions of my people [2 Sam 3:1; 19:9, 14]; You have kept me as head of the nations [2 Sam 8:1-14]; A people whom I have not known serve me [Is 55:5].
New RSV	You delivered me from strife with the peoples [Gk: Heb from strife with my people]; you kept me as the head of the nations; people whom I had not known served me.
Webster’s updated Bible	You also have delivered me from the strivings of my people, You have kept me [to be] head of the heathen: a people [which] I knew not will serve me.
World English Bible	You also have delivered me from the strivings of my people; You have kept me to be the head of the nations: A people whom I have not known shall serve me.
Young’s Updated LT	And—You will deliver me From the strivings of my people, You place me for a head of nations; A people I have not known do serve me.

**The gist of this verse:** David was delivered out from the striving or contention of the people. He has been made and kept as the head of nations. He even rules over people that he does not know and did not personally conquer.

**2Samuel 22:44a**

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
pâlaṭ (פלט) [pronounced paw-LAHT]	to bring into security; to deliver; to cause to escape; to cast forth; to be delivered; to slip away	2 <sup>nd</sup> person masculine singular, Piel imperfect with the 1 <sup>st</sup> person singular suffix	Strong’s #6403 BDB #812
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



## 2Samuel 22:44a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rîyb (בִּיר) [pronounced ree <sup>b</sup> v]	<i>strife, dispute, controversy, legal contention, forensic cause; an argument used in a public discussion or debate</i>	masculine plural construct	Strong's #7379 BDB #936
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 <sup>st</sup> person singular suffix	Strong's #5971 BDB #766

Some manuscripts and the LXX read *peoples*.

**Translation:** *You have delivered me from the striving of my people;...* It is normal for there to be disagreements and even fights which break out between various factions in a country. When David took over as king, he was a new house—he was not related to the previous king—and this is certainly a recipe for problems. However, for most of David's reign (until a few chapters ago), Israel did not break apart into a civil war. This indicates that, throughout most of David's reign, he was able to hold down a lid on things.

Keil and Delitzsch: "*strivings of the people,*" ...refer to the domestic conflicts of David, out of which the Lord delivered him, such as the opposition of Ishbosheth and the rebellions of Absalom and Sheba.<sup>82</sup>

## 2Samuel 22:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #8104 BDB #1036
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
rôsh (רֹשׁ) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
gôwyîm (גוֹיִם) [pronounced goh-YIHM]	<i>Gentiles, [Gentile] nations, people, peoples, nations</i>	masculine plural noun	Strong's #1471 BDB #156

**Translation:** ...[and] *you have kept me over gentile nations;...* Just being involved as king with hostile gentile nations, David defeated and took over some gentile nations. As a result, they paid tribute to nation Israel.

<sup>82</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:44–46.

Bear in mind, there is a parallel story working here; Jesus Christ will be over all of the gentile nations in the Millennium.

2Samuel 22:44c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
‘am (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun	Strong's #5971 BDB #766
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda' (יָדָע) [pronounced <i>yaw-DAHG</i> ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #3045 BDB #393
‘âbad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ]	<i>to work, to serve, to labor; to be a slave to</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #5647 BDB #712

**Translation:** ...people I have not known serve me. All over the world were people that David had never met; and they paid him tribute; they served him.

**Sons of the alien cringe to me;  
to hear an ear they render obedience to me.**

2Samuel  
22:45

**Sons of the alien feign obedience to me;  
[their] ear must hear me [and] they obey me.**

**Sons of foreigners feign obedience to me;  
they hear me and they obey me.**

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls

*Just* [4QSam<sup>a</sup> MT+LSS–Psalms. *Foreigners come cringing to me. Just* MT LXX<sup>BA</sup>.] *hearing from me, they obey me.*

Latin Vulgate

The sons of the stranger will resist me, at the hearing of the ear they will obey me.

Masoretic Text (Hebrew)

Sons of the alien cringe to me;  
to hear an ear they render obedience to me.

Peshitta (Syriac)	Those who give ear shall hearken to me; the sons of strangers shall be obedient to me.
Septuagint (Greek)	The strange children feigned obedience to me; they hearkened to me as soon as they heard.
Significant differences:	The Syriac turns the phrases around. The Latin has <i>resist</i> , which is nearly the opposite of what is found in the Hebrew.

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

Common English Bible	Foreigners grovel before me; after hearing about me, they obey me.
Contemporary English V. Easy-to-Read Version	They obey and come crawling. People from other lands obey me! When they hear my command, they quickly obey me. Those foreigners are afraid of me!
<i>The Message</i>	You rescued me from a squabbling people; you made me a leader of nations. People I'd never heard of served me; the moment they got wind of me they submitted. V. 44 is included for context.
New Berkeley Version	Those foreign come cringing to me, at hearsay obeying my will.
New Living Translation	Foreign nations cringe before me; as soon as they hear of me, they submit.
The Voice	Strangers came to me, cringing <i>and afraid</i> ; as soon as they heard about me, they obeyed me.

### Partially literal and partially paraphrased translations:

American English Bible	Then they listened and did as I asked.
Beck's American Translation	Foreigners cringe before me; when they hear the news, they obey me.
Christian Community Bible	<i>Foreigners approached me, cringing and fawning. At the sound of my voice, they rose to obey.</i>
New Jerusalem Bible	...foreigners come wooing my favour, no sooner do they hear than they obey me, foreigners grow faint of heart, they come trembling out of their fastnesses. V. 46 is included for context.
New Simplified Bible	»Foreigners obey and come crawling.
Revised English Bible	Foreigners will come fawning to me; as soon as they hear tell of me, they will submit.
Today's NIV	...foreigners cower before me; as soon as they hear of me, they obey me.

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

Ancient Roots Translinear Bible in Basic English	Sons of foreigners denied me, but hearing, their ears heard me. Men of other countries will, with false hearts, put themselves under my authority: from the time when my name comes to their ears, they will be ruled by me.
English Jubilee 2000	The strangers trembled <i>before my command</i> ; as soon as they heard, they obeyed me.
The Expanded Bible	Foreigners ·obey [cower/ <sup>L</sup> cringe before] me. As soon as they hear ·me [of me], they obey me.
Ferar-Fenton Bible	And sons of the strangers bow down, To hear me with listening ears;...

HCSB  
NET Bible®

Foreigners submit to me grudgingly; as soon as they hear, they obey me.  
 Foreigners are powerless before me [For the meaning “to be weak; to be powerless” for the verb כָּחַשׁ (kakhash), see Ps 109:24. Verse 46, which also mentions foreigners, favors this interpretation. Another option is to translate “cower in fear” (see Deut 33:29; Pss 66:3; 81:15).];  
 when they hear of my exploits, they submit to me [Heb "at a report of an ear they submit to me." The report of David's exploits is so impressive that those who hear it submit to his rulership without putting up a fight.].  
 "You have delivered [S Ex 11:3; S 2Sa 3:1] me from the attacks of the peoples;  
 you have preserved [Dt 28:13] me as the head of nations.  
 People [S 2Sa 8:1-14; Isa 55:3-5] I did not know now serve me,  
 foreigners cower [Ps 66:3; 81:15] before me;  
 as soon as they hear of me, they obey me. V. 44 is included for context.

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**Jewish/Hebrew Names Bibles:**

exeGesés companion Bible

...sons of the stranger deceive me;  
 at the hearing of the ear they hearken to me:...

JPS (Tanakh—1985)

Aliens have cringed before me,  
 Paid me homage at the mere report of me.

Judaica Press Complete T.  
Orthodox Jewish Bible

Strangers lie to me; as soon as their ears hear, they obey me.  
 Foreigners shall submit themselves unto me; as soon as they hear, they shall be mishma'at (obedient) unto me.

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

The Amplified Bible

Foreigners yielded feigned obedience to me; as soon as they heard of me, they became obedient to me.

English Standard Version  
The Geneva Bible

Foreigners came cringing to me; as soon as they heard of me, they obeyed me.  
 Strangers shall submit themselves unto me [Not willingly obeying me, but deceitfully.]: as soon as they hear, they shall be obedient unto me.

Green's Literal Translation  
Kretzmann's Commentary

The sons of strangers submit to me; at the hearing of the ear they listen to me.  
 Strangers shall submit themselves unto me, strange, foreign people would pay fawning, hypocritical homage, since they felt powerless before the Lord's king; as soon as they hear, they shall be obedient unto me.

Webster's Bible Translation

Strangers shall submit themselves to me: as soon as they hear, they shall be obedient to me.

World English Bible

The foreigners shall submit themselves to me: As soon as they hear of me, they shall obey me.

Young's Updated LT

Sons of a stranger feign obedience to me, At the hearing of the ear they listen to me.

**The gist of this verse:**

Foreigners are obedient to David.

**2Samuel 22:45a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	sons, descendants; children; people; sometimes rendered <i>men</i>	masculine plural construct	Strong's #1121 BDB #119

## 2Samuel 22:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nêkâr (נִכְּאָר) [pronounced nay-KAHR]	<i>foreign, that which is foreign, foreignness, alien, that which is alien; foreign gods</i>	masculine singular noun	Strong's #5236 BDB #648
kâchash (כָּחַשׁ) [pronounced kaw-KHAHSH]	<i>to cringe, feign obedience</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #3584 BDB #471
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

This first phrase is left out of 4QSam<sup>a</sup> MT+LSS–Psalms. *Foreigners come cringing to me. Just MT LXX*<sup>BA, 83</sup>

**Translation:** *Sons of the alien feign obedience to me;*... David, as king, as one who has conquered many other countries, has foreigners who obey him. They may not like him; they may be angry; but they obey him.

It is passages like this which suggest that David had been king in Israel for awhile before completing this psalm.

## 2Samuel 22:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shâma <sup>c</sup> (שָׁמַע) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
'ôzen (אָזֵן) [pronounced OH-zen]	<i>ears; metaphorically for hearing</i>	feminine singular noun	Strong's #241 BDB #23

The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of *is to be, must be, ought to be*.<sup>84</sup> (4) Lâmed with the infinitive can connote *shall* or *must*.<sup>85</sup>

<sup>83</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 258.

<sup>84</sup> the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4<sup>th</sup> Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

<sup>85</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

## 2Samuel 22:45b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma <sup>c</sup> (שמע) [pronounced shaw-MAHG]	<i>to be heard; to be regarded, to be cared for; to be heard and answered; to render obedience, to obey; to be understood</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #8085 BDB #1033
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:**...[their] ear must hear me [and] they obey me. I am someone confused by the word *ear* hear, and will like to see how others translate it. It is sort of just hanging out there in the middle of everything. In any case, it is clear that they hear and obey King David.

Here are how others translated the second phrase:

<i>The Amplified Bible</i>	...as soon as they heard of me, they became obedient to me.
English Standard Version	...as soon as they heard of me, they obeyed me.
Green's Literal Translation	...at the hearing of the ear they listen to me.

In many translations, the *ear* is left out of the translation.

**2Samuel 22:45 Graphic.** Picture from [Carol Buckley](#); accessed April 5, 2014.

V. 45 reads: **Sons of foreigners feign obedience to me; they hear me and they obey me.** David, as king over Israel, conquered many other lands and many other countries. He did not go out looking for problems; people came after him; nations attacked Israel, and David needed to put these gentile nations down. As a result, David ended up controlling many gentile nations.



### Chapter Outline

### Charts, Graphics and Short Doctrines

Keil and Delitzsch explain this as rumors or news which comes to the ears of foreigners of David's victories over other peoples. *[These foreigners] despair of ever being able to resist the victorious power of David.*<sup>86</sup>

This verse reads: **Sons of foreigners feign obedience to me; they hear me and they obey me.** There are two ways this is accomplished: (1) people hear of David's exploits and submit to him when he comes into their sphere; or (2) when orders are issued from David to them (as a subdued people), they obey those orders.

<sup>86</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:44–46.

**Sons of an alien languish  
and they shake [with fear] out of their  
fortified cities.**

2Samuel  
22:46

**The sons of foreigners faint [and lose  
strength];  
they shake [with fear] from their fortified cities.**

**Foreigners languish as I approach with my army;  
they shake with fear from their fortified cities.**

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls	<i>[Foreigners come cringing to me;] they are not shackled in chains [4QSam<sup>a</sup>. Wither; they are girt from their strongholds MT LXX<sup>BA</sup>. Come cringing to me; foreigners wither; they come out from their strongholds LXX<sup>mss</sup> MT+LXX–Psalms].</i>
Latin Vulgate Masoretic Text (Hebrew)	The strangers <u>are melted away</u> , and shall be <u>straitened in their distresses</u> . Sons of an alien languish and they shake [with fear] out of their fortified cities. See the Hebrew exegesis below.
Peshitta (Syriac) Septuagint (Greek)	Strangers <u>shall halt and be restrained from their ways</u> . The strange children <u>shall be cast away</u> , and <u>shall be overthrown</u> out of their hiding places.

Significant differences: It is unclear what the *sons of aliens* do; it differs in every language. This is true in the first and second phrase. Only the Greek and Hebrew have them as being in some kind of place.

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

Common English Bible	Foreigners lose their nerve; they come trembling out of their fortresses [Or prisons].
Contemporary English V. Easy English	They have lost all courage and from their fortresses they come trembling. They all become afraid. They tremble when they come out of their safe places.
Easy-to-Read Version	Those foreigners wilt with fear. They come out of their hiding places shaking with fear.
Good News Bible (TEV) <i>The Message</i>	They lose their courage and come trembling from their fortresses. They gave up; they came trembling from their hideouts.
New Berkeley Version	Foreigners shrink in despair and, trembling, surrender their forts.
New Century Version	They all become afraid and tremble in their hiding places.
New Life Bible	Strangers lost their strength of heart. They came out of their secret places shaking with fear.
New Living Translation	They all lose their courage and come trembling [As in parallel text at Ps 18:45; Hebrew reads come girding themselves] from their strongholds.
The Voice	Strangers had their courage shrivel before them and came fearfully <i>to me</i> from behind their high walls.

#### Partially literal and partially paraphrased translations:

American English Bible	'The sons of liars will reel, And into confinement, they'll stumble.
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Beck's American Translation	Foreigners wilt and come trembling out of their fortifications.
Christian Community Bible	<i>Foreigners succumbed or locked themselves in their fortresses.</i>
God's Word™	Foreigners will lose heart, although they are armed in their fortifications.
New Advent (Knox) Bible	Aliens offering battle, and then brought to my allegiance, so feeble have they grown, so hard pinched by distress! V. 45 is included for context.
New American Bible (2002)	The foreigners fawned and cringed before me; they staggered forth from their fortresses."
New American Bible (2011)	Their courage failed; they came trembling from their fortresses.
NIRV	All of them give up hope. They come trembling out of their hiding places.
New Simplified Bible	»Foreigners lose heart and are fearful in their fortresses.
Revised English Bible	Foreigners will be disheartened and come trembling from their strongholds.
Today's NIV	They all lose heart; they come trembling from their strongholds.

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

Ancient Roots Translinear Bible in Basic English	Sons of foreigners wither belted in their enclosures. They will be wasted away, they will come out of their secret places shaking with fear.
English Jubilee 2000 The Expanded Bible	The strangers withered away and trembled in their close places. They all ·become afraid [lose heart/their courage] and ·tremble in [come trembling from] their ·hiding places [fortresses; strongholds].
Ferar-Fenton Bible	And the children of foreigners run, Their robes closely girt by their belts!
HCSB NET Bible®	Foreigners lose heart and come trembling from their fortifications. Foreigners lose their courage;114 they shake with fear [The translation assumes a reading וַיִּקְרָאוּ (vÿyakhrygu, "and they quaked") rather than the MT וַיִּקְרָאוּ (vÿyakhgyru, "and they girded themselves"). See the note at Ps 18:45.] as they leave [Heb "from."] their strongholds [Heb "prisons." Their besieged cities are compared to prisons].
NIV, ©2011	They all lose heart; they come trembling [Some Septuagint manuscripts and Vulgate (see also Psalm 18:45); Masoretic Text they arm themselves] [Mic 7:17] from their strongholds.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Foreigners lose heart as they stagger from their fortresses.
exeGesés companion Bible	...sons of the stranger wither - they gird their borders.
JPS (Tanakh—1985)	Aliens have lost courage And come trembling out of their fastnesses [ <i>Meaning of Hebrew (phrase) uncertain.</i> ].
Judaica Press Complete T. Orthodox Jewish Bible	The strangers will wilt, and become lame from their bondage. Strangers shall fade away, and they shall be afraid out of their misgerot (strongholds).

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

<i>The Amplified Bible</i>	Foreigners faded away; they came limping <i>and</i> trembling from their strongholds.
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*Emphasized Bible*

Thus didst thou rescue me from the contentions of my people, didst keep me to be the head of nations:—a people whom I had not known, served me;  
The sons of the foreigner, came cringing unto me,—at the hearing of the ear, they submitted to me,—

The sons of the foreigner, were disheartened, and came quaking, out of their fortresses. Vv. 44–45 are included for context.

English Standard Version  
Green's Literal Translation  
Kretzmann's Commentary

Foreigners lost heart and came trembling out of their fortresses.  
The sons of strangers fade away, and shall come trembling out of their strongholds.  
Strangers shall fade away, wither and shrivel up like a leaf in a hot wind, and they shall be afraid out of their close places, coming forth hobbling and trembling out of their fortresses.

NASB

"Foreigners lose heart [Lit languish],  
And come trembling [Lit gird themselves] out of their fortresses [Lit fastnesses].  
1Sam 14:11; Mic 7:17

New King James Version

The foreigners fade away,  
And come frightened [Following Septuagint, Targum, and Vulgate (compare Psalm 18:45); Masoretic Text reads gird themselves.] from their hideouts.

New RSV

Foreigners lost heart,  
and came trembling out of their strongholds.

Third Millennium Bible  
World English Bible

Strangers shall fade away, and they shall be afraid out of their secret places.  
The foreigners shall fade away, Shall come trembling out of their close places.

*Young's Literal Translation*

Sons of a stranger fade away, And gird themselves by their close places.

**The gist of this verse:**

Foreigners languish with David nearby; they come out of their strongholds trembling.

Despite the dramatic differences between the ancient texts, the Hebrew text of the first phrase makes sense and can be explained. The second phrase has an alternate reading, and the reading seems to make the most sense in context.

**2Samuel 22:46a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
nêkâr (נֶכַח) [pronounced <i>nay-KAHR</i> ]	<i>foreign, that which is foreign, foreignness, alien, that which is alien; foreign gods</i>	masculine singular noun	Strong's #5236 BDB #648
nâbêl (נָבֵל) [pronounced <i>naw-<sup>B</sup>VAIL</i> ]	<i>to sink down, to drop down, to languish, to wither and fall, to fade; to be senseless, to be foolish</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5034 BDB #614 & #615

Being more specific, ❶ In relation to leaves and flowers, it means *to become withered, faded* (Psalm 1:3 Isa. 1:30 Ezek. 47:12); ❷ it is used figuratively of men—to *fall down, to faint, to lose strength* (Ex. 18:18 Psalm 18:46 Isa. 24:4); ❸ it means *to be foolish, to act foolishly*; that is, withering and decay are applied to folly and impiety, just as strength is applied to virtue and piety (Prov. 30:32).

Note the various readings in the Dead Sea Scrolls above.

**Translation:** *The sons of foreigners faint [and lose strength];...* Before David and his armies, the foreigners are fearful and they lose their nerve and their strength in battle. Recall the previous verse—these men about to be invaded by David have heard rumors and news about his victories in other places and these foreigners begin to lose their nerve as David’s army approaches.

They may find themselves in their strongholds, but they are afraid there and they languish, knowing that David is near.

### 2Samuel 22:46b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
châgar (חָגַר) [pronounced <i>khaw-GAHR</i> ]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong’s #2296 BDB #291
According to Owen, some manuscripts have a different verb here:			
chârag (חָרַג) [pronounced <i>khaw-RAHG</i> ]	<i>to shake from fear, to tremble, to quake</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong’s #2727 BDB #353
The NKJV tells us that this is based upon the <i>Septuagint, Targum, and Vulgate (compare Psalm 18:45); Masoretic Text reads gird themselves.</i> <sup>87</sup>			
According to the NET Bible: The translation assumes a reading וַיִּחַרְוּ (vÿyakhryû, “and they quaked”) rather than the MT וַיִּחַגְרוּ (vÿyakhgÿru, “and they girded themselves”). See the note at Ps 18:45. <sup>88</sup>			
Keil and Delitzsch: “ <i>they gird themselves,</i> ” does not yield any appropriate meaning, even if we should take it in the sense of equipping themselves to go out to battle. The word is probably a misspelling of וַיִּחַרְוּ; which occurs in the psalm...in the sense of being terrified, or trembling: they tremble out of their castles, i.e., they come trembling out of their castles. <sup>89</sup>			
This reading is the easiest to explain.			
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong’s #4480 BDB #577
miç <sup>e</sup> gereth (מִצְרֵחַת) [pronounced <i>mihs-GHEH-rehth</i> ]	<i>close places; fortified cities; ornaments on the brazen base of the basins which appear to have been square “shields,” on the four sides of the house</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong’s #4526 BDB #689

**Translation:** *...they shake [with fear] from their fortified cities.* You will note the problem with the text, fixed in this translation. Even from fortified cities, they are fearful. When David and his army attacks, they languish and emerge from their strongholds trembling.

<sup>87</sup> From <http://www.biblegateway.com/passage/?search=2Samuel+22;&version=NKJV> accessed March 22, 2014.

<sup>88</sup> From <https://bible.org/netbible/index.htm?2sa22.htm> (Footnote) accessed March 22, 2014.

<sup>89</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:44–46.

Even within their fortified cities, where they ought to feel reasonably safe, they are afraid of David and his army. This sort of fear is testified to in Isa. 2:19, 2:21 Amos 9:3 Micah 7:17.

Vv. 44–46 read: You have delivered me from the striving of my people; [and] you have kept me over gentile nations; people I have not known serve me. Sons of the alien feign obedience to me; [their] ear must hear me [and] they obey me. The sons of foreigners faint [and lose strength]; they shake [with fear] from their fortified cities. Here, David is speaking of his dominance over gentile nations. These foreign peoples hear about David and they are afraid; they know about his exploits and his victories, and they shake with fear from within their fortified cities. They are not confident of their own safety.

Peter Pett: *And all this applied both to the strivings of his own people against him (under Abner, Absalom and Sheba), and to peoples whom he had not known over whom YHWH had given him supremacy (e.g. the Aramaeans from 'beyond the River), thus making him 'the head of the nations'. It was YHWH Who had enabled him to defeat the Amalekites, the Philistines, the Moabites, the Ammonites, and the Aramaeans, with the result that other nations had submitted willingly without even a fight, before he had even approached them (e.g. Toi king of Hamath in 2 Samuel 8:10). (Previously, of course, we have seen that it was through his mighty men (e.g. 2 Samuel 21:15-22), his invincible bodyguard (the Cherethites and the Pelethites), and his own private army, 'his men' that he mainly obtained victory. But now it is being made clear that they had succeeded only by His power, which was why they had been able to slay the 'giants'. Everything was owed to YHWH Who had made David's name great as He had promised).*<sup>90</sup>

## Chapter Outline

## Charts, Graphics and Short Doctrines

### It is God Who Makes David who he is

**Living [is] Y<sup>e</sup>howah;**

**and blessed [is] my Rock;**

**and exalted an Elohim of a Rock of my salvation.**

2Samuel  
22:47

**Y<sup>e</sup>howah [is] alive;**

**and my Rock is praised [and celebrated];**

**the Elohim of the Rock of my salvation is lifted up.**

**Jehovah is alive and my Rock is praised [and celebrated]. The God of the Rock of my salvation is lifted up and exalted.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

The Lord liveth, and my God is blessed: and the strong God of my salvation shall be exalted.

Masoretic Text (Hebrew)

Living [is] Y<sup>e</sup>howah;  
and blessed [is] my Rock;  
and exalted an Elohim of a Rock of my salvation.

Peshitta (Syriac)

The LORD lives; blessed be He Who gives me strength; and exalted be God my Saviour.

Septuagint (Greek)

The Lord lives, and blessed be my guardian, and my God, my strong keeper, and He shall be exalted.

Significant differences:

In the second phrase, we have *rock* in the Hebrew; and a variety of other words in the Greek, Latin and Syriac. *Rock* is repeated in the final phrase in the Hebrew, but

<sup>90</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

is not found in the other languages (but there is not a repeat of the words found instead of *rock* in the second phrase).

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

Common English Bible	The LORD lives! Bless God, my rock! Let my God, the rock of my salvation, be lifted high!
Contemporary English V.	You are the living LORD! I will praise you! You are a mighty rock. I will honor you for keeping me safe.
Easy English	The *Lord lives! I will praise God, and I will call him 'my Rock' (my security). Praise God, the Rock, who saves me.
Easy-to-Read Version	The Lord is alive. I praise my Rock [A name for God. It shows he is like a fortress or a strong place of safety.]! God is great! He is the Rock who saves me.
Good News Bible (TEV)	The LORD lives! Praise my defender! Proclaim the greatness of the strong God who saves me!
<i>The Message</i>	Live, GOD! Blessing to my Rock, my towering Salvation-God!
New Berkeley Version	The LORD lives, and blessed be my Rock! Exalt God, my sure Rock of salvation,...
New Life Bible	"The Lord lives. Thanks be to my Rock. May God be honored, the Rock that saves me.
New Living Translation	"The Lord lives! Praise to my Rock! May God, the Rock of my salvation, be exalted!

### Partially literal and partially paraphrased translations:

American English Bible	As Jehovah lives, may my Guardian be praised. May my God, who guards me, be lifted.
Beck's American Translation <i>God's Word</i> <sup>TM</sup>	The LORD lives! Blessed is my Rock! God, the Rock who saves me, is high;.. The LORD lives! Thanks be to my rock! May God, the rock of my salvation, be glorified.
New Advent (Knox) Bible	Blessed be the living Lord who is my God, praised be the God who rescues me!
New American Bible (2002)	"The LORD live! And blessed be my Rock! Extolled be my God, rock of my salvation.
NIRV	"The Lord lives! Give praise to my Rock! Give honor to God, the Rock! He is my Savior!
New Simplified Bible	»Jehovah lives! Blessed is my rock! May God, the rock of my salvation, be glorified.
Revised English Bible	The LORD lives! Blessed is my rock! High above all is God, my safe refuge.
Today's NIV	"The LORD lives! Praise be to my Rock! Exalted be my God, the Rock, my Savior!

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

Ancient Roots Translinear Bible in Basic English	Yahweh lives! Bless my rock! Uplift God, the rock of my salvation! The Lord is living; praise be to my Rock, and let the God of my salvation be honoured:...
The Expanded Bible	"The LORD lives! May my Rock be ·praised [blessed]! Praise God, the Rock, ·who saves me [.of my salvation]!
Ferar-Fenton Bible	Let the ·LORD live! bless my Rock! I for ever exult in my Gon,

NET Bible®	<p>And rejoice in GOD's Fortress that saved me,--...</p> <p>The Lord is alive [Elsewhere the construction הוֹדִי־יָהּ (khay-yǝhvah) as used exclusively as an oath formula, but this is not the case here, for no oath follows. Here the statement is an affirmation of the Lord's active presence and intervention. In contrast to pagan deities, he demonstrates that he is the living God by rescuing and empowering the psalmist.!]</p> <p>My protector [Heb "my rocky cliff," which is a metaphor for protection.] is praiseworthy [Or "blessed [i.e., praised] be."!]</p> <p>The God who delivers me [Heb "the God of the rock of my deliverance." The term רֶוֶחַ (tsur, "rock") is probably accidentally repeated from the previous line. The parallel version in Ps 18:46 has simply "the God of my deliverance."] is exalted as king [The words "as king" are supplied in the translation for clarification. In the Psalms the verb מוֹר (rum, "be exalted") when used of God, refers to his exalted position as king (Pss 99:2; 113:4; 138:6) and/or his self-revelation as king through his mighty deeds of deliverance (Pss 21:13; 46:10; 57:5, 11).!]</p> <p>"The Lord lives! Praise be to my Rock!</p> <p>Exalted [S Ex 15:2] be my God, the Rock, my Savior [Dt 32:15; Ps 18:31; 89:26; 95:1]!</p>
NIV, ©2011	<p>"The Lord lives! Praise be to my Rock!</p> <p>Exalted [S Ex 15:2] be my God, the Rock, my Savior [Dt 32:15; Ps 18:31; 89:26; 95:1]!</p>

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"ADONAI is alive! Blessed is my Rock! Exalted be God, the Rock of my salvation, the God who gives me vengeance and makes peoples submit to me. V. 48 is included for context.
JPS (Tanakh—1985)	The LORD lives! Blessed is my rock! Exalted be God, the rock Who gives me victory;...
Orthodox Jewish Bible	Hashem liveth; and baruch be my Tzur; and exalted be the Elohei Tzur of my Salvation.
<i>The Scriptures</i> 1998	"הוֹיָהּ lives! And blessed is my Rock! And exalted is my Elohim, The Rock of my deliverance, "Ēl who avenges me, And bringing peoples down under me, "And bringing me out from my enemies; You raise me up above those rising up against me; You deliver me from a man of violence. Vv. 48–49 are included for context.

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

Concordant Literal Version	Yahweh lives, and blessed [is] my Rock, And exalted is my Elohim--The Rock of my salvation.
Context Group Version	YHWH lives; And esteemed be my rock; And exalted be God, the rock of my rescue,...
English Standard Version	"The LORD lives, and blessed be my rock, and exalted be my God, the rock of my salvation,...
The Geneva Bible	The LORD liveth; and blessed [be] my rock; and exalted be the God of the rock of my salvation. Let him show his power that he is the governor of all the world.
Kretzmann's Commentary	The Lord liveth; and blessed be my Rock, and exalted be the God of the rock of my salvation. These sentences return to the thought of the introduction, which dominated the entire psalm.
Young's Updated LT	Jehovah lives, and blessed is my Rock, And exalted is my God—The Rock of my salvation.

**The gist of this verse:** David's God is alive and David celebrates Him. Y<sup>ehowah</sup> is exalted and David's deliverance.

## 2Samuel 22:47a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular adjective	Strong's #2416 BDB #311
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *Y<sup>e</sup>howah [is] alive;...* The God of David is alive and powerful. He has, throughout this psalm, given proofs for God's existence and God's acts in David's life. David has complete confidence in the reality of God.

Keil and Delitzsch: *The formula יהוה־חַי does not mean "let Jehovah live," for the word חַי would be used for that (vid., 2Sam. 16:16; 1Sam. 10:24), but is a declaration: "the Lord is living."*<sup>91</sup>

The Pulpit Commentary: *1. His real existence. In contrast with idols, which are dead, helpless, and unable to help. 2. His continued existence. In contrast with men, who die and pass away. 3. His manifested existence. He lives and works in the world, in the Church, in each believer. By His operations for the good of His people, He shows himself the living God.*<sup>92</sup>

## 2Samuel 22:47b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bârak <sup>e</sup> (בָּרַךְ) [pronounced baw-RAHK <sup>e</sup> ]	<i>blessed, blessed be [is], blessings to; happiness to [for], happiness [is]; praised is, celebrated is</i>	Qal passive participle	Strong's #1288 BDB #138
tsûwr (צוּר) [pronounced tzoor]	<i>rock, pebble; cliff; edge, sharpness; form</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6697 BDB #849

**Translation:** *...and my Rock is praised [and celebrated];...* The Rock of David is Jesus Christ; and Jesus Christ is to be praised and celebrated.

The verb bârak<sup>e</sup> (בָּרַךְ) [pronounced baw-RAHK<sup>e</sup>], when applied to man, often means *blessed, blessed be [is], blessings to; happiness to [for], happiness [is]*. When applied to God, it can be translated *praised is, celebrated is* (these are all meanings for the Qal passive participle).

<sup>91</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:47–49.

<sup>92</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 22:47 (slightly edited).

God as the Rock is found throughout the Old Testament—many times, by David: Psalm 18:46 62:2, 6, 7 95:1.

### 2Samuel 22:47c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
rûwm (רוּם) [pronounced <i>room</i> ]	<i>to lift up, to rise, to arise, to raise up, to grow; to be exalted, to become high, to become powerful; to be high and lofty; to be remote, to be in the far distance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7311 BDB #926
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
tsûwr (צוּר) [pronounced <i>tzoor</i> ]	<i>rock, pebble; cliff; edge, sharpness; form</i>	masculine singular construct	Strong's #6697 BDB #849
yêsha <sup>c</sup> (יְשׁוּעָה) [pronounced <i>YAY-shahg</i> ]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #3468 BDB #447

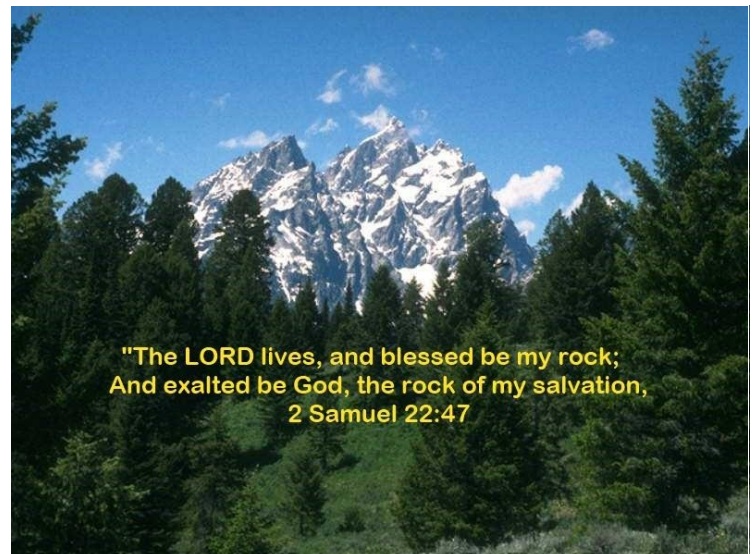
**Translation:** ...the Elohim of the Rock of my salvation is lifted up. David exalts his God; he speaks of his God before others.

**2Samuel 22:47 Graphic;** accessed from the [Tennessee Valley Talks website](#); accessed April 5, 2014.

V. 47 reads: Jehovah is alive and my Rock is praised [and celebrated]. The God of the Rock of my salvation is lifted up and exalted. At the very end of this psalm, David celebrates his God. God is exalted simply because He is God.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines



The Pulpit Commentary: *David had experienced salvation [deliverance] from enemies and dangers many times and in many ways; and he ascribes all to God. By whatever means and instruments, it was God who had delivered him. He had been manifested in his history as the God of salvation; and in saving him had shown himself a Rock, the Rock in which alone safety was to be found.*<sup>93</sup> The

<sup>93</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 22:47 (slightly edited).

temporal deliverance often found in the Old Testament is a picture of the ultimate deliverance of the believer by Jesus Christ.

Many people are confused by this and try to interpret this as meaning that God is the greatest egotist the world has known, constantly requiring our adoration and praise. God wants man to look toward Him—and particularly toward His Son—so that man will believe and be eternally saved. Surely you don't want people to look to you for salvation or hope? That would be true egotism.

David often presented God as the Rock, as in Psalm 89:20–27 (written from the viewpoint of God): I found David My servant, I anointed Him with My holy oil. With whom My hand will be established, even My arm will strengthen Him. No enemy will exact from Him, neither will an unjust person afflict Him. And I shall crush His adversaries from before Him, and I shall strike His enemies. My faithfulness and My kindness will be with Him, and with My name His horn will be raised. I shall place His hand over the sea, and His right hand over the rivers. He will call to Me, 'You are My Father, My God, and the Rock of My salvation.' I, too, shall make Him a firstborn, the highest of the kings of the earth. (JPCT, capitalized) These are promises made both to David himself and to David about his Greater Son.

**The 'ÉI the One giving vengeance to me  
and bringing down people under me;  
and bringing me out from my enemies;  
and from those standing [against] me, You  
place me in safety;  
from men of violence, You deliver me.**

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**[You] 'ÉI [are] the One giving vengeance to me  
and [You] bring down peoples under me;  
[You] lead me out from my enemies;  
You place me in safety away from those who  
stand [against] me;  
[and] You deliver me from men of violence.**

**You, God, give vengeance to me;  
You bring down many peoples before me.  
You lead me out from dangerous situations with my enemies;  
when men stand against me, You place me in a safe place;  
and You deliver me from men who would do violence against me.**

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls	[...the God] who <i>executes</i> [4QSam <sup>a</sup> and MT use different forms.] vengeance for me, and who <i>tramples</i> [4QSam <sup>a</sup> LXX <sup>L</sup> . <i>Brings down</i> MT.] peoples under [me, up against me;] you <i>protect</i> [4QSam <sup>a</sup> LXX <sup>L</sup> . <i>Rescue</i> MT LXX <sup>B</sup> MT+LXX–Psalms.] me from the viol[en]t.
Latin Vulgate	God who gives me revenge, and brings down people under me, Who brings me forth from my enemies, and lifts me up from them that resist me: from the wicked man You will deliver me.
Masoretic Text (Hebrew)	The 'ÉI the One giving vengeance to me and bringing down people under me; and bringing me out from my enemies; and from those standing [against] me, You place me in safety; from men of violence, You deliver me.
Peshitta (Syriac)	You are the God who has given me vengeance and have brought down the peoples under me And have delivered me from my enemies; you also have exalted me over those who rose up against me; you have delivered me from wicked men.
Septuagint (Greek)	The Lord who <u>avenges me is strong, chastening</u> the nations under me, and bringing me out from my enemies; and You shall set me on high from among those that rise up against me; You shall deliver me from the violent man.



Significant differences: The Hebrew has the God gives vengeance to David (and, by parallelism, to His Son); but the Greek has God doing the vengeance, as well as the Dead Sea Scrolls.

In the second phrase, there is a disagreement as to the verb. The Greek and Dead Sea Scrolls have a different verb.

In the final phrase, the Hebrew has *men*, the Greek and Latin appear to have *man*.

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

Contemporary English V.	You took revenge for me, and you put nations in my power. You protected me from violent enemies, and you made me much greater than all of them.
Easy English	He is the God who fights for me. He gives me power over the nations. He frees me from my enemies. God, you give me success against my enemies. You rescue me from cruel men.
Easy-to-Read Version	He is the God who punished my enemies for me. He put people under my rule. God, you saved me from my enemies! You helped me defeat the people who stood against me. You save me from cruel men!
<i>The Message</i>	This God set things right for me and shut up the people who talked back. He rescued me from enemy anger. You pulled me from the grip of upstarts, You saved me from the bullies.
New Berkeley Version	...the God who avenges my cause and under me nations subdues, conducting me free from my foes! From rivals Thou liftest me up, from ruthless men rescuest me.
New Century Version	God gives me victory over my enemies and brings people under my rule. He frees me from my enemies.
New Life Bible	"You set me over those who hate me. You saved me from violent people. He is the God Who punishes for me. He puts people under my rule. He makes me free from those who hate me. You lift me above those who come against me. You save me from the man who wants to hurt me.
New Living Translation	He is the God who pays back those who harm me; he brings down the nations under me and delivers me from my enemies. You hold me safe beyond the reach of my enemies; you save me from violent opponents.
The Voice	The Eternal One is alive! May my Rock be blessed; and the True God, the Rock of my deliverance be exalted, The God who avenged me and tamed the peoples under me, Who rescued me from all my foes. You raised me up above my enemies; You saved me from the violent ones. V. 47 is included for context.

**Partially literal and partially paraphrased translations:**

American English Bible	'For, Jehovah is strong and brings vengeance. He corrects the people who serve me. From my enemies, He leads me away, And lifts me high above those who'd fight me. 'From unrighteous men, You will save me, And for this, I'll praise You to the nations. A portion of v. 50 is included for context.
Beck's American Translation	He frees me from my enemies and lifts me above those who attack me, You rescue me from violent men. I will thank You for that, LORD, among the nations and sing praises to Your name.
Christian Community Bible	<i>Exalted be my savior God— the God who grants me vengeance and subdues the peoples for me. He brings me out from my foes; he exalts me above my adversaries; he rescues me from men of violence.</i> A portion of v. 47 is included for context.
God's Word™	God gives me vengeance! He brings people under my authority. He frees me from my enemies. You lift me up above my opponents. You rescue me from violent people.
New Advent (Knox) Bible	It is thou, my God, that bringest me redress, that grantest me dominion over my people, that savest me from my enemies, so that I am high above the reach of their assaults, proof against their violence.
New American Bible (2011)	O God who granted me vindication, subdued peoples under me, and helped me escape from my enemies, Truly you have exalted me above my adversaries, from the violent you have rescued me.
NIRV	He is the God who pays my enemies back. He brings the nations under my control. He sets me free from my enemies. You have honored me more than them. You have saved me from men who want to hurt me.
New Jerusalem Bible	Life to Yahweh! Blessed be my rock! Exalted be the God of my salvation, the God who gives me vengeance and crushes the peoples under me, who takes me away from my enemies. You lift me high above those who attack me, you deliver me from the man of violence. V. 47 is included for context.
Revised English Bible	You grant me vengeance, God, laying nations prostrate at my feet; you free me from my enemies, setting me over my assailants; you are my deliverer from violent men.
Today's NIV	He is the God who avenges me, who puts the nations under me, who sets me free from my enemies. You exalted me above my foes; from violent people you rescued me.

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

Ancient Roots Translinear	God gave vengeance to me, descending the people under me, and proceeding me from my enemies. You uplifted me and raised me, delivering me from the violence of men.
Bible in Basic English	It is God who sends punishment on my haters, and puts peoples under my rule. He makes me free from my haters: I am lifted up over those who come up against me: you have made me free from the violent man.

The Expanded Bible	God gives me victory [revenge; vengeance] over my enemies and brings people [the nations] under my rule [me]. He frees me from my enemies. "You set me over those who hate me [exalt/lift me above my enemies]. You saved [rescued; <sup>T</sup> delivered] me from violent people.
Ferar-Fenton Bible	The God Who has given me my right,- Who subjected the nations beneath me,- Freed from foes, and has raised me on high, And redeemed from the men who opposed.
HCSB	God--He gives me vengeance and casts down peoples under me. He frees me from my enemies. You exalt me above my adversaries; You rescue me from violent men.
NET Bible®	The one true God completely vindicates me [Heb "The God is the one who grants vengeance to me." The plural form of the noun "vengeance" indicates degree here, suggesting complete vengeance or vindication. In the ancient Near East military victory was sometimes viewed as a sign that one's God had judged in favor of the victor, avenging and/or vindicating him. See, for example, Judg 11:27, 32-33, 36.]; he makes nations submit to me [Heb "and [is the one who] brings down nations beneath me."]. He delivers me from my enemies [Heb "and [the one who] brings me out from my enemies."]; you snatch me away [Heb "you lift me up." In light of the preceding and following references to deliverance, the verb מור (rum) probably here refers to being rescued from danger (see Ps 9:13). However, it could mean "exalt; elevate" here, indicating that the Lord has given him victory over his enemies and forced them to acknowledge the psalmist's superiority.] from those who attack me [Heb "from those who rise against me."]; you rescue me from violent men.
New Heart English Bible	The LORD lives! Blessed be my rock! Exalted be God, the rock of my salvation, even the God who executes vengeance for me, who brings down peoples under me, who brings me away from my enemies. Yes, you lift me up above those who rise up against me. You deliver me from the violent man. V. 47 is included for context.
NIV, ©2011	He is the God who avenges [S Nu 31:3] me [Ps 144:2], who puts the nations under me, who sets me free from my enemies [Ps 140:1, 4]. You exalted me [Ps 27:6] above my foes; from a violent man you rescued me.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"ADONAI is alive! Blessed is my Rock! Exalted be God, the Rock of my salvation, the God who gives me vengeance and makes peoples submit to me. He brings me out from my enemies. You raise me over those who rebel against me, you rescue me from violent men. V. 47 is included for context.
exeGesés companion Bible	El gives avengement for me and brings down the people under me: and brings me forth from my enemies. You also lift me on high above them who rise against me: you rescue me from the man of violence.
JPS (Tanakh—1985)	The God who has vindicated me And made peoples subject to me, Rescued me from my enemies,

Orthodox Jewish Bible      Raised me clear of my foes,  
 Saved me from lawless men!  
 Hashem liveth; and baruch be my Tzur; and exalted be the Elohei Tzur of my  
 Salvation.  
 It is G-d that avengeth me, and that bringeth down the nations under me.

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

*The Amplified Bible*      It is God Who executes vengeance for me and Who brought down [and disciplined]  
 the peoples under me,  
 Who brought me out from my enemies. You also lifted me up above those who rose  
 up against me; You delivered me from the violent man.

Concordant Literal Version      El—who is giving vengeance to me, And bringing down peoples under me,  
 And bringing me forth from mine enemies, Yea, above my withstanders You raise  
 me up. From a man of violence You deliver me.

Context Group Version      YHWH lives; And esteemed be my rock; And exalted be God, the rock of my  
 rescue,  
 Even the God that executes vengeance for me, And that puts down peoples under  
 me,  
 And that brings me out from my enemies: Yes, you lift me up above those that rise  
 up against me; You deliver me from the violent man. V. 47 is include for context.

*Emphasized Bible*      The GOD who hath avenged me, and brought down peoples under me;  
 And brought me forth from among my foes,—yea, from mine assailants, hast thou  
 set me on high, from the man of violence, hast thou delivered me.

Kretzmann's Commentary      It is God that avengeth me, and that bringeth down the people under me, subjecting  
 the nations to his rule, and that bringeth me forth from mine enemies, delivering him  
 from their power. Thou also hast lifted me up on high above them that rose up  
 against me; Thou hast delivered me from the violent man, saving him from the  
 persecution of Saul, as of the man of violent deeds, and from all those that followed  
 the latter in his hatred.

Modern KJV      It is God who avenges me and who brings down the peoples under me,  
 and who brings me forth from my enemies. You also lift me up on high above those  
 rising up against me. You deliver me from the violent man.

New King James Version      It is God who avenges me,  
 And subdues the peoples under me;  
 He delivers me from my enemies.  
 You also lift me up above those who rise against me;  
 You have delivered me from the violent man.

New RSV      The LORD lives! Blessed be my rock,  
 and exalted be my God, the rock of my salvation,  
 the God who gave me vengeance  
 and brought down peoples under me,  
 who brought me out from my enemies;  
 you exalted me above my adversaries,  
 you delivered me from the violent. V. 47 is included for context.

Webster's updated Bible      It [is] God that avenges me, and that brings down the people under me,  
 And that brings me forth from my enemies: you also have lifted me up on high  
 above them that rose up against me: you have delivered me from the violent man.

Young's Updated LT      God—who is giving vengeance to me, And bringing down peoples under me, And  
 bringing me forth from mine enemies, Yea, above my withstanders You raise me  
 up. From a man of violence You deliver me.

**The gist of this verse:**      God gives David vengeance against his enemies and brings them down before  
 David.

## 2Samuel 22:48a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’Ēl (אֵל) [pronounced ALE]	<i>God, god, mighty one, strong, hero; transliterated EI</i>	masculine singular noun with the definite article	Strong's #410 BDB #42
nâthan (נָתַן) [pronounced naw-THAHN]	<i>the giver, the one granting [placing, putting, setting]; the maker</i>	Qal active participle with the definite article	Strong's #5414 BDB #678
n°qâmâh (הַמְקַמָּה) [pronounced n°kaw-MAW]	<i>vengeance, revenge, an exacting of vengeance; a desire for revenge</i>	feminine plural noun	Strong's #5360 (and #5359) BDB #668
lâmed (ל) [pronounced l°]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

**Translation:** [You] ’Ēl [are] the One giving vengeance to me... Here is a slightly tricky situation. Nearly every Christian knows, “Vengeance is Mine; I will repay,” says the Lord. Yet here, God gives vengeance (in the plural) to David. This means that there are times when God allows us to enjoy vengeance against our enemies. Quite obviously, this is not something that we plot out and scheme, with thoughts to harm someone who has done us wrong. There are times when God allows us revenge. In David’s case, this would be very much because he is a military man, and this psalm speaks to his military exploits. Obviously, there would be those who attack Israel that David would go back after. In this circumstance, there was no turning the other cheek. David might kill an enemy king who has attempted to invade Israel or David might take their sword in surrender.

## 2Samuel 22:48b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w° (or v°) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâphêl (שָׁפַל) [pronounced shaw-FAIL]	<i>depressing, casting [ed] down, bringing low, making low</i>	Hiphil participle	Strong's #8213 BDB #1050
<i>Tramples in 4QSam<sup>a</sup> LXX<sup>l</sup>. Brings down MT.<sup>94</sup></i>			
‘am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation with the 1 <sup>st</sup> person singular suffix	Strong's #8478 BDB #1065

<sup>94</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 258.

**Translation:** ...and [You] bring down peoples under me;... For a portion of these two verses, we see the ways in which God has given vengeance to David. Peoples are brought down under him.

### 2Samuel 22:49a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	Hiphil participle with the 1 <sup>st</sup> person singular suffix	Strong's #3318 BDB #422
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'âyab (אֹיֵב) [pronounced aw-YA <sup>B</sup> V]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	masculine plural, Qal active participle with the 1 <sup>st</sup> person singular suffix; pausal form	Strong's #340 & #341 BDB #33

**Translation:**...[You] lead me out from my enemies;... Enemies come out against David and God leads David to safety.

There are many parallel passages; Psalm 140:1–5 *Deliver me, O LORD, from evil men; preserve me from violent men, who plan evil things in their heart and stir up wars continually. They make their tongue sharp as a serpent's, and under their lips is the venom of asps. Selah Guard me, O LORD, from the hands of the wicked; preserve me from violent men, who have planned to trip up my feet. The arrogant have hidden a trap for me, and with cords they have spread a net; beside the way they have set snares for me. Selah*

### 2Samuel 22:49b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qûwm (קִוּמוּ) [pronounced koom]	<i>those standing, the ones rising up, the ones getting up; the ones establishing [themselves]</i>	masculine plural, Qal active participle with the 1 <sup>st</sup> person singular suffix	Strong's #6965 BDB #877

## 2Samuel 22:49b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rûwm (רור) [pronounced room]	<i>to raise, to lift up, to make high; to build a house; to bring up children; to put in safety; to raise up, to exalt [in victory or with praise]</i>	2 <sup>nd</sup> person masculine singular, Polel imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #7311 BDB #926

**Translation:** ...You place me in safety away from those who stand [against] me;... There are armies that take a stand against David, and God sets David in a place of safety.

The 2<sup>nd</sup> person actually does not come into play until this portion of v. 49; however, in the English, it simply sounded better to carry the 2<sup>nd</sup> person throughout.

God exalted David; God promoted David, as God said to Nathan the prophet: *Now, therefore, thus you shall say to My servant David, 'Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over My people Israel. And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth.* (2Sam. 7:8–9; ESV, capitalized) As R. B. Thieme, Jr. used to often say, “If God promotes you, then you are promoted; and unless God promotes you, you are not promoted.”

## 2Samuel 22:49b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾiysh (איש) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
châmâç (חמץ) [pronounced khaw-MAWS]	<i>violence, wrong, cruelty, oppression; that which is gained by violence and wrongdoing</i>	masculine singular noun	Strong's #2555 BDB #329
yâsha' (עֲשֵׂה) [pronounced yaw-SHAHQ]	<i>to deliver, to save; to set free, to preserve; to aid, to give relief, to give help to</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #3467 BDB #446

3 of these words go back to v. 3.

You protect in 4QSam<sup>a</sup> LXX<sup>L</sup>. Rescue MT LXX<sup>B</sup> MT+LXX–Psalms.<sup>95</sup>

<sup>95</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 258.

**Translation:**...[and] You deliver me from men of violence. Finally, God delivers David out of the hands of men of violence.

Psalms 144:1–2 have parallel sentiments: Blessed be the LORD, my Rock, Who trains my hands for war, and my fingers for battle; He is my steadfast love and my fortress, my stronghold and my deliverer, my shield and He in Whom I take refuge, Who subdues peoples under me. (ESV; capitalized)

The Christian certainly wishes to live at peace with all men; however, that is not always possible. David has faced many circumstances where this was not possible.

**Application:** So that there is no confusion here, David's enemies were national enemies. We will have enemies in life, where we work, where we go to school, in the barracks, on the road. You do not escalate squabbles with these enemies. These are the enemies to whom, in general, you turn the other cheek. Or, in many cases, you avoid. You also owe them the gospel. However, when it comes to national enemies, you do not turn the other cheek. Showing weakness to godless nations encourages them to expand their godless borders and their godless influence.

Vv. 47–49: Jehovah is alive and my Rock is praised [and celebrated].

The God of the Rock of my salvation is lifted up and exalted.

You, God, give vengeance to me;

You bring down many peoples before me.

You lead me out from dangerous situations with my enemies;

when men stand against me, You place me in a safe place;

and You deliver me from men who would do violence against me.

Peter Pett: *David now relates his victories to his prior commencing eulogy about YHWH as his Rock in verse 2. He has been delivered from all his enemies because YHWH lives, and because He is his Rock, even the Rock of his salvation. All his deliverances are owed to that solid Rock Who has made his feet firm and has brought down his enemies. It was YHWH Who had executed vengeance for him so that, for example, he had been able to leave Saul in God's hands without smiting him himself. It was YHWH Who had brought down people under him, and had always brought him back from the presence of his enemies in triumph. It was YHWH Who had always lifted him up above those who rose against him, and who had delivered him from 'the violent man' (of whom Saul was the most obvious, but not the only, example).*<sup>96</sup>

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## Gratitude and Praise to God from the Psalmist

Upon thus I celebrate You, O Y<sup>e</sup>howah, in the nations;  
and to Your name I sing [praises].

2Samuel  
22:50

Therefore, I celebrate You [or, confess you, give thanks to you], O Y<sup>e</sup>howah, before the nations;  
and I sing [praises] regarding Your name.

Therefore, I celebrate You, O Jehovah, before the nations and I sing praises regarding Your name.

Here is how others have translated this verse:

**Ancient texts:**

<sup>96</sup> From <http://www.studyLight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.



Latin Vulgate	Therefore will I give thanks to You, O Lord, among the Gentiles, and will sing to Your name.
Masoretic Text (Hebrew)	Upon thus I celebrate You, O Y <sup>e</sup> howah, in the nations; and to Your name I sing [praises].
Peshitta (Syriac)	Therefore I will give thanks unto You, O LORD, among the nations, and I will sing praises to Your name.
Septuagint (Greek)	Therefore will I confess to You, O Lord, among the Gentiles, and sing to Your name.

Significant differences: The first Hebrew verb can mean *to give thanks, to confess, to celebrate*.

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

Common English Bible	That's why I thank you, LORD, in the presence of the nations. That's why I sing praises to your name.
Contemporary English V. Easy English	I will praise you, LORD, and I will honor you among the nations. So I will thank you, *Lord, among the nations. And I will sing and praise your name.
Easy-to-Read Version	Lord, that is why I praise you to the nations. This is why I sing songs about your name.
<i>The Message</i>	That's why I'm thanking you, GOD, all over the world. That's why I'm singing songs that rhyme your name.
New Berkeley Version	I therefore will praise Thee, O LORD, 'twixt nations, and sing to Thy name.

### Partially literal and partially paraphrased translations:

American English Bible	And for this, I'll praise You to the nations. 'O Jehovah; I'll strum tunes to Your Name.
Beck's American Translation <i>God's Word</i> <sup>TM</sup>	I will thank You for that, LORD, among the nations and sing praises to Your name. That is why I will give thanks to you, O LORD, among the nations and make music to praise your name.
New American Bible (2011)	Thus I will proclaim you, LORD, among the nations; I will sing the praises of your name.
NIRV	LORD, I will praise you among the nations. I will sing praises to you. Ps 22:23; Rom 15:9.
Revised English Bible	Therefore, LORD, I shall praise you among the nations and sing psalms to your name,...

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

Ancient Roots Translinear	So, over this, I acknowledge Yahweh to the nations, making-music to your name, the tower of salvation for his king, that does mercy for his anointed (Messiah), David, and unto his seed forever." V. 51 is included for context.
Bible in Basic English	Because of this I will give you praise, O Lord, among the nations, and will make a song of praise to your name.
Ferar-Fenton Bible	For this I will praise You, O Lord, And chant of Your name to the heathen,...
NET Bible®	So I will give you thanks, O Lord, before the nations! [This probably alludes to the fact that David will praise the Lord in the presence of the defeated nations when they, as his subjects, bring their tribute payments. Ideally God's chosen king was to testify to the nations of God's greatness. See J. Eaton, <i>Kingship and the Psalms</i> (SBT), 182-85.]

I will sing praises to you [Heb "to your name." God's "name" refers metonymically to his divine characteristics as suggested by his name, in this case "Lord," the primary name of Israel's covenant God which suggests his active presence with his people (see Exod 3:12-15).].

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGesés companion Bible	"So I give thanks to you, ADONAI, among the nations; I sing praises to your name. So I spread hands to you, O Yah Veh, among the goyim; and I pluck to your name.
JPS (Tanakh—1985)	For this I sing Your praise among the nations And hymn Your name:...
Orthodox Jewish Bible	Therefore I will give thanks unto Thee, Hashem, among the Goyim, and I will sing praises unto Shimecha (Thy Name).
<i>The Scriptures</i> 1998	"Therefore I give thanks to You, O יהוה, among nations, And I sing praise to Your Name.

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

Context Group Version	Therefore I will recognize [ my ] indebtedness to you, O YHWH, among the nations, And will sing praises to your name.
English Standard Version	"For this I will praise you, O LORD, among the nations, and sing praises to your name. Cited Rom. 15:9
Green's Literal Translation	On account of this I will confess You, Jehovah, among nations; and I will sing praise to Your name.
Kretzmann's Commentary	Therefore I will give thanks unto Thee, O Lord, among the heathen, and I will sing praises unto Thy name, as being expressive of all His deeds of deliverance, by which He has revealed Himself as the true God.
New RSV	For this I will extol you, O Lord, among the nations, and sing praises to your name.
Webster's Bible Translation	Therefore I will give thanks to thee, O LORD, among the heathen, and I will sing praises to thy name.
World English Bible	Therefore I will give thanks to you, Yahweh, among the nations, Will sing praises to your name.
Young's Updated LT	Therefore I confess You, O Jehovah, among nations. And to Your name I sing praise.

**The gist of this verse:** David ends this psalm by praising God before the gentiles.

## 2Samuel 22:50a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced <i>kane</i> ]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485

## 2Samuel 22:50a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, 'al kên (לַעֲכֵן) mean <i>so, upon the ground of such conditions, therefore, on this account, on account, for this reason.</i>			
yâdâh (יָדָה) [pronounced yaw-AWH]	<i>to profess, to confess; to show or point out [with the hand extended]; to give thanks, to praise, to celebrate</i>	1 <sup>st</sup> person singular, Hiphil imperfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3034 BDB #392
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
gôwyîm (גוֹיִם) [pronounced goh-YIHM]	<i>Gentiles, [Gentile] nations, people, peoples, nations</i>	masculine plural noun with the definite article	Strong's #1471 BDB #156

**Translation:** *Therefore, I celebrate You [or, confess you, give thanks to you], O Y<sup>e</sup>howah, before the nations;... David closes out this psalm with praising and celebration of his God. Throughout the psalm, we saw why God should be celebrated.*

Furthermore, this confession of Y<sup>e</sup>howah is done before the gentiles; before all the nations.

## 2Samuel 22:50b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8034 BDB #1027
zâmar (רָמַז) [pronounced zaw-MAHR]	<i>to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)</i>	1 <sup>st</sup> person singular, Piel imperfect	Strong's #2167 & #2168 BDB #274

**Translation:** *...and I sing [praises] regarding Your name. Name refers to one's character and reputation; and David could sing praises of God because of His character and reputation.*

The complete doctrine is the **Essence of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### The Divine Attributes

1. There are at least 10 Divine attributes revealed in Scripture. These are qualities that are inherent in God, and are objectively real.
2. While these attributes exist at all times, no one of God's attributes can function independently, or in opposition to any other attribute.
3. The attribute of righteousness is the attribute by which all other attributes must check their function. God can do nothing that is in conflict with His righteousness, the primary attribute that governs the other attributes of God's essence.
4. These attributes are divided into two groups of five: the moral attributes and the non-moral attributes.
5. The non-moral attributes include sovereignty, eternal life, omnipotence, omnipresence and omniscience.
6. The moral attributes include righteousness, justice, love, immutability and veracity.

This was taken from <http://makarios-online.org/notes/pdf/Essence%20of%20God%206-07.pdf> accessed March 31, 2014.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

This entire verse reads: **Therefore, I celebrate You** [or, *confess you, give thanks to you*], **O Y<sup>e</sup>howah, before the nations; and I sing [praises] regarding Your name.** David, as king over Israel, was a powerful statement to the surrounding gentile nations. He was a man who was powerful but just.

Keil and Delitzsch: *With the dominion of David over the nations, there spread also the knowledge, and with this the praise, of the Lord who had given him the victory. Paul was therefore perfectly justified in quoting the verse before us (2Sam. 22:50) in Rom. 15:9, along with Deut. 32:43 and Psalm 117:1, as a proof that the salvation of God was intended for the Gentiles also. The king whose salvation the Lord had magnified, was not David as an individual, but David and his seed for ever—that is to say, the royal family of David which culminated in Christ.*<sup>97</sup>

Paul quotes this verse in Rom. 15:8–9 **For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy. As it is written, "Therefore I will praise you among the Gentiles, and sing to your name."** (ESV; 2Sam. 22:50) Paul uses this to justify that the gentiles are just as much a part of the plan of God as the Jews.

**A tower of salvations his king;  
and making grace to His anointed, to David  
and to his seed as far as forever.**

2Samuel  
22:51

**His king [is] a tower of salvations [possibly, He magnifies salvation (deliverances) (to) His king];  
and [He] manufactures grace to His anointed,  
to David and to his seed forever."**

**He gives salvation to His king  
and He manufactures grace to His anointed, to David and to his seed forever."**

Here is how others have translated this verse:

#### Ancient texts:

<sup>97</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:50–51.

Dead Sea Scrolls	He gives [great] <i>deliverance</i> [4QSam <sup>a</sup> LXX <sup>L</sup> . <i>Deliverances</i> MT LXX <sup>B</sup> MT+LXX–Psalms] to his king, and shows lovingkindness to his anointed], to David and to his posterity forevermore].
Latin Vulgate	<u>Giving great</u> salvation to his king, and shewing mercy to David his anointed, and to his seed for ever.
Masoretic Text (Hebrew)	A tower of salvations his king; and making grace to His anointed, to David and to his seed as far as forever.
Peshitta (Syriac)	<u>He gives great</u> salvation to his king and shows mercy to his anointed, to David and to his descendants for ever.
Septuagint (Greek)	<u>He magnifies</u> the salvation of His king, and works mercy for His anointed, even for David and for his seed forever.
Significant differences:	Instead of <i>tower</i> , the Latin and Syriac both have <i>give</i> and the Greek has <i>magnify</i> ; all of which make more sense than the word <i>tower</i> . We appear to have the same thing in the Dead Sea Scrolls, although the word <i>give</i> is not discussed.

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

Common English Bible	You are the one who gives great victories to your king, who shows faithful love to your anointed one- to David and to his descendants forever.
Contemporary English V.	You give glorious victories to your chosen king. Your faithful love for David and for his descendants will never end.
Easy English	You, *Lord, save your king and you make him win. You are kind to the king that you *anointed, to David and his family always.'
Easy-to-Read Version	The Lord helps his king win many battles! The Lord shows his true love for his chosen king. He will be loyal to David and to his descendants forever!
Good News Bible (TEV)	God gives great victories to his king; he shows constant love to the one he has chosen, to David and his descendants forever.
<i>The Message</i>	God's king takes the trophy; God's chosen is beloved. I mean David and all his children-- always.
New Berkeley Version	God heightens success for His king and with His anointed keeps faith, with David and offspring for aye.
New Century Version	The Lord gives great victories to his king. He is loyal to his appointed king, to David and his descendants forever."
New Life Bible	With great power He saves His king. He shows loving-kindness to His chosen one, to David and his children forever."
New Living Translation	You give great victories to your king; you show unfailing love to your anointed, to David and all his descendants forever."
The Voice	He is a tower of salvation for His king and shows His loyal love to His anointed, to David and his descendants, continually. 2Sam. 22:2-51 = Psalm 18

### Partially literal and partially paraphrased translations:

American English Bible	For, the salvation of His king is quite awesome, As is the mercy He's shown His anointed.
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	To David and his seed through the ages.'
Beck's American Translation	He makes His king great by giving him victory; He is kind to His anointed, to David and his descendants forever.
Christian Community Bible	<i>You have given your king great victory; you have shown your love forever to your anointed, to David and to his descendants.</i>
New Advent (Knox) Bible	Then, Lord, I will give thee thanks in the hearing of all nations, singing in praise of thy name; how powerful thou art to protect the king thou hast chosen, how merciful thou art towards him thou hast anointed, towards David, and David's line for ever. See Ps. 17, which is only distinguishable from this canticle by verbal differences, some of them due to the Latin translator. [In the Latin, Psalm 17 = Psalm 18 in the Hebrew and Greek]]
New American Bible (2002)	You who gave great victories to your king and showed kindness to your anointed, to David and his posterity forever."
New American Bible (2011)	You have given great victories to your king, and shown kindness to your anointed, to David and his posterity forever.
NIRV	You help me win great battles. You show your faithful love to your anointed king. You show it to me and my family forever."
New Jerusalem Bible	He saves his king, time after time, displays faithful love for his anointed, for David and his heirs for ever.
New Simplified Bible	»You give glorious victories to your anointed king. Your faithful love for David and for his descendants will never end.«
Revised English Bible	...to the one who gives his king great victories and keeps faith with his anointed, with David and his descendants for ever.
Today's NIV	"He gives his king great victories; he shows unfailing kindness to his anointed, to David and his descendants forever."

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

Bible in Basic English	Great salvation does he give to his king; he has mercy on the king of his selection, David, and on his seed for ever.
English Jubilee 2000	He who makes great the saving health of his king and shows mercy to his anointed, unto David, and to his seed for ever.
The Expanded Bible	The Lord ·gives great victories [is a tower of salvation] to his king. He ·is loyal [shows kindness/faithful love] to his ·appointed king [anointed], to David and his descendants forever."
Ferar-Fenton Bible	Your salvation exalt in my heart, And the kindness You show your Messiah,-- And David's enduring heir!
NET Bible®	He gives his chosen king magnificent victories; [The translation follows the Kethib and the ancient versions in reading מַגְדִּיל (magdil, "he magnifies") rather than the Qere and many medieval Hebrew mss of the MT which read מִגְדֹּל (migdol, "tower"). See Ps 18:50.] he is faithful to his chosen ruler, [Heb "[the one who] does loyalty to his anointed one."] to David and to his descendants forever!"
New Heart English Bible	He gives great deliverance to his king, and shows loving kindness to his anointed, to David and to his seed, forevermore."
NIV, ©2011	"He gives his king great victories; [Ps 21:1; 144:9-10] he shows unfailing kindness to his anointed, [1Sa 16:13; Ps 89:20; Ac 13:23] to David [S 2Sa 7:13] and his descendants forever." [Ps 89:24, 29]

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	He is a tower of salvation for his king; he displays grace to his anointed, to David and his descendants forever."
exeGesés companion Bible	He greatens salvation for his sovereign: and works mercy to his anointed - to David and to his seed eternally.
JPS (Tanakh—1985)	Tower of victory [ <i>Kethib and Psalm 18:51 read "He accords wondrous victories."</i> ] to His king, Who deals graciously with His anointed, With David and his offspring evermore.
Judaica Press Complete T.	He gives great salvation to His king, and He performs kindness to His anointed; to David and to his seed, forevermore.
Orthodox Jewish Bible	He is the migdal Yeshu'ot for His melech; and showeth chesed to His Moshiach, unto David, and to his zera ad-olam.
<i>The Scriptures</i> 1998	"A tower of deliverance is He to His sovereign, And showing kindness to His anointed, To Dawid? and his seed, forever."

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

Concordant Literal Version	Magnifying the salvations of His king, And doing loving-kindness to His anointed, To David, and to his seed--unto the eon!
Context Group Version	Great deliverance he gives to his king, And shows family allegiance { Hebrew: hesed } to his anointed, To David and to his seed, for evermore.
Darby Translation	[It is he] who giveth great deliverances to his king, And sheweth loving-kindness to his anointed, To David, and to his seed for evermore.
<i>Emphasized Bible</i>	Who hath made great the victories of his King,—and shown lovingkindness to his Anointed One, to David and to his Seed, unto times age-abiding.
English Standard V. – UK	Great salvation he brings [Or He is a tower of salvation] to his king [Ps. 144:10], and shows steadfast love to his anointed [1 Sam. 16:12, 13; Ps. 89:20], to David and his offspring for ever [ch. 7:12, 13; Ps. 89:29]."
Green's Literal Translation	A tower of salvation <i>is</i> He to His king; even doing mercy to His anointed, to David and to his seed, until forever!
Kretzmann's Commentary	He is the Tower of Salvation for His king, with the strong assurance of salvation, and showeth mercy to His anointed, unto David, and to his seed forevermore; the Messianic thought recurring here once more. Christ, the true Anointed of God, carried the Lord's cause to a still more victorious conclusion. He is the Head and King over all nations, over the spiritual Israel, the seed of Abraham gathered from all nations of the world.
NASB	"He is a tower of deliverance [I.e. victories; lit salvation] to His king, [Ps 144:10] And shows lovingkindness to His anointed, [Ps 89:24] To David and his descendants [Lit seed] forever." [2 Sam 7:12-16]
New King James Version	" <i>He is</i> the tower of salvation to His king, And shows mercy to His anointed, To David and his descendants forevermore."
Webster's Bible Translation	[He is] the tower of salvation for his king: and [he] showeth mercy to his anointed, to David, and to his seed for evermore.
World English Bible	Great deliverance gives he to his king, Shows loving kindness to his anointed, To David and to his seed, forevermore.
<i>Young's Literal Translation</i>	Magnifying the salvations of His king, And doing loving-kindness to His anointed, To David, and to his seed—unto the age!"

**The gist of this verse:**

## 2Samuel 22:51a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mig <sup>e</sup> dôwl (מגדול) [pronounced <i>mihg-DOHL</i> ]	<i>tower</i>	masculine singular construct	Strong's #4024 BDB #154
Instead of <i>tower</i> , the Latin and Syriac both have <i>give</i> and the Greek has magnify; all of which make more sense than the word <i>tower</i> . We appear to have the same thing in the Dead Sea Scrolls, although the word <i>give</i> is not discussed.			
From the NET Bible: <b>He gives his chosen king magnificent victories</b> ; [The translation follows the Kethib and the ancient versions in reading מגדיל (magdil, "he magnifies") rather than the Qere and many medieval Hebrew mss of the MT which read מגדול (migdol, "tower"). See Ps 18:50.] <sup>98</sup>			
From Keil and Delitzsch: <i>The Chethib מגדיל is the Hiphil participle מגדיל, according to Ps. 18:51; and the Keri מגדול, "tower of the fulness of salvation," is a singular conjecture.</i> <sup>99</sup>			
yêsha' (ישע) [pronounced YAY-shahú]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine plural noun	Strong's #3468 BDB #447
Singular noun in 4QSam <sup>a</sup> LXX <sup>L</sup> . <i>Deliverances</i> MT LXX <sup>B</sup> MT+LXX–Psalms. <sup>100</sup>			
melek <sup>e</sup> (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4428 BDB #572

**Translation:** **His king [is] a tower of salvations** [possibly, *He magnifies salvation (deliverances) (to) His king*];... I am not certain exactly what this means for the king to be a tower of salvation. However, it does make reasonable sense for God to multiply salvation to His king. The king spoken of is David; but, in the future, it will be Jesus Christ. God has delivered David multiple times from evil.

Regarding Jesus Christ as God's King, He Himself is the salvation for many; His salvation is magnified to all. This same sentence could also be translated *His King multiplies salvation*.

## 2Samuel 22:51b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עשה) [pronounced ġaw-SAWH]	<i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>	Qal active participle	Strong's #6213 BDB #793

<sup>98</sup> From <https://bible.org/netbible/index.htm?2sa22.htm> (footnote) accessed March 31, 2014.

<sup>99</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 22:50–51.

<sup>100</sup> *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 258.



## 2Samuel 22:51b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All of the BDB Qal meanings for this word are: 1a1) to do, work, make, produce; 1a1a) to do; 1a1b) to work; 1a1c) to deal (with); 1a1d) to act, act with effect, effect; 1a2) to make; 1a2a) to make; 1a2b) to produce; 1a2c) to prepare; 1a2d) to make (an offering); 1a2e) to attend to, put in order; 1a2f) to observe, celebrate; 1a2g) to acquire (property); 1a2h) to appoint, ordain, institute; 1a2i) to bring about; 1a2j) to use; 1a2k) to spend, pass.			
cheçed (חֶסֶד) [pronounced KHEH-sed]	grace, benevolence, mercy, kindness	masculine singular noun	Strong's #2617 BDB #338
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
Mâshîyach (or, mâshîyach) (מָשִׁיחַ) [pronounced maw-SHEE-ahkh]	anointed, anointed one, transliterated Messiah	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4899 BDB #603
In the Septuagint, the Greek word is christos (χριστός) [pronounced krees-TOSS], which means <i>anointed one, Messiah, Christ</i> . The transliteration, quite obviously, is <i>Christ</i> . We do not find this word until Lev. 4:3, 5, 16.			
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187

**Translation:** ...and [He] manufactures grace to His anointed, to David... God manufactures grace to His anointed, which would be David.

## 2Samuel 22:51c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
zera' (זֶרַע) [pronounced ZEH-rahg]	a seed, a sowing; an offspring, progeny, descendant; posterity	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2233 BDB #282
'ad (עַד) [pronounced gahd]	as far as, even to, up to, until	preposition	Strong's #5704 BDB #723
'ôwlâm (עוֹלָם) [pronounced ôo-LAWM]	long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time	masculine singular noun	Strong's #5769 BDB #761

## 2Samuel 22:51c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future; to the end of this age.</i>			

**Translation:** *...and to his seed forever.* This would be to David's seed, who are properly believers. God manufactures grace to David and to his descendants forever. These would be people who have believed in the Revealed God, not those who are physically descended from David.

*Youngblood: It is ... both serendipitous and satisfying that the Song of David, a psalm of impressive scope and exquisite beauty, should begin with 'The LORD' (2 Samuel 22:2), the Eternal One, and end with 'forever' (2 Samuel 22:51).<sup>101</sup>*

This final verse reads: *He gives salvation to His king and He manufactures grace to His anointed, to David and to his seed forever.*" This sounds very much like the Davidic Covenant, which God made with David and his descendants (2Sam. 7 Psalm 89). This would suggest that David composed this psalm after God made a covenant with him. Here is a brief portion of Psalm 89 (God is speaking to David): *I will establish his offspring forever and his throne as the days of the heavens. I will not violate my covenant or alter the word that went forth from my lips. Once for all I have sworn by my holiness; I will not lie to David. His offspring shall endure forever, his throne as long as the sun before me.* (Psalm 89:29, 34–36; ESV). We appear to have a far fulfillment in the Lord Jesus Christ: *And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall call His name Jesus. He will be great and will be called the Son of the Most High. And the Lord God will give to Him the throne of His father David, and He will reign over the house of Jacob forever, and of His kingdom there will be no end."* (Luke 1:30–33; ESV, capitalized) You can see just how similar these two quotations are.

Vv. 50–51: *Therefore, I celebrate You, O Jehovah, before the nations and I sing praises regarding Your name. He gives salvation to His king and He manufactures grace to His anointed, to David and to his seed forever.*"

*Peter Pett: And all this was because He was fulfilling His everlasting divine promises to His king and to His Anointed (2 Samuel 7:8-17; see also 1 Samuel 2:10; 1 Samuel 16:13) and was revealing towards him His covenant love (chesed - lovingkindness, covenant love). No wonder then that David expresses his thanks and praise to YHWH among the nations for all that He has so lovingly done for him. He will not fall short in making clear to all the power and love of YHWH.<sup>102</sup>*

<b>Chapter Outline</b>		<b>Charts, Graphics and Short Doctrines</b>
<b>Beginning of Document</b>	<b>Doctrines Covered and Alluded to</b>	<b>Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter</b>
<b>Definition of Terms</b>	<b>Introduction</b>	<b>Addendum</b>
<a href="http://www.kukis.org" style="color: purple;">www.kukis.org</a>		<b>Exegetical Studies in Samuel</b>

<sup>101</sup> From <http://www.studylight.org/com/dcc/view.cgi?bk=9&ch=22> accessed April 4, 2014.

<sup>102</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

## Addendum

Peter Pett concludes his thoughts on this chapter: *We finish our commentary on the Psalm by again drawing attention to the wonderful way in which it commences with the idea of David's total dependence on YHWH (2 Samuel 22:1-7), continues by revealing the almighty power of YHWH by which David was delivered (2 Samuel 22:8-20), and emphasises that that power is only revealed on behalf of those who keep His covenant and seek to do His will (2 Samuel 22:21-28). That has been why David has been made successful over all his enemies, with the result being complete victory for His chosen king and Anointed One both over the nations and in every other way (2 Samuel 22:29-51). David is making clear that he owes everything to YHWH.*<sup>103</sup>

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 22 is in the Word of God

1. 2Samuel 22 is essentially the same as Psalm 18. These would have been preserved over a period of 2000 years, but at different times, sometimes by the same scribe and sometimes by different scribes. The minor differences between the two psalms is a testimony to the accuracy of the work that scribes did over a period of a millennium or two.
2. The text of this chapter leads us to study the omnipresence of God.
3. We see the remarkable interplay between dramatic language of poetry and David's own life, which was not a life of overt signs, wonders and miracles. David knew, on the basis of Bible doctrine, how closely God worked in his life.

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### What We Learn from 2Samuel 22

1. We learn about the preservation of the Word of God over a millennium or more.
2. We see how the human author may have one thing in mind, while the Divine Author, God the Holy Spirit, might have something else in mind—and that this is conveyed with the exact same words.
3. The believer in the Church Age does not necessarily have a lot of feedback in his life, to let him know that he is doing the right thing. You have to put your faith in the Word of God and in the power of the Holy Spirit.
4. One of the things that we studied was the fact that the average believer has very little by way of feedback from God during his life. Therefore, God tests us. His testing and our response to His tests is our feedback.
5. 2Sam. 22 is one of the many places in the Bible which give us a reason to study the Dual Authorship of Scripture.
6. Our study leads us to the topic of confession of sin and the cleanliness which David speaks of.
7. Only God promotes; if God does not promote you, you are not promoted.
8. This chapter led us to a study of the essence of God.
9. We studied what it means to turn the other cheek; personal enemies versus national enemies.
10. David is clearly delivered from his enemies based upon Who and What God is more than because of who and what David is.

<sup>103</sup> From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

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This is probably original with [Hajime Murai](#), but it is not clear who put this together.

### 2Samuel 22 as a Chiasm

A(22:1-3)	"The LORD is my rock, my fortress, and my deliverer" (22:2)
B(22:4-20)	Salvation of the LORD from enemy
C(22:21-32)	Keep the commandments of the LORD
B'(22:33-46)	Victory against enemy by the LORD
A'(22:47-51)	"Blessed be my rock, and exalted be my God, the rock of my salvation" (22:47)

From [http://www.valdes.titech.ac.jp/~h\\_murai/bible/09\\_Samuel\\_pericope\\_e.html](http://www.valdes.titech.ac.jp/~h_murai/bible/09_Samuel_pericope_e.html) accessed March 24, 2014.

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The organization of this psalm can sometimes help to compress the material, which is voluminous, into something which is more easy to digest.

### An Alternate Chiasm for 2Samuel 22

A	King David, the author of this psalm. v. 1
B	God—David's Rock—comes from on high delivers David in all kinds of circumstances. vv. 2–20
C	David's righteousness before God vv. 21–28
D	<b>For You are my lamp, O Y<sup>e</sup>howah, and my God [Who] lightens my darkness.</b> v. 29
C'	God empowers David vv. 30–37
B'	God—David's Rock—helps David destroy all of his enemies. vv. 38–50
A'	God shows grace to David and to his offspring forever. v. 51

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Pett has excellent commentary on this psalm.

### Peter Pett's Chiasm Organization of 2Samuel 22

- a YHWH has delivered David from his enemies and especially from Saul (2Samuel 22:1).
- b YHWH is David's rock, fortress and shield and the horn of his salvation, his Saviour Who has saved him (2Samuel 22:1-4)
- c David cries in his need to YHWH, Who hears him, with the result that YHWH comes in His great power and splendour to act on David's behalf (2Samuel 22:5-13).
- d YHWH routs the enemy by His power, and delivers David from his particular trouble (2Samuel 22:14-20).
- e This is because David has walked righteously before Him, the same is true for all who walk righteously (2Samuel 22:21-28).
- f YHWH is David's lamp who enables him in all that he has to face (2Samuel 22:29-30).
- e He is a shield for all who take refuge in Him (2Samuel 22:31-32).

**Peter Pett’s Chiasm Organization of 2Samuel 22**

- d YHWH has made David powerfully effective in war, that is why his feet do not slip and his enemies flee before him (2Samuel 22:33-40).
- c And that is why his enemies are powerless before him, and no nation can stand before him (2Samuel 22:41-46).
- b Because YHWH is his rock and salvation none can be effective before him (2 Samuel 22:47-49).
- a That is why he thanks God, because He gives great and everlasting deliverance to His king, to His Anointed (2Samuel 22:50-51).

Pett’s explanation: *Note that in `a' YHWH delivered David from all his enemies and especially from Saul (who sought him because he suspected that he was YHWH's Anointed), and in the parallel he thanks YHWH for his deliverance because he is YHWH's Anointed. In `b' YHWH is David's Rock, and is the horn of his salvation, and in the parallel He is David's rock, and the rock of his salvation. In `c' David cries in his need to YHWH and YHWH comes to him effectively and powerfully, and in the parallel that is why David is invincible. In `d' YHWH routs the enemy by His almighty power, and in the parallel He makes David powerfully effective in war so that he routs all his enemies. In `e' all who walk righteously are watched over by YHWH and in the parallel He is a shield for all who take refuge in Him. Centrally in `f' YHWH is David's lamp and sufficiency.*

Interestingly enough, we both settled on the same center for this psalm.

From <http://www.studylight.org/com/pet/view.cgi?bk=9&ch=22> accessed April 3, 2014.

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Dr. Thomas Constable suggested<sup>104</sup> this parallel, offering a few examples.

**Parallels Between 2Samuel 22 and Hannah’s Song**

**Hannah’s Psalm**

**David’s Psalm (2Samuel 22)**

My heart has rejoiced in Y<sup>e</sup>howah;  
 my horn [or, my strength] has been lifted up in  
 Y<sup>e</sup>howah.  
 My mouth has opened wide against my enemies  
 for I have rejoiced in Your deliverance. (1Sam. 2:1b)

[He is] my shield and the horn [= strength, power] of  
 my salvation;  
 [He is] my stronghold and my refuge,  
 [and He is] my Savior; You save me from violence.  
 (2Sam. 22:3)

‘There is no holy one like Y<sup>e</sup>howah,  
 for there is no one [righteous] besides You;  
 and there is no Rock like our Elohim. (1Sam. 2:2)

He said, “Y<sup>e</sup>howah [is] my Rock-cliff and my fortress;  
 and [He is] my Deliverer.  
 [He is] the Elohim of my Rock; I take refuge in Him.  
 (2Sam. 22:2)

The bows of [enemy] soldiers are shattered [and  
 dismayed];  
 those who are exhausted put on [God’s] strength.  
 (1Sam. 2:4)

I pursue after my enemies and I destroy them;  
 I do not turn back until they have been destroyed. I  
 destroy them and I mortally wound them, so that they  
 do not rise back up; they fall [dead] beneath my feet.  
 You equip me [with] strength for the war;  
 You cause to bow down beneath me those standing  
 [against] me. (2Sam. 22:38–40)

<sup>104</sup> From <http://www.studylight.org/com/dcc/view.cgi?bk=9&ch=22> accessed April 4, 2014.

## Parallels Between 2Samuel 22 and Hannah's Song

Hannah's Psalm	David's Psalm (2Samuel 22)
<p>Y<sup>e</sup>howah kills and He brings to life; He brings down to Sheol then He brings up. (1Sam. 2:6)</p>	<p>[You] 'Êl [are] the One giving vengeance to me and [You] bring down peoples under me; [You] lead me out from my enemies; You place me in safety away from those who stand [against] me; [and] You deliver me from men of violence. (2Sam. 22:48–49)</p>
<p>Y<sup>e</sup>howah causes to dispossess and He makes rich; he causes them to be brought low yet brings [others] up. He raises the poor from the dust; He lifts up the destitute out of a shit pile to cause them to sit with princes [<i>and the liberal rich</i>]; and He causes them to inherit a seat of great honor. Because the pillars of the earth [belong] to Y<sup>e</sup>howah, He places the world upon them. (1Sam. 2:7–8)</p>	<p>With the gracious [believer], You are gracious; with the mature believer [<i>or, complete strong man</i>], You act with integrity; with the pure, You show Yourself to be pure [kind and just]; but with the perverse man, You act perversely. You save [and preserve] the poor [the afflicted and grace oriented] people; but you cast down [all] those who rise up [against You]. (2Sam. 22:26–28)</p>
<p>He guards the feet of His gracious ones but the corrupt are made silent in the darkness. [He grants the request of the one who prays and He blesses the years of the righteous,] for a man will not prevail by [his own] strength. (1Sam. 2:9)</p>	<p>The 'Êl is my strong refuge [<i>or, Êl empowers me</i>]; He sets free my entire way, making my feet like the hind and He makes me stand firm on my high places, training my hands for war and [training] my arms to bend a bow of bronze. (2Sam. 22:33–35)</p>
<p>Those contending with Y<sup>e</sup>howah are broken into pieces; He thunders against him in [<i>or, by means of</i>] the heavens. Y<sup>e</sup>howah judges the ends of the earth and He gives strength to His king and He exalts the horn of His Anointed One [<i>or, His Messiah, His Christ</i>].” (1Sam. 2:9)</p>	<p>You have given me the backs of my enemies, and I destroy those who hate me. They look about, but [there is] no one saving [them] besides Y<sup>e</sup>howah; He has not answered them. I pulverized them as dust of the earth; I crushed them as the dirt of the streets; I stamped them out. (2Sam. 22:41–43) Y<sup>e</sup>howah thunders from heaven and the Most High gives His voice. (2Sam. 22:14) His king [is] a tower of salvations [possibly, <i>He magnifies salvation (to) His king</i>]; and [He] manufactures grace to His anointed, to David and to his seed forever.” (2Sam. 22:51)</p>

Dr. Thomas Constable: *Thus these two songs form a kind of inclusio around the Books of Samuel and give them unity. Given the similarities, each makes its own unique statement as well.*<sup>105</sup>

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

<sup>105</sup> From <http://www.studylight.org/com/dcc/view.cgi?bk=9&ch=22> accessed April 4, 2014.

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.

3. And now David being freed from wars and dangers, and enjoying for the future a profound peace, (22) composed songs and hymns to God of several sorts of metre; some of those which he made were trimeters, and some were pentameters. He also made instruments of music, and taught the Levites to sing hymns to God, both on that called the sabbath day, and on other festivals. Now the construction of the instruments was thus: The viol was an instrument of ten strings, it was played upon with a bow; the psaltery had twelve musical notes, and was played upon by the fingers; the cymbals were broad and large instruments, and were made of brass. And so much shall suffice to be spoken by us about these instruments, that the readers may not be wholly unacquainted with their nature.

From: <http://www.sacred-texts.com/jud/josephus/ant-7.htm> accessed April 4, 2014. Josephus *Antiquities*; Book VII, Chapter 12.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of 2Samuel 22

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

#### The Prologue

David spoke to Y<sup>e</sup>howah the words of this song in the day that Y<sup>e</sup>howah had delivered him from the hand of his enemies and from the hand of Saul. He said,...

David spoke the words of this song to Jehovah when Jehovah had delivered him out from the hand of his enemies and out from the hand of Saul. He said,...

#### David praises Y<sup>e</sup>howah, his Rock and his Savior

"Y<sup>e</sup>howah [is] my Rock-cliff and my fortress; and [He is] my Deliverer.  
[He is] the Elohim of my Rock; I take refuge in Him.

"Jehovah is my Rock-cliff and my fortress; and He is my Deliverer.  
He is the God of my Rock and I take refuge in Him.

[He is] my shield and the horn [= *strength, power*] of my salvation;  
[He is] my stronghold and my refuge,  
[and He is] my Savior;

He is both my shield and the horn of my salvation;  
He is my stronghold and my refuge;  
furthermore, He is my Savior.

<b>A Complete Translation of 2Samuel 22</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
You save me from violence.	You save me from great violence.
I proclaim Y <sup>e</sup> howah [worthy of] praise and I am delivered from my enemies.	I proclaim that Jehovah is worthy of praise, and I am delivered from my enemies.
David calls to God when death is all around him	
For the waves of death surround me, [while] the rushing waters of Belial [or, <i>ruin</i> ] fall upon me;	The waves of death surround me, while the rushing waters of Belial fall upon me;
the cords of Sheol encompass me, [and] the snares of death precede me.	the cords of Sheol are all around me and the snares of death are in my pathway.
When I [am] distressed, I call to Y <sup>e</sup> howah and I call to Elohim;	When distressed, I call out to Jehovah and to God;
He hears my voice from His Temple and my cry [for help travels] to His ears.	He hears my voice from His Temple my cry for help reaches his ears.
God coming down from heaven with great judgment	
The earth trembles and shakes, [while] the foundations of the heavens are disquieted and shake, for He is angry towards him [my enemy].	The earth both trembles and shakes, while the very foundations of heaven are shaken up, for He is angry towards him (my enemy).
Smoke ascends in His anger, and fire from His mouth devours [all]; fiery coals from Him are burning.	Smoke ascends in His anger, while the fire from His mouth devours everything in its path; fiery coals sent from Him continue to burn.
He spread apart the heavens and came down, but a dark cloud [was] under His feet.	He opens up the heavens and comes down; but under His feet was a dark cloud.
He rides upon a cherub and flies [above the earth]; He is seen [carried by] the wings of the wind.	He rides upon a cherub and flies above the earth; He is seen carried along by the wings of the wind.
He sets darkness [all] around him [as a] shelter; [and] an accumulation of water [are] the dark clouds of the skies.	He places the darkness all around him, as if a shelter; the accumulation of water comes from the dark clouds of the skies.
More than the brightness before Him burns the coals of fire.	More than the brightness before Him burns the coals of fire.
God begins to judge	
Y <sup>e</sup> howah thunders from heaven and the Most High gives His voice.	Jehovah thunders down from the heavens and the Most High gives His voice.
He sends forth arrows and scatters them ([this is] lightning); and [by this] He puts them [His enemies] to flight.	He sends forth arrows of lightning and scatters them throughout the earth; by this, He scatters his enemies.



<b>A Complete Translation of 2Samuel 22</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
The channels of the sea were exposed, the foundations of the world were uncovered at the rebuke of Y <sup>e</sup> howah, at the blast of the wind of His anger.	The channels to the sea were exposed and the foundations of the world were uncovered at the rebuke of Jehovah, at the blast of the wind of His anger.
<b>God rescues David</b>	
He sends from on high; He takes me; He draws me out from many waters.	He sends from on high; He takes me; He draws me out from many waters.
He delivers me from my strong enemy [and] from those who hate me, for they are stronger than I [am].	He delivers me out of the hands of my enemies and those who hate me, even though they are stronger than I am.
They anticipate me at the time of my misfortune, yet Y <sup>e</sup> howah is my support. He brings me to safety [lit., <i>a broad place; freedom</i> ]; He delivers me because He delights in me.	My enemies look to anticipate the time of my distress, but Jehovah is my support. Jehovah brings me to safety; He delivers me because He delights in me.
<b>God delivers David because of his imputed and experiential righteousness</b>	
Y <sup>e</sup> howah rewards me according to my righteousness; [and] He makes restitution to me according to the cleanness of my hands.	Jehovah rewards me according to my righteousness; and He makes restitution to me according to the cleanness of my hands.
For I have kept the ways of Y <sup>e</sup> howah and I have not behaved reprehensibly away from my Elohim.	For I have kept the ways of Jehovah and I have not behaved reprehensibly when away from my God.
For all of His ordinances [are] before me and His statutes—I have not turned aside from them [lit., <i>her</i> ].	For all of God's ordinances are before me, and I have not turned away from His statutes.
I am blameless before Him and I keep myself away from my guilt.	I am blameless before Him and I keep myself from my guilt.
Y <sup>e</sup> howah restores to me according to my righteousness, according to my cleanness before His eyes.	Jehovah restores to me according to my righteousness and according to my cleanness that He sees.
<b>God's interaction with mankind</b>	
With the gracious [believer], You are gracious; with the mature believer [or, <i>complete strong man</i> ], You act with integrity; with the pure, You show Yourself to be pure [kind and just]; but with the perverse man, You act perversely.	With the gracious believer, You are gracious; with the mature believer, You act with integrity; with the pure, You are pure, kind and just; but with those who are perverse, You act perversely.
You save [and preserve] the poor [the afflicted and grace oriented] people; but you cast down [all] those who rise up [against You].	You both save and preserve the afflicted and the grace oriented people; but you cast down those who rise up against You.
<b>God guides and protects David</b>	

<b>A Complete Translation of 2Samuel 22</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
You are my lamp, O Y <sup>e</sup> howah, and Y <sup>e</sup> howah lightens my darkness.	You are my lamp, O Jehovah and you lighten my darkness.
For by You, I can crush [or, <i>rush toward</i> ] a [military] detachment; by my Elohim, I can leap over a wall.	For by You, I can crush a military detachment; and by my God, I can leap over a wall.
The Êl: His way [is] integrity; the Word of Y <sup>e</sup> howah has been tested [and it has proven to be true and reliable];	God's way is integrity; His Word has been tested, and it has been proven to be reliable and true;
He [is] a shield to all those who take refuge in Him.	Jehovah is a protective shield to all those who take refuge in Him.
<b>God prepares and strengthens David</b>	
For who [is] 'Êl besides Y <sup>e</sup> howah, and who [is] the Rock besides our Elohim?	Who is God besides Jehovah; and Who is the Rock besides our God?
The 'Êl is my strong refuge [or, <i>Êl empowers me</i> ]; He sets free my entire way,	My God is both my strength and my refuge—He clears the entire path before me.
making my feet like the hind and He makes me stand firm on my high places,	He makes my feet like that of the wild goat, so that I may stand firm on any high ground.
training my hands for war and [training] my arms to bend a bow of bronze.	He trains my hands for war and trains my arms to bend even a bow of bronze.
<b>God's grace to David in war</b>	
You have given me the shield of Your salvation and You have multiplied me [in] Your graciousness.	You have given me the shield of Your salvation and You give me great blessing from Your graciousness.
You have made [the path] large [for] my steps beneath me and my feet [lit., <i>ankles</i> ] do not slip.	You have made the path wide beneath my feet so that I do not slip.
<b>David crushes his enemies with God's power and guidance</b>	
I pursue after my enemies and I destroy them; I do not turn back until they have been destroyed.	I pursue my enemies and destroy them; I do not return until they have been destroyed.
I destroy them and I mortally wound them, so that they do not rise back up; they fall [dead] beneath my feet.	I utterly destroy my enemies, so that they fall at my feet and they do not rise back up.
You equip me [with] strength for the war; You cause to bow down beneath me those standing [against] me.	You give me the strength and ability to go to war; You subdue those who stand against me.
You have given me the backs of my enemies, and I destroy those who hate me.	You have made my enemies retreat from me; and I have destroyed those who hate me.
They look about, but [there is] no one saving [them] besides Y <sup>e</sup> howah; He has not answered them.	They look about but there is no one there to save them as Jehovah preserves me; Jehovah does not answer them.

<b>A Complete Translation of 2Samuel 22</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
I pulverized them as dust of the earth; I crushed them as the dirt of the streets; I stamped them out.	I pulverized my enemies as the dust of the earth; I crushed them as dirt in the streets; I stamped them out.
<b>David controls gentile nations</b>	
You have delivered me from the striving of my people; [and] you have kept me over gentile nations; people I have not known serve me.	You have delivered me away from the mundane striving of my people; and you have given me reign over various gentiles nations; people I do not know serve me.
Sons of the alien feign obedience to me; [their] ear must hear me [and] they obey me.	Sons of foreigners feign obedience to me; they hear me and they obey me.
The sons of foreigners faint [and lose strength]; they shake [with fear] from their fortified cities.	Foreigners languish as I approach with my army; they shake with fear from their fortified cities.
<b>God gives David victory over his enemies</b>	
Y <sup>e</sup> howah [is] alive; and my Rock is praised [and celebrated]; the Elohim of the Rock of my salvation is lifted up.	Jehovah is alive and my Rock is praised [and celebrated]. The God of the Rock of my salvation is lifted up and exalted.
[You] 'Él [are] the One giving vengeance to me and [You] bring down peoples under me;	You, God, give vengeance to me; You bring down many peoples before me.
[You] lead me out from my enemies; You place me in safety away from those who stand [against] me; [and] You deliver me from men of violence.	You lead me out from dangerous situations with my enemies; when men stand against me, You place me in a safe place; and You deliver me from men who would do violence against me.
<b>David celebrates the salvation of his Lord</b>	
Therefore, I celebrate You [or, <i>confess you, give thanks to you</i> ], O Y <sup>e</sup> howah, before the nations; and I sing [praises] regarding Your name.	Therefore, I celebrate You, O Jehovah, before the nations and I sing praises regarding Your name.
His king [is] a tower of salvations [possibly, <i>He magnifies salvation (to) His king</i> ]; and [He] manufactures grace to His anointed, to David and to his seed forever.”	He gives salvation to His king and He manufactures grace to His anointed, to David and to his seed forever.”

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

Parallel Interpretations of 2Samuel 22		
A Reasonably Literal Translation	As David intended	As the Holy Spirit intended
The Prologue		
David spoke to Y <sup>e</sup> howah the words of this song in the day that Y <sup>e</sup> howah had delivered him from the hand of his enemies and from the hand of Saul. He said,...	David is the human author of this psalm.	As is true with all Scripture, God the Holy Spirit is the Divine Author of Scripture.
David praises Y <sup>e</sup> howah, his Rock and his Savior		
“Y <sup>e</sup> howah [is] my Rock-cliff and my fortress; and [He is] my Deliverer. [He is] the Elohim of my Rock; I take refuge in Him.	David depends upon God as his Rock and Fortress and Deliverer.	Believers are also to depend upon God as our Rock, our Fortress and our Deliverer.
[He is] my shield and the horn [= <i>strength, power</i> ] of my salvation; [He is] my stronghold and my refuge, [and He is] my Savior;	God provided David with safety, both on the battlefield and away from the battlefield.	God provides us with safety, in the midst of the Angelic Conflict and when we are given somewhat of a reprieve.
You save me from violence.	David actually faced much less violence than Satan intended for him.	We face much less by way of violence than Satan intends for us.
I proclaim Y <sup>e</sup> howah [worthy of] praise and I am delivered from my enemies.	For reason of temporal salvation, David recognizes God as worthy of praise.	Because we are eternally delivered from God’s wrath and from our enemies, we deem God worthy of our praise.
David calls to God when death is all around him		
For the waves of death surround me, [while] the rushing waters of Belial [or, <i>ruin</i> ] fall upon me;	David, in battle, was as if in the midst of a flood, with rushing waters coming at him from all directions.	Jesus Christ, in His earthly ministry, also faced death on numerous occasions. It was all around Him.
the cords of Sheol encompass me, [and] the snares of death precede me.	Many times David felt as if death had a hold of him.	Jesus, on the cross, faced death for our sins.
When I [am] distressed, I call to Y <sup>e</sup> howah and I call to Elohim;	David, in difficult times, called out to Y <sup>e</sup> howah.	Jesus, on the cross, called out to God the Father and God the Holy Spirit.
He hears my voice from His Temple and my cry [for help travels] to His ears.	God did hear David and David’s prayers went to God.	Throughout His earthly ministry, God the Father heard the prayers of God the Son.
God coming down from heaven with great judgment		

## Parallel Interpretations of 2Samuel 22

A Reasonably Literal Translation	As David intended	As the Holy Spirit intended
The earth trembles and shakes, [while] the foundations of the heavens are disquieted and shake, for He is angry towards him [my enemy].	David here speaks of God dealing with his enemies, using some hyperbole.	There were earthquakes when Jesus was on the cross; and God the Father judged God the Son for our sins.
Smoke ascends in His anger, and fire from His mouth devours [all]; fiery coals from Him are burning.	God's anger is directed toward David's enemies.	In the 2 <sup>nd</sup> Advent, Jesus will return to judge the earth.
He spread apart the heavens and came down, but a dark cloud [was] under His feet.	When David was delivered, it was if the heavens split apart and God came down and helped him.	Jesus Christ will come from the heavens at the end of the Tribulation.
He rides upon a cherub and flies [above the earth]; He is seen [carried by] the wings of the wind.	Again, this is hyperbole, as David did not appear to see many things which were actually miraculous.	Jesus will come down with angels to judge the earth.
He sets darkness [all] around him [as a] shelter; [and] an accumulation of water [are] the dark clouds of the skies.	God's judgement of David's enemies was also a protection for David.	This is the language of great judgment to come against the people who have rejected God.
More than the brightness before Him burns the coals of fire.	These coals speak of God's judgment of David's enemies.	God's judgment will be as a fire.
<b>God begins to judge</b>		
Y <sup>e</sup> howah thunders from heaven and the Most High gives His voice.	Again, hyperbole. During battles, it is possible that there were sudden storms which worked to David's advantage; but that is only a possibility and it did not occur in every battle.	All mankind will hear the judgment of God against them for reject Jesus Christ as their Savior.
He sends forth arrows and scatters them ([this is] lightning); and [by this] He puts them [His enemies] to flight.	Just as there is thunder from heaven, there is also lightning. Again, I see this as exaggerated language of God's judgment against David's enemies.	There will be armies lined up all around Jerusalem and God will put these armies to flight.
The channels of the sea were exposed, the foundations of the world were uncovered at the rebuke of Y <sup>e</sup> howah, at the blast of the wind of His anger.	The visual here is the awesome power of God, just as He blew the waters of the Sea of Reeds aside for the Israelites to travel through.	In the end times, all things will be revealed, and those who have rejected Jesus Christ will be rebuked by Him.

Parallel Interpretations of 2Samuel 22		
A Reasonably Literal Translation	As David intended	As the Holy Spirit intended
God rescues David		
He sends from on high; He takes me; He draws me out from many waters.	A visual which causes us to think of Moses. However, the idea is, David is at war, and God rescues him, as if he is in the midst of a flood.	God rescues the Jews who believe in Him at the end times along with all people who believe in Him.
He delivers me from my strong enemy [and] from those who hate me, for they are stronger than I [am].	The armies of David's enemies were quite powerful. The Syrian army in particular was the greatest army of that day.	Those who oppose the Jews in Jerusalem will be a vast army of unbelievers.
They anticipate me at the time of my misfortune, yet Y <sup>e</sup> howah is my support. He brings me to safety [lit., a broad place; freedom]; He delivers me because He delights in me.	David's enemies tried to find the time when he was most vulnerable in order to strike him down.	The attacks against Jerusalem take place at a time when it appears to be vulnerable, but Jesus Christ will rescue the believing Jews.
God delivers David because of his imputed and experiential righteousness		
Y <sup>e</sup> howah rewards me according to my righteousness; [and] He makes restitution to me according to the cleanness of my hands.	David receive deliverance for experiential righteousness and for the confessing his sins.	This appears to be a new focus of the psalm; and we believers are reward for experiential righteousness and for remaining in fellowship.
For I have kept the ways of Y <sup>e</sup> howah and I have not behaved reprehensibly away from my Elohim.	David knows the ways of God because he has studied God's Word. He has not behaved reprehensibly when on leisure time (until Bathsheba).	Obedience has its rewards.
For all of His ordinances [are] before me and His statutes—I have not turned aside from them [lit., her].	David studied and learned the Word of God.	We ought to study and learn the Word of God as well.
I am blameless before Him and I keep myself away from my guilt.	Being blameless is remaining in fellowship.	Obviously, we need to utilize 1John 1:9 whenever necessary.
Y <sup>e</sup> howah restores to me according to my righteousness, according to my cleanness before His eyes.	God restores David to fellowship.	God restores us to fellowship.
God's interaction with mankind		

Parallel Interpretations of 2Samuel 22		
A Reasonably Literal Translation	As David intended	As the Holy Spirit intended
With the gracious [believer], You are gracious; with the mature believer [or, <i>complete strong man</i> ], You act with integrity; with the pure, You show Yourself to be pure [kind and just]; but with the perverse man, You act perversely.	God interacts with David as he matures as a believer.	God interacts with us as we mature.
You save [and preserve] the poor [the afflicted and grace oriented] people; but you cast down [all] those who rise up [against You].	God blesses those who are grace oriented.	God blesses those who are grace oriented.
God guides and protects David		
You are my lamp, O Y <sup>e</sup> howah, and Y <sup>e</sup> howah lightens my darkness.	David's can find his way because God makes his way lighted.	God's Word lightens our pathway.
For by You, I can crush [or, <i>rush toward</i> ] a [military] detachment; by my Elohim, I can leap over a wall.	David has great military prowess, given to him by God.	God gives us whatever abilities we need to further His plan.
The Êl: His way [is] integrity; the Word of Y <sup>e</sup> howah has been tested [and it has proven to be true and reliable];	God is righteous and just; and His Word can be depended upon because it has been proven to be true.	God is righteous and just; and His Word can be depended upon because it has been proven to be true.
He [is] a shield to all those who take refuge in Him.	For those who depend upon God, he is their protection.	For those who depend upon God, he is their protection.
God prepares and strengthens David		
For who [is] 'Êl besides Y <sup>e</sup> howah, and who [is] the Rock besides our Elohim?	There is no other God, but the Rock, the God of Israel.	There is no other God Who saves besides Jesus Christ.
The 'Êl is my strong refuge [or, <i>Êl empowers me</i> ]; He sets free my entire way,	God strengthens us and provides the direction for us to go.	God strengthens us and provides the direction for us to go.
making my feet like the hind and He makes me stand firm on my high places,	David was given the ability to move about safely in the mountains.	God makes provision for us, in whatever desperate circumstance that we are in.
training my hands for war and [training] my arms to bend a bow of bronze.	God trained David to be able to fight in a war.	God will provide us with whatever training we need for His plan.

Parallel Interpretations of 2Samuel 22		
A Reasonably Literal Translation	As David intended	As the Holy Spirit intended
God's grace to David in war		
You have given me the shield of Your salvation and You have multiplied me [in] Your graciousness.	David recognized that God delivered him in grace.	We should recognize that God delivers us from temporal circumstances and ultimately from hell in grace.
You have made [the path] large [for] my steps beneath me and my feet [lit., ankles] do not slip.	David had a very uncertain future at times, and God made his pathway certain so that he did not slip.	We may appear to have a very uncertain future at times, and God makes our pathway certain so that we do not slip.
David crushes his enemies with God's power and guidance		
I pursue after my enemies and I destroy them; I do not turn back until they have been destroyed.	David had great military success and he destroyed his enemies.	Jesus Christ will return and destroy the enemies of Israel (which are His enemies).
I destroy them and I mortally wound them, so that they do not rise back up; they fall [dead] beneath my feet.	David destroyed his enemies whenever necessary.	Jesus Christ will destroy all those who are against Him.
You equip me [with] strength for the war; You cause to bow down beneath me those standing [against] me.	David was given by God the strength and ability for war.	Jesus Christ is able to deliver Israel in the last days.
You have given me the backs of my enemies, and I destroy those who hate me.	David's enemies ran from him. David destroyed them.	God's enemies will run from Jesus Christ. However, they will be destroyed.
They look about, but [there is] no one saving [them] besides Y <sup>e</sup> howah; He has not answered them.	The enemies of David did not have God, so He did not deliver them.	The enemies of God in the last days have rejected Him, where He is their only Savior.
I pulverized them as dust of the earth; I crushed them as the dirt of the streets; I stamped them out.	David stomps his enemies so completely that they become simply a part of the dirt of the ground.	The enemies of God will be completely destroyed and removed from the view of believers.
David controls gentile nations		
You have delivered me from the striving of my people; [and] you have kept me over gentile nations; people I have not known serve me.	David was delivered from internal strife; he was put over gentile nations.	There will no more be strife among the Jews, between those who believe in Jesus and those who don't. Only for former will remain. Jesus will rule over all gentiles as well.



Parallel Interpretations of 2Samuel 22		
A Reasonably Literal Translation	As David intended	As the Holy Spirit intended
Sons of the alien feign obedience to me; [their] ear must hear me [and] they obey me.	David, as ruler of Israel, also had many of those from gentile countries obey him.	Jesus, as ruler of Israel, will also have those from gentile countries obey Him.
The sons of foreigners faint [and lose strength]; they shake [with fear] from their fortified cities.	Gentiles who continue to oppose David shake with fear inside of their cities.	Those who have opposed God will shake with fear in the end times.
God gives David victory over his enemies		
Y <sup>e</sup> howah [is] alive; and my Rock is praised [and celebrated]; the Elohim of the Rock of my salvation is lifted up.	David celebrates Y <sup>e</sup> howah, his Rock.	Jesus will be celebrated in His 2 <sup>nd</sup> coming and in the Millennium.
[You] 'Él [are] the One giving vengeance to me and [You] bring down peoples under me;	David was allowed to avenge himself against some of his enemies.	Jesus Christ will judge those have opposed Him.
[You] lead me out from my enemies; You place me in safety away from those who stand [against] me; [and] You deliver me from men of violence.	David was led out from his enemies and given a safe place to be, delivered from men of violence.	Jesus Christ will establish a millennial kingdom which is safe and protected from men of violence.
David celebrates the salvation of his Lord		
Therefore, I celebrate You [or, confess you, give thanks to you], O Y <sup>e</sup> howah, before the nations; and I sing [praises] regarding Your name.	David celebrates his God, singing praises to Him.	Jesus Christ is celebrated and praised above all others.
His king [is] a tower of salvations [possibly, He magnifies salvation (to) His king]; and [He] manufactures grace to His anointed, to David and to his seed forever."	God has given grace and deliverance to David and his seed forever.	Jesus is the One Who bears our great salvation.

The following Psalms would be appropriately studied at this time: Psalm 18, which is nearly identical to 2Sam. 22.

R. B. Thieme, Jr. did not cover this psalm; not even in his **1972 David series**.



These two graphics should be very similar; this means that the exegesis of 2Samuel 22 has stayed on topic and has covered the information found in this chapter of the Word of God.

There is only one word which is strikingly different, and that is *David*, who certainly did not include his name in his own psalm, but who is reasonably referenced throughout the exegesis of this psalm. Also, in the paraphrased translation, I tend to use the more common name for God, *Jehovah*; but in the exegesis, I often use the more accurate name for God, *Y<sup>e</sup>howah*.

Chapter Outline		Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
<a href="http://www.kukis.org">www.kukis.org</a>		Exegetical Studies in Samuel