

2SAMUEL 23

2Samuel 23:1–39

David's Last Psalm/David's Military Heroes

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 23 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make application of all that is studied.

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

Kukis: Time and life only go in one direction. No matter who you are, there will come a time when you are able to exercise your spiritual gift for the last time.

Kukis: Men of God, who come to the end of their lives, often have words of great significance to share. They are far different from those of the atheist or the agnostic, whose life portrays the sentiment, "I don't know why I am here; I don't know what my life was all about. And I don't know where I'm going."

J. Vernon McGee, commenting¹ on this chapter: If David had gotten his just deserts, God would never have made a covenant with him. Neither would God have saved you or me if it had been on the basis of merit. And yet He made an everlasting covenant with David. God has made a covenant with us, too. It is recorded in John 3:16 : "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life." Now I hold on to that. God has made that covenant. I never asked Him to make it. He did not make it because of who we are. He did not wait for you or me to make a suggestion. He did it 1900 years ago. He said, "Here it is; take it or leave it." I take it, by the way. I rest upon that.

¹ From https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt accessed May 1, 2014.

He is like the light of morning at sunrise
 on a cloudless morning,
 like the brightness after rain
 that brings grass from the earth.'

(2Sam. 23:4; NIV)

Jesus said, "There is no greater love than this: that a man who would lay down his life for the sake of his friends." (John 15:13) This is what the second portion of this chapter is all about.

Kukis: Great leadership inspires greatness. Poor leadership does not inspire.

Kukis: This chapter is about the great leadership of David, even though he is only mentioned incidentally. His leadership is reflected in the gallantry of these soldiers. This chapter is about the grace of God, Who guided these men to David, Who graced David out with such loyal men.

Robert L. (Bob) Deffinbaugh (Bible.org): *The man who stood up to Goliath was surrounded with courageous men who would gladly take on Goliath's descendants (see 2Samuel 21:15-22). Courage inspires courage, and David was a man of courage. No wonder we find so many heroes among those closest to him.*²

Kukis: The Bible does not list the greatest pacifists of all time or from this era or from that era; but it does list the greatest soldiers from David's army here and in 1Chron. 11. The Bible clearly respects the military, the military profession and military men.

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² From <https://bible.org/seriespage/profiles-courage-2-samuel-23> accessed May 1, 2014.

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Addendum
Addendum

Word Cloud from a Reasonably Literal Paraphrase of 2Samuel 23
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Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Samuel

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

Doctrines Covered	Doctrines Alluded To		
Baptism of Fire		Davidic Timeline	Inspiration, Study of
Light	Intercalation	Jesus is not a liberal	Laws of Divine Establishment
Rock in the New Testament	Liberalism, Conservatism and Christianity	Military Doctrines Related to the Word of God	Rock in the Old Testament
Thorns	Tongues	Trinity in the Old Testament	Typology

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
2Sam. 7	2Sam. 10		2Samuel 22
1Chron. 11	1Chron. 16	Psalms 89	

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

Definition of Terms	
1 st and 2 nd Advents of Jesus	When Jesus first came to walk on this earth, that was the 1 st Advent. When He returns to destroy the nations who are about to invade Israel, that will be the 2 nd Advent.
Baptism of Fire	The baptism of fire is the removal of all unbelievers from the earth at the end of the Tribulation. See Doctrine of the Baptism of Fire (HTML) (PDF) (WPD).

Definition of Terms	
Canon of Scripture	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word.
Chiasm	This is a psalm where the first passage can be matched to the final passage; the second passage can be matched to the second-to-the-last passage, etc. It is called a <i>chiasm</i> (or, <i>chiasmus</i>) based upon the letter chi (X). Many times, this structure can be used to find the key element of the psalm or to rearrange the psalm.
Inspiration, Biblical	Biblical inspiration may be defined as <i>human authors wrote as moved by the Holy Spirit, so that, without waving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality, their environmental influences or their individuality, they recorded God's complete and connected message to man with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.</i> ³ The is known as the verbal, plenary view of inspiration.
Laws of Divine Establishment	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 Laws of Divine Establishment (HTML) (PDF) (WPD).
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). See the Doctrine of the Millennium .
Progressive Revelation	Progressive revelation means that, 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 builds upon that which is past and that which is foundational.
Rebound (Restoration to fellowship with God)	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). See the Doctrine of Rebound (HTML) (PDF) (WPD).
The Revealed God (or, the Revealed Lord)	We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact with them. Once a foundation is laid, then we can see how God is understood through various experiences in our lives.
Type, Antitype, Typical	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).</i> ⁴ See the Doctrine of Typology (HTML) (PDF) (WPD).

³ Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

⁴ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

Some of these definitions are taken from

http://gracebiblechurchwichita.org/?page_id=1556

<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/termsanddefs.htm>

<http://www.realtime.net/~wdoud/topics.html>

<http://www.theopedia.com/>

An Introduction to 2Samuel 23

Introduction: For all intents and purposes, 2Sam. 23 is really two chapters—the first is David’s last psalm and the second is a list of the great military men under David. There is no overlap in these two topics. David makes clear and unequivocal references to **inspiration** and then goes forward with his final psalm. The bulk of the chapter is all about David’s great military heroes, 36 of whom are named—although the 2Sam. 23:39 says there are 37, suggesting that one name was dropped out of the text (the **numbering of these men** will be discussed at the very end of this chapter).

Personally, I approach every chapter in a very similar fashion, whether it is a psalm or a list of names. I do the translation first; then I go back and add in about 20–30 English translations (trying to list as many different views as possible); and, then I go back and take from 4 particular translations (The Berkeley Version, Beck’s translation, the newest Tanakh, and the REB), which I must transcribe word-by-word, as they are not found anywhere else but in written form. All during this time, I am writing commentary on each verse and developing doctrines and approaches, as the text leads me. Sometimes I feel it necessary to add in historical or geographical information from ZPEB, ISBE or Smith. I have about 11 or more commentaries available to me on e-sword and *The Word*, which I look at next, to see if I have missed anything important. Then I go to about 20 or so commentaries available to me on the internet, which I consider and sometimes quote. Finally, if this is a chapter covered by R. B. Thieme, Jr., then I take a look at what he had to say, in case I missed anything else.

I have certain pre-set topics and doctrines for each chapter, such as *The Principals of ____ and Why is ____ included in the Bible?* Throughout this exercise, I attempt to fill in these tables and doctrines. While writing, these sorts of things are on my mind the entire time. *Why is this chapter of Samuel (or, whatever) in the Holy Bible?* At the very end, I place an abbreviated look at the chapter in both book’s links and in the *Topics and Doctrines* list. Sometimes doing this suggests adding a few points or more explanation. The ultimate intention is to include all of the relevant information to any chapter, without getting too bogged down; so that the end result is the most complete and thorough exegetical approach to that chapter done at any time. And even when it is just a list of names, as we have at the very end of this chapter, there are spiritual lessons to be learned. I endeavor to find those lessons and to cover them.

Much of this chapter is a list of names, and I can understand the reticence of the Bible student to embrace and study such a chapter. As a commentator, I approach a chapter like this with great trepidation. *Will I find anything worthwhile in this text? Is this nothing more than just a list of names?* I think that you will be quite surprised as to how packed this chapter is with spiritual information. God the Holy Spirit did not make a mistake, making this chapter a part of the canon of Scripture.

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

The Principals of 2Samuel 23	
Characters	Biographical Material
King David	David is the ruling king of Israel, about whom most of the book of Samuel is about. However, he plays an incidental role in this chapter. The psalm which begins this chapter is written by David (his last psalm); and the men named in the second part of this chapter are military men who are loyal to David.
Joab	Joab is David's general and he appears to have taken over all of David's duties after David retired from going out to war (this appears to have happened when David faced off a giant from Philistia, when suddenly, he realized that he had nothing to give. Because of this, his soldiers demanded that David no longer go out with the military; and Joab stepped into this position. It is very possible that Joab composed both this and the list of great soldiers found in 1Chron. 11.
Knights of the 1 st class	3 men are named as the greatest soldiers of Israel: Josh, Eleazar, and Shammah.
Knights of the 2 nd class	Only 2 men are named as members of this group: Abishai and Benaiah. It is speculated that originally, Ahithophel would have been included in this group, but he deserted David and served Absalom.
Knights of the 3 rd class	31 or 32 soldiers are named here. Many of the men in these 3 groups possibly were with David as far back as the Stronghold, where David hid out from Saul, and many men came to him.
Although there are 36 or 37 men actually named in this chapter, we will wait until we come to them to look at them individually.	

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.
The Prequel of 2Samuel 23
The first part of this chapter is David's last psalm. We do not know the circumstances which precede this psalm. Did David himself recognize that he would not write any more psalms after this? Did his son Solomon reveal this information after the fact? So, we actually have no prequel to this section, other than, the writing of this psalm had to occur near the end of David's life.
The second part of this chapter is a list of the great military men of Israel, which list includes some of the exploits of these great men. Because of the location of two fallen soldiers at the beginning and end of the list of <i>the thirty</i> , we have supposed that this list was put together after the death of Uriah, which was by the order of David (one of the lowest things that David has ever done). Whether David and/or Joab put together this list, we do not know. This seems like the kind of list that Joab would have put together at David's order. The fact that Ahithophel is not named in this list, but that he is mentioned by name, suggests that this list was put together after the Absalom revolution had been put down.
In other words, unlike previous chapters, we can make good educated guesses about the background to this chapter, but it is difficult to be unequivocal about it. However, I think that the prequel for the second part of 2Sam. 23 is reasonably explained above.

Chapter Outline

Charts, Graphics and Short Doctrines

This timeline is simply a shortened version of the **Davidic 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 Davidic Timeline

Fenton-Farrar (F. L. Smith)	Bible Truth 4U	Reese's Chronology Bible	Scripture	Narrative
[1085 B.C.]	1040 B.C.	[1055 B.C.]	Ruth 4:22	David is born.
1062 B.C.		1029 B.C.	1Sam. 17	David defeats Goliath.
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.
1035 B.C.		1005 B.C. c. 1016 B.C. (Klassen)	2Sam. 11:2–25	David's sin with Bathsheba. He has her husband, Uriah the Hittite, killed in battle.
1024 B.C.	979–961 B.C. (?)	994–993 B.C.	2Sam. 15	Absalom rebels against David and David goes into exile. 2Sam. 15:6–10 <i>And in this way Absalom did to all Israel that came to the king for judgment. And Absalom stole the hearts of the men of Israel. And it happened at the end of 40 (4?) years, Absalom said to the king, Please let me go and pay my vow which I have vowed to Jehovah in Hebron. For your servant vowed a vow while I lived at Geshur in Syria, saying, If Jehovah will indeed bring me again to Jerusalem, then I will serve Jehovah. And the king said to him, Go in peace. And he arose and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as you hear the sound of the ram's horn, then you shall say, Absalom reigns in Hebron!</i> Many have said that this reading is corrupt and ought to be <i>4 years</i> . ⁵

The Modern Language Bible⁶ dates this chapter 970 B.C.; the Treasury of Scriptural Knowledge⁷ dates this chapter 1015 B.C.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

⁵ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 15:7. Barnes and Clarke concur.

⁶ *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 343.

⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 23:1.

This chapter is very neatly divided into two sections: David's last psalm and David's great military heroes. We may assume that the first section was written near the end of his life. It is more difficult to place the last second of this chapter, given the differences between it and its parallel passage in 1Sam. 11.

A Synopsis of 2Samuel 23

David's final psalm is recorded here. These are not his final words, but the final psalm which he composed and distributed. David looks at the promises made to him by God, the future of these promises, and the destruction at the 2nd advent of God's enemies.

36 or 37 of the great men in David's military are named here. They are broken down into three groups: the Knights of the 1st class, the Knights of the 2nd class (2 are named), and the Knights of the 3rd class. Exploits of the men in the first 2 classes are given.

Chapter Outline

Charts, Graphics and Short Doctrines

One of the fascinating things about getting the right reading is, in this chapter, we are helped out by the LXX and by the parallel passage in 1Sam. 11 more than by the Dead Sea Scrolls. There are only a few verses in the Dead Sea Scrolls which can be read, and none of them offer anything different than what we find in the Masoretic text.⁸

Chapter Outline

Charts, Graphics and Short Doctrines

David's Last Psalm

This psalm is not found in the book of Psalms.

William R. Nicoll waxes poetically about this psalm: *If Jacob when he died foresaw the fate of a family, and Joseph the fate of a nation, David saw, and rejoiced to see, the destiny of mankind. His dying eyes were fixed on that great advent which changed the old world into the new world in which we live, on the dawn of that new Christian day which has come to the earth like the clear shining of the sun after rain and clothed it in fresh, tender green.*⁹

Kukis slavishly literal:

And these words of David the last ones—a declaration of David ben Jesse—and a declaration of the man was raised up high. An anointed of Elohim of Jacob and pleasant of songs of Israel.

2Samuel
23:1

Kukis moderately literal:

**These words of David [are] [his] last ones:
“[These words are] the oracle of David ben Jesse
and an oracle of the man [who] was raised up high [by God]
—[the man who is] the anointed [one] of the Elohim of Jacob
and [the composer of] delightful psalms of Israel.**

⁸ I believe that there are two or three names with a slightly different spelling.

⁹ From <http://www.studylight.org/commentaries/sbc/view.cgi?bk=9&ch=23> accessed May 3, 2014.

Kukis not so literal:

**These are the last words of David,
“An oracle of David the son of Jesse; even the oracle of a man who was promoted by God,
who is chosen for the task by the God of Jacob, to be the respected psalmist of Israel.**

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 translation¹⁰; 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.

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:

¹⁰ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Dead Sea Scrolls	Now these are the las[t] words of David, [the oracle of David son of Jesse, the oracle of] the man <i>God</i> [4QSam ^a LXX. MT uses an alternate word for <i>God</i> or misspells.] lifted up, the anointed of [the Go]d of J[acob, the sweet Psalmist of Israel:...
Latin Vulgate	Now these are David's last words. David the son of Isai said: The man to whom it was appointed concerning the Christ of the God of Jacob, the excellent psalmist of Israel said:...
Masoretic Text (Hebrew)	And these words of David the last ones—a declaration of David ben Jesse—and a declaration of the man was raised up high. An anointed of Elohim of Jacob and pleasant of songs of Israel.
Peshitta (Syriac)	NOW these are the last words of David. David the son of Jesse, the anointed one whose rule has been established, the one whom the God of Jacob has made the sweet psalmist of Israel said,...
Septuagint (Greek)	And these are the last words of David. Faithful is David the son of Jesse, and faithful <i>is</i> the man whom the Lord has raised up to be the anointed of the God of Jacob, and beautiful are the psalms of Israel.
Significant differences:	The Latin, Greek and Syriac all lack <i>declaration (oracle, revelation)</i> in the second phrase. The Greek has <i>faithful</i> instead. The Latin and Syriac appear to be missing the third phrase (<i>and a declaration of a man was raised up high</i>); and the Greek has <i>faithful</i> again, instead of <i>declaration</i> .

The word *Christ* in the Latin is the same as *anointed* in the Hebrew. Both the Latin and Syriac speak of David being a *sweet psalmist* rather than make reference to the psalms themselves.

You will note that the Dead Sea Scrolls do not help us much here, as what is in brackets comes from the Masoretic text and cannot be read in the Dead Sea Scrolls. As is generally the case, I accept the Hebrew text as the accurate text, representing the inspired Word of God.

Thought-for-thought translations; paraphrases:

Common English Bible	David's last words These are David's last words: This is the declaration of Jesse's son David, the declaration of a man raised high, a man anointed by the God of Jacob, a man favored by the strong one of Israel.
Contemporary English V.	These are the last words of David the son of Jesse. The God of Jacob chose David and made him a great king. The Mighty God of Israel loved him. When God told him to speak, David said:...
Easy English	David's last words These are the last words of David. David was the son of Jesse. David was the man whom God made great. David was the person whom the God of Jacob *anointed. David was the lovely singer of *Israel. David said,...
Easy-to-Read Version Good News Bible (TEV)	These are the last words of David:... David son of Jesse was the man whom God made great, whom the God of Jacob chose to be king, and who was the composer of beautiful songs for Israel. These are David's last words:...

The Message

These are David's last words: The voice of the son of Jesse, the voice of the man God took to the top, Whom the God of Jacob made king, and Israel's most popular singer!

New Berkeley Version

970 B.C.

These, then, are the last words of David: [More than just a farewell, this song, like the final blessing of Jacob (Gen. 49), is an inspired prophecy of the Messiah to come and of the saving covenant of which He would be the Mediator. In form, David's song seems patterned on the similarly prophetic last message of Balaam (Num. 24:15–24)]

The statement of Jesse's son David,
the word of the man who was raised on high,
anointed of the God of Jacob,
and noted as Israel's sweet psalmist:...

New Century Version

David's Last Words

These are the last words of David.

This is the message of David son of Jesse.

The man made great by the Most High God speaks.

He is the appointed king of the God of Jacob;

he is the sweet singer of Israel:...

New Life Bible

Now these are the last words of David. David the son of Jesse, the man who was raised on high, the chosen one of the God of Jacob, the sweet song writer of Israel, says,...

The Voice

Here are the last words of David, son of Jesse: the words of the one raised up, the anointed one of Jacob's True God, the sweet songwriter of Israel.

Partially literal and partially paraphrased translations:

American English Bible

And these were the last words of David.

David (the son of Jesse) was a trustworthy man whom the Lord elevated to the position of the anointed of the God of Jacob. He also wrote many of the beautiful psalms of Israel. such as:...

Christian Community Bible

These are the last words of David:

The oracle of David, son of Jesse, the oracle of the man whom God exalted, the anointed of the God of Jacob, the singer of the songs of Israel:...

God's Word™

These are the last words of David: "Here is the declaration by David, son of Jesse—the declaration by the man whom God raised up, whom the God of Jacob anointed, the singer of Israel's psalms:...

New Advent (Knox)Bible

These are the words of David's last psalm. Thus speaks David, son of Jesse, thus speaks the man whom the God of Jacob swore to anoint, he who sang as none other sang in Israel.

New American Bible (2002)

These are the last words of David: "The utterance of David, son of Jesse; the utterance of the man God raised up, Anointed of the God of Jacob, favorite of the Mighty One of Israel.

New American Bible (2011)¹¹

*The Last Words of David.** [The last words of David: the text of this short composition is difficult in places; it views David's career in retrospect.]

These are the last words of David:

The oracle of David, son of Jesse;

the oracle of the man God raised up,

Anointed of the God of Jacob,

favorite of the Mighty One of Israel [1 Kgs 2:1-9].

NIRV

David's Last Words

Here are David's last words. He said,

¹¹ Also called the revised edition.

"I am David, the son of Jesse. God has given me a message.
 The Most High God has greatly honored me.
 The God of Jacob anointed me as king.
 I am Israel's singer of songs.

New Jerusalem Bible	These are the last words of David: Thus speaks David son of Jesse, thus speaks the man raised to eminence, the anointed of the God of Jacob, the singer of the songs of Israel:...
New Simplified Bible	These are the last words of David: Here is the declaration by David, son of Jesse. The declaration by the man whom God raised up, whom the God of Jacob anointed, the singer of Israel's psalms:...
Revised English Bible	These are the last words of David: The word of David son of Jesse, the word of the man whom the High God raised up, the anointed of the God of Jacob and the singer of Israel's psalms;...
Today's NIV	David's Last Words These are the last words of David: "The inspired utterance of David son of Jesse, the utterance of the man exalted by the Most High, the man anointed by the God of Jacob, the hero of Israel's songs:...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	These are the last words of David, the declaration of David the son of Jesse, the declaration the fellow raised as the anointed by the God of Jacob over a pleasant melody for Israel:...
Bible in Basic English	Now these are the last words of David. David, the son of Jesse, says, the man who was lifted up on high, the man on whom the God of Jacob put the holy oil, the loved one of Israel's songs, says:...
English Jubilee 2000	Now these are the last words of David. David, the son of Jesse, said, and the man who was raised up high, the anointed of the God of Jacob, and the sweet cantor of Israel, said,...
The Expanded Bible	David's Last Words These are the last words of David. This is the ·message [declaration; oracle; inspired words] of David son of Jesse. The man ·made great by the Most High God [raised high/exalted by God] speaks. He is the ·appointed king of [anointed by] the God of Jacob; he is the sweet ·singer [psalmist; or hero] of Israel:...
Ferar-Fenton Bible	And these are the last words of David, Says David the son of Jessai, And the speech of the man raised on high, And whom Jacob's God had approved, And sweetly to Israel who sings,...
HCSB	These are the last words of David: The proclamation of David son of Jesse, the proclamation of the man raised on high, the one anointed by the God of Jacob, the favorite singer of Israel:...
NET Bible®	<i>David's Final Words</i> These are the final words of David: "The oracle of David son of Jesse, the oracle of the man raised up as the ruler chosen by the God of Jacob [Heb "the anointed one of the God of Jacob."], Israel's beloved [Or "pleasant."] singer of songs:. 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 – UK

David's last words

These are the last words of David:

`The inspired utterance of David son of Jesse,
the utterance of the man exalted by the Most High,
the man anointed by the God of Jacob,
the hero of Israel's songs:...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Here are David's last words: "This is the speech of David the son of Yishai, the speech of the man who has been raised up, the one anointed by the God of Ya'akov, the sweet singer of Isra'el.
exeGeser companion Bible	<u>THE FINAL WORDS OF DAVID</u> And these are the final words of David - an oracle of David the son of Yishay; an oracle of the mighty raised on high; the anointed of the Elohim of Yaaqov and the pleasantness of the psalms of Yisra El.
Hebrew Names Version	Now these are the last words of David. David the son of Yishai says, the man who was raised on high says, the anointed of the God of Ya'akov, the sweet psalmist of Yisra'el:...
JPS (Tanakh—1985)	These are the last words of David: The utterance of David [<i>Meaning of much of this poem (vv. 1–7) uncertain.</i>] son of Jesse, The utterance of the man set on high [<i>4QSam^a reads "God raised up."</i>], The anointed of the God of Jacob, The favorite of the songs of Israel [<i>Meaning of Hebrew uncertain</i>]:...
Orthodox Jewish Bible	Now these be the last devarim of David. David Ben Yishai said, the gevev (man) who was raised up above, the Moshiach Elohei Ya'akov, and the singer of zemirot (songs) of Yisroel, said,...
<i>The Scriptures</i> 1998	And these are the last words of Dawid, the saying of Dawid son of Yishai, the saying of the man raised up on high, the anointed of the Elohim of Ya'aqob, and the sweet singer of Yisra'el:...

Literal, almost word-for-word, renderings:

Concordant Literal Version	And these [are] the last words of David:--`The affirmation of David son of Jesse-- And the affirmation of the man raised up--Concerning the Anointed of the Elohim of Jacob, And the Sweetness of the Songs of Israel.
<i>Emphasized Bible</i>	Now, these, are the last words of David,—The oracle of David, son of Jesse, Yea the oracle of The man raised up on high, The Anointed of the God of Jacob, the Delight of the Songs of Israel:...
English Standard Version	Now these are the last words of David: The oracle of David, the son of Jesse, the oracle of the man who was raised on high, the anointed of the God of Jacob, the sweet psalmist of Israel: ...
English Standard V. – UK	The Last Words of David Now these are the last words of David: The oracle of David, the son of Jesse, the oracle of the man who was raised on high [ch. 7:8, 9; Ps. 78:70, 71], the anointed of the God of Jacob [See ch. 22:51 above]; [1 Sam. 16:12, 13; Psalm 89:20],

	the sweet psalmist of Israel:...
The Geneva Bible	Now these [be] the last words [Which he spoke after he had written the psalms.] of David. David the son of Jesse said, and the man [who was] raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said.
Green's Literal Translation	And these are the last words of David, the saying of David the son of Jesse, and the saying of the man raised on high, the anointed of the God of Jacob, and the sweet singer of Israel:...
Kretzmann's Commentary	David's Last Prophetic Song Now, these be the last words of David. David, the son of Jesse, said, he uttered a divine, oracular saying based on immediate inspiration, and the man who was raised up on high, from his lowly position as the son of a shepherd, the anointed of the God of Jacob, who had the royal dignity conferred on him by God, and the sweet psalmist of Israel, he who was pleasant in the praise-songs of Israel, said, all in the power of the Holy Spirit,...
NASB	David's Last Song Now these are the last words of David. David the son of Jesse declares, The man who was raised on high declares, [2 Sam 7:8, 9; Ps 78:70, 71] The anointed of the God of Jacob, [1 Sam 16:12, 13; Ps 89:20] And the sweet psalmist of Israel,...
New King James Version	David's Last Words Now these are the last words of David. Thus says David the son of Jesse; Thus says the man raised up on high, The anointed of the God of Jacob, And the sweet psalmist of Israel:...
New RSV	Now these are the last words of David: The oracle of David, son of Jesse, the oracle of the man whom God exalted [Q Ms: MT <i>who was raised on high</i>], the anointed of the God of Jacob, the favourite of the Strong One of Israel:...
Syndein/Thieme	{Dying Words of David is Chapter 23 - Remembrance of Things in His Life} {Verses 1-5: David Always Kept 'Elohiym/Godhead and His Doctrine First in His Life} Now these are the last words {dabar} of David. David, the son of Jesse, proclaimed { n@'um} . . . and the man who was raised up on high {SuperGrace Status}, the anointed of the 'Elohiym/Godhead of Jacob, and the pleasant psalmist of Israel, proclaimed { n@'um},...
World English Bible	Now these are the last words of David. David the son of Jesse says, The man who was raised on high says, The anointed of the God of Jacob, The sweet psalmist of Israel:...
Young's Literal Translation	And these are the last words of David: --`The affirmation of David son of Jesse--And the affirmation of the man raised up--Concerning the Anointed of the God of Jacob, And the Sweetness of the Songs of Israel:...
The gist of this verse:	These are the final words of David; meaning the final psalm that he wrote.

2Samuel 23:1a

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

2Samuel 23:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾēlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
dʿbārîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
ʾachărôwn (אַחֲרָיוֹן) [pronounced ah-kha-ROHN]	<i>coming after, behind, later, following, last; end</i>	masculine plural adjective (or substantive) with the definite article	Strong's #314 BDB #30

Translation: *These words of David [are] [his] last ones.* This is the final psalm that David composed. Whereas, it is certainly possible that David spoke these from his deathbed, it is more likely, given the context, that this is simply the last psalm which he penned.

Just as, it is unlikely that David had anything to do with this addendum to the book of Samuel; he likely did not include or say, “Don’t forget to include this psalm.” Someone, after the fact—possibly after the first few chapters of Kings took place—added this appendix to the book of Samuel, with the original comment, *These are David’s last words.*

In the previous chapter, we studied a psalm that was possibly written by David over his entire life; and this is the final psalm that he writes. It is an interesting contrast, between an overview of his life and compared to David’s final thoughts placed into a psalm.

Keil and Delitzsch: *These “last words” contain the divine seal of all that he has sung and prophesied in several psalms concerning the eternal dominion of his seed, on the strength of the divine promise which he received through the prophet Nathan, that his throne should be established for ever (2Samuel 7). These words are not merely a lyrical expansion of that promise, but a prophetic declaration uttered by David at the close of his life and by divine inspiration, concerning the true King of the kingdom of God.*¹²

We do not have a separation of chapters in the Hebrew as we do in the English. I look at the top of this page in my Bible and I see 2Samuel 23, with this as the first verse. That was not the case in the original Hebrew. 2Sam. 22:51 is followed immediately by 2Sam. 23:1. 2Sam. 22 was a psalm and this part of 2Sam. 23 is a psalm. Therefore, there needs to be a buffer in between these two psalms, to indicate that 2Sam. 23:1–7 is not simply a continuation of the previous psalm. Therefore, we have these few words: *These words of David [are] [his] last ones.* The Hebrew reader saw those words and realized that the psalm of 2Sam. 22 had been completed, but it would be followed by another psalm written at another time.

It is very likely that whoever added this appendix to Samuel also wrote the sentence above, simply to provide the buffer and to indicate that this is David’s last psalm.

¹² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:1–7.

Application: Time and life only go in one direction. No matter who you are, there will come a time when you are able to exercise your spiritual gift for the last time. This is David's final psalm, one of his many gifts being the privilege of writing down portions of the Word of God.

Interestingly enough, we do not get any specific background. David, for some psalms, would talk about a particular escape from Saul, or another incident which prompted him to write that psalm. Here, there was not an incident of his life specifically which caused him to write this psalm—he simply began to write, inspired by the Person of the **Revealed God**.

It is a matter of speculation whether David himself wrote that these are his last words or whether a later editor added this. It makes perfect sense for the editor who added this appendix to be the one who wrote this initial line. It makes little sense for David to write this. How many of us realize, *this is the last act of divine good that we get to do before we die?*

As has been discussed, these final few chapters are an addendum to the rule of David. Regarding the historical narrative, 2Sam. 20 essentially closes out the book of Samuel and 1Kings 1 picks up the narrative about 8 years later. Apparently, someone after David's death added these final 4 chapters, which would suggest that it is this later editor who tells us that these are David's final words. This chapter is particular significant because it contains David's last psalm and an account and list of his bravest soldiers (with exploits not recorded elsewhere in Samuel).

Given all that David has written in the psalms, it would not be difficult to imagine that he wrote much of the book of Samuel, with contributions from a few others (like Jonathan). However, given the placement of these psalms, just randomly added on to the end, it seems highly unlikely that David himself added them. The narrative of Samuel is fairly linear (that is, it is in chronological order, for the most part). These final 4 chapters are just simply added, with the idea that, "You cannot tell the story of David and leave this part out."

As an aside, during this interim of 8 years, we may wonder, what is going on. This interim is one of the most important periods of David's life, but we do not have a narrative telling us that David did this and then he did that. However, much of what David did is revealed in Proverbs—he prepared the next generation. With regards to his first set of children, David blew it. He did not train them, he did not discipline them, he did not raise them up in such a way to be the foundation for the next generation. However, as is certainly the case with Solomon—and likely the case with his younger brothers—David took the time to raise, train and discipline them. Therefore, when David dies, he has laid the groundwork for the next generation.

Before this time, David screwed up and he screwed up big time. He took the married woman Bathsheba, had her husband killed, and then faced, for about 10 years, the collateral damage of the mistakes of his life (as did much of Israel). That we studied in great depth (2Sam. 11–20). Through God's firm hand, David turned his life around for these final years; but bear in mind, the people of Israel did not all forgive David nor did they move on spiritually as he did.

It ought to be noted that David does not appear to have had direct contact with God at any time, in the same way that, say, Abraham has contact with God. At least a half dozen times, God came to Abraham (probably in human form) and spoke directly with him. David appears to have encountered God through prophets, through His Word, and through things like the Ephod and the Ark. However, God was just as real to David as He was to Abraham. In this way, David is very much like us. This is our relationship to God. We don't have burning bushes, clouds overhead guiding us, a voice from on high, or a man appearing to us as God. People who experience such things today are mentally unstable. Now, you may have some weird dreams, but that is beside the point—and those dreams are *not* God talking to you nor are they somehow related to God guiding you.

As an aside, a great deal is made out of the many times that Abraham interacted with God or all of the miracles which Moses saw and participated in. However, Abraham had a relationship with God which began before he is 75 years old, and ended sometime before his death at age 175. During that 100 years or so, God appeared to Moses on a half dozen or so occasions. In other words, God did not contact Abraham once a month to check in

and to talk things out. Every 10 or 20 years, God would manifest Himself to Abraham and they would speak. My point is, this did not happen very often.

When it comes to the miracles that Moses saw with the people of Israel, there may have been 2 dozen miracles, spread out over a period of 40+ years. Now, these are big miracles, meaning that, they could be observed by all, but they average out to a miracle about every 2 years. So, even though a great many miracles took place when Moses led the people out of Egypt, in terms of the number of miracles over those 40 years, it was not something which seemed to be happening all the time.

When it comes to the life of David, miracles and contact with God are even less frequent. There is no period of time that I can recall where David and God spoke directly to one another. There is no set of miracles that David observed, even though God was with him throughout his life. So our lives are much more like David's life; and we ought to be able to relate to David more intimately than we can to Abraham or to Moses. Furthermore, David screws up his own life big time—and most of us can certainly relate to that.

In the Church Age, our relationship to God is through His Word and through His Holy Spirit (which is not an experiential phenomena). Now, from time to time, our understanding of the plan of God may relate to our own life in such a way as to result in an emotional response—but our guidance from God comes through the Word of God and through the Holy Spirit. This is why spiritual growth is related to understanding the Word of God.

Application: We do not have to see God to know Him; we do not have to have some sort of special contact with God to understand Him and to appreciate Him. Personally, I am very wary of anyone who touts this or that experience with God—apart from a lifelong experience where God is known through His Word. For whatever reason, few Christians really appreciate the power of God's Word in us.

David, almost like no other saint, teaches us the importance of the Word of God.

The Bible has many last words given by a variety of believers. There is a great amount of similarity in what these men have to say.

Famous Last Words	
Person/Passage	Summary
Jacob in Gen. 49:1–32	These are his last words given to his sons, blessing them and prophesying the future of their descendants.
Jacob in Gen. 47:29–31	And when the time drew near that Israel must die, he called his son Joseph and said to him, "If now I have found favor in your sight, put your hand under my thigh and promise to deal kindly and truly with me. Do not bury me in Egypt, but let me lie with my fathers. Carry me out of Egypt and bury me in their burying place." He answered, "I will do as you have said." And he said, "Swear to me"; and he swore to him. Then Israel bowed himself upon the head of his bed. (ESV)
Joseph in Gen. 50:22–26	So Joseph remained in Egypt, he and his father's house. Joseph lived 110 years. And Joseph saw Ephraim's children of the third generation. The children also of Machir the son of Manasseh were counted as Joseph's own. And Joseph said to his brothers, "I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob." Then Joseph made the sons of Israel swear, saying, "God will surely visit you, and you shall carry up my bones from here." So Joseph died, being 110 years old. They embalmed him, and he was put in a coffin in Egypt. (ESV)

Person/Passage	Famous Last Words
Person/Passage	Summary
Moses to the people of Israel in Deut. 31:1–6	<p>So Moses continued to speak these words to all Israel. And he said to them, "I am 120 years old today. I am no longer able to go out and come in. The LORD has said to me, 'You shall not go over this Jordan.' The LORD your God himself will go over before you. He will destroy these nations before you, so that you shall dispossess them, and Joshua will go over at your head, as the LORD has spoken. And the LORD will do to them as he did to Sihon and Og, the kings of the Amorites, and to their land, when He destroyed them. And the LORD will give them over to you, and you shall do to them according to the whole commandment that I have commanded you. Be strong and courageous. Do not fear or be in dread of them, for it is the LORD your God who goes with you. He will not leave you or forsake you." (ESV; capitalized)</p>
Moses to Joshua in Deut. 31:7–8	<p>Then Moses summoned Joshua and said to him in the sight of all Israel, "Be strong and courageous, for you shall go with this people into the land that the LORD has sworn to their fathers to give them, and you shall put them in possession of it. It is the LORD who goes before you. He will be with you; He will not leave you or forsake you. Do not fear or be dismayed." (ESV; capitalized)</p>
Moses in Deut. 33:1–29	<p>Moses speaks of the relationship between God and Israel; and he also speaks of the future of the various tribes of Israel. "There's no one like your God, Jeshurun! He rides through the heavens to help you. In majesty he rides through the clouds. The eternal God is your shelter, and his everlasting arms support you. He will force your enemies out of your way and tell you to destroy them. So Israel will live securely. Jacob's spring will be left alone in a land of grain and new wine. Dew will drip from Israel's skies. You are blessed, Israel! Who is like you, a nation saved by the LORD? He is a shield that helps you and a sword that wins your victories. Your enemies will come crawling to you, and you will stomp on their backs." (Deut. 33:26–29; God's Word™)</p>
Joshua in Joshua 23:1–16	<p>Joshua speaks to the other leaders and military officers and judges, and advises them about their future and their relationship to God. "I am now going the way of all the earth, and you know with all your heart and all your soul that none of the good promises the LORD your God made to you has failed. Everything was fulfilled for you; not one promise has failed. Since every good thing the LORD your God promised you has come about, so He will bring on you every bad thing until He has annihilated you from this good land the LORD your God has given you. If you break the covenant of the LORD your God, which He commanded you, and go and worship other gods, and bow down to them, the LORD's anger will burn against you, and you will quickly disappear from this good land He has given you." (Joshua 23:14–16; HCSB)</p>
The prophet Samuel to the people of Israel in 1Sam. 12:1–25	<p>"And now behold the king whom you have chosen, for whom you have asked; behold, the LORD has set a king over you. If you will fear the LORD and serve Him and obey His voice and not rebel against the commandment of the LORD, and if both you and the king who reigns over you will follow the LORD your God, it will be well. But if you will not obey the voice of the LORD, but rebel against the commandment of the LORD, then the hand of the LORD will be against you and your king. Now therefore stand still and see this great thing that the LORD will do before your eyes." (1Sam. 12:13–16; ESV; capitalized)</p>

Famous Last Words	
Person/Passage	Summary
Samuel's final words to the people continued.	And Samuel said to the people, "Do not be afraid; you have done all this evil. Yet do not turn aside from following the LORD, but serve the LORD with all your heart. And do not turn aside after empty things that cannot profit or deliver, for they are empty. For the LORD will not forsake His people, for His great name's sake, because it has pleased the LORD to make you a people for Himself. Moreover, as for me, far be it from me that I should sin against the LORD by ceasing to pray for you, and I will instruct you in the good and the right way. Only fear the LORD and serve Him faithfully with all your heart. For consider what great things He has done for you. But if you still do wickedly, you shall be swept away, both you and your king." (1Sam. 12:20–25; ESV; capitalized)
King David in 2Sam. 23:1–7	These are not exactly David's last words; but this is the final psalm which he writes. "My house is clearly with God, as He made an everlasting covenant regarding me. He set this covenant in good legal order and guarded it, meanwhile, seeing to my every deliverance and providing for my every need. Therefore, at that time, will He not cause His covenant to be fulfilled?" (Kukis reasonably literal paraphrase)
Paul in 2Tim. 4:5–7	As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry. For I am already being poured out as a drink offering, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing. (ESV)
Peter in 2Peter 1:13–15	I consider it right, as long as I am in this tent, to wake you up with a reminder, knowing that I will soon lay aside my tent, as our Lord Jesus Christ has also shown me. And I will also make every effort that after my departure you may be able to recall these things at any time. (HCSB) Since this is a relatively short passage, all of it can be entirely quoted.

Men of God, who come to the end of their lives, often have words of great significance to share. They are far different from those of the atheist or the agnostic, whose life portrays the sentiment, "I don't know why I am here; I don't know what my life was all about. And I don't know where I'm going."

Chapter Outline

Charts, Graphics and Short Doctrines

So far, v. 1 reads: **These words of David [are] [his] last ones.** These few words (4 in the Hebrew) were probably written by whoever appended these last 4 chapters to the book of Samuel.

Peter Pett comments: *The last words of a prophetic man were seen as of telling importance and as predictive of the future. What he said would come about. And here David was undoubtedly claiming special inspiration by God's Spirit. The word 'oracle' (neum) is itself indicative of 'the inspiration of God as He speaks to men', and the idea is repeated twice so as to guarantee that it is a sound witness. And while it is the oracle of the mere son of Jesse, it is the oracle of the one whom God has raised up and exalted, the one whom God has anointed and set apart for Himself, the one whom God has chosen as the instrument of the praise of the whole of Israel.*¹³

¹³ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=23> accessed May 2, 2014.

This psalm has somewhat of an interesting format. At first read, I thought that all of v. 1 was an introduction; however, the psalm appears to actually begin with v. 1b:

2Samuel 23:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
n ^e ûm (נִּזְמוּ) [pronounced n ^e -OOM]	<i>declaration, revelation, utterance, saying, oracle</i>	masculine singular construct	Strong's #5001 & 5002 BDB #610
BDB lists this as a masculine noun (Strong's #5002) and Gesenius lists this as the passive participle construct of Strong's #5001. According to Gesenius, this means <i>to murmur, to speak in a low voice</i> ; especially used of the voice of God. Wigram lists this as the Qal participle and lists both Strong numbers. In either case, we are generally speaking of the voice of God or the Word of God (compare Gen. 22:16 Num. 14:28 Isa. 1:24 3:15 Jer. 1:8 2:19 Ezek. 5:11). There are several hundred passages where this is God speaking; only a few that I found where it was not (2Sam. 23:1 Psalm 36:1 Prov. 30:1).			
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Yîshay (יֵשַׁי) [pronounced yee-SHAH-ee]	<i>I possess; transliterated Jesse</i>	masculine proper noun	Strong's #3448 BDB #445
Also spelled ʾîyshay (אִישַׁי) [pronounced ee-SHAH-ee].			

Translation: “[These words are] the oracle of David ben Jesse... This is a declaration or oracle of David ben Jesse (David, son of Jesse).

Many times we find a person named in association with his father in the Bible. This is not because we would become confused as to which David this refers to. This is because much of what a man is, is defined by his father. We do not know much about Jesse and 1Sam. 16 puts him in a bad light. However, bear in mind that at least 3 of his sons were military types and that David, when faced with the daunting challenge of Goliath immediately rose to the occasion. Jesse may not have put in the time with David that he should have; and he may have seen David as the runt of the litter, but his influence remained on David for the rest of his life. What is remarkable about David in his early years is his faithfulness to his flock, over which he had responsibility. Even though King Saul extended an invitation to be employed at palace of the king, David still continued to go back and oversee the care of his sheep. This sense of responsibility was apparently drummed into him—probably from his father—and when he lost this sense of responsibility¹⁴ in 2Sam. 11, David went on a very self-destructive path.

Application: The most important man in a son's life will always be his father—there or absent. Our current president, Barack Obama, who appears to have had no actual memory of his father (I have forgotten whether the father was there in the first year or so), was still greatly impacted by the life and views of his father, even to this day, nearly 50 years later. One of his books is directly related to his father and his search for the rest of his family and for information about his absentee father.

So far, this is what we have in v. 1:

These words of David [are] [his] last ones:

“[These words are] the oracle of David ben Jesse...

¹⁴ He had far more responsibility toward the people of Israel than he did toward his sheep.

Oracle is the masculine singular construct of *n^eûm* (נְאֻם) [pronounced *n^e-OOM*], which means *declaration, revelation, utterance, saying, oracle*. Strong's #5001 & 5002 BDB #610. Most of the time when we find this word used, it is a reference to God speaking (Gen. 22:16 1Sam. 2:30 2Kings 9:26, 33).

2Samuel 23:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
n ^e ûm (נְאֻם) [pronounced <i>n^e-OOM</i>]	<i>declaration, revelation, utterance, saying, oracle</i>	masculine singular construct	Strong's #5001 & 5002 BDB #610
Owens calls this a masculine singular construct; the KJV+TVM in e-sword calls it a Qal passive participle of a verb. Participles are often used as substantives.			
geber (גִּבּוֹר) [pronounced <i>GEH^b-vehr</i>]	<i>men, as separate from women and children; a male; male offspring, a male [man]-child; a strong man; a warrior [with strength and ability]</i>	masculine singular noun with the definite article	Strong's #1397 (& #1399) BDB #149
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to be raised up, to be caused to stand</i>	3 rd person masculine singular, Hophal perfect	Strong's #6965 BDB #877
‘al (עַל) [pronounced <i>‘ah</i>]	<i>as a substantive: height, as an adverb: on high, upwards</i>	substantive; adverb	Strong's #5920 BDB #752

Note that this is spelled the same as the preposition.

Translation: ...and an oracle of the man [who] was raised up high [by God]—... It is not clear if David the man is raised up or if it is his oracle which is raised up. That may be the intention of the writer. David was raising up this oracle (singing it or saying it aloud); but God raised David himself up.

Application: You are not promoted unless God promotes you.¹⁵ You may fight for a promotion, politic for one; but unless your promotion is of God, it is meaningless.

David was the *runt* of the litter. His father Jesse had David out watching the sheep from a very early age, not recognizing that he was good for much else. God recognized David from the youngest age, and brought him into the limelight. God looks on the inside of a man and recognizes what is there (1Sam. 16:7).

Gill: [God took David] from a low estate to an high one, from the sheepfold to the throne, to be king over all the tribes of Israel, and a conqueror, and head of the nations round about him.¹⁶

You may recall the words of God spoken to David (spoken through Nathan the prophet): "Now this is what you are to say to My servant David: 'This is what the LORD of Hosts says: "I took you from the pasture and from following the sheep to be ruler over My people Israel. I have been with you wherever you have gone, and I have destroyed all your enemies before you. I will make a name for you like that of

In God's plan, it does not matter your beginnings, your circumstances, or your failures.

¹⁵ Something R. B. Thieme, Jr. must have said 100 times during some years.

¹⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:1.

the greatest in the land.” (2Sam. 7:8–9; HCSB) See also Psalm 78:70. Of all the kings in this world, I would suspect that now, even 3000 years later, David is one of the best known kings throughout the world.

Application: In God’s plan, it does not matter your beginnings, your circumstances, or your failures. Although Jesse was clearly a great father, but the time that David came along, Jesse put him out to watch the sheep, not recognizing the great man that David could be. David spent many days and nights out on the prairie watching over these sheep, having little contact with the outside world. God was able to take David, this shepherd boy, and make him the most renown king of human history, as well as a man after God’s Own heart. Furthermore, we have studied David’s failings, and they were not minor failings. Yet, not only did God make of David a great man and a great king, but David also passed the baton to his son Solomon, who also was a man of renown. Therefore, no matter who you are or where you are, God has a place for you in His plan; and through His power, you can accomplish things that you did not realize, as well as do things which have eternal consequences.

Application: How many politicians have desired the power and the chutzpah to have a building or a street named after them. In many cases, such men often start these projects themselves. But long after these buildings have crumbled into dust, the good that you have done still stands. The key is, you learn how to be filled with the Spirit (**rebound**) and then you learn the Word of God. It is that simple.

2Samuel 23:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
Mâshîyach (or, <i>mâshîyach</i>) (מָשִׁיחַ) [pronounced <i>maw-SHEE-ahkh</i>]	<i>anointed, anointed one, transliterated Messiah</i>	masculine singular construct	Strong’s #4899 BDB #603
In the Septuagint, the Greek word is christos (χριστός) [pronounced <i>krees-TOSS</i>], 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.			
’Ēlōhîym (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
Ya’ăqôb (יַעֲקֹב) [pronounced <i>yah-ġuh-KOH^{BV}</i>]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong’s #3290 BDB #784

Translation: ...[the man who is] the anointed [one] of the Elohim of Jacob... David is God’s anointed. The word *anointed* is *mâshîyach* (מָשִׁיחַ) [pronounced *maw-SHEE-ahkh*], which means *anointed, anointed one*. This is transliterated *messiah*. Strong’s #4899 BDB #603. David is not the *messiah*, quite obviously, but he throughout his life represents Jesus the Messiah in His 1st and 2nd Advents (Solomon is representative of Christ in His millennial reign). David is a type of Christ (*Christ*, by the way, means *Messiah*).

David was physically anointed by Samuel the prophet back in 1Sam. 16. Samuel chose David out from all of his brothers (at the guidance of God the Holy Spirit).

What we have is quite common in the Old Testament. David was anointed by God through Samuel as the next king of Israel. However, David also, as the anointed of God, represented Jesus the Messiah (that is, Jesus the Christ). David was a **type** of Christ and Jesus is the **antitype**. This will be further explored when we study and compare **David and Jesus**. David was king of Israel; Jesus will become *King of Israel*, in fulfillment of the Davidic Covenant. See **Psalm 89** ([HTML](#)) ([PDF](#)) ([WPD](#)).

2Samuel 23:1e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וִ) [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
nâ'îym (נְאִיִּם) [pronounced <i>naw-GEEM</i>]	<i>pleasant, agreeable, delightful; pleasures; sweet; generous; lovely, beautiful</i>	masculine singular adjective; construct form	Strong's #5273 BDB #653
This word also means <i>singing, sweet sounding, musical</i> .			
zâmîyr (רִמְיָר) [pronounced <i>zaw-MEER</i>]	<i>song; psalm</i>	masculine plural construct	Strong's #2158 BDB #274
This word is also spelled zâmîr (רִמָּר) [pronounced <i>zaw-MEER</i>]; and z ^e mirâh (זִמְרָה) [pronounced <i>zem-ee-RAW</i>].			
Yis ^e râ'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: ...and [the composer of] delightful psalms of Israel. Nearly all of the translations call David a *pleasant psalmist*, or words to that effect. This is a wrong translation, and the word found here refers to the *psalms* themselves and not to the composer. Furthermore, it is in the plural. Literally, this portion of the verse reads, ...and pleasant of psalms of Israel.

Keil and Delitzsch: *David on the one hand had firmly established the kingdom of God in an earthly and political respect as the anointed of Jehovah, i.e., as king; [however], on the other, as the composer of Israel's songs of praise, promoted the spiritual edification of that kingdom.*¹⁷

Even in the Church Age, some things are ingrained in us through the singing of various hymns (assuming that they are accurate with words we understand). Eph. 5:19 **Speak to one another in psalms, hymns, and spiritual songs, singing and making music to the Lord in your heart.** Col. 3:16 **Let the message about the Messiah dwell richly among you, teaching and admonishing one another in all wisdom, and singing psalms, hymns, and spiritual songs, with gratitude in your hearts to God.** (HCSB)

This psalm reads, so far: These words of David [are] [his] last ones:

“[These words are] the oracle of David ben Jesse
and an oracle of the man [who] was raised up high [by God]
—[the man who is] the anointed [one] of the Elohim of Jacob
and [the composer of] delightful psalms of Israel. As noted before, David appears to begin the psalm even before the psalm actually begins. Or David writes an introduction which is, in itself, a short psalm.

My educated guess would be that the first line is written by whoever affixed this addendum to the book of Samuel, which may have been Nathan the prophet or one of David's younger sons by Bathsheba. Solomon would be a logical candidate, as he did so much writing (Proverbs is a rehash of what David had taught him). Solomon's access to the royal records and his interest in the reign of his father probably uncovered some of these documents, which he affixed to the book of Samuel with very limited commentary.

¹⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:1–7 (slightly edited).

The concept of inspiration has always fascinated me, because each new generation of writers of Scripture appeared to recognize that which came before as significant, if not inspired, but their own additions may have been more tentative at first. For instance, Joshua for many decades operated under the shadow of Moses, who had direct contact with God and who was, to his people, the voice of God (Ex. 20:18–19). My guess is, Joshua accepted the writings of Moses as from God. So, how does a man continue that tradition? Joshua, as you may recall, was a very grace oriented person. He was always under the command of Moses and Joshua never looked to get out ahead of God's plan. My guess is, Joshua recognized that he needed to continue the history of Israel, and may have begun to record the incidents of his life, not necessarily realizing that he was writing Scripture as well—at least, not at first.

One of the things which is quite fascinating about this is, after the Old Testament canon was closed, men of Israel continued to write down their thoughts as well as the history of Israel, which books have come down to us as the Apocrypha (which the Catholic church takes as being inspired). However, most Jewish and Christian scholars have recognized that these writings are not inspired by God. The same is true of all the commentary written by Jewish rabbis over the years about the Old Testament. Even though this was followed as the traditional approach to the religious practice, what these rabbis wrote was not seen as inspired by God.

So, over the years, man has been able to recognize and even agree, for the most part, on what is inspired by God and what constitutes history written by fallible man.

In this psalm, David makes an observation which comes at the end of his life. The words that he is writing—these are the Word of God. These words are inspired by God the Holy Spirit.

A Spirit of Y^ehowah has spoken by me and His word [is] upon my tongue.	2Samuel 23:2	The Spirit of Y^ehowah speaks through me and His word [is] upon my tongue.
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The Spirit of Jehovah speaks through me; And it is His words which I speak.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	The spirit of the Lord hath spoken by me and his word by my tongue.
Masoretic Text (Hebrew)	A Spirit of Y ^e howah has spoken by me and His word [is] upon my tongue.
Peshitta (Syriac)	The Spirit of the LORD spoke by me and his word is upon my tongue.
Septuagint (Greek)	The Spirit of the Lord spoke by me, and His word was on my tongue.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	The Spirit of the LORD has told me what to say.
Good News Bible (TEV)	The spirit of the LORD speaks through me; his message is on my lips.
<i>The Message</i>	GOD's Spirit spoke through me, his words took shape on my tongue.
The Voice	David: The Spirit of the Eternal speaks through me; His voice emerges from my mouth.

Partially literal and partially paraphrased translations:

American English Bible	'Through me, spoke the Breath of Jehovah, And His words were there on my tongue.
New Advent (Knox) Bible	Through me the spirit of the Lord has spoken; his words are on my tongue.
New American Bible (2011)	The spirit of the LORD spoke through me; his word was on my tongue. Is 59:21; Jer 1:9.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English English Jubilee 2000	"The Spirit-wind of Yahweh speaks by me, with his talk over my tongue. The spirit of the Lord had voice through me, his word was on my tongue. (The Spirit of the LORD has spoken by me, and his word has been in my tongue. The God of Israel dictated unto me, the strong One of Israel spoke):... V. 3 is included for context.
Ferar-Fenton Bible	For to me the ~ LORD's spirit has spoken, And this has declared by my tongue,...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible exeGeses companion Bible	"The Spirit of ADONAI spoke through me, his word was on my tongue. The Spirit of Yah Veh words by me and his utterance is in my tongue.
Orthodox Jewish Bible <i>The Scriptures</i> 1998	The Ruach Hashem spoke by me, and His word was on my leshon. "The Spirit of הוה has spoken through me, And His word is on my tongue.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i> English Standard Version The Geneva Bible	The Spirit of the Lord spoke in <i>and</i> by me, and His word was upon my tongue. "The Spirit of the LORD speaks by me; his word is on my tongue. The Spirit of the LORD spake by me, and his word [was] in my tongue. Meaning, he spoke nothing but by the motion of Gods Spirit.
Green's Literal Translation Kretzmann's Commentary	The Spirit of Jehovah has spoken by me, and His Word <i>is</i> on my tongue. The spirit of the Lord spake by me, using him as His instrument to convey the divine truths to men, in his writings and psalms, and His Word was in my tongue, for the Spirit acts through the Word.
New RSV	The spirit of the Lord speaks through me, his word is upon my tongue.
Syndein/Thieme	"The spirit/breathe {ruwach} of Jehovah/God communicated {divine viewpoint/doctrine} categorically {dabar} by me, and His utterances/viewpoint millah} . . . {were} on my tongue {David allowed God's divine viewpoint to be communicated through him}.
Young's Updated LT	The Spirit of Jehovah has spoken by me, And His word [is] on my tongue.

The gist of this verse: David recognizes that the Holy Spirit (the Spirit of Y^ehowah) spoke through him when he wrote these words.

2Samuel 23:2a

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>	wāw consecutive	No Strong's # BDB #253
rûwach (רוח) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

2Samuel 23:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<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 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 1 st person singular suffix	No Strong's # BDB #88

Translation: [The Spirit of Y^ehowah speaks through me...](#) This is unusual; the word *spirit* is rarely found in 2Samuel. Those in the Old Testament appeared to recognize that they had a spirit, which was somehow related to God; but only a few Old Testament believers wrote about the Holy Spirit (Gen. 6:2 2Sam. 23:2).

David understands that these words which he writes are also the words of the Holy Spirit. He is not just throwing random words out there, but these are words of God. There is no evidence, however, that David understood the Trinity as we do today. In the previous chapter, we had the abbreviated doctrine of the Trinity in the Old Testament, as well as referencing the complete **Doctrine of the Trinity in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)).

What is happening here is known as **progressive revelation**. Progressive revelation means that, 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 builds upon that which is past and that which is foundational.

Progressive revelation may be applied to nearly any doctrine in the Word of God. It is doubtful that anyone in the Old Testament, for instance, understood the Trinity or even thought that there was a Trinity. However, this became a part of New Testament doctrine, which could be justified in the Old Testament as well as the New.

2Samuel 23:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
millâh (מִלָּה) [pronounced mil-LAW]	<i>word, speech, utterance, that which was said</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4405 BDB #576
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
lâshôwn (לְשׁוֹן) [pronounced law-SHOHN]	<i>tongue; speech; language; lapping; tongue-shaped</i>	masculine singular noun with a 1 st person singular suffix	Strong's #3956 BDB #546

Translation: ...and His word [is] upon my tongue. The words for *word* and *tongue* are not found elsewhere in the book of Samuel. This makes these words really stand out. David is essentially stating the Doctrine of Inspiration.

David is both inspired to speak (write) and inspired by God the Holy Spirit, which are two different things. A writer sometimes has ideas and thoughts come to him, and he looks desperately for a place where they can be written down. That is inspiration. However, when the words of this artist are also the words of God, then that is the Biblical concept of inspiration.

Snoop Dog might find himself inspired to write down this or that rap; but this is clearly not inspired by God. The abbreviated doctrine of inspiration follows.

For more information on this topic, see the **Study of Inspiration** ([HTML](#)) ([PDF](#)) ([WPD](#)), and the **Doctrine of Inspiration** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Shortened Doctrine of Inspiration

1. I doubt that I could come up with a better definition than Thieme did (although he relied heavily upon Chafer for this): **The human writers of Scripture so wrote that without waiving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality or individuality, God's complete message to man was permanently recorded with perfect accuracy in the original languages of Scripture.** Chafer wrote: **It is by the divine controlling influence of God over the human authors that the Old and New Testaments were written to include all that God wanted included, to exclude all that God wanted excluded, and to state divine truth in perfect accuracy.** Inspiration may be defined as **God so supernaturally directing the writers of Scripture that without waiving their human intelligence, their individuality, their literary style, their person feelings, or any other human factor, His own complete coherent message to man was recorded in perfect accuracy, the very words of Scripture bearing the authority of divine authorship.** Thieme has quoted the second half of this Chafer quote directly many times, from memory. This is one of the few quotations of man which is well-worth studying and memorizing.
 - a. In this very chapter, we have the testimony of David that these are both his words (v. 1) and the words of God (v. 2). Even though David may not have been able to distill the definition of inspiration into the words above, he still had a fairly good understanding that these words recorded in the Word of God are both the words of the human author and the words of God the Holy Spirit.
 - b. The fact that David says that he wrote this himself indicates that he was *not* simply a secretary, and that what he wrote down was exactly what God told him to write. David's thoughts, his personal feelings, his vocabulary and literary style were not set aside in order for God to communicate His message to man. God is able, through David, to communicate His complete, connected and coherent message to man.
2. All Scripture is *God-breathed* (2Tim. 3:16). The Greek word found here is θεόπνευστος (theopneustos) and it is most often translated *inspired by God*. However, it is the combination of two Greek words, θεός (which means *God*) and πνέω (to breathe). It is found only once in the NT and I personally would have thought that this would have been a coined word by Paul. It was not. It is also found in classical Greek writings (although most of the passages seem to come from the first or second century B.C.).
 - a. On the inhale, we have God the Holy Spirit providing the writers of Scripture with information, as in 2Sam. 23:2–3 Isa. 59:21 Jer. 1:9 Acts 28:25).
 - b. On the exhale, we have the writers of Scripture writing God's word (or speaking it; and these words are recorded).
3. God's Word is not a matter of human viewpoint but Scripture is written while the writer is filled by the Holy Spirit or by means of the Holy Spirit or carried along by the Holy Spirit (Matt. 22:42–45 Acts 4:24–25). 2Peter 1:20–21 2Pe 1:20 **Above all, [you should realize] that no prophecy of Scripture originates from a person's own initiative** [Note: This passage is discussing the source of Scripture, not the understanding of it]. **For prophecy was never produced by the will of man, but people spoke from God, as they were carried along [i.e., inspired] by the Holy Spirit.** (AUN–NT)

The Shortened Doctrine of Inspiration

4. As Thieme puts it, the Holy Spirit makes *use of human agencies and language*. Chafer points out that the *Bible is our ultimate authority...It is an act of futility to attempt to debate theology and the truths relating to it without agreeing on the foundation and source of this truth*.
 5. We may pause here and ask, why did God do it this way? Why did He not drop a book out of the sky in every language so that there would be no problem recognizing its divine significance? Why did He just not give us a book written in reformed Egyptian Hieroglyphics and have someone with magic glasses write down the content?
 - a. There is a great deal of parallelism throughout the Bible. One of the most important is that of Jesus Christ, who is the living Word, fully and unequivocally God and yet true humanity (John 1:1-12); and this is parallel to the concept of Scripture, God's complete and connected message to man as recorded by the human authors of Scripture who did not waive any of their humanity in the writing of Scripture. A grasp of the living Word gives us understanding of the written Word and vice versa.
 - b. There is the principle of chronological revelation; that is, we exist in time and God has different programs for different ages. The church age was not pertinent to Adam and Eve, to Noah, or to Moses. Having information about the church age would have not been helpful. Jesus Christ came in time so the Scriptures which preceded His coming had to look forward to His coming and those Scriptures written after His death and resurrection had to look backward to His first advent. Therefore, each set of generations of peoples required revelation which was for their time in human history. It was not until the church age that we had God's complete revelation to man.
 - c. We must never forget that we are an integral part of God's plan. We are not just a separate entity on earth with some divine will imposed upon us from heaven. God is personal and there is a moment-by-moment interaction between God and ourselves which is real and dynamic.
 6. What Paul presented to the Corinthians is the *mind of Christ* (2Cor. 2:16). By extrapolation, we may include all of Paul's writings and the rest of Scripture.
-
7. God's Word is more important than any worldly item (Prov. 8:10–11). God has exalted His Word even above His name (Psalm 138:2)¹⁸.
 8. God's Word existed in eternity past, prior to its being written down in time (Prov. 8:22–31).
 9. Prior to the completion of the canon of Scripture, God spoke to man in several ways:
 - a. Directly (Gen. 2:16 3:9,14–19 9:1–18 12:1–3 Num. 12:7–8).
 - b. Through the oral tradition, which was primarily meaningful prior to Moses' recording of Scripture (Gen. 24:2,7 28:1,3).
 - c. Through dreams (Gen. 15:12–21 31:10–13 37:5–11 41:1–38¹⁹ Num. 12:6 Dan. 10:9)²⁰
 - d. Visions or trance-like states (1 Kings 22:19 Isa. 1:1 6:1 Acts 10:9–34 Rev. 1:10 and following).
 - e. Through the Scripture which had already been written or was about to be written (Deut. 6:6–9).
 - f. Through various rituals and through priests, who, although they primarily represented man to God, by their activities in the tabernacle and in performing the animal sacrifices, they revealed the gospel to man (Ex. 12:24–27 13:4–10).
 - g. God's Word as spoken through His prophets (Isa. 6:8–10).
 - h. Through angelic teaching (Acts 7:53).
 10. If an angel or even an apostle teaches anything contrary to the gospel that Paul has delivered, then they are cursed (Gal. 1:8). We are not to add or to take from God's Word, now that it is complete (Rev. 22:18–19²¹).

¹⁸ The proper interpretation here is: some people profess to be religious, spiritual, to love God, etc. The reality of the alleged *spirituality* is found in their interest in God's Word. This is where we find out just exactly Who God is. Without His Word, we do not have the ability to love God because we do not know Who God is.

¹⁹ Note, however, that even though God spoke to Pharaoh, this required a mature believer to interpret the dream.

²⁰ Notice that these dreams, visions and trance-like states occurred with more frequency prior to the recording of Scripture. After Moses recorded the first Scripture, then these methods were used by God in order to write more Scripture.

²¹ Prophecy does not begin and end with the foretelling of future events. A prophet represented God to man and his message was God's message to man. So all that a prophet had to say was called prophecy and only a portion of that was prophetic.

The Shortened Doctrine of Inspiration

11. The Extent of Inspiration:

- a. Prehistoric past: There are significant events which have occurred prior to the advent of man which the Bible gives us an accurate account of. The creation of the universe and the restoration of the earth is recorded in Genesis, Isaiah, John and Colossians. Satan's fall is recorded in Isaiah and in Ezekiel. We would have no way of ascertaining these events without Scripture.
- b. Ancient history: The Bible contains an accurate portrayal of ancient history; far superior to that which we have any records for. This goes back prior to the flood, from which we have no written records apart from the Bible. In fact, ancient mythology is explained by the events found in Gen. 6. Archeologist used to ridicule the Bible due to its continual mention of the Hittites and their great power, for which there was a dearth of archeological evidence. That has all changed and the Bible has given an accurate portrayal of the Hittite race and empire.
- c. Scientific data: although the Bible is not a scientific textbook nor was it written by people with scientific leanings, all scientific information found in the Bible is accurate. The earth is identified in one passage in Isaiah as spherical; the Bible also points out that the earth is hung upon nothing. Although the Bible is in direct opposition to evolution (which is but a theory, and a poorly conceived one at that), it is not in opposition to the "Big Bang" theory.
- d. Objective-law: The Bible sets down laws with regard to marriage, family and nation, which, when followed by believers or unbelievers, cause the marriage, the family and their nation to prosper. How many other documents written millenniums ago could be dusted off and applied today with any sort of success?
- e. In many portions of the Bible, God is said to be speaking directly to the author or to the people. The Bible is accurate in its recording of these quotes.
- f. There are many areas of prophecy in the Bible, given months, years and centuries prior to their fulfillment. In fact, the way a prophet was to be tested was to wait a short time to see if some of his prophecies came to pass. If they did, then he was a prophet from God.
 - i. Ezekiel predicted the destruction of the Edomites, an extremely powerful and vigorous people that no one seemed to be able to defeat. However, their land became an area of desolation, just as God foretold through Ezekiel.
 - ii. Tyre has been seen as an impregnable island for centuries. God predicted that it would fall by troops marching overland. Alexander the Great built a causeway from the mainland to the Island city and overthrew Tyre.
 - iii. One of the most significant areas of prophecy is that surrounding the person and work of Jesus Christ. There are passages in Isaiah which sound like eyewitnesses to the crucifixion. Isaiah was written almost a millennium prior the Christ's advent and the Septuagint (the Greek translation of the Old Testament) was translated over a century prior to the advent of Jesus Christ.
- g. The Bible records falsehoods accurately. When Satan lied to the woman and told her "You shall not surely die"; that was a lie and the Bible records it. The book of Ecclesiastes is filled with human viewpoint; but it is what Solomon thought at the time. Proverbs is Solomon mature and in fellowship and Ecclesiastes is Solomon searching for truth and satisfaction in life apart from God's Word.

12. Apologetics. This is a study of certain truths of Scripture and certain aspects of the Bible which give credence to it being what it claims to be.

- a. Human authorship. Over forty different authors, from kings to common fishermen to tax collectors to four star generals to theologians wrote the 66 books of the Bible over a period of over 1600 years. The cohesion of Scripture is better explained by the supernatural guidance of God than it is by pure coincidence. Some detractors will try to point out that this is religious literature put together by religious people who all have the same viewpoint. This is highly unlikely because if anyone has a different set of viewpoints, it will be religious people. Recall the statement, *When any two rabbis agree on any one thing at one time, Messiah will come.*
- b. Personal honesty and objectivity of the writers of Scripture. Believer and unbeliever authors alike tend to see themselves with rose-colored glasses. They can spot the faults and shortcomings of others, but cannot see even the same deficiencies in themselves. However, the authors of

The Shortened Doctrine of Inspiration

Scripture, when they sinned or were wrong, they did not do the natural human thing: gloss over it, neglect to include it or rationalize and/or justify it; instead, they record their sins and failures along side their triumphs and successes. David's adultery with Bathsheba and the subsequent murder of her husband that he contracted; Noah's drunkenness (probably originally recorded by Noah); Moses's sin which caused him to be kept out of entering into the promised land with a multitude of one of the most degenerate generation of Jews ever; Solomon's failure to woo the Shulamite woman in Song of Solomon. The Bible is filled with the accurate recording of many men. Some Christians find this troubling; to examine some great man of Scripture and then to find out that not only does he have feet of clay, but he is knee deep in mud.

I wrote this a very long time ago, before I was careful about attributing sources. Much of this may or may not have come from the following sources:

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Chapter Outline

Charts, Graphics and Short Doctrines

This psalm reads, so far: **These words of David [are] [his] last ones:**

“[These words are] the oracle of David ben Jesse
and an oracle of the man [who] was raised up high [by God]
—[the man who is] the anointed [one] of the Elohim of Jacob
and [the composer of] delightful psalms of Israel.
The Spirit of Y^ehowah speaks through me
and His word [is] upon my tongue.

David recognizes that much of what he has written was inspired by God the Holy Spirit—and certainly what he is writing here. So, this psalm is both written by David, but as the Spirit of Y^ehowah speaks through him.

Similarly, he is recognized in the New Testament as speaking with the authority of Scripture as well. Matt. 22:43–44 **He said to them, Then how does David in Spirit call Him Lord, saying, "The Lord said to my Lord, Sit off My right until I should put Your hostile ones as a footstool for Your feet?"** (Green's literal translation; LXX-Psalms 109:1; MT-Psalms 110:1) See also Acts 2:25 2Peter 1:21 **(For prophecy was never produced by the will of man, but people spoke from God, as they were carried along [i.e., inspired] by the Holy Spirit.—AUV–NT).**

What appears to be the case for both David and Moses is, at the end of their lives, they understood that they were writing Scripture—or that they were communicating the very thinking of God to those who heard them. In Exodus, Numbers and Leviticus, Moses is quite careful to tell us when God is speaking—and in those passages, Moses is acting as a secretary for God. However, by the time we get to Deuteronomy, Moses is speaking with the authority of God, as he prepares the next generation to go into the Land of Promise. Similarly, right here, we see that David recognizes that what he is writing is inspired by God the Holy Spirit.

Now, so that there is no confusion about this topic, if at any point I begin telling you that my writing is inspired by God, then I am ready for the nuthouse—or at least to retire this spiritual gift. I do believe that this is my spiritual gift to study and exegete the Word of God—specifically the Old Testament. However, what is written is not inspired as David's words are inspired. I have the help and guidance of God the Holy Spirit, but I am not infallible. My intent is to accurately as possible explain the passage which is before us—without having any kind of agenda. But despite having this gift, I am not writing the Word of God any more than any other believer is.

In the same way, evangelists and pastor-teachers may accurately teach the gospel and the Word of God, but what they say is not Scripture. I would assume that most of them are trying to present as accurate an explanation as they possibly can of what they believe is in the Bible. The intention is to take the revelation of God and explain it.

Application: Ideally for the Christian, is you want to reach the point where you are able to think like God thinks. You see something, you hear something, you read something—and your mind immediately goes to the pertinent doctrines. You see how what you are living and doing relates to the plan of God.

Application: One area where this is quite remarkable—and you will understand it when you get there—is knowing God’s will for your life. You won’t obsess over doing this or doing that; you won’t be flipping coins in the air, praying to God to make it come out to His will. You develop a whole system of thinking which includes norms and standards, and when you develop plans to do anything, you can see how your plans line up with your understanding of the plan of God for your life. This doesn’t happen in a year; nor does this happen because God makes your left shoulder feel more groovy than your right shoulder; and so you go to the left.

Application: All of this comes with age—not with physical age, because you can be 80 years old and not have the slightest clue about what you ought to be doing—but it comes with spiritual age. When you have logged in enough time learning the Word of God to where it is clear that you are growing in grace and knowledge of the Lord Jesus Christ.

This psalm reads, so far: **These words of David [are] [his] last ones:**

“[These words are] the oracle of David ben Jesse
and an oracle of the man [who] was raised up high [by God]
—[the man who is] the anointed [one] of the Elohim of Jacob
and [the composer of] delightful psalms of Israel.
The Spirit of Y^ehowah speaks through me
and His word [is] upon my tongue.

What is particularly remarkable about this psalm, as well as many of David’s other psalms, is how it looks forward to the fulfillment of the Davidic Covenant, to the Messiah, and to the destruction of the wicked. These are themes which are found throughout Scripture, but are particularly rampant in the words of the prophets. And yet, King David, explores these same themes here—in this psalm as well as in several others—before the prophetic age.

And note the great confidence with which David speaks: **The Spirit of Y^ehowah speaks through me and And it is His words which I speak!** This helps us to focus on what is important. These are David’s final words. What topics will David focus upon? Or, the better question, upon Whom will David focus? The Lord of Lords and the King of Kings, Jesus Christ our Savior.

In retrospect, I should have kept these verses separate. This will not really affect the exegetical approach to this passage.

**Has spoken an Elohim of Israel to me;
has declared a Rock of Israel,
the one ruling in the man righteous,
ruling [in] a fear of Elohim.
And as light of morning appears a sun;
a morning no clouds;
from brightness, from rain, grass from earth.**

2Samuel
23:3–4

**The Elohim of Israel has spoken to me,
the Rock of Israel has declared,
‘The one who rules among mankind [should
be] righteous, ruling [in] the fear/respect of
Elohim;
[just as] the sun [majestically] appears as the
light of morning;
[it is] a morning without clouds;
out of brightness [and] out of rain,
grass from the earth [appears].’**

**The God of Israel has spoken to me, and the Rock of Israel has declared,
 'The one ruling ought to be righteous, both fearing and respecting God.
 He is as the sun appearing in a morning without clouds,
 its brightness, after a rain, and the green grass then appears.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	The God of Israel said to me, the <u>strong one</u> of Israel spoke, the ruler of men, the just ruler in the fear of God. As the light of the morning, when the sun rises, shines in the morning without clouds, and as the grass springs out of the earth by rain.
Masoretic Text (Hebrew)	Has spoken an Elohim of Israel to me; has declared a Rock of Israel, the one ruling in the man righteous, ruling [in] a fear of Elohim. And as light of morning appears a sun; a morning no clouds; from brightness, from rain, grass from earth.
Peshitta (Syriac)	The God of Israel said, the <u>Mighty One</u> of Israel spoke to me: He who governs men must be righteous, ruling over those who revere God. He is like the light of the morning when the sun rises, even a morning without clouds, before dawn, a morning free from rain which makes the grass to spring up.
Septuagint (Greek)	The God of Israel says, The <u>watchman</u> out of Israel spoke to me a parable: I said among men, How will you strengthen the fear of the anointed? And in the morning light of God, let the sun arise in the morning, from the light of which the Lord passed on, and as it were from the rain of the tender grass upon the earth.
Significant differences:	In the second phrase, the Hebrew has <i>the Rock of Israel</i> , and the Greek, Latin and Syriac all have something else. The next two phrases are reasonably similar in the Hebrew, Latin and Syriac; but the Greek has something quite different.

The Latin and Hebrew and Greek seem to have rain in the morning; and the Syriac suggests that there is no rain. Most translations make the assumption that the grass of the earth is *springing up*, but that is not found in the Hebrew or the Greek.

Thought-for-thought translations; paraphrases:

Common English Bible	Israel's God has spoken, Israel's rock said to me: "Whoever rules rightly over people, whoever rules in the fear of God, is like the light of sunrise on a morning with no clouds, like the bright gleam after the rain that brings grass from the ground."
Contemporary English V.	Our Mighty Rock, the God of Jacob, told me, "A ruler who obeys God and does right is like the sunrise on a cloudless day, or like rain that sparkles on the grass."
Easy English	The God of *Israel spoke. He is *Israel's Rock (*Israel's security). He said to me, "A ruler must rule men in the right way. As he rules, he must respect God.

That person is like the light that shines at dawn.
 The light shines when there are no clouds.
 Or the light shines after the rain.
 It makes the new grass grow from the earth."

Easy-to-Read Version

The God of Israel spoke.
 The Rock of Israel said to me,
 "The person who rules people fairly,
 the person who rules with respect for God,
 that person will be
 like the morning light at dawn;
 like a morning without clouds;
 like sunshine after a rain—
 the rain that makes tender grass
 grow from the ground."

Good News Bible (TEV)

The God of Israel has spoken; the protector of Israel said to me: "The king who rules with justice, who rules in obedience to God, is like the sun shining on a cloudless dawn, the sun that makes the grass sparkle after rain."

The Message

The God of Israel spoke to me, Israel's Rock-Mountain said, "Whoever governs fairly and well, who rules in the Fear-of-God, Is like first light at daybreak without a cloud in the sky, Like green grass carpeting earth, glistening under fresh rain."

New Berkeley Version

He said—it was Israel's God did the speaking,
 it was Israel's Rock who revealed it to me:
 A ruler who is righteous shall rise over men,
 who holds His dominion through the reverence for God.
 He will be like the morning light at sunrise,
 of a morning that breaks without clouds,
 when grass springs from earth by sunshine after rain.

New Century Version

The God of Israel spoke;
 the Rock of Israel said to me:
 'Whoever rules fairly over people,
 who rules with respect for God,
 is like the morning light at dawn,
 like a morning without clouds.
 He is like sunshine after a rain
 that makes the grass sprout from the ground.'

New Life Bible

The God of Israel has spoken. The Rock of Israel said to me, 'When one is right and good in ruling over men, ruling in the fear of God, he shines on them like the morning light. He is like the sunshine on a morning without clouds. He is like rain that makes the new grass grow out of the earth through sunshine after rain.'

New Living Translation

The God of Israel spoke.
 The Rock of Israel said to me:
 'The one who rules righteously,
 who rules in the fear of God,
 is like the light of morning at sunrise,
 like a morning without clouds,
 like the gleaming of the sun
 on new grass after rain.'

The Voice

The God of Israel has talked to me;
 and the Rock of Israel said,
 "One who rules people with justice
 and who leads them in the fear of God
 Is like the morning light,
 the sun rising on a cloudless morning,
 and the shining grasslands brought up from rain.".

Partially literal and partially paraphrased translations:

American English Bible	<p>It was IsraEl's God (He who guards us), Who gave this parable to me: 'I once asked this of a man: <i>How can I teach you to fear the anointed?</i> <i>For, God brings light in the morning,</i> <i>As the sun rises into the day,</i> <i>And as its brightness then fades.</i></p>
Christian Community Bible	<p>The God of Israel has spoken, the Rock of Israel has said to me: when one rules justly over people, ruling in the fear of God, he dawns on them like the morning light, like the sun shining forth on a cloudless morning, making grass sprout from the ground after the rain.</p>
God's Word™	<p>The God of Israel spoke to them. The rock of Israel told me, 'The one who rules humans with justice rules with the fear of God. He is like the morning light as the sun rises, like a morning without clouds, like the brightness after a rainstorm. The rain makes the grass grow from the earth.'</p>
New Advent (Knox) Bible	<p>What says Israel's God, Israel's strong defender? That he who rules among men, governing them justly in the fear of God, shines out like the light of dawn, when the sun rises in a cloudless sky, grows strong like meadow grass watered by the rain.</p>
New American Bible (2002)	<p>The God of Israel spoke; of me the Rock of Israel said, 'He that rules over men in justice, that rules in the fear of God, Is like the morning light at sunrise on a cloudless morning, making the greensward sparkle after rain.'</p>
New American Bible (2011)	<p>The God of Israel spoke; of me the Rock of Israel said, "One who rules over humankind with justice, who rules in the fear of God, [Ps 72:1-4.] Is like the light at sunrise on a cloudless morning, making the land's vegetation glisten after rain." Jgs 5:31; Ps 72:6.</p>
NIRV	<p>The God of Israel spoke. The Rock of Israel said to me, 'A king must rule over people in a way that is right. He must have respect for me when he rules. Then he will be like the light of morning at sunrise when there aren't any clouds. He will be like the bright sun after rain that makes the grass grow on the earth.'</p>
New Jerusalem Bible	<p>The spirit of Yahweh speaks through me, his word is on my tongue; the God of Jacob has spoken, the Rock of Israel has said to me: He whose rule is upright on earth, who rules in the fear of God, is like the morning light at sunrise (on a cloudless morning) making the grass of the earth sparkle after rain. V. 2 is included for context.</p>
New Simplified Bible	<p>»The God of Israel has spoken. The protector of Israel said to me: 'The king who rules with justice, who rules in obedience to God. »'He is like the sun shining on a cloudless day. The sun that makes the grass sparkle after rain.</p>
Revised English Bible	<p>The God of Israel spoke, the Rock of Israel said of me: He who rules people in justice,</p>

who rules in the fear of God,
is like the light of morning at sunrise,
a morning that is cloudless after rain
and makes the grass from the earth sparkle.'

Today's NIV

The God of Israel spoke, the Rock of Israel said to me: 'When one rules over people in righteousness, when he rules in the fear of God, he is like the light of morning at sunrise on a cloudless morning, like the brightness after rain that brings grass from the earth.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear

The God of Israel said to me, "The Rock of Israel rules humans righteously, ruling in the fear of God."

The light of the morning sun emerges in a morning with no stormclouds with brightness on the grass in the ground from the rain.

Bible in Basic English

The God of Israel said, the word of the Rock of Israel came to me: When an upright king is ruling over men, when he is ruling in the fear of God, It is as the light of the morning, when the sun comes up, a morning without clouds; making young grass come to life from the earth.

English Jubilee 2000

...(The Spirit of the LORD has spoken by me, and his word *has been* in my tongue. The God of Israel dictated unto me, the strong One of Israel spoke): He that rules over men *must be* just, ruling in the fear of God. And as the light of the morning when the sun rises, of a morning shining forth without clouds, as the shining forth through light rain *upon the* tender grass of the earth: shall not my house be so with God, although all my saving health and my desire shall not be produced yet? Vv. 2 and 5a are included for context.

The Expanded Bible

The God of Israel spoke;
the Rock of Israel said to me:
'Whoever rules ·fairly [justly; righteously] over people,
who rules ·with respect for [in fear of] God [Prov. 1:7],
is like the morning light at ·dawn [sunrise],
like a morning without clouds.
He is like sunshine after a rain
that makes the grass ·sprout from the ground [¹of the earth sparkle/gleam].'

Ferar-Fenton Bible

And Israel's God has informed me,
And Israel's hope has revealed,
As a guide to the righteous of men,
As a guide to the reverence of GOD.
Like the light of the morning at sunrise,
As a bright shining dawn without clouds,
With showers for the meadows of earth

NET Bible®

The God of Israel spoke,
the protector [Heb "rock," used as a metaphor of divine protection.] of Israel spoke to me.
The one who rules fairly among men,
the one who rules in the fear of God,
is like the light of morning when the sun comes up,
a morning in which there are no clouds.
He is like the brightness after rain
that produces grass from the earth.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The God of Isra'el spoke; the Rock of Isra'el said to me, 'A ruler over people must be upright, ruling in the fear of God; like the morning light at sunrise on a cloudless day that makes the grass on the earth sparkle after a rain.
exeGesés companion Bible	The Elohim of Yisra El says - the Rock of Yisra El words to me, He who dominates over humanity is just; dominating in the awe of Elohim: rising as the light of the morning - as the morning sun without thick clouds; - as the sprouts from the earth by brilliancy after rain.
Hebrew Names Version	The God of Yisra'el said, the Rock of Yisra'el spoke to me, one who rules over men righteously, who rules in the fear of God, [He shall be] as the light of the morning, when the sun rises, a morning without clouds, [When] the tender grass [springs] out of the earth, Through clear shining after rain.
JPS (Tanakh—1985)	The God of Israel has spoken, The Rock of Israel said concerning me: "He who rules men justly, He who rules in [<i>So many Hebrew manuscripts. Most manuscripts and the printed editions lack "in."</i>] awe of God Is like the light of morning at sunrise, A morning without clouds— Through sunshine and rain [<i>Meaning of Hebrew uncertain.</i>] [Bringing] vegetation out of the earth."
Judaica Press Complete T.	The God of Israel said, concerning me spoke the Rock of Israel; 'A ruler over men shall be the righteous (man), he that rules in the fear of God. And as the light of the morning (when) the sun shines; a morning without clouds, more than the light that follows the rain that falls upon the grass of the earth.
Orthodox Jewish Bible	The Elohei Yisroel said, the Tzur Yisroel spoke to me, He that ruleth over adam, Tzaddik, ruling in the yirat Elohim. And He shall be as the ohr of the boker, when the shemesh riseth, even a morning without clouds; as the tender deshe (grass) springing out of ha'aretz by clear shining after matar (rain).
The Scriptures 1998	"The Elohim of Yisra' ĕl said, The Rock of Yisra' ĕl spoke to me, 'One who rules over man righteously, "Who rules in the fear of Elohim, Is like the light of the morning when the sun rises, A morning without clouds, Tender grass from the earth From sunshine, from rain.'

Literal, almost word-for-word, renderings:

Concordant Literal Version	He said--the Elohim of Israel--to me, He spoke--the Rock of Israel:He who is ruling over man [is] righteous, He is ruling in the fear of Elohim. And as the light of morning he rises, A morning sun--no clouds! By the shining, by the rain, Tender grass of the earth!"
Context Group Version	The God of Israel said, The Rock of Israel spoke to me: One that rules over man justly { with vindication }, That rules in the fear of God, [He shall be] as the light of the morning, when the sun rises, A morning without clouds, [When] the tender grass [springs] out of the land { or earth }, Through clear shining after rain.
Emphasized Bible	Said the God of Israel, Unto me, spake the Rock of Israel:—One Ruling over Men, A Righteous One, ruling in the reverence of God, Is even as the light of the morning when ariseth the sun,—A morning, without clouds, As from brightness, and from rain, the fresh shoots out of the earth.

English Standard Version	The God of Israel has spoken; the Rock of Israel has said to me: When one rules justly over men, ruling in the fear of God, he dawns on them like the morning light, like the sun shining forth on a cloudless morning, like rain that makes grass to sprout from the earth.
Keil and Delitzsch (updated)	The God of Israel says, [And] the Rock of Israel speaks to me: A Ruler over men, just, A Ruler in the fear [and respect] of God. And as light of the morning, when the sun rises, As morning without clouds: From shining out of rain (springs) green out of the earth.
Kretzmann's Commentary	The God of Israel said, He who chose Israel for His possession, the Rock of Israel spake to me, He who is unchangeable, faithful, and trustworthy, he that ruleth over men must be just, ruling in the fear of God, literally, "a ruler over men just, a ruler in the fear of God" (there will be), that is, such a Ruler would arise whose rule would be exercised in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. The picture is that of a cloudless, beautiful morning after a night of rain, when all the plants, refreshed with moisture, respond to the coaxing warmth of the sunlight. That is the character of the Messianic period, such are the conditions following the coming of the promised King.
NASB	"The God of Israel said, The Rock of Israel spoke to me [2 Sam 22:2, 3, 32], 'He who rules over men righteously [Ps 72:1-3; Is 11:1-5], Who rules in the fear of God [2 Chr 19:7, 9], Is as the light of the morning when the sun rises [Judg 5:31; Ps 72:6], A morning without clouds, When the tender grass springs out of the earth, Through sunshine after rain.'
New King James Version	The God of Israel said, The Rock of Israel spoke to me: 'He who rules over men <i>must be</i> just, And <i>he shall be like</i> the light of the morning <i>when</i> the sun rises, A morning without clouds, <i>Like</i> the tender grass <i>springing</i> out of the earth, By clear shining after rain.'
New RSV	Ruling in the fear of God. The God of Israel has spoken, the Rock of Israel has said to me: One who rules over people justly, ruling in the fear of God, is like the light of morning, like the sun rising on a cloudless morning, gleaming from the rain on the grassy land.
Syndein/Thieme	The 'Elohiym/Godhead of Israel said {'amar} . . . the Rock of Israel {Jesus Christ} . . . communicated categorically {dabar} to me . . . 'He who 'rules for a long time' {mashal} over men must be righteous/just {tsaddiyq}, ruling with respect {for the authority of}/'with the fear' of 'Elohiym/Godhead.' And he {a long time ruler} shall be as the light of the morning the sun that rises . . . even a morning without clouds {doctrine is the light of the world - so 'bright' means filled with divine viewpoint - referring to living a SuperGrace life - to be equipped to rule}. As the tender grass springing out of the earth {referring to the freedoms of a nation under a SuperGrace ruler} by clear shining after the rain {picture of prosperity following freedom}.

Webster's Bible Translation	The God of Israel said, the Rock of Israel spoke to me, He that ruleth over men [must be] just, ruling in the fear of God. And [he shall be] as the light of the morning, [when] the sun riseth, [even] a morning without clouds; [as] the tender grass [springing] out of the earth by clear shining after rain
World English Bible	The God of Israel said, The Rock of Israel spoke to me: One who rules over men righteously, Who rules in the fear of God, <i>He shall be</i> as the light of the morning, when the sun rises, A morning without clouds, <i>When</i> the tender grass <i>springs</i> out of the earth, Through clear shining after rain.
Young's Updated LT	He said—the God of Israel—to me, He spoke—the Rock of Israel: He who is ruling over man is righteous, He is ruling in the fear of God. And as the light of morning he rises, A morning sun—no clouds! By the shining, by the rain, Tender grass of the earth!

The gist of this verse: The man who rules over Israel with righteousness and justice is like the sun in the morning that rises, and that, with the rain, causes the grass to grow.

2Samuel 23:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āmar (אָמַר) [pronounced aw-MAHR]	<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 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
lāmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: *The Elohim of Israel has spoken to me,...* David continues with the concept of divine inspiration. David is not just writing nice poetry; these are the words of God being spoken to David and through David.

Now let's go back to the definition of inspiration of Scripture: *The human writers of Scripture so wrote that without waiving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality or individuality, God's complete message to man was permanently recorded with perfect accuracy in the original languages of Scripture.* David is not a secretary here. He does not hear God's voice and write it down. God works through David, allowing him his intelligence, vocabulary, feelings and literary style. David's personality is all a part of the mix. God is not speaking through David; David is not simply writing down exactly what God says.

2Samuel 23:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	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	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
tsûwr (צוּר) [pronounced tzoor]	rock, pebble; cliff; edge, sharpness; form	masculine singular construct	Strong's #6697 BDB #849
The Latin and Syriac have <i>strong one</i> here instead; the Greek has <i>watchman</i> .			
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: ...the Rock of Israel has declared,... Jesus is the Rock of Israel.

Jamieson, Fausset and Brown: *This metaphor [the Rock of Israel], which is commonly applied by the sacred writers to the Almighty, was very expressive to the minds of the Hebrew people. Their national fortresses, in which they sought security in war, were built on high and inaccessible rocks.*²²

In the previous chapter, we studied the Doctrine of the Rock in the Old Testament. See **2Samuel 22** ([HTML](#)) ([PDF](#)) ([WPD](#)). Passages taken from the UPDV below, unless otherwise noted (emphasis, mine):

Doctrine of the Rock in the New Testament

- Building a house on a sure foundation (on a rock) insures the stability of the house. Jesus uses this as a parable to where our lives are stable and permanent if they are built upon Him and the Word of God. Matt. 17:7–10 Luke 6:48–49
- Paul presents the Law versus Jesus. We are to put our faith in Jesus Christ, Who is the stone of stumbling and rock of offense. **Why** [has Israel not arrived at righteousness]? **Because** [they sought it] not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written, **Look, I lay in Zion a stone of stumbling and a rock of offense: And he who believes on him will not be put to shame.** (Rom. 9:32–33; LXX and MT-Isa. 28:16; MT-Isa. 8:14)
- Paul identifies the rock which Moses struck in the desert, the rock from which came living waters, as Jesus Christ. **For I would not, brothers, have you+ ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized to Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ.** (1Cor. 10:1–4) See Ex. 16 for the full story.
- Peter communicated a great deal of doctrine, much of which was related to the Rock, in 1Peter 2:1–10 Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speaking, as newborn babies, long for the spiritual milk which is without guile, that you+ may grow by it to salvation; if you+ have **tasted that the Lord is gracious** [LXX-Psa. 33:9; MT-Psa. 34:8]: to whom coming, a living stone, rejected indeed of men, but with God elect, precious, you+ also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus

²² Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 23:3.

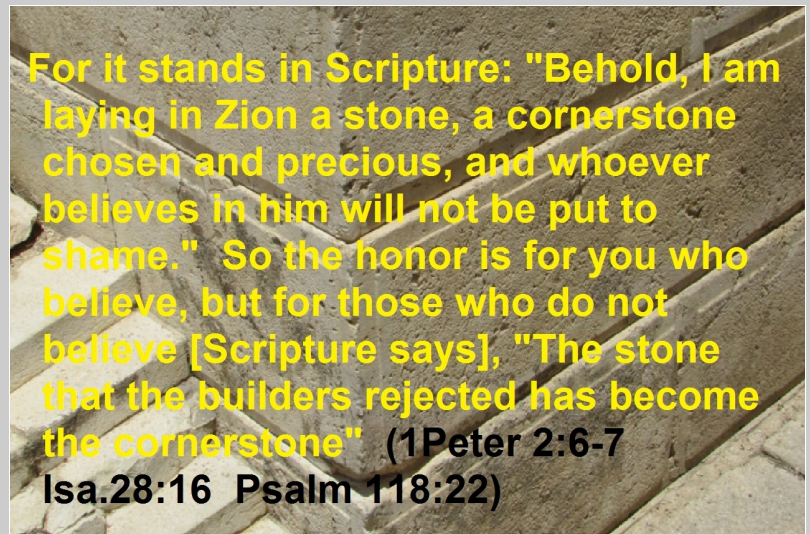
Doctrine of the Rock in the New Testament

Christ. Because it is contained in Scripture, Look, I lay in Zion a chief corner stone, elect, precious: And he who believes on him will not be put to shame. [Isa. 28:16] For you+ therefore who believe is the preciousness: but for those who disbelieve, The stone which the builders rejected, The same was made the head of the corner; [Psa. 118:22] and, A stone of stumbling, and a rock of offense; [Isa. 8:14] for they stumble at the word, being disobedient: to which also they were appointed. But you+ are an elect race, a royal priesthood, a holy nation, a people for [God's] own possession, that you+ may show forth the excellencies [LXX-Ex. 23:22; MT-Ex. 19:5, 6] of him who called you+ out of darkness into his marvelous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy. [Hos. 1:6, 9 2:1, 23] References from Green's literal translation.

5. Jesus had this interchange with Peter: He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but My Father Who is in heaven. And I tell you, you are Peter, and on this rock I will build My church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Matt. 16:15–19; ESV, capitalized)
 - 1) Jesus says, "You are **Peter**;" and Peter is the Greek word Petros (πέτρος) [pronounced *PEHT-ross*], which means *stone, large stone, piece or fragment of a rock*; transliterated *Petros, Peter*. This is a *stone* a man might pick up and throw. This is not *Peter's* original name, but one given him by Jesus (he was named *Simon*). Strong's #4074.
 - 2) Then Jesus says, "**Upon this rock I will build My church.**" That word for rock is *petra* (πέτρα) [pronounced *PEHT-ra*], which means *a rock, cliff or ledge; a projecting rock, crag, rocky ground; a rock, a large stone; metaphorically a man like a rock, by reason of his firmness and strength of soul*. Thayer, Zodhiates. Strong's #4073.
 - 3) So this is a play on words. The church is not built upon Petros; the church is built upon *petra*. The church is built upon the large stone or a large rock, which is Christ. See 1Cor. 10:1–4.
6. Jesus Christ is the cornerstone, which is the foundation that the builders rejected. Both Israel and the church are built upon the cornerstone, which is Jesus Christ. The builders in this analogy are the religious types, who are going about trying to establish their own righteousness rather than stand upon the righteousness of Jesus Christ.
 - 1) Isa. 28:16 **Wherefore, thus says my Lord Yahweh, "Behold Me laying in Zion a foundation stone, a choice stone, a corner of a precious well-founded foundation. The believer on it shall not be put to shame."** (CLV) That cornerstone is Jesus Christ.
 - 2) Jesus confirms this in Matt. 21:42 **Jesus says to them, "Did you* never read in the Scriptures, 'A stone which the ones building rejected, this [one] has become [the] head of a corner; this happened from the LORD, and it is marvelous in our eyes?'** [Psalm 118:22,23] (ALT) The stone which the builders rejected is Jesus Christ, and He has become the *head of the corner* (the chief cornerstone). Regarding this stone, then Jesus warned, **"Everyone who falls on that stone will be broken to pieces, and when it falls on anyone, it will crush him."** (Luke 20:18; ESV)

Doctrine of the Rock in the New Testament

- 3) Peter confirms this in Acts 4:8–12 Then Peter, having been filled with [the] Holy Spirit, said to them: "Rulers of the people and elders of Israel, if we today are being examined concerning an act of kindness [done] to a sick man, by what [means] this [man] has been cured, let it be known to you* all and to all the people of Israel that by the name of Jesus Christ the Nazarene, whom you* crucified, whom God raised from [the] dead, by Him has this [man] stood before you* healthy! "This is, 'The stone, the one having been rejected by you* the builders, which has become [the] head of a corner.' [Psalm 118:22] And [there] is no salvation in any other, for neither [is there] a different name {under heaven} having been given among people by which it is necessary [for] us to be saved!"
- 4) Peter again confirms this in 1Peter 2:6–8 For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame." So the honor is for you who believe, but for those who do not believe [Scripture says], "The stone that the builders rejected has become the cornerstone" (1Peter 2:6–7 Isa.28:16 Psalm 118:22)
- 5) **1Peter 2:6–7 (graphic)**. Picture from RevCharlieHolt.com, accessed May 5, 2014.
- 6) Eph. 2:19–22 So, consequently, you* are no longer strangers and foreigners, but fellow-citizens with the holy ones and [members] of the household of God, having been built on the foundation of the apostles and prophets, **Jesus Christ Himself being [the] cornerstone**, in whom [the] entire building having been joined together is growing into a holy temple in [the] Lord, in whom also you* are being built together into a habitation for God in the Spirit. (ALT)
7. When performing acts of divine good, they must be built upon the foundation stone of Jesus Christ. According to the grace of God, the one having been given to me, like a wise, expert builder, I have laid a foundation, but another is building on [it]. But let each be watching [or, be taking care] how he builds on [it]. For no one is able to lay another foundation besides the one laid, which is Jesus Christ. (1Cor. 3:10–11; ALT)



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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

What we have so far is: [The Elohim of Israel has spoken to me, the Rock of Israel has declared,...](#) The God of Israel is God the Father; the Rock of Israel is God the Son. This is something which we understand in retrospect, not necessarily something which David fully understood. However, God the Father and God the Son have the same essence, the same purpose and the same plan. Therefore, when they speak, they say the same thing.

2Samuel 23:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māshal (מָשַׁל) [pronounced maw-HAHL]	<i>ruling, reigning, governing; the ruler, the one ruling, one who has dominion, one who reigns</i>	Qal active participle	Strong's #4910 BDB #605
bē (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
tsaddīyq (צַדִּיק) [pronounced tsaht-DEEK]	<i>just, righteous, justified, vindicated; absolute or perfect righteousness [if applied to God]</i>	adjective, often used as a substantive	Strong's #6662 BDB #843
māshal (מָשַׁל) [pronounced maw-HAHL]	<i>ruling, reigning, governing; the ruler, the one ruling, one who has dominion, one who reigns</i>	Qal active participle	Strong's #4910 BDB #605
yir ^o ʾāh (יִרְאֵה) [pronounced yir ^o -AW]	<i>fear, dread, terror, reverence, respect, piety; it can also be used for the object of fear</i>	feminine singular construct	Strong's #3374 BDB #432
This word is often, but not exclusively, used in poetry. And it is often, but not exclusively, used for the fear-respect of God. Scofield, along with hundreds of other theologians, will tell you that yir ^o ʾāh means <i>reverential trust</i> ; don't kid yourselves—it also means <i>fear</i> . If you don't believe that the God of the Universe—Who will cast billions of people and billions of fallen angels into the Lake of Fire where they will burn forever—if you don't believe that you ought to fear Him, then you are way confused. David, who will spend eternity with God, transgressed God's commandments several times and God brought the hurt on him so bad that David wrote psalms that we have to this day which indicate that God caused him great pain and suffering on earth. This is clear in passages like Psalm 55:5 Jonah 1:10, 16.			
ʾĒlōhīym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...'The one who rules among mankind [should be] righteous, ruling [in] the fear/respect of Elohim;... God has placed rulers over the people, and these rulers are designed to preserve law and order. Authority in life is a part of the **laws of divine establishment**.

David has been ruling over Israel a very long time. He reigned over all Israel for 33 years; and over southern Israel (Judah) for 40 years. The man who rules in a country has to be righteous himself. He cannot break the very same laws which he holds his people to. Such a man also needs to have fear and respect for the God of Israel. Much of this, David passed along to Solomon, which we will study, at some point, in the book of Proverbs.

Matthew Henry: *[Those who] rule over men, but under God, and for Him; must therefore be just, both to those over whom they rule, in allowing them their rights and properties, and between those over whom they rule, using their power to right the injured against the injurious (Deut. 1:16–17). It is not*

*enough that they do no wrong, but they must not suffer wrong to be done. Furthermore, they must rule in the fear and respect of God, by which they will be effectually restrained from all acts of injustice and oppression. Nehemiah was this kind of a ruler (Neh. 5:15). Such rulers must also endeavor to promote the respect for God (that is, the practice of true religion) among those over whom they rule. The magistrate is to be the keeper of both tables, and to protect both godliness and honesty.*²³

This doctrine could certainly be expanded upon.

Exercising Justice and Righteousness in Israel

1. God was always concerned about the exercise of justice and righteousness by the rulers and judges of Israel.
2. The leaders and judges of Israel represented God, both to the people of Israel and to those living outside of the land. Therefore, these rulers needed to do that which was right to their citizenry. Jer. 23:5
3. Judges were not to pervert justice or to take bribes. Ex. 23:6–8 Deut. 16:18–20
4. Justice was to be given to all of Israel, including those who were poor or lacked power. Psalm 82:3–4 Prov. 31:9
5. In this way, they were dispensing the justice the Lord would dispense. Isa. 11:4–5
6. The biggest problem with David and his sons Amnon and Absalom was, he never dealt with either of them in justice. He was overcome with emotional love for them, and therefore was unable to deal with them objectively. 2Sam. 13–15
7. Obviously, when David took a married woman and then had her husband murdered, this was a horrible thing for a king to do (and God disciplined David over a period of about 10 years).

Many of these Scriptures were referenced in *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 23:3.

Chapter Outline

Charts, Graphics and Short Doctrines

So far we have: [The Elohim of Israel has spoken to me, the Rock of Israel has declared, ‘The one who rules among mankind \[should be\] righteous, ruling \[in\] the fear/respect of Elohim;...](#) Near the end of his age, David realized that what he was writing was Scripture (Moses also realized that his speaking was inspired when he taught the content of the book of Deuteronomy).

There is a twofold fulfillment to this verse. David looks into the near future and sees Solomon, who will have a great reign of peace and prosperity. However, David is also looking into the far future to the reign of Christ over the earth—His 1000 year reign, also known as the **Millennium**. We find this prophesied in Isa. 11:1–4 [There shall come forth a shoot from the stump of Jesse, and a branch from his roots shall bear fruit. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD. And his delight shall be in the fear of the LORD. He shall not judge by what his eyes see, or decide disputes by what his ears hear, but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.](#) (ESV, capitalized) I also color-coded this, so that the lighter blue is the **1st advent** of Jesus Christ and the darker blue is the **2nd advent** of Jesus Christ. The 1st advent has already occurred, when Jesus came to this earth, born of a virgin; the 2nd advent is when He will return and destroy the wicked (also known as the baptism of fire).

By the way, what we see here is common throughout the Old Testament, where the 1st and 2nd advents of Jesus Christ (or the 1st advent followed by the Millennium) are presented almost as if one event. In between these two things is the Church Age; see the **Doctrine of Intercalation** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more examples.

²³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 23:1–7 (heavily edited).

We have in both 2Sam. 23 and in Isa. 11, the concept of ruling in fear, and applying this to Jesus Christ. Our Lord does not fear God the Father, either in His humanity or in His Deity. However, He has perfect respect for God the Father; and Jesus fulfills the plan of God in his humanity. That is the concept of *fear/respect* as applied to our Lord. So, where we read *fear of the Lord*, this refers to adherence to the plan of God.

Let's take this from a different angle. When applied to men, this means that they both fear and respect God; and therefore, they do the will of God. That means that they adhere to the plan of God. Jesus, the Messiah, spoken of here by David and later by Isaiah, will also adhere to the plan of God—not because He fears God the Father but because He respects the integrity of God.

J. Vernon McGee makes a modern-day application of this verse: *It is obvious that the decisions made in our government today - regardless of the party - are not made "in fear of God." They are made in fear of the voters. There is little effort being made to please God in our government.*²⁴

Application: Many of our politicians want power, money and admiration. They will do nearly anything in order to gain and keep their power—even to vote one way one day and vote the opposite on the next day. Few of them are able to actually lead—that is, to define a goal or an object or a set of moral principles, and then make a case for their position to the people. If they sense the direction that the wind is blowing, then they go in that direction. Gay marriage is a perfect example of this. In 2008, candidate Obama clearly stated that he believed that marriage was between one man and one woman, and that God was somehow there in the mix. However, a few years later, his views on marriage *evolved*, and so he is in favor of gay marriage. In my opinion, either this is not an issue of importance to the president or he held that latter view all the time. But, he has not really stood before the American people to make the case for changing his views, apart from a few slogan-like sayings.

Application: Obviously, Democrats are not the only ones who pander like this. Republicans have had many chances to explain the conservative view on this or that issue, and to stand firmly by these issues, but they have not. They have quietly caved again and again (the raising of the debt limit without conditions has been one of those areas). It was too easy for the president to demagogue this issue and the press would back him up; so, instead of standing firm and explaining their position to an unsympathetic press, the Republicans just went along with President Obama, promising that they would do better if we gave them the power. And this is just one issue of many that Republicans have shied away from.

Application: How does one decide which is worst? The Democrat who has all of the wrong positions and holds to them or the Republican who ought to have all of the right positions, but gives in to the other side repeatedly?

v. 4 will read: ...[just as] the sun [majestically] appears as the light of morning; [it is] a morning without clouds; out of brightness [and] out of rain, grass from the earth [appears]. I found two graphics which used this verse. This first one is actually a painting.

Painting of 2Samuel 23:4 by the Art Girl Jackie, accessed May 1, 2014. Painting graphic is found [here](#). Apparently, this particular verse has inspired many people.



²⁴ From https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt accessed May 1, 2014.

2Samuel 23:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ôwr (אוֹר) [pronounced <i>ohr</i>]	<i>light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]</i>	masculine singular construct	Strong's #216 BDB #21
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133
zârach (צָרַח) [pronounced <i>zaw-RAHKH</i>]	<i>to rise, to come out; to appear; to scatter rays, to shine forth, to break out; to majestically appear; and even, when speaking of a plant, to spring forth</i>	3 rd person masculine singular, Qal imperfect	Strong's #2224 BDB #280
shemesh (שֶׁמֶשׁ) [pronounced <i>SHEH-mesh</i>]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	feminine singular noun; pausal form	Strong's #8121 BDB #1039

Translation: ...[just as] the sun [majestically] appears as the light of morning;... David describes a beautiful morning, with the majestic rising of the sun, appearing as the light of the morning. This is how God appears as well, His Word and His truth as the light of the morning.

Application: This also describes how a well-run country is for the people of that country. What this means is, the military and the police force provide internal and external protections for the people so that the people have maximum freedom. If you are afraid to go outside or to leave your house because your neighborhood is riddled with crime, that is a lack of freedom; that means that the government is not doing its job.

So far, v. 4 reads: ...[just as] the sun [majestically] appears as the light of morning;... The key here is, everything is seen in the light of day. There are no bargains being struck behind closed doors. What is right is right and what is wrong is wrong. The law applies equally to all men. The process has to be cleansed by sunlight.

Clarke: One of Dr. Kennicott's manuscripts supplies the word הוֹרִי Yehovah; and he therefore translates, *As the light of the morning arises Jehovah. He shall be the Sun of righteousness, bringing salvation in his rays, and shining - illuminating the children of men, with increasing splendor, as long as the sun and moon endure.*²⁵

This was taken directly from the [Bible Doctrine Resource](#) page with very little editing.

²⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 23:4 (slightly edited).

The Doctrine of Light

1. Definition:
 - 1) Light is a complex scientific puzzle.
 - 2) Scientists have battled over various theories of what light is for centuries.
 - 3) The ancient Greeks believed that light streamed out of the eye much as water streams out of a hose, the idea being that we see a thing by directing this stream of light to hit it.
 - 4) In 1668 Sir Isaac Newton proposed the theory that light consists of small particles, corpuscles, of matter emitted in all directions in straight lines or rays by a luminous body such as the sun, a burning candle, etc.
 - 5) At about the same time a Dutch astronomer, Christian Huychens, advanced the wave theory of light which states that light radiates from a source in straight lines called rays; and they are perpendicular to the circles called wave fronts. These light waves travel in much the same way as water waves produced when a stone is dropped into still water.
 - 6) In 1860, James Maxwell postulated the theory that visible light, radiant heat, ultraviolet, infrared, and electromagnetic waves are all electromagnetic in nature.
 - 7) In 1905, a German physicist named Max Plank proposed the "quantum theory" which states that light consists of bits of energy, "quanta of energy," which are also known as photons. According to this theory, light energy is emitted and absorbed in quanta or photons. This is explained by the assumption that the electrons in the atoms revolve in fixed spherical shells, and that any electron when in a particular shell has a definite amount of energy. When electrons fall from a higher energy level to a lower one, they loose energy in the form of light. The same quantity of energy, no more or no less, is required to lift them back again to the higher level.
 - 8) In 1905, Albert Einstein asserted that matter and energy were one and the same thing by the relationship in his now famous equation, $E=mc^2$. His research to determine the general theory of relativity is the basis of all modern scientific technology including laser technology.
2. Etymology:
 - 1) Neuter noun phôs (φῶς) [pronounced *fohç*], which means *a light; daylight, dazzling light; that which emits light (star, torch, lamp, fire); perfection, truth; a dispenser of truth; splendor, glory; purity*. Strong's #5457. Eph. 5:13 John 1:4, 7-9
 - 2) Adjective phôteinos (φωτεινός) [pronounced *foh-ti-NOSS*], which means, 1) *light; 1a) composed of light; 1b) of a bright character; 1c) full of light; 1d) well lit*. Also, *shining, bright, radiant, full of light, illuminated*. Thayer and Thieme definitions only. Strong's #5460. Matt. 17:5
 - 3) Verb phôtizô (φωτίζω) [pronounced *foh-TID-zoh*], which means, 1) *to give light, to shine; 2) to enlighten, light up, illumine, illuminate; to shed light on; 3) to bring to light, render evident; to reveal; 3a) to cause something to exist and thus come to light and become clear to all; 4) to enlighten, spiritually, imbue with saving knowledge; 4a) to instruct, to inform, teach; 4b) to give understanding to*. Thayer definitions only. Strong's #5461. Rev. 22:5
 - 4) 'ôwr (ὥρ) [pronounced *ohr*], which means *light [of the moon, of stars]; morning light, day-break, dawn; light [of life; of one's face]; light [of prosperity, of Bible doctrine, of Jehovah]*. Strong's #216 BDB #21. Gen. 1:3-4
3. God created light out of nothing and therefore God pre-exists light as we understand it from a physics definition - see point #1. (Gen. 1:3)
4. God is described in terms of His creation; "God is light." (1 John 1:5) Also, Jesus Christ is said to be "the light" in John 1:4.
 - 1) Light becomes a good illustration of both the "essence" and the "Trinity," persons of the Godhead.
 - 2) Light is one in essence or substance, yet it is composed of three aspects:
 - (1) Actinic light or ultraviolet light is not seen nor experienced. This is analogous to God the Father. (1 Tim. 6:16; 1 John 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)
5. Jesus Christ as the manifest person of the Godhead is light. (John 1:4; 8:12; John 9:5; 12:35, 36)

The Doctrine of Light

6. Light in its literal sense is absolutely necessary for man's existence on the Earth. (Eccl. 11:7; Jer. 31:35)
7. 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)
8. The gospel is called light. (2 Cor. 4:3, 4; 2 Tim. 1:10; cf. Acts 13:47 and Isa. 49:6)
9. The evangelist is called a light. ("the tribes of Jacob," Isa. 49:6, "Paul and Barnabas," Acts. 13:47)
10. "Satan disguises himself as an angel of light." (2 Cor. 11:14)
11. 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; 1 Pet. 2:9; cf. Col. 1:12-14; Gen 1:3)
12. Anyone who believes in the Lord Jesus Christ becomes one of the "sons of light." (John 12:36; 1 Thess. 5:5; cf. "saints in the light," Col 1:12)
13. 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)
14. 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, Psa. 119:105, 130; Prov. 6:23; cf. Psa. 36:9)
15. An edification complex of the soul of each believer is constructed from the light of Bible doctrine. (Psa. 43:3; 119:130; Rom. 13:12, "the armor of light;" Eph. 5:8a)
16. The mature believer reflects the light of Bible doctrine. (Matt. 5:14, 16; 2 Cor. 4:6)
17. The glory of God will illuminate the new Jerusalem "and its lamp, the Lamb," the Lord Jesus Christ, "and the nations will walk by its light." (Rev. 21:24)
18. Believers in eternity will have an illumination from the glory of the Lord God. (Rev. 22:5; Daniel 12:2, 3)

Taken from http://gracebiblechurchwichita.org/?page_id=264 accessed April 21, 2014. There is a good chance that this doctrine was originally done by R. B. Thieme, Jr. and what is found here represents few if any changes to that doctrine.

Chapter Outline

Charts, Graphics and Short Doctrines

2Samuel 23:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âb (עָב) [pronounced gaw ^{av}]	<i>cloud, dark cloud, cloud-mass, darkness [caused by an overcast sky]; a dark thicket [of woods]</i>	masculine plural noun	Strong's #5645 BDB #728

Translation: ...[it is] a morning without clouds;... The analogy continues (it is an analogy, as we have the kaph preposition in the previous phrase). To continue this analogy, the idea is, there is no distortion and no untruth in the Word of God. God is truth and in Him is no darkness or shadow of turning. The clouds would obscure the sun, or obscure the light; and there is nothing obscuring the light.

Gill: That is, such a ruler that rules in righteousness, and in the fear of God; he is the light and glory of his people, who guides and directs them, makes them cheerful and comfortable; his administrations are pleasant and delightful, and promise a growing and increasing happiness to them, like the morning

*light and rising sun; and there are no clouds, nor forebodings of dark times, affliction and distress, coming upon them.*²⁶

When applied to a well-run country, a righteous ruler is clear in his commands; he is fair and transparent in the application of the law.

Application: In the United States, we have come to the point where, this massive bureaucracy makes a plethora of regulations, which have the power of law; and they increase these regulations every year. The same thing is true in the states. As these bureaucracies get larger, and more laws and more regulations get passed, the more difficult it is for anyone to know the law. We also have some presidents who will decide which laws to enforce and which ones to ignore. There are so many laws on the books that, the whole tenor of an administration can end up looking as if another myriad of laws have been passed, when, in truth, no laws have been passed. Our federal and state governments are spiraling out of control with their vastness and multi-layers. Our government is anything but a bright new day of sunshine in a cloudless sky.

Application: This is a current blip on the radar of the news, and it may be long gone by the time that you read this but the Bureau of Land Management was in a dispute with a Cliven Bundy about his cattle eating grass on federal lands; and while this whole thing was going on, the **BLM showed up with weapons**, established a **no-fly zone** (which would have kept out much of the news reporting) and then established **free-speech zones**, so that the supporters of Bundy would have to stand in an area far away from Cliven Bundy. All of this is based on a dispute of cattle grazing on federal lands. How exactly this needs to involved armed enforcement, I don't know. Furthermore, how the federal government first came up with the idea of an endangered tortoise and then said that millions of dollars of fines were due—all of this is the exact opposite of a clearly defined system of laws which are easy to understand and transparent. Nothing of the sort is occurring on federal lands near the Mexican border. Now, the reason why this grazing grass in the middle of the desert suddenly became so valuable is also difficult to ascertain. However, for some reason, similar tracks of land, close to the border, are not deemed as valuable or as worth protecting. Our government does not appear to be particularly concerned with borderlands where thousands of illegals are crossing over.

Unlike our out-of-control government today, Jesus Christ is like the sunlight in a cloudless morning.

Jesus Christ is our Light

1. Jesus Christ came to bear witness of the light. John 1:7
2. Jesus Christ is the true light, and He gives light to every man coming into the world. John 1:9
3. Jesus is the Bright and Morning Star. Rev. 22:16
4. Jesus is the dawning light from on high. He gives light to those who sit in darkness. Luke 1:78–79
5. To those who fear/respect His name, He is the Sun of Righteousness. Mal. 4:2
6. Jesus is the Light Who has come into the world. John 3:19 12:46
7. Nations and people will come to Jesus because of the light He provides. Isa. 60:1–3
8. He is the Light of the world, so that those who follow Him will not walk in darkness. John 8:12 9:5
9. His going forth is as fixed as the morning sun. Hosea 6:3
10. God will be our light for the new heavens and the new earth. Isa. 60:18–20

Passages suggested by Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:4. Also by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 23:4.

Chapter Outline

Charts, Graphics and Short Doctrines

Gill then adds: *When Christ appeared in the flesh, the sun of righteousness then arose, and scattered the darkness of the night, both in the Jewish and Gentile world; introduced the light of the Gospel to*

²⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:4.

a greater degree than it was under the legal dispensation, and made the Gospel day; which was not only like the morning light, growing and increasing, but was as a morning without clouds, without the darkness of the ceremonial law, the shadows of which now disappeared.²⁷

2Samuel 23:4c

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 (נֹגַח) [pronounced <i>NOH-gah</i>]	<i>brightness</i>	feminine singular noun:	Strong's #5051 BDB #618
According to Peter Pett, <i>The word for 'clear shining' is an interesting one, for it is always reserved in Scripture in order to describe 'heavenly' things. It is only ever used either of the sun and the moon themselves, shining in the heavens, or alternatively of the shining brilliance of the coming activity of God. For examples of the latter see 2 Samuel 22:30; Isaiah 4:5; Isaiah 60:3; Ezekiel 1:4; Ezekiel 1:27-28; Ezekiel 10:4; and contrast Amos 5:20.²⁸ There are 19 occurrences of this word, and they appeared to fit Pett's observation—many of them related to our Lord's rule in the Millennium.</i>			
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
mâtâr (מָטָר) [pronounced <i>maw-TAWR</i>]	<i>rain</i>	masculine singular noun	Strong's #4306 BDB #564

Translation: ...out of brightness [and] out of rain,... There is the glorious brightness of the new day; and who has not seen a new day after a rain, when everything has been saturated with the nourishment of water. Perhaps the idea is, this is *out from* a rain, where a rain has occurred, but is not occurring at this point.

This short section is the most difficult to translate and understand. Let me suggest an alternate possibly, that the light is not overpowering (there can be too much sun) and there is no rain occurring. I realize that these are contradictory approaches; and you will note that the most ancient translations have the same problem.

I lean toward the rain having already occurred, but not at this time. Generally speaking, rain is a symbol of blessing from God, as well as being related to a righteous judge as ruler (Psalm 72:6 Isa. 44:3–4 45:8). There is nothing that is clearer and easier to see is a day with a new sun, with recent rain, but with no clouds in the sky. The idea is, this ought to be the relationship between the king and his people. There ought to be no confusion about the law; there should be no confusion about the enforcement of the law. A federal officer should not be able to follow you around, and, within an hour, figure out some law, statute or regulation which you have violated unknowingly. Isa. 45:8 *"Shower, O heavens, from above, and let the clouds rain down righteousness; let the earth open, that salvation and righteousness may bear fruit; let the earth cause them both to sprout; I the LORD have created it."* (ESV)

²⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:4.

²⁸ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=23> accessed May 2, 2014.

2Samuel 23:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
desheh (דֶּשֶׁה) [pronounced DEH-sheh]	grass; tender grass, tender herb; first sprouts [of the earth]; herbage, flora, vegetation	masculine singular noun	Strong's #1877 BDB #206
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
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun; pausal form	Strong's #776 BDB #75

Translation: *...grass from the earth [appears].* Just as the light suddenly appeared, so does the grass of the earth, reaching through the direct. The idea is, the land produces because of the government, which is also in tune with God's plan.

When many of the people of Israel have cattle and flocks, grass is the diet necessary for their animals.

All of this is a natural description of a good king, with clear and transparent laws, and a fear of God. With a ruler like this, there is great prosperity in the land. It is as if each day is a day of sunshine. We have a similar passage in Psalm 72:6–7 *May he be like rain that falls on the mown grass, like showers that water the earth! In His days may the righteous flourish, and peace abound, till the moon be no more!* (ESV, capitalized) David is speaking of a temporal ruler of Israel while Solomon, in that psalm, is speaking of the King from David (Jesus) as the eternal ruler of Israel.

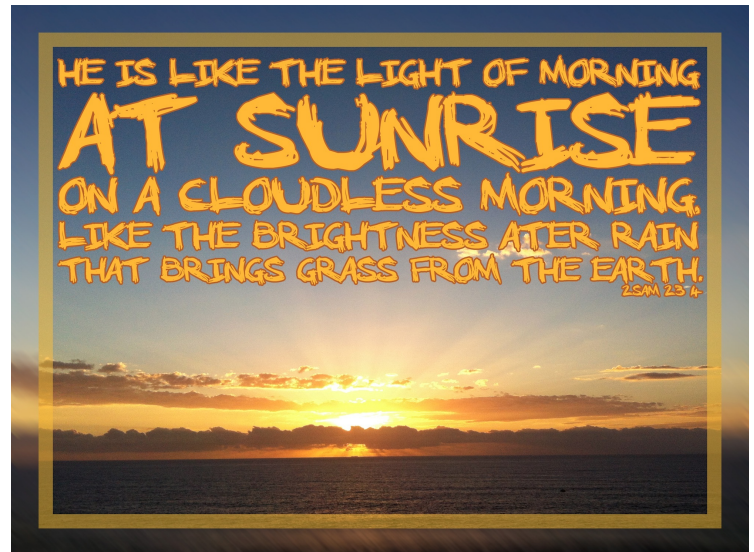
Peter Pett writes: *And this Coming One will arise like the brilliance of the rising sun as it bathes the earth with light. He will introduce a glorious morning beneath a cloudless sky, with no clouds present to dull its glory. It will be like the arrival of new shoots springing into life as a result, first of the activity of the rain and then of the shining sun, as the sun's clear brilliance draws life out of the earth following the rain (Isaiah 32:15-17; Isaiah 44:3-4; Isaiah 45:8; Isaiah 55:10-13; Isaiah 59:19; Isaiah 60:1-3; compare Matthew 5:45; Matthew 13:43; Matthew 17:2).*²⁹

²⁹ From <http://www.studyLight.org/commentaries/pet/view.cgi?bk=9&ch=23> accessed May 2, 2014.

Clarke writes: *The effects of this shining, and of the rays of his grace, shall be like the shining of the sun upon the young grass or corn, after a plentiful shower of rain.*³⁰

Jamieson, Fausset and Brown: *Little patches of grass are seen rapidly springing up in Palestine after rain; and even where the ground has been long parched and bare, within a few days or hours after the enriching showers begin to fall, the face of the earth is so renewed that it is covered over with a pure fresh mantle of green.*³¹

2Samuel 23:4 (graphic) — From [Chasing A Miracle \(.com\)](http://ChasingAMiracle.com). Accessed May 1, 2014.



Charles Simeon remarks: *The sun rising in the unclouded hemisphere, cheers and exhilarates all who behold it: and, when it shines on the earth that has been refreshed with gentle showers, it causes the grass, and every herb, to spring forth almost visibly before our eyes.*³²

Whedon also describes such a morning: *Travellers describe an eastern sunrise as exquisitely beautiful and grand. After a night of storm the atmosphere becomes transparent as crystal, and the cloudless sky is of a peculiarly deep dark blue, which one never sees in a land of clouds and haze. The twilight is very short, but before the sun becomes visible his beams shed a rich glow over the whole eastern sky, making it gleam like burnished gold. Suddenly he emerges from behind the horizon and all nature starts into life and action, and hills and valleys ring with joy. The*

*sparkling rivulet, the forest glades, and the happy birds, the tender grass of the pastures - and the frisking flocks and herds that follow the shepherd forth - all seem to exult and sing for joy, and the very trees of the field "clap their hands."*³³

2Samuel 23:4 (graphic2) — from [Wallpapers 4 God](http://Wallpapers4God.com). Accessed May 1, 2014. I found at least 4 graphics which used this verse as their inspiration.

The text used is the NIV and it is difficult to read, so this is how it reads:

He is like the light of morning at sunrise
on a cloudless morning,

³⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 23:4 .

³¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 23:4.

³² From <http://www.studylight.org/commentaries/shh/view.cgi?bk=9&ch=23> accessed May 3, 2014.

³³ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=9&ch=23> accessed May 3, 2014.

like the brightness after rain
that brings grass from the earth.'
(2Sam. 23:4; NIV)

All of this speaks of the rule of Jesus Christ in the Millennium.

As Whedon writes: *The springing up of the tender grass is a result from the clear sunshine of such a morning. So the auspicious reign of "David's greater Son" awakens new life in all the universe. And so, too, the clear, unsullied administration of every righteous ruler will be the source of innumerable blessings to his people and to the land he rules.*³⁴

For [is] not so my house with 'Êl? For a covenant of everlasting He had made to me; being set in order in the all and being guarded for all my deliverance and all my desire, for He did not cause to spring up.

2Samuel
23:5

For [is] not therefore my house [established] with 'Êl? For He had made an everlasting covenant regarding me; [it] having been set in order and guarded for my every deliverance and [for] my every desire.
At that time, [will] He not cause [it = the Davidic Covenant] to spring up?

My house is clearly with God, as He made an everlasting covenant regarding me. He set this covenant in good legal order and guarded it, meanwhile, seeing to my every deliverance and providing for my every need. Therefore, at that time, will He not cause His covenant to be fulfilled?

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	<u>Neither</u> is my house so <u>great</u> with God, that he should make with me an eternal covenant, firm in all things and assured. For he is all my salvation, and all my will: neither is there ought thereof that springs not up.
Masoretic Text (Hebrew)	For [is] not so my house with 'Êl? For a covenant of everlasting He had made to me; being set in order in the all and being guarded for all my deliverance and all my desire, for He did not cause to spring up.
Peshitta (Syriac)	Is not my house so with God? For he has made with me an everlasting covenant, ordered in all things <u>and sure</u> ; for it is he who <u>fulfils</u> all my desire and <u>all my decrees</u> .
Septuagint (Greek)	For my house is not so with the Mighty One; for He has made an everlasting covenant with me, <u>ready</u> , guarded at every time; for all my salvation and all my desire is, that the <u>wicked</u> should not flourish.

Significant differences: The first line is somewhat confusing; so the Latin appears to add a couple of words to it. After the phrase about an eternal covenant, the Greek has one word which stands for several in the Hebrew. In the phrase after that, the Syriac has *and sure* and later the word *fulfills*, which is all different from the Hebrew text.

The final phrase is somewhat confusing. The Syriac has something completely different. The Greeks adds the word *wicked* to that final phrase.

Thought-for-thought translations; paraphrases:

³⁴ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=9&ch=23> accessed May 3, 2014.

Common English Bible	Yes, my house is this way with God! [Or Yes, my house is surely with God!] He has made an eternal covenant with me, laid out and secure in every detail. Yes, he provides every one of my victories and brings my every desire to pass.
Contemporary English V.	I have ruled this way, and God will never break his promise to me. God's promise is complete and unchanging; he will always help me and give me what I hope for.
Easy English	God has established my family. He made a promise to me that he will always *keep. God has arranged this promise so that it is certain. So, God will save me and he will keep me safe. He will give me everything that I desire.
Easy-to-Read Version	God made my family strong and secure. [145] He made an agreement with me forever! God made sure this agreement was good and secure in every way. So surely he will give me every victory. He will give me everything I want!
Good News Bible (TEV)	And that is how God will bless my descendants, because he has made an eternal covenant with me, an agreement that will not be broken, a promise that will not be changed. That is all I desire; that will be my victory, and God will surely bring it about.
<i>The Message</i>	And this is just how my regime has been, for God guaranteed his covenant with me, Spelled it out plainly and kept every promised word-- My entire salvation, my every desire.
New Berkeley Version	For is not my house so established with God? Eternal the covenant He settled with me; in every respect it is ordered and sealed [The contingency of faithlessness in David's descendants had been provided for by God, without invalidating the general covenantal promise of salvation in the final Messianic seed of David (2Sam. 7:12–16)]. It is all my salvation, though all His decreeing, for will He not cause it [David's family of descendants.] to send forth a Branch [A term which became a standard designation for the Messiah; compare Isa. 11:1 Jer. 23:5 Zech. 3:8]? "This is how God has cared for my family. God made a lasting agreement with me, right and sure in every way. He will accomplish my salvation and satisfy all my desires.
New Life Bible	In truth, does not my house stand right with God? For He has made an agreement with me that lasts forever. It is planned right in all things, and sure. For will He not make all my help and my desire grow?
New Living Translation	"Is it not my family God has chosen? Yes, he has made an everlasting covenant with me. His agreement is arranged and guaranteed in every detail. He will ensure my safety and success.
The Voice	Isn't this how God has raised up my house? Because He has made a perpetual covenant with me, well-ordered and secure, Won't He make all things to grow <i>and prosper</i> , save me, and give me all I desire?

Partially literal and partially paraphrased translations:

American English Bible	<i>And it's He who made my house strong. Who established it through the ages, With a sacred agreement that He made with me. 'He has always guarded and saved me, So, I'll serve Jehovah and not break His Laws.</i>
Christian Community Bible	Yes, is not my family like this before God? He has made with me an eternal covenant, orderly and secure.
God's Word™	Will he not complete my salvation and fulfill my desire? "Truly, God considers my house to be that way, because he has made a lasting promise to me, with every detail arranged and assured. He promised everything that helps me, everything that pleases me. Truly, he makes these things happen.
New Advent (Knox) Bible	What worth has my kindred in God's sight, that he should make an everlasting covenant with me, sealed and ratified all of it? Everywhere he preserves me, everywhere grants me my will; no wish of mine but bears fruit.
New American Bible (2011)	Is not my house firm before God? He has made an eternal covenant with me, set forth in detail and secured. [2 Sam. 7:11, 15-16 Psalm 89:30 Isa. 55:3.] Will he not bring to fruition all my salvation and my every desire?
NIRV	"Isn't my royal family right with God? Hasn't he made a covenant with me that will last forever? Every part of it was well prepared and made secure. Won't he save me completely? Won't he give me everything I long for?
New Jerusalem Bible	Yes, my House stands firm with God: he has made an eternal covenant with me, all in order, well assured; does he not bring to fruition my every victory and desire?
New Simplified Bible	»That is how God will bless my descendants. He made an eternal covenant with me. It is an agreement that will not be broken, a promise that will not be changed. That is all I desire. That will be my victory, and God will surely bring it about.
Revised English Bible	Surely my house is true to God; for he has made an everlasting covenant with me, its terms spelled out and faithfully kept; that is my whole salvation, all my delight.
Today's NIV	"If my house were not right with God, surely he would not have made with me an everlasting covenant, arranged and secured in every part; surely he would not bring to fruition my salvation and grant me my every desire.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<i>Is not my house so with God? He set a covenant with me forever, arranged and kept for all. Did he not sprout all my salvation and all my pleasure?</i>
Bible in Basic English	For is not my house so with God? For he has made with me an eternal agreement, ordered in all things and certain: as for all my salvation and all my desire, will he not give it increase?
The Expanded Bible	"·This is how God has cared for my family [L?Is it not so with my house and God?]. God made a lasting ·agreement [treaty; covenant] with me [7:1-17], ·right [ordered; arranged] and ·sure [secured; guaranteed; assured] in ·every way [all things]. ·He will [·Will he not.?] ·accomplish [ensure] my ·salvation [safety] and ·satisfy [fulfill; bring about/to fruition] all my desires.
Ferar-Fenton Bible	Tho' my house is not perfect with Gon, Yet He made a long treaty with me, Extending and sure in all things, For it perfectly saves and delights.

HCSB	And will He not cause it to flourish? Is it not true my house is with God? For He has established an everlasting covenant with me, ordered and secured in every <i>detail</i> . Will He not bring about my whole salvation and my every desire?.
NET Bible®	My dynasty is approved by God [Heb "For not thus [is] my house with God?"] for he has made a perpetual covenant with me, arranged in all its particulars and secured. He always delivers me, and brings all I desire to fruition [Heb "for all my deliverance and every desire, surely does he not make [it] grow?"].
NIV – UK	`If my house were not right with God, surely he would not have made with me an everlasting covenant, arranged and secured in every part; surely he would not bring to fruition my salvation and grant me my every desire.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	"For my house stands firm with God -he made an everlasting covenant with me. It is in order, fully assured, that he will bring to full growth all my salvation and every desire.
exeGesés companion Bible	Although my house is not so with El; yet he set an eternal covenant with me - aligned in all and guarded: for this is all my salvation and all my delight, although he sprouts it not.
JPS (Tanakh—1985)	Is not my House established before God? For He has granted me an eternal pact, Drawn up in full and secured, Will He not cause all my success And [my] every desire to blossom?
Judaica Press Complete T.	For my house is not so with God. For an everlasting covenant has He made with me, fully set forth and heeded for all my salvation and all the desire <i>is before Him</i> , for He will not sprout forth <i>another on the throne</i> .
Orthodox Jewish Bible	Is not my Bais so with G-d? Yet He hath made with me a Brit Olam, ordered in all things, and sure; for this is all my salvation, and all my chefetz (desire), will He not make it spring forth (tzemach). [See Zechariah 3:8; 6:11-12]?
<i>The Scriptures</i> 1998	"For is not my house so with Ēl? For He has made an everlasting covenant with me, Ordered in all matters, and guarded. For all my deliverance and all desire, Shall He not make it send forth a Branch?

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Truly does not my house stand so with God? For He has made with me an everlasting covenant, ordered in all things, and sure. For will He not cause to prosper all my help and my desire?
Concordant Literal Version	For--not so [is] my house with El; For--a covenant eonian He made with me, Arranged in all things, and kept; For--all my salvation, and all desire, For--He has not caused [it] to spring up.
Context Group Version	Truly my house is not so with God; Yet he has made with me an everlasting covenant, Ordered in all things, and sure: For it is all my rescue, and all [my] desire, Although he does not make it to grow.

Emphasized Bible	When, not so, was my house with GOD, Then, a covenant age-abiding, he appointed me, Ordered in all things and guarded, Now that it is all my salvation and all my desire, Will he not make it shoot forth?
English Standard Version	"For does not my house stand so with God? For he has made with me an everlasting covenant, ordered in all things and secure. For will he not cause to prosper all my help and my desire?
The Geneva Bible	Although my house [be] not so with God; yet he hath made with me an everlasting covenant, ordered in all [things], and sure: for [this is] all my salvation, and all [my] desire, although he make [it] not to grow. But that my kingdom may continue for ever according to his promise.
Green's Literal Translation	For <i>is</i> not my house so with God? For He has made an everlasting covenant with me, ordered in all things, and sure; for all my salvation, and all my desire, will He not make it grow?
Keil and Delitzsch (updated)	For is not my house thus with God? For He has made me an everlasting covenant, Provided with all, and attested; For all my salvation and all good pleasure, Should He then not cause it to grow?
Kretzmann's Commentary	Although my house be not so with God (the sentence is a question, like 2Sam. 7:18, expressing David's surprise over the goodness of God which was shown to his family), yet He hath made with me an ever lasting covenant, ordered in all things, and sure, 2Sam. 7:12 ff. the declaration of God ordering and arranging all things beyond the possibility of overthrow; for this is all my salvation and all my desire, the salvation promised by God being a constant source of pleasure to David, although he make it not to grow, literally, "Should He not make it sprout?" Messiah would surely be a righteous Branch, who would reign and prosper, Jer. 23:5; Jer. 33:15. The contrast between this excellent condition and the judgment upon the ungodly is now brought out.
NASB	"Truly is not my house so with God? For He has made an everlasting covenant with me, [2Sam 7:12-16 Psalm 89:29 Isa. 55:3] Ordered in all things, and secured; For all my salvation and all <i>my</i> desire, Will He not indeed make it grow?
New King James Version	"Although my house is not so with God, Yet He has made with me an everlasting covenant, Ordered in all <i>things</i> and secure. For <i>this is</i> all my salvation and all <i>my</i> desire; Will He not make it increase?
New RSV	Is not my house like this with God? For he has made with me an everlasting covenant, ordered in all things and secure. Will he not cause to prosper all my help and my desire?
Syndein/Thieme	Although my house {Davidic Dynasty} . . . not so with God yet He has made with me an everlasting covenant {no strings on God's covenant with David - some of his descendants will NOT be SuperGrace believers, yet God's promises to David - 2Samuel 7:8-16 and Psalm 89: 20-37 - will be fulfilled}, ordered in all things, and stabilized. For this is all my deliverance, and all my desire, He not make it 'shoot forth' {Christ is the Root Shoot} {whether or not those who follow David in his dynasty, Christ will come from his line}."
Updated Bible Version 2.11	Truly my house is not so with God; Yet he has made with me an everlasting covenant, Ordered in all things, and sure: For it is all my salvation, and all [my] desire, Although he does not make it to grow.

Webster's Bible Translation	Although my house [is] not so with God; yet he hath made with me an everlasting covenant, ordered in all [things], and sure: for [this is] all my salvation, and all [my] desire, although he maketh [it] not to grow.
World English Bible	Most assuredly my house is not so with God; Yet he has made with me an everlasting covenant, Ordered in all things, and sure: For it is all my salvation, and all <i>my</i> desire, Although he doesn't make it grow.
Young's Updated LT	For—not so is my house with God; For—a covenant age-during He made with me, Arranged in all things, and kept; For—all my salvation, and all desire, For—He has not caused it to spring up.

The gist of this verse: God's covenant with David stands, despite the unfaithfulness in David's line of descendants.

This is a rather complex verse and difficult to translate.

2Samuel 23:5a			
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
lô' (לֹא or אֵל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
Clarke suggests that the verb here is kun, which means <i>to establish</i> .			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1004 BDB #108
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
'Êl (אֵל) [pronounced <i>ALE</i>]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun	Strong's #410 BDB #42

Translation: For [is] not therefore my house [established] with 'Êl? David asks the hearer (or the reader) to recognize that his house is with God. This would refer to the Davidic line; but primarily to those in David's line who have followed the Lord.

This is confusing. One way to understand this is, David is recognizing that his house is not with God; that there are problems. Given just Amnon and Absalom—these would have been the king candidates, and they are not interested in the Word of God or the plan of God.

Perhaps David is asking a question in the negative, expecting the opposite answer. Or, to put it another way: *Obviously, my house is with God*, combining the question with the answer he is expecting.

Here is the problem when it comes to interpretation: this is David's final psalm. This would suggest that he has begun to train Solomon, who responded well to Bible doctrine. That is a good sign. However, it may be that David is thinking of all Solomon's older half-brothers, and none of them are suitable.

Whedon suggests³⁵ that the first and last sentence of this verse be combined, to get the full sense of the meaning: *For [is] not therefore my house [established] with 'Êl? At that time, [will] He not cause [it = the Davidic Covenant] to spring up?* When these two thoughts are placed together, they do tend to make more sense.

2Samuel 23:5b			
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
b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular construct	Strong's #1285 BDB #136
ʿôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i>]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
sîym (שִׁים) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal perfect	Strong's #7760 BDB #962
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: *For He had made an everlasting covenant regarding me;...* God made the great Davidic Covenant with David; but David writes this at the end of his life. Therefore, he recognizes that he is passing away, but that the covenant would be fulfilled off in the future sometime. The covenant now only is related to him.

The covenant with David is a part of God's divine decrees, and was devised in eternity past, along with our salvation. However, it is presented to David in time, and therefore, is called *everlasting*. We live within the boundaries of the consecutive and durative nature of time; God is not confined to time as we are. To illustrate: you have a young boy who is 3, and you have envisioned, in your mind, buying him a baseball mitt and a football, and getting him started on sports. You can't do this at age 3. However, in a few more years, you can put this plan into action. You are outside of time, inasmuch as, you know how your son is going to progress physically, and at what point, he has the ability and the appreciation for playing sports. When it is time, you introduce your son to these things. When it is the right time, you expose your son to competition and sports.

So, when David writes this psalm, he has and knows the Davidic Covenant; but the first generation of successors do not show any real promise.

³⁵ From <http://www.studylight.org/commentaries/whe/view.cgi?bk=9&ch=23> accessed May 3, 2014.

Before we move along further in this psalm, we need to stop and take a look at the Davidic Covenant. We studied this covenant in **2Sam. 7** ([HTML](#)) ([PDF](#)) ([WPD](#)) and in **Psalm 89** ([HTML](#)) ([PDF](#)) ([WPD](#)). For a fresh perspective, this is taken from the Maranatha church website.

Maranatha Church's "The Davidic Covenant"

1. Preliminary considerations.
 - a. Scripture: 2Sam.7:12-16; cp. Psalm 89:3,4,19-37.
 - b. Historical background.
 - i. David had established his authority over his enemies (2Sam. 7:1).
 - ii. He lived in a house of cedar and desired to build God a house (2Sam. 7:2).
 - iii. David was not permitted to build this house, but was promised a "house" that would endure forever (2Sam. 7:11).
 - iv. The prophet Nathan was informed of the details by a vision 2Sam. 7:4 Psalm 89:19).
 - c. Key terms defined.
 - i. "House" refers to the Davidic royal dynasty (2Sam. 7:11,16).
 - ii. "Seed", or "descendant", refers to the male heirs, beginning with Solomon and ending with Jesus Christ (2Sam.7:12; Psalm 89:4a,29a,36a)."Covenant" refers to the binding contract between God and His servant, David (Psalm 89:3a,28b,34a).
 - iii. "Throne" refers to the right to rule over the kingdom defined by the land grant of the Abrahamic Covenant (2Sam.7:13,16; Psalm 89:4b,29b,36b).
 - d. The Abrahamic Covenant is centered in "land" and "seed".
 - e. What the Covenant requires for fulfillment: it demands that a biological descendant of David occupy his throne forever.
2. Reasons why David was selected.
 - a. He was a member of the chosen people (Psalm 89:19c) and of the tribe destined for royalty in Israel (Psalm 78:68; cp. Gen.49:8-10 Pss.60:7 76:1 108:8).
 - b. He was in the line of Christ (Rom.1:3).
 - c. He was anointed king by the prophet Samuel to replace the renegade Saul (1Sam.16:13 Psalm 89:20).
 - d. He was spiritually qualified to inherit such phase 2 blessing (2Sam.7:8,9 Psalm 89:26).
 - e. And he was physically endowed to be a warrior-king (Pss.89:19b 18:32-34).
3. Promises associated with the Covenant fulfilled in David's lifetime. David was promised:
 - a. An heir who would succeed him and who would build the Temple (2Sam.7:12,13).
 - b. Continued success over his enemies (Psalm 89:21-23).
 - c. A great name among the peoples of the earth (2Sam.7:9).
 - d. An expanded kingdom according to the Abrahamic mandate (Psalm 89:25 Ex.23:31 Deut.1:7,8 11:24;
 - e. Elevation to the highest rank of kings (Psalm 89:27; cp. 2Sam.7:14).
4. The eternal provisions of the Covenant are centered in two spheres: "seed/descendants" and "throne"
 - a. There is the promise that there will always be a Davidic descendant (Psalm 89:4a 2Sam.7:16).
 - b. There is the promise that the throne of David would last forever (Psalm 89:4b 2Sam.7:13).
5. The problem associated with the interrupted rule of the house of David.
 - a. The problem stated.
 - i. An uninterrupted succession of kings ruled over the house of David between 1010BC and
 - ii. But with the fall of the Southern Kingdom, the throne of David has remained unoccupied to this present day.
 - iii. Furthermore, God placed a curse upon the line of descent through Solomon during the reign of Jehoiakin/Jeconiah/Coniah (Jer.22:30).
 - iv. This curse means that no man in the David/Solomon line of descent could ever prosper as ruler over Israel, no matter how great he was spiritually.
 - v. Yet the promise to David was that the throne of his son Solomon would remain forever
 - vi. Clearly, the promise does not require an uninterrupted succession of rulers, but it does require the throne to be established forever.

Maranatha Church's "The Davidic Covenant"

- b. The solution.
 - i. The line of unbroken male descendants continued from the time of the Babylonian captivity to the birth of Christ (cp. Mt.1:12ff).
 - ii. Because of the "Jeconiah curse", the individuals of this line could never occupy the throne of David.
 - iii. So God established another unbroken line of descent from David through his son Nathan; this line links Jesus to David biologically; this line is Mary's genealogy (Lk.3:23ff).
 - iv. The virgin birth enabled Jesus to side-step the Coniah curse and still retain the legal right to the throne since Joseph was His legal link to the throne, while Mary was His biological link to David.
 - v. Jesus Christ is, in every way, the legal heir to the throne of David.
 - vi. He will re-establish David's throne in connection with His Second Coming (Act.15:16).
 - c. Conclusion: The Covenant did not guarantee uninterrupted rule by David's descendants, but did require that the right to rule would always remain with David's dynasty.
6. In the person of Jesus Christ, God established the Covenant.
- a. The virgin birth enabled Jesus to be the physical descendant of David and not come under the "Jeconiah curse".
 - b. The resurrection of Christ eliminated the need for a continuation of the genealogy (since Jesus died childless), and provided the Covenant with an indestructible heir.
 - c. The doctrine of the Second Advent establishes the promise of an eternal throne for David occupied by his greater son, Jesus Christ (Luke 1:32,33).
7. The security of the Covenant.
- a. It was not affected by the sins of the Davidic kings (2Sam. 7:14,15 Psalm 89:30-37).
 - b. It is seen in the repeated use of the term "forever" or its equivalent (Psalm 89:4,28,29,36).
 - c. It was confirmed by a divine oath, thus giving the strongest possible assurance to its fulfillment (Psalm 89:3,4,33 132:11 2Sam. 7:13,16).
8. The Covenant demands literal fulfillment.
- a. of the Covenant fulfilled literally.
 - i. had a son, who built the Temple, and who was disciplined for his sins (2Sam.7:12-15).
 - ii. is an unbroken line of descendants from David to Christ, thus fulfilling the "seed" promise (Matthew 1 and Luke 3).
 - iii. Jesus Christ is a descendant of David according to the flesh (Act.2:29,30 Rom.1:3
 - b. The Jews of Jesus' day expected literal fulfillment (cp. Mk.11:10 Jn.7:42).
 - c. The Bible confirms the beginning of the fulfillment of the Davidic Covenant in Luke 1:30-33 **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."**
 - d. David so understood that the Covenant was being fulfilled literally (2Sam.23:5).
 - e. Solomon, likewise, held this conviction (2Chr.6:14-17).
 - f. The unfulfilled portion has to do with the "throne" promise (2Sam.7:16).
 - i. Amillennialism (denial of the doctrine of the literal 1,000-year reign of Christ on earth) teaches that the throne in heaven is David's throne.
 - ii. It is true that Jesus Christ is seated on His Father's throne in heaven in session (Heb.12:2); however, the throne of God in heaven and the throne of David are not one and the same.
 - iii. God has promised through the prophets that the throne (political rule) of David would be restored after long centuries of non-existence at the Second coming of Christ (Lk.1:31-33 Act.15:14-17; cp. LXX of Amos.9:11,12).
 - iv. The centuries since the fall of the kingdom of Judah and the dispersions of Israel have not rendered the promise void, even though it may appear to be the case (cp. Psalm 89:38-49).
 - v. Whatever the changing form, temporary interruptions, or chastisements, the line of David will always retain the right to rule over Israel and will, in fact, exercise this privilege.

Maranatha Church's "The Davidic Covenant"

- vi. The right to rule will never be transferred to another family, and the Covenant's blessings are designed for eternal perpetuity (cp. Psalm 89:34-36 "My covenant I will not violate, Nor will I alter the utterance of My lips. Once I have sworn by My holiness/integrity; I will not lie to David. His descendants shall endure forever, and his throne as the sun before Me").
- vii. It is confirmed in such passages as Isa.9:6,7 Jer.23:5,6 30:8,9 33:14-17,20,21 Ezek.37:24,25 Dan.7:13,14 Hos.3:4,5 Amos.9:11 Zech.14:4-9.
- viii. David's throne was temporarily vacated due to the disobedience of his descendants, but the promise to rule forever stands because of the faithfulness of his greater Son, Jesus Christ.
- ix. Again, the only necessary feature of the Covenant is that the lineage is unbroken,
- x. The kingdom on earth to be established by Christ be an eternal kingdom, since the "throne/house/kingdom" were all promised to David in perpetuity.
- xi. According to the established rules of interpretation (hermeneutics), the unfulfilled "throne" promise must be fulfilled literally, as were the fulfilled portions (as is the case with the "seed" promise).

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

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

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

Taken from <http://www.versebyverse.org/doctrine/davidicov.html> accessed April 21, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

2Samuel 23:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾârak ^e (אַרַךְ:) [pronounced <i>gaw-RAK</i>]	<i>being arranged, set in order, placed in a row, being placed in a particular arrangement or order; having been organized</i>	feminine singular, Qal passive participle	Strong's #6186 BDB #789
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>koh/</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
w ^e (or v ^e) (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
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>kept, guarded, protected, watched, preserved</i>	feminine singular, Qal passive participle	Strong's #8104 BDB #1036

Translation:...[it] having been set in order and guarded... The covenant was clearly laid out by God, and David recorded that. This covenant was preserved to this time in David's life and is preserved even to today.

The Pulpit Commentary: *"Ordered in all things." Well arranged; the product of perfect wisdom, and worthy of it; so constituted as to be adapted to its purpose, fitted for the wants of men, suited to reveal and glorify God.*³⁶

God's covenant with David was correctly arranged and organized and it had been guarded and preserved. So there are no doubts with the covenant itself.

2Samuel 23:5e			
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
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
yêsha' (יְשָׁע) [pronounced YAY-shahg]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3468 BDB #447
w ^e (or v ^e) (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
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
chêphets (חֵפֶצִי) [pronounced KHAY-fets]	<i>a delight, a pleasure; desire; will; pursuit, ardor, affair; matter; something precious</i>	masculine singular noun with the 1 st person singular suffix	Strong's #2656 BDB #343

Translation: *...for my every deliverance and [for] my every desire.* God has seen to David's every deliverance and to nearly David's every desire. God had blessed David greatly. David had to remain alive because God's covenant had to be fulfilled through David and his seed. Every time that David was delivered, every time that God provided for him, David recognized this as God's faithfulness to him.

When David first heard this covenant given by God through Nathan, he prayed to God, saying, *"Who am I, O Adonai Y^ehowah, and what is my house, that you have brought me thus far? And yet this was a small thing in Your eyes, O Adonai Y^ehowah. You have spoken also of Your servant's house [= heritage] for a great while to come, and this is instruction for mankind, O Adonai Y^ehowah!"* (2Sam. 7:18b–19) In this verse, he now looks back, with even greater appreciation for all that God has done on his behalf.

So, it does not matter if the first generation of Davidic stock is not king material. Everything else about God's promises to David are legitimate; and throughout his life, God has seen to David's preservation as well as to his desires.

Charles Simeon remarks: *In all the trials and troubles of life, religion alone can afford us any effectual support. To this the saints in all ages have fled for refuge, and in this they have found all the consolation they could desire. The latter days of David were a continual scene of domestic sorrows. The defilement of Tamar by her brother Amnon, the murder of Amnon by his brother Absalom, the*

³⁶ The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 23:5.

rebellion and untimely death of Absalom, and the conspiracy and consequent destruction of Adonijah, all embittered his life: and God had foretold, that such afflictions should await him, as a punishment for the horrible sins he had committed in the matter of Uriah. David however was not without his consolations. Though he could not have the happiness of seeing his house walking in the ways of God, yet he had good reason to believe that God had accepted him; and in the view of the covenant which God had made with him, he could not but rejoice.³⁷

2Samuel 23:5f

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
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
I'm not sure if these mean anything together. However, I thought I would at least list the places where we find them together. <i>After</i> a negative, kîy is often rendered <i>but</i> ; however, here, it proceeds a negative. Owen, ESV, God's Word™ and the KJV render this <i>but [he, they] could not</i> ; LITV: <i>but [he] did not</i> ; Young: <i>but not</i> ; HNV: <i>for he could not</i> in Judges 1:19.			
tsâmach (צָמַח) [pronounced tsaw-MAHKH]	<i>to cause [make] to sprout [up, forth]; metaphorically: to cause righteousness [or, deliverance] to exist or to spring up</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6779 BDB #855

Perhaps the idea is *to bring something into existence* or *to bring something to fruition*.

Translation: *At that time, [will] He not cause [it = the Davidic Covenant] to spring up?* This is the most difficult portion of this verse to translate, and I took some liberties, expressing this as a question which requires a positive answer.

There seems to be a parallel here to the grass of the previous verse, which received rain and sunshine. We assumed that it would spring up.

The entire verse reads: *For [is] not therefore my house [established] with 'Êl? For He had made an everlasting covenant regarding me; [it] having been set in order and guarded for my every deliverance and [for] my every desire. At that time, [will] He not cause [it = the Davidic Covenant] to spring up?* If this were written at the end of David's life, then this would have occurred after the Absalom rebellion—which was a time when David's family was in shambles. However, there are about 7 “silent” years which follow—and during those years, David was careful to teach his son Solomon, as well as his other sons (that he taught Solomon is certain; it follows logically that he taught all of his sons).

At the very end of David's life, there was some additional political intrigue—which is not unusual, as it involved the changing over from one king to another. However, David is probably making this observation before this new political upheaval begins (1Kings 1–2).

Barnes: *Most modern commentators understand both clauses as follows: “Is not my house so with God that He has made with me an everlasting covenant,” etc.? “For all my salvation and all my desire,*

³⁷ From <http://www.studylight.org/commentaries/shh/view.cgi?bk=9&ch=23> accessed May 3, 2014.

will He not cause it to spring up?” namely, in the kingdom of Solomon, and still more fully in the kingdom of Christ.³⁸

Clarke (recall from the Hebrew exegesis that Clarke believes there ought to be a different word found in the first section): *Let the whole verse be considered as an interrogation, including a positive assertion; and the sense will be at once clear and consistent: “for is not my house (family) established with God; because he has made with me an everlasting covenant, ordered in all, and preserved? For this (He) is all my salvation, and all my desire, although he make it (or him) not to spring up.” All is sure relative to my spiritual successor, though he do not as yet appear; the covenant is firm, and it will spring forth in due time.³⁹*

The idea being, regardless of what has happened and regardless of what might happen, David’s house is surely connected to the promises of God, to the covenant which God made with David, and it will all come to pass, even though the Messiah has not yet sprung up. So David is expressing great confidence in what was to be. Despite his own shortcomings, and despite the unrest in the Davidic line which has occurred, David knows that he can trust God’s promise regarding the covenant given him a couple decades ago. All that God promised, He will bring that into existence.

David has great spiritual confidence; and remember that he has *not* seen great signs and wonders. He has *not* spoken face to face with God. He recognizes that God has made him victorious on many occasions against many nations—including his phenomenal defeat of Syria—but none of these have come about because the ground opened up to swallow his enemy; no great rain storm came upon the enemy, drowning them, or anything like that. Most of David’s life has been a day-to-day experience, fairly normal, but with a clear understanding of God’s hand in his life. David was devoted to the Word of God, despite his shortcomings; and he exercised great faith in the Davidic Covenant, knowing that what God has planned, God is able to bring it to pass.

Application: For believers in the Church Age, there should be little doubt in your mind about God’s hand in your life. Most believers don’t have this great confidence. Why? They have not advanced spiritually. They have not taken the high ground of spiritual maturity. They have depended upon substitutes for the Word of God and the filling of the Spirit. For most believers, this is emotionalism. If they are stirred emotionally, they see this as God speaking to them or guiding them. However, on a bad day, they may feel far from God, whereas, God has not changed—they have. God has made spiritual advance available to all believers; we may choose to advance, or choose to live a life of confusion and instability.

Application: Let’s say that you are a believer in Jesus Christ, and you are reasonably confident in God and reasonably happy with your life, but you have not spent much time learning the Word of God. How can that be? If you are obedient to that which you know, and you live your life in accordance with the laws of divine establishment, then you are going to have a good life in general. Even unbelievers, if their lives are lived in accordance with the laws of divine establishment, it is automatic that they will have a reasonably good life.

The entire verse reads: *For [is] not therefore my house [established] with ’Él? For He had made an everlasting covenant regarding me; [it] having been set in order and guarded for my every deliverance and [for] my every desire. At that time, [will] He not cause [it = the Davidic Covenant] to spring up? Because of all that has happened, when it is time, the Davidic Covenant will spring up; when it is God’s time, all things will be fulfilled. It does not matter that most of David’s first sons are losers. The Davidic Covenant is made by God and dependent upon God; and therefore, David knows that God will bring it to pass. God will cause it to spring up, as grass after a morning rain.*

³⁸ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 2Sam. 23:5.

³⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 23:5.

Poole: *Having in the foregoing verses described the nature, and felicity, and stability of that kingdom which God himself had by a sure and everlasting covenant settled upon him and his seed; and especially, upon the Messiah, who was to be one of his posterity; he now describes the quality, the mischievous nature, the hazardous and miserable condition, of all the enemies of this holy and blessed kingdom, whom he justly calls sons of Belial, because they rebelled against God's appointment, and against that king whom God had set over them; for which reason others are so called (1Sam. 10:27 2Chron. 13:7).*⁴⁰

**And a worthless [one is] like a thorn being
cast out all of them,
for not in a hand they take.
And a man touches in them;
he is armed [with] iron and a staff of a spear;
and in the fire, consumed, they are being
consumed in the same place.**

2Samuel
23:6–7

**The worthless [are] like thorns, all of them
being cast out,
for they are not taken with the hand.
And a man strikes them;
he is armed [with] an iron [weapon] and a
spear;
and they will be certainly consumed with fire
in the same place.**

**The worthless ones are cast out as if thorns,
for they are not taken with the hand.
The man who attacks them must be armed with iron implements and a spear;
they certain will be consumed by fire wherever they are.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	But transgressors shall all of them be plucked up as thorns: which are not taken away with hands. And <u>if</u> a man will touch them, he must be armed with iron and with the staff of a lance: but they shall be set on fire and burnt to nothing.
Masoretic Text (Hebrew)	And a worthless [one is] like a thorn being cast out all of them, for not in a hand they take. And a man touches in them; he is armed [with] iron and a staff of a spear; and in the fire, consumed, they are being consumed in the same place.
Peshitta (Syriac)	But the ungodly are all like hard thorns, for they cannot be gathered with hands; But <u>when a man comes near them</u> , he gathers them with the handle of an axe and with iron; and they are utterly burned with fire in the same place.
Septuagint (Greek)	All these are as a thorn thrust forth, for they shall not be taken with the hand, and a man shall not labor among them; and one shall have that which is fully armed with iron, and the staff of a spear, and he shall burn them with fire, and they shall be burnt in their shame.
Significant differences:	The Greek does not have <i>worthless [one]</i> in the first phrase. The Latin begins the 3 rd phrase with an <i>if</i> . The Greek has <i>labor among</i> rather than <i>to touch</i> . At the end, the Greek adds <i>in their shame</i> . The Hebrew is very difficult to translate, and that can help to explain most of the differences which are found.

Thought-for-thought translations; paraphrases:

Common English Bible	But despicable people are like thorns, all of them good for nothing, because they can't be carried by hand.
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⁴⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 23:6 (edited).

	<p>No one can touch them, except with iron bar or the shaft of a spear. They must be burned up with fire right on the spot! But evil people are pulled up like thornbushes. They are not dug up by hand, but with a sharp spear and are burned on the spot. But wicked men are like bushes with many sharp points. People do not gather such bushes by hand. Nobody touches the bushes. Instead, people use an iron or wooden tool. And they burn the bushes where they lie on the ground.'</p>
Contemporary English V.	
Easy English	
Easy-to-Read Version	<p>But bad people are like thorns. People don't hold thorns. They throw them away. If a person touches them, it hurts like a spear made of wood and iron. {Yes, those people are like thorns.} They will be thrown in the fire, and they will be completely burned! But godless people are like thorns that are thrown away; no one can touch them barehanded. You must use an iron tool or a spear; they will be burned completely. But the devil's henchmen are like thorns culled and piled as trash; Better not try to touch them; keep your distance with a rake or hoe. They'll make a glorious bonfire! The wrothless shall all be like castaway thorn trees, for one is not able to take them in hand. Whenever a man attempts even to touch them He is furnished with iron or the shaft of a spear. They shall with a fire be consumed where they dwell. In this same way, Christ describes the final punishment of the wicked (Matt. 13:30). "But all evil people will be thrown away like thorns that cannot be held in a hand. No one can touch them except with a tool of iron or wood. They will be thrown in the fire and burned where they lie." But those of no worth are all like thorns that are thrown away, because they cannot be taken with the hand. The man who touches them must be covered with iron and have a spear. All of them will be burned up with fire as they sit." But the godless are like thorns to be thrown away, for they tear the hand that touches them. One must use iron tools to chop them down; they will be totally consumed by fire." But the wicked are like thorns <i>cut off</i> and tossed away that can't be picked up with your hands; No, to touch them, use the iron tip on the shaft of a spear. They are burned up on the spot.</p>
Good News Bible (TEV)	
<i>The Message</i>	
New Berkeley Version	
New Century Version	
New Life Bible	
New Living Translation	
The Voice	

Partially literal and partially paraphrased translations:

American English Bible	<p><i>Those thorn-bushes couldn't stand and oppose me; By the hands of men, they were taken from me. ' There were those who worked hard among them Turning iron and wood into spears. Then they were burned in the flames.</i></p>
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They were burned in their shame.'

Beck's American Translation	But the wicked are all like thorns which are thrown away, because no one can every take hold of them with his hands. To touch them one must use irons or the shaft of a spear. The fire will burn them up where they are.
Christian Community Bible	But the godless are like thorns that are thrown away. They cannot be held with one's hand but are uprooted with iron and the shaft of a spear, and they are burned in fire."
God's Word™	"Worthless people are like thorns. All of them are thrown away, because they cannot be picked by hand. A person who touches them uses iron tools or the shaft of a spear. Fire will burn them up completely wherever they are."
New Advent (Knox) Bible	Sinful men he treats like briars, too sturdy to be plucked away with the hand, so that all who would interfere with them go armed with iron-shod poles, setting fire to them at last and burning them away to nothing [vv. 1-7. The Latin version of David's canticle disagrees in several places with the Hebrew text, and also with the (widely different) version given in the Septuagint Greek; it seems likely that there was some early corruption in the manuscripts.].
New American Bible (2011)	But the wicked are all like thorns to be cast away; they cannot be taken up by hand. Dt 13:14. One wishing to touch them must be armed with iron or the shaft of a spear. They must be utterly consumed by fire.
NIRV	But evil people are like thorns that are thrown away. You can't pick them up with your hands. Even if you touch them, you must use an iron tool or a spear. Thorns are burned up right where they are."
New Jerusalem Bible	But men of Belial he rejects like thorns, for these are never taken up in the hand: no one touches them except with a pitchfork or spear-shaft, and then only to burn them to nothing!
New Simplified Bible	»'All the evildoers will be like thorns to be pushed away. They may not be gripped in the hand: »'But with a sharp spear. They are burned on the spot.'«
Revised English Bible	But the ungodly put forth no shoots, they are all like briars thrown aside; none touch them but with a tool of iron or wood, they are fit only for burning where they lie.
Today's NIV	But evil men are all to be cast aside like thorns, which are not gathered with the hand. Whoever touches thorns uses a tool of iron or the shaft of a spear; they are burned up where they lie."

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	But retreat from any worthless thistle: never take them with hands. A man touching them fills with burning as the wood of a fire burns an iron spear at rest!"
Bible in Basic English	But the evil-doers, all of them, will be like thorns to be pushed away, because they may not be gripped in the hand: But anyone touching them has to be armed with iron and the rod of a spear; and they will be burned with fire, every one of them.
English Jubilee 2000	And as the light of the morning when the sun rises, of a morning shining forth without clouds, as the shining forth through light rain upon the tender grass of the earth: shall not my house be so with God, although all my saving health and my desire shall not be produced yet? For he has made an everlasting covenant with

The Expanded Bible	<p>me, ordered in all things, and it shall be kept; but those of Belial shall all be as thorns to be chased away, whom no one takes with the hand; but the one that desires to touch them must be armed with iron and the staff of a spear, and they are completely burned with fire in their place. Vv. 4–5 are included for context.</p> <p>"But all ·evil [worthless; godless] people will be thrown away like thorns that cannot be held in a hand.</p> <p>No one can touch them except with a tool of iron or ·wood [^lthe shaft of a spear].</p>
Ferar-Fenton Bible	<p>They will be ·thrown in [consumed by] the fire and burned where they lie."</p> <p>But the Vile He will bring out like thorns, Which cannot be taken by hand, But the man who approaches to them, Must take staves of iron or wood, And put them to bum in the fire !</p>
HCSB NET Bible®	<p>But all the wicked are like thorns raked aside; they can never be picked up by hand. But evil people are like thorns - all of them are tossed away, for they cannot be held in the hand. The one who touches them must use an iron instrument or the wooden shaft of a spear.</p>
NIV, ©2011	<p>They are completely burned up right where they lie [Heb "and with fire they are completely burned up in [the place where they] remain." The infinitive absolute is used before the finite verb to emphasize that they are completely consumed by the fire.]"</p> <p>But evil men are all to be cast aside like thorns, [Isa 5:6; 9:18; 10:17; 27:4; 33:12; Mic 7:4; Na 1:10; Mt 13:40-41] which are not gathered with the hand. Whoever touches thorns uses a tool of iron or the shaft of a spear; they are burned up where they lie."</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>"But the ungodly are like thorn bushes to be pushed aside, every one of them. They cannot be taken in one's hand; To touch them one uses pitchfork or spear-shaft, and then only to burn them where they lie."</p>
exeGesés companion Bible	<p>As for Beli Yaal - as a fleeing thorn they all are; because they are not taken by hands: but the man who touches them must be filled with iron with the timber of a spear; and in burning, they are burnt with fire in their seat.</p>
Judaica Press Complete T.	<p>But the wicked shall all Be raked aside like thorns; For no one will take them in his hand. Whoever touches them Must arm himself with iron And the shaft of a spear; And they must be burned up on the spot.</p>
Orthodox Jewish Bible	<p>But the Bnei Beliyaal [rebellious] shall be all of them as kotz (thorns) thrust away, because they cannot be gathered with hands;</p>

The Scriptures 1998 But the one that shall touch them must be armed with barzel (iron) and the staff of a khanit (spear); and they shall be utterly burned with eish where they are.
 "But the worthless are all as thorns thrust away, For they are not taken with hands,
 "But the man who touches them Uses iron or the shaft of a spear, And with fire they are burned up in their place."

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	But wicked, godless, <i>and</i> worthless lives are all like thorns to be thrust away, because they cannot be taken with the hand. But the man who touches them arms himself with iron and the shaft of a spear, and they are utterly consumed with fire on the spot.
Concordant Literal Version	As to the worthless--As a thorn driven away [are] all of them, For--not by hand are they taken;" And the man who comes against them Is filled with iron and the staff of a spear, And with fire they are utterly burnt In the cessation.
Context Group Version	But the ungodly shall be all of them as thorns to be thrust away, Because they can't be taken with the hand. But the man that touches them must be armed with iron and the staff of a spear: And they shall be completely burned with fire in [their] place.
Darby Translation	But [the sons] of Belial [are] all of them as thorns thrust away, Because they cannot be taken with hands; And the man that will touch them provideth himself with iron and the staff of a spear; And they shall be utterly burned with fire in [their] place.
<i>Emphasized Bible</i>	But, as for the abandoned, like thorns to be tossed away are they all,—For, not with the hand, can they be taken; But, the man that would touch them, Must fence himself with iron, and the shaft of a spear,—Then, with fire, shall they be, consumed, on the spot!
English Standard Version	But worthless men are all like thorns that are thrown away, for they cannot be taken with the hand; but the man who touches them arms himself with iron and the shaft of a spear, and they are utterly consumed with fire."
Green's Literal Translation	As to the ungodly, all of them <i>shall be</i> as a thorn driven away; for they cannot be taken by the hand; but the man who shall touch them must be armed with iron and the shaft of a spear; they shall be utterly burned with fire in their place.
Kretzmann's Commentary	But the sons of Belial, the godless, vain, and worthless scoundrels, <i>shall be</i> all of them as thorns thrust away because they cannot be taken with hands, they are so hurtful and dangerous that one does not take his bare hands to handle them, but uses tools; but the man that shall touch them must be fenced with iron and the staff of a spear, in order to avoid all contact with them; and they shall be utterly burned with fire in the same place, so that there will be an end to them. The reference is to the final judgment upon the godless and unbelievers, Matt. 13:30. Note: The first part of this prophecy is fulfilled. The wonderful grace of God in Christ Jesus has appeared to all men, the dawn of the Messianic day has come. All believers enjoy the light and the warmth of the grace of Jesus Christ, both in life and in death, and therefore bring forth, as long as they live, fruits of righteousness, to the honor and praise of God.
NASB	"But the worthless [Matt 13:41], every one of them will be thrust away like thorns, Because they cannot be taken in hand; But the man who touches them Must be armed [Lit filled] with iron and the shaft of a spear, And they will be completely burned with fire [Matt 3:10; 13:30; Heb 6:8] in their place [Lit sitting]."
New King James Version	But <i>the sons</i> of rebellion <i>shall</i> all be as thorns thrust away, Because they cannot be taken with hands. But the man who touches them Must be armed with iron and the shaft of a spear,

New RSV	And they shall be utterly burned with fire in their place." But the godless are [Heb But worthlessness] all like thorns that are thrown away; for they cannot be picked up with the hand; to touch them one uses an iron bar or the shaft of a spear.
Syndein/Thieme	And they are entirely consumed in fire on the spot [Heb in sitting]. {Verses 6-7: David Warns Against Reversionism in His Dying Words} "But the sons of Belial {reversionists - idolaters here} shall be all of them as thorns uprooted/'rejected' {separation from reversionists and particularly idolaters}, because they cannot be taken with hands {if you try to touch a thorn you get your hand stuck! So reject association with reversionism or expect to be stuck by them!}. And the man that shall touch them must be 'armed with iron' or the staff of a spear {principal of strong separation - root them out with something hard or the thorns will cut your soft hands} And they shall be utterly burned with fire in the same place {reference to the 'sin unto death for reversionism}'."
Third Millennium Bible	But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands; but the man that shall touch them must be armed with iron and the staff of a spear; and they shall be utterly burned with fire in the same place." V. 6 is included for context.
World English Bible	But the ungodly shall be all of them as thorns to be thrust away, Because they can't be taken with the hand. But the man who touches them Must be armed with iron and the staff of a spear: They shall be utterly burned with fire in <i>their</i> place.
Young's Updated LT	As to the worthless—As a thorn driven away are all of them, For—not by hand are they taken. And the man who comes against them Is filled with iron and the staff of a spear, And with fire they are utterly burnt in the cessation."

The gist of this verse: The evil will be burned in fire in the last judgment.

2Samuel 23:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b ^e lîy (לִי) [pronounced b ^e LEE]	not, without	negative particle/substantive	Strong's #1097 BDB #115
yâ'al (אֵל) [pronounced yaw-ĠAHL]	to profit, to benefit, to avail	Hiphil verb	Strong's #3276 BDB #418
Together, b ^e lîy + yâ'al form b ^e lîyya'al (לֵעִי) [pronounced b ^e lee-YAH-ġahl], which means <i>without value, no profit</i> ; and it is transliterated <i>Belial</i> . It is separately identified as Strong's #1100 BDB #116.			
b ^e lîyya'al (לֵעִי) [pronounced b ^e lee-YAH-ġahl]	without value, lacking character, worthless, ruin, good-for-nothing, useless, without fruit; wicked or ungodly [men]; transliterated <i>Belial</i>	masculine singular noun	Strong's #1100 BDB #116
kaph or k ^e (כ) [pronounced k ^e]	like, as, just as; according to, after; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

2Samuel 23:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwts (קֹוֹץ) [pronounced kohls]	<i>thorn; used collectively for thorn bushes, thorns, briers</i>	masculine singular noun	Strong's #6975 BDB #881
nâdad (נָדַד) [pronounced naw-DAHD]	<i>chased away; being cast out; fleeing away</i>	Hophal participle	Strong's #5074 BDB #622
kôl (כֹּל) [pronounced kohl]	<i>every one of them, each one of them, all of them, any of them</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #3605 BDB #481

Translation: *The worthless [are] like thorns, all of them being cast out,...* There are those who are approved by God and those who are simply cast out, like thorns. This is the judgement in the final days, where some God approves of (we who have His righteousness), and those who do not.

Gill speaks of the contrast here, with the grass that springs up in the previous verse: *Not like the tender grass that springs up, and flourishes after rain, and the sunshine upon that; but like thorns, useless, hurtful, and pernicious, and fit only for burning: this is true of wicked men in general, that cast off the yoke of the Lord, and become unprofitable, as Belial signifies; and of wicked governors in particular, who, instead of being helpful, are harmful to a commonwealth; and instead of being the joy and comfort of their subjects, and of giving pleasure to them, and making them cheerful and prosperous, give pain and trouble, and cause grief and sorrow; and are, if possible, to be thrust away, and deposed from government.*⁴¹

Matthew Henry: *[These] sons of Belial...shall be thrust away as thorns – rejected, abandoned. They are like thorns, not to be touched with hands, so passionate and furious that they cannot be managed or dealt with by a wise and faithful reproof, but must be restrained by law and the sword of justice (Psalm 32:9); and therefore, like thorns.*⁴²

Jamieson, Fausset and Brown: *But the sons of Belial shall be all of them as thorns--that is, the wicked enemies and persecutors of this kingdom of righteousness. They resemble those prickly, thorny plants which are twisted together, whose spires point in every direction, and which are so sharp and strong that they cannot be touched or approached without danger; but hard instruments and violent means must be taken to destroy or uproot them. So God will remove or destroy all who are opposed to this kingdom.*⁴³

Poole: *As thorns thrust away* which men do not use to handle, as they do other trees, but thrust them away from themselves, by some instrument chosen for that purpose. And so will God remove or thrust away from himself, and from his people and kingdom, all those who shall either secretly or openly set themselves against it.⁴⁴

Jesus speaks of this in Matt. 25:31–46 *But when the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. And before Him shall be gathered all the nations; and He will separate them from one another, as the shepherd separates the sheep from the goats. And indeed He will set the sheep off His right, but the goats off the left hand. Then the King will say to those on His right, Come, the*

⁴¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:6.

⁴² Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 23:1–7.

⁴³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 23:6.

⁴⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 23:6.

blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I hungered, and you gave Me food to eat; I thirsted, and you gave Me drink; I was a stranger, and you took Me in; naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me. Then the righteous will answer, saying, Lord, when did we see You hungry, and fed You; or thirsting, and gave You drink? And when did we see You a stranger, and took You in; or naked, and clothed You? And when did we see You sick, or in prison, and came to You? And answering, the King will say to them, Truly I say to you, In so far as you did it to one of these, the least of My brothers, you did it to Me. Then He will also say to those on His left, Go away from Me, cursed ones, into the everlasting fire having been prepared for the Devil and his angels. For I hungered, and you did not give Me a thing to eat. I thirsted and you did not give Me a thing to drink; I was a stranger, and you did not take Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me. Then they also will answer Him, saying, Lord, when did we see You hungering, or thirsting, or a stranger, or naked, or sick, or in prison, and did not minister to You? Then He will answer them, saying, Truly I say to you, In so far as you did not do it to one of these, the least, neither did you do it to Me. And these shall go away into everlasting punishment, but the righteous into everlasting life. These are Christians who are being persecuted, and there are those who took them in, indicating positive volition toward the plan of God. Some who took them in are believers; some became believers after hearing the gospel.

In my backyard, I began to notice a few thorny suckers coming up, and I did not think much about it. Now, many years later, I see that I have, in one section of my yard, a huge thorn complex which has grown around one of my trees. So, it will take me hours to remove all the runners that these thorned plants send out. It is something that, without gathering them together and casting them out, would take over the yard.

And since this is the topic of this verse:

The Doctrine of Thorns

1. Thorns are associated with the curse of mankind and nature at the time of the Fall. Man has to contend with thorns in his work and in his spiritual life. **Thorns also and thistles shall it bring forth to you; and you shall eat the herb of the field** (Gen. 3:18)
2. Thorns are used in connection with man's failure. The thorn is a symbol of man's negative will toward God. So thorns are used to designate divine chastisement. **But if you do not drive out the inhabitants of the land from before you, then those of them whom you let remain shall be as barbs in your eyes and thorns in your sides, and they shall trouble you in the land where you dwell.** (Num. 33:55; ESV) See also Judges 2:3.
3. In 2Cor. 12:7, Paul's thorn in the flesh was something aggravating enough to bother him. God permitted a fallen angel of great ability to penetrate the wall of fire around Paul and to bother him. However, Paul was persistent, praying this erroneous prayer three times. Paul was in fellowship, but the suffering was still there; however, it was suffering designed for blessing. **So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. Three times I pleaded with the Lord about this, that it should leave me. But He said to me, "My grace is sufficient for you, for My power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me.** (2Cor. 12:7–9; ESV capitalized)
4. The thorn is a sign of Satan's power; but even Satan's evil designs result in good when God's power is employed.
5. Thorns are used to designate the administration of the final cycle of discipline to a nation. **Its nobles--there is no one there to call it a kingdom, and all its princes shall be nothing. Thorns shall grow over its strongholds, nettles and thistles in its fortresses. It shall be the haunt of jackals, an abode for ostriches.** (Isa. 34:12–13; ESV).
6. Thorns are related to economic depression and recession under an agricultural economy. Depression is brought on by man's bad decisions or sins in the field of economy. **They have sown wheat and have reaped thorns; they have tired themselves out but profit nothing. They shall be ashamed of their harvests because of the fierce anger of the LORD."** (Jer. 12:13; ESV)
7. The unconquered Canaanites in the promised Land were thorns to the nation of Israel. God had ordered

The Doctrine of Thorns

Israel to destroy all the Canaanites. But the Jews did not obey that mandate, so God permitted certain Canaanite groups to live as thorns to the nation Israel. *For if you turn back and cling to the remnant of these nations remaining among you and make marriages with them, so that you associate with them and they with you, know for certain that the LORD your God will no longer drive out these nations before you, but they shall be a snare and a trap for you, a whip on your sides and thorns in your eyes, until you perish from off this good ground that the LORD your God has given you.* (Joshua 23:12–13; ESV) Now the angel of the LORD went up from Gilgal to Bochim. And he said, "I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, 'I will never break my covenant with you, and you shall make no covenant with the inhabitants of this land; you shall break down their altars.' But you have not obeyed my voice. What is this you have done? So now I say, I will not drive them out before you, but they shall become thorns in your sides, and their gods shall be a snare to you." (Judges 2:1–3; ESV) See also Num. 33:55.

8. Thorns are used to describe the results of not accepting Bible truth. *Thorns and snares are in the way of the crooked; whoever guards his soul will keep far from them.* (Prov. 22:5; ESV)
9. Thorns are used to describe the distractions to positive volition toward Bible truth. In Matthew, thorns refer to the man who hears the Word, but the worries of this life (e.g. peer pressure) and the deceitfulness of riches choke out the Word. *Other seeds fell among thorns, and the thorns grew up and choked them...As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.* (Matt. 13:7,22; ESV)
10. Thorns are used to describe unbelievers, who are burned at the last judgment. *The worthless [are] like thorns, all of them being cast out, for they are not taken with the hand. And a man strikes them; he is armed [with] an iron [weapon] and a spear; and they will be certainly consumed with fire in the same place.* (2Sam. 23:6–7)
11. Thorns are used to describe the results of being involved in Satan's domain cosmic and negative volition toward the plan of God. *But if it bears thorns and thistles, it is worthless and near to being cursed, and its end is to be burned.* (Heb. 6:8; ESV)
12. Jesus Christ wore a crown of thorns on the cross, which signified the fact that He was made a curse for us. Matt. 27:29 Mark 15:17 John 19:2 Gal. 3:13 1 Pet. 2:24
13. In the millennial reign of Christ, nature will be delivered from the curse of the Fall. This is expressed by the removal of thorns in Isa 55:13 and Ezek 28:24

This is mostly taken from <http://www.realtime.net/~wdoud/topics/thorns.html> accessed May 5, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

2Samuel 23:6b

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
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

I'm not sure if these mean anything together. However, I thought I would at least list the places where we find them together. *After* a negative, kîy is often rendered *but*; however, here, it proceeds a negative. Owen, ESV, God's Word™ and the KJV render this *but [he, they] could not*; LITV: *but [he] did not*; Young: *but not*; HNV: *for he could not* in Judges 1:19.

2Samuel 23:6b

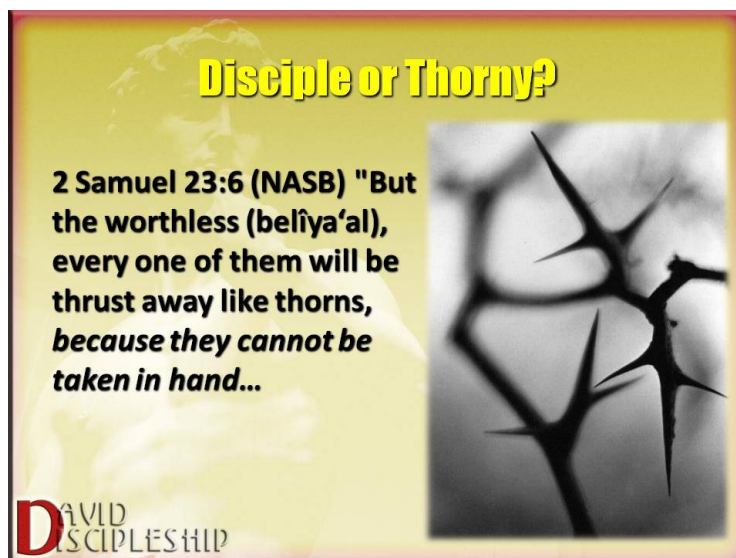
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun	Strong's #3027 BDB #388
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542

Translation: ...for they are not taken with the hand. I took some liberties with translating this text, using lâqach (לָקַח) [pronounced law-KAHKH] in the passive sense. One does not intentionally reach down and grab a bunch of thorns. Instead they are gathered in some other way and then thrown out.

I believe that the picture being painted is, God would like to take us by the hand and lead us through the world, as we would do with our own children. But the volition of the worthless man is so negative, that grabbing his hand is like grabbing a handful of thorns.

2Samuel 23:6 (graphic) — from mudpreacher.org, accessed May 1, 2014.

*Gill: thorns cannot be handled and gently dealt with, but some instrument must be used to put them away with force; so wicked men, and especially wicked rulers, are untractable, and not to be managed in a gentle way, and therefore violent ones must be taken.*⁴⁵



God cannot have direct contact with worthless men; God cannot have direct contact with sin. Just as you cannot simply grab thorned bushes with your hands to extract them, so God cannot have direct contact with such men. +R (perfect righteousness) cannot have fellowship with -R (relative righteousness).⁴⁶

The picture being painted here are those thorned plants coming up as a result of runners being sent out. I cannot grab them with my hands. What I have to do is use gloves in order to pull them up.

⁴⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:6.

⁴⁶ Something R. B. Thieme, Jr. has said a thousand times.

2Samuel 23:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
nâga ^c (נָגַע) [pronounced <i>naw-GAHG</i>]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person masculine singular, Qal imperfect	Strong's #5060 BDB #619
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: *And a man touches them;... Them* would refer back to the thorns, which could not be grasped with the hand. The thorns refer to worthless men; and such worthless men often contaminate the godly man.

David, as a soldier and as a general, has been in attacks against the worthless types named in the previous verse.

God as Deity must deal with all of the worthless men, just as we deal with the thorns of a field. One cannot allow the thorns to continue; at some point, they have to be weeded out and cast away. Otherwise, they will render the field useless.

2Samuel 23:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to be filled, to be full, to be fulfilled; be armed, be satisfied; to be accomplished, be ended</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4390 BDB #569
bar ^e zel (בַּרְזֶל) [pronounced <i>bar^e-ZEL</i>]	<i>iron [ore, implements, utensils, furniture]; metaphorically to denote hardness, firmness; obstinance</i>	masculine singular noun	Strong's #1270 BDB #137
w ^e (or v ^e) (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
ʿêts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
chănîyth (חֲנִיָּת) [pronounced <i>khuh-NEETH</i>]	<i>spear</i>	feminine singular noun	Strong's #2595 BDB #333

Translation: *...he is armed [with] an iron [weapon] and a spear;... David* struck them fully armed. Just as we need to be fully armed for battle in the Angelic Conflict, so David would be fully armed with iron and a spear.

Similarly, in tending one's field, one needed tools to deal with such things as the thorns. They could not be grabbed with the bare hands. Again, the idea is, God cannot have direct contact with sin; and He cannot fellowship with sinners (only through His plan can God have a relationship with any person).

Clarke: A metaphor taken from hedging; the workman thrusts the thorns aside either with his bill or hand, protected by his impenetrable mitten or glove, till, getting a fair blow at the roots, he cuts them all down. The man is fenced with iron, and the handle of his bill is like the staff of a spear. This is a good representation of the dubbing-bill, with which they slash the thorn hedge on each side before they level the tops by the pruning-shears. The handle is five or six feet long. This is a perfectly natural and intelligible image.⁴⁷

Gill: To remove these thorns, or sons of Belial, out of the way, or to defend himself against them; or weapons of war must be made use of to conquer and destroy them, [but],...a man that meddles with them must expect to be as much hurt and wounded by them, all over the body.⁴⁸

There are parallels occurring here. One would use similar implements to remove a thorny infestation in one's field; and David, as a soldier, would use such weaponry to remove groups of people who are hostile towards him. We, as believers, deal with our enemies in a somewhat different way, although we wear armor as well.

Or, as Paul proclaims: **Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, and, as shoes for your feet, having put on the readiness given by the gospel of peace. In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; and take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak. (Eph. 6:11–20; ESV)**

In the same way, God does not have personal contact with the wicked. God's perfect righteousness cannot have fellowship with relative righteousness.

2Samuel 23:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

⁴⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 23:6.

⁴⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:7.

2Samuel 23:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâraph (סָרַף) [pronounced saw-RAHF]	to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]	Qal infinitive construct	Strong's #8313 BDB #976
sâraph (סָרַף) [pronounced saw-RAHF]	to be burned [with fire]; to be consumed [by fire]; to be baked	3 rd person masculine plural, Niphal imperfect	Strong's #8313 BDB #976
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
shebeth (תְּבֵת) [pronounced SHE ^B -veth]	seat, dwelling place; same place	feminine singular noun with the definite article	Strong's #7675 BDB #443

Translation: ...and they will be certainly consumed with fire in the same place. These worthless men, wherever they are, will be utterly consumed with fire, which is their eternal judgment. For the men that David fought against in war, they would be consumed in war. For the thorns—which are symbolic of the worthless men—they are gathered and then burned.

As we read in Heb. 6:7–8 *For the earth drinking in the rain often coming upon it, and producing vegetation suitable for those for whom it is also worked, receives blessing from God; "but bearing thorns and thistles," it is deemed unfit and near a curse, of which the end is for burning.* (Green's literal translation; Gen. 3:17, 18) Psalm 101:7–8 *He who works deceit shall not live inside My house; he who speaks lies shall not be established before My eyes. In the mornings I will cut off all the wicked of the land, so that I may cut off all the evil workers from the city of Jehovah.* (Green's literal translation; capitalized) *I have no wrath. Would that I had thorns and briers to battle! I would march against them, I would burn them up together.* (Isa. 27:4: ESV)

Gill: *This may be understood of the destruction of wicked rulers, when their kingdom is taken from them, and they are consumed root and branch; and was true not only of Saul, and his posterity, as some apply it, and of Jeroboam, and those like to him, as the above Jewish writer; but of the wicked Jews, and their rulers, those sons of Belial, who rejected the yoke of Christ, and would not have him to rule over them; to whom the Lord sent the Roman armies fenced with swords and spears, and burnt their city, and destroyed them in the same place; and may take in antichrist, and antichristian states, those sons of Belial, of the wicked ἀνομος, and lawless one, the son of perdition, whose city, Rome, shall be burnt with fire; and even all wicked men, at the great day of judgment, to which the Targum refers these words; when they, whose end, like thorns, is to be burnt, will be cast into the lake which burns with fire and brimstone.*⁴⁹

What is being taught here is the **baptism of fire**. Since the Grace Bible Church of Baytown, TX did an excellent job putting this doctrine together, there is no need for me to reinvent the wheel. The only serious weakness with this doctrine is, they neglected to put a definition in right up front.

Grace Bible Church's "The Baptism of Fire"

1. Introduction: The Baptism of Fire is one of seven baptisms in the Bible. All Baptisms are divided into two
 - 1) Real – actual identification (4 out of 7 baptisms are REAL)
 - (1) Moses – I Corinthians 10:2.

⁴⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:7.

Grace Bible Church's "The Baptism of Fire"

- (2) The Cross – Matthew 20:22.
 - (3) Holy Spirit – Acts 1:5; I Corinthians 12:13.
 - (4) Fire – Matthew 3:11,12.
- 2) Ritual – an illustrative identification related to water (3 out of 7 baptisms are RITUAL)
 - (1) Matthew 3:1-10 – John baptized with water.
 - (2) John 1:25-33 – John baptized by water.
 - (3) The baptism of Jesus – Matthew 3:13-17. Water here represents His objective to go to the cross. He agreed to go by the baptism and the ritual of it. The baptism of the believers during the first part of Church Age (Acts 2:38; 2:41; 8:36,38) represented Spirit (identification with Christ in death, burial resurrection.)
2. The baptism of fire is the removal of all unbelievers from the earth at the end of the Tribulation.
3. Scriptures that deal with Baptism of Fire: Matthew 3:11,12; Luke 3:16,17; 2Thessalonians 1:7-9. There is an analogy to the Baptism of Fire found in Matthew 24:36-41 (nothing to do with the Rapture.)
 - 1) The analogy goes to the days of Noah (vs. 37).
 - 2) The days of Noah and the 2nd Advent are paralleled (not Rapture).
 - 3) In the days of Noah unbelievers were removed from the world by the flood – Believers continued on the earth to start new civilization.
 - 4) In the 2nd Advent unbelievers are removed under the Baptism of Fire and believers remain to begin a new civilization (the Millennium).
 - 5) We have the post diluvian civilization beginning with Noah's day – the Millennium beginning after the Baptism of Fire. Note that it is the unbelievers who are saturated in water in Noah's day. The unbelievers are saturated by fire at the 2nd Advent. Vs. 40ff – analogy taken from days of Noah.
 - 6) Our passage, 2Sam. 23:6-7.
4. Parables on Baptism of Fire:
 - 1) Matthew 13:24-30; 13:36-43 – wheat and tares.
 - (1) Wheat are believers going into the Millennium.
 - (2) Tares are the unbelievers cast out into fire.
 - 2) Matthew 13:47-50 – good and bad fish.
 - 3) Matthew 25:1-13 – the 10 virgins.
5. Baptism of Fire is divided into two categories:
 - 1) Jews – Daniel 70th week (believers and unbelievers)
 - 2) Gentiles (believers and unbelievers) At the 2nd Advent the unbeliever Gentile cast out and unbeliever Jew cast into fire. The Jewish believer goes into Millennium and the Gentile believer goes into Millennium.
 - (1) Ezek. 20:34-38 – Jewish baptisms of fire.
 - (2) Matthew 25:31-46 – Gentile baptism of fire.
6. The baptism of fire is the down payment on the lake of fire for the unbelievers of the tribulation.
 - 1) 2Thess. 1:9 **"everlasting destruction"** – terrible agony – soul and body pain. . . .an agony which is so great that it goes on in the soul – cannot be annihilated – no loss of consciousness forever and
 - 2) In heaven there is perfect happiness in the strength of the Lord – Face to face with Him.
 - 3) In hell His happiness is excluded forever!

From http://www.gracebiblechurchbaytown.org/uploads/1/0/1/6/10165395/baptism_of_fire.pdf accessed April 24, 2014 with very little editing.

For similar and related information, see the doctrine of baptisms:

<http://lakeeriebiblechurch.org/doctrine/html/Baptisms.htm>

<http://www.realtime.net/~wdoud/topics/baptism.html>

http://gracebiblechurchwichita.org/?page_id=38

<http://www.spokanebiblechurch.com/study/Bible%20Doctrines/baptisms.htm>

<http://www.he-eklesia.org/doctrines/DOCTRINE%20OF%20BAPTISMS.DOC>

Surprisingly enough, I found very little additional material from doctrinal site online on this topic. However, this topic has been expanded and can be found here: The **Baptism of Fire** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Chapter Outline

Charts, Graphics and Short Doctrines

Vv. 6–7 read: The worthless [are] like thorns, all of them being cast out, for they are not taken with the hand.
And a man strikes them;
he is armed [with] an iron [weapon] and a spear;
and they will be certainly consumed with fire in the same place.

Peter Pett: *David closes his last words with a reference to 'the worthless' (belial = 'worthlessness', they are worthlessness personified), typifying the ungodly. In contrast with the glory of the Coming One they are like thorns which should be thrust away as they are rooted up by the use of implements, lest they cause the hands to bleed. Like thorns they cannot be taken in the hand, but can only be touched by a man fully equipped to deal with them. For the man who would touch them must do it with tools of iron or the staff of a spear, or else he will come away bearing the marks of the thorns. So the worthless will be rooted up, and their final destiny, instead of enjoying the glory of the everlasting kingdom ("Then THE RIGHTEOUS WILL SHINE FORTH AS THE SUN in the kingdom of their Father. He who has ears, let him hear." Matthew 13:43—NASB), is to be burned with fire (compare Matthew 13:41-42 - "The Son of Man will send forth His angels, and they will gather out of His kingdom all stumbling blocks, and those who commit lawlessness, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth.—NASB. See also Matthew 13:30, 50 John 15:6 Hebrews 6:8) in the place where they have revealed their worthlessness.⁵⁰*

This is known as a **chiasm**.

Peter Pett's Organization of David's Last Psalm

Peter Pett's Organization	David's Last Psalm
a David is the one raised on high, the anointed one, the delightful singer of Israel's praise. This is in contrast to a'.	These are the last words of David, "An oracle of David the son of Jesse; even the oracle of a man who was promoted by God, who is chosen for the task by the God of Jacob to be the respected psalmist of Israel. (2Samuel 23:1)
b YHWH has spoken of a coming king who will rule righteously in the fear of God. This is a fulfillment of the covenant spoken of in b'.	The Spirit of Jehovah speaks through me; And it is His words which I speak. The God of Israel has spoken to me, and the Rock of Israel has declared, 'The one ruling ought to be righteous, both fearing and respecting God. (2Samuel 23:2-3)
c His coming will be like the glorious rising of the sun after rain producing fruitfulness and blessing. This is a description of the Millennium, the rule of Jesus Christ.	He is as the sun appearing in a morning without clouds, its brightness, after a rain, and the green grass then appears. (2Samuel 23:4)

⁵⁰ From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=23> accessed May 3, 2014 (slightly edited).

Peter Pett's Organization of David's Last Psalm

Peter Pett's Organization	David's Last Psalm
<p>b' YHWH has made with David a sure and certain everlasting covenant which fulfils all his desire and brings salvation. The Davidic Covenant looks forward to One Who has come from David, and will rule from the throne of Jerusalem.</p>	<p>My house is clearly with God, as He made an everlasting covenant regarding me. He set this covenant in good legal order and guarded it, meanwhile, seeing to my every deliverance and providing for my every need. Therefore, at that time, will He not cause His covenant to be fulfilled? (2Samuel 23:5)</p>
<p>a' This is all in contrast with what will happen to the unworthy who will be like thorns which cannot be taken in the hand and can only be touched with a long spear, and will finally be burned with fire. This is the contrast with "a". David and those who believe are greatly blessed; and the worthless will be cast into everlasting fire.</p>	<p>The worthless ones are cast out as if thorns, for they are not taken with the hand. The man who attacks them must be armed with iron implements and a spear; they certain will be consumed by fire wherever they are. (2Samuel 23:6-7)</p>

From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=9&ch=23> accessed May 2, 2014. Additional commentary and text from me.

Chapter Outline

Charts, Graphics and Short Doctrines

There is a remarkable parallel between the words of David and the words of Balaam in the book of Numbers

Comparing Balaam's Words to Those of David

The Words of Balaam (Num. 24:15–17)	The Last Psalm of David (2Sam. 23:1–3, 7)
And he took up his utterance and said	And these are the last words of David'
"Oracle of Balaam, the son of Beor,	"Oracle of David, the son of Jesse,
And oracle of the man whose eye was closed	And oracle of the man who was raised on high
He says who hears the word of God	The anointed one of the God of Jacob
And knows the knowledge of the Most High	The delightful one in Israel's songs of praise
Who sees the vision of the Almighty	The Spirit of YHWH spoke by me
Falling down and having his eyes open	And his word was on my tongue
I see him, but not now	The God of Israel said to me
I behold him, but not near,	The Rock of Israel spoke
There will come forth a star out of Jacob	A Ruler over men, a righteous one
And a sceptre shall rise out of Israel	A Ruler in the fear of God
And shall crush through the forehead of Moab,	And a man strikes them; he is armed [with] an iron [weapon] and a spear;
And tear down all the sons of Sheth.	and they will be certainly consumed with fire in the same place.

William R. Nicoll considers this comparison: *The opening words point back to an antique prophecy, the prophecy of Balaam on the fate and glory of Israel (Numbers 24:3-4). His oracle corresponds with Balaam's, but it also contrasts with it. David's vision is no cloudy and imperfect glimpse of a star and sceptre; he sees the King, the true King of men, and the new day which the King will make for men. He sees in the future the ideal Ruler, the true Divine King who was to arise on the earth. In sweet, pure figures the kingdom of Christ passed before the mind of David. When the true King came, the darkness in which men sat would be over and gone; the rain of tears, falling because of the tyranny of man to man, would cease. His hope was based on the "everlasting covenant" which God had made with him. On His word, His promise, His covenant, the dying king bases his hope for his house and for the world.*⁵¹

You will notice that, even though these start out very similarly, it is clear that Balaam knows this from afar or sees this from afar. However, what David knows is intimate knowledge, having a close relationship with the Lord Jesus Christ. Both psalms end with the enemies of God being crushed.

In both psalms, we have the concept of intercalation, where the 1st advent is presented and then the 2nd advent (and/or the Millennium) is given, but the Church Age is not mentioned (which would be intercalated between those two advents).

At least two commentators pointed out the similarities, one of them being [Peter Pett](#), accessed May 1, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

David is a type of Christ—meaning that we can look at Jesus, and then look back at David, and see quite a number of similarities.

David and Jesus

King David

Jesus Christ

David is born in Bethlehem. Ruth 4:22
Luke 2:4,11,15; John 7:42

Jesus is born in Bethlehem. Micah 5:2 Luke 2:1–7

Therefore, Jesus is both the root and the offspring of David (Isa. 11:1, 11 Rev. 5:5 22:16). Since Adam is the son of God, and David is the son of Adam, Jesus is therefore the root of David (Luke 3:23, 31, 38). However, Jesus is also in the line of David; His humanity is descended from David (Matt. 22:42 Rom. 1:3). This dual relationship leads Jesus to ask the pharisees, **"If David, then, calls Him Lord; how is He David's son?"** (Matt. 22:45)

Both men were taken from a lowly place. David: 1Sam. 16

Jesus: John 1:46 Isaiah 7:15 53:2

David was a shepherd. 1Sam. 16

Jesus is our Great Shepherd. John 10

David is from the tribe of Judah. 1Chron. 28:5

Jesus is from the tribe of Judah. Rev. 5:5

⁵¹ From <http://www.studylight.org/commentaries/sbc/view.cgi?bk=9&ch=23> accessed May 3, 2014.

David and Jesus	
King David	Jesus Christ
King David is anointed in 1Sam. 16:12–13, <i>in the midst of all his brothers</i> . See also Psalm 89:20.	Jesus is the Anointed One of God. The Hebrew word for <i>anointed</i> is transliterated <i>Messiah</i> , which is translated into the Greek as Christos (χριστός) [pronounced <i>krees-TOSS</i>], which means <i>anointed one, Messiah, Christ</i> . Strong's #5547. Every time you say the words <i>Jesus Christ</i> , you are saying <i>Jesus the Anointed One</i> .
David came unto his own, and they rejected him. He was a great and loyal soldier of Saul, and yet Saul persecuted him, intending to kill him.	Jesus is called the <i>Lord's Anointed One</i> in Psalm 2:2 and <i>God's Anointed</i> in Acts 10:38. A clear prophecy of Jesus as the anointed one is found in Isa. 61:1–2a <i>The Spirit of the Lord GOD is on Me, because the LORD has anointed Me to bring good news to the poor. He has sent Me to heal the brokenhearted, to proclaim liberty to the captives, and freedom to the prisoners; to proclaim the year of the LORD's favor [= grace],... (HCSB; quoted by Jesus in Luke 4:18–19).</i>
The men who came to David had rejected their present kingdom and present-day king, and looked to participate in the kingdom which was to come.	Jesus came unto His Own, and they rejected Him (John 1:11). He came to Israel—even to those who dealt with the Scriptures—and they rejected him. He was loyal to the Word of God, and yet the religious establishment persecuted Him, intending to kill Him.
Despite their own imperfections, men were drawn to David when rejected by King Saul.	The people who came to Jesus had rejected their religious establishment, which was too tied to this world. They looked to participate in the kingdom which was to come.
David is the son of God (Jesus). Luke 3:23, 31, 38	Despite their own imperfections, men are drawn to Jesus, even when rejected by so many.
David did not appear to be royalty, even to his own father.	Jesus is the son of David. Matt. 9:27 12:23 15:22
David astounded his elders when, at a very young age, He defeated Goliath in battle. 1Sam. 17	Jesus did not appear to be royalty to many Israelites.
Both men took in vagabonds, and sinners and had mighty men. David: 1Sam. 23 2Sam. 23	Jesus astounded the elders when He demonstrated His knowledge of Scripture to them when He was very young.
Men were naturally drawn to David. 1Sam. 22:1–2 2Sam. 23:13	Jesus: Mark 2:17 Luke 5:8, Matthew 10
David is loved by God.	Those who were called were drawn to Jesus. John 6:44
Both had a heart after God. David: 1Samuel 16, 1Kings 11:4	Jesus is loved by God. Luke 3:22
David was a mighty conquering ruler	Jesus: John 5, 10 Colossians 1 Philippians 2
	Jesus is the Lord of hosts. Heb 1:6; Re 19:11-16

David and Jesus	
King David	Jesus Christ
David became king over Israel, administering justice and righteousness. 2Sam. 8:15	Jesus will be the king over Israel and the world, ruling with justice and righteousness. Isa. 9:6–7
Both made Jerusalem their throne of official royal city. Davie: 2Samuel 5	Jesus: Revelation 19-22
David defeated his enemies. 1Sam. 17 2Sam. 8 10	Jesus will defeat His enemies. John 18-20 Ephesians 2:16 Colossians 1:20 2:14 Romans 5
Both men brought victory to their people, and peace. David: 2Samuel 7	Jesus: John 14 Revelation 19-22
David loved music in every respect	Jesus sang hymns to God. Matt 26:30; Heb 2:12
David loved and worshipped God	Jesus did the same. John 2:12-17; 4:34; 17:1-5
David is royalty.	Jesus is royalty.
The authority in David's young manhood feared David and sought to kill him. 1Samuel 19-24	The religious authorities feared Jesus and sought to kill Him. Luke 4, John 8, 10
David was betrayed by a close friend, Ahithophel. Psalm 41:9	Jesus was betrayed by Judas, a close associate. John 13:18
David destroyed all of His enemies. 2Sam. 22:38–43	Jesus will destroy all of His enemies. Isa. 63:3 66:24 Rev. 14:6–20
David ruled over Israel. 2Sam. 5:4–6	Jesus will rule over Israel. 2Tim. 2:12 Rev. 20:4–6 21:1–5

I should note that, Jesus reigning in the Millennium is going to be more akin to Solomon reigning over Israel during his great age of peace and prosperity. This is the reason why Solomon would build the Temple (permanent dwelling) for God on earth, and why David did not. David was more closely associated with the Lord in His 1st and 2nd Advents, where Jesus will return and kill millions of people. Solomon is associated with an era of great peace and prosperity, which is descriptive of the Millennium when Jesus rules over the earth.

Some of these parallels came from:

<https://answers.yahoo.com/question/index?qid=20111129010121AA2F2la>

<http://www.foi.org/blog/similarities-between-jesus-and-king-david-part-2/>

<http://www.wowessays.com/dbase/af1/arm164.shtml>

<http://www.letgodbetrue.com/pdf/jesus-the-son-of-david.pdf>

http://truthbelieved.com/types_of_jesus_christ

All accessed April/May of 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

These final 4 chapters are simply an addendum, added perhaps by Solomon or Nathan. Someone had this information and did not feel that the story of David was complete without these final four chapters. There is no chronological order to them. It would have been reasonable to simply divide 2Sam. 23 into two chapters at this point.

[Chapter Outline](#)

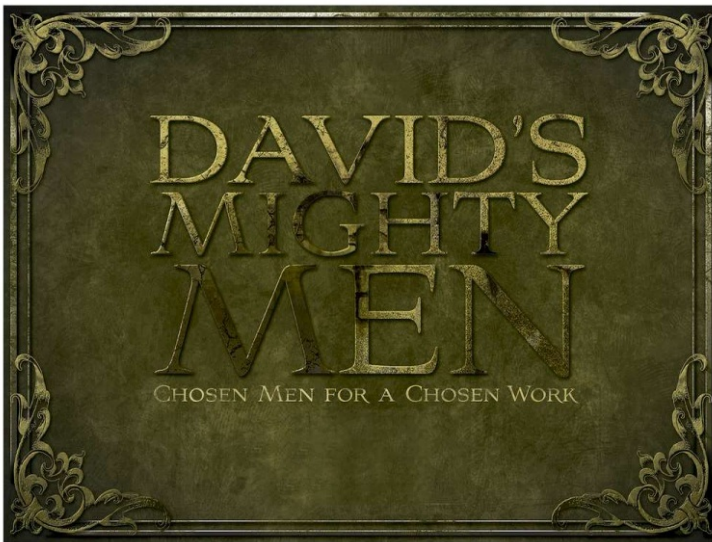
[Charts, Graphics and Short Doctrines](#)

David's Greatest Soldiers

1Chronicles 11:10–47

The Introduction to 2Samuel 23:8–39

David's Mighty Men (a graphic) from [laguna on Slide Share](#); accessed May 1, 2014.



The Bible does not list the greatest pacifists of all time or from this era or from that era; but it does list the greatest soldiers from David's army here and in 1Chron. 11.

This next section is quite different from the previous section. We just studied David's last psalm. In the remainder of 2Sam. 23, we will study the great military men who served under David, men who proved their bravery and loyalty to him again and again. It is not out of the question that this list was put together in an awards ceremony of some sort.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

You are reading this because you are probably a Christian. You have probably, at some point in your life, believed in the Lord Jesus Christ. I want you to recognize what is happening here in the latter part of 2Sam. 23—God the Holy Spirit is recognizing great warriors (excellent soldiers) for killing Israel's enemies in battle. You may have an establishment background and you may have some sort of a quasi-hippie background. But, whatever it is, you have to recognize that these men who are named here are being recognized and praised by God the Holy Spirit in the Word of God.

It ought to be noted that the Bible does not list the greatest pacifists of all time or from this era or from that era; but it does list the greatest soldiers from David's army here and in 1Chron. 11. The Bible clearly respects the military, the military profession and military men. If you do not understand this principle, then I strongly recommend **Military Doctrines Related to the Word of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

For some believers, this is a difficult pill to swallow. You may think that Jesus was some long-haired revolutionary who demonstrated for peace—and you would be so far wrong as to being diametrically opposed to the Lord Jesus Christ. The political liberal left found out, maybe in the mid-1900's, that they could pull together enough Scripture to make silly assertions such as, Jesus was a far-left peacenik hippie back in those days. That just isn't true. Now, if you believe that, I am sure that you won't be convinced in a few paragraphs. But you need to make a decision—will you believe the Word of God or will you believe the crap that you have been taught about Jesus over the past 20 or 40 years? Related to this is a study called **Jesus is not a liberal** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Personal Note: I came out of a quasi-hippie background, so when I, as a young Christian, heard R. B. Thieme, Jr. talk about stacking high the dead bodies of the enemies, I was taken aback. However, we all have a past prior

to salvation; we all have norms and standards which were a part of our lives prior to salvation. The person who believes in Jesus Christ, if he grows, will also change. The Christian life is all about changing your thinking (Rom. 12:1–2). If you have believed in Jesus Christ, but your norms and standards are virtually unchanged from before you became a Christian, then there is something wrong with your spiritual growth. One of the hurdles that you face as a new believer is, *are you willing to set aside your past beliefs when they conflict with Bible doctrine?* When the Bible says one thing, but you believe something else, will you recognize the Bible as authoritative or will you tout your norms and standards over those of God?

Application: There are those who live the homosexual lifestyle who believe in Jesus Christ. At various points in their lives, they face this question: *do I believe the Bible or to I believe the culture in which I am immersed?* You may think that you are in a unique situation. You are attracted to those of the same gender, and yet you are able to admit that this is not compatible with Christian growth. However, this is not unique. All believers have a sin nature. All believers deal with the sins in their lives that they enjoy doing. Nearly all of us know someone who has reorganized their lives around taking drugs. As outside observers, we know that this is terribly dysfunctional; but those who are taking the drugs do not recognize it. We all have different weaknesses, and we cannot condemn Charlie Brown because he sometimes gives in to committing sin A; while we commit the much more respectable sin B.⁵²

Application: All believers have sins which they prefer. Part of spiritual growth is being able to recognize that those things are sins. You have to recognize what sin is in order to name it to God (1John 1:9).

Many of David's greatest soldiers began with him in the Cave of Adullam, also called the *Stronghold*.

Beast Barracks under David

1. Although David was a solid and loyal general under Saul, Saul's mental attitude sins (particularly his jealousy) exacerbated his mental illness, and he used his power and authority to pursue after and persecute David as if he were a common criminal.
2. David finally left Saul's army for good, hiding from him in a variety of places, including the Cave of Adullam, also called the Stronghold. 1Sam. 22:4–5
3. It is a fascinating story that, although Saul spent an inordinate time in pursuit of David, in order to capture and kill him, he could never find David. However, hundreds of men and their families came to David—men who were in debt, who were similarly persecuted, men who were outcasts from society. 1Sam. 22:1–2
4. Although we are never given any real details, David took this ragtag aggregation of rejects and whipped them into great soldiers—all while they were hiding out from Saul.
5. David and his soldiers did a lot of good for Israel. In 1Sam. 23, they put down the Philistine attack against the city of Keilah.
6. These men would form the nucleus of David's army, and many of them would be among David's highest ranking soldiers.
7. We must reasonably assume, because of David's love for the teaching of the Word of God, that these men were also exposed to this teaching.
8. We may reasonably assume that the reformation of the thinking and behavior of these men was due in part to the teaching of the Word of God which they were privileged to hear under David's command.
9. This study that we are about to embark upon have men who were surely with David as a part of his Adullam Alumni.

The term *Adullam Alumni* comes from R. B. Thieme, Jr., the 1972 David Series, lesson #30.

Chapter Outline

Charts, Graphics and Short Doctrines

⁵² I am not launching into a trigonometric proof; by *sin A*, I do mean *sin A* and not *the sine of A*.

Not surprisingly, the latter portion of this chapter is a chiasm as well.

Pett's Organization of 2Samuel 23:8–39

- a These are the names of the mighty men whom David had (2 Samuel 23:8 a).
- b The Three Mighty Men (2 Samuel 23:8-12).
- c The exploit at the well at Bethlehem illustrative of the mighty men (2 Samuel 23:13-17).
- b The Second Three (2 Samuel 23:18-23).
- a The names of the mighty men (2 Samuel 23:24-34).

Many times, the organization of a chapter wants to point you toward the center; or it emphasizes what is found in the middle. Here, it is the 3 unnamed heroes who have gone to get water for David from a well behind enemy lines. This typifies the caliber of men who followed David, and therefore, these 3 men are not named, as on almost any given day, these men would have laid down their lives for David.

From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=9&ch=23> accessed May 3, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

Keil and Delitzsch provide a fairly good introduction to this section.

Keil and Delitzsch Introduce 2Samuel 23:8–39

The following list of David's heroes we also find in 1Chron 11:10–47, and expanded at the end by sixteen names (1Chron. 11:41–47), and attached in 1Chron. 11:10 to the account of the conquest of the fortress of Zion by the introduction of a special heading. According to this heading, the heroes named assisted David greatly in his kingdom, along with all Israel, to make him king, from which it is evident that the chronicler intended by this heading to justify his appending the list to the account of the election of David as king over all the tribes of Israel (1Chron. 11:1), and of the conquest of Zion, which followed immediately afterwards.

In every other respect the two lists agree with one another, except that there are a considerable number of errors of the text, more especially in the names, which are frequently corrupt in both texts, so that the true reading cannot be determined with certainty.

The heroes enumerated are divided into three classes. The first class consists of three, viz., Jashobeam, Eleazar, and Shammah, of whom certain brave deeds are related, by which they reached the first rank among David's heroes (2Sam. 23:8–12). They were followed by Abishai and Benaiah, who were in the second class, and who had also distinguished themselves above the rest by their brave deeds, though they did not come up to the first three (2Sam. 23:18–23).

The others all belonged to the third class, which consisted of thirty-two men, of whom no particular heroic deeds are mentioned (vv. 24–39). Twelve of these, viz., the five belonging to the first two classes and seven of the third, were appointed by David commanders of the twelve detachments into which he divided the army, each detachment to serve for one month in the year (1 Chron 27). These heroes, among whom we do not find Joab the commander-in-chief of the whole of the forces, were the king's aides-de-camp, and are called in this respect יְשֻׁלָּשָׁה (2Sam. 23:8), though the term מִיְשֻׁלָּשָׁה (the thirty, 2Sam. 23:13, 2Sam. 23:23, 2Sam. 23:24) was also a very customary one, as their number amounted to thirty in a round sum. It is possible that at first they may have numbered exactly thirty; for, from the very nature of the case, we may be sure than in the many wars in which David was engaged, other heroes must have arisen at different times, who would be received into the corps already formed. This will explain the addition of sixteen names in the Chronicles, whether the chronicler made use of a different list from that employed by the author of the books before us, and one belonging to a later age, or whether the author of our books merely restricted himself to a description of the corps in its earlier condition.

From Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:8–39.

Regarding the differences between the names of this text and 1Chron. 11, Poole simply states: *nothing is more common than for one person to have divers names.*⁵³

Poole did not see these as essentially the same lists, with an addendum of names added. He suggests that, as men died in battle, and others stepped up, and deeds of valor increased, there were changes to the list of men.⁵⁴ Although he claims that 1Chron. 11 is the earlier list, I would suggest that it is the later list, with the addition of a number of men whose valor became known as David's army increased in size.

At the beginning of an awards ceremony, often there are some introductory speakers, who say a few words, so that the audience appreciates what the awards represent.

Observations Made by Various Commentators Regarding 2Samuel 23:8–39

Commentator	Observation
J. Vernon McGee	<i>These men, you will recall, came to David during the time that he was in exile. When David was being driven by Saul, he was an outcast, hunted like a partridge. He had to hide in the dens of the earth. It was during this time that those who were in distress came to him. They were persecuted and oppressed by Saul, and they fled to David. Others also came to him: those who had gotten into debt and could not pay, those who were discontented, and those who were bitter of soul. In this same way men come to Christ. They are in distress. According to their letters, many young rebels were once in distress. They write to me and tell me about their experiences with the Lord. They came to Christ with debts of sin, and He cancelled those debts. Are you discontented with life? If you are living a fulfilling life and doing all right, I guess I don't have any message for you at all. But if you are discontented down deep in your soul, and you want to be saved and have fellowship with God, come to Christ. He will remove your guilt and give you satisfaction in your life.</i> ⁵⁵
John Wesley	<i>These – But this catalogue, though placed here, was taken long before, as is manifest from hence, that Asahel and Uriah are named here. And whereas there are some difference between this list, and that, 1Ch. 11:10–47, most of them are easily reconciled by these two considerations; that nothing is more common than for one person to have divers names. That as some of the worthies died, and others came in their stead; this must needs cause some alteration in the latter catalogue, 1Ch. 11:10–47, from this which was the former.</i> ⁵⁶ As an aside, John Wesley seems to freely quote from Poole, although, in this instance, he did take a different viewpoint.

⁵³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 23:8.

⁵⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 23:8.

⁵⁵ From https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt accessed May 1, 2014.

⁵⁶ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 23:8.

Observations Made by Various Commentators Regarding 2Samuel 23:8–39

Commentator	Observation
The Pulpit Commentary	<i>A similar list is given in 1Chron. 11:10–47, with several variations, and sixteen more names. It is given there in connection with David's elevation to the throne of all Israel, and the conquest of Jerusalem. Such catalogues might possibly be revised from time to time, and new names inserted as there were vacancies caused by death. And this seems to have been the ease with the list in Chronicles, which contains the names of all who were admitted during David's reign into the order of the mighties. The present is the actual list of the order as it existed on the day when David, at Hebron, was anointed king over all the twelve tribes. And we can well conceive that, on so grand an occasion, David founded this, the first order of chivalry, and gave his thirty knights, as they would be now called, their special rank and high privileges.⁵⁷</i>
Peter Pett	<i>The text appears to indicate that the mighty men were made up of an initial Three consisting of especially outstanding warriors (who almost formed an army in themselves), a second Three consisting of warriors almost, but not quite, as outstanding, and then the noble Thirty, although in the last case the number must not be taken too literally, for it was more of a title for the group than a number to be taken literally, and would alter up and down as men were slain and others were incorporated. These were David's elite force, and would also probably each act as captains of their own military units (compare 1Chronicles 27) when a battle was in prospect.⁵⁸</i>

Chapter Outline

Charts, Graphics and Short Doctrines

Of the men whose names are listed in this text, the Pulpit Commentary observes: *A large number came from Judah, and especially from Bethlehem. Several are David's own relatives. Seven towns or families furnish sixteen out of the whole list. We find a father and his son, and pairs of brothers. There are, moreover, numerous foreigners Hittites, Ammonites, Moabites, a Syrian from Zobah, and Gideonites, descended from the aboriginal inhabitants of the land. Such a list would have been sorely resented had it not been formed out of men who had earned it by their past services and their fidelity to David.*⁵⁹

Concerning the caliber of men who came to David, Steven Cole (of Bible.Ca) makes some excellent points: *They were men of difficult backgrounds... These were not Sunday School boys. They were men who were distressed under the reign of Saul. They were in debt. They were discontented. It was a motley crew which gathered unto David in the cave. They were men with problems, with things in their pasts to overcome. But David accepted them and trained them into his loyal, fighting troops. In the same way, the Lord Jesus does not require that you solve all your problems before you come to Him. He accepts those in distress, debt, and discontent and molds them into a band of mighty men for His cause. In fact, those who are self-sufficient and self-satisfied will not be attracted to the Lord Jesus. But like these men, those who feel the pain and poverty of a life lived under the current ruler of this world will see the beauty of the anointed King in waiting, and they will gladly join themselves to Him.*⁶⁰

⁵⁷ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 23:8.

⁵⁸ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=9&ch=23> accessed May 3, 2014 (slightly edited).

⁵⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 23:8.

⁶⁰ From <https://bible.org/seriespage/lesson-14-god-s-mighty-men-2-samuel-238-39> accessed May 1, 2014.

Cole also saw some parallels between these men being attracted to David and parallels to today. David is a type of Christ, inasmuch as, he came unto his own, and his own rejected him. He was a great and loyal soldier under King Saul, and Saul completely and totally rejected him. Furthermore, David had been anointed by Samuel the prophet, so men, when viewing the character of Saul, saw David as both a leader and the only reasonable alternative. When these men originally threw in with David, they made themselves enemies of Saul; just as those who thrown in with Jesus make themselves enemies of the world.

As obvious as this statement may seem, a leader is no one without followers, and the caliber of a leader is reflected in the caliber of his followers. David's power as a leader was so great that, even when he was hiding out in the desert from Saul, thousands of men came to him to be led.

Illustration: Rush Limbaugh made a salient point about Obamacare this year and President Obama's leadership. A good leader inspires those under him to do the best job possible. With Obamacare, the problems with the website and the roll out, no one was apparently inspired, despite the huge amount of money which was spent on this fiasco. According to the president himself, the day before the website was fired up, he was under the impression that everything was fine, and that the website was ready to go (3 or 4 years was given over to the development of this site with enough money to begin 1000 websites). Those under a great leader, when given a task, are going to do everything in their power to perform that task (consider our soldiers in Iraq and Afghanistan under George W. Bush). But the roll out of the Obamacare was an unmitigated disaster. President Obama's leadership did not inspire greatness; it did not inspire anyone to rise to the task. It apparently did not inspire any of his underlings enough to say, the day before the website was open for business, "It's not ready yet, Mr. President." One president inspired the entire military of the United States; the next president could not inspire even his own devotees to put together a website that works on time.

This chapter is about the great leadership of David, even though he is only mentioned incidentally. His leadership is reflected in the gallantry of these soldiers. This chapter is about the grace of God, Who guided these men to David, Who graced David out with such loyal men. This chapter is about men who reach their greatest potential because they are inspired by their leader. The greatness and integrity of David's soldiers is even here recognized by God the Holy Spirit, Who records their names for all time in the Word of God.

Chapter Outline

Charts, Graphics and Short Doctrines

The Three 1Chronicles 11:10–19

These [are] names of the mighty men who [are] to David:

Josheb-basshebeth a Tachmonite head of the three—he [was] his voluptuous one, the spear [possibly, *he wielded his spear*] against eight hundreds slain in a time one.

2Samuel
23:8

These [are] the names of David's mighty men: Josheb-basshebeth [probably, *Jashobeam*], the Tachmonite, the leader of the three—he wielded [Hebrew is confusing here] his spear against 800 men [who were] slain at one time.

These are the names of David's greatest soldiers:

First is Jashobeam, the Tachmonite, the leader of the three—he led in the killing of 800 men in one battle with his spear.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

These are the names of the valiant men of David: Jesbaham sitting in the chair was the wisest chief among the three, he was like the most tender little worm of the wood, who killed eight hundred men at one onset.

Masoretic Text (Hebrew)	These [are] names of the mighty men who [are] to David: Josheb-basshebeth a Tachmonite head of the three—he [was] his voluptuous one, the spear [possibly, <i>he wielded his spear</i>] against eight hundreds slain in a time one.
Hebrew of 1Chron. 11:11	And these a number of the Mighty Men who [are] to David: Jashobeam <u>ben Hackmoni</u> , a head of the three [possibly, <i>the thirty</i>]. He raised up his spear against <u>three</u> hundreds slain [ones] at one time.
Peshitta (Syriac)	These are the names of the mighty men whom David had: <u>seated in the first seat</u> , in the third rank, his name was Gadho, a man who went down and slew eight hundred men in one <u>hour</u> .
Septuagint (Greek)	These are the names of the mighty men of David: Josheb-Basshebeth the <u>Canaanite</u> is a captain of the third part; Adino the Eznite, he drew his sword against eight hundred soldiers at once.
Significant differences:	There are some problems with the Hebrew here; so these will not match up exactly. The words <i>seated in a chair</i> might be the translation of <i>Tachmonite</i> . We do not know what the first descriptor is after that—it is unlike that it is <i>the voluptuous one</i> , as we have in the Hebrew. I doubt that he is <i>the most tender worm of the wood</i> , which is what is in the Latin. He may have had a nickname, <i>Adino the Spear</i> (which is more or less what we have in the Greek; and that might be what is in the Hebrew). Finally, he probably did not kill 800 men in an hour (as the Syriac), but he probably did kill that many at one time.

Notice that Josheb-basshebeth the Tachmonite, might really be Jashobeam son of Hackmoni (comparing this to the parallel Hebrew text in Chronicles); and that the Chronicles text have him killing 300 men at one time. Most of the time, the text in Chronicles is the more accurate. It is certainly possible that he killed 800 men on one occasion and 300 on another.

Thought-for-thought translations; paraphrases:

Common English Bible	David's warriors These are the names of David's warriors: Jeshbaal [LXX ^L , OL; MT Josheb-bashebeth; cf 1 Chron 11:11] from Hachmon [See 1 Chron 11:11.] was chief of the Three [LXX ^L , Vulg; cf 1 Chron 11:11; MT chief of the officers]. He raised his spear [Cf 1 Chron 11:11; Heb uncertain] against eight hundred, killing them on a single occasion.
Contemporary English V.	These are the names of David's warriors: Ishbosheth the son of Hachmon was the leader of the Three Warriors. In one battle, he killed eight hundred men with his spear.
Easy English	David's brave men These are the names of David's brave men: Josheb-Basshebeth belonged to the people called Tahkemonites. He was the leader of the three bravest men. He took his *spear and he killed 800 men in one battle.
Easy-to-Read Version Good News Bible (TEV)	These are the names of David's soldiers:... These are the names of David's famous soldiers: the first was Josheb Basshebeth from Tachemon, who was the leader of "The Three"; he fought with his spear against eight hundred men and killed them all in one battle.
The Message	This is the listing of David's top men. Josheb-Basshebeth, the Tahkemonite. He was chief of the Three. He once put his spear to work against eight hundred--killed them all in a day.
New Berkeley Version	1003 B.C.

These are the names of David's mighty men [This list belongs to the time of David's accession over all Israel; see 1Chron. 11:10–47, where it appears with variants in spelling, etc., and with sixteen additions at the end.]; **Josheb-basshebeth, a man of Tachemon** [More correctly, "Jashobeam, son of a man of Hachmon" (1Chron. 11:11); see also 1Chron. 27:2, 32, in which chapter the names of twelve of the heroes, including his, appear in the list of the commanders of the twelve corps of David's armed forces.], **known also as Adino of Ezen, chief of the military leaders. He stood up against eight hundred, whom he laid low at one time.**

New Century Version

David's Army

These are the names of David's warriors:

Josheb-Basshebeth, the Tahkemonite, was head of the Three [These were David's most powerful soldiers. See 1 Chronicles 11:11.]. **He killed eight hundred men at one time.**

New Life Bible

These are the names of David's men of war. There was Josheb-basshebeth a Tahchemonite, head of the three. He was called Adino the Eznite, because he had killed 800 men at one time.

New Living Translation

David's Mightiest Warriors

These are the names of David's mightiest warriors. The first was Jashobeam the Hacmonite [As in parallel text at 1 Chr 11:11; Hebrew reads Josheb-basshebeth the Tahkemonite.], **who was leader of the Three** [As in Greek and Latin versions (see also 1 Chr 11:11); the meaning of the Hebrew is uncertain.]-**the three mightiest warriors among David's men. He once used his spear to kill 800 enemy warriors in a single battle** [As in some Greek manuscripts (see also 1 Chr 11:11); the meaning of the Hebrew is uncertain, though it might be rendered the Three. It was Adino the Eznite who killed 800 men at one time.].

The Voice

David has been brought up from his position as a lowly shepherd, the youngest son in the household, to the pinnacle of success by his faith in God and his own willingness to follow God. It has been an adventure fraught with danger and intrigue, and marked with loss and heartbreak along the way. David's own failings find themselves reflected-and magnified-in his children. But here is one of the high points of the story of the people of God, united at last under a powerful and beloved king, and victorious against their enemies.

Here is a list of the warriors who fought for David:

Josheb-basshebeth the Tahchemonite was the most powerful of David's three most-honored warriors; he took up his spear[a] and killed 800 in one battle.

Partially literal and partially paraphrased translations:

American English Bible

These are the names of the three mighty ones of David:

· **JeBosthe the CanaAnite**, who was the greatest of the three. He [was also known as] **AdiNon the Asonite**; for, it was he who unsheathed his broadsword and killed eight hundred men in one battle. In dedicating this chapter to the memory of David's "valiant men" (see also commentary on 1 S 22), the Bible gives them what they deserved. These men lived their faith and accomplished their human mission through fighting and killing their enemies— which seems to us to be very far from Gospel values. Yet David became king because of them, their sword, their strength and their courage. Here again faith does not suppress human reality, nor the time needed for the evolution of moral standards. It was to take centuries to complete the education of God's people and for this education to take place this people had to survive: wars were at that time the necessary condition to survive.

Christian Community Bible

David's champions

	These are the names of the warriors who were with David: the first of the Three was Ish baal, a Ha che monite who wielded his spear against eight hundred whom he slew in a single encounter.
God's Word™	These are the names of David's fighting men: Josheb Basshebeth from Tahkemon's family was leader of the three. He used a spear to kill 800 men on one occasion.
New Advent (Knox) Bible	And these are the names of David's champions; first among the first three was Jesbaam the son of Hachamoni (the same that was called Plump as a Wood-worm) [Jesbaam the son of Hachamoni'; so the Latin version transliterates the name in I Par. 11.11; here, evidently finding the same names slightly distorted in the Hebrew original, it has translated them as if they were common nouns, 'a very wise man sitting in a chair'. The phrase 'the same that was called Plump as a Wood-worm' is an attempt to translate two words of uncertain signification in the Hebrew text, which possibly conceal a fresh proper name. Some think they are a corruption of the words 'he lifted his spear' (as in Paralipomena).], who slew eight hundred men in one assault.
New American Bible (2002)	These are the names of David's warriors. Ishbaal, son of Hachamoni, was the first of the Three. It was he who brandished his battle-ax over eight hundred slain in a single encounter. →[8-10] There are thirty-seven warriors in all mentioned in this list. First there are the Three warriors most noted for single-handed exploits (→2Sam 23:8-12). Then comes the story of a daring adventure by three unnamed members of the larger group (→2Sam 23:13-17). Next come the commanders of the king's bodyguard, Abishai (→2Sam 23:18-19) and Benaiah (→2Sam 23:20-23), with whom must be counted Asahel (→2Sam 23:24) and Joab (→2Sam 23:18, →24, →37), and finally the group of the Thirty (→2Sam 23:24-39).
New American Bible (2011)	<i>David's Warriors.</i> These are the names of David's warriors. Ishbaal, the son of Hachamoni, chief of the Three. He brandished his spear over eight hundred whom he had slain in a single encounter. 1 Chr 11:11-41; 27:1-15. There are thirty-seven warriors in all named in this list. First there are the Three warriors most noted for single-handed exploits (vv. 8-12). Then comes the story of a daring adventure by three unnamed members of the larger group of the Thirty (vv. 13-17). Next come the commanders of the king's bodyguard, Abishai (vv. 18-19) and Benaiah (vv. 20-23), with whom must be counted Asahel (v. 24) and Joab (vv. 18, 24, 37), and finally the group of the Thirty (vv. 24-39).
NIRV	David's Mighty Men Here are the names of David's mighty men. Josheb-Basshebeth was chief of the Three. He was a Tahkemonite. He used his spear against 800 men. He killed all of them at one time.
New Jerusalem Bible	These are the names of David's champions: Ishbaal the Hachmonite leader of the Three; it was he who brandished his spear over eight hundred men whom he had killed at one time.
New Simplified Bible	These are the names of David's warriors: Ishbosheth son of Hachmon was the leader of the Three Warriors. In one battle, he killed eight hundred men with his spear.
Revised English Bible	These are the names of David's heroes. First came Ishbosheth the Hachmonite, chief of the three; it was he who brandished his spear over eight hundred, all slain at one time.
Today's NIV	David's Mighty Warriors 23:8-39pp -- 1Ch 11:10-41 These are the names of David's mighty warriors: Josheb-Basshebeth, a Tahkemonite, was chief of the Three; he raised his spear against eight hundred men, whom he killed in one encounter.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	These are the names of the mighty with David. Wisdom rested over the head captain, Josheb. He awakened 800 one time and desecrated them with a tree.
Bible in Basic English	These are the names of David's men of war: Ishbaal the Hachmonite, chief of the three; his axe was lifted up against eight hundred put to death at one time.
English Jubilee 2000	These are the names of the mighty men whom David had: he that sat in the seat of wisdom, chief among the three: Adino, the Eznite, who on one occasion slew eight hundred enemies.
The Expanded Bible	David's Army 2 Samuel 23:8 : 23:8-39; 1 Chr. 11:10-47 These are the names of David's warriors: Josheb-Basshebeth, the Tahkemonite, was head of the Three [chief of the captains; ^C David's most prestigious soldiers; 1Chr. 11:11]. He used [wielded; brandished] his spear and killed eight hundred men at one time.
Ferar-Fenton Bible	THE MUSTER ROLL OF DAVID'S OFFICERS. (1018 B.C.) The following are the names of the heroes whom David appointed officers: J'asheb~Bashebeth the Thakhmoni, Chief of the Staff, with Adino, the Atznite, over the eight hundred. He was lame of one foot.
NET Bible®	<i>David's Warriors</i> These are the names of David's warriors: Josheb-Basshebeth, a Tahkemonite, was head of the officers [The Hebrew word is sometimes rendered as "the three," but BDB is probably correct in taking it to refer to military officers (BDB 1026 s.v. יְשִׁיבֵלִי). In that case the etymological connection of this word to the Hebrew numerical adjective for "three" can be explained as originating with a designation for the third warrior in a chariot.]. He killed eight hundred men with his spear in one battle. The translation follows some LXX mss (see 1 Chr 11:11 as well) in reading וְיָרָח־תָּא רִיּוֹעַ אוֹה (hu' 'orer 'et khanito, "he raised up his spear") rather than the MT's וַיִּצָּעֶה וַיָּבִידֵעַ אוֹה (hu' 'adino ha'etsni [Kethib = וַיִּצָּעֶה, ha'etsno]; "Adino the Ezenite"). The emended text reads literally "he was wielding his spear against eight hundred, [who were] slain at one time."
NIV – UK	David's mighty warriors These are the names of David's mighty warriors: Josheb-Basshebeth [Hebrew; some Septuagint manuscripts suggest Ish-Bosheth, that is, Esh-Baal (see also 1 Chron. 11:11 Jashobeam).], a Tahkemonite [Probably a variant of Hakmonite (see 1Chron. 11:11)], was chief of the Three; he raised his spear against eight hundred men, whom he killed [Some Septuagint manuscripts (see also 1 Chron. 11:11); Hebrew and other Septuagint manuscripts <i>Three; it was Adino the Eznite who killed eight hundred men</i>] in one encounter.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Following are the names of David's warrior-heroes: Yoshev-Bashevet the Tach'kmoni, chief of the three, also known as 'Adino the 'Etnzi; he is the one who came against 800 men, whom he killed in a single encounter.
exeGesdes companion Bible	THE MIGHTY OF DAVID These are the names of the mighty of David: Tachkemoniy Yosheb Bash Shabbath - head of the tertiaries - the same Adino the spearer who pierced eight hundred at one time.
Hebrew Names Version	These are the names of the mighty men whom David had: Yoshev-Bashevet a Tachkemonite, chief of the captains; the same was `Adino the Etnzite, against eight hundred slain at one time.
JPS (Tanakh—1985)	These are the names [A number of these names, with variations, are found in 1Chron. 11 and 27.] of David's warriors: Josheb-basshebeth, a Tahchemonite, the chief officer—he is Adino the Eznite; [he wielded his spear] [Preserved in

	<i>1Chron. 11:11; similarly some Septuagint manuscripts of 2Samuel.] against eight hundred and slew them [Lit. "slain."] on one occasion.</i>
Judaica Press Complete T.	These are the names of the mighty men who (served) David. He who sat in the assembly of the wise, the chief of the three-some, he was Adino the Etznite; <i>who lifted his spear</i> against eight hundred slain at one time.
Orthodox Jewish Bible	These be the shmot of the gibborim whom Dovid had; Yoshev Bashevet Tachkemoni, chief among the Three; the same was Adino the Etzni; he killed eight hundred, in one encounter.
<i>The Scriptures</i> 1998	These are the names of the mighty men whom Dawid had: Yoshēb-Basshebeth the Tahkemonite, chief among the officers, he was Adino the Etsnite, for eight hundred slain at one time.

Literal, almost word-for-word, renderings:

Concordant Literal Version	These [are] the names of the mighty ones whom David has:sitting in the seat [is] the Tachmonite, head of the captains--he [is] Adino, who hardened himself against eight hundred--wounded at one time.
Context Group Version	These are the names of the mighty men whom David had: Jishbaal the Hachmonite, [of] the elite troops; the same was Adino the Eznite, against eight hundred slain at one time.
Darby Translation	These are the names of the mighty men whom David had: Joseb-Bassebeth, Tachkemonite the chief of the captains: he was Adino the Eznite; he [fought] against eight hundred, slain [by him] at one time.
<i>Emphasized Bible</i>	These, are the names of the mighty men, who belonged to David,—The president a Tachmonite head of the charioteers, the same, was Adino the Eznite, for eight hundred, slain at one time.
English Standard V. – UK	David's Mighty Men These are the names of the mighty men whom David had: Josheb-basshebeth [1Chr. 27:2, 3] a Tahchemonite; he was chief of the three [Or of the captains]. He wielded his spear [1Chronicles 11:11; the meaning of the Hebrew expression is uncertain] against eight hundred whom he killed at one time. For ver. 8-39, see 1 Chr. 11:11-47
The Geneva Bible	These [be] the names of the mighty men whom David had: The Tachmonite that sat in the seat [As one of the kings counsel.], chief among the captains; the same [was] Adino the Eznite: [he lift up his spear] against eight hundred, whom he slew at one time.
Green's Literal Translation	These <i>are</i> the names of the mighty ones who <i>were called</i> to David: He who sits in the seat of the Tachmonite, chief of the captains; He was <i>called</i> Adino the Eznite, because of the eight hundred <i>he</i> killed at one time.
Jamieson, Fausset, Brown	He who sits in the seat of the Tachmonite (that is, of Jashobeam the Hachmonite), who was chief among the captains, the same is Adino the Eznite; he lift up his spear against three hundred, whom he slew at one time.
Kretzmann's Commentary	List of David's Heroes These be the names of the mighty men, the heroes, whom David had: The Tachmonite that sat in the seat, chief among the captains, he belonged to the family of Hachmon, 1Chron. 27:32, and his name was Jashobeam, the most distinguished of the king's guard, the most eminent of the three greatest heroes. The same was Adino the Eznite; he lifted up his spear against eight hundred, whom he slew at one time. That was the greatest feat of this hero.
NASB	His Mighty Men These are the names of the mighty men whom David had: Josheb-basshebeth a Tahchemonite, chief of the captains [Or three], he was called Adino the Eznite, because of eight hundred slain by him at one time;... 1 Chr 11:11-47
New King James Version	David's Mighty Men

These are the names of the mighty men whom David had: Joshes-Bassshebeth [Literally One Who Sits in the Seat (compare 1 Chronicles 11:11)] the Tachmonite, chief among the captains [Following Masoretic Text and Targum; Septuagint and Vulgate read the three.]. He was called Adino the Eznite, because he had killed eight hundred men at one time.

New RSV

These are the names of the warriors whom David had: Josheb-bassshebeth a Tahchemonite; he was chief of the Three [Gk Vg Compare 1 Chr 11.11: Meaning of Heb uncertain]; he wielded his spear [1 Chr 11.11: Meaning of Heb uncertain] against eight hundred whom he killed at one time.

Syndein/Thieme

{Note: RBT says David had classes of Knighthood as follows:

Top knight - Joab - II Samuel 5:6-8

Knights of the 1st Class - II Samuel 23:8-17

Knights of the 2nd Class - II Samuel 23:18-23

Knights of the 3rd Class - II Samuel 23:24-29}

{Verses 8-17: The Cave of Adullam Alumni - General Officers - Knights of the 1st Class}

These . . . {be} the names of the 'mighty men'/'general officers'/knights whom David had: Yosheb bash-Shebeth (sounds like Ya-show-beam) the Tachmonite {one of David's greatest generals and a favorite of David he became a believer and was a professional soldier - not much of a politician - he never sought 'fame' - it pursued him} who sat in the seat - chief among the 'general officers'/captains {highest ranking officer in David's army} . . . the 'one who waves the spear' {'adiynow `essen} {means that Ya-show-beam was the one who gave the tactical orders to advance etc - means he was the one in command}. With a spear he killed eight hundred {men} {indicates a real professional soldier - as he moved up the ranks was great at his profession - killing the enemy!}. {Note: These men were all trained by David at the Cave of Adullam. They all became great.}

Third Millennium Bible

These are the names of the mighty men whom David had: The Tachmonite who sat in the chief seat among the captains; the same was Adino the Eznite. He lifted up his spear against eight hundred, whom he slew at one time.

Updated Bible Version 2.11

These are the names of the mighty men whom David had: Jishbaal the Hachmonite, [of] the elite troops; the same was Adino the Eznite, against eight hundred slain at one time.

Webster's Bible Translation

These [are] the names of the mighty men whom David had: The Tachmonite that sat in the seat, chief among the captains; the same [was] Adino the Eznite: [he lifted up his spear] against eight hundred, whom he slew at one time.

World English Bible

These are the names of the mighty men whom David had: Josheb Bassshebeth a Tahchemonite, chief of the captains; the same was Adino the Eznite, against eight hundred slain at one time.

Young's Literal Translation

These are the names of the mighty men whom David had: Josheb-bassshebeth a Tahchemonite; he was chief of the three. He wielded his spear against eight hundred whom he killed at one time.

The gist of this verse:

We begin the list of David's great soldiers with Josheb-bassshebeth, who is a Tachmonite; and he killed 800 men at one time.

2Samuel 23:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾēlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
shēm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine plural construct	Strong's #8034 BDB #1027
gibbôwr (גִּבּוֹר) [pronounced gib-BOAR]	<i>strong men, mighty men, soldiers</i>	masculine plural noun with the definite article	Strong's #1368 BDB #150
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lâmed (ל) [pronounced I ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: *These [are] the names of David's mighty men:...* So far in this verse, everything is easy to translate. However, in the next two sections, there are two sets of two words which could be a person's name or could describe this person in some way. Some translations give us two *proper names*, indicating that this man had a *Christian name*, but then he was called by another name later on, which name stuck with him. Most translations allow for one of the two names to be a proper name.

Many of these men began with David when he was at the cave of Adullam, on the lamb from Saul. R. B. Thieme, Jr. called them the Adullam alumni. *And David left there and escaped to the cave of Adullam. And his brothers heard, and all his father's house, and they went down to him there. And every man in distress, and every man who had a creditor, and every man bitter of soul, gathered themselves to him. And he became commander over them. And about four hundred men were with him.* (1Sam. 22:1–2) Obviously, when these men first came to David, things were much different. Guzik describes them as *distressed, indebted, and discontent*.⁶¹ This is one of the only half-told stories of the life of David. These men would have required a lot of training and discipline, and David, having been a military man for many years, was able to provide these things for these men—however, we understand this simply by logic, as the Bible does not provide for us the field training exercises which David used in order to whip these men into shape. However, for these men to have been such great soldiers, their training had to be extensive, and their loyalty to David deep.

Spurgeon: *These men came to David when his fortunes were at the lowest ebb, and he himself was regarded as a rebel and an outlaw, and they remained faithful to him throughout their lives. Happy are they who can follow a good cause in its worst estate, for theirs is true glory.*⁶²

David also provided spiritual training for these men—again, the details of which, we are not privy to. However, David was a writer of psalms, and no doubt some of these psalms were sung. David, once his power was consolidated, he sought to bring the Ark of God into Jerusalem. He appeared to have a close relationship with

⁶¹ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 23:8–12.

⁶² *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 23:8–12.

the two high priests, and with prophets. Therefore, it would seem reasonable that one of the priests or one of the prophets of that day traveled with David's soldiers and provided some teaching. This is not complete conjecture, because you will recall that a very young priest sought refuge with David when Saul came and slaughtered all of the priests at Nob (1Sam. 22:18–23). We would certainly expect a man like David to have close ties with those whose life was concentrated in the spiritual realm, so it is not a great step to assume that these men were called in to teach the faith of Y^ehowah to his soldiers.

Application: The greatest soldiers in any army are going to be those Christians with a strong faith in God and a soul filled with Bible doctrine. Such men will not be conflicted in their efforts or loyalty; and such men will be sufficiently grounded in authority orientation because of the faith.⁶³ Furthermore, because their lives belong to God, they will do as ordered in battle, recognizing that *the battle is the Lord's* and that *Jesus Christ controls history*.⁶⁴ Obviously, why be afraid in battle if God is there with you?

Redpath makes this application: *The day for mighty men and women - heroic men and women for God - has not ended. "The triumph of the church as a whole depends upon the personal victory of every Christian. In other words, your victory, your life, your personal testimony, are important to the cause of God today. What happens out in New Guinea, down in the Amazon jungle, over in disturbed Congo, is not unrelated to what happens in your own personal relationship with God and your personal battle against the forces of darkness. Victory for the church on the whole world-front depends upon victory in your life and in mine; 'home' and 'foreign' situations cannot be detached.*⁶⁵

Gill: *Besides Joab his general, who is not mentioned; for these were all military men under him, which are distinguished into three classes; the first and highest consisted of three only, who were general officers; and the second also of three, who perhaps were colonels of regiments; and the third of thirty, who were captains of thousands and hundreds.*⁶⁶

No matter what, there are problems with this text.

2Samuel 23:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yôshêb Bashshebeth (יֹשֶׁב־בַּשֶּׁבֶת) [pronounced yoh-SHABE-bahsh- SHEH-beth]	<i>dwelling at rest; sitting in the seat; transliterated Joshes-bash- Shebeht, Josheb-basshebeth</i>	masculine singular proper noun	Strong's #3429 BDB #444

Keil and Delitzsch: *Instead of יֹשֶׁב־בַּשֶּׁבֶת (Jashobeam), the reading in the Chronicles, we have here בַּשִּׁי תְּבַשָּׁב (Josheb-basshebeth), unquestionably a spurious reading, which probably arose, according to Kennicott's conjecture, from the circumstance that the last two letters of יֹשֶׁב־בַּשֶּׁבֶת were written in one MS under תְּבַשָּׁב in the line above (2Sam. 23:7), and a copyist took תְּבַשָּׁב from that line by mistake for יֹשֶׁב. The correctness of the reading Jashobeam is established by 1Chron. 27:2.⁶⁷ In case your eyes glassed over, Kennicott is merely explaining how Jashobeam's name got turned into Josheb-basshebeth.*

⁶³ We have the great example in the gospels of the Roman soldier who came to Jesus asking Jesus to cure his servant. He understood authority, and, therefore, did not require Jesus to come to his home in order for his servant to be cured. Jesus said, "Nowhere in Israel have I found a greater faith."

⁶⁴ Two things I heard R. B. Thieme, Jr. teach from the pulpit easily a hundred times.

⁶⁵ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 23:8–12.

⁶⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:8.

⁶⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:8–12.

2Samuel 23:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Whedon: Josheb-basshebeth is evidently a corruption of the name Jashobeam, which appears in Chronicles, some transcriber having, as Kennicott supposes, carelessly inserted תבשב from the preceding verse in the place of עד. ⁶⁸			
Many of the translations related to the KJV do not see this as a proper name. Instead, they have:			
yâshab (יָשָׁב) [pronounced yaw-SHAH ^B V]	is inhabiting, is staying, remaining, dwelling, residing; sitting	Qal active participle	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
shebeth (שֶׁבֶת) [pronounced SHE ^B -veth]	seat, dwelling place; same place	feminine singular noun	Strong's #7675 BDB #443
= one sitting in a place (seat).			
You can see by this why some translations are the way that they are.			
The Greek has lebosthe ho Oktakosious (λεβοσθε ὁ οκτακοσιους) [pronounced ī-boç-theh-hoh-ohk-ta-ko-see-ooce] instead. It ought to be clear that this is not a transliteration.			
Tach ^e mônîy (תַּחְמוֹנִי) [pronounced takh-kem-oh-NEE]	sagacious, you make me wise; and is transliterated Tachmonite Tachemoni	gentilic singular adjective	Strong's #8461 BDB #315
This explains why the Latin calls him a wise man.			
Peter Pett: If we follow most translations the first warrior would appear to have had two names, Josheb-basshebeth and Adino, which was of course a possibility, with the former possibly being a name given to him when he took up his senior military post. Alternatively some would translate as, 'The one who sat (yosheb) in the place of honour (ba-shebeth), the shrewd one (one made wise - tachcemoni), chief of the captains, he was Adino the Eznite.' ⁶⁹ Or, Adino the Spear, as R. B. Thieme, Jr. has called him. ⁷⁰			
1Chron. 11:11 has instead:			
bên (בֶּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Chak ^e mônîy (חַכְמוֹנִי) [pronounced khak-mo-NEE]	wise and is transliterated Hachmonite, Hakmonite, Hachmoni	gentilic adjective, masculine singular proper noun	Strong's #2453 BDB #315
This does not necessarily contradict the reading of 2Sam. 23:8. These could be two ways of speaking of the name of one person.			

⁶⁸ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=9&ch=23> accessed May 3, 2014.

⁶⁹ From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=9&ch=23> accessed May 3, 2014.

⁷⁰ From R. B. Thieme, Jr.'s 1972 David Series, lesson #631_0153.

2Samuel 23:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Keil and Delitzsch write: <i>The word יִנְמַכַּחַת is also faulty, and should be corrected, according to the Chronicles, into יְנוֹמַכַּח־נָב (Ben-hachmoni); for the statement that Jashobeam was a son (or descendant) of the family of Hachmon (1Chron. 27:32) can easily be reconciled with that in 1Chron. 27:2, to the effect that he was a son of Zabdiel.</i> ⁷¹			
רֹשׁ (שָׂאֵר אוֹ שָׂאֵר) [pronounced rohsh]	head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum	masculine singular construct	Strong's #7218 BDB #910
שָׁלִישִׁיִּם (שִׁשְׁלִישִׁי) [pronounced shaw-leesh-EEM] or שָׁלִישִׁי (שִׁשְׁלִישִׁי) [pronounced shaw-leesh-EE]	an noble rank of soldiers; 3 captains, 3 highly ranked officers; warriors in a chariot [possibly manned by 3 soldiers?]	masculine plural noun with the definite article	Strong's #7991 BDB #1026

1Chron. 11:11 has *three* in the Hebrew, but *30* in the Greek, Latin and Syriac.

Whedon: *The original word, מִשִּׁלְשִׁי אוֹ מִשִּׁלְשִׁי, shalishim, designates a superior order of soldiers who fought from chariots, (Exodus 14:7 15:4,) and were also a part of the royal body-guard (1Kings 9:22; 2Kings 10:25). In 2Kings 7:2, 17, 19, it is translated lord. From 2Samuel 23:18 it appears that Abishai was also a chief among this order of soldiers. Ewald thinks that David's army had thirty officers of this kind, and hence the name shalishim, a thirty man, or one of thirty.*⁷²

Scribes believed that this was a mistake in copying in 1Chron. 11:11, and that this word ought to be:

שְׁלֹשִׁים (שִׁשְׁלִישִׁי) [pronounced sh ^e low-SHEEM]	thirty	plural numeral	Strong's #7970 BDB #1026
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Scribes did not change the text, but they would make a note off in the margin and indicate what they believed the problem was.

So that there is no confusion, the Hebrew text of 2Sam. 23:8 and 1Chron. 11:11 is in agreement here, that it reads *three*; but there is a note by the scribes suggesting that this might be a mistake in 1Chron. 11:11.

Keil and Delitzsch write: *Instead of שָׂאֵר מִשִּׁלְשִׁי (head of the thirty), the reading in the Chronicles, we have here שָׂאֵר מִשִּׁלְשִׁי (head of the three). Bertheau would alter our text in accordance with the Chronicles, while Thenius proposes to bring the text of the Chronicles into accordance with ours. But although the many unquestionable corruptions in the verse before us may appear to favour Bertheau's assumption, we cannot regard either of the emendations as necessary, or even warrantable. The proposed alteration of מִשִּׁלְשִׁי is decidedly precluded by the recurrence of שָׂאֵר מִשִּׁלְשִׁי in 2Sam. 23:18, and the alteration of מִשִּׁלְשִׁי in the Chronicles by the repeated allusion to the מִשִּׁלְשִׁי, not only in 2Sam. 23:15, 42; 2Sam. 12:4, and 1Chron. 27:6 of the Chronicles, but also in 2Sam. 23:13, 2Sam. 23:23, and 2Sam. 23:24 of the chapter before us. The explanation given of מִשִּׁלְשִׁי and מִשִּׁלְשִׁי, as signifying chariot-warriors, is decidedly erroneous;...*

⁷¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:8–12.

⁷² From <http://www.studylight.org/commentaries/whe/view.cgi?bk=9&ch=23> accessed May 3, 2014.

2Samuel 23:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>(Note: This explanation, which we find in Gesenius (<i>Thes. and Lex.</i>) and Bertheau, rests upon no other authority than the testimony of Origen, to the effect that an obscure writer gives this interpretation of τριστάτης, the rendering of שִׁילָשׁ, an authority which is completely overthrown by the writer of the gloss in Octateuch. (Schleussner, <i>Lex. in lxx t. v. p. 338</i>), who gives this explanation of τριστάτας: τοὺς παρὰ χεῖρα τοῦ βασιλέως ἀ' ροστειρὰν ὑποῖης μοίρας ἀ' ρχοντας. Suidas and Hesychius give the same explanation (s. v. τριστάται). Jerome also observes (ad Ezek 23): "It is the name of the second rank next to the king.")</p> <p>...for the singular שִׁילָשׁ is used in all the passages in which the word occurs to signify the royal aide-de-camp (2Kings 7:2, 2Kings 7:17, 2Kings 7:19; 2Kings 9:25; 2Kings 15:25), and the plural שִׁילָשִׁים the royal body-guard, not only in 2Kings 15:25, but even in 1Kings 9:22, and Ex. 14:7; Ex. 15:4, from which the meaning chariot-warriors has been derived. Consequently שִׁילָשׁ is the head of the king's aides-de-camp, and the interchange of שִׁילָשׁ with the שִׁילָשִׁים of the Chronicles may be explained on the simple ground that David's thirty heroes formed his whole body of adjutants. The singular שִׁילָשׁ is to be explained in the same manner as יִתְרָכָה (see at 2Sam. 8:18).⁷³</p>			

Translation: ...Josheb-basshebeth [probably, Jashobeam], the Tachmonite, the leader of the three... I would judge this first name to be a proper name. This is because we are told that David's mighty warriors would be named, and we have his city or nationality which comes next. Therefore, it would make most sense to simply begin with a proper name. This is exactly what we would expect and there is no reason to think that this section ought to begin in a weird way.

Furthermore, even though this name does not match the name in 1Chron. 11:11 exactly, it is still close; and this was reasonably translated as a proper noun in that verse.

The second part of this portion of v. 8 is made up of two very common words; and this simply means that this man was the head or chief officer of David's 3 ranking officers.

Despite the problems with the various texts, it is not impossible for this man to be *the head of the three* and *the head of the thirty*.

Keil and Delitzsch refer to the first 3 men as *heroes of the third class*.⁷⁴

2Samuel 23:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוּה) [pronounced hoo]	he, it; himself as a demonstrative pronoun: that, this (one); same	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
ʿăḏīyn (עֲדִינ) [pronounced gaw-DEEN]	voluptuous, Babylon personified	masculine singular adjective with the 3 rd person masculine singular suffix	Strong's #5719 BDB #726

⁷³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:8–12 (edited).

⁷⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:24–25.

2Samuel 23:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘êtsen (עֵצֶן) [pronounced ĠAY-tsehn]	<i>sharp, strong, spear</i> ; possibly a proper noun transliterated <i>Eznite</i>	masculine singular noun; possibly a proper noun	Strong's #6112 BDB #783
There are apparently different readings; some with a definite article; some with a hê interrogative prefix.			
‘Âdîynôw (אֲדִינֹו) [pronounced Ġaw-DEEN-oh]	<i>voluptuous, Babylon personified</i> ; perhaps a proper noun transliterated <i>Adino</i>	masculine singular proper noun	Strong's #5722 (= #5719 with suffix) BDB #726
‘êtsen (עֵצֶן) [pronounced ĠAY-tsehn]	<i>sharp, strong, spear</i> ; possibly a proper noun transliterated <i>Eznite</i>	masculine singular noun; possibly a proper noun; with the definite article	Strong's #6112 BDB #783
This would give the rendering <i>Adino the spear</i> . The difference, obviously, is which is the proper noun and which is a descriptor. This is also some problems with the text itself.			
In 1Chron. 11:11 and in some versions of the LXX, the words <i>he wielded his spear, he drew his sword</i> , are inserted here. This does appear to be reasonable, even though <i>Adino the spear</i> is a very cool name.			
Keil and Delitzsch: <i>the reading in the Chronicles, "he swung his spear," should be adopted (cf. 2Sam. 23:18).</i> ⁷⁵			
Poole disagrees ⁷⁶ on several points in this verse, claiming that <i>Adino</i> is his proper name. However, then he supplies the words <i>he lifts up the sword</i> , which is probably the corrupt text which actually gives us <i>he lifts up the sword</i> . For this reason, I believe that Poole is incorrect in his textual approach, and will not go into any more detail about his mistaken notions.			
‘al (עַל) [pronounced Ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sh ^e môneh (שְׁמוֹנֶה) [pronounced sh ^e moh-NEH]	<i>eight</i>	masculine singular numeral	Strong's #8083 BDB #1032
The parallel text in 1Chron. 11:11 has <i>three</i> here instead. Numerical variants are common in the Hebrew text (see Ezra 2 and Neh. 7), although we have no way of knowing whether this ought to be 300 or 800.			
mê’ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
châlâl (חָלַל) [pronounced chaw-LAWL]	<i>slain, fatally wounded, wounded, pierced</i> ; from a verb which means <i>to bore, to pierce</i>	masculine singular noun (or adjective)	Strong's #2491 BDB #319
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

⁷⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:8–12.

⁷⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 23:8.

2Samuel 23:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pa'am (פַּעַם) [pronounced PAH-ġahm]	<i>beat, foot, anvil, occurrence, time, steps</i> ; the connotation is the passage of time	feminine plural noun	Strong's #6471 BDB #821
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every</i> ; but it can also mean a <i>composite unity</i> ; possibly <i>particular; anyone</i>	numeral adjective	Strong's #259 BDB #25

Together, these 3 words probably mean *at one time, at the same time*.

The NET Bible: The translation (**He killed eight hundred men with his spear in one battle**) follows some LXX mss (see 1 Chr 11:11 as well) in reading וְתִקַּח חֶרֶב אוֹרֵר (hu' 'orer 'et khanito, "he raised up his spear") rather than the MT's וַיִּנְצֹחַ אֶת הָעֵזֵנִי (hu' 'adino ha'etsni [Kethib = וַיִּנְצֹחַ, ha'etsno]; "Adino the Ezenite"). The emended text reads literally "he was wielding his spear against eight hundred, [who were] slain at one time."⁷⁷

Translation:...—**he wielded** [Hebrew is confusing here] **his spear against 800 men [who were] slain at one time**. This portion of v. 8 was very difficult to translate. I even recall R. B. Thieme, Jr. calling this guy *Adino the spear*. So, it is possible that this man may have been given the nickname, *Adino the spear*; this would not affect what he is said to have done—he is known for having slain 800 men with his spear (if this is the proper noun, then that they were killed with the *spear* would have been understood). However, the word *adino* is probably miscopied; and that this should read that *he wielded his spear against 800 men*.

Many explanations have been given for the difference in the text (800 here; 300 in 1Chron. 11:11). This could represent two separate battles; the numbers given represent the most recent battle where he slaughtered a great many soldiers. One explanation which appeals to me is, he appears to have taken a stand against of enemy soldiers. It is not necessary that he stood in front of them alone. He may have had his armor-bearers and additional soldiers there with him. However, he was the inspiring force. By himself, he killed 300 men; in concert with those at his side, 800 were killed.

Of course, this could simply represent a serious copyist error, where a manuscript was so bad, that a copyist simply inserted the letters and words that he believed completed this particular verse. When we put these various ancient manuscripts next to one another, it is clear that there are problems with the text. There are at least 3 other explanations for the difference in text, but I believe that either of these two given is the most likely.

As you surely noted, the Hebrew exegesis is filled with variant readings. This may help to explain the differences found in the translations listed.

⁷⁷ From <https://bible.org/netbible/index.htm?2sa23.htm> (footnote) accessed April 17, 2014.

Various Readings of 2Samuel 23:8

2Sam. 23:8 (Hebrew)	1Chron. 11:11 (Heb.)	2Sam. 23:8 (Greek)	2Sam. 23:8 (Latin)
These [are] the names of David's mighty men: Josheb-basshebeth, the Tachmonite, the leader of the three—he wielded [Hebrew is confusing here] his spear against 800 men [who were] slain at one time.	These [are] a numbering of the Mighty Men who [belong] to David: Jashobeam son of a Hachmonite [or, <i>Jashobeam the Hachmonite</i>], [was] chief of the thirty. He raised up his spear against 300 slain [men] at one time.	These are the names of the powerful men of David: Iebosthe the Chananite is commander of the Third—Adinon the Asonite—he drew his sword against eight hundred casualties at once. ⁷⁸	These are the names of the valiant men of David: Jesbaham sitting in the chair was the wisest chief among the three, he was like the most tender little worm of the wood, who killed eight hundred men at one onset.

There is some clear agreement on (1) the title of this section; (2) the first name after David is a proper name; and (3) he killed a lot of soldiers at one time. There are obvious differences of his name, if he has a second name, is he chief of three or of thirty, and how many he killed.

Some of these things may appear to be differences which are not. For instance, Jashobeam (probably his actual name) may have killed 300 men himself, and the men with him (his armor bearers) may have killed the other 500. It is also possible for him to have a position of authority over the three and over *the thirty* (which does not necessarily represent an exact number of high-ranking officers). In other words, the text of Samuel and Chronicles may be in nearly full agreement here, apart from the spelling of Jashobeam's name.

As is true for nearly every variant in Scripture: there is almost never a doctrinal difference. That is, the Latin text, where different, rarely if ever shows a Catholic bias. The same is true of the other texts. A pastor who knows his Bible could teach from the Hebrew Bible, from the Greek Bible or from the Latin Bible (excepting the apocrypha) and he would teach the same doctrine. Now, one person may teach that Josheb has the nickname *Adino the Spear*, and someone else might teach that he *raised his spear*; but that does not lead us to any real differences between the interpretation of this passage, nor does one approach somehow change the doctrine of someone teaching the other translation.

My point is, there are a lot of variant readings throughout the Scriptures; and some are easily explained and some are not—but few of them lead us to any doctrinal differences.

Chapter Outline

Charts, Graphics and Short Doctrines

Obviously, there is such thing as a Catholic Bible and there are Bible translations approved by the Catholic church. However, the places where the Catholic church is dramatically wrong either comes from the apocrypha, from misinterpretations of the text, or from papal pronouncements. I quote from a variety of translations. However, I could present a study of any chapter in the Bible, use only translations approved by the Catholic church, and nothing would be changed (although the doctrine which I teach is very orthodox).

Catholic Bible Translations

According to the [Ask a Catholic](http://askacatholic.com) website (accessed May 6, 2014), the following Bibles are *USCCB Approved Translations of the Sacred Scriptures for Private Use and Study by Catholics*:

- (DRB) Douay/Rheims (AskACatholic.com Recommended)
 - (NVB) Navarre Bible series (AskACatholic.com Recommended)
- If your looking for good study notes.
- (CCD) Confraternity/Douay - St. Joseph's (AskACatholic.com Recommended)

⁷⁸ From <http://ccat.sas.upenn.edu/nets/edition/10-2reigns-nets.pdf> accessed April 17, 2014.

Catholic Bible Translations

- (RSV-CE) Revised Standard Version, Catholic edition (AskACatholic.com Recommended)
- (JB) Jerusalem
- (NJB) New Jerusalem
- (NAB) New American
- (GNB-CE) Good News, Catholic edition
- (NRSV-CE) New Revised Standard Version, Catholic edition

Personally, I like very much the NAB, the NJB, and the NRSV. I also like the REB, which I believe ought to be on this list.

The [United States Conference of Catholic Bishops](#) lists another set of Bibles:
Books of the New Testament, Alba House
Contemporary English Version - New Testament, First Edition, American Bible Society
Contemporary English Version - Book of Psalms, American Bible Society
Contemporary English Version - Book of Proverbs, American Bible Society
The Grail Psalter (Inclusive Language Version), G.I.A. Publications
New American Bible, Revised Edition (NABRE)
New Revised Standard Version, Catholic Edition, National Council of Churches
The Psalms, Alba House
The Psalms (New International Version) - St. Joseph Catholic Edition, Catholic Book Publishing Company
The Psalms - St. Joseph New Catholic Version, Catholic Book Publishing Company
Revised Psalms of the New American Bible (1991)
So You May Believe, A Translation of the Four Gospels, Alba House
Today's English Version, Second Edition, American Bible Society
Translation for Early Youth, A Translation of the New Testament for Children, Contemporary English Version, American Bible Society

As an aside, much of the accepted Catholic doctrines are absolutely erroneous. However, an honest person must admit that the Catholic church has changed dramatically for the better over the centuries since the Dark Ages. At one time, the Catholic Church, when it had governmental power, would execute those who tried to disseminate translations of the Bible in the languages of the people. That is no longer the case. Now, Bible study is [encouraged](#) by the Catholic Church.

Chapter Outline

Charts, Graphics and Short Doctrines

So far in this study, I have referenced homosexuals who have believed in Jesus Christ and Catholics. Several points:

Who can be saved?

1. All men are saved exactly the same way—by exercising faith in the Lord Jesus Christ. When a person does this, they are saved forever, no matter what their background is and no matter how mediocre their Christian life is. ["What can we do to perform the works of God?" they asked. Jesus replied, "This is the work of God: that you believe in the One He has sent."](#)(John 6:28–29; HCSB)
2. A raging queen (a very enthusiastic homosexual) can be saved by exercising faith in Jesus Christ. He may or may not reform his lifestyle after salvation, but exercising faith in Christ is what makes this person saved.
3. Catholics, although subject to a great deal of indoctrination, can exercise faith in Jesus Christ. I have quizzed many Catholics and have asked them, "Are you saved because you have exercised faith in Jesus Christ or because you adhere to the doctrines of the Catholic Church?" Inevitably, they answer the former.
4. Salvation is not the same as spiritual growth or living the Christian life.

Who can be saved?

5. You must be saved first, and then you can live the Christian life. You must be saved first, and then you can perform good works. The works that you perform in the flesh or prior to becoming a Christian are known as dead works, and they will be burned when Jesus evaluates all believers. **If anyone builds on the foundation with gold, silver, costly stones, wood, hay, or straw, each one's work will become obvious, for the day will disclose it, because it will be revealed by fire; the fire will test the quality of each one's work. If anyone's work that he has built survives, he will receive a reward. If anyone's work is burned up, it will be lost, but he will be saved; yet it will be like an escape through fire.** (1Cor. 3:12–15; HCSB)
6. Growth is the same for all believers: we are to periodically name our sins to God (not to a priest); and we are to learn Bible doctrine under the authority of a pastor-teacher.
7. The saved homosexual and the saved Catholic will eventually turn away from the things which they were brought up believing, if they are willing to believe the doctrine laid down by the saints.
8. However, because we are all saved by faith alone in Christ alone, we remained saved, whether or not we grow and whether or not we produce divine good.

I will not spend much time denouncing the doctrines of the Catholic Church, despite the fact that many of them are problematic. I am convinced that, if a Catholic believer chooses to know the truth, and they have reached the point where they question some of the doctrines of their church, there are plenty of resources out there to put them in the right direction.

Chapter Outline

Charts, Graphics and Short Doctrines

This tangentially leads us to ask the question:

Why are there doctrinal differences between teachers?

1. Even though we cannot always reconcile the text, and even though we sometimes have verses where we cannot definitively determine the exact content of that verse, this should not confuse us as to the true tenets of Christianity.
2. Just as with Judaism, the traditions of a denomination can play a big part in its teaching. This has been the biggest problem with Catholicism, although they have certainly improved over the past few hundred years (rather than execute people who make available the Word of God to others, the Catholic church supports a variety of Bible translations and commentary).
3. Egotism. This is particularly a problem with cults. A person interpreting the Scriptures comes to a particular interpretation, which may be odd, and he teaches it; and then he cannot go back on it. He is too egotistical to admit he was wrong or to understand that he made a mistake before. Furthermore, when you have followers, it is very difficult to say things which might alienate them (such as, "Look, I think I really got a lot of this stuff wrong. Maybe we all need to attend a doctrinal church.")
4. Some people cannot get over their own sins; so they interpret the Bible to allow for their sins. There is a movement in the gay Christian community to try to accept gay behavior as okay. There are gay churches which are really Christian. Now, many websites, that are pro-gay and feature instruction of the Bible do not really care what the Bible says; they simply interpret a few passages so that they go along with the gay agenda. However, there are some "gay" churches which are legitimate churches, which actually proclaim the gospel.
5. I have a very limited understanding of the Mormon religion; but I would not be surprised if, originally, the founders noticed that they liked more than one woman, and so they interpreted the Scriptures to allow for multiple wives. I am not saying that is what originally happened; but that I would not be surprised by it.
6. Some pastors just get carried away by themselves, and cannot self-correct.
7. Some pastors certainly grow up with certain viewpoints and prejudices, and they attempt to make these a part of the Word of God. There are a lot of verses in the Bible; and even the communists found out that they could, more or less, make a semi-reasonable argument for communism, if the person you were trying

Why are there doctrinal differences between teachers?

to convince did not know the Bible very well. So a pastor may be influenced by the way he was brought up or by the society around him. There are a number of liberals today who really believe that the Bible is pro-liberal and anti-conservative—which is a very wrong notion. See **Liberalism, Conservatism and Christianity** ([HTML](#)) ([PDF](#)) ([WPD](#)).

8. Quite obviously, a pastor can become quite influenced by the denomination that he grows up in or the denomination of the seminary that he goes to.

Chapter Outline

Charts, Graphics and Short Doctrines

Because there are differences in the doctrine taught, this leads me to ask...

How does one choose between so many different Bible teachers?

1. Let me start with my own Christian youth: after being saved, I read literature from Jehovah's Witnesses, from Armstrong's cult, from pamphlets bought at what was mostly a Holy Roller bookstore, I attended a Baptist church, had a wife who listened to R. B. Thieme, Jr., and my closest friend, my wife's closest friend, and two of my brothers were all in the charismatic movement. So, how does a young Christian figure out what to do with all of that?
2. Let me add to this that the literature about evolution from Armstrong, from the Jehovah's Witnesses and from other sources was very persuasive and good—particularly the slick booklets from Armstrong. Furthermore, Gardner Ted Armstrong was an excellent and very persuasive speaker. He was not necessarily accurate, but he was a very good speaker.
3. Luckily, I was interested in the Bible and in what the Bible taught.
4. I had three basic things which guided me: (1) I noticed where unrelated groups, individuals or organizations agreed on very specific fundamentals; (2) I determined that there must be a starting point or a foundation for understanding Christian doctrine; and (3) how well did these various teachings line up with the Bible?
5. I noticed that R. B. Thieme, Jr. and J. Vernon McGee, although very different in their personality and teaching techniques, were teaching many of the same things. This was not too different from what was being taught in my Baptist church. I noticed that Jehovah's Witnesses and Armstrong tended to be quite exclusive in their beliefs; and this was somewhat true of the charismatic teachings. This would also mean that, for 1900 years or so, no one understood the Bible well enough to be saved (if what they taught was correct).
6. I read books and articles which disparaged Thieme, JW's, Armstrong and Charismatics.
7. I noticed that the anti-Thieme books often misrepresented his positions (whether intentionally or not, I don't know); whereas the information on the other 3 groups were reasonably accurate in the representation of what they taught.
8. Some logic needed to be applied at this point: does it make sense that, over a period of 1900 years, a clear understanding of the faith did not occur until the 20th century?
9. Additional logic required me to pick the most fundamental tenets of Christianity and build from there (this is a mathematical approach, by the way).
10. The fundamental tenet of Christianity was Jesus Christ and salvation. Who was Jesus and what is salvation and how are we saved? What did these various groups teach about the most basic tenets and how does this line up with historic Christian doctrine?
11. Let me say that much of this seemed to be a slow process (to me), one which involved a lot of reading, thinking, and arguing in some cases. During this time, I attended a number of different churches—which I found, in general, to be quite disappointing.
12. Eventually, I settled on the teaching of R. B. Thieme, Jr., although I listened to J. Vernon McGee; and I had respect for Pastor Toms at the Baptist church that I went to. My only problem there was, it just was

How does one choose between so many different Bible teachers?

- not enough teaching at that Baptist church.
13. I rejected the Armstrong cult because it was a cult, because it did not always line up with the Bible, and it seemed flawed in relation to salvation. I rejected the JW's for the same reason. I did notice that some of their teaching—particularly in relation to evolution—was still pretty good. Since that time, I have noticed that certain topics: types and antitypes, evolution, some prophecy and history, chiasm organization, can often be correctly handled by a group where not all of their doctrines are accurate. For instance, there are great flaws in the teachings of Gardner Ted Armstrong and the JW's; but their work on evolution is quite good.
 14. When it came to Charismatics (the holy rollers), I noticed that their churches offered almost nothing by way of solid teaching; and, although they appeared to be following the Bible, there were serious flaws in their teaching. I eventually distilled the problems of the **Tongues movement** ([HTML](#)) ([PDF](#)) ([WPD](#)). Although there are some charismatic teachers who make more of an attempt now to teach more of the Bible than I found back then; they are still quite weak in their handling of the Word of God (primarily because they have to interpret the Bible to justify speaking in tongues).
 15. What is key is, what is being taught needs to stand up next to the Bible.
 16. Another key is, a church needs to teach some entire books from time to time. A pastor cannot simply give a sweet little 15 minutes message a couple times a week—no matter what, that is not enough for the believer to grow on.
 17. God does promise us that, if we desire to know the doctrine, it will be revealed to us. That does not mean that God Himself will come down and teach us; but that He will make good and accurate teaching available to us; and we will be able to choose.
 18. In summation:
 - 1) Do not be turned by a persuasive speaker or dynamic leader.
 - 2) Do not be influenced by experience.
 - 3) Do not be lured in by a cult—particularly when it is teaching doctrines which are contrary to most of those held by orthodox Christianity.
 - 4) Know basic doctrine and build upon that.
 - 5) Be willing to trust the Bible over your own upbringing or your own emotions or experiences.
 - 6) Be willing to reevaluate a position based upon strong Biblical evidence.
 - 7) Look for an ICE teacher; a teacher who teaches isagogics (the history of the time), categories of doctrine (such as, scar tissue, the Trinity, intercalation), and exegesis (the teacher should typically go through entire chapters and entire books of the Bible regularly, occasionally going back to the Greek or the Hebrew, and making every attempt to interpret each verse in context.
 - 8) Trust God when he promises that if you want to know the doctrine, then He will give you access to correct and proper teaching.

John 7:16–17 **Jesus answered them, "My teaching isn't Mine but is from the One who sent Me. If anyone wants to do His will, he will understand whether the teaching is from God or if I am speaking on My own."** (HCSB)

John 8:30–32 **As He was saying these things, many believed in Him. So Jesus said to the Jews who had believed Him, "If you continue in My word, you really are My disciples. You will know the truth, and the truth will set you free."**

Chapter Outline

Charts, Graphics and Short Doctrines

There was a lot to take in for this one verse, because there were a great many errors in the text. This is a brief summary of what we have studied, with a few more things thrown in.

Jashobeam and a Summary of Observations of 2Samuel 23:8

1. In Samuel, the text reads: **Josheb-basshebeth, the Tachmonite, the leader of the three—he wielded [Hebrew is confusing here] his spear against 800 men [who were] slain at one time.**

Jashobeam and a Summary of Observations of 2Samuel 23:8

2. In Chronicles, the text reads: **Jashobeam son of a Hachmonite** [or, *Jashobeam the Hachmonite*], **[was] chief of the three** [possibly, *thirty*]. **He raised up his spear against 300 slain [men] at one time.**
3. His name is Jashobeam, which is confirmed in 1Chron. 12:6 (where Jashobeam comes to David originally when David is in Ziklag); and also in 1Chron. 27:2.
4. It is not difficult to imagine that Jashobeam was a member of Saul's army who left because of Saul's insanity. Although we do not have any confirmation of this idea, it is likely true of at least some of David's soldiers who came from this era. How could some of Saul's soldiers not recognized that killing the priests at Nob and endlessly pursuing David was not in the best interests of Israel?
5. Given the many problems with v. 8, Jashobeam is likely a Hachmonite rather than a Tachmonite.
6. Jashobeam may have killed a huge number of men on two different battles; or the text in one of the two passages is corrupt.
7. This whole *Adino the spear* name (see the Hebrew exegesis) is likely a corruption of *he lifted up his spear*.
8. In any case, although we certainly have some problems with the details, Jashobeam is one of the most heroic men in the history of Israel.
9. One may reasonably suppose that, when he killed the 300 (and/or 800 men), that he was empowered by God the Holy Spirit. It is hard to imagine someone having this much strength to function simply on human power. This logically leads us to conclude that God does give strength to some soldiers in war. This should not be understood as taking the place of training; but as complimenting the training which one has received.

Just as God has empowered many of those who worked on the Tabernacle, we may assume that God empowered a variety of men throughout Israel's history—including for war. As an aside, you may not understand divine establishment, and think to yourself, "How do we know that God empowered this man for war?" This entire section is celebrating military men; and they are being celebrated for killing the enemy in battle. There are no medals here for showing great restraint. The top men are given honors for killing a large number of enemy soldiers. So, it is reasonable to suppose in godly men, God the Holy Spirit guided and empowered them in war.

Chapter Outline

Charts, Graphics and Short Doctrines

And after him Eleazar ben Dodo son of [the] Ahohite in three of the mighty men with David in their defiance in the Philistines. They gathered there to battle and so they go up a man of Israel. He stood and so he assaults the Philistines as far as, for had become weary his hand and so clings his hand unto the sword. And so manufactures Y^ehowah a victory great in the day the that. And the people returned after him only to plunder.

2Samuel
23:9–10

After him [was] the Achohite Eleazar ben Dodo, [who was] among the three mighty men with David when they defied the Philistines. The Philistines [lit., *they*] gathered there to battle and the men of Israel went up [against them]. Eleazar [lit., *he*] took a stand and assaulted the Philistines [for] as long as [he could], for his hand had become tired and it [lit., *his hand*] clung to his sword. Therefore, Y^ehowah manufactured a great victory in that day (the people only returned to plunder [the dead]).

Second to Jashobeam was the Ahohite Eleazar the son of Dodo, who was one of the 3 warriors with David when they defied the Philistines. The Philistines had gathered there for battle so the men of Israel went up against them. Eleazar himself took a stand against the enemy and struck them until his hand became tired and it clung to his sword. Therefore, Jehovah oversaw a great victory that day. The Israelites returned later only to plunder the dead on the ground.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	After him was Eleazar the son of Dodo the Ahohite, one of the three valiant men that were with David when they defied the Philistines, and they were there gathered together to battle. And when the men of Israel were gone away, he stood and smote the Philistines till his hand was weary, and grew stiff with the sword: and the Lord wrought a great victory that day: and the people that were fled away, returned to take spoils of them that were slain.
Masoretic Text (Hebrew)	And after him Eleazar ben Dodo son of [the] Ahohite in three of the mighty men with David in their defiance in the Philistines. They gathered there to battle and so they go up a man of Israel. He stood and so he assaults the Philistines as far as, for had become weary his hand and so clings his hand unto the sword. And so manufactures Y ^e howah a victory great in the day the that. And the people returned after him only to plunder.
Peshitta (Syriac)	Next to him was Eleazar, <u>the cousin of Gadho</u> , who went down with David and three other men when the Philistines defied them and were gathered there to battle; and when the men of Israel withdrew, He arose, and smote the Philistines until his hand was weary, and his hand clave to his sword; and the LORD wrought a great victory that day; and the people returned with him only to strip the slain.
Septuagint (Greek)	And after him Eleazar <u>the son of his uncle</u> , son of Dodai who was among the three mighty men with David; and when he defied the Philistines they were gathered there to war, and the men of Israel went up. He arose and attacked the Philistines, until his hand was weary, and his hand clave to the sword: and the Lord brought about a great salvation in that day, and the people rested behind him only to plunder <i>the slain</i> .
Significant differences:	<i>Dodo</i> can mean <i>his uncle</i> , which explains some of the translations. The context suggests that the Israelites were in retreat; but this is not quite as clear in the Hebrew. In fact, there are some places where the Hebrew is a bit difficult to understand.

Thought-for-thought translations; paraphrases:

Common English Bible	Next in command was Eleazar, Dodo's son and Ahohi's grandson. He was among the three warriors with David when they insulted the Philistines who had gathered there for battle. The Israelites retreated, but he stood his ground and fought the Philistines until his hand was weary and stuck to the sword. But the Lord accomplished a great victory that day. The troops then returned to Eleazar, but only to plunder the dead.
Contemporary English V.	The next one of the Three Warriors was Eleazar the son of Dodo the Ahohite. One time when the Philistines were at war with Israel, he and David dared the Philistines to fight them. Every one of the Israelite soldiers turned and ran, except Eleazar. He killed Philistines until his hand was cramped, and he couldn't let go of his sword. When Eleazar finished, all the Israelite troops had to do was come back and take the enemies' weapons and armor. The LORD gave Israel a great victory that day.
Easy English	The next brave man was Eleazar, the son of Dodai. He belonged to the people called Ahohites. He was one of the three bravest soldiers. He was with David when they insulted the *Philistines. The *Philistines had gathered for a battle. The other *Israelites had gone away. But Eleazar remained there. He alone continued to fight and to kill the *Philistines. His hand became so stiff that he could not take his hand off his sword. The *Lord brought about a great success that day. The *Israelite army

Easy-to-Read Version	<p>returned later but there was nobody for them to fight. So they simply took away the possessions from the dead *Philistines.</p> <p>Next, there was Eleazar son of Douai [Eleazar son of Dodai Or, "Eleazar his cousin."] from Ahoah. Eleazar was one of the Three Heroes that were with David at the time they challenged the Philistines. They had gathered for a battle, but the Israelite soldiers had run away. Eleazar fought the Philistines until he was very tired. But he kept holding on to the sword tightly {and continued fighting}. The Lord gave Israel a great victory that day. The people came back after Eleazar had won the battle, but they only came to take things from the dead enemy soldiers.</p>
Good News Bible (TEV)	<p>The second of the famous three was Eleazar son of Dodo, of the clan of Ahoh. One day he and David challenged the Philistines who had gathered for battle. The Israelites fell back, but he stood his ground and fought the Philistines until his hand was so cramped that he could not let go of his sword. The LORD won a great victory that day. After it was over, the Israelites returned to where Eleazar was and stripped the armor from the dead.</p>
<i>The Message</i>	<p>Eleazar son of Dodai the Ahohite was the next of the elite Three. He was with David when the Philistines poked fun at them at Pas Dammim. When the Philistines drew up for battle, Israel retreated. But Eleazar stood his ground and killed Philistines right and left until he was exhausted--but he never let go of his sword! A big win for GOD that day. The army then rejoined Eleazar, but all there was left to do was the clean-up.</p>
New Berkeley Version	<p>After him, Eleazar the son of Douai, a descendant of Aoah, next among the three heroes, the men who were with David when they defied the Philistines. The enemy had mustered there for battle, and the Israelites had retreated upward; but he himself advanced and struck down the Philistines until his hand was exhausted and stuck to his sword. So on that day the LORD won a great victory, and the people rallied behind him only to take booty.</p>
New Century Version	<p>Next was Eleazar son of Dodai the Ahohite. Eleazar was one of the three soldiers who were with David when they challenged the Philistines. The Philistines were gathered for battle, and the Israelites drew back. But Eleazar stayed where he was and fought the Philistines until he was so tired his hand stuck to his sword. The Lord gave a great victory for the Israelites that day. The troops came back after Eleazar had won the battle, but only to take weapons and armor from the enemy.</p>
New Life Bible	<p>Next to him among the three strong men was Eleazar the son of Dodo the Ahohite. He was with David when they spoke against the Philistines who were gathered there for battle, and the men of Israel had left. Eleazar got up and killed the Philistines until his hand was tired from holding the sword. The Lord saved many of His people that day. The men returned after him only to take what had belonged to the dead.</p>
New Living Translation	<p>Next in rank among the Three was Eleazar son of Dodai, a descendant of Ahoah. Once Eleazar and David stood together against the Philistines when the entire Israelite army had fled. He killed Philistines until his hand was too tired to lift his sword, and the Lord gave him a great victory that day. The rest of the army did not return until it was time to collect the plunder!</p>
The Voice	<p>The next of David's three mighty men was Eleazar, son of Dodo of Ahohi. Eleazar stood with David when they defied the Philistines who had gathered there to fight. The Israelites retreated, but Eleazar stood his ground. He killed Philistine soldiers that day until his arm grew tired, but he never dropped his sword. The Eternal One gave them a decisive victory that day; and then the people came back, only to pillage the fallen.</p>

Partially literal and partially paraphrased translations:

American English Bible	EliYanan (AdiNin's nephew) , who was with David in SeiRa when he berated the Philistines as they gathered for war against him. It was then that this man of IsraEl
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went right up to them 10 and kept killing Philistines until his hand got tired; so, he tied his sword to his hand [and kept fighting]. Jehovah gave him a great victory that day, and the only reason why the people had to return to [the field] was just to strip the dead.

- Beck's American Translation Next to him was Eleazar, the son of Dodo the Ahohite, one of the three heroes. He was with David at Pas-dammit when they defied the Philistines who had gathered there for battle, and the men of Israel withdrew. He attacked and struck down the Philistines till his hand got tired and stuck to his sword. And so the LORD won a great victory that day; and the army turned to follow him, but it was only to gather loot.
- Christian Community Bible Next was Eleazar, son of Dodo, son of Ahohi, who was with David when they challenged the Philistines who were gathered there for battle. When he saw the retreat of the Israelites, he fought and struck down the Philistines until his hand grew tired from holding the sword without pause. Yahweh brought about a great victory that day. The others returned after him, but only to strip the slain.
- God's Word™ Next in rank to him was Eleazar, another one of the three fighting men. He was the son of Dodo and grandson of Aho. Eleazar was with David at Pas Dammim when the Philistines gathered there for battle. When the soldiers from Israel retreated, he attacked and killed Philistines until his hand got tired and stuck to his sword. So the LORD won an impressive victory that day. The army returned to Eleazar, but they only returned to strip the dead.
- New Advent (Knox) Bible After him, his cousin Eleazar the Ahohite [*'His cousin'; this may also be read as a proper name, 'the son of Dodo'.* So also in verse 24 below.], one of the three champions that were with David when they defied the Philistines. These had mustered for battle, and the men of Israel had left the field; Eleazar stood there and cut down the Philistines until his arm grew weary and his hand stiff about his sword. A great victory the Lord gave Israel that day, and the men who had fled at first came back to gather up the spoils of the dead.
- New American Bible (2002) Next to him, among the Three warriors, was Eleazar, son of Dodo the Ahohite. He was with David at Ephes-dammim when the Philistines assembled there for battle. The Israelites had retreated, but he stood his ground and fought the Philistines until his hand grew tired and became cramped, holding fast to the sword. The LORD brought about a great victory on that day; the soldiers turned back after Eleazar, but only to strip the slain.
- New American Bible (2011) Next to him was Eleazar, the son of Dodo the Ahohite, one of the Three warriors with David at Ephes-dammim, when they insulted the Philistines who had massed there for battle. The Israelites had retreated [1 Sm 17:1.], but he stood there and struck down the Philistines until his hand grew tired from clutching the sword. The LORD brought about a great victory on that day; the army turned back to rejoin Eleazar, but only to strip the slain.
- NIRV Next to him was Eleazar. He was one of the three mighty men. He was the son of Dodai, the Ahohite. Eleazar was with David at Pas Dammim. That's where Israel's army made fun of the Philistines who were gathered there for battle. Then the men of Israel pulled back. But Eleazar stayed right where he was. He struck the Philistines down until his hand grew tired. But he still held on to his sword. The Lord helped him win a great battle that day. The troops returned to Eleazar. They came back to him only to take what they wanted from the dead bodies.
- New Jerusalem Bible Next, there was Eleazar son of Dodo, the Ahohite, one of the three champions. He was with David at Pas-Dammim when the Philistines mustered for battle there and the men of Israel had disbanded. But he stood his ground and cut down the Philistines until his hand was so stiff that he could not let go of the sword. Yahweh brought about a great victory that day, and the people rallied behind him, although only to plunder.

New Simplified Bible	The next one of the Three Warriors was Eleazar the son of Dodo the Ahohite. One time when the Philistines were at war with Israel, he and David dared the Philistines to fight them. Every one of the Israelite soldiers turned and ran. Eleazar was the exception. He killed Philistines until his hand was cramped. He could not let go of his sword. When Eleazar finished, all the Israelite troops had to do was come back and take the enemies' weapons and armor. Jehovah gave Israel a great victory that day.
Revised English Bible	Next to him was Eleazar son of Dodo the Ahohite, one of the heroic three. He was with David at Pas-dammit where the Philistines had gathered for battle. When the Israelites fell back, he stood his ground and rained blows on the Philistines until, from sheer weariness, his hand stuck to his sword. The LORD brought about a great victory that day. Afterwards the people rallied to him, but it was only to strip the dead.
Today's NIV	Next to him was Eleazar son of Dodai the Ahohite. As one of the three mighty warriors, he was with David when they taunted the Philistines gathered [at Pas Dammim] for battle. Then the Israelites retreated, but Eleazar stood his ground and struck down the Philistines till his hand grew tired and froze to the sword. The LORD brought about a great victory that day. The troops returned to Eleazar, but only to strip the dead.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	After him: Eleazar the son of Dodai, son of Ahoah. The three mighty with David insulted the Palestinians gathered there to war ascending the men of Israel. He rose to smite the Palestinians until his hand labored, and his hand joined to the sword! Yahweh did great salvation that day; however the people returned after him to strip.
Bible in Basic English	After him was Eleazar, the son of Dodai the Ahohite, one of the three great fighters, who was with David in Pas-dammim when the Philistines came together there for the fight; and when the men of Israel had gone in flight, He was with David and went on fighting the Philistines till his hand became tired and stiff from gripping his sword: and that day the Lord gave a great salvation, and the people came back after him only to take the goods of the Philistines.
The Expanded Bible	Next was Eleazar son of Dodai the Ahohite. Eleazar was one of the three ·soldiers [warriors; champions; mighty men] who were with David when they ·challenged [defied; taunted] the Philistines. The Philistines were gathered for battle, and the Israelites ·drew back [had fled/disbanded]. But Eleazar ·stayed where he was [stood his ground] and ·fought [killed; ^L struck] the Philistines until ·he was so tired his hand [^L his hand was so stiff that it] stuck to his sword. The Lord ·gave [brought about] a great victory for the Israelites that day. The troops came back after Eleazar had won the battle, but only to ·take weapons and armor from the enemy [plunder].
Ferar-Fenton Bible	And after him, Alazar-ben~Dodi-ben-Akhokhi, one of the three generals who were with David when they defied the Philishtim who had drawn out for battle, and the men of Israel had Bed. He arose and fought the Philishtim until his hand was cramped, and his hand stuck to his sword. But the EVER-LIVING produced a great victory on that day for him, and the forces that stuck behind like his skin.
HCSB	After him, Eleazar son of Dodo son of Ahohi was among the three warriors with David when they defied the Philistines. The men of Israel retreated in the place they had gathered for battle, but Eleazar stood <i>his ground</i> and attacked the Philistines until his hand was tired and stuck to his sword. The LORD brought about a great victory that day. Then the troops came back to him, but only to plunder the dead.
NET Bible®	Next in command [Heb "after him."] was Eleazar son of Dodo [This follows the Qere and many medieval Hebrew mss in reading דודו (dodo) rather than the Kethib of the MT דודאי (dodai; cf. ASV, NIV, NLT). But see 1 Chr 27:4.], the son of Ahohi. He

was one of the three warriors who were with David when they defied the Philistines who were assembled there for battle. When the men of Israel retreated [Heb "went up."], he stood his ground [Heb "arose."] and fought the Philistines until his hand grew so tired that it [Heb "his hand."] seemed stuck to his sword. The Lord gave a great victory on that day. When the army returned to him, the only thing left to do was to plunder the corpses.

NIV, ©2011

Next to him was Eleazar son of Dodai(Q) the Ahohite.(R) As one of the three mighty warriors, he was with David when they taunted the Philistines gathered at Pas Dammim[d] for battle. Then the Israelites retreated, but Eleazar stood his ground and struck down the Philistines till his hand grew tired and froze to the sword. The Lord brought about a great victory that day. The troops returned to Eleazar, but only to strip the dead.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

After him was El'azar the son of Dodo the son of Achochi, one of the three warriors with David when they put their lives in jeopardy against the P'lishtim who were there assembled for battle, while the men of Isra'el had gone away. He stood firm and attacked the P'lishtim until his hand went into spasm, so that he couldn't let go of his sword. ADONAI accomplished a great victory that day; but the people didn't return until he had finished, and then only to plunder the bodies of the dead.

exeGesés companion Bible

And after him
El Azar the son of Dodo the Ach Oachiy
- of the three mighty with David,
they reproached the Peleshethiy
gathering to war
- the men of Yisra El ascended
and he rose and smote the Peleshethiy
until his hand belabored
and his hand adhered to the sword:
and that day Yah Veh worked a great salvation
and the people returned after him only, to strip.

Hebrew Names Version

After him was El'azar the son of Dodo the son of an Achochi, one of the three mighty men with David, when they defied the Pelishtim who were there gathered together to battle, and the men of Yisra'el were gone away. He arose, and struck the Pelishtim until his hand was weary, and his hand froze to the sword; and the LORD worked a great victory that day; and the people returned after him only to take spoil..

Orthodox Jewish Bible

And after him was Eleazar Ben Dodai the Achochi, one of the three gibborim with Dovid, when they defied the Pelishtim that were there gathered together to milchamah, and the Ish Yisroel were gone away; He arose, and struck the Pelishtim until his yad was weary, and his yad had devekyus unto the cherev; and Hashem wrought a teshuah gedolah (great victory) that day; and the people returned after him only to plunder.

The Scriptures 1998

And after him was El'azar son of Dodo, the Ahohite, one of the three mighty men with David when they taunted the Philistines who were gathered there for battle, and the men of Yisra'el had gone up. He arose and smote the Philistines until his hand was weary, but his hand clung to the sword, so הויה brought about a great deliverance that day. And the people returned after him only to plunder.

Literal, almost word-for-word, renderings:

The Amplified Bible

Next to him among the three mighty men was Eleazar son of Dodo, son of Ahohi. He was with David when they defied the Philistines assembled there for battle, and

Concordant Literal Version	the men of Israel had departed. [Eleazar] arose and struck down the Philistines until his hand was weary and clung to the sword. The Lord wrought a great deliverance and victory that day; the men returned after him only to take the spoil. And after him [is] Eleazar son of Dodo, son of Ahohi, of the three mighty men with David; in their exposing themselves among the Philistines--they have been gathered there to battle, and the men of Israel go up-. he has arisen, and smites among the Philistines till that his hand has been weary, and his hand cleaves unto the sword, and Yahweh works a great salvation on that day, and the people turn back after him only to strip off.
Context Group Version	And after him was Eleazar the son of Dodai the son of an Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel had gone away. He arose, and struck the Philistines until his hand was weary, and his hand clung to the sword; and YHWH produced a great victory that day; and the people returned after him only to take plunder.
Emphasized Bible	And, after him, Eleazar son of Dodo, son of Ahohi,—in the hero-class of mighty men, with David, when they reproached the Philistines, they were gathered together there to battle, but the men of Israel had gone up; he, however, arose and smote among the Philistines until his hand was weary, and his hand clave unto his sword, so Yahweh wrought a great victory on that day,—the people, coming back after him, only to strip the slain.
The Geneva Bible	And after him [was] Eleazar the son of Dodo the Ahohite, [one] of the three mighty men with David, when they defied the Philistines [that] were there gathered together to battle, and the men of Israel were gone away [Meaning, fled from the battle.]: He arose, and smote the Philistines until his hand was weary, and his hand clave [By a cramp which came from weariness and fighting.] unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.
Kretzmann's Commentary	And after him, next in the list, was Eleazar, the son of Dodo the Ahohite, one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away, when they had marched against the Philistines, to meet them in battle. He arose and smote the Philistines until his hand was weary, and his hand clave unto the sword, cramped around the sword-hilt from excessive weariness; and the Lord wrought a great victory that day; and the people, who had apparently fallen back, returned after him only to spoil.
NASB	...and after him was Eleazar the son of Dodo [1 Chr 27:4] the Ahohite [1 Chr 8:4], one of the three mighty men with David when they defied [Lit reproached] the Philistines who were gathered there to battle and the men of Israel had withdrawn [Lit gone up]. He arose [1 Chr 11:13] and struck the Philistines until his hand was weary and clung [Lit his hand clung] to the sword, and the Lord [1 Sam 11:13; 19:5] brought about a great victory [Lit salvation] that day; and the people returned after him only to strip <i>the slain</i> .
New RSV	Next to him among the three warriors was Eleazar son of Dodo son of Ahohi. He was with David when they defied the Philistines who were gathered there for battle. The Israelites withdrew, but he stood his ground. He struck down the Philistines until his arm grew weary, though his hand clung to the sword. The Lord brought about a great victory that day. Then the people came back to him—but only to strip the dead.
Syndein/Thieme	And 'after him' {next in rank} . . . {was} Eleazar, the son of Dodo/Dowdow the Ahohite {Eleazer means 'beloved of the Jehovah/God'} {this is from the tribe of Benjamin - you think he would be with Saul}, one of the three 'mighty men' {highest ranking general officers} ith David, when they defied the Philistines who were there gathered together to battle, and the men of Israel had retreated. He {Eleazer} rose up, and violently killed the Philistines until his hand was weary, and his hand was

Third Millennium Bible	stuck unto the sword {blood is a sticky substance} and the Jehovah/God brought a great victory that day {notice the hand was Eleazar's but the victory was the Jehovah/ Gods! He was a SuperGrace believer in whom the Jehovah/God could work through}. And the people came back after him only to plunder.
Webster's Bible Translation	And after him was Eleazar the son of Dodo, the Ahohite, one of the three mighty men with David when they defied the Philistines who were there gathered together for battle, and the men of Israel had gone away. He arose and smote the Philistines until his hand was weary, and his hand cleaved unto the sword; and the LORD wrought a great victory that day, and the people returned after him only to despoil.
Young's Updated LT	And after him [was] Eleazar the son of Dodo the Ahohite, [one] of the three mighty men with David, when they defied the Philistines [that] were there assembled to battle, and the men of Israel had gone away: He arose, and smote the Philistines until his hand was weary, and his hand adhered to the sword: and the LORD wrought a great victory that day; and the people returned after him only to plunder. And after him is Eleazar son of Dodo, son of Ahohi, of the three mighty men with David; in their exposing themselves among the Philistines—they have been gathered there to battle, and the men of Israel go up—he has arisen, and strikes among the Philistines till that his hand has been weary, and his hand cleaves unto the sword, and Jehovah works a great salvation on that day, and the people turn back after him only to strip off.

The gist of this verse:

The second of the three mighty men was Eleazar ben Dodo, who, after the Israelite troops retreated, continued to stand his ground, killing men until his hand stuck to his sword.

2Samuel 23:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
'achar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that</i>	preposition/adverb with the 3 rd person masculine singular suffix	Strong's #310 BDB #29
'El ^e âzâr (אֵלְעָזָר) [pronounced <i>eġ-gaw-ZAWR</i>]	<i>God has helped; and is transliterated Eleazar</i>	masculine proper noun	Strong's #499 BDB #46
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Dôwdôw (דָּוִד) [pronounced <i>doh-DOH</i>]	<i>his beloved; loving; his uncle; and is transliterated Dodo</i>	masculine singular proper noun	Strong's #1734 BDB #187
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'Ăchôchîy (אָחִי) [pronounced <i>ukhk-oh-KHEE</i>]	<i>brother of rest; transliterated Ahohite, Achohite, Ahohi</i>	Gentilic adjective from a masculine singular proper noun	Strong's #266 BDB #29

Translation: After him [was] the Achohite Eleazar ben Dodo,... The second great man of the three was Eleazar the son of Dodo. He was an Achohite. As is often the case, the key to Eleazar's greatness is his father, Dodo. Despite the moniker, Dodo raised his son with great courage and honor.

Ahoah was the son of Bela who was the son of Benjamin (1Chron. 8:4). David's army was made up of a variety of men, including two Achohihites (2Sam. 23:9, 28). Despite the many failures of the tribe of Benjamin and despite the failures of their first king, Saul, one branch of the Benjamites was famous for its warriors, producing two of David's great men.

David was clearly not a petty man, nor was he vindictive. David had many reasons to be angry with King Saul, and after Saul was killed, David could have taken out revenge against members of Saul's family. This was not David's style. David looked after Mephibosheth, Saul's grandson; and David took men into his army from the tribe of Benjamin. In fact, many of those men rose to the highest ranks of David's army.

Application: We have almost the opposite approach today in our politics. The person who comes to mind first is Sarah Palin, who has been attacked by the media (acting upon the interests of the Democratic party)—to the point where some reporters were looking into her library history (this same media was incurious about Barack Obama and his background; no one wondered about his library card or if he had one). She was seen as the political opponent who could have beaten candidate Obama in 2008 (when chosen as the vice president candidate, she injected a great deal of enthusiasm into the Republican party). Palin's background was news; Obama's background was not. In this, the mainstream media set out to destroy her and her family.

Application: We had a similar repeat of these in the 2012 election where candidate Mitt Romney, who is probably one of the most decent and moral men to ever run for the presidency, portrayed as someone that he was not—in the press just as much as in political ads. One columnist spoke about his dog riding on top of his truck in over 50 columns; throughout the campaign, a great deal was made of some incident which occurred when Romney was a teen. The idea is to destroy the reputation of the candidate in any way possible.

King David was quite the opposite. In 2Sam. 1, David even composed a psalm extolling the virtues of Saul and Jonathan. Could you imagine President Obama speaking fondly of Mitt Romney or Sarah Palin? David was a great leader; and David was able to unify his people—even when it is clear in many passages, that a natural rift existed between northern and southern Israel.

2Samuel 23:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sh ^o lōwshâh (שִׁלּוֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025
gibbôwr (גִּבּוֹר) [pronounced gib-BOAR]	<i>strong men, mighty men, soldiers</i>	masculine plural noun with the definite article	Strong's #1368 BDB #150
ʿîm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation:...[who was] among the three mighty men with David... There were three great men with David during one of the assaults against the Philistines. Eleazar is the second of these men. Quite reasonably, these three would have led many assaults against the enemies of Israel.

2Samuel 23:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
The infinitive construct, when combined with the bēyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
châraph (חָרַף) [pronounced khah-RAHF]	<i>to scorn, to reproach; to defy</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #2778 BDB #357 & #358
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
P ^e lish ^e tîy (פִּלִּשְׁתִּי) [pronounced p ^e -lish-TEE]	<i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>	masculine plural gentilic adjective (acts like a proper noun); with the definite article	Strong's #6430 BDB #814
Here, this is spelled P ^e lish ^e tîym (פִּלִּשְׁתִּיִּם) [pronounced p ^e -lish-TEEM].			

Translation: ...when they defied the Philistines. The Philistines defeated King Saul, and killed him and nearly all of his sons (all of his sons who were with him). So the Philistines believed that they controlled a portion of the land of Israel. David and his army begged to differ. So, when the Philistines gathered to fight the Israelites, they faced off in a great and bloody battle.

2Samuel 23:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âçaph (אַחַף) [pronounced aw-SAHF]	<i>to be assembled, to be gathered, to assemble, to gather</i>	3 rd person masculine plural, Niphal perfect	Strong's #622 BDB #62
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mil ^e 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: *The Philistines* [lit., *they*] *gathered there to battle...* The masculine plural refers here to the Philistines. They gathered in the valley below Jerusalem, threatening all Israel.

2Samuel 23:9e

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
‘âlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
‘îysh (אִישׁ) [pronounced <i>eesh</i>]	<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
Yisʿrâ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975

Translation: *...and the men of Israel went up [against them].* The masculine singular refers to the army of Israel. Even though we have the masculine singular construct of the word *man*, it sometimes could stand in for a collection of men—in this case, David's army. However, we still would have expected a plural verb.

The second problem here is, it appears in this context that the Israelites are in retreat. The verb found here is not usually a verb which indicates retreat. However, we have a clear retreat in the Chronicles text: *[It was] he [who] was with David at Pas Dammim when the Philistines were assembled there to war. And [there] was a parcel of land filled with a barley harvest, and the people fled from before the Philistines.* (1Chron. 11:13). There is no doubt about the word here.

2Samuel 23:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
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 rd person masculine singular, Qal perfect	Strong's #6965 BDB #877
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 23:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
P ^e lish ^e tîy (פְּלִשְׁתִּי) [pronounced p ^e -lish-TEE]	<i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>	masculine plural gentilic adjective (acts like a proper noun); with the definite article	Strong's #6430 BDB #814
Here, this is spelled P ^e lish ^e tîym (פְּלִשְׁתִּיִּם) [pronounced p ^e -lish-TEEM].			
ʿad (עַד) [pronounced ʿahd]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723

Translation: Eleazar [lit., *he*] took a stand and assaulted the Philistines [for] as long as [he could],... This phrase has an odd construction, and we have a preposition just hanging out there in space. This reasonably is associated with the next phrase. Eleazar fought until his hand became tired.

It is clear that Eleazar was not just a general holding back and giving orders; he was in the thick of the battle, being one of the greatest killers of all time—and being celebrated for it here in the Word of God.

From this account, it appears that he stood against the Philistines either by himself or simply with his armor bearers with him (they are not mentioned). The implication is, that his men fell back or went into retreat. However, in the Hebrew, there is no word for retreat used here.

Bear in mind, we have run into 3 problems so far in this verse: a preposition which hangs out in there without an object; a plural verb where a singular verb was expected; and here, we would have expected a verb to indicate that the rest of the army was in retreat.

However, with regards to that final assumption; this could have taken place even with Israel's troops moving forward; or not falling back too much. Eleazar will take a stand here, and he will hold this ground. At least at first, the Israelites were advancing. However, there is nothing in the Hebrew to indicate what they are doing at this very moment. Were they stopped at a point, were they falling back a retreating, were they falling back to regroup, or were they still moving forward. The latter option seems unlikely, as Eleazar is taking a position which he holds for some time.

2Samuel 23:10b

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

2Samuel 23:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâgā' (יָגַא') [pronounced yaw-GAH]	<i>to toil, to grow or to be weary, to become exhausted from toil, exertion, endurance or to become weary from same</i>	3 rd person feminine singular, Qal perfect	Strong's #3021 BDB #388
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

Translation: ...for his hand had become tired... At some point, Eleazar's hand became quite tired. We do not know what weapons he handled, but, in this context, definitely a sword.

I do not know how many fights that you have been in, but it does not take too many blows before your arms begin to get extremely tired. Eleazar certainly reached that point.

2Samuel 23:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbaq (דָּבַק) [pronounced daw ^b -VAHK]	<i>to cling, to cleave, to hold close, to keep close, to adhere</i>	3 rd person feminine singular, Qal imperfect	Strong's #1692 BDB #179
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
'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
chereb (חֶרֶב) [pronounced khe-RE ^B V]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun with the definite article	Strong's #2719 BDB #352

Translation: ...and it [lit., his hand] clung to his sword. His hand had gotten to the point where it clung to his sword. The muscles of his hand had frozen in place, so to speak. It cramped up. Some suggest that he had so much blood on the sword handle that his hand stuck to his for all the dried blood.

The idea is, he had the strength and determination to go further, but his hand cramping up and becoming tired made it so that Eleazar could not fight any more. Again, we may reasonably assume that Eleazar was given more power from God the Holy Spirit.

Gill: *and his hand clave unto the sword; which was contracted by holding it so long, and grasping it so hard, that it could not easily be got out of it; or through the quantity of blood which ran upon his hand, as it was shed, so Josephus; and which being congealed, and dried, caused his hand to stick*

*to the hilt of his sword, so that they were, as it were, glued together by it; or the sense may be only, that though weary, he did not drop his sword, but held it fast till he had destroyed the enemy.*⁷⁹

The fact that Eleazar continued to fight the enemies of Israel and kill them remains to this day as a great testimony to his dedication as a soldier in David's army, as well as to the faithfulness of God, Who watched over and protected Israel all of these many hundreds of years.

2Samuel 23:10d

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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
t ^e shûwʾâh (תְּשׁוּבָה) [pronounced <i>t^e-shoo-GAW</i>]	<i>deliverance, salvation; victory</i>	feminine singular noun	Strong's #8668 BDB #448
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective	Strong's #1419 BDB #152
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The bēyth preposition, yôwm and hûw (with definite articles) mean *in that day, on that day, in [on] the same day*. Literally, this reads *in the day the that*.

Translation: *Therefore, Y^ehowah manufactured a great victory in that day...* Because of Eleazar's great courage and his ability to kill, God was able to make a great victory for Israel on that day. Even though God the Holy Spirit is not named in this passage, it is apparently that God is taking part in this slaughter, which is a great victory. That would certainly suggest the power of the Spirit.

⁷⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:10. For Josephus, Gill references Antiquities I. 7. c. 12. sect. 4.

In Deut. 32:30 reads: *How could one have chased a thousand, and two have put ten thousand to flight, unless their Rock had sold them, and the Lord had given them up?* (ESV) And Joshua 23:10 reads: *One of you makes a thousand run away, for the LORD your God fights for you as He promised you He would.* (NET Bible; capitalized) So this was promised by God. The people of Israel were told that, there would be times that just one of them could beat down 10 men, or 100 or even 1000. So when God is able to make such a thing happen, God is glorified.

Here you have essentially an army of Philistine soldiers fighting one man—or one man and his armor bearers—and they cannot get past him. He kills them as they come to him. Bear in mind that the Philistines understood, albeit imperfectly, the relationship between God and Israel. Therefore, from time to time, God would cause a great victory in Israel, and some Philistines apparently would recognize this as being true.

What makes this victory great is, this is essentially one man against an entire army, and he defeats them. God is certainly glorified by something as amazing as this. However, let me be clear as to how this all happened. This man had to have the military training in order to kill other military men. Without that training, he cannot be used. Secondly, he needs to have doctrine in his soul, so that he understands Who God is, what Israel is, and how God looks after nation Israel. Thirdly, in order for this to come to pass, he was probably empowered by God the Holy Spirit in this defeat of the Philistines.

Application: You have a job and it is probably based upon a skill or a set of skills which you have developed. No matter what that job is, you ought to be the best at that particular job, whether you are pushing a broom around in a medical building, repairing air conditioners, training young men to be soldiers in boot camp, running one branch of a company, or whatever—your job is important to God. God expects us to work and to be productive. At the end of the day, God expects for us to be tired, but to have accomplished whatever tasks were before us today. Secondly, God expects for us to know the Word of God. I spend an inordinate amount of time studying the Word of God and writing. This is not expected of the average believer. We need enough doctrine to counteract all of the Satanic lies that we here day after day—which is perhaps 30 min. to an hour and 30 min. of doctrinal teaching. Finally, every believer in the Church Age is given God the Holy Spirit, so that we can do our jobs before God, and that the work that we do counts as divine good. Look, you are going to work 8, 10, 16 hours a day—why not have it count as divine good? In order to do that, you simply need to be spiritually mature or moving in that direction and filled with the Holy Spirit. Then what you do—because God does expect for us to work—is counted as divine good.

Application: Furthermore, this applies to each and every believer. In the Church Age, we all have access to Bible doctrine and we all have access to God the Holy Spirit.

Re-read this passage so far: *After him [was] the Achohite Eleazar ben Dodo, [who was] among the three mighty men with David when they defied the Philistines. The Philistines [lit., they] gathered there to battle and the men of Israel went up [against them]. Eleazar [lit., he] took a stand and assaulted the Philistines [for] as long as [he could], for his hand had become tired and it [lit., his hand] clung to his sword. Therefore, Y^ehowah manufactured a great victory in that day.* Now, what does this sound like? This is a commendation. God the Holy Spirit, in the Word of God, is commending Eleazar for killing the enemy in battle. That is his job; and God has preserved his name right here for eternity so that we all recognize that what Eleazar does here is not simply good, but recognized-by-God-the-Holy-Spirit good; this is eternal good.

This is a commendation. God the Holy Spirit, in the Word of God, is commending Eleazar for killing the enemy in battle.

2Samuel 23:10e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (י, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

2Samuel 23:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘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 with the definite article	Strong's #5971 BDB #766
shûwb (שׁוּב) [pronounced <i>shoo^bv</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>	3 rd person masculine singular, Qal imperfect	Strong's #7725 BDB #996
Owens lists this as a masculine plural but it looks like a masculine singular to me.			
‘achar (אַחֲרַיִם) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that</i>	preposition/adverb with the 3 rd person masculine singular suffix	Strong's #310 BDB #29
‘ak ^e (אֲכֵּן) [pronounced <i>ahk^e</i>]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pâshaṭ (פָּשַׁט) [pronounced <i>paw-SHAHT</i>]	<i>to strip, to strip off; to plunder, to spoil; to flay, to remove the skin</i>	Piel infinitive construct	Strong's #6584 BDB #832

Translation:...(the people only returned to plunder [the dead]). When all was said and done, there was no clean up which had to be done. That is, there were no additional bands of Philistines here or there which needed to be rooted out and killed. They had been thoroughly wiped out. After the battle, the Israelites only returned to strip the dead of their weapons and whatever else they had of value.

This little phrase seems to suggest quite an incredible scenario. The people of Israel were in retreat; they were running the other way. Eleazar, however, just stood his ground—he stood in place and killed men until his hand cramped up from killing the enemy. It sounds as if he stood against the Philistines alone and that they retreated because of him. I don't know that this is completely accurate, but that appears to be the gist of what is being said here. It does not say that the people return to back Eleazar up. It does not say that the people stopped retreated. It says that they only returned to plunder the dead bodies. This is how **Whedon see's it** as well, that the soldiers around him deserted him, and when they saw that he had defeated the enemy, they came back, but only to plunder the bodies of the dead.

It may help to see these passages side-by-side, as they may or may not refer to the same historical event.

The Parallel Texts of 2Samuel 23:9–10 and 1Chronicles 11:12–14	
2Samuel 23:9–10	1Chronicles 11:12–14
After him [was] the Achohite Eleazar ben Dodo, [who was] among the three mighty men with David when they defied the Philistines. The Philistines [lit., they] gathered there to battle and the men of Israel went up [against them]. Eleazar [lit., he] took a stand and assaulted the Philistines [for] as long as [he could], for his hand had become tired and it [lit., his hand] clung to his sword. Therefore, Y ^e howah manufactured a great victory in that day (the people only returned to plunder [the dead]).	And after him [was] Eleazar ben Dodo, the Ahohite; he [was] among the three Mighty Men. [It was] he [who] was with David at Pas Dammim when the Philistines were assembled there to war. And [there] was a parcel of land filled with a barley harvest, and the people fled from before the Philistines. However [lit., and so], they took a stand in the midst of that [lit., the] parcel and they preserved it. They struck down the Philistines and Y ^e howah delivered them [with] a great deliverance.
Both accounts feature Eleazar ben Dodo the Ahohite, who was among the three mighty men. Both accounts deal with the Philistines. Both deliverance are great victories of the Lord.	
No specific location is given.	This occurs at Pas Dammim (probably equivalent to Ephes-dammit—1Sam. 17:1) in a parcel of land during the barley harvest.
It is not clear whether the people flee or not. However, at the end, the people are said to return only to plunder (the dead bodies).	Here, this man takes a stand, even though the military men with him flee.
Eleazar is said to kill so many men with his sword that his hand clung to the sword (probably due to cramping or due to the dried blood).	Nothing is said about a sword.
This can be two versions of the same battle (the two passages do not contradict one another); or these two passages can represent two separate exploits of Eleazar.	

Chapter Outline

Charts, Graphics and Short Doctrines

And after him Shammah ben Agee a Hararite. And so gather together Philistines to a group and so is there a parcel of the field full of lentils and the people fled from faces of Philistines. And so he takes a stand in a midst of the parcel and so he delivers her. And so he strikes down Philistines and so manufactures Y^ehowah a victory great.

2Samuel
23:11–12

And after him [is] Shammah ben Agee, a Hararite. The Philistines gathered together as a group and there is a plot of field filled with lentils [where] the people fled from the Philistines. However, Shammah [lit., he] took a stand in the midst of the plot and he defended [lit., delivered] it. He struck down [many] Philistines, and [through him] Y^ehowah manufactured a great victory.

The third great man is a Hararite named Shammah, the son of Agee. The Philistines gathered their men in a parcel of land where there were lentils growing, and the Israeli army fled from the Philistines in the battle. However, Shammah took a stand in the midst of this parcel and defended it, killing many Philistines. By him, Jehovah caused Israel to have a great victory.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And after him was Semma the son of Age of Arari. And the Philistines were gathered together in a troop: for there was a field full of lentils. And when the people were fled from the face of the Philistines, He stood in the midst of the field, and defended it, and defeated the Philistines: and the Lord gave a great victory.
Masoretic Text (Hebrew)	And after him Shammah ben Agee a Hararite. And so gather together Philistines to a group and so is there a parcel of the field full of lentils and the people fled from faces of Philistines. And so he takes a stand in a midst of the parcel and so he delivers her. And so he strikes down Philistines and so manufactures Y ^e howah a victory great.
Peshitta (Syriac)	And next to him was Shammah, the son of Agee, from the kings mountain. When the Philistines were gathered together to plunder cattle where there was a piece of ground full of lentils and the people fled from the Philistines, He stood in the midst of the field and delivered <u>the cattle</u> and slew the Philistines; and the LORD wrought a great victory by his hand.
Septuagint (Greek)	And after him Shammah the son of Agee the Hararite. And the Philistines were gathered to Theria; and there was there a portion of ground full of lentils; and the people fled before the Philistines. And he stood firm in the midst of the portion, and rescued it, and attacked the Philistines; and the Lord brought about a great deliverance.
Significant differences:	<i>Har</i> means <i>mountain</i> , which helps to explain the Syriac's translation. The Syriac makes this about defending cattle, which is not a part of the other languages at all.

Thought-for-thought translations; paraphrases:

Common English Bible	Next in command was Agee's son Shammah, who was from Harar. The Philistines had gathered at Lehi, where there was a plot of land full of lentils. The troops fled from the Philistines, but Shammah took a position in the middle of the plot, defended it, and struck down the Philistines. The LORD accomplished a great victory.
Contemporary English V.	Next was Shammah the son of Agee the Hararite. One time the Philistines brought their army together to destroy a crop of peas growing in a field near Lehi. The rest of Israel's soldiers ran away from the Philistines, but Shammah stood in the middle of the field and killed the Philistines. The crops were saved, and the LORD gave Israel a great victory.
Easy English	The third brave man was Shammah, the son of Agee. He belonged to the people called Hararites. The *Philistine army gathered in a field of lentils (type of vegetable). The *Israelites ran away from the *Philistines. But Shammah stood in the middle of the field. He defended it and he killed the *Philistines. The *Lord gave great success that day.
Easy-to-Read Version	Next, there was Shammah son of Agee from Harar. The Philistines came together to fight. They fought in a field of lentils [Small round beans.]. The people ran away from the Philistines. But Shammah stood in the middle of the field and defended it. He defeated the Philistines. The Lord gave Israel a great victory that day.
Good News Bible (TEV)	The third of the famous three was Shammah son of Agee from Harar. The Philistines had gathered at Lehi, where there was a field of peas. The Israelites fled from the Philistines, but Shammah stood his ground in the field, defended it, and killed the Philistines. The LORD won a great victory that day.
<i>The Message</i>	Shammah son of Agee the Hararite was the third of the Three. The Philistines had mustered for battle at Lehi, where there was a field full of lentils. Israel fled before the Philistines, but Shammah took his stand at the center of the field, successfully defended it, and routed the Philistines. Another great victory for GOD!.
New Berkeley Version	After him was Shammah the son of Agee of Harar. The Philistines had mustered into a combat group at a particular of of the field that was full of lentils; the people

	had broken and run before the Philistines, but he took up a position in the middle of that section, recovered it, and struck down the Philistines; so again the LORD won a great victory.
New Century Version	Next there was Shammah son of Agee the Hararite. The Philistines came together to fight in a vegetable field. Israel's troops ran away from the Philistines, but Shammah stood in the middle of the field and fought for it and killed the Philistines. And the LORD gave a great victory.
New Life Bible	Next to him was Shammah the son of Agee a Hararite. The Philistines were gathered together at Lehi, where there was a piece of ground full of lentil plants. The people ran from the Philistines. But Shammah stood in the center of the piece of ground and fought for it. He killed the Philistines. The LORD saved many of His people that day.
New Living Translation	Next in rank was Shammah son of Agee from Harar. One time the Philistines gathered at Lehi and attacked the Israelites in a field full of lentils. The Israelite army fled, but Shammah [Hebrew <i>he</i> .] held his ground in the middle of the field and beat back the Philistines. So the Lord brought about a great victory.
The Voice	Last of these <i>top three</i> was Shammah, son of Agee of Harar. The Philistines gathered at Lehi [Or, "as a troop"] where there was a field full of lentils, and the Israelites fled from them. But Shammah stood in the center of the field and fought, killing <i>many</i> Philistines; and the Eternal gave <i>His people</i> a great victory.

Partially literal and partially paraphrased translations:

American English Bible	SamaiJa (the son of Asa the Arachite) ; for, when the Philistines went to Theria and people there were picking lentils in a field, they all ran from the Philistines. But he stood there like a stone monument in the middle of the field and protected it, cutting down the Philistines in a great victory.
Beck's American Translation	Next to him was Shammah, the son of Agee the Hararite. The Philistines had gathered at Lehi where there was a plot of ground with a full crop of lentiles. The people fled from the Philistines. But he stood in the middle of the plot and kept it from them by striking down the Philistines. So the LORD won a great victory.
God's Word™	Next in rank to him was Shammah, the son of Agee from Harar. The Philistines had gathered at Lehi, where there was a field of ripe lentils. When the troops fled from the Philistines, he stood in the middle of the field and defended it by killing Philistines. So the LORD won an impressive victory.
New Advent (Knox) Bible	And after him Semma, the son of Age, from Arari. When a company of Philistines had gathered, close by a field of lentils, and routed the Israelites, 12 he stood there in the middle of the field and held it against the Philistines till he defeated them; that day, too, the Lord gave Israel a great victory.
New American Bible (2011)	Next to him was Shammah, son of Agee the Hararite. The Philistines had assembled at Lehi, where there was a plot of land full of lentils. The people were fleeing before the Philistines [Jgs 15:9.], but he took his stand in the middle of the plot, kept it safe, and cut down the Philistines. Thus the LORD brought about a great victory. Such deeds as these the Three warriors performed.
NIRV	Next to him was Shammah, the son of Agee. Shammah was a Hararite. The Philistines gathered together at a place where there was a field full of lentils. Israel's troops ran away from them. But Shammah took his stand in the middle of the field. He didn't let the Philistines capture it. He struck them down. The LORD helped him win a great battle
New Jerusalem Bible	Next, there was Shamma son of Elah, the Hararite. The Philistines had mustered at Lehi. There was a field full of lentils there; the people fled from the Philistines, but he took his stand in the middle of the field, held it, and cut down the Philistines; and Yahweh brought about a great victory.

Revised English Bible Next to him was Shammah son of Agee a Hararite. The Philistines had gathered at Lehi, where there was a field with a fine crop of lentils; and, when the Philistines put the people to flight, he stood his ground in the field, defended it, and defeated the foe. So the LORD brought about a great victory. .

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear After him: Shammah the son of Agee the mountaineer. The living Palestinians gathered there in a portion of a field that was full of lentils. The people fled from the face of the Palestinians. But he abode in the midst of the portion, and delivered it, smiting the Palestinians. Yahweh did a great salvation.

Bible in Basic English After him was Shammah, the son of Ela the Hararite. And the Philistines came together in Lehi, where there was a bit of land full of seed; and the people went in flight from the Philistines. But he kept his place in the middle of the bit of land, and kept back their attack and overcame the Philistines: and the Lord gave a great salvation.

English Jubilee 2000 And after him was Shammah, the son of Agee, the Hararite. And the Philistines were gathered together into a community, where was an inheritance of land full of lentils, and the people had fled before the Philistines. But he stood in the midst of the inheritance and defended it and slew the Philistines, and the LORD wrought a great salvation.

The Expanded Bible Next there was Shammah son of Agee the Hararite. The Philistines came together to fight in a ·vegetable [lentil] field. Israel's troops ·ran away [fled] from the Philistines, but Shammah stood in the middle of the field and ·fought for [defended] it and ·killed [l-struck] the Philistines. And the Lord ·gave [brought about] a great victory.

Ferar-Fenton Bible And after him Shamah-ben-Aga of Harari. Once when the Philishtim had gone out to raid, and were posted in a part of afield full of lentils, and the force fled before the Philishtim, he stood in the open, and reformed it, and attacked the Philishtim when the EVER-LIVING granted a great victory.

HCSB After him was Shammah son of Agee the Hararite. The Philistines had assembled *in formation* where there was a field full of lentils. The troops fled from the Philistines, but Shammah took his stand in the middle of the field, defended it, and struck down the Philistines. So the LORD brought about a great victory.

NET Bible® Next in command [Heb "after him."] was Shammah son of Agee the Hararite. When the Philistines assembled at Lehi [The Hebrew text is difficult here. The MT reads לַחַיָּה (lachayyah), which implies a rare use of the word חַיָּה (chayyah). The word normally refers to an animal, but if the MT is accepted it would here have the sense of a troop or community of people. BDB 312 s.v. II. חַיָּה, for example, understands the similar reference in v. 13 to be to "a group of allied families, making a raid together." But this works better in v. 13 than it does in v. 11, where the context seems to suggest a particular staging location for a military operation. (See 1 Chr 11:15.) It therefore seems best to understand the word in v. 11 as a place name with ח (he) directive. In that case the Masoretes mistook the word for the common term for an animal and then tried to make sense of it in this context.], where there happened to be an area of a field that was full of lentils, the army retreated before the Philistines. But he made a stand in the middle of that area. He defended [Heb "delivered."] it and defeated the Philistines; the Lord gave them a great victory.

NIV – UK Next to him was Shammah son of Agee the Hararite. When the Philistines banded together at a place where there was a field full of lentils, Israel's troops fled from them. But Shammah took his stand in the middle of the field. He defended it and struck the Philistines down, and the Lord brought about a great victory.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	After him was Shammah the son of Age the Harari. The P'lishtim had assembled at Lechi, where there was a plot of ground full of lentils; and the people fled from the P'lishtim. But he stood in the middle of the plot and defended it, killing the P'lishtim; and ADONAI brought about a great victory.
exeGesés companion Bible	And after him Shammah the son of Age the Harariy: and the Peleshethiy gathered alive in an allotment of field full of lentiles: and the people fled the face of the Peleshethiy: and he stood midst the allotment and rescued it and smote the Peleshethiy: and Yah Veh worked a great salvation.
JPS (Tanakh—1985)	Next to him was Shammah son of Age the Ararite. The Philistines had gathered in force [<i>Hebrew uncertain.</i>] where there was a plot of ground full of lentils; and the troops fled from the Philistines. But [Shammah] took his stand in the middle of the plot and defended it, and he routed the Philistines. Thus the LORD wrought a great victory.
Judaica Press Complete T.	And after him (came) Shammah the son of Agei the mountaineer. Now the Philistines were gathered together into a troop, and there was a plot of ground full of lentils; and the people (had) fled from the Philistines. But he stationed himself in the midst of the plot and he defended it, and he slew the Philistines; and the Lord performed a great victory.
Orthodox Jewish Bible	And after him was Shammah Ben Agee the Harari. And the Pelishtim were gathered together into a troop, where was a piece of ground full of lentils; and the people fled from the Pelishtim. But he stood in the midst of the allotted ground, and defended it, and slaughtered the Pelishtim; and Hashem wrought a teshuah gedolah.
<i>The Scriptures</i> 1998	And after him was Shammah son of Ag-ě the Hararite. And the Philistines had gathered into a company where there was a plot of ground covered with lentils, and the people fled from the Philistines. But he took his stand in the middle of the field, and delivered it, and smote the Philistines, and הוֹרִי wrought a great deliverance.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Next to [Eleazar] was Shammah son of Agee the Hararite. The Philistines were gathered at Lehi on a piece of ground full of lentils; and the [Israelites] fled from the Philistines. But he stood in the midst of the ground and defended it and slew the Philistines; and the Lord wrought a great victory.
Context Group Version	And after him was Shammah the son of Agee a Hararite. And the Philistines were gathered together at Lehi, where there was a plot of ground full of lentils; and the people fled from the Philistines. But he stood in the midst of the plot, and defended it, and killed the Philistines; and YHWH produced a great victory.
Kretzmann's Commentary	And after him was Shammah, the son of Agee the Hararite. And the Philistines were gathered together into a troop, at Lehi or Ramath-lehi, where was a piece of ground full of lentils; and the people fled from the Philistines. But he stood in the midst of the ground, determined to hold it against the enemy, and defended it, and slew the Philistines; and the Lord wrought a great victory, for this was His gift.
NASB	Now after him was Shammah the son of Agee a Hararite [2 Sam 23:33]. And the Philistines were gathered into a troop [Possibly, at Lehi] where there was a plot of ground full of lentils, and the people fled from the Philistines. But he took his stand in the midst of the plot, defended it and struck the Philistines; and the LORD [2 Sam 23:10] brought about a great victory [Lit salvation].
Syndein/Thieme	And after him was Shammah {the third of David's three commanding generals}, the son of Agee the Hararite. And the Philistines were gathered together into a troop, where was a piece of ground full of lentils and the people fled from the Philistines.

But he stood in the midst of the ground, and defended it, and slew the Philistines and the Jehovah/God manufactured {out of doctrine} a great victory {again indicates a SuperGrace believer allowing the Jehovah/God to work through him}.

Webster's Bible Translation

And after him [was] Shammah the son of Agee the Hararite. And the Philistines were collected into a troop, where was a piece of ground full of lentils: and the people fled from the Philistines. But he stood in the midst of the ground, and defended it, and slew the Philistines: and the LORD wrought a great victory.

Young's Updated LT

And after him is Shammah son of Agee the Hararite, and the Philistines are gathered into a company, and there is there a portion of the field full of lentiles, and the people has fled from the presence of the Philistines, and he stations himself in the midst of the portion, and delivers it, and strikes the Philistines, and Jehovah works a great salvation.

The gist of this verse:

Shammah ben Agee was another general who took a stand against the Philistines, when the men of Israel were fleeing. He killed the Philistines and by him, God wrought a great victory in Israel.

2Samuel 23:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
'achar (אַחַר) [pronounced <i>ah-KHAHR</i>]	<i>after, following, behind; afterwards, after that</i>	preposition/adverb with the 3 rd person masculine singular suffix	Strong's #310 BDB #29
shammâh (שַׁמָּה) [pronounced <i>shahm-MAW</i>]	<i>waste, devastation; astonishment, appalment and is transliterated Shammah</i>	masculine proper noun	Strong's #8048 BDB #1031
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'Âgê' (אָגַע) [pronounced <i>aw-GAY</i>]	<i>I will increase; transliterated Age, Agee</i>	masculine singular proper noun	Strong's #89 BDB #8
Hârârîy (הַרְרִי) [pronounced <i>huh-raw-REE</i>]	<i>mountain dweller, mountaineer; transliterated Hararite</i>	gentilic singular adjective with the definite article	Strong's #2043 BDB #251

Also spelled Hârârîy (הַרְרִי) [pronounced *haw-raw-REE*].

Translation: And after him [is] Shammah ben Agee, a Hararite. Again, one of David's greatest men is identified with his father, as his father had a great deal of influence over him.

The Hararites were probably those who lived in the hill country of Judah or Ephraim (the name means *mountains, hills*). These are countryfolk, and they give David two of his greatest heroes (2Sam. 23:11, 33).

You may not realize it, but there are all kinds of problems with Shammah in this passage—not really in this passage, but where else a Shammah is found. We are going to make it simple here and just say that, *Shammah the son of Agee, the Hararite*, is the third of the top three men. Given that this is what the text says here, makes this fairly easy to accept. He is not found in 1Chron. 11 as the third man of the three, and this is covered in oh

so great detail in 1Chron. 11:14, a doctrine which I will not repeat here. In **1Chron. 11** ([HTML](#)) ([PDF](#)) ([WPD](#)), this short doctrine is called *Who is the Missing Man of the Three?*

2Samuel 23:11b

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
'âçaph (אָפָּה) [pronounced aw-SAHF]	<i>to be assembled, to be gathered, to assemble, to gather</i>	3 rd person masculine plural, Niphal imperfect	Strong's #622 BDB #62
P ^e lish ^e tîy (פִּלִּשְׁתִּי) [pronounced p ^e -lish-TEE]	<i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine singular noun; can be used in a collective sense	Strong's #2416 BDB #312

It is possible that those two words together make the proper noun *Lehi*.

Translation: [The Philistines gathered together as a group...](#) The Philistines, on many occasions, gathered themselves together in opposition to the Jews. There were continual battles over land.

2Samuel 23:11c

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>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
chel ^e qâh (חֶלְקָהּ) [pronounced chela-KAW]	<i>a parcel or portion [of ground]; allotment, plot, field; smoothness, smooth part; flattery</i>	feminine singular construct	Strong's #2513 BDB #324

2Samuel 23:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâdeh (שָׂדֶה) [pronounced saw-DEH]	field, land, country, open field, open country; an unpopulated area	masculine singular noun with the definite article	Strong's #7704 BDB #961
mâlê' (מָלֵא') [pronounced maw-LAY]	filled [with]; full, filling; fullness, that which is full; abundant; a multitude, a crowd	feminine singular, verbal adjective	Strong's #4392 BDB #570
ʿădâshîym (עֲדָשִׁים) [pronounced gûh-daw-SHEEM]	lentils	feminine plural noun	Strong's #5742 BDB #727

Translation: ...and there is a plot of field filled with lentils... The turning point of the battle appears to take place in this plot of ground which is a lentil field.

Some verses like this catch my attention. Why are the lentils mentioned? It might be something which stuck in the memory of the person who recorded this event; but why did he record this particular fact? This reminds me of the killing of the lion on the snowy day. Makes me wonder if there is something being said here. However, this could be simply that this is how the author of this passage recalls this incident.

It could also be that the Philistines were not necessarily looking here to conquer more land, but simply that they had gone into this field for food and supplies, their camp being nearby. In such a situation, the Jews often had to defend their fields and their produce from those who would take it. Furthermore, understanding this, that the Philistine army would, from time to time, go into Israelite fields and harvest the crops for themselves, would indicate that this is not some unique incident.

J. Vernon McGee comments: *Defending a patch of lentils may not seem very important, but Israel needed the food. It was the custom of the Philistines to wait until an Israelite's crop was ready to harvest, then they would come ravaging, plundering, and robbing. This year, as usual, everyone ran when they came - except one man, Shammah. He stopped, drew his sword, and defended it. One man against a troop of Philistines! "And the LORD wrought a great victory."*⁸⁰

For some reason, some commentators⁸¹ want to make this equivalent to Eleazar taking a stand in a barley field (1Chron. 11:12–13). These are similar incidents, but there is no reason to assume that they are identical, simply because someone takes a stand in a field and the enemies are the Philistines. The Philistines and the Israelites were nearly constantly at war with one another and Israel was, in part, a farming economy.

Although, such a thing is possible, for there to have been errors in the text, we are also dealing with different military men in these two passages. Not only would we have to assert that barley and lentils were confounded (not an impossibility), but that Shammah's name got thrown in here as well in the Samuel text. It is much more difficult to hold the theory that a name was added to the sacred text. The copyists did not just make stuff up and throw it into the text; most or all of them believed that the text which they copied was sacred, and so they treated it in this way.

⁸⁰ From https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt accessed May 1, 2014.

⁸¹ For instance Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 23:11. John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 2Sam. 23:11. [Whedon](#) (accessed May 3, 2014).

2Samuel 23:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
‘am (עַם) [pronounced <i>ġahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
nûwç (נוּחַ) [pronounced <i>noose</i>]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	3 rd person masculine singular, Qal perfect	Strong's #5127 BDB #630
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פְּנִיּוֹת) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> .			
P ^l ish ^{ti} y (פְּלִשְׁתִּי) [pronounced <i>p^e-lish-TEE</i>]	<i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

Translation: ...[where] the people fled from the Philistines. The people refers again to the Israelite army, and the Philistines begin to take the advantage, causing the Israelites to retreat.

2Samuel 23:12a

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
yâtsab (בָּצַב) [pronounced <i>yaw-TSAHB^v</i>]	<i>to set oneself [in a place], to take a stand</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #3320 BDB #426
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

2Samuel 23:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâvek ^e (תַּבֵּק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תַּבֵּק. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
chel ^e qâh (חֶלְקָה) [pronounced chela-KAW]	<i>a parcel or portion [of ground]; allotment, field; smoothness, smooth part; flattery</i>	feminine singular noun with the definite article	Strong's #2513 BDB #324

Translation: *However, Shammah* [lit., *he*] *took a stand in the midst of the plot...* One man refuses to retreat (there are probably others who are encouraged by him and they stand with him). Shammah, while his comrades in arms are running in the other direction, he takes a stand to fight.

At least one commentator believes that we are still studying Eleazar and that somehow Shammah's name got thrown in here. However, there is nothing in the text which actually suggests this, apart from Shammah not being named in 1Chron. 11 (the third man of the three is not specified in that chapter).

2Samuel 23:12b

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
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person feminine singular suffix	Strong's #5337 BDB #664

Translation: *...and he defended* [lit., *delivered*] *it*. Because of this one man, the Philistines are unable to take this plot of ground. As mentioned before, there were probably other men who stood with Shammah, but *only* because he takes the stand initially. The common response when you see all of your comrades-in-arms retreating, you tend to retreat as well. Shammah stopped this retreat by taking a stand and defending this plot of ground.

2Samuel 23:12c

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

2Samuel 23:12c

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

Translation: He struck down [many] Philistines,... He killed many Philistines when taking this stand.

There is no indication that anyone stood with him. Perhaps he had armor bearers and they stood with him.

2Samuel 23:12d

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
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
t ^e shûw'âh (תְּשׁוּבָה) [pronounced t ^e -shoo-GAW]	<i>deliverance, salvation; victory</i>	feminine singular noun	Strong's #8668 BDB #448
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective	Strong's #1419 BDB #152

Translation: ...and [through him] Y^ehowah manufactured a great victory. Because of Shammah, there was a great victory.

Application: As discussed on many occasions, we have things that we do, and God has things that He does. We do not simply sit on a park bench and let God do everything. We have a function in life; but Jesus Christ controls

history. Part of the spiritual life is being able to figure out where that balance is. Many have troubles with it. Some people will not take medicine or go to a doctor because they believe that only God should heal them. Others do not recognize the benefits of praying to God when facing a medical procedure or encountering a medical problem. There is a middle ground here, which sometimes is a matter of common sense and sometimes comes from spiritual growth.

Application: If God has given you the ability to perform a certain task, then you do not need to pray to God for Him to perform that task. So, when it comes to finding the job, God has enabled us to shower, put on clean clothes, to set up interviews and then to hop in a car or on a bus, and to go to the interview. We have those abilities; God has given us these abilities. So we do not disregard these abilities and act as if we are unable to perform those simple tasks, meanwhile praying to God, "Get me a job!" Quite obviously, when searching for a job and when performing these tasks, we still pray that God will guide us toward the job He wants for us. But we do not pray to God, "Give me the ability to shower, to put on decent clothes, and to set up interviews." We might pray that we call at the right time in order to get an interview; but we do what we are able to do in the process.

Application: In other words, we are not a 1 year-old child who must cry in order to get our diapers changed or our bellies filled. We function based upon the abilities and talents which God has given us and which we have developed through training and schooling.

And so go down three from the thirty head.
And so they come unto harvest unto David
unto a cave of Adullam and a band of
Philistines are camping in a valley of
Rephaim.

2Samuel
23:13

[There was a time when] three from the thirty
chief [soldiers] went down and they came
when [it was] harvest time to David to the cave
of Adullam. Meanwhile, a band of Philistines
are camping in the valley of Rephaim.

There was a time when three of David's 30 officers went down around harvest time to David to the cave of Adullam. Meanwhile, there were a band of Philistines camping in the valley of Rephaim.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Moreover <u>also before this</u> the three who were princes among the thirty, went down and came to David in the harvest time into the cave of Odollam: and the camp of the Philistines was in the valley of the giants.
Masoretic Text (Hebrew)	And so go down three from the thirty head. And so they come unto harvest unto David unto a cave of Adullam and a band of Philistines are camping in a valley of Rephaim.
Peshitta (Syriac)	And three of the <u>valiant men</u> went down and came to David in the harvest time to the cave of Arlam; and the Philistines cattle were grazing in the Plain of Giants.
Septuagint (Greek)	And three out of the thirty went down, and came to <u>Cason</u> to David, to the cave of Adullam; and there was an army of the Philistines, and they encamped in the valley of Rephaim.
Significant differences:	The Latin adds an additional phrase at the beginning. <i>Valiant men</i> in the Syriac may be an interpretation of <i>the thirty heads</i> . <i>Cason</i> in the Greek may be a transliteration of <i>harvest time</i> . <i>Rephaim</i> = <i>giants</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	At harvesttime, three of the thirty chiefs went down and joined David at the fortress [Or cave; cf 2 Sam 23:14] of Adullam, while a force of Philistines were camped in the Rephaim Valley.
Contemporary English V.	One year at harvest time, the Three Warriors went to meet David at Adullam Cave. The Philistine army had set up camp in Rephaim Valley...
Easy English	During the harvest time, three of the 30 brave men went down to David. He was in the cave at Adullam. The *Philistines had camped in the valley called Rephaim.
Easy-to-Read Version	Once, David was at the cave of Adullam and the Philistine army was down in Rephaim Valley. Three of the Thirty Heroes [These men were David's famous group of very brave soldiers.] crawled flat on the ground all the way to that cave to join David [The Hebrew is hard to understand here, but compare 1Ch_11:15.].
Good News Bible (TEV)	Near the beginning of harvest time three of "The Thirty" went down to Adullam Cave, where David was, while a band of Philistines was camping in Rephaim Valley.
<i>The Message</i>	One day during harvest, the Three parted from the Thirty and joined David at the Cave of Adullam. A squad of Philistines had set up camp in the Valley of Rephaim.
New Berkeley Version	Now three of the thirty [The initial number in this "legion of honor"? Actually 37, including the outstanding three and the two commanders, are here listed (v. 39), perhaps because of subsequent additions to the list of the commanders of the twelve corps of David's armed forces.] leaders had gone down at harvest time to join David in the cave of Adullam, during the camping of Philistines in the valley of Rephaim.
New Life Bible	Then three of the thirty leaders went down to David during the gathering time to the cave of Adullam. The Philistine army was staying in the valley of Rephaim.
New Living Translation	Once during the harvest, when David was at the cave of Adullam, the Philistine army was camped in the valley of Rephaim. The Three (who were among the Thirty-an elite group among David's fighting men) went down to meet him there.

Partially literal and partially paraphrased translations:

American English Bible	It was these three (from among the thirty of the leaders) who went to David when he was at Kason in the cave of Odollam, as the Philistines camped [against him] in the Valley of Rephaim.
New Advent (Knox) Bible	Once, when it was harvest-time, these three, the foremost of the Thirty, were at the king's side in the cave of Odollam; the Philistines had encamped in the Valley of the Giants, and David kept close in his stronghold. A portion of v. 14 is included for context.
NIRV	David was at the cave of Adullam. During harvest time, three of the 30 chief men came down to him there. A group of Philistines was camped in the Valley of Rephaim.
New Jerusalem Bible	Three members of the Thirty went down at the beginning of the harvest and came to David at the Cave of Adullam while a company of Philistines was encamped in the Valley of the Rephaim.
Revised English Bible	Towards the beginning of the harvest three of the thirty went down to join David at the cave of Adullam, while a band of Philistines was encamped in the valley of Rephaim.
Today's NIV	During harvest time, three of the thirty chief warriors came down to David at the cave of Adullam, while a band of Philistines was encamped in the Valley of Rephaim.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The three heads for the thirty descended, and came to David in the harvest in the cave in Adullam. The Palestinians lived and camped in the vale of the giants.
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Bible in Basic English	And three of the thirty went down at the start of the grain-cutting, and they came to David at the strong place of Adullam; and the band of Philistines had taken up their position in the valley of Rephaim.
English Jubilee 2000	<i>These three, who were of the thirty chief, went down and came to David in the harvest time unto the cave of Adullam, and the camp of the Philistines was pitched in the valley of Rephaim.</i>
The Expanded Bible	Once, three of the Thirty, David's chief soldiers [warriors], came down to him at the cave of Adullam during harvest. The Philistine army had camped in the Valley of Rephaim.
Ferar-Fenton Bible	These three had descended with their troop of thirty, and came in harvest time to David at the Cave of Adulam. And the troops of the Philishtim were encamped in the plain of Rephaim.
HCSB	Three of the 30 leading <i>warriors</i> went down at harvest time and came to David at the cave of Adullam, while a company of Philistines was camping in the Valley of Rephaim.
NET Bible®	At the time of [The meaning of Hebrew רֵצֶק־לָא ('el qatsir) seems here to be "at the time of harvest," although this is an unusual use of the phrase. As S. R. Driver points out, this preposition does not normally have the temporal sense of "in" or "during" (S. R. Driver, Notes on the Hebrew Text and the Topography of the Books of Samuel, 366).] <i>the harvest three</i> [The translation follows the Qere and many medieval Hebrew mss in reading שְׁלֹשָׁה (shyloshah, "three") rather than the Kethib of the MT שְׁלֹשִׁים (shyloshim, "thirty"). "Thirty" is due to dittography of the following word and makes no sense in the context.] <i>of the thirty leaders went down to</i> [Heb "went down. and approached."] <i>David at the cave of Adullam. A band of Philistines was camped in the valley of Rephaim.</i>
NIV, ©2011	During harvest time, three of the thirty chief warriors came down to David at the cave of Adullam [S Ge 38:1; S Jos 12:15], while a band of Philistines was encamped in the Valley of Rephaim [S Jos 17:15].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	During harvest season three of the thirty leaders went down and came to David at the cave of 'Adulam when a company of P'lishtim had set up camp in the Refa'im Valley.
exeGesés companion Bible	And three of the thirty heads descended and came to David in the harvest time to the cave of Adullam: and the living of the Peleshethiy encamped in the valley of Rephaim:...
Hebrew Names Version	Three of the thirty chief men went down, and came to David in the harvest time to the cave of `Adullam; and the troop of the Pelishtim was encamped in the valley of Refa'im.
JPS (Tanakh—1985)	Once, during the harvest [<i>Meaning of Hebrew uncertain.</i>], three of the thirty chiefs went down to David at the cave [<i>The "cave" in v. 1 is referred to as "stronghold" in 1Sam. 22:4–5; compare the same variation on 2Sam. 23:13–14 1Chron. 11:15–16.</i>] of Adullam, while a force of Philistines was encamped in the Valley of Rephaim.
Orthodox Jewish Bible	And three of the thirty chief men went down, and came to Dovid in the time of katzir unto the cave of Adulam; and the troop of the Pelishtim encamped in the Emek Rephaim.
<i>The Scriptures</i> 1998	And three of the thirty chief men went down at harvest time and came to Dawid at the cave of Adullam, while the army of Philistines encamped in the Valley of Repha'im.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And three of the thirty heads go down and come unto the harvest, unto David, unto the cave of Adullam, and the company of the Philistines are encamping in the valley of Rephaim,...
Context Group Version	And three of the elite troops went down, and came to David in the harvest time to the cave of Adullam; and the troop of the Philistines was encamped in the valley of Rephaim.
<i>Emphasized Bible</i>	And three of the thirty chiefs descended, and came in, towards harvest, unto David, unto the cave of Adullam,—although, a troop of Philistines, were encamped in the vale of Rephaim;...
English Standard Version	And three of the thirty chief men went down and came about harvest time to David at the cave of Adullam, when a band of Philistines was encamped in the Valley of Rephaim.
Green's Literal Translation	And three of the thirty commanders went down and came to the harvest, to David, to the cave of Adullam. And the company of the Philistines was camping in the Valley of the Giants.
Kretzmann's Commentary	And three of the thirty chief, of the knights of David, went down, and came to David in the harvest time, unto the cave of Adullam, 1Sam. 22:1; and the troop of the Philistines, a plundering party, pitched in the Valley of Rephaim, 1Sam. 5:12.
NASB	Then three of the thirty chief men went down and came to David in the harvest time to the cave of Adullam [1 Sam 22:1], while the troop of the Philistines was camping in the valley of Rephaim [2 Sam 5:18].
New RSV	Towards the beginning of harvest three of the thirty [Heb adds head] chiefs went down to join David at the cave of Adullam, while a band of Philistines was encamped in the valley of Rephaim.
Syndein/Thieme	{All 36 of these General Officers Came to David at the Cave of Adullam} And thirty-three generals/chiefs/knights went down {next level down of general officers}, and came to David in the harvest time unto the cave of Adullam. And the troop of the Philistines pitched in the valley of Rephaim {close to Bethlehem}.
Third Millennium Bible	And three of the thirty chief men went down, and came to David in the harvest time unto the cave of Adullam; and the troop of the Philistines pitched camp in the Valley of Rephaim.
<i>Young's Literal Translation</i>	And three of the thirty heads go down and come unto the harvest, unto David, unto the cave of Adullam, and the company of the Philistines are encamping in the valley of Rephaim.

The gist of this verse: Three men of note are with David at the cave of Adullam, having come to him during the harvest. Philistines are camped in the valley of Rephaim.

2Samuel 23:13a

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
yârad (יָרַד) [pronounced yaw-RAHD]	to descend, to come down, to go down	3 rd person masculine plural, Qal imperfect	Strong's #3381 BDB #432

2Samuel 23:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^ə lôwshâh (שִׁלּוֹשׁ) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral	Strong's #7969 BDB #1025
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
sh ^ə lôshîym (שְׁלֹשִׁים) [pronounced <i>sh^əlow-SHEEM</i>]	<i>thirty</i>	plural numeral with the definite article	Strong's #7970 BDB #1026
Clarke: <i>The word שְׁלֹשִׁים shalishim, which we translate thirty, probably signifies an office or particular description of men. Of these shalishim we have here thirty-seven, and it can scarcely be said with propriety that we have thirty-seven out of thirty; and besides, in the parallel place, 1 Chronicles 11:11–47, there are sixteen added. The captains over Pharaoh's chariots are termed שְׁלֹשִׁים shalishim, Ex. 14:7.</i> ⁸²			
rô'sh (רֹאשׁ) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun	Strong's #7218 BDB #910

Translation: [There was a time when] three from the thirty chief [soldiers] went down... It is not completely clear whether the 3 spoken of here are the same as the 3 just mentioned. It would make sense in context that we are speaking of the men already listed above. If they are heads of the 30, we could argue that this is the first or the second *three*. However, this could also mean that they come out of the 30 heads. It does not say that they are the *head of the thirty*; it says that they are *three from the 30 heads*.

Because of the way this is words, Keil and Delitzsch say that this does not refer to the previous 3 men who are named, but some subset of 3 out of the 30.⁸³ Again, there is nothing, other than proximity and the word *three* which would tie this group of 3 to the previous 3 who were named. Although the Hebrew text could have referenced them (calling them *these three*), it does not.

As discussed earlier, the 30 is not necessarily a reference to a very specific number. At some point in time, when organizing his army, David divided men into various groups and leadership positions. This 30 could either refer to elite troops or to leaders or to both.

These men are not named because they are typical of David's army. They were tough, well-trained and very loyal to David. So this is one incident of many which revealed the character of the men who followed David. Although many commentators⁸⁴ suggest that these are the *three* named above, there is no reason to assume that, apart from the proximity of this passage and the previous 5 verses.

⁸² Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 23:13.

⁸³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:13–15.

⁸⁴ For instance Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 23:13.

2Samuel 23:13b

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
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
'el (לְ) [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
The NET Bible: The meaning of Hebrew רִצְקָלָא ('el qatsir) seems here to be "at the time of harvest," although this is an unusual use of the phrase. As S. R. Driver points out, this preposition does not normally have the temporal sense of "in" or "during" (S. R. Driver, Notes on the Hebrew Text and the Topography of the Books of Samuel, 366). ⁸⁵			
qâtsiyr (רִצֵּק) [pronounced kaw-TZEER]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular noun	Strong's #7105 BDB #894
Barnes: <i>In the harvest time</i> - An error for "to the rock" (compare the marginal reference). ⁸⁶ I did not find any translations which agreed with Barnes. Only the NET Bible questioned the use of the preposition before <i>harvest</i> , and they make a good point.			
'el (לְ) [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
Dâvid (דָּוִד); also Dâviyd (דִּיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'el (לְ) [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
m ^o ârâh (הֶרְעָה) [pronounced m ^o -ġaw-RAW]	<i>cave, den, hole</i>	feminine singular construct	Strong's #4631 BDB #792
ʿĀdullâm (עֲדֻלָּם) [pronounced ġuhd-ool-LAWM]	<i>retreat, refuge; justice of the people and is transliterated Adullam</i>	masculine singular proper noun	Strong's #5725 BDB #726

Translation: ...and they came when [it was] harvest time to David to the cave of Adullam. David stayed at the cave of Adullam mostly when he was on the run from Saul. So this would take us back to the time of 1Samuel, in the final third of that book. You may recall that David was a loyal soldier under King Saul, but that he also

⁸⁵ From <http://bible.org/netbible/index.htm?2sa23.htm> accessed April 26, 2014.

⁸⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 23:13.

developed a reputation for killing many of Saul's enemies. It got to a point where Saul, plagued in part by mental illness, decided that David was a threat to him and Saul often pursued after David, taking with him an army.⁸⁷

There is some question as to whether this means *at harvest time* or *to the rock*, which is discussed briefly in the Hebrew exegesis above.

The fact that they have come to David is quite important. You may be a leader, but you don't get anywhere without followers. We have no idea what contact that they had with David before. I would guess that, many of these are soldiers who served with David when he was serving under Saul. They knew David and his character intimately, so when Saul began to bad-mouth David and order his soldiers to chase after David, these men knew that they could trust David more than they could trust Saul. They understood that David was a man who ought to be followed, not Saul.

Although David was anointed to become king over Israel very early on (1Sam. 16), it is not clear how many people knew about this, outside of Jesse's family. It is clear from the narrative in 1Sam. 17 that David's older brothers had very little respect for him, so it is unlikely that they spread the story that he would be king. However, Jonathan understood that David would become king, and he even made an agreement with David based upon his becoming king. So, these men are coming to David, in the desert, when he is in the stronghold, knowing or at least thinking that David might become king someday. It is possible that some of them simply recognized David's character and came to him for that reason. As a natural leader, men were just drawn to David; and that is what we have here.

From the Cave of Adullam (a graphic) — from [Seeking the Path of the Creator](#); accessed May 1, 2014. What a modern-day view from the Cave of Adullam might be. David would have set up lookouts all over this area, and they would have had plenty of time to prepare if the army of Saul was seen.



It appears by comparing 1Sam. 22:1, 4–5 and 2Sam. 23:13–14 1Chron. 11:15–16, that this is equivalent to *the stronghold* which is mentioned throughout David's early exploits. In 1Sam. 22:1 we read: *And David left there and escaped to the cave of Adullam. And his brothers heard, and all his father's house, and they went down to him there.* Then in 1Sam. 22:4–5 *And he settled them before the king of Moab; and they lived with him all the days David was in the stronghold. And Gad the prophet said to David, You shall not remain in the stronghold. Go, and you come into the land of Judah. And David left and came into the forest of Hareth.* (Green's literal translation, emphasis mine) Although one could make these into different places, it is likely that these two descriptors refer to the same place.

2Samuel 23:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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

⁸⁷ This helps to explain why David was involved in so many wars when he became king. Saul, instead of defending Israel from her enemies, used his army to chase after David. Then the Philistines defeated Saul, with a result that more of Israel's enemies decided that they could exact some revenge against Israel as well.

2Samuel 23:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine singular construct; can be used in a collective sense	Strong's #2416 BDB #312
P ^e lish ^e tîy (פִּלִּשְׁתִּי) [pronounced p ^e -lish-TEE]	<i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
chânah (חָנָה) [pronounced khaw-NAW]	<i>bivouacking, camping, encamped in [or, against], setting up camp; laying siege to; inclining, declining, bending down</i>	feminine singular, Qal active participle	Strong's #2583 BDB #333
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘emeq (עֶמֶק) [pronounced ĠEH-mek]	<i>valley, vale, lowland, deepening, depth</i>	masculine singular construct	Strong's #6010 BDB #770
R ^e pha’îym (רִפְּאִיִּם) [pronounced r ^e faw-EEM]	<i>giants; transliterated Rephaim</i>	masculine plural proper noun	Strong's #7496-7497 BDB #952

Translation: Meanwhile, a band of Philistines are camping in the valley of Rephaim. While these men went to David, there were a number of Philistines camped out in the valley of Rephaim.

Map of the Valley of Rephaim from **Faith Images**, accessed April 13, 2014. The Philistines often camped in the Valley of Rephaim. This put them close to both Jerusalem and Gibeon, which are more or less the two capitols of Israel.

As you can see by the maps, the Philistines could gather and make plans in Gezer, and then move quickly and easily into the Valley of Rephaim, where they can oppose the Jews from either capitol city.

There are numerous incidents with David alone where the Philistines gathered in this valley in order to go to war with him. 2Sam. 5:18, 22 23:13 1Chron. 11:15 14:9.



It could not hurt to know a little about this valley.

ISBE and Smith on the Valley of the Rephaim

The Valley of the Rephaim (= *giants*) is found in Joshua 15:8 18:16 1Sam. 5:18, 22 23:13 1Chron. 11:15

ISBE and Smith on the Valley of the Rephaim

14:9 Isa. 17:5 (where it is obviously a very fertile valley). This area was the scene of some of David's most remarkable adventures. He twice encountered and defeated the Philistines there. 2Sam. 5:17–25 23:13.

It is located by Josephus between Jerusalem and Bethlehem (Ant., VII, iv, 1; xii, 4) and during the time of David, this may have included all of the land between those two cities. This valley begins near the valley of Hinnom, southwest of Jerusalem extending toward Bethlehem. It is about a mile long, with hills on either side.

Tobler, however, in his last investigations, conclusively adopts the Wady Der Jasin, on the northwest of Jerusalem. The valley appears to derive its name, from the ancient nation of the Rephaim

This was taken directly from (with some editing):

Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Rephaim, the Valley of.

The International Standard Bible Encyclopedia; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Rephaim, Vale of.

Chapter Outline

Charts, Graphics and Short Doctrines

And David then in the stronghold and a garrison of Philistines [was] then [at] Bethlehem.

2Samuel
23:14

David, at that time, [was] in the stronghold while the garrison of Philistines [was at] Bethlehem.

At that time, David was in his stronghold while the garrison of Philistines was in Bethlehem.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David was then in a hold: and there was a garrison of the Philistines then in Bethlehem.
Masoretic Text (Hebrew)	And David then in the stronghold and a garrison of Philistines [was] then [at] Bethlehem.
Peshitta (Syriac)	And David was then staying in the stronghold, and the princes of the Philistines were encamped in Bethlehem.
Septuagint (Greek)	And David was then in the stronghold, and the garrison of the Philistines was then in Bethlehem.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

Common English Bible	At that time, David was in the fortress, and a Philistine fort was in Bethlehem.
Contemporary English V.	...and had taken over Bethlehem. David was in his fortress,...
Easy English	At that time, David was in the *stronghold and a group of *Philistines were at Bethlehem.
Easy-to-Read Version	Another time, David was in the fortress [A building or city with tall, strong walls for protection.], and a group of Philistines soldiers was in Bethlehem.
Good News Bible (TEV)	At that time David was on a fortified hill, and a group of Philistines had occupied Bethlehem.
<i>The Message</i>	While David was holed up in the Cave, the Philistines had their base camp in Bethlehem.

New Berkeley Version	At that time, David was in the stronghold, but an outpost of the Philistines occupied Bethlehem.
New Life Bible	David was in the strong place, while the Philistine soldiers were in Bethlehem.
New Living Translation	David was staying in the stronghold at the time, and a Philistine detachment had occupied the town of Bethlehem.
The Voice	At the beginning of harvest, these top three of David's thirty chief warriors joined David at the cave of Adullam. A group of Philistines was camped in the valley of Rephaim, David was hiding in his safe place, and the main force of the Philistines was quartered in Bethlehem. V. 13 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	Also, when David was in the citadel and the Philistines were in BethLehem, 15 and David [got thirsty] and asked, 'Who will go to the well that's at the city gate in BethLehem to get me some water to drink?' (although all the Philistines were assembled in BethLehem)... V. 15 is included for context.
Beck's American Translation	While David was in the fortification, a garrison of the Philistines was at Bethlehem.
<i>God's Word™</i>	While David was in the fortified camp, Philistine troops were at Bethlehem.
New American Bible (2002)	At that time David was in the refuge, and there was a garrison of Philistines in Bethlehem.
NIRV	At that time David was in his usual place of safety. Some Philistine troops were stationed at Bethlehem.
New Jerusalem Bible	David was then in the stronghold, and there was a Philistine garrison in Bethlehem.
New Simplified Bible	David was on a fortified hill. A group of Philistines occupied Bethlehem.
Revised English Bible	David was then in the stronghold, and a Philistine garrison held Bethlehem.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Then David's stronghold, and then the station of the Palestinians was in Bethlehem. And at that time David had taken cover in the strong place, and an armed force of the Philistines was in Beth-lehem.
The Expanded Bible	At that time David was in the stronghold, and some [a detachment/garrison] of the Philistines were in Bethlehem.
Ferar-Fenton Bible	For David at that time was in the cave, and the Philishtim then occupied Bethlehem.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	At that time David was in the fortress, and the garrison of the P'lishtim was in Beit-Lechem...
exeGesés companion Bible	...and David was then in a hold and the standing camp of the Peleshethiy was then Beth Lechem.
Hebrew Names Version	David was then in the stronghold; and the garrison of the Pelishtim was then in Beit-Lechem.
Orthodox Jewish Bible	And Dovid was then in the matzadah, and the garrison of the Pelishtim was then in Beit-Lechem.
<i>The Scriptures</i> 1998	And Dawid was then in the stronghold, while a watch-post of the Philistines was then in Bēyth Leḥem.

Literal, almost word-for-word, renderings:

Concordant Literal Version	...and David [is] then in a fortress, and the station of the Philistines [is] then in Beth-Lehem,...
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Green's Literal Translation	And David was then in a stronghold, and the garrison of the Philistines was then in Bethlehem.
Kretzmann's Commentary	And David was then in an hold, in a mountain stronghold, and the garrison of the Philistines was then in Bethlehem, their camp was near Bethlehem.
Syndein/Thieme	And David was then in an hold/'defense perimeter' {of the cave complex}, and the garrison of the Philistines was then in Bethlehem.
Young's Updated LT	And David is then in a fortress, and the station of the Philistines is then in Bethlehem.

The gist of this verse: David was in his stronghold or fortress; and the Philistines had a garrison in Bethlehem.

2Samuel 23:14a

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

Translation: David, at that time, [was] in the stronghold... David apparently had a place in the hill country of Judah where he hid out, and that he seemed to returned to that place a lot. This was required, as he was on the run from Saul so much.

2Samuel 23:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
matstsâb (מַצְבָּה) [pronounced <i>matz-TZA^BV</i>]	<i>standing-place, station, garrison, post</i>	masculine singular construct	Strong's #4673 BDB #662

2Samuel 23:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
P ^ə lish ^ə tîy (פִּלִּשְׁתִּי) [pronounced p ^ə -lish-TEE]	land of sojourners [wanderers, temporary residents]; transliterated <i>Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814
'âz (אָז) [pronounced awz]	then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that	adverb	Strong's #227 BDB #23
Bêyth Lechem (בֵּית לֶחֶם) [pronounced bayth-LEH-khem]	house of bread and is transliterated <i>Bethlehem</i>	proper noun, location	Strong's #1035 BDB #111

Translation: ...while the garrison of Philistines [was at] Bethlehem. The Philistines garrison was at Bethlehem at this time, which is not too far from Jerusalem. The Valley of Rephaim is found between Jerusalem and Bethlehem, and, apparently, the Philistines set up shop in Bethlehem. We do not know the exact details of this. However, on many instances, the Philistines controlled various portions of Israel—particularly, before David became king over all Israel. It is not hard to imagine that a smaller city like Bethlehem might find the Philistines suddenly moving in and taking over.

Now, we are not going to deal here with the conflict between Israel and Philistia, or the outcome of this dispute. We are going to simply look at an incident which occurred during this Philistine occupation.

And so craves David and so he said, “Oh that he bring me a drink, waters from a well of Bethlehem which [is] by the gate.”

2Samuel 23:15

David had a craving, and he said, “Oh that one would bring me a drink—water from the well of Bethlehem, which [is] by the gate!”

David had a strong craving, and remarked, “I wish that someone would bring me a drink of water from the well at Bethlehem, which well is near to the gate of the city.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And David longed, and said: O that some man would get me a drink of the water out of the cistern, that is in Bethlehem, by the gate.
Masoretic Text (Hebrew)	And so craves David and so he said, “Oh that he bring me a drink, waters from a well of Bethlehem which [is] by the gate.”
Peshitta (Syriac)	And David longed for water and said, O that one would give me a drink of water from the great well which is in the city of Beth-lehem!
Septuagint (Greek)	And David longed, and said, Who will give me water to drink out of the well that is in Bethlehem by the gate? Now the band of the Philistines was then in Bethlehem.
Significant differences:	The Syriac has the object for water. What David says can be a statement or a question. The Syriac leaves off the mention of the gate. The Greek adds that the Philistines were then in Bethlehem.

Thought-for-thought translations; paraphrases:

Contemporary English V.	One year at harvest time, the Three Warriors went to meet David at Adullam Cave. The Philistine army had set up camp in Rephaim Valley and had taken over Bethlehem. David was in his fortress, and he was very thirsty. He said, "I wish I had a drink from the well by the gate at Bethlehem." Vv. 13–14 are included for context.
Easy English	David really wanted a drink of water. He said, 'There is a well near the gate at Bethlehem. I wish that someone would get me some water from that well.'
Easy-to-Read Version	David was thirsty {for some water from his hometown}. David said, "I wish someone could give me some water from the well near the city gate in Bethlehem!" {David did not really want this, he was only talking.}
Good News Bible (TEV)	David grew homesick and said, "How I wish someone would bring me a drink of water from the well by the gate at Bethlehem!"
<i>The Message</i>	David had a sudden craving and said, "Would I ever like a drink of water from the well at the gate of Bethlehem!"
New Century Version	David had a strong desire for some water. He said, "Oh, I wish someone would get me water from the well near the city gate of Bethlehem!"
New Life Bible	David had a desire and said, "If only someone would give me water to drink from the well by the gate of Bethlehem!"
New Living Translation	David remarked longingly to his men, "Oh, how I would love some of that good water from the well by the gate in Bethlehem."
The Voice	David (<i>with longing</i>): I wish someone would bring me some water to drink from the well of Bethlehem by the gate!

Partially literal and partially paraphrased translations:

Christian Community Bible	David longed for water and said, "Who will give me water to drink from the well by the gate of Bethlehem!"
<i>God's Word</i> ™	When David became thirsty, he said, "I wish I could have a drink of water from the well at the city gate of Bethlehem."
New Advent (Knox) Bible	The Philistines had a garrison at this time in Bethlehem: and now David, overcome with longing, said aloud, Oh for a cup of water from the well by Bethlehem gate! A portion of v. 14 is included for context.
New American Bible (2011)	Now David had a craving and said, "If only someone would give me a drink of water from the cistern by the gate of Bethlehem!"
New Jerusalem Bible	Longingly David said, 'If only someone would fetch me a drink of water from the well that stands by the gate at Bethlehem!'
Revised English Bible	One day David exclaimed with longing, 'If only I could have a drink of water from the well by the gate at Bethlehem!'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	David craved, and said, "Who will water me from the water in the pit by the gate in Bethlehem?"
Bible in Basic English	And David, moved by a strong desire, said, If only someone would give me a drink of water from the water-hole of Beth-lehem, by the doorway into the town!
The Expanded Bible	David had a strong desire for some water [-craving; longing]. He said, "-Oh, I wish [If only] someone would get me water from the well near the city gate of Bethlehem!"
Ferar-Fenton Bible	David, however, desired and said, `Who will get me a drink of water from the well of Bethlehem, that is near the gate?'
HCSB	David was extremely thirsty and said, "If only someone would bring me water to drink from the well at the city gate of Bethlehem!"

NET Bible®	David was thirsty and said, "How I wish someone would give me some water to drink from the cistern in Bethlehem near the gate!"
NIV – UK	David longed for water and said, "Oh, that someone would get me a drink of water from the well near the gate of Bethlehem!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	David had a craving and said, "I wish someone could give me water to drink from the well by the gate of Beit-Lechem!"
exeGesés companion Bible	And David desired and said, Oh that someone give me a drink of the water of the well of Beth Lechem by the portal!
Judaica Press Complete T.	David felt a craving and said, "If only I could get a drink of water from the cistern which is by the gate of Bethlehem!"
Orthodox Jewish Bible	And Dovid longed, and said, Oh that one would give me drink of the mayim of the well of Beit-Lechem, which is by the sha'ar!
<i>The Scriptures</i> 1998	And Dawid? longed and said, "Oh that someone would give me a drink of the water from the well of Běyth Leḥem, which is by the gate!"

Literal, almost word-for-word, renderings:

English Standard Version	And David said longingly, "Oh, that someone would give me water to drink from the well of Bethlehem that is by the gate!"
The Geneva Bible	And David longed [Being overcome with weariness and thirst.], and said, Oh that one would give me drink of the water of the well of Bethlehem, which [is] by the gate!
Green's Literal Translation	And David longed, and said, Who shall give me drink from the water of the well of Bethlehem beside the gate?
Kretzmann's Commentary	And David longed, he had a strong desire, and said, Oh, that one would give me drink of the water of the well of Bethlehem which is by the gate! The water of this well, which David had so often tasted as a lad, was exceptionally good, and he longed for it with the desire of home-sickness.
NASB	David had a craving and said, "Oh that someone would give me water to drink from the well of Bethlehem which is by the gate!" 1 Chr 11:17
Syndein/Thieme	And David longed , and said, {just made a side comment - not a command} 'Oh that one would give me drink of the water of the well of Bethlehem, which is by the gate!'
Young's Updated LT	And David longs and says, "Who will give me a drink of the water of the well of Beth-Lehem, which is by the gate?"

The gist of this verse:	David expresses aloud a strong desire for the water from the well near the gate of Bethlehem.
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2Samuel 23:15a

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
ʾâvâh (אָוַח) [pronounced aw-WAWH]	<i>to desire, to crave [for oneself], to lust [after]</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #183 BDB #16

2Samuel 23:15a

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

Translation: *David had a craving,...* David did not very often give into his desires, but he had this great craving which he expressed aloud.

2Samuel 23:15b

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
'âmar (אָמַר) [pronounced aw-MAHR]	<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 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
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

Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in 2Sam. 15:4 or 23:15.⁸⁸

shâqâh (שָׁקַח) [pronounced shaw-KAW]	<i>to give drink to, to furnish drink, to cause to drink, to make drink; to water [cattle, land]; to irrigate [land]</i>	3 rd person masculine plural, Hiphil imperfect with the 1 st person singular suffix	Strong's #8248 BDB #1052
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Owens says this is a Qal imperfect, but I believe it to be a Hiphil imperfect.

mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
bôwr (בּוֹר) [pronounced bohr]	<i>pit, cistern, well</i>	masculine singular construct	Strong's #953 BDB #92

⁸⁸ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 566.

2Samuel 23:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Bêyth Lechem (תֵּיב לֶחֶם) [pronounced bayth-LEH-khem]	house of bread and is transliterated <i>Bethlehem</i>	proper noun, location	Strong's #1035 BDB #111
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
bē (בְּ) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
shaʿar (שַׁעַר) [pronounced SHAH-ğahr]	gate [control of city can be implied]; area inside front gate; entrance	masculine singular noun with the definite article	Strong's #8179 BDB #1044

Translation: ...and he said, “Oh that one would bring me a drink—water from the well of Bethlehem, which [is] by the gate!” I am not sure if you have had much well water, but the taste can vary dramatically. I have a well on one property which has a slight sulfur odor, so it is water that you drink only when really, really thirsty and there are no other alternatives.

As has been discussed previously, I don't believe that their wells were as deep then as our wells are today. The water was closer to the surface, I believe; and that Israel was much better watered then than it is now. Such water has been filtered through the ground and is moving, which also helps to purify it.

David has been all over Israel, and he has had water from all over as well. Apparently the well water from Bethlehem was quite memorable. This was also David's hometown, so there would have been some nostalgia connected with the water there. It was the water he had grown up drinking; and this particular well stood out.

I recall as a youngster going out on some sort of an outing into the forest or up some mountains, and one of the things that we were told about was the wonderful cold water from this creek. That was perhaps 50 years ago, and I still recall that its water tasted incredibly good.

J. Vernon McGee apparently had similar memories: *David was brought up in Bethlehem, and he thought about the refreshing water from the well there. I know how David felt. I was raised in a little town in Texas. My dad built our house and dug our well. The water was "gyp" water. A few years ago I went back to that place. I could hardly wait to get a drink of that water. I lay down on the ground by the faucet by the well and lapped up that water. My, it was delicious! I was raised on it. It took me back to my boyhood.*⁸⁹

David is not issuing an order here. He is simply expressing a personal desire aloud.

Barnes adds this note of interest: *A cistern of deep, clear, cool water, is called by the monks, David's Well, about three-quarters of a mile to the north of Bethlehem. Possibly the old well has been filled up since the town was supplied with water by the aqueduct.*⁹⁰ The well today called David's well, is therefore, not David's well.

⁸⁹ From https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt accessed May 1, 2014.

⁹⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 23:15.

There is some weird spiritualization concerning this passage which Gill mentions⁹¹ (that David wanted *spiritual water*), and David sometimes in the psalms made references would could be so understood (see Psalm 42:1–2 63:1 John 4:14). However, in this narrative, there is nothing which would suggest such a thing. Or, as Freud may have said, “Sometimes a cigar is just a cigar.”

Alexander MacLaren waxes poetically on this passage: *David's fortunes were at a low ebb. He was in hiding in his cave of Adullam, and a Philistine garrison held Bethlehem, his native place. He was little different from an outlaw at the head of a band of 'broken men,' but there were depths of chivalry and poetry in his heart. Sweltering in his cave in the fierce heat of harvest, he thought of his native Bethlehem; he remembered the old days when he had watered his flock at the well by its gate, or mingled with the people of the little town, in their evening assemblies round it. The memories of boyhood rose up radiant before him, and as he was immersed in the past, the grim present, the perils that threatened his life, the savage, gaunt rocks without a trace of greenness that girded him, the privations to which he was exposed, were all forgotten, and he longed for one more draught of the water that tasted so cool and sweet to memory. Three of his 'mighty men,' bound to him by loyal devotion and unselfish love, were ready to die to win for their chief a momentary gratification.*⁹²

And so break through three of the mighty men in the camp of the Philistines. And so they drew waters from a well of Bethlehem which [was] by the gate. And so they took and brought [it] unto David. And he was unwilling to drink them. And so he pours them out to Y^ehowah. And so he says, “Far be it to me, O Y^ehowah, from my doing this—should [I drink] blood of the men those going in their souls?” He would not to drink them. These things did the mighty men.

2Samuel
23:16–17

The three mighty men broke through into the camp of the Philistines. They drew water from the well of Bethlehem which [was] by the gate. Then they took [the water] and brought [it] to David. However, he would not drink it. He poured it out [as a drink offering] to Y^ehowah, saying, “Far be it to me, O Y^ehowah, from my doing this. Shall [I drink] the blood of men, those who went, [risking] their lives?” He therefore refused to drink the water [it., it]. These [are examples of] the things done by the mighty men.

The three mighty men broke through into the camp of the Philistines. They drew water from the well of Bethlehem which was by the gate and brought it to David. However, David refused to drink it. He poured it out onto the ground as an offering to Jehovah. He said, “It is wrong, O Jehovah, for me to drink this. It would be as if I drank the blood of these men who risked their lives to fetch this water.” Therefore, he refused to drink the water. These are the sorts of things done by the mighty men.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And the three valiant men broke through the camp of the Philistines, and drew water out of the cistern of Bethlehem, that was by the gate, and brought it to David: but he would not drink, but offered it to the Lord, Saying: The Lord be merciful to me, that I may not do this: shall I drink the blood of these men that went, and the peril of their lives? therefore he would not drink. These things did these three mighty men.

Masoretic Text (Hebrew)

And so break through three of the mighty men in the camp of the Philistines. And so they drew waters from a well of Bethlehem which [was] by the gate. And so they took and brought [it] unto David. And he was unwilling to drink them. And so he

⁹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:15.

⁹² From <http://www.studylight.org/commentaries/mac/view.cgi?bk=9&ch=23> accessed May 4, 2014.

Peshitta (Syriac)	<p>pours them out to Y^ehowah. And so he says, "Far be it to me, O Y^ehowah, from my doing this—should [I drink] blood of the men those going in their souls?" He would not to drink them. These things did the mighty men.</p> <p>So the three valiant men broke through the camp of the Philistines and drew water out of the great well which is in the city of Beth-lehem, and took it and brought it to David; but he would not drink of it, but poured it out before the LORD. And he said, Far be it from me, on account of the LORD, that I should do this; because these men went <u>at the risk of</u> their lives. Therefore he would not drink it. These things did these three valiant men.</p>
Septuagint (Greek)	<p>And the three mighty men broke through the army of the Philistines, and drew water out of the well that was in Bethlehem in the gate; and they took it, and brought it to David, and he would not drink it, but poured it out before the Lord. And he said, O Lord, God forbid that I should do this, that I should drink of the blood of the men who went <u>at the risk of</u> their lives; and he would not drink it. These things did these three mighty men.</p>
Significant differences:	<p>The Syriac, again, leaves out that the well is <i>near the gate</i>. The Syriac also does not mention <i>blood</i>. There is no word for <i>peril</i> or <i>risk</i> in the Hebrew, although that is certain implied.</p>

Thought-for-thought translations; paraphrases:

Common English Bible	<p>So the three warriors broke through the Philistine camp and drew water from the well by the gate in Bethlehem and brought it back to David. But he refused to drink it and poured it out to the Lord.</p> <p>"The Lord forbid that I should do that," he said. "Isn't this the blood of men who risked their lives?" So he refused to drink it.</p> <p>These were the kinds of things the three warriors did.</p>
Contemporary English V.	<p>The Three Warriors sneaked into the Philistine camp and got some water from the well near Bethlehem's gate. But after they brought the water back to David, he refused to drink it. Instead, he poured it out as a sacrifice and said to the LORD, "I can't drink this water! It's like the blood of these men who risked their lives to get it for me." The Three Warriors did these brave deeds.</p>
Easy English	<p>So the three brave men forced their way through the *Philistine camp. They took water from the well. (This well was near the gate that led into Bethlehem.) They brought it back to David. But he refused to drink it. Instead, he poured it out in front of the *Lord. David said, `*Lord, I could never drink this. It would be like drinking the blood of the men who risked their lives.' So, David would not drink it.</p> <p>These were the deeds of the three brave men.</p>
Easy-to-Read Version	<p>But the Three Heroes [These were David's three bravest soldiers.] fought their way through the Philistine army. These three men got some water from the well near the city gate in Bethlehem. Then the Three Heroes brought the water to David. But David refused to drink the water. He poured it on the ground as an offering to the Lord. David said, "Lord, I can't drink this water. It would be like drinking the blood of the men who risked their lives for me." This is why David refused to drink the water. The Three Heroes did many brave things like that.</p>
Good News Bible (TEV)	<p>The three famous soldiers forced their way through the Philistine camp, drew some water from the well, and brought it back to David. But he would not drink it; instead he poured it out as an offering to the LORD and said, "LORD, I could never drink this! It would be like drinking the blood of these men who risked their lives!" So he refused to drink it. Those were the brave deeds of the three famous soldiers.</p>
The Message	<p>So the Three penetrated the Philistine lines, drew water from the well at the gate of Bethlehem, and brought it back to David. But David wouldn't drink it; he poured it out as an offering to GOD, saying, "There is no way, GOD, that I'll drink this! This</p>

New Berkeley Version	<p>isn't mere water, it's their life-blood--they risked their very lives to bring it!" So David refused to drink it. This is the sort of thing that the Three did.</p> <p>So the three heroes broke into the Philistine camp, drew water out of the well by the gate of Bethlehem, took it, and carried it to David. But he would not drink any; he poured it out as an offering to the LORD with the exclamation, "Be it far from me, LORD, to do such a thing! Could I drink this blood of the men who went at the risk of their lives?" He would not, accordingly, drink any. This was what the three heroes did [Which three heroes is not specified.].</p>
New Century Version	<p>So the three warriors broke through the Philistine army and took water from the well near the city gate of Bethlehem. Then they brought it to David, but he refused to drink it. He poured it out before the LORD, saying, "May the LORD keep me from drinking this water! It would be like drinking the blood of the men who risked their lives!" So David refused to drink it. These were the brave things that the three warriors did.</p>
New Life Bible	<p>So the three strong men broke through the Philistine army and took water from the well by the gate of Bethlehem. They brought it to David. But David would not drink it. He poured it out to the Lord, and said, "O Lord, far be it from me to do this. Should I drink the blood of the men who went and put their lives in danger?" So he would not drink it. The three strong men did these things.</p>
New Living Translation	<p>So the Three broke through the Philistine lines, drew some water from the well by the gate in Bethlehem, and brought it back to David. But he refused to drink it. Instead, he poured it out as an offering to the LORD. "The LORD forbid that I should drink this!" he exclaimed. "This water is as precious as the blood of these men [Hebrew Shall I drink the blood of these men?] who risked their lives to bring it to me." So David did not drink it. These are examples of the exploits of the Three.</p>
The Voice	<p>So these three mighty men broke through the <i>nearby</i> camp of the Philistines, drew water from the Bethlehem well that was by the gate, and brought it back for David. But he would not drink it; instead he poured it out, <i>although he was parched with thirst, as a drink offering</i> to the Eternal One.</p> <p>David: O Eternal God, I have no right to drink this water. It would be like drinking the blood of the men who risked their lives for it!</p> <p>So he did not drink it. This is the kind of thing the three mighty men did for David.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>...it was these same three mighty ones who tore up the camp of the Philistines, drew water from the well that was in BethLehem, and brought it to David. However, he wouldn't drink it, but he offered it to Jehovah instead. 17 For he said: 'Please be kind to me, O Jehovah, for offering this. Yes, how could I drink it after these men risked their blood and their lives to bring it to me?' So, he didn't drink it. However, these three mighty ones did these things.</p>
Christian Community Bible	<p>At this, the three warriors broke through the Philistine camp, drew water out of the well by the gate of Bethlehem and brought it to David. But David refused to drink of it and poured it out as an offering to Yahweh. He said, "By no means should I do this. Shall I drink the blood of the men who risked their lives?" Therefore, he refused to drink it. These were the deeds of the three warriors.</p>
God's Word™	<p>So the three fighting men burst into the Philistine camp and drew water from the well. They brought it to David, but he refused to drink it. He poured it out as an offering to the LORD and said, "It's unthinkable that I would do this, LORD. This is the blood of men who risked their lives!" So he refused to drink it. These are the things which the three fighting men did.</p>
New Advent (Knox) Bible	<p>Whereupon the three champions broke through the Philistine lines, drew water from the well by the gate of Bethlehem, and brought it to David. Instead of drinking it, he poured it out as a libation to the Lord; The Lord be merciful to me, said he, never</p>

	that! That were to drink men's blood; they brought it at the peril of their lives; it is not for my drinking. Such were the feats of the three first champions.
New American Bible (2011)	Thereupon the three warriors broke through the encampment of the Philistines, drew water from the cistern by the gate of Bethlehem, and carried it back to David. But he refused to drink it, and instead poured it out* to the LORD, saying: "The LORD forbid that I do such a thing! Could I drink the blood of these men who went at the risk of their lives?" So he refused to drink it.
NIRV	So the three mighty men fought their way past the Philistine guards. They got some water from the well that was near the gate of Bethlehem. They took the water back to David. But David refused to drink it. Instead, he poured it out as a drink offering to the Lord. "Lord, I would never drink that water!" David said. "It stands for the blood of these men. They put their lives in danger by going to Bethlehem to get it." So David wouldn't drink it. Those were some of the brave things the three mighty men did.
New Jerusalem Bible	At this, the three champions, forcing their way through the Philistine camp, drew water from the well that stands by the gate of Bethlehem and, taking it away, presented it to David. He, however, would not drink any of it, but poured it out as a libation to Yahweh. 'Yahweh preserve me', he said, 'from doing such a thing! This is the blood of men who went at risk of their lives.' That was why he would not drink. Such were the deeds of these three champions.
New Simplified Bible	The three famous soldiers forced their way through the Philistine camp. They then drew some water from the well, and brought it back to David. But he would not drink it. He poured it out as an offering to Jehovah. David said: »Jehovah, I could never drink this! It would be like drinking the blood of these men who risked their lives!« So he refused to drink it. Those were the brave deeds of the three famous soldiers.
Revised English Bible	At this the heroic three made their way through the Philistine lines and drew water from the well by the gate of Bethlehem and brought it to David. But he refused to drink it; he poured it out to the LORD saying, 'The LORD forbid that I should do such a thing! Can I drink the blood of these men who went at the risk of their lives?' So he would not drink it. Such were the exploits of the heroic three.
Today's NIV	So the three mighty warriors broke through the Philistine lines, drew water from the well near the gate of Bethlehem and carried it back to David. But he refused to drink it; instead, he poured it out before the LORD. "Far be it from me, LORD, to do this!" he said. "Is it not the blood of men who went at the risk of their lives?" And David would not drink it. Such were the exploits of the three mighty warriors.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	The three mighty split the Palestinian host, and drew water from the pit of Bethlehem by the gate, lifted it, and brought it to David. But he would not drink it, but bestowed it to Yahweh. He said, "Yahweh, I never should have done this! Is this not the blood of the men going with their souls?" He would not drink it. The three mighty did this.
Bible in Basic English	And the three men, forcing their way through the Philistine army, got water from the water-hole of Beth-lehem, by the doorway into the town, and took it back to David: but he would not take it, but, draining it out, made an offering of it to the Lord. And he said, Far be it from me, O Lord, to do this; how may I take as my drink the life-blood of men who have put their lives in danger? So he would not take it. These things did the three great men of war.
The Expanded Bible	So the three warriors broke through the Philistine army [lines; camp] and took [drew] water from the well near the city gate of Bethlehem. Then they brought it to David, but he refused to drink it. He poured it out before [as an offering to] the Lord, saying, "May the Lord keep me from drinking this water [The Lord forbid that

Ferar-Fenton Bible	I should do this]! It would be like drinking the blood of the men who risked their lives!" So David refused to drink it. ·These [Such] were the ·brave things [exploits; deeds] that the three ·warriors [champions] did.
HCSB	When the three heroes passed through the camp of the Philistim, and drew water from the well that is near the gate of Bethlehem, and brought it to David, but he would not drink it, but poured it out to the EVER-LIVING and said, 'The EVER-LIVING would punish me if I did that.--It is the blood of the men who risked their lives, so I will not drink it.' These were the actions of these three heroes.
NET Bible®	So three of the warriors broke through the Philistine camp and drew water from the well at the gate of Bethlehem. They brought it back to David, but he refused to drink it. Instead, he poured it out to the LORD. David said, "LORD, I would never do such a thing! Is this not the blood of men who risked their lives?" So he refused to drink it. Such were the exploits of the three warriors.
NIV – UK	So the three elite warriors broke through the Philistine forces and drew some water from the cistern in Bethlehem near the gate. They carried it back to David, but he refused to drink it. He poured it out as a drink offering to the Lord and said, "O Lord, I will not do this! [Heb "Far be it to me, O Lord, from doing this."] It is equivalent to the blood of the men who risked their lives by going." [Heb "[Is it not] the blood of the men who were going with their lives?"] So he refused to drink it. Such were the exploits of the three elite warriors. So the three mighty warriors broke through the Philistine lines, drew water from the well near the gate of Bethlehem and carried it back to David. But he refused to drink it; instead, he poured it out before the Lord. 'Far be it from me, Lord, to do this!' he said. 'Is it not the blood of men who went at the risk of their lives?' And David would not drink it. Such were the exploits of the three mighty warriors.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The three warrior-heroes broke through the army of the P'lishtim, drew water from the well by the gate of Beit-Lechem, took it and brought it to David. But he wouldn't drink it. Instead, he poured it out to ADONAI and said, "ADONAI! Heaven forbid that I should do such a thing! Am I to drink the blood of men who went and put their lives in jeopardy?"- and he would not consent to drink it. These are the things the three warrior-heroes did.
exeGesés companion Bible	And the three mighty split the camp of the Peleshethiy and bailed water from the well of Beth Lechem by the portal and lifted and brought it to David. And he willed to not drink thereof but poured it to Yah Veh: and he said, Far be it from me, O Yah Veh, that I work this. Is this the blood of the men who go with their souls? - and he willed to not drink it. These three mighty worked all these.
JPS (Tanakh—1985)	So the three warriors got through the Philistine camp and drew water from the cistern which is by the gate of Bethlehem, and they carried it back. But when they brought it to David he would not drink it, and he poured it out as a libation to the LORD. For he said, "The LORD forbid that I should do this! Can [I drink] [So Septuagint and 1Chron. 11:19.] the blood of the men who went at the risk of their lives?" So he would not drink it. Such were the exploits of the three warriors.

Judaica Press Complete T.	And the three mighty men broke through the camp of the Philistines, and they drew water out of the well of Bethlehem, that was by the gate, and they carried it and brought it back to David, but he did not care to drink it and he poured it out before the Lord. And he said: "Be it far from me, O' Lord, that I should do this; <i>Shall I drink</i> the blood of the men that went in jeopardy of their lives?" And he would not drink it. These <i>deeds</i> performed the three mighty men.
Orthodox Jewish Bible	And the three gibborim broke through the machaneh of the Pelishtim, and drew mayim out of the well of Beit-Lechem, that was by the sha'ar, and took it, and brought it to Dovid; nevertheless he would not drink thereof, but poured it out unto Hashem. And he said, Chalilah! (be it far from me), Hashem, that I should do this! Is not this the dahm of the anashim that went in jeopardy of their nafshot? Therefore he would not drink it. These things did these three gibborim.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the three mighty ones cleave through the camp of the Philistines, and draw water out of the well of Beth-Lehem, which [is] by the gate, and take [it] up, and bring in unto David; and he was not willing to drink it, and pours it out to Yahweh, and said, 'Far be it from me, O Yahweh, to do this; is it the blood of the men who are going with their lives?' and he was not willing to drink it; these [things] did the three mighty ones.
<i>Emphasized Bible</i>	And the three mighty men brake through the camp of Philistines, and drew water out of the well of Bethlehem, that was within the gate, and bare it, and brought it in unto David,—yet would he not drink, but poured it out unto Yahweh, and said—Be it far from me, O Yahweh, that I should do this! is it not the blood of the men who went with their lives in their hands ? So he would not drink it. These things, did the three mighty men.
English Standard V. – UK	Then the three mighty men broke through the camp of the Philistines and drew water out of the well of Bethlehem that was by the gate and carried and brought it to David. But he would not drink of it. He poured it out to the Lord and said, "Far be it from me, O Lord, that I should do this. Shall I drink the blood [[Lev. 17:10] of the men who went at the risk of their lives?" Therefore he would not drink it. These things the three mighty men did.
Green's Literal Translation	And the three mighty ones cut through the camp of the Philistines, and drew water out of the well of Bethlehem beside the gate, and took it up, and brought it to David. But he was not willing to drink it, and poured it out to Jehovah; and said, Far be it from me, O Jehovah, to do this; <i>is it not</i> the blood of the men who went with their lives? And he was not willing to drink it. The three mighty ones did these <i>things</i> .
Kretzmann's Commentary	And the three mighty men brake through the host of the Philistines, thrusting aside the enemies who tried to hinder their passage, and drew water out of the well of Bethlehem that was by the gate, some little distance outside, and took it, and brought it to David. Nevertheless, he would not drink thereof, but poured it out unto the Lord, as a drink-offering to Jehovah, to whom alone it ought to belong. And he said, Be it far from me, O Lord, that I should do this, namely, drink the water thus obtained. Is not this the blood of the men that went in jeopardy of their lives? They had brought it at the price of their lives, at the risk of their souls, and therefore it had the value of their blood, it was too precious to drink. Therefore he would not drink it. These things did these three mighty men.
Modern KJV	And the three mighty men broke through the army of the Philistines, and drew water out of the well of Bethlehem by the gate, and took it, and brought it to David. But he would not drink of it, but poured it out to Jehovah. And he said, Be it far from me, O Jehovah, that I should do this. <i>Is it not</i> the blood of the men who went <i>in danger</i> of their lives? And he would not drink it. These three mighty men did these <i>things</i> .

New RSV

Then the three warriors broke through the camp of the Philistines, drew water from the well of Bethlehem that was by the gate, and brought it to David. But he would not drink of it; he poured it out to the LORD, for he said, 'The LORD forbid that I should do this. Can I drink the blood of the men who went at the risk of their lives?' Therefore he would not drink it. The three warriors did these things.

Syndein/Thieme

And the three mighty men/'top generals'/heroes {they were company commanders at this time - David was a 'light colonel'} broke through the armies/host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David. Nevertheless he would not drink thereof, but poured it out {as a libation offering} unto the Jehovah/God {means David made an offering of the gift unto the Jehovah/ God}. And he said, "Be it far from me, O Jehovah/God, that I should do this. Is not this the blood of the men that went in jeopardy of their lives?" Therefore he would not drink it. These things did these three mighty men/'top general officers'.

Third Millennium Bible

And the three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem that was by the gate, and took it and brought it to David; nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, "Be it far from me, O LORD, that I should do this. Is not this the blood of the men who went in jeopardy of their lives?" Therefore he would not drink it. These things did these three mighty men.

Webster's Bible Translation

And the three mighty men broke through the host of the Philistines, and drew water out of the well of Beth-lehem, that [was] by the gate, and took [it], and brought [it] to David: nevertheless he would not drink of it, but poured it out to the LORD. And he said, Be it far from me, O LORD, that I should do this: [is not this] the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

World English Bible

The three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David: but he would not drink of it, but poured it out to Yahweh. He said, Be it far from me, Yahweh, that I should do this: *shall I drink* the blood of the men who went in jeopardy of their lives? therefore he would not drink it. These things did the three mighty men.

Young's Updated LT

And the three mighty ones cleave through the camp of the Philistines, and draw water out of the well of Beth-Lehem, which is by the gate, and take it up, and bring in unto David; and he was not willing to drink it, and pours it out to Jehovah. And he says, "Far be it from me, O Jehovah, to do this; is it the blood of the men who are going with their lives?" and he was not willing to drink it. These things did the three mighty ones.

The gist of this verse:

Three of David's men risked their lives to obtain water for David from the well of Bethlehem. David refuses to drink the water but pours it out as a drink offering to the Lord.

2Samuel 23:16a

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
bâqa' (עָקַב) [pronounced baw-KAHÇ]	<i>to cleave, to break open, to break through</i>	3 rd person masculine plural, Qal imperfect	Strong's #1234 BDB #131

2Samuel 23:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^ə lôwshâh (שִׁלּוֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct form	Strong's #7969 BDB #1025
gibbôwr (גִּבּוֹר) [pronounced <i>gib-BOAR</i>]	<i>strong men, mighty men, soldiers</i>	masculine plural noun with the definite article	Strong's #1368 BDB #150
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
machăneh (מַחֲנֶה) [pronounced <i>mah-khuh-NEH</i>]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular construct	Strong's #4264 BDB #334
P ^ə lish ^ə tîy (פִּלִּשְׁתִּי) [pronounced <i>p^e-lish-TEE</i>]	<i>land of sojourners [wanderers, temporary residents]; transliterated Philistines</i>	masculine plural gentilic adjective (acts like a proper noun)	Strong's #6430 BDB #814

Translation: *The three mighty men broke through into the camp of the Philistines.* It appears that these men did not even ask for permission. It does not appear that they first spoke to David, saying, "Listen, we'll go get that water for you." They just sneaked out of David's camp and went to Bethlehem. This required them to go through the Philistine encampment.

Matthew Henry supposes⁹³ that there may have been some aspect of these men wanting to defy the Philistines, who were camped right in the middle of Israel.

2Samuel 23:16b

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
shâ'ab (שָׂאֵב) [pronounced <i>shaw-AH^BV</i>]	<i>to draw [water]; to take from the surface</i>	3 rd person masculine plural, Qal imperfect	Strong's #7579 BDB #980
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

⁹³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 23:8–39.

2Samuel 23:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôwr (בּוֹר) [pronounced bohr]	<i>pit, cistern, well</i>	masculine singular construct	Strong's #953 BDB #92
Bêyth Lechem (בֵּית לֶחֶם) [pronounced bayth-LEH-khem]	<i>house of bread and is transliterated Bethlehem</i>	proper noun, location	Strong's #1035 BDB #111
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
bē (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shaʿar (שַׁעַר) [pronounced SHAH-ğahr]	<i>gate [control of city can be implied]; area inside front gate; entrance</i>	masculine singular noun with the definite article	Strong's #8179 BDB #1044

Translation: They drew water from the well of Bethlehem which [was] by the gate. The drew water from the well which David spoke of, which was outside of Bethlehem by the gate.

It is from Bethlehem where we would get the eternal waters, which, if we drink, will never thirst again.

2Samuel 23:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, singular, Qal imperfect	Strong's #5375 (and #4984) BDB #669

Nâsâ' actually has a variety of Qal meanings: It means ❶ *to take up, to lift up, to bear up*; ❷ *to lift up someone's head* (this is used in a favorable way; i.e., it is used to mean *to make one cheerful or merry*; ❸ *to lift up one's own countenance, i.e., to be cheerful, full of confidence*, ❹ *to bear, to carry*, ❺ *to lift up in a balance, i.e., to weigh carefully*; ❻ *to bear one's sin or punishment*, ❼ *to lift up the voice* (this can be used in the sense of bemoaning, crying, crying out, rejoicing, *to lift up any with the voice* (a song, an instrument); ❽ *to lift up the soul* (i.e., *to wish for, to desire*); ❾ *to have the heart lifted up* (i.e., they are ready and willing to do something); ❿ *to bear one's sin* (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: *to support, to sustain, to endure; to take, to take away, to carry off, to forgive*.

wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
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2Samuel 23:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
'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
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: Then they took [the water] and brought [it] to David. They brought the water to David. In the Hebrew, they do not use the suffix on either verb.

Of what these men did and went through is so briefly covered. We know very little of the risks that they took, the men whose lives they may have ended, the close calls that they may have faced. Like so many military situations, of the most valorous kind, we know little or nothing about these deeds.

2Samuel 23:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbâh (אָבָה) [pronounced aw ^b -VAWH]	<i>to be willing, to consent</i>	3 rd person masculine singular, Qal perfect	Strong's #14 BDB #2
'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.</i>			
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâthâh (שָׁתָה) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #8354 BDB #1059

Translation: However, he would not drink it. David, realizing what these men had done—how they were willing to risk their lives simply because he was thirsty for the water from the well of Bethlehem—was quite taken aback. He would not drink this water.

2Samuel 23:16e

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
nâçak ^e (נָצַק:) [pronounced naw-SAHK]	<i>to pour, to pour out, to make a libation; to cause to pour out, to cause to make a drink offering</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5258 BDB #650
'êth (אֶת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He poured it out [as a drink offering] to Y^ehowah,... He poured the water out as an offering to God. David recognizes how greatly blessed that he is. How many of you have people under you who would risk their lives for you? That is about the same number of people I have under me who would risk their lives for me. This is quite extraordinary, and David recognizes this. He also realizes that it is God Who has brought them all together as He did. God brought these fearless men to David.

Clarke reports: *We have an almost similar account in Arrian's Life of Alexander: "When his army was greatly oppressed with heat and thirst, a soldier brought him a cup of water; he ordered it to be carried back, saying, I cannot bear to drink alone while so many are in want, and this cup is too small to be divided among the whole."*⁹⁴

2Samuel 23:17a

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
'âmar (אָמַר) [pronounced aw-MAHR]	<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 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

⁹⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 23:16. Clarke is quoting from Arrian, lib. vi.

2Samuel 23:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châlîylâh (חֵלִיִּלָּה) [pronounced <i>khaw-LEE-law</i>]	<i>far be it [from me or you], to profane [something], a profanity!, a blasphemy!</i>	adverb, substantive, interjection	Strong's #2486 BDB #321
Châlîylâh might be updated to <i>no way, impossible, ridiculous, absurd, that's wrong, that's so wrong, it's wrong, you're completely mistaken.</i>			
Although Owens says that there is a locative hê here, that is just the spelling of this word.			
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #6213 BDB #793
zô'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260

Translation: ...saying, “Far be it to me, O Y^ehowah, from my doing this. The first words make up a common ancient oath, found in Gen. 44:17 1Sam. 2:30 2Sam. 20:20 1Chron. 11:19. David is simply saying that it would be wrong for him to drink the water.

David assessed the situation. He realized that his men would risk their lives for him. If he just wanted a drink of water, they would be willing to risk their lives to get him that drink of water. David was deeply appreciative of the great loyalty and dedication of these men.

He spoke aloud when pouring out the water. He said, in essence, “I cannot drink this water.”

2Samuel 23:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (הֵ) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209

2Samuel 23:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The LXX and 1Chron. 11:19 insert <i>I drink</i> .			
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
ʾănâshîym (אֲנָשִׁים) [pronounced uh-NAW-sheem]	<i>mortals, mortal men, mankind; fallen men, depraved men, feeble men [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble</i>	masculine plural noun with the definite article	Strong's #376 (& #582?) BDB #35 (& 60)
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>those walking, those going, those who are departing; walkers, travelers</i>	masculine plural, Qal active participle	Strong's #1980 (and #3212) BDB #229
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong's # BDB #88
n ^e phâshôwth (נִפְשׁוֹת) [pronounced NEH-faw-shohth]	<i>souls, lives, living beings, desire, volition; will</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #5315 BDB #659

Translation: Shall [I drink] the blood of men, those who went, [risking] their lives?" David is saying that drinking this water would be like drinking the blood of these men, who risked their lives to bring the water to him.

It is possible that, at this point in time, David really recognized how much his men were willing to do for him. He did not order them to get this water. Off handedly, he spoke of the wonderful water of the Bethlehem well, and, before he realized what had happened, these men went out to fetch this water for him. They were willing to risk their lives merely to get David a drink of water.

It was as if they had offered him their blood. Although there are Scriptures forbidding the drinking of blood, that does not really apply here. David would not be drinking their blood; it would be simply *as if* he was drinking their blood.

It cannot be overemphasized that David, at this point in time, was an outcast, and he had an army of outcasts. Matthew Henry writes: *How much they valued their prince, and with what pleasure they could run the greatest hardships in his service. David, though anointed king, was as yet an exile, a poor prince that had no external advantages to recommend him to the affection and esteem of his attendants, nor was he in any capacity to prefer or reward them; yet those three were thus zealous for his satisfaction, firmly believing the time of recompence would come. Let us be willing to venture in the cause of Christ, even when it is a suffering cause, as those who are assured that it will prevail and that we shall not lose by it at last. Were they so forward to expose themselves upon the least hint*

*of their prince's mind and so ambitious to please him? And shall not we covet to approve ourselves to our Lord Jesus by a ready compliance with every intimation of his will given us by his word, Spirit and providence?*⁹⁵

2Samuel 23:17c

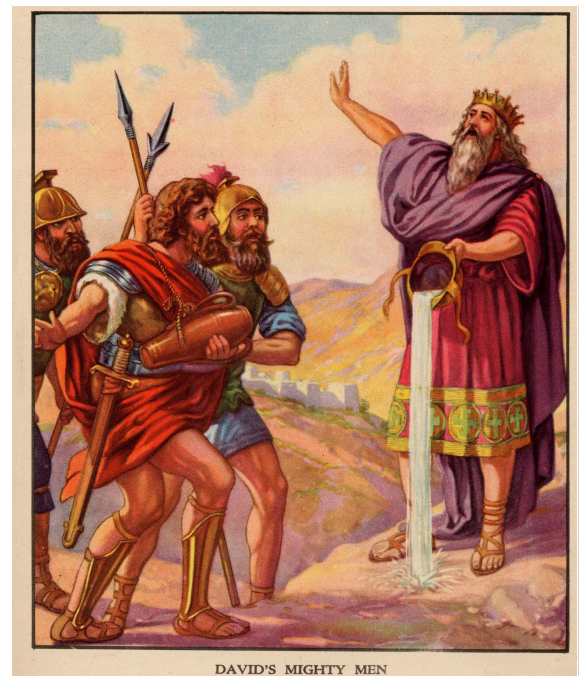
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âbâh (הָבָא) [pronounced <i>aw^b-VAWH</i>]	<i>to be willing, to consent</i>	3 rd person masculine singular, Qal perfect	Strong's #14 BDB #2
'âbâh with the negative means <i>to choose not to, not to be willing to, to be unwilling to, to refuse consent, to refuse, to refuse to do.</i>			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâthâh (שָׁתָּה) [pronounced <i>shaw-THAW</i>]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #8354 BDB #1059

Translation: He therefore refused to drink the water [lit., *it*]. David, recognizing the awesome responsibility that he had regarding these men—men who would risk anything for him at the drop of a hat—praises God for such a great blessing. He cannot drink the water. The water is poured out to God.

David Pours out the Water Procured by his Mighty Men (graphic); from [Hooked on the Book](#); accessed May 1, 2014.

What this means is, David's eyes are not on the gifts of God (the water, his great and loyal men), but upon God, Who has continually provided David with far more than he could even ask or think.

As mentioned earlier, a leader is nothing without his followers; and a great leader inspires his followers. David was beginning to realize just how greatly blessed he was by God for providing such men in his army. Remember, there were a few times that David's mental attitude was at a low ebb. He had demonstrated his loyalty to King Saul, and he got nothing in return, but Saul's rabid anger. He had to leave his wife, his home and his position in order to survive the attacks of Saul. So David realizes—perhaps for the first time—just how greatly blessed he is, despite the circumstances he is in. God is with David at all times.



DAVID'S MIGHTY MEN

⁹⁵ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 23:8–39.

2Samuel 23:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793
sh ^o lôwshâh (שְׁלוֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct form	Strong's #7969 BDB #1025
gibbôwr (גִּבּוֹרִים) [pronounced gib-BOAR]	<i>strong men, mighty men, soldiers</i>	masculine plural noun with the definite article	Strong's #1368 BDB #150

Translation: *These [are examples of] the things done by the mighty men.* This is a summation of the previous 4 paragraphs. What was described briefly are the exploits of the 3 great men, besides these other 3 men who got the water for David. This means that the men described by name are also the men who went and fetched this water for David.

Chapter Outline

Charts, Graphics and Short Doctrines

The Two

1Chron. 11:20–25

And Abishai, brother of Joab, son of Zeruiah, he [was] a head of the third part and he raised up his spear against three hundreds slain; and to him a name among the three [possibly, *thirty*].

2Samuel
23:18

Now Abishai, Joab's brother [and] the son of Zeruiah, [was] a leader of the third part [possibly, 3 or 30]. He raised up his spear against 300 [whom he had] slain; and to him [was given] a name among the three [possibly, *thirty*].

Also Abishai, Joab's brother and the son of Zeruiah, was the leader of a third of David's army. He once raised his sword against 300 men whom he killed, and this earned him a reputation among the three.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

Abisai also the brother of Joab, the son of Sarvia, was chief among three: and he lifted up his spear against three hundred whom he slew, and he was renowned among the three.

Masoretic Text (Hebrew)

And Abishai, brother of Joab, son of Zeruiah, he [was] a head of the three and he raised up his spear against three hundreds slain; and to him a name among the three.

Peshitta (Syriac)	And Abishai, the brother of Joab, the son of Zorih, was chief of thirty men. And he lifted up his spear against three hundred <u>and slew them</u> .
Septuagint (Greek)	And Abishai the brother of Joab the son of Zeruiah, he was chief among the three, and he lifted up his spear against three hundred <u>whom he killed</u> ; and he had a name among <i>these</i> three.

Significant differences: The Hebrew has *against 300 slain*; and the Latin, Greek and Syriac appear to restate this slightly. The Syriac lacks the final phrase.

Thought-for-thought translations; paraphrases:

Common English Bible	Now Zeruiah's son Abishai, the brother of Joab, was chief of the Thirty [Some Heb manuscripts, Syr; MT third or three]. He raised his spear against three hundred men, killed them, and made a name for himself along with the Three.
Contemporary English V.	Joab's brother Abishai was the leader of the Thirty Warriors, and in one battle he killed three hundred men with his spear. He was as famous as the Three Warriors...
Easy English	Abishai was the brother of Joab and a son of Zeruiah. Abishai was the leader of the three bravest men. Abishai fought 300 men whom he killed. So, he became as famous as the three bravest men.
Easy-to-Read Version	Abishai was the brother of Joab son of Zeruiah. Abishai was the leader of the Three Heroes [These were David's three bravest soldiers.]. Abishai used his spear against 300 {enemies} and killed them. He became as famous as the Three.
Good News Bible (TEV)	Joab's brother Abishai (their mother was Zeruiah) was the leader of "The Famous Thirty." He fought with his spear against three hundred men and killed them, and became famous among "The Thirty."
<i>The Message</i>	Abishai brother of Joab and son of Zeruiah was the head of the Thirty. He once got credit for killing three hundred with his spear, but he was never named in the same breath as the Three.
New Century Version	Abishai, brother of Joab son of Zeruiah, was captain of the Three. Abishai fought three hundred soldiers with his spear and killed them. He became as famous as the Three and was more honored than the Three. He became their commander even though he was not one of them. V. 19 is included for context.
New Life Bible	Now Abishai the brother of Joab, son of Zeruiah, was head of the thirty. He fought with his spear against 300 men and killed them. His name was respected as well as the three.
New Living Translation	David's Thirty Mighty Men Abishai son of Zeruiah, the brother of Joab, was the leader of the Thirty [As in a few Hebrew manuscripts and Syriac version; most Hebrew manuscripts read the Three.]. He once used his spear to kill 300 enemy warriors in a single battle. It was by such feats that he became as famous as the Three.
The Voice	<i>Besides the three highest ranking soldiers</i> , there was Abishai (Zeruiah's son and the brother of Joab), who was commander of the <i>elite force</i> of 30 [1Chronicles 11:20-21]. With his spear he killed 300 men <i>in battle</i> and won honor as the three did.

Partially literal and partially paraphrased translations:

American English Bible	Now, AbiShai (the brother of JoAb and the son of ZeruJah) was over the three. And because he had killed three hundred men, he was also considered to be with the three.
Beck's American Translation	Joab's brother Abishai, Zeruiah's son, became the leader of the thirty. He wielded his spear against 300 men and struck them down. He was famous along the thirty and among them he was honored most. So he became their captain, but he didn't come up to the other three. V. 19 is included for context.

Christian Community Bible	Now Abishai, brother of Joab, son of Ze ruiah, was chief of the Thirty. He wielded his spear against three hundred men and slew them, winning a name beside the Thirty.
New American Bible (2011)	Abishai, the brother of Joab, son of Zeruiah, was the chief of the Thirty; he brandished his spear over three hundred whom he had slain. He made a name among the Thirty, but was more famous than any of the Thirty, becoming their leader. However, he did not attain to the Three. V. 19 is included for context.
NIRV	Abishai was chief over the Three. He was the brother of Joab, the son of Zeruiah. He used his spear against 300 men. He killed all of them. So he became as famous as the Three were.
New Jerusalem Bible	Abishai, brother of Joab and son of Zeruiah, was leader of the Thirty. It was he who brandished his spear over three hundred men whom he had killed, winning himself a name among the Thirty.
New Simplified Bible	Joab's brother Abishai led the Thirty Warriors. In one battle he killed three hundred men with his spear. He was as famous as the Three Warriors.
Revised English Bible	Abishai the brother of Joab son of Zeruiah was chief of the thirty; he it was who brandished his spear over three hundred dead. He was famous among the thirty, and some think he surpassed in reputation the rest of the thirty; he became their captain, but he did not rival the three. V. 19 is included for context.
Today's NIV	Abishai the brother of Joab son of Zeruiah was chief of the Three. He raised his spear against three hundred men, whom he killed, and so he became as famous as the Three.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Abishai, the brother of Joab, the son of Zeruiah, headed the three. He <i>awakened</i> his spear toward three hundred and desecrated them, for his name with the three.
Bible in Basic English	And Abishai, the brother of Joab, the son of Zeruiah, was chief of the thirty. He put to death three hundred with his spear, and he got for himself a name among the thirty.
English Jubilee 2000	And Abishai, the brother of Joab, the son of Zeruiah, was chief of three. And he lifted up his spear against three hundred <i>and</i> slew <i>them</i> and had a name among the three.
Ferar-Fenton Bible	Abishai, also, the brother of J'oab-ben-Zeruiah, was a great hero, for he raised his spear against three hundred, and defeated them. He was not considered equal to the three.
NET Bible®	Abishai son of Zeruiah, the brother of Joab, was head of the three [The translation follows the Qere, many medieval Hebrew mss, the LXX, and Vulgate in reading הַשְּׁלִישָׁה (hashylosa, "the three") rather than the Kethib of the MT יְשֻׁלִּישָׁה (hashalisi, "the third," or "adjutant"). Two medieval Hebrew mss and the Syriac Peshitta have "thirty."]. He killed three hundred men with his spear and gained fame among the three [Heb "and he was wielding his spear against three hundred, [who were] slain, and to him there was a name among the three."].
NIV, ©2011	Abishai [S 1Sa 26:6] the brother of Joab son of Zeruiah was chief of the Three. [Most Hebrew manuscripts (see also 1 Chron. 11:20); two Hebrew manuscripts and Syriac Thirty] He raised his spear against three hundred men, whom he killed, and so he became as famous as the Three.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Avishai the brother of Yo'av, the son of Tz'ruyah, was chief of these three. He raised his spear against 300 men and killed them; thus he had a reputation even among the three.
exeGeser companion Bible	And Abi Shai the brother of Yah Ab

the son of Seruyah was head among three:
and he wakened his spear against three hundred
and pierced them
and had a name among three.

Hebrew Names Version	Avishai, the brother of Yo'av, the son of Tzeru'yah, was chief of the three. He lifted up his spear against three hundred and killed them, and had a name among the three.
JPS (Tanakh—1985)	Abishai, the brother of Joab son of Zeruiah, was head of another three [<i>Two Hebrew manuscripts and Syriac read "the thirty; compare vv. 23–24." He once wielded his spear against three hundred and slew them [Lit., "slain."].</i>]
Judaica Press Complete T.	And Abishai, the brother of Joab, the son of Zeruiah, was chief of the three. And he roused his sword against three hundred slain at one time, and he had <i>acquired</i> a name among the three.
Orthodox Jewish Bible	And Avishai, the brother of Yoav Ben Tzeruyah, was chief among three. And he lifted up his khanit (spear) against three hundred, and slaughtered them, and had the shem among the Three.
<i>The Scriptures</i> 1998	And Abishai the brother of Yo'ab, son of Tseruyah, was chief of another three. And he lifted his spear against three hundred men whom he slew, and had a name among these three.

Literal, almost word-for-word, renderings:

Context Group Version	And Abishai, the brother of Joab, the son of Zeruiah, was [of] the elite troops. And he lifted up his spear against three hundred and killed them, and had a name among the three.
Darby Translation	And Abishai, the brother of Joab, the son of Zeruiah, was the chief of three; and he brandished his spear against three hundred and slew them; and he had a name among the three.
English Standard Version	Now Abishai, the brother of Joab, the son of Zeruiah, was chief of the thirty. And he wielded his spear against three hundred men and killed them and won a name beside the three.
Green's Literal Translation	And Abishai the son of Zeruiah, the brother of Joab, <i>was</i> the commander of three. And he raised up his spear against three hundred, <i>and</i> killed <i>them</i> . And to him <i>was</i> a name among the three.
Kretzmann's Commentary	And Abishai, the brother of Joab, the son of Zeruiah, was chief among three, also distinguished for exceptional feats of valor. And he lifted up his spear against three hundred, brandishing it in battle, and slew them, and had the name among three.
NASB	Abishai [2Sam 10:10, 14; 18:2], the brother of Joab, the son of Zeruiah, was chief [1Chr 11:20, 21] of the thirty [So two Heb mss and Syriac; M.T. three]. And he swung his spear against three hundred and killed them [Lit slain ones], and had a name as well as the three.
New King James Version	Now Abishai the brother of Joab, the son of Zeruiah, was chief of <i>another</i> three. [Following Masoretic Text, Septuagint, and Vulgate; some Hebrew manuscripts and Syriac read thirty; Targum reads the mighty men.] He lifted his spear against three hundred <i>men</i> , killed <i>them</i> , and won a name among <i>these</i> three.
New RSV	Now Abishai son of Zeruiah, the brother of Joab, was chief of the Thirty. [Two Heb Mss Syr: MT Three] With his spear he fought against three hundred men and killed them, and won a name beside the Three.
Syndein/Thieme	{Verses 18-23: Another Group - Probably Lieutenant Generals - Knights of the 2 nd Class} (David is Reminiscing on His Death Bed)} And Abishai, the brother of Joab {SideNote: Joab became David's chief of staff later on}, the son of Zeruiah {David's sister - see II Samuel 2:32 where their father of the three boys died}, was chief among the thirty {referring to the 3 rd class knights that

Updated Bible Version 2.11	will be listed next}. And he lifted up his spear against three hundred, and slew them, and had the reputation/name among the thirty.
A Voice in the Wilderness	And Abishai, the brother of Joab, the son of Zeruiah, was [of] the elite troops. And he lifted up his spear against three hundred and slew them, and had a name among the three.
Young's Literal Translation	And Abishai brother of Joab, son of Zeruiah, he <i>is</i> head of three, and he is lifting up his spear against three hundred—wounded, and he has a name among three.
The gist of this verse:	Abishai, Joab's brother, who is the general over a third of the troops, enhanced his own reputation when he killed 300 men himself.

2Samuel 23:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
ʾĂbîyshay (אִשִּׁיָּשַׁי) [pronounced <i>ub-^vee-SHAH-ee</i>]	<i>my father is Jesse and is transliterated Abishai</i>	masculine singular proper noun	Strong's #52 BDB #5
ʾâch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular construct	Strong's #251 BDB #26
Yôwʾâb (יֹאבִי) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Ts ^e rûwyâh (צִרוּיָּה) [pronounced <i>tz^eroo-YAW</i>]	<i>transliterated Zeruiah</i>	feminine singular proper noun	Strong's #6870 BDB #863
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
rô'sh (רֹאשׁ) [pronounced <i>rohsh</i>]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular construct	Strong's #7218 BDB #910
sh ^e lîyshîy (שִׁלְשִׁי) [pronounced <i>sh^eli-SHEE</i>]	<i>third, a third part, a third time; chambers [of the third story]</i>	feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026

2Samuel 23:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^l ôshâh (שָׁלֹשׁ) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
sh ^l ôwshîym (שְׁלֹשִׁים) [pronounced <i>sh^low-SHEEM</i>]	<i>thirty</i>	plural numeral	Strong's #7970 BDB #1026

This second word is found in the Syriac and in two Hebrew manuscripts.

There are possible problems with all 3 of these words. I don't find Strong's #7970 in my Gesenius (no idea why not), but I do find it in the KJV+ and the BDB. The word actually ends with –shây (שֵׁי) [pronounced *shaw-ee*].

I went back to the text and checked this several times. What prompted me to check and re-check were the footnotes found for this verse in several translations.

The NET Bible has the most accurate footnote: The translation follows the Qere, many medieval Hebrew mss, the LXX, and Vulgate in reading שָׁלֹשׁ (hashylosa, "the three") rather than the Kethib of the MT שְׁלֹשִׁים (hashalisi, "the third," or "adjutant")⁹⁶

The Common English Bible has an accurate footnote, although it is quite a bit briefer. They settle on the translation *thirty*, but footnote that with: *Some Heb manuscripts, Syr; MT third or three.*⁹⁷

What would make sense—and this goes back to the reading of the Masoretic (Hebrew) text—is that Abishai was the head over a third of the troops at this time. My point in all of these footnotes is, the MT as stands makes perfect sense.

I realize that this may seem like I have overdone the footnoting here, but the intent is to identify the best text and to explain *why* it is the best test (particularly when most translations go with *three* or *thirty*).

Translation: Now Abishai, Joab's brother [and] the son of Zeruiah, [was] a leader of the third part [possibly, 3 or 30]. You will note the problems in the text above. Since the notes are so extensive, I will not repeat them here.

Most people interpret this as meaning that Abishai was either seen as a leader of the three (the three already mentioned) or he was a leader of the 30. However, the word used suggests that he was a leader of a third part, indicating that he was one of the generals of the army. That makes perfect sense. Many times, David's army was divided into 3 groups with some reserves, and they were deployed accordingly.

Canonicity Special:

There is a point that I have made many times. Where there are textual problems, at no time can you allege that this or that group made a change in the text in order to promote this or that doctrine. That is never the case.

⁹⁶ From <https://bible.org/netbible/index.htm?2sa23.htm> accessed April 18, 2014.

⁹⁷ From <http://www.biblegateway.com/passage/?search=2+Samuel+23&version=CEB> accessed April 18, 2014.

There are so many people who are under the impression that this or that group colluded in order to promote their sets of doctrines. Historically, this is completely wrong.

The **Canon** of Scripture refers to the books which are accepted as inspired by God; and the Old Testament and New Testament canons were determined separately and organically, as we would expect them to be determined. There was not some authoritative organization which made this call, and everyone fell into line.

There were many different cities which preserved the Scriptures—more than just the official places where scribes were careful to transcribe the manuscripts letter by letter. And the Bible was not this entire collection of books as we know it. Around 200 B.C., the Septuagint (the Greek translation of the Old Testament) was done. This meant that manuscripts had to be collected, and determinations needed to be made as to what is a part of the Bible and what is not. There was not this book entitled Old Testament, with the various books of the Bible, and the Greek translators took that collection and translated it. Over a period of time, and very organically, it was determined that a set series of books were the inspired Word of God; and those are the books which the LXX translators chose to translate.

	X= Cited or allusion to O= Named as authoritative ? = Named as disputed																			
	Pseudo-Barnabas (c. 70-130) Clement of Rome (c. 95-97) Ignatius (c. 110) Polycarp (c. 110-130) Hermas (c. 115-140) Dionysius (c. 120-150) Papias (c. 130-140) Irenaeus (c. 130-140) Dionysius (c. 150) Justin Martyr (c. 150-165) Clement of Alexandria (c. 150-215) Tertullian (c. 150-220) Origen (c. 185-254) Eusebius (c. 265-336) Jerome (c. 325-340) Augustine (c. 350-430) Martin (c. 400) Muratorian (c. 140) Apostolic (c. 170) Chalcedon (c. 300) Augustine (357)																			
	Individuals										Canons									
Matthew	X	X		X	X	X		O		X	X	X	X	O	O	O	O	O	O	O
Mark	X			X	X			O		X	X	X	X	O	O	O	O	O	O	O
Luke	X			X		X		O		X	X	X	X	O	O	O	O	O	O	O
John		X		X			X	O		O	X	X	X	O	O	O	O	O	O	O
Acts				X	X			O		X	X	X	X	O	O	O	O	O	O	O
Romans		X		X	X	X		O		X	O	X	X	O	O	O	O	O	O	O
1 Corinthians		O		X	X	X		O		X	O	X	X	O	O	O	O	O	O	O
2 Corinthians				X	X			O	X	X	O	X	X	O	O	O	O	O	O	O
Galatians				X				O	X	X	O	X	X	O	O	O	O	O	O	O
Ephesians	X	X	X	X				O		X	X	X	X	O	O	O	O	O	O	O
Philippians				X	X	X		O			O	X	X	O	O	O	O	O	O	O
Colossians				X	X			O	X	X	O	X	X	O	O	O	O	O	O	O
1 Thess.				X	X	X	X	O		X	X	X	X	O	O	O	O	O	O	O
2 Thess.				X	X			O		X	X	X	X	O	O	O	O	O	O	O
1 Timothy		X		X	X	X		X			O	X	X	O	O	O	O	O	O	O
2 Timothy	X				X			X			X	X	O	O	O	O	O	O	O	O
Titus	X	X						X	X		O	X	X	O	O	O	O	O	O	O
Philemon			X											O	O	O	O	O	O	O
Hebrews	X	X			X			X			O	X	?	O	O	O	O		O	O
James		X			X									O	?	O	O		O	O
1 Peter	X			X	X			O		X	O	X	O	O	O	O	O		O	O
2 Peter	X	X											?	O	?	O	O		O	?
1 John				X	X			O			O	X		O	O	O	O		O	O
2 John				X				X					?	O	?	O	O		O	?
3 John													?	O	?	O	O		O	?
Jude								X			O	X		O	?	O	O		O	O
Revelation					X	X	O	O		X	O	X	O		O	O	O		O	O

Canonicity Charts, originally from Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, p. 193.

Later, when a Latin translation was made by St. Jerome circa A.D. 400, he also had to think about what should be translated. Several individuals and councils and previous translations had essentially determined the New Testament canon by that time, very organically, over a period of 350 years. Prior to Jerome's Latin translation,

there was a translation into Old Latin and about the same time that Jerome was working on his Latin translation, there was an Old Syriac translation in the works. The Old Latin left out 4 of the general epistles and the Old Syriac left out 4 general epistles (not the exact same ones) and the book of Revelation.

During the 4th century A.D., there were at least 3 different church councils which met to determine what was canonical of the books that were extant at that time. In the first 400 years, there were over a dozen early church fathers who quoted from the epistles, many of these quotations done in a way to indicate the authority of the writings quoted. Finally, in the first 400 years, there were at least 5 canons determined by well-known church fathers.

From Norman Geisler and William New, A General Introduction to the Bible, Chicago: Moody Press, ©1966, p. 25. Although many portions of this book have been duplicated and are found on the Internet, I highly recommend that every believer have a copy of this book in their collection of reference books.		X = Citation or allusion to O = Named as authoritative ? = Named as disputed							
Early Determinations of Canonicity		Translations				Councils			
		Titan	Diatesaron	Old Latin	Old Syriac	Nicaea	Hippo	Carthage	Carthage
		(c. 170)	(c. 200)	(c. 400)	(c. 325-340)	(383)	(397)	(419)	
Jesus Christ did not come and present the gospel one day; Paul sent out epistles on the next, and on the day after that, some important council gathered to determine which books belonged in the Bible and which did not. This was all a very natural, organic process, as we would assume. The church at Corinth would get a letter from Paul, and they would make copies of it, and someone from the church in Galatia would request a copy of that epistle and it would be sent to them. In this way, the letters of Paul and the other Apostles were circulated throughout the various churches. Pastors would rise up, study these letters, study the Old Testament, study the gospels (the biographies of the life of Jesus), and they would both teach and write. As they wrote, they would cite passages from this or that letter, from this or that gospel, from this or that Old Testament book.		Matthew	O	O	O	O	O	O	O
		Mark	O	O	O	O	O	O	O
		Luke	O	O	O	O	O	O	O
		John	O	O	O	O	O	O	O
		Acts		O	O	O	O	O	O
		Romans		O	O	O	O	O	O
		1 Corinthians		O	O	O	O	O	O
		2 Corinthians		O	O	O	O	O	O
		Galatians		O	O	O	O	O	O
		Ephesians		O	O	O	O	O	O
		Philippians		O	O	O	O	O	O
		Colossians		O	O	O	O	O	O
		1 Thess.		O	O	O	O	O	O
		2 Thess.		O	O	O	O	O	O
		1 Timothy		O	O	O	O	O	O
		2 Timothy		O	O	O	O	O	O
		Titus		O	O	O	O	O	O
		Philemon		O	O	O	O	O	O
		Hebrews			O	O	O	O	O
		James			O	?	O	O	O
		1 Peter			O	O	O	O	O
		2 Peter				?	O	O	O
		1 John		O	O	O	O	O	O
		2 John		O		?	O	O	O
		3 John		O		?	O	O	O
		Jude		O		?	O	O	O
		Revelation		O		O	O	O	O

Remember how all of this came about. Two Apostles and two men closely associated with Apostles realized that they needed to record the history of the ministry of Jesus Christ. And so these 4 individuals did so, at various times. How this came about, we can only speculate. How many people said to Peter or to John or to Matthew: "You were there; you saw our Lord. Why not tell us what happened?" And so 4 men composed the gospels. At the same time, Paul and other Apostles were fanning out and establishing churches and exalting the name of Jesus. Well, problems cropped up in these churches, so letters had to be written to solve these problems. The authority of these Apostles was recognized, and so these letters were copied and recopied, by a variety of people—not all of them scribes—and these letters were circulated throughout the ancient world. Luke writes a history of the early church and John, around A.D. 95, writes about the Revelation when isolated on the Isle of Patmos—the last book of the Bible. So, all of these writings came from various authors at various times, and were found in various locations in the ancient world.

People recognized the authority of these writings, and treated them as such (we have many quotations from the early church fathers from these various manuscripts). And, over time, people realized that, these writings were inspired by God and needed to be collected and assembled and recognized as a unity; along with the Old Testament. This was not just one powerful church that made this decision at one time in history. We know of dozens of individuals; dozens of councils and translations; and there were probably many more who faded into the obscurity of history, but nevertheless made their own contribution to this process.

None of this history allows for some huge organization to come along and say, "Here are our doctrines; now let's choose a set of writings which support our doctrines. If they don't, then let's rewrite them so that they do." There were just too many manuscripts, too many individuals, too many commentators, too many translators, to allow for such a thing to happen. Although the Catholic Church became very centralized and very powerful, this was sometime after the Scriptures being recognized as God-breathed.

It would be as if the Catholic church today decided that they would redo the book of Matthew, and make significant changes in that book. They cannot erase all of the previous translations which they approved. They cannot remove all of the millions of Bibles which already exist and are scattered all over the world into nearly every country of the world. It just could not be done. In fact, there is an organization which attempted to do just this. The Jehovah's Witnesses made a change to the 3rd verse of the first chapter of the book of John (as well as making changes in other places). Who did this affect? Other Jehovah's Witnesses. However, no other Bible translator takes their interpretations seriously. So, there is the New World Translation floating around there, with some incorrect translations of verses which fit the doctrine of the JW's; but that is as far as it has gone.

My point in all of this—particularly in exploring as fully as possible alternate readings—is, what we have is the complete Holy Bible. Although there may be problems here and there, with this or that verse, none of this obscures the gospel message, or the history, or the delineation of the Christian way of life.

This bare scratches the surface of the discovery of the canon.

[A General Introduction to the Bible](#) by Geisler and Nix (a book every believer should own and study). At the time of writing, copies could be found as cheaply as **\$6 used**. Canonicity is covered extensively, along with a great many other topics. It was the best investment that I ever made as a young believer (and I paid full price as a very poor unbeliever).

[The Canonicity of the Bible](#) online by Norman Geisler (not nearly as extensive was what is found in his book)

[The Doctrine of Canonicity](#) by Wenstrom (this looks excellent).

[Canonicity](#) by R. B. Thieme, Jr. (this book must be ordered; it is free; lessons can be ordered as MP3 files)

[Canonicity](#) (How We Got the Bible) by Robert Dean, Jr. (this also looks excellent)

Are the Right Books in the Bible? **[The Doctrine of Canonicity](#)** by John Stevenson

[Canonicity](#) from Bible.org.

[Biblical Canonicity](#) from Xenos Christian fellowship.

[Ten Basic Facts About the NT Canon](#) that Every Christian Should Memorize from Canon fodder.

New Testament Canonicity chart (**[JPG1](#)**) (**[JPG2](#)**) (**[PDF](#)**).

Taken from Robert Dean, Jr.'s **[Canonicity](#)**: *When Napoleon seized the Vatican in 1809 he exiled the Pope to Avignon, transported the Vatican library to France in 50 wagons, and carried off a prize to Paris—an ancient Greek manuscript of the Bible. There it remained until 1815 when it was finally returned to Paris along with its owner. Vatican authorities kept it under lock and key desperately hoping this recently rediscovered treasure would be soon forgotten. But in 1845, a brilliant young English scholar—self taught—applied for permission to investigate this find in the Vatican library. Unable to avoid granting permission, the Vatican put every obstacle in his path. He was not allowed to take pen or paper with him, he was searched going in and coming out, and two clerics stood by him to turn the pages so he could not look too long at any one passage. He was only allowed six hours to examine the text. When he left he knew he had seen one of the most remarkable evidences*

of how God had preserved the Bible. Yet it would be over 20 years before this manuscript was printed.

In 1866 Count Konstantin von Tischendorf another young, brilliant scholar, and one of the real heroes in the study of canonicity was granted permission to once more examine this manuscript. He was also given many restrictions; only 14 days and three hours each day. But with his photographic memory he was able to publish the most perfect edition of the manuscript which had yet appeared in 1867. This forced the Vatican to finally publish a correct copy in 1881.

This is only one of many exciting episodes in the story of the Bible. Many people know little of these events. Yet again and again they provide overwhelming evidence of the power and truth of God's Word.

As a new believer, canonicity was one of my favorite topics. When you put a little study into this, it will be easy to see that the allegations made by unbelievers concerning the books of the Bible are not just unfounded, but both weird and anti-historical.

Chapter Outline

Charts, Graphics and Short Doctrines

2Samuel 23:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
hûw' (אוה) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
ʿûwr (רוע) [pronounced goor]	<i>to awake, to arouse from sleep; to excite; to rouse up one's strength; to raise up [a spear]</i>	3 rd person masculine singular, Pilel (Polel) perfect	Strong's #5782 BDB #734
ʿêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chănîyth (חִנִּי) [pronounced khuh-NEETH]	<i>spear</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2595 BDB #333
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
shâlôsh (שָׁלֹשׁ) [pronounced shaw-LOHSH]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun; construct form	Strong's #7969 BDB #1025
mê'ôwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural numeral	Strong's #3967 BDB #547

2Samuel 23:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châlâl (חָלַל) [pronounced <i>chaw-LAWL</i>]	<i>slain, fatally wounded, wounded, pierced; from a verb which means to bore, to pierce</i>	masculine singular noun (or adjective)	Strong's #2491 BDB #319

Translation: He raised up his spear against 300 [whom he had] slain;... In one battle, Abishai killed 300 men on his own. Again, the Bible does not list the 10 great pacifists in history or in this or that period of time; but it does list the greatest soldiers to serve under David. That is what we are studying.

2Samuel 23:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun	Strong's #8034 BDB #1027
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sh ^e lôwshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral with the definite article	Strong's #7969 BDB #1025

Emendation yields *thirty*. This means that a copyist copied the word *three*, but, for whatever reason, believes that the correct word should be *thirty*.

Translation: ...and to him [was given] a name among the three [possibly, *thirty*]. This might be confusing to some. Abishai has a high position in the David's army, leading a third of it—but there are 3 men previously listed who seem to have curried more favor with God the Holy Spirit and with David over the years. Abishai was a great soldier—one of the greatest—and even a greater general.

This suggests that his reputation was very nearly that of the 3 soldiers just spoken of. Or, it is possible that he has a reputation or a recognition *by* or even *upon* the thirty.

Many commentators, like the Pulpit Commentary,⁹⁸ interpret the Masoretic text to mean that there was a *second three*, who were not quite in a class with the *first three*. There is nothing in the Hebrew text which clearly states this; however, v. 23 reads: He [Benaiah, the next person to be named] was more honorable than the thirty, but

⁹⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 23:18.

he didn't attain to the three. And David set him over his guard. This certainly suggests that there might be a *second-tier three*, below the *first three* and above the 30. The only problem is, there are only 2 men named in this *second-tier three* in 2Sam. 23 and 1Chron. 11. However, there is no reason for them to be called the *second-tier three*; they could be the *second-tier two*. Finally, in this passage, no matter how hard we try, we cannot come up with 30 men in *the thirty*. This list appears to have 31 men; the list in Chronicles has 30 (or 31) + 16 more. Then we have the problem with the final tally at the end of this chapter, that there are 37 in all. We will discuss the final tallies at the end of this chapter.

Of the translations which are not as precise, we have words like *reputation*, *respected*, *honor* and *famous* all used. All of these are in keeping with the word *shēm*, and are not a deviation from the text.

One thing which ought to occur to you: where is Joab on this list (he is not named in 1Chron. 11 either)? Let me suggest one of two things: (1) Joab put this list together for David, as he was more hands on after David almost being killed by a giant (see 2Sam. 21). He would be the most reasonable man to assemble such a list, and that these men were probably honored in a ceremony (which is not recorded). Therefore, Joab would not put himself on this list. (2) You simply do not name the lead general as one of the greatest soldiers. It is just bad form. David is clearly one of the greatest soldiers in the history of Israel—and yet his name is not on this list.

I have seen commentators⁹⁹ remark about Joab's sinfulness and his shortcomings. Joab was clearly a man who was constantly dealing in violence; and this spilled into areas of his life which should not have resulted in violence. However, there are times when he did the right thing with violence (killing Absalom) in opposition to David's wishes. There is no question that Joab is one of the greatest soldiers of Israel. Did he sin? Yes. Did he make mistakes? Of course he did! So did every other person on this list. However, we just happen to know far more about Joab than we know about the other men on this list. He is found throughout the latter half of the book of Samuel.

Application: It is common for us who have weaknesses with sins A and B to harshly condemn those who commit sins C and D. We can sympathize with those who have our same weaknesses, but those who do C and D—well, that is just *heinous*! However, in truth, all sins are an abomination to God. You might not do anything but fantasize about having sex with various women or you might be filled with anger toward this or that person, but not have the wherewithal to act upon your anger. These are sins to God as well, and God condemns the sins which we commit in our heads just as He condemns the sins of the tongue or overt sins. Now, there are times when God's dealings with people who have committed sins C and D might be quite harsh (see how God treated David when he had sex with Bathsheba and then had her husband killed), whereas committing sins A and B might result in a slap on the wrist. However, God never calls us to look down our nose at anyone who commits a particular category of sins. Quite the contrary, we should not look to remove the tiny sliver of wood in one person's eye, when we have a stick in our own eyes.

So, Joab is not on this list, not because of any shortcomings, but because he is the lead general and probably the man who compiled most or all of this list. Furthermore, it would make sense that he and David hosted the ceremony where all of these men were recognized. Although no ceremony is ever mentioned, this chapter and 1Chron. 11 both read like a distribution of medals at an awards ceremony.

From the thirty [possibly, *three*], was he at that time honored? And so he is to them for a commander; and as far as the three, he did not attain [that ranking].

2Samuel
23:19

Was he not honored at the time more than the thirty [possibly, *three*]? Therefore, he is their commander; but as far as the three, he did not attain [their ranking].

Abishai was surely honored at that time as much as the three, and, as a result, he became a commander. However, generally speaking, he never achieved quite the ranking of the three.

⁹⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 23:8–39. He is one example of several.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the noblest of three, and was their chief, but to the three first he attained not.
Masoretic Text (Hebrew)	From the three, was he at that time honored? And so he is to them for a commander; and as far as the three, he did not attain [that ranking].
Peshitta (Syriac)	And he was honored above the <u>thirty</u> men; therefore he became their chief and performed heroic deeds equal to thirty men.
Septuagint (Greek)	Of those three he was most honorable, and he became a chief <u>over them</u> , but he reached not to the first three.
Significant differences:	In the first phrase, the Syriac refers to <i>the thirty</i> instead of to <i>the three</i> . In the second phrase, the Greek appears to add the words <i>over them</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	He was the most famous of the Thirty [Syr; cf 1 Chron 11:25; MT Wasn't he the most famous of the Three?]. He became their commander, but he wasn't among the Three.
Contemporary English V.	He was as famous as the Three Warriors and certainly just as famous as the rest of the Thirty Warriors. He was the commander of the Thirty Warriors, but he still did not become one of the Three Warriors. A portion of v. 18 is included for context.
Easy English	And he had more honour than they did. He became their leader although he was not one of the three bravest men.
Easy-to-Read Version	Abishai was as famous as the Three Heroes. He became their leader, even though he was not one of them.
Good News Bible (TEV)	He was the most famous of "The Thirty" and became their leader, but he was not as famous as "The Three."
<i>The Message</i>	He was the most respected of the Thirty and was their captain, but never got included among the Three.
New Berkeley Version	Then there was Abishai, Joab's brother and son of Zeuiah, chief of the thirty, who wielded his spear to lay low three hundred men, and he gained a reputation along with the three; in fact, he was honored over the three by being made their superior [He had commanded with Joab against Abner (2Sam. 2:24) and later led divisions in the wars against the Ammonites (2Sam. 10:10), against Absalom (2Sam. 18:2), and against Sheba (2Sam. 20:6). His heroism with David in Saul's camp is recorded in 2Sam. 26:6.] though he was not actually considered with them. V. 18 is included for context.
New Life Bible	He was the most honored of the thirty. So he became their captain. But he was not as strong as the three.
New Living Translation	Abishai was the most famous of the Thirty [As in Syriac version; Hebrew reads the Three.] and was their commander, though he was not one of the Three.
The Voice	Abishai was the most honored of the 30 and became their commander, but he did not become one of the three.

Partially literal and partially paraphrased translations:

American English Bible	He was never part of the group, but he was the most highly regarded; so, he was put in charge over them.
Christian Community Bible	Though he was the most popular of the Thirty and became their commander, he did not equal the Three.
<i>God's Word</i> ™	Joab's brother Abishai, Zeruiah's son, was the leader of the thirty. He used his spear to kill 300 men. He was as famous as the three and was honored more than

	they were. So he became their captain, but he didn't become a member of the three. V. 18 is included for context.
New Advent (Knox) Bible	Abisai, too, Joab's brother, son of Sarvia, was one of three champions; he it was that engaged three hundred men with his own spear, and slew them. His name stood as one of three, and among these he was foremost, leading the others, but he could not rival the first three. V. 18 is included for context.
New American Bible (2002)	He was listed among the Thirty and commanded greater respect than the Thirty, becoming their leader. However, he did not attain to the Three. A portion of v. 18 is included for context.
NIRV	In fact, he was even more honored than the Three. He became their commander. But he wasn't included among them.
New Jerusalem Bible	He was a most illustrious member of the Thirty and became their captain, but he was not equal to the Three.
New Simplified Bible	In fact he was just as famous as the rest of the Thirty Warriors. He was the commander of the Thirty Warriors. Yet he still did not become one of the Three Warriors.
Today's NIV	Was he not held in greater honor than the Three? He became their commander, even though he was not included among them.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Was he too not honored by the three? He was their leader, but he came not to the three.
Bible in Basic English	Was he not the noblest of the thirty? so he was made their captain: but he was not equal to the first three.
The Expanded Bible	Abishai, brother of Joab son of Zeruiah, was captain [leader; chief] of the Three. Abishai fought three hundred soldiers with his spear and killed them. He became as famous as [won/earned a name among] the Three and was more honored than the Three [or the most honored of the Thirty; ^c the Hebrew text has "Three"; the Syriac text has "Thirty" and fits the context better]. He became their commander even though he was not one of them [^t the Three]. V. 18 is included for context.
Ferar-Fenton Bible	However he had honour with the three, and became their commander, but he did not equal the three.
NET Bible®	From [Or "more than."] the three he was given honor and he became their officer, even though he was not one of the three.
NIV, ©2011	Was he not held in greater honor than the Three? He became their commander, even though he was not included among them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He had the most honor of these three and was therefore made their leader; however, he did not achieve the status of the first three.
exeGesés companion Bible	Was he not most honorable of three? and he became their governor: howbeit he attained not to the three.
JPS (Tanakh—1985)	He won a name among the three [<i>Emendation yields "thirty."</i>]; since he was the most highly regarded among the three [<i>Emendation yields "thirty."</i>], he became their leader. However, he did not attain to the three.
Orthodox Jewish Bible	Was he not most honored of the Three? Therefore he was their sar; howbeit he attained not unto the first three.
The Scriptures 1998	Was he not the most esteemed of three? And he became their commander, but he did not come to the first three.

Literal, almost word-for-word, renderings:

Barnes paraphrasing	Was he not the most honorable of the three of the second order, howbeit, he attained not to the three.
Concordant Literal Version	Of the three is he not the honored? and he becomes their head; and unto the [first] three he has not come.
English Standard Version	He was the most renowned of the thirty and became their commander, but he did not attain to the three.
Kretzmann's Commentary	Was he not most honorable of three, among all the knights of David? Therefore he was their captain, becoming their leader; howbeit, he attained not unto the first three, the heroes whose exploits were described above.
New King James Version	Was he not the most honored of three? Therefore he became their captain. However, he did not attain to the <i>first</i> three.
New RSV	He was the most renowned of the Thirty [Syr Compare 1 Chr 11.25: Heb Was he the most renowned of the Three?], and became their commander; but he did not attain to the Three.
Syndein/Thieme	Was he not most honorable of the thirty? Therefore he was their captain. However, he attained not unto the first three {means Abishai was great but did not rise to the status of 1 st Class knight}. {Note: This verse indicates that Abishai was more noble than the higher ranking generals above, but he was 'more honorable' or noble. RBT says he was probably a greater SuperGrace believer than the others but never attained the earthly army rank of the others. This verse stands for the nobility of the profession of the military.}.
A Voice in the Wilderness	Was he not the most honored of three? Therefore he became their commander. However, he did not attain to the first three.
World English Bible	Wasn't he most honorable of the three? therefore he was made their captain: however he didn't attain to the <i>first</i> three.
Young's Updated LT	Of the three is he not the honoured? And he becomes their head; and unto the first three he has not come.
The gist of this verse:	It is unclear whether Abishai is said to be honored among the three or among the thirty.

2Samuel 23:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of, from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
sh ^o lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral with the definite article	Strong's #7969 BDB #1025
Emendation yields <i>thirty</i> . This means that a copyist copied the word <i>three</i> , but, for whatever reason, believes that the correct word should be <i>thirty</i> .			
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209

2Samuel 23:19a

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
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>to be honored [respected, recognized], to be held in honor, to be glorified; to show oneself to be great or glorious [reflexive use], to be heavy; to be abundant or rich</i>	3 rd person masculine singular, Niphal perfect	Strong's #3513 BDB #457

Translation: *Was he not honored at the time more than the thirty* [possibly, *three*]? When Abishai killed those 300 men, he was given great honors, as much as the three had ever received. He was greatly respect for being such a great killer in his outfit.

If this reads *thirty*, then the text simply says that he is honored above *the thirty*. This would easily provide for a *second-tier three*. Obviously, there is a lot of entanglement with the slight differences in the text or with the potential differences in the text.

2Samuel 23:19b

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>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sar (שַׂר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular noun; pausal form	Strong's #8269 BDB #978

Translation: *Therefore, he is their commander;...* For this reason—and probably for other reasons as well—Abishai was made a commander. However, this does not make him actually greater than the three; he just achieved a higher ranking than what they had. Now, whether the 3rd person masculine plural suffix, this refers back to either *the three* or *the thirty*. We really don't know which. However, there is no contradiction for Abishai to be a commander, whether it is over the three or over the thirty.

Application: This is not unusual for a person to be promoted to a position of authority over men who have been greater at their job than him. This is what happened here. Abishai was right to be promoted; but he never quite achieved the level of greatness that the three did.

It is possible for a person to be better in a position of authority than he was under that position of authority. He might simply be better equipped to wield authority. He might be better at overseeing things than actually doing them.

2Samuel 23:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
ʿad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until; while, so long as; to, even to [some certain limit]; even to [unto], unto</i>	preposition of duration or of limits	Strong's #5704 BDB #723
sh ^e lôshâh (שלוש) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral with the definite article	Strong's #7969 BDB #1025
lô' (ל, or לוּ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97

Translation: ...but as far as the three, he did not attain [their ranking]. This slightly confusing verse simply makes it known that Abishai never did anything quite as great as the three had done themselves; but he was a great warrior, and reasonably promoted because of what he had done.

Synden/R. B. Thieme, Jr.: *This verse indicates that Abishai was more noble than the higher ranking generals above, but he was 'more honorable' or noble. RBT says he was probably a greater SuperGrace believer than the others but never attained the earthly army rank of the others. This verse stands for the nobility of the profession of the military.*¹⁰⁰

So there is no misunderstanding—we are not simply speaking about fame. That is, we are not simply being impressed that a lot of people knew who Abishai was. That is not the point of this passage. He was eminently qualified to lead David's army.

Application: There is an extremely important lesson to be learned here. You may be very qualified in your field and you may be a mature believer moving toward the high ground; this does not mean that you will achieve the highest ranking in your field. I taught at a particular school for about 25 years, and had the correct number of graduate hours in order to teach dual credit courses (the students would receive both high school and college credit for these courses). Because of a clerical error on my transcripts (one which was corrected about 5 years later), it was determined that I was not qualified any more to teach these dual credit courses. I had the original college catalogues, and I spoke with everyone I knew, including one impartial person who I bounced this off of and said, "Now, I am not misreading this am I?" Those who made the decision, however, were not convinced, despite

¹⁰⁰ From http://syndein.com/ii_samuel_23.html accessed April 18, 2014.

my transcripts and what was said in the university catalogues. If there was no “G” next to the course (meaning graduate level), then it was not a graduate level course. Yes, I did go to the university to see if they would straighten it out, and they refused (although, as I indicated, they fixed this error about 5 years later, after I left the teaching profession). For this reason, I did not teach the courses I should have been teaching. I did not advance to the level I should have advanced to. As a result, my teaching career there was cut short. Therefore—and this is what is important—I had a lot more free time and I have been able to work on exegeting various books in the Old Testament. This probably gave me 5–10 years of an easier work schedule (as a result of all this, I retired earlier from teaching at least 5 or 10 years before I had intended to) as well as years which have been very productive spiritually. None of this was my plan; all of this was God’s plan. My plan was to teach those higher level courses for another 10+ years. I would not be removed from a teaching position that I was uniquely qualified for (it is quite rare for high school mathematics teachers to have 18+ graduate hours in mathematics). You see, I loved teaching mathematics and I particularly enjoyed teaching advanced mathematics (advanced for high school), and how to develop this or that system of mathematics. I was very successful at this level and loved doing it. However, this is the point at which my plan for the future came into conflict with God’s plan for me for the future. Luckily, God’s plan won out, despite my efforts to rectify the mistake on my transcripts.

So here we have a man who is a great military man, who, in most generations, would have been the greatest soldier of his generation. However, Abishai simply lived in a time where there were many great soldiers, and the level he attained was high, but, in most periods of time, should have been much higher.

This verse reads: [Was he not honored at the time more than the thirty](#) [possibly, *three*]? [Therefore, he is their commander; but as far as the three, he did not attain \[their ranking\]](#). Both Joab and Abishai have a remarkable history recorded in the Word of God, often missed because King David overshadows them.

Abishai

1.

Abishai's name means "father of gifts".

2.

Abishai is David's nephew by his sister Zeruiah; brother of Joab and Asahel. Joab was more of the experienced general.

3.

When David proposed to Ahimelech the Hittite and Abishai the perilous visit to Saul's camp, Abishai instantly volunteered, reckless of personal danger. His impulsive nature needed occasional checking, in his zeal for David. We find the consistency of character maintained throughout the history; the same spirit prompting the request at Hachilah, ["Let me smite Saul"](#) (1Sam. 26:8).

4.

Subsequently at Bahurim, when Shimei cursed David, prompted his exclamation ["Why should this dead dog curse my Lord the king? Let me take off his head"](#) (2Sam. 16:9).

5.

He commanded one third of David's army at the battle with Absalom (2 Samuel 18), and rescued David when waxing faint and in imminent peril from the giant Ishbi-benob (2Sam. 21:15–17).

6.

It is possible that he, as chief of the three "mighties," chivalrously broke through the Philistine host to procure water for David from the well of his native Bethlehem (2Sam. 23:14–17).

7.

Once he withstood 300 and slew them with his spear. 2Sam. 23:18–19

8.

In 2Sam. 8:13 the victory over the 15,000 Edomites or Syrians in the Valley of Salt is ascribed to David; in 1Chron. 18:12, to Abishai. Therefore, the commander in chief was David, but the victory actually gained by Abishai.

From Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Abishai (edited).

And Benaiah ben Jehoiada son of a man of courage [with] great works from Kabzeel—he struck down two ariels of Moab and he went down and he struck down the lion in a midst of the pit in a day of the snow.

2Samuel
23:20

Then [there is] Benaiah ben Jehoiada the son of a man of courage from Kabzeel, [who has also done] great deeds. He struck down two ariels [possibly, *lion-like men*] of Moab and he [also] went down a killed a lion in the midst of a pit on a snowy day.

Then there is Benaiah the son of Jehoiada, who was the son of a great man of courage, hailing from Kabzeel. He was a man of many great deeds, including killing two lion-like men of Moab and killing a lion in the midst of a pit on a snowy day.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Banaías the son of Joiada a most valiant man, of great deeds, of Cabseel: he slew the two lions of Moab, and he went down, and slew a lion in the midst of a pit, in the time of snow.
Masoretic Text (Hebrew)	And Benaiah ben Jehoiada son of a man of courage [with] great works from Kabzeel—he struck down two ariels of Moab and he went down and he struck down the lion in a midst of the pit in a day of the snow.
Peshitta (Syriac)	And Benaiah the son of Jehoiada was a mighty man of Kabzeel who had performed good acts; he slew two <u>mighty men</u> of Moab and went down also and slew a lion in the midst of a <u>forest</u> in time of snow.
Septuagint (Greek)	And Benaiah the son of Jehoiada, he was abundant in mighty deeds, from Kabzeel, and he killed the two <u>sons of</u> Ariel of Moab: and he went down and killed a lion in the midst of a pit on a snowy day.
Significant differences:	The Greek appears to lack Benaiah being a man of great courage. <i>Ariels</i> = <i>lions</i> . The Syriac has <i>forest</i> instead of <i>pit</i> . The Syriac has <i>mighty men</i> instead and the Greek adds <i>the sons of</i> .

Thought-for-thought translations; paraphrases:

Contemporary English V.	Benaiah the son of Jehoiada was a brave man from Kabzeel who did some amazing things. He killed two of Moab's best fighters, and on a snowy day he went down into a pit and killed a lion.
Easy English	Benaiah was a strong man who came from Kabzeel. He was the son of Jehoiada. Benaiah did many brave acts. He killed two strong men who came from Moab. Also, he went down into a deep hole in the ground when it had been snowing. He killed the lion that was in the hole.
Easy-to-Read Version	Then there was Benaiah son of Jehoiada. He was the son of a powerful man. He was from Kabzeel. Benaiah did many brave things. Benaiah killed the two sons of Ariel from Moab. One day when it was snowing, Benaiah went down into a hole in the ground and killed a lion.
Good News Bible (TEV)	Benaiah son of Jehoiada from Kabzeel was another famous soldier; he did many brave deeds, including killing two great Moabite warriors. He once went down into a pit on a snowy day and killed a lion.
<i>The Message</i>	Benaiah son of Jehoiada from Kabzeel was a vigorous man who accomplished a great deal. He once killed two lion cubs in Moab. Another time, on a snowy day, he climbed down into a pit and killed a lion.
New Berkeley Version	Also Benaiah [Commander of the professional Cherethites and Pelethites, that made up David's guard (2Sam. 8:18 20:23), and Solomon's leading general (1Kings 4:4)] son of Jehoiada, who was the son of a worthy man of great

accomplishments from Kabzeel. He was the one who struck down the two ariels ["Lions of God," probably a general term for heroes] of Moab. He also went down and killed a lion in the middle of the pit on a snowy day, and he destroyed an Egyptian of towering build, who had a spear in his hand; but he went at him with a club, snatched the spear from the Egyptian's hand, and killed him with his own spear. V. 21 is included for context.

New Century Version	Benaiah son of Jehoiada was a brave fighter from Kabzeel who did mighty things. He killed two of the best warriors from Moab. He also went down into a pit and killed a lion on a snowy day.
New Life Bible	Benaiah the son of Jehoiada was a man of Kabzeel with strength of heart. He had done powerful things. He killed the two sons of Ariel of Moab. And he went down and killed a lion in a hole while the snow was falling.
New Living Translation	There was also Benaiah son of Jehoiada, a valiant warrior [Or son of Jehoiada, son of Ish-hai.] from Kabzeel. He did many heroic deeds, which included killing two champions [Hebrew two of Ariel] of Moab. Another time, on a snowy day, he chased a lion down into a pit and killed it.

Partially literal and partially paraphrased translations:

American English Bible	Then there was BenaiAh, the son of JehoiAda. He also did many marvelous things. For at KabeseEl, he struck down the two sons of AriEl the Moabite. And it was he who went and killed a lion in the midst of a pit on a snowy day.
Christian Community Bible	Benaiah son of Jehoiada, a warrior of Kabzeel, was a man of great achievements who killed the two sons of Ariel of Moab. He also went down into a pit on a snowy day and slew a lion.
God's Word™	Benaiah, son of Jehoiada, was from Kabzeel and was a brave man who did many things. He killed two distinguished soldiers from Moab. He also went into a pit and killed a lion on the day it snowed.
New Advent (Knox) Bible	There was Banaias, too, whose father, Joiada of Cabseel, was a warrior famous for his exploits. Banaias it was that slew the two heroes of Moab ['Two heroes'; the Hebrew word here used, of uncertain significance, is translated as 'lions' in the Latin version here, and transliterated as 'ariels' in I Par. 11.22.]; he also went down into a cavern on a day of snow, and killed a lion there.
New American Bible (2002)	Benaiah, son of Jehoiada, a stalwart from Kabzeel, was a man of great achievements. It was he who slew the two lions in Moab. He also went down and killed the lion in the cistern at the time of the snow.
New American Bible (2011)	Benaiah, son of Jehoiada, a valiant man of mighty deeds, from Kabzeel, killed the two sons of Ariel of Moab. Also, he went down and killed the lion in the cistern on a snowy day. 2 Sm 8:18; 20:23; Jgs 14:6; 1 Kgs 2:29-30.
NIRV	Benaiah was a great hero from Kabzeel. He was the son of Jehoiada. Benaiah did many brave things. He struck down two of Moab's best fighting men. He also went down into a pit on a snowy day. He killed a lion there.
New Jerusalem Bible	Benaiah of Kabzeel was the son of Jehoiada and hero of many exploits. He it was who slaughtered two formidable Moabites and, one snowy day, climbed down and slaughtered the lion in the storage-well.
New Simplified Bible	Benaiah son of Jehoiada was a brave man from Kabzeel who did some amazing things. He killed two of Moab's best fighters. On a snowy day he went down into a pit and killed a lion.
Revised English Bible	Benaiah son of Jehoiada, from Kabzeel, was a hero of many exploits. It was he who slew the two champions of Moab, and who once went down into a pit and killed a lion on a snowy day.
Today's NIV	Benaiah son of Jehoiada, a valiant fighter from Kabzeel, performed great exploits. He struck down Moab's two mightiest warriors. He also went down into a pit on a snowy day and killed a lion.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Benaiah the son of Jehoiada, the son of an army man, Kabzeel, had many crafts. He smote two lions in Central-Jordan; he descended and smote a lion in the midst of a pit in a day of snow.
Bible in Basic English	And Benaiah the son of Jehoiada, a fighting man of Kabzeel, had done great acts; he put to death the two sons of Ariel of Moab: he went down into a hole and put a lion to death in time of snow:...
The Expanded Bible	Benaiah son of Jehoiada was a ·brave [valiant] fighter from Kabzeel who ·did mighty things [performed great/heroic exploits]. He killed two ·of the best warriors [or sons of Ariel] from Moab. He also went down into a ·pit [storage well] and killed a lion on a snowy day.
Ferar-Fenton Bible	Beniah also was a brave man of many deeds, of Kabtzal. He defeated the two champions of Moab. He descended and overpowered a lion in a pit on a snowy day.
NET Bible®	Benaiah son of Jehoida was a brave warrior [The translation follows the Qere and many medieval Hebrew mss in reading לַיִל (khayil, "valor") rather than the Kethib of the MT, יַחַי (khay, "life").] from Kabzeel who performed great exploits. He struck down the two sons of Ariel of Moab [Heb "the two of Ariel, Moab." The precise meaning of לאירא is uncertain; some read "warrior." The present translation assumes that the word is a proper name and that יָנֹב, "sons of," has accidentally dropped from the text by homoioarcton (note the preceding יָנֹב).]. He also went down and killed a lion in a cistern on a snowy day.
NIV – UK	Benaiah son of Jehoiada, a valiant fighter from Kabzeel, performed great exploits. He struck down Moab's two mightiest warriors. He also went down into a pit on a snowy day and killed a lion.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	B'nayah the son of Y'hoyada, the son of a valiant man of Kavtze'el, was a man of many exploits. He struck down two lion-hearted men of Mo'av. One day when it was snowing, he went down into a pit and killed a lion.
exeGesés companion Bible	And Bena Yah the son of Yah Yada the son of a valiant man of Qabse El; great in deeds: he smote two Ari Eliy of Moab: and descended and smote a lion midst a well in a day of snow:...
Hebrew Names Version	Benayah the son of Yehoiada, the son of a valiant man of Kavtz'el, who had done mighty deeds, he killed the two [sons of] Ari'el of Mo'av: he went down also and killed a lion in the midst of a pit in time of snow.
Orthodox Jewish Bible	And Benayah Ben Yehoyada was a ben chayil, of Kavtze'el, who had done many deeds: he slaughtered two lionlike men of Moav; he went down also and slaughtered an aryeh in the midst of a pit on a snowy day;...
<i>The Scriptures</i> 1998	And Benayahu was the son of Yehoyada, son of a brave man from Qabtse' ēl, great in deeds. He smote two lion-like men of Mo' ab. And he went down and smote a lion in the midst of a pit on a snowy day.

Literal, almost word-for-word, renderings:

Darby Translation	And Benaiah the son of Jehoiada, son of a valiant man, great in exploits, of Kabzeel: he it was that smote two lions of Moab; and he went down and smote a lion in the midst of a pit on a snowy day.
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<i>Emphasized Bible</i>	Benaiah also, son of Jehoiadah, son of an active man, hero of many a deed, a man of Kabzeel, he, smote the two sons of Ariel of Moab, he, also went down and smote a lion in the midst of a pit, on a day of snow;...
English Standard V. – UK	And Benaiah [ch. 8:18; 20:23] the son of Jehoiada was a valiant man [Or the son of Ishhai] of Kabzeel [Josh. 15:21], a doer of great deeds. He struck down two ariels [The meaning of the word ariel is unknown] of Moab. He also went down and struck down a lion in a pit on a day when snow had fallen.
Green's Literal Translation	And Benaiah the son of Jehoiada from Kabzeel, a son of a mighty man, great <i>in</i> deeds; he killed two lionlike men of Moab. And he went down and killed a lion in the middle of a pit in a day of snow.
Kretzmann's Commentary	And Benaiah, the son of Jehoiada, the priest, who was captain of David's body-guard, 2Sam. 8:18; 2Sam. 20:23, the son of a valiant, or honorable, honest, man, of Kabzeel, who had done many acts, having many feats to his credit; he slew two lion like men of Moab, two famous Moabite heroes; he went down also and slew a lion in the midst of a pit in time of snow, when the lion, searching for food, had fallen into a cistern or into a trap set for him.
New RSV	Benaiah son of Jehoiada was a valiant warrior [Another reading is the son of Ish-hai] from Kabzeel, a doer of great deeds; he struck down two sons of Ariel [Gk: Heb lacks sons of] of Moab. He also went down and killed a lion in a pit on a day when snow had fallen.
Syndein/Thieme	And Benaiah, the son of Jehoiada, the son of a valiant man, of Kabzeel, who {Benaiah} had done many acts, he slew two lion-like {fierce with long hair} men of Moab. He {Benaiah} went down also and slew a lion in the middle of a pit in time of snow {footing was slippery}.
World English Bible	Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done mighty deeds, he killed the two sons of Ariel of Moab: he went down also and killed a lion in the midst of a pit in time of snow.
Young's Updated LT	And Benaiah son of Jehoiada (son of a man of valour, great in deeds from Kabzeel), he has struck down two lion-like men of Moab, and he has gone down and struck down the lion in the midst of the pit in a day of snow.
The gist of this verse:	Benaiah ben Jehoiada struck down two men from Moab and killed a lion as well.

2Samuel 23:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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
B ^e nâyâh (בְּנֵיָהוּ) [pronounced <i>b^en-aw-YAW</i>]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125
Also spelled B ^e nâyâhûw (וְיָהוּ) [pronounced <i>b^en-aw-YAW-hoo</i>].			
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y ^e hōwyâdâ' (יְהוֹיָדָא) [pronounced <i>y^ehoh-yaw-DAWÇ</i>]	<i>Yah knows; transliterated Jehoiada</i>	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
There is an alternate spelling for this proper noun (see the other Strong's number).			

2Samuel 23:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
chayil (חַיִל) [pronounced CHAH-yil]	army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance	masculine singular noun	Strong's #2428 BDB #298
rab (רַב) [pronounced rah ^b v]	many, much, great (in the sense of large or significant, not acclaimed)	masculine singular adjective	Strong's #7227 BDB #912
This as a masculine singular noun can also mean <i>elder; great man; leader, captain, chief; one who is masterful or skillful</i> .			
pô'al (לַעֲשׂוֹת) [pronounced POH-gahl]	work, deed, act, doing; that which is made; acquisition; that which is produced by working (wages)	masculine plural noun	Strong's #6467 BDB #821
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
Qab ^e ts ^e êl (קַבְצֵזֶל) [pronounced keh ^b -tseh-ALE]	a gathering of Êl, Êl gathers; transliterated Kabzeel	proper singular noun/location	Strong's #3343 & #6909 BDB #868

There is a slightly different alternative spelling: Y^eqab^ets^eêl (יֶקַבְצֵזֶל) [pronounced yeh-keh^b-tseh-ALE].

Translation: Then [there is] Benaiah ben Jehoiada the son of a man of courage from Kabzeel, [who has also done] great deeds. There is the soldier Benaiah the son of Jehoiada. Then it says that he is the son of a man of courage. This somewhat leaves things up in the air—is Benaiah or his father the son of a man of courage and why is that man not named? Does everyone know him? Since this is an historical record, that seems unlikely. Another possibility is, the writer knows this person, but he is on the tip of his tongue, and he cannot recall his name, but he knows that he was a courageous man. This would suggest, unfortunately, that this man may have not believed in the Revealed God, which then suggests that he was a man of great bravery, but did not make the greatest choice a man can make—to trust in the God of David.

If the writer is simply telling us that Benaiah is courageous or that his father is courageous, then we would have been called simply chayil (חַיִל) [pronounced CHAH-yil] or the son of chayil. However, being the *son of a man of courage* suggests an actual person is being spoken of here, separate from Benaiah and his father Jehoiada.

There are two men of note in David's army with this name. This is the one we are studying here.

Barnes Brief Bio of Benaiah

Benaiah the son of Jehoiada...commanded the Cherethites and Pelethites all through David's reign (2Sam. 8:18 20:23), and he took a prominent part in supporting Solomon against Adonijah when David was dying. He was therefore rewarded by being made captain of the host in the place of Joab (1Kings 1:8, 26, 32–40 2:25–35 4:4).

It is possible that Jehoiada his father is the same as Jehoiada (1Chron. 12:27), a leader of the Aaronites, since "Benaiah the son of Jehoiada" is called a "chief priest" in 1Chron. 27:5.

All of the men named Benaiah are listed in **1Chron. 16** ([HTML](#)) ([PDF](#)) ([WPD](#)) under [The Benaiah's of Scripture](#).

From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 23:20 (edited).

Chapter Outline

Charts, Graphics and Short Doctrines

ISBE: Kabzeel is *One of the "uttermost cities" of Judah toward the border of Edom in the South (Negeb) (Joshua 15:21). It was the native place of Benaiah, the son of Jehoiada, one of David's mighty men (2Sam. 23:20 1Chron. 11:22). "Jekabzeel and the villages thereof," one of the places re-inhabited by the men of Judah (Neh. 11:25), appears to be the same place. The site is unknown.*¹⁰¹

The deeds of Benaiah were remarkable and numerous; two of them are listed below. However, this simply lets us know that there were many more.

2Samuel 23:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (אוּה) [pronounced hoo]	<i>he, it; himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
nâkâh (נָכָה) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil perfect	Strong #5221 BDB #645
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh ^e nêy (שְׁנֵי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
ʾĀrîy'êl (אַרְיֵאֵל) [pronounced ar-ee-ALE]	<i>lioness of Eternal life; possibly lion-like [men]; and is transliterated Ariel</i>	feminine singular proper noun	Strong's #739–740 BDB #72

¹⁰¹ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Kabzeel.

2Samuel 23:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Môw'âb (מֹאָב) [pronounced moh-AW ^{BV}]	of his father; transliterated Moab	masculine singular, proper noun	Strong's #4124 BDB #555

Translation: He struck down two ariels [possibly, lion-like men] of Moab... I think the idea here is, there were a group of soldiers in Moab who were particularly vicious and effective warriors, and they were hairy and ugly. They were given a nickname of sorts, calling them the *lions*, which suggests both their ferocity and their ugly hairiness. This very neatly explains the variety of meanings given to this word. In war, often comparisons are made with the men of war and animals (see 2Sam. 1:23 and 1Chron. 12:8).

Barnes writes: *The Hebrew word לאִירָא means literally "lion of God," and is interpreted to mean "an eminent hero." [There are] Instances occur among Arabs and Persians of the surname "lion of God" being given to great warriors. Hence, it is supposed that the same custom prevailed among the Moabites.*¹⁰² Clarke: *Some think that two real lions are meant; some that they were two savage gigantic men; others, that two fortresses are meant.*¹⁰³ Gill: *[These are] men who were comparable to lions for their strength and courage.*¹⁰⁴ But, again to Gill, let me add that this name given to this men probably was related to the physicality of the men as well.

Although the targum renders this as *two princes of Moab*, I think that my explanation is spot on; besides, it fits in well with the rest of the information about Benaiah.

2Samuel 23:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּה) [pronounced hoo]	he, it; himself as a demonstrative pronoun: that, this (one); same	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
yârad (יָרַד) [pronounced yaw-RAHD]	to descend, to come down, to go down	3 rd person masculine singular, Qal perfect	Strong's #3381 BDB #432
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
nâkâh (נָכַח) [pronounced naw-KAWH]	to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate	3 rd person masculine singular, Hiphil perfect	Strong #5221 BDB #645

¹⁰² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 23:20 (slightly edited).

¹⁰³ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 23:20.

¹⁰⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:20.

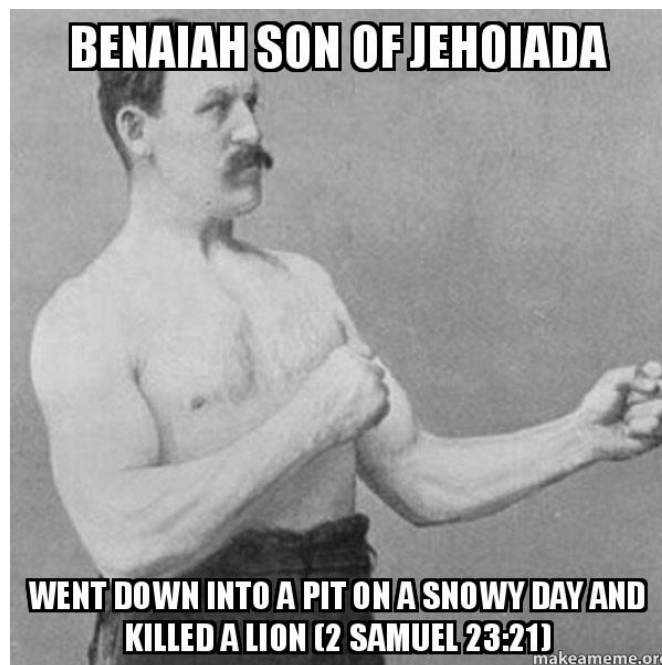
2Samuel 23:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (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
ʾārîy (אֲרִי) [pronounced <i>uh-REE</i>]	<i>lion</i>	masculine singular noun with the definite article	Strong's #738 BDB #71
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תּוֹכַח) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
bôwr (בּוֹר) [pronounced <i>bohr</i>]	<i>pit, cistern, well</i>	masculine plural noun with the definite article	Strong's #953 BDB #92
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
sheleg (שֶׁלֶג) [pronounced <i>SHEH-leg</i>]	<i>snow</i>	masculine singular noun with the definite article	Strong's #7950 BDB #1017

Translation: ...and he [also] went down a killed a lion in the midst of a pit on a snowy day. Benaiah also killed an actual lion (something which David did as well); and this was a memorable kill, as the lion was in a pit and it was a snowy day when it occurred.

Benaiah, the Son of Jehoiada (a graphic), taken from **Mike's America**, who found a good picture, but he should have gotten the verse correct (it is v. 20). Accessed May 1, 2014.

Gill: *[This is] a real lion, the strongest among the beasts. In a pit, he could not keep his distance, and...from where he could not make his escape. [Therefore],...he must fight or die. On a snowy day, when lions are said to have the greatest strength, as in cold weather, or however are fiercer for want of food; and when Benaiah might be benumbed in his hands and feet with cold.*¹⁰⁵



¹⁰⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:20 (edited).

There are 3 opinions which Gill speaks of, regarding the circumstances: *Josephus (h) represents the case in this way: the lion fell into a pit, where was much snow, and was covered with it, and making a hideous roaring, and Benaiah went down and slew him. Others suggest, that this lion very much infested the places adjacent, and did much harm; and therefore, for the good of the country, and to rid them of it, took this opportunity, and killed it...Bochart (i) conjectures, that Benaiah went into a cave, for so the word used may signify, to shelter himself a while from the cold, when a lion, being in it for the same reason, attacked him, and he fought with it and killed it; or rather it may be an hollow place, a valley that lay between Acra and Zion, where Benaiah, hearing a lion roar, went down and killed it (k).*¹⁰⁶

Whedon's opinion: *An unusually heavy fall of snow had probably driven the lion into the neighbourhood of human habitations, and it had taken refuge in a pit, or, rather, cistern.*¹⁰⁷

Quite obviously, you see how these two incidents play off one another.

J. Vernon McGee comments: *This fellow slew a lion. That is not an easy thing to do, and he did it when there was snow on the ground. I know a lot of people who won't even come to church when there is a little rain on the sidewalk. May I say to you, they could not have much fellowship with a man like Benaiah. He was out there when there was snow on the ground. He was a tremendous man.*¹⁰⁸

At one time, there were a great many lions in Israel (Judges 14:5–6 1Sam. 17:34–37).

Steven Cole makes an important point that I would like to briefly expand upon: *It's impressive enough to kill a lion in a pit--but to do it on a snowy day! Wow! Most of us would have been glad to leave well enough alone if we happened upon a lion in a pit on a snowy day. But this guy Benaiah went after the lion and killed it! Do you know what is one of the greatest blights in Christendom today? Passive men! Chuck Swindoll once asked a Christian counselor what was the number one problem he faced in counseling Christian families. Without hesitation the counselor replied, "Passive males."*¹⁰⁹

Application: In marriage and in family, the husband needs to lead. You may or may not be interested in having authority; but when you, as a male, enter into a marriage, then you have authority. Authority means two things: (1) you are in command and (2) you are responsible. When you are dating or seeing a woman, does she respond to you? Are you able to be *in charge*? This does not mean that you invite her over for close-order drill (I mean that in the cleanest way possible). My point is, your relationship should not consist of you barking out orders, and then watching her carefully to see if she listens, comprehends and then obeys these orders.

Does she look up to you? Does she trust you? When you need to take the lead in your relationship, does she follow or does she hold back? Are you able to touch that woman in her soul? Are you able to inspire and motivate her soul?

In the same vein, you, if you are serious about this woman, then look her over carefully. Are you willing to take care of this woman no matter what? Are you willing to assume full responsibility for her and for her needs? Looking over her and her mother, is this the woman you are willing to be responsible for, for the rest of your life? Whether it is children, sickness, or bitchiness, are you willing to deal with it, put yourself above it, and make certain that she knows, no matter what, you are there for her? That above all else, you are there to provide her security, protection and love, for her and her children. This woman needs to know, without any doubt, that the two most secure places in the world are in your house and in your arms.

¹⁰⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:20 (edited). Gill references (h) (Antiquities I. 7. c. 12. sect. 4.) (i) Hierozoic. par. 1. l. 3. c. 4. col. 758. (k) See the Universal History, vol. 4. p. 227.

¹⁰⁷ From <http://www.studydrive.org/commentaries/whe/view.cgi?bk=9&ch=23> accessed May 3, 2014.

¹⁰⁸ From https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt accessed May 1, 2014.

¹⁰⁹ From <https://bible.org/seriespage/lesson-14-god-s-mighty-men-2-samuel-238-39> accessed May 1, 2014.

This authority extends into all realms. The responsibility to initiate when it comes to spiritual growth is yours. You lead your wife and your lead your children to church. If you have a great wife, then she will teach spiritual principles to your children, but that never lets you off the hook. You must teach your children spiritual principles (that is, Bible doctrine).

Somewhere, between age 3.5 and 5, your kid is going to ask you everything, pretty much all at once, and you need to be ready to answer all of these questions, on his level, with complete honesty and integrity. In almost every case, that conversation is going to lead you to talking about God, so you need to be ready for that, because it may happen just one time.

And he had struck down a man of Egyptian, a man of appearance and in a hand of the Egyptian a spear. And so he goes down unto him with the staff and so he takes away the spear from a hand of the Egyptian and so he kills him with his spear.

2Samuel
23:21

He struck down an Egyptian man, a professional-looking man. In the Egyptian's hand [was] a spear, so Benaiah [lit., *he*] went down to him with a staff and took the spear from the Egyptian's hand and then killed him with his own spear.

Benaiah struck down a professional-looking, Egyptian man. The Egyptian held a spear as Benaiah went down to him with his staff. He took the spear from the Egyptian's hand and then kill him with his own spear.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	He also slew an Egyptian, a man worthy to be a sight, having a spear in his hand: but he went down to him with a rod, and forced the spear out of the hand of the Egyptian, and slew him with his own spear.
Masoretic Text (Hebrew)	And he had struck down a man of Egyptian, a man of appearance and in a hand of the Egyptian a spear. And so he goes down unto him with the staff and so he takes away the spear from a hand of the Egyptian and so he kills him with his spear.
Peshitta (Syriac)	And he slew an Egyptian, a handsome man; and the Egyptian had a spear in his hand; but he went down against him with a staff, and seized the spear out of the Egyptians hand and slew him with his own spear.
Septuagint (Greek)	He killed an Egyptian, a spectacular man, and in the hand of the Egyptian was a spear <u>as the side of a ladder</u> ; and he went down to him with a staff, and snatched the spear from the Egyptian's hand, and killed him with his own spear.

Significant differences: The Greek adds an additional phrase.

Thought-for-thought translations; paraphrases:

Common English Bible	He also killed a giant [MT handsome; cf 1 Chron 11:23] Egyptian who had a spear in his hand. Benaiah went against him armed with a staff. He grabbed the spear out of the Egyptian's hand and killed him with his own spear.
Contemporary English V.	Another time, he killed an Egyptian, as big as a giant. The Egyptian was armed with a spear, but Benaiah only had a club. Benaiah grabbed the spear from the Egyptian and killed him with it.
Easy English	Also, he killed a very large Egyptian man (a man who came from Egypt). The Egyptian man had a *spear in his hand. But Benaiah fought him with a heavy stick. He seized the Egyptian man's *spear and he killed him with that *spear.

Easy-to-Read Version	Benaiah also killed a big Egyptian soldier. The Egyptian had a spear in his hand. But Benaiah only had a club in his hand. Benaiah grabbed the spear in the Egyptian's hand and took it away from him. Then Benaiah killed the Egyptian with his own spear.
Good News Bible (TEV)	He also killed an Egyptian, a huge man who was armed with a spear. Benaiah attacked him with his club, snatched the spear from the Egyptian's hand, and killed him with it.
<i>The Message</i>	Another time he killed a formidable Egyptian. The Egyptian was armed with a spear and Benaiah went against him with nothing but a walking stick; he seized the spear from his grip and killed him with his own spear.
New Century Version	Benaiah killed a large Egyptian who had a spear in his hand. Benaiah had a club, but he grabbed the spear from the Egyptian's hand and killed him with his own spear.
New Life Bible	He killed an Egyptian, an important man. The Egyptian had a spear in his hand. But Benaiah went down to him with a heavy stick and took the spear from the Egyptian's hand. Then he killed him with his own spear.
New Living Translation	Once, armed only with a club, he killed a great Egyptian warrior who was armed with a spear. Benaiah wrenched the spear from the Egyptian's hand and killed him with it.
The Voice	And there was Benaiah (Jehoiada's son), son of a great man from Kabzeel, who also did great deeds. He struck down two lionhearted heroes of Moab. Benaiah also killed a lion in a pit one snowy day, and he killed an Egyptian who was a powerful-looking man. The Egyptian was armed with a spear while Benaiah had only his staff, but he took the spear away from him and killed the Egyptian with his own weapon. V. 20 is included for context.

Partially literal and partially paraphrased translations:

American English Bible	It was also he who cut down a remarkable Egyptian man that carried a wooden spear, which was as large as a ladder. He went right up to him with a rod, grabbed the wooden spear out of the Egyptian's hand, and killed him with his spear.
New Advent (Knox) Bible	And there was an Egyptian he slew, a wondrous man to see, that carried a great spear; Banaias went into battle with a club, and killed the Egyptian with his own spear, wresting it from his hand.
ew American Bible (2011)	He likewise slew an Egyptian, a huge man. The Egyptian carried a spear, but Benaiah came against him with a staff; he wrested the spear from the Egyptian's hand, and killed him with that spear.
NIRV	And he struck down a huge Egyptian. The Egyptian was holding a spear. Benaiah went out to fight against him with a club. He grabbed the spear out of the Egyptian's hand. Then he killed him with it.
New Jerusalem Bible	He also slaughtered an Egyptian of great stature. The Egyptian was armed with a spear, but he took him on with a staff, tore the spear from the Egyptian's hand and killed the man with it.
Revised English Bible	He also killed an Egyptian, a man of striking appearance armed with a spear. Benaiah went to meet him with a club, wrested the spear out of the Egyptian's hand, and killed him with his own weapon.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He slew an Egyptian man that appeared with a spear in the Egyptian's hand, but he descended to him with a staff, robbed the spear from the Egyptian's hand, and smote him with his spear.
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Bible in Basic English	And he made an attack on an Egyptian, a tall man: and the Egyptian had a spear in his hand; but he went down to him with a stick, and pulling the spear out of the hands of the Egyptian, put him to death with that same spear.
English Jubilee 2000	He also slew an Egyptian, a man of <i>great</i> stature, and the Egyptian had a spear in his hand, but he went down to him with a staff and plucked the spear out of the Egyptian's hand and slew him with his own spear.
The Expanded Bible	Benaiah killed a ·large [impressive; or handsome] Egyptian who had a spear in his hand. Benaiah had a club, but he grabbed the spear from the Egyptian's hand and killed him with his own spear.
Ferar-Fenton Bible	He also defeated the Mitzerite omcer whom he met. The Egyptian had a spear in his hand, but he ran at him with a club, and pulled the spear from the hands of the Egyptian, and killed him with his own spear.
NET Bible®	He also killed an impressive-looking Egyptian [The translation follows the Qere and many medieval Hebrew mss in reading שִׁי ('ish, "man") rather than the Kethib of the MT, אֲשֶׁר ('asher, "who").]. The Egyptian wielded a spear, while Benaiah attacked [Heb "and he went down to."] him with a club. He grabbed the spear out of the Egyptian's hand and killed him with his own spear.
NIV, ©2011	And he struck down a huge Egyptian. Although the Egyptian had a spear in his hand, Benaiah went against him with a club. He snatched the spear from the Egyptian's hand and killed him with his own spear.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Here is how he killed an Egyptian, a man of intimidating appearance: the Egyptian had a spear in his hand, and he went down to him with only a stick, seized the spear from the Egyptian's hand and killed him with his own spear.
exeGesés companion Bible	...and he smote a man - a Misrayim - a man of visage: and the Misrayim had a spear in his hand; and he descended to him with a scion and stripped the spear from the hand of the Misrayim and slaughtered him with his own spear.
Judaica Press Complete T.	He also killed an Egyptian, a huge [<i>Meaning of Hebrew uncertain. 1Chron. 11:23 reads "a giant of a man."</i>] man. The Egyptian had a spear in his hand, yet [Benaiah] went down against him with a club, wrenched the spear out of the Egyptian's hand, and killed him with his own spear.
Orthodox Jewish Bible	And he slaughtered an Egyptian, a goodly man; and the Egyptian had a khanit (spear) in his yad; but he went down to him with a shevet (club), and plucked the khanit out of the Egyptian's yad, and slaughtered him with his own khanit.
The Scriptures 1998	And he smote a Mitsrite, an impressive man. And the Mitsrite had a spear in his hand, so he went down to him with a staff, wrested the spear out of the Mitsrite's hand, and slew him with his own spear.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And he has smitten the Egyptian man, a man of appearance, and in the hand of the Egyptian [is] a spear, and he goes down unto him with a rod, and takes violently away the spear out of the hand of the Egyptian, and slays him with his own spear.
A Conservative Version	And he killed an Egyptian, a good-looking man. And the Egyptian had a spear in his hand, but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and killed him with his own spear.
Darby Translation	He also smote the Egyptian, an imposing man: and the Egyptian had a spear in his hand; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.

English Standard Version	And he struck down an Egyptian, a handsome man. The Egyptian had a spear in his hand, but Benaiah went down to him with a staff and snatched the spear out of the Egyptian's hand and killed him with his own spear.
The Geneva Bible	And he slew an Egyptian, a goodly man: and the Egyptian had a spear [Which was as big as a weavers beam, (1 Chronicles 11:23).] in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptians hand, and slew him with his own spear.
Green's Literal Translation	And he killed an Egyptian, a man of form; and a spear was in the Egyptian's hand; and he went down to him with a staff and tore away the spear from the Egyptian's hand, and killed him with his own spear.
Kretzmann's Commentary	And He slew an Egyptian, a certain well-known enemy, a goodly man; and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, showing both bravery and skill in snatching the weapon out of the enemy's hand, and slew him with his own spear.
NASB	He killed [Lit smote] an Egyptian, an impressive man [Lit a man of appearance]. Now the Egyptian had a spear in his hand, but he went down to him with a club and snatched the spear from the Egyptian's hand and killed him with his own spear.
New King James Version	And he killed an Egyptian, a spectacular man. The Egyptian had a spear in his hand; so he went down to him with a staff, wrested the spear out of the Egyptian's hand, and killed him with his own spear.
New RSV	And he killed an Egyptian, a handsome man. The Egyptian had a spear in his hand; but Benaiah went against him with a staff, snatched the spear out of the Egyptian's hand, and killed him with his own spear.
Syndein/Thieme	And he {Benaiah} slew an Egyptian, a man of great ability. And the Egyptian had a spear in his hand. But he {Benaiah} went down to him with a staff {a stick on the ground}, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.
Webster's Bible Translation	And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.
World English Bible	He killed an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and killed him with his own spear.
Young's Updated LT	And he has struck down the Egyptian man, a man of appearance, and in the hand of the Egyptian is a spear, and he goes down unto him with a rod, and takes violently away the spear out of the hand of the Egyptian, and slays him with his own spear.
The gist of this verse:	Benaiah went after an Egyptian man with a club (the Egyptian had a spear). Benaiah took his spear from him and killed him with it.

2Samuel 23:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
hûw' (אוה) [pronounced <i>hoo</i>]	<i>he, it; himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

2Samuel 23:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nākāh (נָכָה) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil perfect	Strong #5221 BDB #645
’ēth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
’īysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Mits ^e riy (מִצְרִי) [pronounced mits ^e -REE]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>	feminine singular? gentilic adjective	Strong's #4713 BDB #596
’īysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
mar ^e eh (מְרֹאֵה) [pronounced mahr-EH]	<i>the act of seeing, sight, vision; appearance, that which is seen; fair of form, handsome, attractive</i>	masculine singular noun	Strong's #4758 BDB #909

Perhaps when speaking of a soldier, this refers to a man who looks like a soldier; he appears well-armed, professional and ready.

Translation: He struck down an Egyptian man, a professional-looking man. At this point, we are still speaking of Benaiah and an Egyptian man that he killed (presumably in battle).

You will note that, when there is a series of wāw consecutives with imperfect verbs, then we are usually observing a set of actions which take place in that particular order. However, we begin this verse with two wāw conjunctions, which do not necessarily fall into some kind of order. There two wāw conjunctions simply give us the overview of what Benaiah did.

The Egyptian is called *a man of vision, a man of appearance, a man fair of form, a man who is handsome*. The word here seems to focus on seeing or that which is seen. Generally speaking this would be a man of a good appearance. In war, my guess is, this man looked the part of a soldier. He did not appear to be some dopey guy standing there with a spear.

2Samuel 23:21b

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

2Samuel 23:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
Mits ^e rîy (מִצְרַיִם) [pronounced mits ^e -REE]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>	feminine singular? gentilic adjective with the definite article	Strong's #4713 BDB #596
chănîyth (חֲנִיָּת) [pronounced khuh-NEETH]	<i>spear</i>	feminine singular noun	Strong's #2595 BDB #333

Translation: *In the Egyptian's hand [was] a spear,...* This Egyptian is holding a spear, and one would reckon that he knew how to handle a spear. Again, recall that this man appeared to be a professional soldier; he looked good of form, suggesting that he appeared to be a well-trained soldier.

In case you do not get this, watch recruits stand at attention and march for the first time; and then view the exact same men 12 weeks later. This Egyptian's appearance was taken note of, suggesting that he did not appear to be a rube soldier.

2Samuel 23:21c

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
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	3 rd person masculine singular, Qal imperfect	Strong's #3381 BDB #432
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shêbeṭ (שִׁבְט) [pronounced SHAY ^B -vef]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine singular noun with the definite article	Strong's #7626 BDB #986

Translation: ...so Benaiah [lit., he] went down to him with a staff... We do not know the entire scenario here. We don't know exactly why these two men faced each other off. Was it in the midst of a battle or what? David did not seem to have much going on with the Egyptians. There did not appear to be a lot of problems between those two countries at that time, for whatever reason.

Benaiah does not appear to have a full set of weapons. He goes down to the Egyptian with a staff, suggesting that Benaiah was watching his sheep graze and not in the midst of a military campaign. So the Egyptian appears like a professional; and Benaiah looks like a shepherd.

Was this Egyptian in southern Judah looking to possibly absorb some land belonging to Israel? Recall that Benaiah's hometown was Kabzeel, in the southern portion of Israel, this section of Israel being the most vulnerable to Egyptian incursion.

In other words, Benaiah was probably out with his sheep (or his family's sheep), and suddenly there is an enemy combatant, armed, with a professional soldier appearance. All Benaiah has is a staff, so he goes down to this Egyptian with a staff. Benaiah does go and hide; he does not retreat to find a better weapon or a few friends to go with him. He deals with the Egyptian immediately, then and there, with whatever is in his hand.

2Samuel 23:21d

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
gâzal (גָּזַל) [pronounced gaw-ZAHL]	<i>to flay [skin off another's body]; to remove, to take [carry] away from; to pluck off [away from]; to absorb, to drink up; takes to oneself, claims for oneself; to despoil [with fraud, injustice]</i>	3 rd person masculine singular, Qal imperfect	Strong's #1497 BDB #159
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chănîyth (חֲנִיָּת) [pronounced khuh-NEETH]	<i>spear</i>	feminine singular noun with the definite article	Strong's #2595 BDB #333
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
Mits ^e riy (מִצְרִי) [pronounced mits ^e -REE]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant of Mitsrajim</i>	feminine singular? gentilic adjective with the definite article	Strong's #4713 BDB #596

Translation: ...and took the spear from the Egyptian's hand... In a hand-to-hand fight, Benaiah takes the sword away from the Egyptian.

Again, we do not know what precipitated this. Was an armed Egyptian on Israeli land enough to provoke this confrontation? Possibly. Could there have been Egyptian spies in southern Israel? Possibly. Whatever it was, a confrontation was required and Benaiah, armed only with a staff, was up to the job.

2Samuel 23:21e

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
hârag (הָרַג) [pronounced <i>haw-RAHG</i>]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #2026 BDB #246
This word can refer to killing as a result of ruthless violence (Gen. 4:8, 14–15 12:12 20:11) or in war (Num. 31:7–8 Joshua 8:24), as a result of God killing an individual or a people (Gen. 20:4 Ex. 4:23). This word can be used for the killing of animals (Num. 22:29 Job 20:16) and it can mean <i>to destroy, to ruin</i> (Job 5:2 Prov. 7:26 Jer. 4:31). Therefore, the context tells us whether we are dealing with a justified or unjustified act.			
The KJV+ of e-sword has the Hiphil perfect of...			
nâkâh (נָכָה) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil perfect with the 3 rd person masculine singular suffix	Strong #5221 BDB #645
The first two columns of q Bible agree with Owens (which is what we have); and the third column agrees with the KJV+ version. Note that there is not a great deal of difference in the meaning of these two words.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chănîyth (חֲנִיִּית) [pronounced <i>khuh-NEETH</i>]	<i>spear</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2595 BDB #333

Translation: ...and then killed him with his own spear. He took the spear away from the Egyptian and then he killed the Egyptian with his own spear.

From the parallel passage in Chronicles, we find out that this Egyptian is huge and that his spear is massive as well. 1Chron. 11:23 Furthermore, He struck down an Egyptian man—7½ feet tall—who was carrying a spear the size of a weaver's beam. He had gone down to the Egyptian armed with only a staff and wrestled the spear away from the Egyptian and then used his own spear to kill him.

We do not know what Benaiah went into battle with this Egyptian armed with only a staff. Was this part of his plan? Did he grab a staff, hoping that the Egyptian would see this and feel overconfident? Or, was Benaiah caught off guard and he grabbed the first thing that he could?

To the Egyptian, this is nothing. This is just some other puny man coming at him, and without a proper weapon. He is so much bigger than Benaiah and so much more imposing, the Egyptian sees this as just one more ant that he will crush under his size 16 feet.

I suspect that either, Benaiah's staff was not sufficient to kill the Egyptian with; or simply no match for the Egyptian's spear. What Benaiah does here is unexpected; he takes the spear away from the Egyptian. Much of this narrative has imperfect tense verbs, so that means there was a struggle here. The verb *to take away, to remove* is in the imperfect tense, so Benaiah did not simply hit the Egyptian with his club and then quickly grab the spear; that would be a perfect tense. This took awhile. It was a process, which indicates a great struggle.

My guess is, Benaiah, being smaller and probably faster, used his staff to land several well-placed blows on the Egyptian, to temporarily incapacitate him. Again, the imperfect tense indicates that this did not happen all at once. Whether he struck the Egyptian with blows to the neck, the kidney area or the knee, we do not know. But these series of blows (I am assuming that Benaiah struck first, given that we are told he is carrying a staff), were debilitating enough for Benaiah to take the Egyptian's sword from him. Again, the imperfect tense indicates that this was a struggle. Perhaps 2 minutes into this fight, the Egyptian suddenly realized that he was facing a formidable foe. However, no matter when he reached that conclusion, by that time, he was beaten, physically and psychologically.¹¹⁰

Clarke offers an historical example of a similar duel: *We have a good elucidation of this in a duel between Dioxippus the Athenian and Horratas a Macedonian, before Alexander: "The Macedonian, proud of his military skill, treated the naked Athenian with contempt, and then challenged him to fight with him the ensuing day. The Macedonian came armed cap-a-pie to the place; on his left arm he had a brazen shield, and in the same hand a spear called sarissa; he had a javelin in his right hand, and a sword girded on his side; in short, he appeared armed as though he were going to contend with a host. Dioxippus came into the field with a chaplet on his head, a purple sash on his left arm, his body naked, smeared over with oil, and in his right hand a strong knotty club, (dextra validum nodosumque stipitem praeferibat). Horratas, supposing he could easily kill his antagonist while at a distance, threw his javelin, which Dioxippus, suddenly stooping, dexterously avoided, and, before Horratas could transfer the spear from his left to his right hand, sprang forward, and with one blow of his club, broke it in two. The Macedonian being deprived of both his spears, began to draw his sword; but before he could draw it out Dioxippus seized him, tripped up his heels, and threw him with great violence on the ground, (pedibus repente subductis arietavit in terram). He then put his foot on his neck, drew out his sword, and lifting up his club, was about to dash out the brains of the overthrown champion, had he not been prevented by the king."* - Q. Curt. lib. ix., cap. 7.¹¹¹

What is key to these battles is, the men in David's army understood Who God was and that God led Israel into battle. We know this because they are all named here by God the Holy Spirit.

These things did Benaiah ben Jehoiada and to him a name in three of the mighty men.

2Samuel
23:22

Benaiah ben Jehoiada did these things, and [therefore] had a name among the three mighty men.

Benaiah the son of Jehoiada did things of this nature, and was therefore seen as having a military reputation like the 3 mighty men.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

These things did Banaias the son of Joiada. And he was renowned among the three valiant men,...

Masoretic Text (Hebrew)

These things did Benaiah ben Jehoiada and to him a name in three of the mighty men.

¹¹⁰ Much of this text was simply lifted from my exegesis of 1Chron. 11:23.

¹¹¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 23:21.

Peshitta (Syriac)	These things did Benaiah the son of Jehoiada, and he was renowned among the thirty men.
Septuagint (Greek)	These things did Benaiah the son of Jehoiada, and he had a name among the three mighty men.

Significant differences: The Latin has half of this verse with v. 23 instead.

Thought-for-thought translations; paraphrases:

Common English Bible	These were the kinds of things Jehoiada's son Benaiah did. He made a name for himself along with the three warriors.
Contemporary English V.	Benaiah did these things. He never became one of the Three Warriors, but he was just as famous as they were and certainly just as famous as the rest of the Thirty Warriors. David made him the leader of his bodyguard. This appears to be vv. 22–23 combined.
Easy English	These were the brave deeds of Benaiah, the son of Jehoiada. Benaiah was as famous as the three bravest men were.
Easy-to-Read Version	Benaiah son of Jehoiada did many brave things like that. Benaiah was as famous as the Three Heroes.
Good News Bible (TEV) <i>The Message</i>	Those were the brave deeds of Benaiah, who was one of "The Thirty." These are the things that Benaiah son of Jehoiada is famous for. But neither did he ever get ranked with the Three.
New Life Bible	Benaiah the son of Jehoiada did these things. His name was respected as well as the three strong men.
New Living Translation The Voice	Deeds like these made Benaiah as famous as the Three mightiest warriors. These were the kinds of feats Benaiah, the son of Jehoiada, performed that won him a name equal to the three mighty men <i>for bravery</i> .

Partially literal and partially paraphrased translations:

American English Bible	Yes, these are things that BenaiAh (the son of JehoiAda) did, and that's why he was also considered among the mighty ones.
Christian Community Bible	Benaiah, son of Jehoiada, did these things and won a name beside the thirty warriors.
New American Bible (2011)	Such deeds as these Benaiah, the son of Jehoiada, performed; and he made a name among the Thirty warriors but was more famous than any of the Thirty. A portion of v. 23 is included for context.
NIRV	Those were some of the brave things Benaiah, the son of Jehoiada, did. He too was as famous as the three mighty men were.
New Jerusalem Bible	Such were the exploits of Benaiah son of Jehoiada, winning him a name among the thirty champions.
New Simplified Bible	Benaiah never became one of the Three Warriors. He was just as famous as they were and certainly just as famous as the rest of the Thirty Warriors. David made him the leader of his bodyguard. The appears to be vv. 22–23 combined.
Today's NIV	Such were the exploits of Benaiah son of Jehoiada; he too was as famous as the three mighty warriors.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Benaiah, the son of Jehoiada, did these for a name with three mighty. These were the acts of Benaiah, the son of Jehoiada, who had a great name among the thirty men of war.
The Expanded Bible	These were the things Benaiah son of Jehoiada did. He was as famous as [had a name among] the Three.

Ferar-Fenton Bible	Beniah-ben-Jhoiadah performed these deeds, therefore he was stationed with the Three Heroes.
HCSB	These were the exploits of Benaiah son of Jehoiada, who had a reputation among the three warriors.
NET Bible®	Such were the exploits of Benaiah son of Jehoida, who gained fame among the three elite warriors.
NIV, ©2011	Such were the exploits of Benaiah son of Jehoiada; he too was as famous as the three mighty warriors.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	These are things that B'nayah the son of Y'hoyada did that earned him a name among the three warrior-heroes.
exeGesés companion Bible	These worked Bena Yah the son of Yah Yada and had a name among three mighty:.
Hebrew Names Version	These things did Benayah the son of Yehoiada, and had a name among the three mighty men.
Judaica Press Complete T.	These <i>deeds</i> performed Benayahu the son of Jehoiada, and he had <i>acquired</i> a name among the three mighty men.
Orthodox Jewish Bible	These things did Benayah Ben Yehoyada, and had the shem among three gibborim.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	He was more renowned than the Thirty, but he attained not to the [first] Three. David set him over his guard or council.
English Standard Version	These things did Benaiah the son of Jehoiada, and won a name beside the three mighty men.
Green's Literal Translation	Benaiah the son of Jehoiada did these <i>things</i> , and had a name among three mighty ones.
Kretzmann's Commentary	These things did Benaiah, the son of Jehoiada, and had the name among three mighty men, among the heroes of David.
New RSV	Such were the things Benaiah son of Jehoiada did, and won a name beside the three warriors.
Syndein/Thieme	These things did Benaiah, the son of Jehoiada, and had the reputation/name among three mighty men.
Young's Updated LT	These <i>things</i> has Benaiah son of Jehoiada done, and has a name among three mighty.

The gist of this verse:	These were among the great deeds that Benaiah had done, giving him a reputation among the three.
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2Samuel 23:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾēlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
ʿāsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793

2Samuel 23:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
B ^e nâyâh (בְּנֵיָאֵחַ) [pronounced b ^e n-aw-YAW]	Yah [Jehovah] has built up; transliterated Benaiah	masculine singular proper noun	Strong's #1141 BDB #125
Also spelled B ^e nâyâhûw (וְיֵאֵחַ) [pronounced b ^e n-aw-YAW-hoo].			
bên (בֶּן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
Y ^e hōwyâdâ' (יְהוֹיָדָא) [pronounced y ^e hoh-yaw-DAWḠ]	Yah knows; transliterated Jehoiada	masculine singular proper noun	Strong's #3077 (& #3111) BDB #220
There is an alternate spelling for this proper noun (see the other Strong's number).			

Translation: [Benaiah ben Jehoiada did these things...](#) For the things named in this chapter—and no doubt for other exploits on the battlefield—Benaiah was seen as a great warrior.

2Samuel 23:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun	Strong's #8034 BDB #1027
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
sh ^e lôshâh (שְׁלֹשָׁה) [pronounced shiloh-SHAW]	a three, a trio, a triad, a threesome	feminine numeral with the definite article	Strong's #7969 BDB #1025
gibbôwr (גִּבּוֹרִים) [pronounced gib-BOAR]	strong men, mighty men, soldiers	masculine plural noun with the definite article	Strong's #1368 BDB #150

Translation: [...and \[therefore\] had a name among the three mighty men.](#) There are two ways to interpret this: (1) Benaiah is seen as having a great reputation like the three mighty men. Or, (2) he is seen as being a part of the second group of three, just behind the first three.

Only two men are named in this second order of officers: Abishai and Benaiah. This is also true for the parallel passage in Chronicles. If the second three are really a second two, then Benaiah simply has a reputation similar to the first 3 mighty men.

Several **theories** will be presented at the end of this chapter as to how these men were numbered. Some place Asahel with the second tier of three.

From [or, more than] the thirty he was honored and unto the three he had not come. And so places him David unto his bodyguard. 2Samuel 23:23

He was honored out from [or, more than] the thirty, but he did not attain to the three. Therefore, David placed him together with his bodyguard.

Benaiah was honored more than the thirty, but he did not attain to the ranking of the three. However, David did place him together with his personal bodyguard.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And he was renowned among the three valiant men, <u>who</u> were the most honourable <u>among</u> the thirty: but he attained not to the first three: and David made him of his privy council.
Masoretic Text (Hebrew)	From [or, more than] the thirty he was honored and unto the three he had not come. And so places him David unto his bodyguard.
Peshitta (Syriac)	He performed heroic deeds <u>equal</u> to thirty men. And David set him over his guard.
Septuagint (Greek)	He was honorable among the <u>second</u> <u>three</u> , but he reached not to the first three: and David made him his <u>reporter</u> .
Significant differences:	None of the first phrases are in agreement; the LXX even making a reference to <i>the second three</i> . The Latin is close, taking a phrase from v. 22 and inserting it here. So the Latin agrees, <i>after</i> that first phrase. However, the Latin has a couple of different words, which change some of the meanings fundamentally.

The position he was elevated to is called a *reporter* in the Greek.

Thought-for-thought translations; paraphrases:

Easy English	He had more honour than the thirty (30) brave men. But he did not become one of the three bravest men. David made him the leader of the guards who protected him.
Good News Bible (TEV)	He was outstanding among them, but was not as famous as "The Three." David put him in charge of his bodyguard.
<i>The Message</i>	He was held in greatest respect among the Thirty, but he never got included with the Three. David put him in charge of his bodyguard.
New Berkeley Version	These were things done by Benaiah son of Jehoiada. He too gained a reputation along with the three heroes; but though he was more honored than the thirty, he did not come up to the three. David appointed him over his guard. V. 22 is included for context.
New Life Bible	He was honored among the thirty. But he was not as strong as the three. David made him captain of the soldiers who kept him from danger.
The Voice	He was famous among the 30, but never became one of the three. David made him the captain of his personal guard.

Partially literal and partially paraphrased translations:

American English Bible	So, he was considered one of the three, but he was never part of their group, and he was given more honor; for, David appointed him [leader over his guards].
Christian Community Bible	He was popular among the Thirty but did not equal the Three. David put him in command of his bodyguard.
New Advent (Knox) Bible	Such were the feats of Banaías, son of Joiada; he, too, was one of the three champions that were foremost among the Thirty, but he could not rival the first three. He was the man David appointed to carry out his secret commands. V. 22 is included for context.
New American Bible (2002)	Such were the deeds performed by Benaiah, son of Jehoiada. He was listed among the Thirty warriors and commanded greater respect than the Thirty. However, he did not attain to the Three. David put him in command of his bodyguard. V. 22 is included for context.
New American Bible (2011)	...He was honored more than any of the Thirty. But he wasn't included among the Three. David put him in charge of his own personal guards. 1 Sm 22:14.
NIRV	He was honored more than any of the Thirty. But he wasn't included among the Three. David put him in charge of his own personal guards.
New Jerusalem Bible	He was a most illustrious member of the Thirty, but he was not equal to the Three. David put him in command of his bodyguard.
New Simplified Bible	He was honored over the rest of the Thirty Warriors. But he was not equal to the first three. David made him in charge over the fighting men who kept him safe.
Revised English Bible	He was more famous than the rest of the thirty, but he did not rival the three. David appointed him to his household.
Today's NIV	He was held in greater honor than any of the Thirty, but he was not included among the Three. And David put him in charge of his bodyguard.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He was honored of the thirty, but came not into the three. David set him at his summons.
Bible in Basic English	He was honoured over the rest of the thirty, but he was not equal to the first three. And David put him over the fighting men who kept him safe.
The Expanded Bible	He received more honor than [was honored among] the Thirty, but he did not become a member of [was not equal to] the Three. David made him leader [put him in charge/command] of his bodyguards.
Ferar-Fenton Bible	He was honoured with the Thirty, but became not one of the three. David, however, made him his councillor.
NET Bible®	He received honor from [Or "more than."] the thirty warriors, though he was not one of the three elite warriors. David put him in charge of his bodyguard.
NIV – UK	He was held in greater honour than any of the Thirty, but he was not included among the Three. And David put him in charge of his bodyguard.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He had more honor than the thirty, but he did not achieve the status of the first three. David put him in command of his personal guard.
JPS (Tanakh—1985)	He was highly regarded among the thirty, but he did not attain to the three. David put him in charge of his bodyguard.
Orthodox Jewish Bible	He was more honored than the Shloshim, but he attained not to the first Three. And David set him over his bodyguard.
<i>The Scriptures</i> 1998	He was more esteemed than the thirty, but he did not come to the first three. And David? set him over his guard.

Literal, almost word-for-word, renderings:

Darby Translation	He was honoured above the thirty, but he did not attain to the [first] three. And David set him in his council.
Emphasized Bible	He was the most honourable, of thirty, although, unto the three, he attained not,—so David added him to his council.
English Standard Version	He was renowned among the thirty, but he did not attain to the three. And David set him over his bodyguard.
The Geneva Bible	He was more honourable than the thirty [He was more valiant than the thirty that follow and not so valiant as the six before.], but he attained not to the [first] three. And David set him over his guard.
Green's Literal Translation	He was more honored than the thirty, but he did not come to the <i>first</i> three. And David set him over his guard.
Kretzmann's Commentary	He was more honorable than the thirty, honored above the other knights, but he attained not to the first three. And David set him over his guard, 2Sam. 8:18; 2Sam. 20:23.
New King James Version	He was more honored than the thirty, but he did not attain to the first three. And David appointed him over his guard.
New RSV	He was renowned among the Thirty, but he did not attain to the Three. And David put him in charge of his bodyguard.
Syndein/Thieme	He {Benaiah} was more honorable than the thirty {the comparison continues now with the second level of general officers. He was a greater SuperGrace believer, but did not reach the rank of the second tier of 30 generals above}, but he attained not to the first three {he also did not rise to the top rank of David's top 3 generals - though he was great}. And David set him as the 'Provo-Marshal general'/ "over his 'military police'".
World English Bible	He was more honorable than the thirty, but he didn't attain to the <i>first</i> three. David set him over his guard.
Young's Updated LT	Of the thirty he is honoured, and unto the three he came not; and David sets him over his guard.

The gist of this verse: Benaiah was more honored than the thirty, but not quite as much as the three. David appointed him over his bodyguard.

2Samuel 23:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
sh ^e lôwshîym (שלושים) [pronounced <i>sh^elow-SHEEM</i>]	<i>thirty</i>	plural numeral with the definite article	Strong's #7970 BDB #1026
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to be honored [respected, recognized], to be held in honor, to be glorified; to show oneself to be great or glorious [reflexive use], to be heavy; to be abundant or rich</i>	3 rd person masculine singular, Niphal perfect	Strong's #3513 BDB #457

Translation: He was honored out from [or, more than] the thirty,... This word *to honor* probably was a medals ceremony, which may have taken place yearly after each battle. Benaiah received his share of honors, and he was one of the thirty who received decorations for his bravery and achievements in battle. This could be understood that Benaiah is more honored than the thirty. This certainly implies that there was a second tier of men.

2Samuel 23:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וִ) [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
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
sh ^e lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral with the definite article	Strong's #7969 BDB #1025
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
bôw' (בָּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97

Translation: ...but he did not attain to the three. However, he never quite made it to the level of the three. They had some unique achievements which placed them head and shoulders above the rest of David's men.

2Samuel 23:23c

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
sîym (שִׁיַּם) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #7760 BDB #962
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
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given	Strong's #413 BDB #39

2Samuel 23:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>(1) 'el acts as a preposition which signifies, in general, <i>to tend to anything, to verge to or towards any place</i>, whether it is reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought.¹¹² Under this general heading, we have nine uses: ❶ Of motion to a place, or <i>to, towards</i>. Under this heading, 'el is also used as a particle of giving or selling. ❷ 'El is used for the <i>turning</i> or the <i>direction</i> to anything, and can be used of the mind as well as the body. ❸ The motion or turning can be hostile, and mean <i>against</i>. ❹ 'El is used when one reaches a terminus or a mark; <i>even to</i>. Under this heading, we have two additional applications (a) the use of 'el in measure, e.g. <i>even to</i> the length of a cubit; (b) <i>even out of</i>, as being removed out of something like a thorn hedges which go around a field (Job 5:5). ❺ This preposition is used when the limit is entered into, and is rendered <i>in</i>. When it is used of a number or multitude into which one enters, it may be rendered <i>among</i>. ❻ 'El is used in adding or super-adding, and rendered <i>besides, together with, besides these</i>. ❼ 'El is used regarding anything, having respect or regard to anything, hence (a) <i>as to, in respect to, because of</i>; and (b) <i>concerning</i> (after verbs of speaking, narrating or telling). ❽ Metaphorically, 'el can be used as expressive of rule or standard and be rendered <i>according to</i>. Finally, ❾ when 'el is prefixed to prepositions which denote rest in a place, it give them the signification of motion or direction <i>to or towards</i> a place.</p>			
mish ^e ma'ath (מִשְׁמָאֵת) [pronounced mish ^e - MAH-ġahth]	guard, command, council, bodyguard, obedient band, a body of subjects	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4928 BDB #1036

Translation: *Therefore, David placed him together with his bodyguard.* Although many translation say that Benaiah was placed over his bodyguard, that does not appear to be the case. There is a different preposition which would have been used in order to convey that. Here, David appears to put Benaiah with his bodyguard. This is a great honor, because ancient bodyguards were typically groups of foreigners, so that they would not become a part of political struggles for power.

I admit that I do not quite have the position down which he holds. Barnes writes: "*Made him of his privy council,*" would be a better rendering. *This position, distinct from his office as captain of the Cherethites and Pelethites, is clearly indicated 1Chron. 27:34 (which reads: [After Ahithophel came Jehoiada son of Benaiah, then Abiathar. Joab was the commander of the king's army.](#)—HCSB).*¹¹³

However, it appears to simply mean that he was in charge of David's bodyguard detail. *Benaiah son of Jehoiada was over the Cherethites and the Pelethites* (2Sam. 8:18a; HCSB). 2Sam. 20:23 tells us essentially the same thing (*Joab commanded the whole army of Israel; Benaiah son of Jehoiada was over the Cherethites and Pelethites*—HCSB). I am not sure that I understand Barnes' distinction.

It cannot be overemphasized the origin of many of these men. 1Sam. 22:1–2 *David departed from there and escaped to the cave of Adullam. And when his brothers and all his father's house heard it, they went down there to him. And everyone who was in distress, and everyone who was in debt, and everyone who was bitter in soul, gathered to him. And he became captain over them. And there were with him about four hundred men.* One of the things that we do not see is, David's training of these men. It is hinted at throughout 1Samuel, but there is no chapter on how David took all these reprobates and whipped them into shape. However, this is what David did. Furthermore, a part of this probably involved spiritual growth, although that is something else which is not really covered either. You may recall from 1Samuel that, after Saul had all of the priests killed, then a young Abiathar, one of the slain priest's sons, found David and stayed with him and provided him with some spiritual guidance.

¹¹² Most of this is quoted or paraphrased from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; .p. 46–47.

¹¹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 23:23.

And we know that David wrote psalms; and we know that it was important to David to bring the Ark of God to Jerusalem. However, we are not given specifics on the relationship between the spiritual training of these men, and what hand David had in it. However, it is very likely that many of these men believed in the God of Israel because of David and that many of them grew spiritually as their military skills increased.

As a side note, 1Chron. 27:33–34 reads: **Ahithophel was the king's counselor. Hushai the Archite was the king's friend. After Ahithophel came Jehoiada son of Benaiah, then Abiathar. Joab was the commander of the king's army.** Jehoiada ben Benaiah probably should have been Benaiah ben Jehoiada, because in this passage, we are speaking of King David.

At this point, we would expect a third name in the second triad, and yet there is none. This suggests that the leaving out of this name is intentional. The theory of the Pulpit Commentary¹¹⁴ is, had this been a damaged manuscript, then there would have been some trace of it in the various manuscripts. If there were words there, then they were preserved by the scribes, even if they made little or no sense. We have examples of this in this chapter as well as throughout the Bible. The two names suggested are Ahithophel and Amasa. We can dismiss Amasa immediately, because he was not a great leader, despite being promoted as David did (that was David's mistake). David promoted Amasa in order to establish peace in the rebellion. Amasa just was not a very good soldier or leader (this has been discussed in an earlier chapter). Ahithophel, on the other hand, was a brilliant war counselor. He appears to be the grandfather of Bathsheba, and it appears that he supported Absalom because of the whole Bathsheba incident. He would have supported anyone else, quite frankly. However, David's fear and respect of Ahithophel, when he sided with Absalom, was made clear, and he even prayed to God to frustrate his counsel. Therefore it would make sense for Ahithophel's name to originally be placed on this list, and then to be entirely removed during the revolution. The time frame also makes sense. Because of the placement of Asahel and Uriah's names on this list, one at the front, one at the end, they are the bookends for this list, and men who have died in battle. Therefore, the Samuel list was put together after the killing of Uriah. The removal of Ahithophel's name would have occurred a few years later, after David returns to Jerusalem in victory. This is a very slick theory of the Pulpit Commentary; one which I did not see anywhere else.

In putting forth this theory, the Pulpit Commentary rejected Amasa, as I did, and asserted that the man intentionally left off was Ahithophel. Then they engaged in a little more speculation, which I found to be quite interesting. Let's say that Ahithophel's name was intentionally left off—now think back to those 3 heroes who fetched the water for David. They were not named. From the standpoint of the Holy Spirit, they were not named because this represents the loyalty and integrity of all those who served under David. However, from the human standpoint, these men were not named because one of them was probably Ahithophel. David indicated a very close relationship to the one who betrayed him (Ahithophel); and recognized his great military mind when Ahithophel defected to Absalom. This suggests that Ahithophel was perhaps one of the three who broke through the enemy lines to fetch water for David. All of this is theoretical (and this theory is attributable to the Pulpit Commentary¹¹⁵—I was not smart enough to think it up); but it does all fit together really well.

Chapter Outline

Charts, Graphics and Short Doctrines

The "Thirty" 1Chronicles 11:26–41a

In this list of 30, there are actually 31 or 32. Because of the way that the first two phrases read, some think that Asahel should be placed in the second-tier three. However, as we will see in Chronicles, it will not divide up like that. In any case, at the end of this chapter, we will examine all the theories as to how this ought to be numbered.

¹¹⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 23:24.

¹¹⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 23:24.

Also, the Samuel text and the Chronicles text are divided up differently. Most verses have two names, but whole verses are not generally parallel in the two texts.

Joab is not named among David's great soldiers, and Gill writes: *Joab is not named at all, because he was general of the whole army, and so not to be reckoned in any of the three classes.*¹¹⁶

From Bible.org on these men: *We are not told any details about the heroism of this list of men in verses 24-39, but Bergen¹²⁹ has pointed out some interesting facts about these men as a group. Perhaps all but twelve of these men were Judahites. At least three came from Benjamin. Another two came from Ephraim. One man may be from Dan, and another from the tribe of Gad. Three of the cities of origin are not mentioned elsewhere, and two are the name of more than one place. Three (including Uriah) were Gentiles. Once again we find Gentiles playing a part in God's salvation of His people. It looks to me as though a number of those named here are men who joined David early in his public life, before he had become king and while he was fleeing from Saul.*¹¹⁷

Robert L. (Bob) Deffinbaugh (Bible.org) makes the excellent point that courage is contagious, just as cowardice is¹¹⁸ (see 1Sam. 17:11, 24). Here, we have a list of 30 mighty men here, under David; but we did not find the same sort of list when Saul was king. David, through his honor, integrity and great leadership skills, inspired these men to become the great heroes that they are. Great leadership inspires greatness. Poor leadership does not inspire.

Robert L. (Bob) Deffinbaugh (Bible.org) continues: *David was a man of courage. When a lion or a bear threatened his father's flock, he refused to allow any losses. When Goliath blasphemed the name of God, David did battle with him and killed him. David constantly proved himself to be a man of courage. Is it any wonder he attracted like-minded men? The man who stood up to Goliath was surrounded with courageous men who would gladly take on Goliath's descendants (see 2Samuel 21:15-22). Courage inspires courage, and David was a man of courage. No wonder we find so many heroes among those closest to him.*¹¹⁹

Deffinbaugh puts together a good list of hero characteristics.

Robert L. (Bob) Deffinbaugh on the Characteristics of Heroes

1. **Heroes emerge in times of crisis.** The men who are honored in our text were not looking for fame; they simply refused to give in when things got tough. Difficult days challenge us to step up to the plate and to be counted among the "mighty men" of history.
2. **Heroes emerge when others fear and fail.** Notice that in several instances the mighty men of David (and of God) stood firm at the very time that others fled in fear. When the hearts of some are growing faint, the hearts of mighty men and women grow strong in faith and courage. Heroes are not afraid to stand alone, as David did before Goliath, and as his followers did also.
3. **Heroes have been prepared and predisposed to their heroism by their way of life.** I have previously emphasized that heroes emerge in times of crisis. This is true, but there is a preparation which has gone before this. Those who stand fast in times of crisis are those who have learned to trust and obey in the normal times of life. Heroism is there before the crisis arises, but it becomes evident in the time of crisis.
4. **Heroes are not frightened by the odds which appear stacked against them.** Put differently, heroes are willing to live dangerously and to trust God by assuming certain risks. Jonathan was a "mighty man," and it is no wonder that he was so fond of David. When Saul and his men were faint of heart, frightened by the large number of Philistines who opposed them, Jonathan went in pursuit of the enemy with these

¹¹⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:24.

¹¹⁷ From <https://bible.org/seriespage/profiles-courage-2-samuel-23> accessed May 1, 2014. He is quoting from Robert D. Bergen, *The New American Commentary: An Exegetical and Theological Exposition of Holy Scripture*, NIV Text: 1, 2 Samuel (Broadman and Holman Publishers, 1996), p. 469.

¹¹⁸ From <https://bible.org/seriespage/profiles-courage-2-samuel-23> accessed May 1, 2014.

¹¹⁹ From <https://bible.org/seriespage/profiles-courage-2-samuel-23> accessed May 1, 2014.

Robert L. (Bob) Deffinbaugh on the Characteristics of Heroes

words, "Then Jonathan said to the young man who was carrying his armor, 'Come and let us cross over to the garrison of these uncircumcised; perhaps the LORD will work for us, for the LORD is not restrained to save by many or by few'" (1 Samuel 14:6). David's mighty men were not as impressed with statistics as they were with standing firm, trusting in God for the victory.

5. **Heroes are willing to die, if need be.** The heroes of the Bible were men who trusted in God. These men (and women) were not afraid to die because their faith was directed God-ward and toward the heavenly kingdom (see Hebrews 11). A man who is afraid of death is not one who is willing to live dangerously and to take risks.
6. **Heroes work and train very hard, but in the end they look to God for the victory.** In each of these cases of heroism, the men themselves are commended. They stood fast when others fled. They took the initiative when the need was apparent. And for their courage and skill, they are praised. On the other hand, it was not just because of their skill or courage that the battle was won. The victories these men won were humanly impossible. The author makes it very clear that in the final analysis, it is God who gave the victory.
7. **Heroes take their duties and responsibilities seriously.** As soldiers, these men were required to stand their ground and fight, and fight they did. Even when others fled, they stood fast. There is a strong sense of commitment to duty evident in these "mighty men."
8. **Heroes go above and beyond the call of duty, out of faith, loyalty, and love.** The best illustration of this is the act of David's three men, who fetched him a drink from the well at Bethlehem. David did not command them to get him a drink. If he had done so and they had obeyed, it would have been their duty. But David merely uttered a wish, and for them, his wish was their command. They risked their lives, fought their way to the well and back, all out of loyalty and love for David. True heroes seek to do that which pleases those in authority over them; they are not only compelled by their duty, but also by their desire to please the one they serve.
9. **Heroes emerge where heroism is modeled, valued, and rewarded.** Why does our author tell us about the "Three" and the "Thirty"? I believe it is partly because heroism was esteemed and these men were thought worthy of praise and commendation. David modeled courage in his own personal life, he valued and rewarded it in those around him. It is little wonder that heroes emerged in such an atmosphere, or that it did not in other times (like those of Saul).
10. **Heroes are those who have the courage to identify themselves with God's anointed.** I am reminded that these "mighty men" are David's "mighty men." These are men who stood with David and for David, not just when the going was easy and when it was the popular thing to do, but when the going got tough, and standing with David put one in harm's way. In the Book of Hebrews, it seems to me that one of the ways saints showed themselves to be heroes was to identify with Christ and with His church when it was dangerous to do so (see Hebrews 10:32-34; 13:1-3).

From <https://bible.org/seriespage/profiles-courage-2-samuel-23> accessed May 1, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

Vv. 24–28 contain the names of the first 10 men.

Asahel brother of Joab. In the thirty, Elhanan ben Dodo Bethlehem, Shammah the Harodite, Elikah the Harodite, Helez the Paltite, Ira ben Ikkesh the Tekoite, Abiezer the Anathothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite,...

2Samuel
23:24–28

[And] Asahel Joab's brother. In the thirty, [there were] Elhanan ben Dodo [of] Bethlehem [or, Asahel, Joab's brother, [was] among the thirty, [as was] Elhanan ben Dodo [of] Bethlehem], Shammah the Harodite, Elikah the Harodite, Helez the Paltite, Ira ben Ikkesh the Tekoite, Abiezer the Anathothite, Mebunnai the Hushathite, Zalmon the Ahohite, [and] Maharai the Netophathite.

Included in David's 30 heroes are Joab's brother Asahel, Elhanan son of Dodo of Bethlehem, Shammah the Harodite, Elikah the Herodite, Helez the Paltite, Ira son of Ikkesh the Tekoite, Abiezer the Anathothite, Mebunnai the Hushathite, Zalmon the Ahohite, and Maharai the Netophathite.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Asael the brother of Joab was one of the thirty, Elehanan the son of Dodo of Bethlehem. Semma of Harodi, Elica of Harodi, Heles of Phalti, Hira the son of Acces of Thecua, Abiezer of Anathoth, Mobonnai of Husati, Selmon the Ahohite, Maharai the Netophathite,...
Masoretic Text (Hebrew)	Asahel brother of Joab. In the thirty, Elhanan ben Dodo Bethlehem, Shammah the Harodite, Elikah the Harodite, Helez the Paltite, Ira ben Ikkesh the Tekoite, Abiezer the Anathothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite,...
1Chron. 11:26–30a (ESV)	The mighty men were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem, Shammah of Harod, Helez the Pelonite, Ira the son of Ikkesh of Tekoa, Abiezer of Anathoth, Sibbecai the Hushathite, Ilai the Ahohite, Maharai of Netophah,... I will include the Chronicles text along with the others. Ideally speaking, the Latin, Hebrew, Syriac and Greek should all synch up. However, the Chronicles text was written at a different time by a different person. Some of the remembrances are different, some of the names are quite different (although for most, it is apparent that they are the same). Therefore, any difference with the Chronicles text does not necessarily mean that there is a problem with the text.
Peshitta (Syriac)	Ashael, the brother of Joab, was one of the thirty; Also Shammah of the <u>kings mountain</u> , And Helez the Paltite, Ira the son of Ikkesh the Tekoite, Abiezer the Anethothite, Mebunai the Hushathite, Zalmon of the mount House, Mahar of Netophath...
Septuagint (Greek)	And these are the names of King David's mighty men: Asahel Joab's brother; he was among the thirty. Elhanan son of Dodai his uncle in Bethlehem. Shammah the Harodite; Helez the Paltite; Ira the son of Ikkesh the Tekoite; Abiezer the Anathothite, of the sons of the Anathothites; Zalmon the Ahohite; Maharai the Netophathite;...
Significant differences:	The first two phrases read: <u>Asahel brother of Joab in the thirty</u> . It is not clear whether they go together as one phrase. The other languages place these together as one sentence (according to the English).

Since *har* means *mountain*, the difference of the Syriac makes sense.

The Syriac lacks two of the names (Elhanan ben Dodo Bethlehem and Elikah the Herodite), which is not unusual, as the Syriac was one of the last major languages that the Hebrew was translated into. That allowed for a lot of time for manuscript corruptions and missing words. However, even the Greek lacks two names (Elikah the Herodite and Mebunnai the Hushathite), which is one of the earliest translations done.

The parallel text in Chronicles lacks one name (Elikah the Herodite). From hereon in, the missing names will be obvious in the chart below, where the names are compared two at a time:

Matching up these names is quite difficult; and I think everything will be easier to see if set up side-by-side:

Matching the Names for 2Samuel 23:24–28

Hebrew	1Chron. 11:26–30a	Greek	Latin	Syriac
Asahel brother of Joab. In the thirty, Elhanan ben Dodo Bethlehem,	The mighty men were Asahel the brother of Joab, Elhanan the son of Dodo of Bethlehem,	And these are the names of King David's mighty men: Asahel Joab's brother; he was among the thirty. Elhanan son of Dodai his uncle in Bethlehem.	Asael the brother of Joab was one of the thirty, Elehanan the son of Dodo of Bethlehem.	Ashael, the brother of Joab, was one of the thirty;
Shammah the Harodite, Elikah the Harodite,	Shammoth of Harod,	Shammah the Harodite;	Semma of Harodi, Elica of Harodi,	Also Shammah of the <u>kings mountain</u> ,
	Row 2: Elikah the Harodite is missing	Row 2: Elikah the Harodite is missing		Row 2: Elikah the Harodite is missing
Helez the Paltite, Ira ben Ikkesh the Tektite,	Helez the Pelonite, Ira the son of Ikkesh of Tekoa,	Helez the Paltite; Ira the son of Ikkesh the Tekoite;	Heles of Phalti, Hira the son of Acces of Thecua,	And Helez the Paltite, Ira the son of Ikkesh the Tekoite,
Abiezer the Anathothite, Mebunnai the Hushathite,	Abiezer of Anathoth, Sibbecai the Hushathite,	Abiezer the Anathothite, of the sons of the Anathothites;	Abiezer of Anathoth, Mobonnai of Husati,	Abiezer the Anethothite, Mebunai the Hushathite,
	Row 4: Mebunnai the Hushathite is missing (it appears that just the name <i>Mebunnai</i> dropped out of the text)	Row 4: Mebunnai the Hushathite is missing.		
Zalmon the Ahohite, Maharai the Netophathite,...	Ilai the Ahohite, Maharai of Netophah,...	Zalmon the Ahohite; Maharai the Netophathite;...	Selmon the Ahohite, Maharai the Netophathite,...	Zalmon of the mount House, Mahar of Netophath...
	Row 5 has Ilai the Ahohite rather than Zalmon the Ahohite.			

This is much easier to see from a glance who is missing and who is there. What is amazing is how few problems there are in these ancient manuscripts, which vary by hundreds of years in their origination and hundreds of years in the manuscripts which are extant today.

I will note many of these in the Hebrew exegesis, but I may not list all of them as you see above.

I doubt that you looked through the entire list above, but I am sure that many asked the question...

Why Don't the Names Match Exactly?

1. We are actually making two sets of comparisons:
 - 1) The common comparison is between the Hebrew text and the text of the Latin, Greek and Syriac. The Hebrew is the inspired text (but it was not perfectly preserved), and the other 3 languages represent 3 ancient translations.
 - 2) The second comparison is between the Samuel text and the Chronicles text, which is *not* identical. In some verses, the copyist error is obvious; in other verses, the names are so different as to suggest that these are different lists made at different times (which is what I believe to be the case).
2. It ought to be clear that, for most people, the least interesting portion of Scripture is going to be wherever there are lists of names. This would have been true 3000 years ago, as it is today.
3. Therefore, these rolls of velum or papyrus, or whatever medium the Bible was written on, would not get unrolled and read very often; nor would such passages be studied as often. So, when a scribe would go to copy such a chapter, there is more likely to be damage done to the manuscript because of the materials they were made from. Today, if you don't read a book or a comic, you can preserve its condition to mint or near-mint condition. Then, it was a whole different thing. If a scroll did not get unrolled regularly, when it came time to unroll it, it would crack or break; and the damage would make portions of verses partially readable.
4. Secondly, we are looking at 4 different languages here. Some languages do not have all the letters or all of the sounds the other languages have. We are all familiar with the many Bible names like Joshua, John, Judas, Jonah. Did you know that there is no letter *j* in the Greek or the Hebrew? So, when these names are taken into a different language, there are sometimes adjustments made simply for the other language.
5. There are at least two instances where the names are so different between the Samuel and the Chronicles text, as to imply a revision or a new list developed at a different time.
6. Thirdly, there are certain letters in the Hebrew which are often confused—like the Hebrew letter for *r* (ר) and for *d* (ד).
7. Vowels were not used in the original manuscripts, so if a name was unusual, then it is possible that the vowels are incorrectly remembered.
8. And, quite frankly, I would not be surprised if copyist errors are more frequent in a list of names.
9. Poole offers up 3 reasons for the differences between the Samuel and the Chronicles text:
 - 1) That the same names of persons or places are differently pronounced, according to the different dialects used by men of divers places or ages.
 - 2) That one man had oft two names.
 - 3) That David had more worthies than those here mentioned; and as some of these were slain in the former part of David's reign, as Asahel was; so others came up in their steads; and some were added to this number, as appears from 1Ch 11, where they are named, but not numbered, as they were here; and where there is a greater number than is here expressed.
10. Therefore, these names are not going to match up exactly.

You might be thinking, "Well, these are just a bunch of dumb names of old guys. What do we care, anyway?" Here is the deal: this helps us to develop concepts regarding the accuracy of other portions of the Word of God. We see how parallel passages compare and then make decisions about why this or that text is the most accurate. Such judgments can be used when dealing with other portions of the Bible.

Chapter Outline

Charts, Graphics and Short Doctrines

Thought-for-thought translations; paraphrases:

Contemporary English V.

Some of the Thirty Warriors were: Asahel the brother of Joab Elhanan the son of Dodo from Bethlehem Shammah from Harod Elika from Harod Helez the Paltite Ira

Easy English	<p>the son of Ikkesh from Tekoa Abiezer from Anathoth Mebunnai the Hushathite Zalmon the Ahohite Maharai from Netophah...</p> <p>The other members of 'The Thirty (30)' were</p> <p>Asahel, the brother of Joab;</p> <p>Elhanan, the son of Dodo who came from Bethlehem;</p> <p>Shammah who came from Harod;</p> <p>Elika who came from Harod;</p> <p>Helez, who belonged to the people called Paltites;</p> <p>Ira, the son of Ikkesh who came from Tekoa;</p> <p>Abiezer who came from Anathoth;</p> <p>Mebunnai who came from Hushah;</p> <p>Zalmon, who belonged to the people called Ahohites;</p> <p>Maharai who came from Netophah;...</p>
Good News Bible (TEV)	<p>Other members of "The Thirty" included: Asahel, Joab's brother Elhanan son of Dodo from Bethlehem Shammah and Elika from Harod Helez from Pelet Ira son of Ikkesh from Tekoa Abiezer from Anathoth Mebunnai from Hushah Zalmon from Ahoh Maharai from Netophah...</p>
The Message	<p>"The Thirty" consisted of: Asahel brother of Joab; Elhanan son of Dodo of Bethlehem; Shammah the Harodite; Elika the Harodite; Helez the Paltite; Ira son of Ikkesh the Tekoite; Abiezer the Anathothite; Sibbecai the Hushathite; Zalmon the Ahohite; Maharai the Netophathite;...</p>
New Century Version	<p>The Thirty Chief Soldiers</p> <p>The following men were among the Thirty:</p> <p>Asahel brother of Joab;</p> <p>Elhanan son of Dodo from Bethlehem;</p> <p>Shammah the Harodite;</p> <p>Elika the Harodite;</p> <p>Helez the Paltite;</p> <p>Ira son of Ikkesh from Tekoa;</p> <p>Abiezer the Anathothite;</p> <p>Mebunnai the Hushathite;</p> <p>Zalmon the Ahohite;</p> <p>Maharai the Netophathite;...</p>
New Living Translation	<p>Other members of the Thirty included:</p> <p>Asahel, Joab's brother;</p> <p>Elhanan son of Dodo from Bethlehem;</p> <p>Shammah from Harod;</p> <p>Elika from Harod;</p> <p>Helez from Pelon [As in parallel text at 1 Chr 11:27 (see also 1 Chr 27:10); Hebrew reads from Palti.];</p> <p>Ira son of Ikkesh from Tekoa;</p> <p>Abiezer from Anathoth;</p> <p>Sibbecai [As in some Greek manuscripts (see also 1 Chr 11:29); Hebrew reads Mebunnai] from Hushah;</p> <p>Zalmon from Ahoah;</p> <p>Maharai from Netophah;...</p>
The Voice	<p>These <i>are the warriors who</i> were counted among the 30: Asahel, Joab's brother; Elhanan, son of Dodo of Bethlehem; Shammah of Harod; Elika of Harod; Helez the Paltite; Ira, son of Ikkesh of Tekoa; Abiezer of Anathoth; Mebunnai the Hushathite; Zalmon the Ahohite; Maharai of Netophah;...</p>

Partially literal and partially paraphrased translations:

American English Bible	And these are the names of the mighty ones of King David:
------------------------	-----------------------------------------------------------

- AshaEl, the brother of JoAb (who was also one of the thirty).
- ElAnan (his uncle, the son of Dudi of BethLehem)
- Samai the Erudite
- EliKa the Erudite
- Seles the KelOthite
- Iras (the son of EkKas the Thekoite)
- AbiEzer the AnathOthite (from the sons of the Asothites)
- EILon the Awiite
- MoOr the NetoPhathite...

God's Word™

One of the thirty was Joab's brother Asahel. The thirty leading men were Elhanan (son of Dodo) from Bethlehem, Shammah from Harod, Elikah from Harod, Helez the Paltite, Ira (son of Ikkesh) from Tekoa, Abiezer from Anathoth, Mebunnai (son of Hushai), Zalmon (descendant of Ahohi), Maharai from Netophah,...

New Advent (Knox) Bible

And these were the men who belonged to the Thirty; Asael, Joab's brother, and his cousin, Elehanan of Bethlehem; Semma from Harodi, Elica from Harodi; Heles from Phalti; Hira, son of Acces, from Thecua; Abiezer from Anathoth; Mobonnai from Husati; Selmon the Ahohite; Maharai the Netophathite;...

New American Bible (2002)

Asahel [A more complete notice about Asahel, who died early in his career (? 2 Sam 2:16-23), is to be presumed lost at this point. Elhanan is the first of the Thirty.], brother of Joab. . . .Among the Thirty were: Elhanan, son of Dodo, from Bethlehem; Shammah from En-harod; Elikah from En-harod; Helez from Beth-pelet; Ira, son of Ikkesh, from Tekoa; Abiezer from Anathoth; Sibbecai from Hushah; Zalmon from Ahoh; Maharai from Netophah;...

New American Bible (2011)

Asahel [2 Sm 2:18-23.], brother of Joab, was among the Thirty; Elhanan, son of Dodo, from Bethlehem; Shammah, from En-harod; Elikah, from En-harod; Helez, from Beth-pelet; Ira, son of Ikkesh, from Tekoa; Abiezer, from Anathoth; Sibbecai, from Hush [2 Sm 21:18.]; Zalmon, from Ahoh; Maharai, from Netophah; ...

NIRV

Here is a list of David's men who were among the Thirty.

Asahel, the brother of Joab
 Elhanan, the son of Dodo, from Bethlehem
 Shammah, the Harodite
 Elikah, the Harodite
 Helez, the Paltite
 Ira, the son of Ikkesh, from Tekoa
 Abiezer from Anathoth
 Mebunnai, the Hushathite
 Zalmon, the Ahohite
 Maharai from Netophah.

Mostly literal renderings (with some occasional paraphrasing):

The Expanded Bible

The Thirty Chief Soldiers

The following men were among the Thirty:

Asahel brother of Joab;
 Elhanan son of Dodo from Bethlehem;
 Shammah the Harodite;
 Elikah the Harodite;
 Helez the Paltite;
 Ira son of Ikkesh from Tekoa;
 Abiezer the Anathothite;
 Mebunnai the Hushathite;
 Zalmon the Ahohite;
 Maharai the Netophathite;...

Ferar-Fenton Bible	Asahel, the brother of Joab was in the Thirty. Alkanan-ben-Dodo, the 'Bethlehemite. Khlitz, the Flatite, Aira-ben-Aksh, the Theqavite ; Abiazer of Auathoth ; Mibuni the Khushite; Tzalgion the Akhokhite, Makri the Netofathite;...
NET Bible®	Included with the thirty were the following: Asahel the brother of Joab, Elhanan son of Dodo from Bethlehem, Shammah the Harodite, Erika the Harodite, Helez the Paltite, Ira son of Ikkesh from Tekoa, Abiezer the Anathothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite,...
NIV, ©2011	Among the Thirty were: Asahel [S 2Sa 2:18] the brother of Joab, Elhanan son of Dodo from Bethlehem, Shammah the Harodite [Jdg 7:1], Erika the Harodite, Helen [1Ch 27:10] the Paltite, Ira [1Ch 27:9] son of Ikkesh from Tekoa, Abiezer [1Ch 27:12] from Anathoth [S Jos 21:18], Sibbekai [Some Septuagint manuscripts (see also 21:18; 1 Chron. 11:29); Hebrew Mebunnai] the Hushathite, Zalmon the Ahohite, Maharai [1Ch 27:13] the Netophathite [2Ki 25:23; Ezr 2:22; Ne 7:26; Jer 40:8],...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	'Asah'el the brother of Yo'av was one of the thirty, Elchanan the son of Dodo of Beit-Lechem, Shammah the Harodi, Erika the Harodi, Heletz the Palti, 'Ira son of 'Ikesh from T'koa, Avi'ezer from 'Anatot, M'vunai the Hushati, Tzalmon the Achochi, Mahrai the N'tofati,...
exeGeser companion Bible	Asa El the brother of Yah Ab was one of the thirty; El Hanan the son of Dodo of Beth Lechem, Shammah the Harodiy, Eli Qa the Harodiy, Heles the Paltiy, Ira the son of Iqqesh the Teqohiy, Abi Ezer the Anathothiy, Mebunnay the Hushathiy, Salmon the Ach Oachiy, Maharay the Netophathiy,...
Orthodox Jewish Bible	Asah-el the brother of Yoav was one of the thirty; Elchanan Ben Dodo of Beit-Lechem, Shammah the Harodi, Erika the Charodi, Cheletz the Palti, Ira Ben Ikkesh the Tekoa, Aviezer the Anethoti, Mevunai the Chushati, Tzalmon the Achochi, Maharai the Netophati,...
<i>The Scriptures</i> 1998	Asah'ël the brother of Yo'ab was one of the thirty; Elhanan son of Dodo of Běyth Lehem, Shammah the Harodite, Eliqa the Harodite, Helets the Paltite, Ira son of Iqqesh the Teqowite, Abi'ezer the Anethothite, Mebunnai the Hushathite, Tsalmon the Ahohite, Maharai the Netophathite,...

Literal, almost word-for-word, renderings:

English Standard V. – UK	Asahel the brother of Joab was one of the thirty; Elhanan the son of Dodo of Bethlehem, Shammah [1 Chr. 11:27; 27:8] of Harod, Erika of Harod, Helez the Paltite, Ira the son of Ikkesh of Tekoa [See ch. 14:2], Abiezer of Anathoth [Josh. 21:18], Mebunnai the Hushathite [ch. 21:18], Zalmon the Ahohite [ver. 9], Maharai of Netophah [2 Kgs. 25:23],...
Kretzmann's Commentary	Asahel, the brother of Joab, was one of the thirty, a member of the corps of David's knights, 2Sam. 2:18; Elhanan, the son of Dodo of Bethlehem; Shammah the

	Harodite; Elika the Harodite; Helez the Paltite; Ira, the son of Ikkesh, the Tekoite; Abiezer the Anethothite; Mebunnai the Hushathite; Zalmon the Ahohite; Maharai the Netophathite;...
NASB	Asahel [2 Sam 2:18; 1 Chr 27:7] the brother of Joab was among the thirty; Elhanan the son of Dodo of Bethlehem, Shammah [1 Chr 11:27] the Harodite [Judg 7:1], Elika the Harodite, Helez the Paltite, Ira the son of Ikkesh the Tekoite [2 Sam 14:2], Abiezer the Anathothite [Josh 21:18], Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the (Netophathite [2Kings 25:23],...
New RSV	Among the Thirty were Asahel brother of Joab; Elhanan son of Dodo of Bethlehem; Shammah of Harod; Elika of Harod; Helez the Paltite; Ira son of Ikkesh of Tekoa; Abiezer of Anathoth; Mebunnai the Hushathite; Zalmon the Ahohite; Maharai of Netophah;...
Syndein/Thieme	{Knights of the 3 rd Class - Men David is Remembering Fondly While Dying - These Are All Great Men and Great Believers Per RBT - All Became Wonderful Military Men - Because of Doctrine} Asahel the brother of Joab was one of the thirty. Elhanan the son of Dodo of Bethlehem, Shammah the Harodite, Elika the Harodite, Helez the Paltite, Ira the son of Ikkesh the Tekoite, Abiezer the Anethothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite,...
Young's Literal Translation	Asahel brother of Joab is of the thirty; Elhanan son of Dodo of Beth-Lehem, Shammah the Harodite, Elika the Harodite, Helez the Paltite, Ira son of Ikkesh the Tekoite, Abiezer the Annethothite, Mebunnai the Hushathite, Zalmon the Ahohite, Maharai the Netophathite,...

The gist of this verse: The first 10 of David's 30 heroes are named.

These men will be gathered together as 3 groups of 10 (the final group will have a bonus member).

2Samuel 23:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĀsâh'êl (עֲשָׂהֵל) [pronounced <i>guh-saw-HALE</i> or <i>guhs-aw-ALE</i>]	<i>God has made; transliterated Asahel</i>	masculine proper noun	Strong's #6214 BDB #795
'âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular construct	Strong's #251 BDB #26
Yôw'âb (יָוֵאָב) [pronounced <i>YOH-aw^bv</i>]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

Translation: [And] Asahel Joab's brother... Joab has two brothers mentioned in Scripture: Asahel and Abishai. Asahel was killed by Abner some time ago in 2Samuel 2. Abner, at that time, was supporting the remaining serious person of the Sauline line, and the three sons of Zeruiah—therefore, nephews of David—were in pursuit of Abner when he was on the run. Asahel was the fastest of the brothers and was close behind the much more experienced Abner. Abner warned him to stop running after him, but Abner was not dissuaded. He kept coming, and Abner suddenly used his sword and killed Asahel, something that Joab and Abishai did not forgive Abner for. Joab later killed Abner, even though Abner had come over to David's side because of a dispute with Ish-bosheth (Saul's remaining line).

Asahel was originally captain over David's 4th division; and after he died, his son took over (1Chron. 27:7).

Although we do not know when this list was made, my guess is at least a decade after the death of Asahel. However, Asahel is still recalled here as a great warrior. This suggests that some of these men may have been awarded medals (their equivalent of medals) posthumously.

In fact, the odd positioning of Asahel and Uriah the Hittite on the list, the two men that we know have died in battle (we do not know about any of the others); and Asahel begins this list and Uriah ends the list. This suggests to me that this list the generated after the death of Uriah. How far after would be difficult to determine. However, a counter-argument would be, this list was developed at whatever time, but whoever placed this in the appendix of the book of Samuel intentionally placed Asahel and Uriah at both ends of the list of the thirty.

In this passage, Asahel is possibly among *the thirty*, and possibly his name is the third of the second tier 3. In the text, we only have the top 3 named; there is no second tier specifically designated, except as almost making the top 3.

2Samuel 23:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sh ^e lôwshîym (שְׁלֹשִׁים) [pronounced sh ^e low-SHEEM]	<i>thirty</i>	plural numeral with the definite article	Strong's #7970 BDB #1026
Although Gill says ¹²⁰ that this should read over <i>the thirty</i> (referring back to Asahel), this is better understood as <i>in the thirty</i> or <i>among the thirty</i> .			
‘El ^e chânân (אֱלִיחָנָן) [pronounced ehl-khaw-NAWN]	<i>God has been gracious; whom God has been graciously bestowed; grace or gift of God; transliterated Elhanan</i>	masculine singular proper noun	Strong's #445 BDB #44
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Dôwdôw (דָּוִד) [pronounced doh-DOH]	<i>his beloved; loving; his uncle; and is transliterated Dodo</i>	masculine singular proper noun	Strong's #1734 BDB #187
Bêyth Lechem (בֵּית לֶחֶם) [pronounced bayth-LEH-khem]	<i>house of bread and is transliterated Bethlehem</i>	proper noun, location	Strong's #1035 BDB #111

Translation: In the thirty, [there were] Elhanan ben Dodo [of] Bethlehem [or, Asahel, Joab's brother, [was] among the thirty, [as was] Elhanan ben Dodo [of] Bethlehem],... We will go back and discuss *Elhanan* after we discuss *the thirty*.

If Asahel is considered to be among *the thirty*, then there are actually 31 soldiers who are recognized with honor. This could be that a man was added on the end, who could not be left out of David's great soldiers; or that *the thirty* was a loose term referring to about 30 men who were honored by David and by Israel as great men.

¹²⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:24.

What appears to be the case is, there is the top tier three, the second tier three (which includes Asahel), and then the thirty. If this interpretation is correct, then to do this properly, I should have split up v. 24 to separate sections, which then screws up the groups of ten (unless two other verses are split up as well). This can be dealt with; but, does it match up with the parallel portion in 1Chron. 11?

In 1Chron. 11, there are a list of 46 or 47 names, and then the two groups of 3 at the top (actually, each of those groups has only 2 in each of them). There are 3 men in each group in 2Sam. 23, if Asahel is included in the second group of 3.

What we have so far is: *[And] Asahel Joab's brother. In the thirty, [there were] Elhanan ben Dodo [of] Bethlehem [or, Asahel, Joab's brother, [was] among the thirty, [as was] Elhanan ben Dodo [of] Bethlehem],...* There is nothing which affixes *in the thirty* to Asahel or to Elhanan. That is, there is nothing definitive which allows for the translation which I have made or that others have made, in terms of how do we attach *in the thirty* to the rest of this verse.

Is Asahel a Member of *the Thirty*?

1. It is very easy, because of the number of men named here, to designate a top tier 3, a second tier 3, and then *the thirty*. The first and last categories are named specifically as categories in this chapter; the middle category is not specified.
2. Therefore, there may not be a true second tier 3 to reference.
3. Asahel here is named before *the thirty*; and exactly 30 names follow *in the thirty*; so it is a great temptation to say, "Asahel is in the second tier top 3."
4. The problem is, we have exactly enough names in this chapter for a top 3, a second tier 3 and a list of the thirty.
5. However, the problem is, the Bible does not specify the middle category. There are those in the 3, those in the 30, and those who almost could be considered for the 3.
6. What makes sense is, there are men in David's army who are honored; and then those who receive special honors. This is not going to be an exact set amount all of the time.
7. Therefore, *the thirty* may have been an early designation; but as men distinguished themselves in battle, those who were honored increased in number.
8. Given the two passages, which are somewhat parallel, the number 30 appears to be more of a guideline than an exact number which is always the number of great soldiers under David.

For this reason, I will not remove Asahel from *the thirty*, so that we can get exactly 30 men into that category.

Chapter Outline

Charts, Graphics and Short Doctrines

At this point, with regards to names, we match up with the text of 1Chron. 11:24, which reads: *And [these are] the mighty men of [Israel's] armies: Asahel, brother of Joab; Elhanan ben Dodo from Bethlehem;...*

Now, regarding Elhanan: his name means *God has been gracious; whom God has been graciously bestowed; grace or gift of God*; and this would be a name given him by his father. Therefore, his father saw Elhanan as a gift from God and raised him appropriately. Any of the men on this list can be seen as great men, recognized by David and Joab; and also by God the Holy Spirit. There names are preserved for us for all time. He comes from Bethlehem, just as our Lord did, Who is God's gift to us.

2Samuel 23:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shammâh (שָׁמַח) [pronounced <i>shahm-MAW</i>]	<i>waste, devastation; astonishment, appalment</i> and is transliterated <i>Shammah</i>	masculine proper noun	Strong's #8048 BDB #1031
Chărôwdîy (יְדֻרָּה) [pronounced <i>khuhr-ohd-EE</i>]	<i>trembling; quaking</i> , transliterated <i>Harodite</i>	gentilic singular adjective for a location; with the definite article	Strong's #2733 BDB #353
Strong's identifies this, along with BDB as Hărôwrîy (יְדֻרָּה) [pronounced <i>huh-row-REE</i>], which is how this is spelled in 1Chron. 11:27. Strong's #2033 BDB #353. However, this is read (with the definite article), as hahărôwdîy (יְדֻרָּה) [pronounced <i>hah-huh-roh-dee</i>], given that the rho (ר) and dâleth (ד) are often confounded with one another. What we find in 2Sam. 23:25 is hachărôwdîy (יְדֻרָּה) [pronounced <i>hah-khuh-roh-dee</i>]. Strong's #2733 BDB #353.			
ʿĒlîyqâʾ (אֱלִיקָא) [pronounced <i>el-ee-KAW</i>]	<i>God of rejection, my God rejects</i> ; transliterated <i>Elika, Eliqa</i>	masculine singular proper noun	Strong's #470 BDB #45
Chărôwdîy (יְדֻרָּה) [pronounced <i>khuhr-ohd-EE</i>]	<i>trembling; quaking</i> , transliterated <i>Harodite</i>	gentilic singular adjective for a location; with the definite article	Strong's #2733 BDB #353

Translation: ...[Shammah the Harodite](#), [Elika the Harodite](#),... We have two men here who are Harodites. We do not know if this refers to a family tribe or to a place where they were both raised. There is the spring (or well) of Harod mentioned in Judges 7:1, as a place where Gideon and his people camped. The Pulpit Commentary suggests that this is the *town of Harod, which was in the plains of Jezreel, near Mount Gilboa*.¹²¹

Shammah is mentioned in the parallel passage in 1Chron. 11:27, but Elika is not. These passages are similar, but certainly not identical. Whereas 2Sam. 23 was possibly added onto 2Samuel as part of an addendum, we do not really know where to place it in time. Was it from an awards ceremony? Was it a list that Joab put together for David? When did this take place?

Interestingly enough, the fathers of Shammah and Elika are not named in this passage.

Anyway, this is the second Shammah on the 2Sam. 23 list, the first being among the three (but he is not listed as one of the three in 1Chron. 11; only two of them are named in that passage).

Keil and Delitzsch v.26

2Samuel 23:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Chelets (חֶלֶץ) [pronounced <i>KHEH-lets</i>]	<i>vigor; loins, liberation</i> ; transliterated <i>Helez</i>	masculine singular proper noun	Strong's #2503 BDB #323
This is also spelled Chêlets (חֶלֶץ) [pronounced <i>KHAH-lets</i>].			
Palʿîy (פַּלְתִּי) [pronounced <i>pahl-TEE</i>]	<i>escape, place [house] of escape</i> , transliterated <i>Paltite, Palti</i>	gentilic singular adjective with the definite article	Strong's #6407 BDB #112

¹²¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 23:25.

2Samuel 23:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Either a descendant of Palti or an inhabitant of Beth-palet. ¹²² This explains its weird placement in BDB; we would expect it to be found in BDB #812, where it is equivalent to the proper noun Strong's #6406 BDB #812 (you may remember Michal's second husband having this name).			
The text in 1Chron. 11:27 has this instead:			
P ^e lôwnîy (פֶּלֹנִי) [pronounced <i>pehl-oh-NEE</i> or <i>ploh-NEE</i>]	a certain one; separate; transliterated <i>Pelonite</i>	gentilic singular adjective with the definite article	Strong's #6397 & possibly #6493 BDB #813

Translation: ...[Helez the Paltite](#),... *Helez* means *vigor, loins, liberation*; and this sounds as if this was a very active baby in the womb, who could hardly wait to get out (based upon the meanings assigned to *Helez*).

Again, no father is mentioned. Paltite either refers to a particular family descended from Palti or that he was raised in Beth-palet in southern Judah (Joshua 15:27). However, he is called a Pelonite in 1Chron. 11:27 27:10. We do not know which text is corrupt; but two different men are called Pelonites in 1Chron. 11:27, 36. These 3 passages suggest that Pelonite is probably the correct reading and Paltite is not.¹²³

Helez was the captain of David's 7th Division of David's army (1Chron. 27:27). Many of the men mentioned in this passage were in charge of one or another of David's divisions, although I do not make note of all of them.

Despite the fact that these two lists of names are not identical, there are many places where they do intersect. In those places, we can see how some of the names were miscopied, for whatever reason (deteriorating manuscripts, or whatever).

2Samuel 23:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîyrâ' (אִירָעִי) [pronounced <i>gee-RAW</i>]	watchful of a city, watchman; wakefulness; transliterated <i>Ira</i>	masculine singular proper noun	Strong's #5896 BDB #747
bên (בֶּן) [pronounced <i>bane</i>]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
ʾîqqêsh (שִׁקֵּשׁ) [pronounced <i>gihk-KAYSH</i>]	twisted; perverse; transliterated <i>Ikesh</i>	masculine singular proper noun	Strong's #6142 BDB #786
T ^e qôw'îy (תְּקוּעָה) [pronounced <i>tehk-oh-EE</i>]	a pitching of tents; trumpet blast, blast of a horn; loud sound of an instrument, transliterated <i>Tekoite</i>	gentilic singular adjective	Strong's #8621 BDB #1075

The meanings given by BDB for the city and the gentilic designation are very different. The *trumpet blast* appears to be the correct meaning.

¹²² The Brown-Driver-Briggs Hebrew and English Lexicon; courtesy of e-sword; Strong's #6407.

¹²³ The book of Samuel is notorious as having a great many errors.

Translation: ...[Ira ben Ikkesh the Tekoite](#),... The father's name in this case is quite odd; *Ikkesh* means *twisted, perverse*. Despite the name given to him, he apparently raises his son well—both men being named here. Ira is called a Tekoite here, but he is said to be of Tekoa in 1Chron. 11:28.

The Tekoites refer to a family who distinguished themselves under Nehemiah in Neh. 3:6, 27. Whether they are from the same family, or they come from Tekoa, we do not know. It could certainly be both. That is, it is not unusual for a founding member of a family to give his name to the place where they live. You may recall that Joab hired an actress from Tekoa to go into court before David, in order to get David and his son Absalom to reconcile (2Sam. 14). Amos, the prophet, was a shepherd in Tekoa (Amos 1:1).

2Samuel 23:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĀbîyʿezer (אֲבִיעֶזֶר) [pronounced u ^b -vee-GEH-zer]	<i>father of help, my father is helpful, helpful; and is transliterated Abiezer</i>	masculine singular proper noun	Strong's #44 BDB #4
ʿAnn ^e thôthîy (אֲנַתְחִי) [pronounced gahn-n ^e -thoh-THEE]	possibly <i>affliction, poverty; answer to prayer; transliterated Anathoth, Anethothite, Anetothite, Antothite</i>	gentilic adjective with the definite article	Strong's #6069 BDB #779

This refers to an inhabitant of Anathoth. There are a couple of slightly different spellings for this proper noun.

Translation: ...[Abiezer the Anathothite](#),... As a general rule, since this text is inspired by God the Holy Spirit, when the father is named, he had a great deal to do with his son being raised to be the man that he was. When the father's name is left off, as here, we may reasonably assume that he did not really help his son to become the man that he became.

Abiezer is therefore of Anathoth, in the tribe of Benjamin (Joshua 21:18), the hometown of Abiathar (1Kings 2:26), and also the birthplace of Jeremiah the prophet (Jer. 1:1). Many times a person founded a city and that city was named after him.

Abiezer is the commander of David's 9th brigade (1Chron. 27:12).

2Samuel 23:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
M ^e bunnay (מִבְּנַי) [pronounced mehb-oon-NAH-ee]	<i>built up; building of Jehovah; transliterated Mebunnai</i>	masculine singular proper noun:	Strong's #4012 BDB #125
He appears to be equivalent to Sibbechai (or Sibbecai). See 2Sam. 21:18 1Chron. 11:29 27:11.			
The text in 2Chron. 11:29 has the proper name:			
Çîbb ^e kay (צִיבְכַי) [pronounced sihb-behk-AH-ee]	<i>weaver; the wood of Jehovah; the Lord sustains; transliterated Sibbecai, Sibbechai</i>	masculine singular proper noun	Strong's #5444 BDB #687

2Samuel 23:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Treasury of Scriptural Knowledge suggests: <i>The reading of יבנאי [Strong's H4012], Mebunnai, for יבנאי [Strong's H5444], Sibbecai, seems to be occasioned by the mistake of o, samech, for a n, mem, and a ג, noon, for a כ, caph; and a difference in the vowel points.</i> ¹²⁴			
Chushâthîy (חֻשְׁתִּי) [pronounced <i>khoo-shaw-THÉE</i>]	<i>haste; an inhabitant of Hushah; transliterated Hushathite</i>	gentilic singular adjective with the definite article	Strong's #2843 BDB #302

Translation: ...Mebunnai the Hushathite,... *Mebunnai* is probably an error. His name is probably *Sibbecai*, which means *the Lord sustains*. We find this name in 2Sam. 21:18 1Chron. 11:29 27:11 (where he is named the captain of David's army, 8th division).

A Hushathite is merely an inhabitant of Hushah, which is probably a tribe and/or a city in Judah (see 1Chron. 4:4).

The Geneva Bible: *Some of these had two names, (1Chronicles 11:29) and also many more are mentioned there.*¹²⁵

I realize that, to many people, this is just a list of names. From your city or your state, you may have been to memorial or heard a memorial to some of the war heroes who had died on the battlefield for your freedom, and perhaps you nodded off, or you changed the channels, having little or no understanding of their preparation, their fears, their training or their deaths—all of which has given us great freedom here in the United States. These men are both great military and spiritual heroes of the time of David. It is because of them that Solomon enjoyed great peace and prosperity during his lifetime.

And speaking of Solomon: Solomon did not disband his army and spend all of his money on welfare or public works at home (although he did tax the people heavily and he did do a great many public works). He maintained David's military, and the bravery of David's men in the generation that we are studying provided for the peace and prosperity of the next generation.

Application: I am personally a great beneficiary of this. The greatest generation which preceded me fought WWII, and destroyed one of the greatest evils in earth's history—Adolf Hitler. As a result, our military was built up to a great degree, improved upon much later by Ronald Reagan, providing a time of great prosperity and stability for those in my lifetime (I am of the baby boomer generation).

No Greater Love (graphic); picture from [The Business Insider](#), accessed April 30, 2014.



¹²⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Chron. 11:29.

¹²⁵ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/2-samuel/2-samuel-23.html> accessed April 19, 2014.

As Jesus said, "There is no greater love than this: that a man who would lay down his life for the sake of his friends." (John 15:13) That is what we are studying here. That is the point of this chapter.

2Samuel 23:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Tsal ^e môwn (צַלְמוֹן) [pronounced <i>tsahl^e-MOHN</i>]	<i>shady; to cut off; transliterated Zalmon, Tsalmon</i>	proper masculine singular noun	Strong's #6756 BDB #854
In 1Chron. 11:29, we have instead:			
Gîylay (גִּילַי) [pronounced <i>gee-LAH-ee</i>]	<i>most high, exalted; transliterated Ilai</i>	masculine singular proper noun	Strong's #5866 BDB #743
ʾĀchôchîy (אָחִי) [pronounced <i>ukhk-oh-KHEE</i>]	<i>brother of rest; transliterated Ahohite, Achohite, Ahohi</i>	Gentilic adjective from a masculine singular proper noun; with the definite article	Strong's #266 BDB #29

Translation: ...Zalmon the Ahohite,... You will note the difference in the text. Whereas, in the previous portion of the verse, we could see how the text was corrupted—here, these names are quite different. There are several possibilities: (1) These are different men altogether; (2) these are two different names for the same man, the name in Chronicles being given after he distinguished himself; some text dropped out in Chronicles and we are missing both a person and an origin.

Whichever is his correct name, he is a descendant of Ahoah, a grandson of Benjamin, mentioned in 1Chron. 8:4.

2Samuel 23:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mahăray (מַהֲרַי) [pronounced <i>mah-huh-AH-ee</i>]	<i>impetuous; transliterated Maharai</i>	masculine singular proper noun	Strong's #4121 BDB #555
N ^e ṭôwpâthîy (נֶטֶפַח־תַּי) [pronounced <i>net-oh-AW-thee</i>]	<i>a dropping; distillation; transliterated Netophathite</i>	gentilic singular adjective with the definite article	Strong's #5200 BDB #643

Translation:...[and] Maharai the Netophathite. Maharai's father is not named, but he is called a Netophathite, which means he is probably from Netophah, mentioned in Ezra 2:22 and Neh. 7:26. Two men in Chronicles have this designation. He is the captain of David's tenth division (1Chron. 27:13).

Gill: *Maharai the Netophathite was of Netophah, a city of the tribe of Judah, mentioned along with Bethlehem, Neh. 7:26; a place of this name is spoken of in the Misnah (o), famous for artichokes and olives.*¹²⁶

¹²⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:28 (slightly edited). Gill is referencing Misnah Peah, c. 7. sect. 1. Sheviith, c. 9. sect. 5.

vv. 29–33 has 10 more names, assuming that sons of Jashen refer either to the two names preceding or following this designation.

...Heleb ben Baanah the Netophahite, Ittai ben Ribai from Gibeah sons of Benjamin, Benaiah Pirathonite, Hiddai from brooks of Gaash, Abialbon the Arbathite, Azmeveth the Bahurimite, Eliabha the Shaalbonite, sons of Jashen [possibly, *Hashem the Gizonite*], Jonathan, Shammah the Hararite, Ahiam ben Sharar the Hararite,...

2Samuel
23:29–33

[Also] Heleb ben Baanah the Netophahite, Ittai ben Ribai from Gibeah [of] the sons of Benjamin, Benaiah the Pirathonite, Hiddai from the brooks of Gaash, Abialbon the Arbathite, Azmeveth the Bahurimite, Eliabha the Shaalbonite, the sons of Jashen [possibly, *Hashem the Gizonite*], Jonathan, Shammah the Hararite, [and] Ahiam ben Sharar the Hararite.

Also included in this list of mighty men are: Cheleb the son of Baanah (the Netophahite), Ittai the son of Ribai (he was from Gibeah from the tribe of Benjamin), Benaiah the Prathonite, Hiddai (who lived by the brooks of Gaash), Abialbon the Arbathite, Azmeveth the Bahurimite, Eliabha the Shaalbonite, Jashen [possibly, *Hashem the Gizonite*], Jonathan, Shammah the Hararite, and Ahiam the son of Sharar (also an Hararite).

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	...Heled the son of Baana, also a Netophathite, Ithai the son of Ribai of Gabaath of the children of Benjamin, Banaia the Pharathonite, Heddai of the torrent Gaas, Abialbon the Arbathite, Azmaveth of Beromi, Eliaba of Salaboni. The sons of Jassen, Jonathan, Semma of Orori, Aliam the son of Sarar the Arorite,...
Masoretic Text (Hebrew)	...Heleb ben Baanah the Netophahite, Ittai ben Ribai from Gibeah sons of Benjamin, Benaiah Pirathonite, Hiddai from brooks of Gaash, Abialbon the Arbathite, Azmeveth the Bahurimite, Eliabha the Shaalbonite, sons of Jashen [possibly, <i>Hashem the Gizonite</i>], Jonathan, Shammah the Hararite, Ahiam ben Sharar the Hararite,...
1Chron. 11:30b–35a (ESV)	...Heled the son of Baanah of Netophah, Ithai the son of Ribai of Gibeah of the people of Benjamin, Benaiah of Pirathon, Hurai of the brooks of Gaash, Abiel the Arbathite, Azmaveth of Baharum, Eliahba the Shaalbonite, Hashem the Gizonite, Jonathan the son of Shagee the Hararite, Ahiam the son of Sachar the Hararite,...
Peshitta (Syriac)	...Heleb the son of Baana a Netophathite, Ittai the son of Ribai of Ramtha of the children of Benjamin, Benaiah the son of Pirathon of Gibeah, Hiddai of the Brooks of Gaash, Abi the son of Abialemon the Gileadite, Arboth of Horim, Alhana the Shaalbonite, Jonathan of the house of Nashor, Shammah of the mount of Olives, Ahiam the son of Ashdad of Edri,...
Septuagint (Greek)	...Ittai the son of Ribai of Gibeah, son of Benjamin the Ephrathite; Asmoth the Bardiamite; Emasu the Salabonite; Adroi of the brooks; Gadabiel son of the Arbathite; the sons of Asan, Jonathan; Shammah the Hararite; Ahiam the son of Sharar the Hararite;...
Significant differences:	These all roughly match up, except that the Greek appears to have 8 names (the Greek lacks Heleb ben Baanah the Netophahite, Benaiah Pirathonite, Hiddai from brooks of Gaash, Abialbon the Arbathite,). The phrase <i>sons of Asan</i> we are assuming refers to 2 or more names previous; or 2 or more names that follow.

Even though there are 10 names in the parallel passage in Chronicles, Jonathan and the second Shammah are two people in 2Samuel and one person in 1Chroncles. This means that there are actually 11 men on the Chronicles list.

Matching up these names is quite difficult; and I think everything will be easier to see if set up side-by-side:

Matching the Names for 2Samuel 23:29–33				
Hebrew	1Chron. 11:30b–35a	Greek	Latin	Syriac
...Heleb ben Baanah the Netophahite, Ittai ben Ribai from Gibeah sons of Benjamin,	...Heled the son of Baanah of Netophah, Ithai the son of Ribai of Gibeah of the people of Benjamin,	...Ittai the son of Ribai of Gibeah, son of Benjamin the Ephrathite;	...Heled the son of Baana, also a Netophathite, Ithai the son of Ribai of Gabaath of the children of Benjamin,	...Heleb the son of Baana a Netophathite, Ittai the son of Ribai of Ramtha of the children of Benjamin,
		Row 1: Heleb ben Baanah the Netophahite is missing.		
Benaiah Pirathonite, Hiddai from brooks of Gaash,	Benaiah of Pirathon, Hurai of the brooks of Gaash,	Asmoth the Bardiamite; Emasu the Salabonite; Adroi of the brooks;	Banaia the Pharathonite, Heddai of the torrent Gaas,	Benaiah the son of Pirathon of Gibeah, Hiddai of the Brooks of Gaash,
		Row 2: Lacks Benaiah Pirathonite; adds in Asmoth the Bardiamite; Emasu the Salabonite (the third name is <i>iffy</i>).		
Abialbon the Arbathite, Azmeveth the Bahurimite, Eliabha the Shaalbonite,	Abiel the Arbathite, Azmaveth of Baharum, Eliahba the Shaalbonite, Hashem the Gizonite,	Gadabiel son of the Arbathite;	Abialbon the Arbathite, Azmaveth of Beromi, Eliaba of Salaboni.	Abi the son of Abialemon the Gileadite, Arboth of Horim, Alhana the Shaalbonite,
	Row 3 adds Hashem the Gizonite,	Row 3 is missing Azmeveth the Bahurimite, Eliabha the Shaalbonite,		Row 3 appears to lack Azmeveth the Bahurimite; but adds in Arboth of Horim.
sons of Jashen [possibly, <i>Hashem the Gizonite</i>],	Row 4: Lacks sons of Jashen.	the sons of Asan,	The sons of Jassen,	Row 4: Lacks sons of Jashen.
Jonathan, Shammah the Hararite, Ahiam ben Sharar the Hararite,...	Jonathan the son of Shagee the Hararite, Ahiam the son of Sachar the Hararite,...	Jonathan; Shammah the Hararite; Ahiam the son of Sharar the Hararite;...	Jonathan, Semma of Orori, Aliam the son of Sarar the Arorite,...	Jonathan of the house of Nashor, Shammah of the mount of Olives, Ahiam the son of Ashdad of Edri,...

Matching the Names for 2Samuel 23:29–33				
Hebrew	1Chron. 11:30b–35a	Greek	Latin	Syriac
	Row 5 is not necessarily missing anyone, but Jonathan has been affixed to the next name.			
This is much easier to see from a glance who is missing and who is there.				

Chapter Outline

Charts, Graphics and Short Doctrines

Thought-for-thought translations; paraphrases:

Common English Bible	...Heleb, Baanah's son from Netophah; Ittai, Ribai's son from Gibeah in Benjamin; Benaiah from Pirathon; Hiddai from the Gaash ravines; Abi-albon from the desert plain; Azmaveth from Bahurim; Eliahba from Shaalbon; Jashen the Gizonite [Cf 1 Chron 11:34; MT Jashen's sons]; Jonathan, Shammah's son[m] from Harar; Ahiam, Sharar's son from Harar;...
Easy English	...Heled, the son of Baanah who came from Netophah; Ithai, the son of Ribai, who came from Gibeah in the land of Benjamin; Benaiah who came from Pirathon; Hiddai who came from the valleys called Gaash; Abi-Albon, who belonged to the people called Arbathites; Azmaveth who came from Bahurim; Eliahba who came from Shaalbon; the sons of Jashen; Jonathan the son of Shammah who belonged to the people called Hararites; Ahiam, the son of Sharar who belonged to the people called Hararites;...
The Message	...Heled son of Baanah the Netophathite; Ithai son of Ribai from Gibeah of the Benjaminites; Benaiah the Pirathonite; Hiddai from the badlands of Gaash; Abi-Albon the Arbathite; Azmaveth the Barhumite; Eliahba the Shaalbonite; Jashen the Gizonite; Jonathan son of Shammah the Hararite; Ahiam son of Sharar the Urite;...
New Life Bible	...Heleb the son of Baanah the Netophathite, and Ittai the son of Ribai of Gibeah of the sons of Benjamin. There was Benaiah a Pirathonite, Hiddai of the rivers of Gaash, Abialbon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, the sons of Jashen, and Jonathan. There was Shammah the Hararite, Ahiam the son of Sharar the Ararite,...
New Living Translation	Heled [As in some Hebrew manuscripts (see also 1 Chr 11:30); most Hebrew manuscripts read Heleb.] son of Baanah from Netophah; Ithai [As in parallel text at 1 Chr 11:31; Hebrew reads Ittai.] son of Ribai from Gibeah (in the land of Benjamin); Benaiah from Pirathon; Hurai [As in some Greek manuscripts (see also 1 Chr 11:32); Hebrew reads Hiddai.] from Nasale-gaash [Or from the ravines of Gaash.]; Abi-albon from Arabah;

Azmaveth from Bahurim;
 Eliahba from Shaalbon;
 the sons of Jashen;
 Jonathan son of Shagee [As in parallel text at 1 Chr 11:34; Hebrew reads Jonathan, Shammah; some Greek manuscripts read Jonathan son of Shammah.] from Harar;
 Ahiam son of Sharar from Harar;...
 The Voice ...Heleb, son of Baanah of Netophah; Ittai, son of Ribai of Gibeah in Benjamin;
 Benaiah of Pirathon; Hiddai of the waters of Gaash; Abi-albon the Arbathite;
 Azmaveth of Barhum; Eliahba of Shaalbon; Jashen *the Gimzonite*; Jonathan, son
 of Shammah of Harar; Ahiam, son of Sharar of Harar;...

Partially literal and partially paraphrased translations:

American English Bible · Ethi (the son of Riba of GabeOth, a BenJaminite)
 · BenaiAh the Pharathenite
 · Uri from NachaLiga
 · GadabiEl (the son of the ArabOthite)
 · AzMoth the BarSamite
 · EliAsou the Salabonite, and his sons, Jaban and JoNathan
 · SamNan the Erudite
 · Acian (the son of Arai the SaraUrite)
 God's Word™ ...Heleb (son of Baanah) from Netophah, Ittai (son of Ribai) from Gibeah in
 Benjamin, Benaiah from Pirathon, Hiddai from the Gaash ravines, Abi Albon from
 Beth Arabah, Azmaveth from Bahurim, Elihba from Shaalbon, Bene Jashen,
 Jonathan (son of Shammah the Hararite), Ahiam (son of Sharar the Hararite),...
 New Advent (Knox) Bible ...Heled, son of Baana, also from Netophath; Ithai, son of Ribai, from Gabaath in
 Benjamin; Banaia the Pharathonite; Heddai from the valley of Gaas; Abialbon the
 Arbathite; Azmaveth from Beromi; Eliaba from Salaboni; the sons of Jassen,
 Jonathan, Semma from Orori; Aiam, son of Sarar, the Arorite;...
 New American Bible (2002) ...Heled, son of Baanah, from Netophah; Ittai, son of Ribai, from Gibeah of the
 BenJaminites; Benaiah from Pirathon; Hiddai from Nasale-gaash; Abibaal from
 Beth-arabah; Azmaveth from Bahurim; Eliahba from Shaalbon; Jashen the Gunite;
 Jonathan, son of Shammah the Hararite; Ahiam, son of Sharar the Hararite; ...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear ...Heldai the son of Baanah, of Netophah, Ittai the son of Ribai from Gibeah from
 the sons of Benjamin, Benaiah the Pirathonite, Hiddai of the riverbeds of Gaash,
 Abialbon from the plains, Azmaveth of Bahurim, Eliahba of Shaalbim, of the sons
 of Jashen, Jonathan, Shammah the mountaineer, Ahiam the son of Sharar the
 mountaineer,...
 The Expanded Bible ...·Heled [or Heleb] son of Baanah the Netophathite;
 Ithai son of Ribai from Gibeah in Benjamin;
 Benaiah the Pirathonite;
 Hiddai from the ravines of Gaash;
 Abi-Albon the Arbathite;
 Azmaveth the Barhumite;
 Eliahba the Shaalbonite;
 the sons of Jashen;
 Jonathan son of Shammah the Hararite;
 Ahiam son of Sharar the Hararite;...
 Ferar-Fenton Bible ...Kleb-ben-Banah, the Netofathite; Athi-ben-Ribai of Gibath, sons of Benjamin;
 Beniah the Frathonite; Hadi from the rock of Gash; Abi-alban, the Arbathite, Azmoth

	the Baxkhumite; Alikabah, the Shalbouite ; Jonathan the son of J'ashom; Shamah, the Harahite ; Ahyam-ben~Sharaa.l of Hahur;...
HCSB	...Heleb son of Baanah the Netophahite, Ittai son of Ribai from Gibeah of the Benjaminites, Benaiah the Pirathonite, Hiddai from the Wadis of Gaash, Abi-albon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, the sons of Jashen, Jonathan son of Shammah the Hararite,Ahiam son of Sharar the Hararite,...
NET Bible®	...Heled [The translation follows many medieval Hebrew mss in reading כְּלֵד (kheled; cf. NAB, NIV, NLT) rather than the MT כְּלֵב (khelev).] son of Baanah the Netophathite, Ittai son of Ribai from Gibeah in Benjamin, Benaiah the Pirathonite, Hiddai from the wadis of Gaash, Abi-Albon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, the sons of Jashen, Jonathan son of [The Hebrew text does not have "the son of."] Shammah the Hararite, Ahiam son of Sharar the Hararite,...
NIV, ©2011	...Heled [Some Hebrew manuscripts and Vulgate (see also 1 Chron. 11:30); most Hebrew manuscripts Heleb] [1Ch 27:15] son of Baanah the Netophathite, Ithai son of Ribai from Gibeah [S Jos 15:57] in Benjamin, Benaiah the Pirathonite [S Jdg 12:13], Hiddai [Hebrew; some Septuagint manuscripts (see also 1 Chron. 11:32) Hurai] from the ravines of Gaash [Jos 24:30], Abi-Albon the Arbathite, Azmaveth the Barhumite [2Sa 3:16], Eliahba the Shaalbonite, the sons of Jashen, Jonathan son of [Some Septuagint manuscripts (see also 1 Chron. 11:34); Hebrew does not have son of.] Shammah the Hararite, Ahiam son of Sharar [Hebrew; some Septuagint manuscripts (see also 1 Chron. 11:35) Sakar] the Hararite,...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...Helev the son of Ba'anah the N'tofati, Ittai the son of Rivai from Giv'ah, of the people of Binyamin, B'nayahu from Pir'aton, Hiddai from the vadis of Ga'ash, Avi-'Alvon the 'Arvati, 'Azmavet the Barchumi, Elyachba the Sha'alvoni, of the sons of Yashen, Y'honatan, Shammah the Harari, Achi'am the son of Sharar the Arari,...
exeGeseges companion Bible	...Heleb the son of Baanah a Netophathi, Ittay the son of Ribay from Gibah of the sons of Ben Yamin, Bena Yah the Pirathoni, Hiddai of the wadies of Gaash, Abi Albon the Arabahiy, Azmaveth the Barhumiy, El Yachba the Shaalbimiy of the sons of Yashen, Yah Nathan, Shammah the Harariy, Achiy Am the son of Sharar the Harariy, ...
Hebrew Names Version	...Chelev the son of Ba'anah the Netofatite, Ittai the son of Rivai of Gevah of the children of Binyamin, Benayah a Pir'atonite, Hiddai of the brooks of Ga'ash. Avi-Alvon the `Arvati, `Azmavet the Barchumite, Elyachba the Sha'alvonite, the sons of Yashen, Yonatan, Shammah the Harari, Achi'am the son of Sharar the Ararite,...
Orthodox Jewish Bible	...Chelev Ben Ba'anah, a Netophati, Ittai Ben Rivai out of Giveah of the Bnei Binyamin, Benayah the Pirathoni, Hiddai of the ravines of Ga'ash, Abi-albon the Arvati, Azmavet the Barchumi,

The Scriptures 1998 Elyachba the Sha'alvoni, of the Bnei Yashen, Yonatan, Shammah the Harari, Achiam Ben Sharar the Arari,...
 ...Hēleb son of Ba'anah the Netophathite, Ittai son of Ribai from Gib'ah of the children of Binyamin, Benayahu the Pirathonite, Hiddai from the wadis of Ga'ash, Abi-Albon the Arbathite, Azmaweth the Barhumite, Elyahba the Sha'albonite of the sons of Yashēn, Yehonathan, Shammah the Hararite, Ahyam son of Sharar the Hararite,...

Literal, almost word-for-word, renderings:

Context Group Version	...Heleb the son of Baanah the Netophathite, Ittai the son of Ribai of Gibeah of the sons of Benjamin, Benaiah a Pirathonite, Hiddai of the brooks of Gaash. Abialbon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, Jashen the Gunite, Jonathan the son of Shammah the Hararite, Ahiam the son of Sharar the Ararite,...
<i>Emphasized Bible</i>	...Heleb, son of Baanah, the Netophathite,—Ittai, son of Ribai, of Gibeah, of the sons of Benjamin; Benaiah, a Pirathonite, Hiddai, of the torrents of Gaash; Abi-albon, the Arbathite, Azmaveth, the Barhumite; Eliahba, the Shaalbonite, (Of) the sons of Jashen, Jonathan; Shammah, the Hararite, Ahiam, son of Sharar, the Ararite;...
English Standard V. – UK	...Heleb the son of Baanah of Netophah [(See ver. 28 above); 2 Kgs. 25:23], Ittai the son of Ribai of Gibeah [Josh. 18:28; Judg. 19:14] of the people of Benjamin, Benaiah of Pirathon [Judg. 12:13, 15; 1 Chr. 27:14], Hiddai of the brooks of Gaash [Josh. 24:30; Judg. 2:9], Abi-albon the Arbathite, Azmaveth of Bahurim [ch. 3:16], Eliahba the Shaalbonite, the sons of Jashen, Jonathan, Shammah [ver. 11] the Hararite, Ahiam the son of Sharar the Hararite,...
NASB	...Heleb [1 Chr 11:30] the son of Baanah the Netophathite, Ittai the son of Ribai of Gibeah [Joshua 18:28] of the sons of Benjamin, Benaiah a Pirathonite [Judg 12:13, 15], Hiddai of the brooks of Gaash [Josh 24:30], Abi-albon the Arbathite, Azmaveth the Barhumite [2 Sam 3:16], Eliahba the Shaalbonite [Josh 19:42], the sons of Jashen, Jonathan, Shammah [2 Sam 23:11] the Hararite, Ahiam the son of Sharar the Ararite,...
Syndein/Thieme	...Heleb, the son of Baanah, a Netophathite, Ittai, the son of Ribai, out of Gibeah (of the children of Benjamin), Benaiah the Pirathonite, Hiddai of the brooks of Gaash, Abialbon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, Shammah the Hararite, Ahiam the son of Sharar the Hararite,...
Young's Updated LT	...Heleb son of Baanah the Netophathite, Ittai son of Ribai from Gibeah of the sons of Benjamin, Benaiah the Pirathonite, Hiddai of the brooks of Gaash, Abi-Albon the Arbathite, Azmaveth the Barhumite, Eliahba the Shaalbonite, of the sons of Jashen, Jonathan, Shammah the Hararite, Ahiam son of Sharar the Hararite,...

The gist of this verse: The second group of 10 names is listed.

2Samuel 23:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Chêleb (חֵלֵב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land); milk; transliterated Heleb, Cheleb</i>	masculine singular proper noun	Strong's #2459 BDB #316

In 1Chron. 11:30, this reads:

2Samuel 23:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Chêled (חֶלֶד) [pronounced KHAY-lehd]	<i>transient; weasel</i> and is transliterated <i>Heled, Cheled</i>	masculine singular proper noun	Strong's #2466 BDB #317
Treasury of Scriptural Knowledge suggests: Heleb seems evidently a mistake for Heled, which is essentially the same with Heldai, the latter merely having a paragodic י, yood. (1Chron. 27:15, Heldai; 2Sam. 23:29, Heleb). ¹²⁷			
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Ba'ănâh (בְּאִנָּה) [pronounced bah-ġuhn-AW]	<i>in distress; son of distress; transliterated Baanah</i>	masculine singular proper noun	Strong's #1196 BDB #128
This appears to be equivalent to Ba'ănâ' (בְּאִנָּה) [pronounced bah-ġuhn-AW]. Strong's #1195 BDB #128.			
Nêṯôphâthîy (נֶתּוֹפָתִי) [pronounced net-oh-AW-thee]	<i>a dropping; distillation; transliterated Netophathite</i>	Gentilic singular adjective with the definite article	Strong's #5200 BDB #643

Translation: [Also] Heleb ben Baanah the Netophahite,... The list continues with Heleb, whose name means *choicest, the best part, an abundance*. He was the son of Baanah, whose name means *in distress, son of distress*; which suggests either a protracted and difficult labor or very difficult circumstances for the family when he was born. Nevertheless, he raised a great son, one who is honorable and served in David's military.

As noted in the Hebrew exegesis, *Heled* is probably the accurate name of this person, even though he is called *Heldai* in 1Chron. 27:15.

He was also from Netophah, as was Maharai (v. 28).

2Samuel 23:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'Ittay (יִתַּי) [pronounced iht-TAH-ee]	<i>with me; transliterated Ithai, Ittai</i>	masculine singular proper noun	Strong's #863 BDB #87
Alternate spelling: 'Īthay (יִתַּי) [pronounced ee-THAH-ee].			
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Rîybay (רִיבַי) [pronounced ree-BAH-ee]	<i>whose cause Jehovah pleads, pleading with Jehovah; contentious; transliterated Ribai</i>	masculine singular proper noun	Strong's #7380 BDB #937

¹²⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Chron. 11:30.

2Samuel 23:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
Gib ^e âh (גִּבְעָה) [pronounced <i>gi^bv^e-GAW</i>]	transliterated <i>Gibeah</i> ; this same word means <i>hill</i>	proper feminine singular noun	Strong's #1390 BDB #149
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
Bin ^e yâmin (בִּנְיָמִן) [pronounced <i>bin-yaw-MIN</i>]	transliterated <i>Benjamin</i> , it means <i>son of [my] right hand</i>	masculine proper noun	Strong's #1144 BDB #122

Also spelled Bin^eyâmîyn (בִּנְיָמִינִי) [pronounced *bin-yaw-MEEN*].

Translation: ...*Ittai ben Ribai from Gibeah [of] the sons of Benjamin*,... It is quite interesting that men who seem to live with great difficulties raise great sons. Ribai means *contentious, pleading with Jehovah*, which suggests that he had reason to plead or contend with Y^ehowah. But he raises a son great enough to be named as one of David's great men.

This father and son were both Benjamites from Saul's hometown, which is also known as *Gibeah of Benjamin* (Judges 20:10) and as *Gibeah of Saul* (1Sam. 11:4). You may recall that Saul tended to have mostly Benjamites around him (in his army and in his cabinet). David had men from all over, including from Saul's hometown, as we see here.

This man is not the same as Ittai the Gittite, a foreigner who chose to go with David when David left Jerusalem when Absalom's army was imminent.

2Samuel 23:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
B ^e nâyâh (בְּנֵי) [pronounced <i>b^en-aw-YAW</i>]	<i>Yah [Jehovah] has built up; transliterated Benaiah</i>	masculine singular proper noun	Strong's #1141 BDB #125

Also spelled B^enâyâhûw (בְּנֵי) [pronounced *b^en-aw-YAW-hoo*].

Pir ^e âthôwnîy (פִּרְאֲתוֹנִי) [pronounced <i>pihr-ġaw-thoh-NEE</i>]	<i>height; he makes lofty, transliterated Pirathonite</i>	Gentilic singular adjective	Strong's #6553 BDB #828
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Translation: ...*Benaiah the Pirathonite*,... This is not the great Benaiah already referred to. There are quite a number of men in Scripture with this name, and they are listed in **1Chron. 16** ([HTML](#)) ([PDF](#)) ([WPD](#)).

A Pirathonite is someone from the city of Pirathon, and there are two such men named in Scripture (Judges 12:13, 15 2Sam. 23:30). Pirathon is [in the land of Ephraim in the hill country of the Amalekites](#) (Judges 12:15).

Smith writes: *Pirathon... [is] a place in Judges 12:15. Its site, now called Fer'ata, is about one mile and a half south of the road from Jaffa, by Hableh, to Nablus.*¹²⁸ ISBE adds: *It is just possible that the place may be identical with Pharathon, one of the towns fortified by Bacchides (1Macc. 9:50).*¹²⁹

2Samuel 23:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Hidday (יִדָּה) [pronounced <i>hihd-DAY</i>]	<i>for the rejoicing of Jehovah;</i> transliterated <i>Hiddai, Hidday</i>	masculine singular proper noun	Strong's #1914 BDB #213
In 1Chron. 11:32, this reads:			
Chûwray (יָרוּחַ) [pronounced <i>khoo-RAH-ee</i>]	<i>linen-worker, linen weaver;</i> transliterated <i>Hurai</i>	masculine singular proper noun	Strong's #2360 BDB #301
In the Hebrew, the <i>d</i> and <i>r</i> are often confounded.			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of</i> <i>from, off, on account of, since,</i> <i>above, than, so that not, beyond,</i> <i>more than</i>	preposition of separation	Strong's #4480 BDB #577
nachal (נָחַל) [pronounced <i>NAHKH-al</i>]	<i>brook, torrent; valley</i>	masculine plural construct	Strong's #5158 BDB #636
Ga'ash (שַׁעַשׁ) [pronounced <i>GAH-ğahsh</i>]	<i>shaking, quivering; earthquake;</i> transliterated <i>Gaash</i>	proper singular noun; location	Strong's #1608 BDB #172

Translation: ...[Hiddai from the brooks of Gaash](#),... This is interesting, because Hiddai, when born, was apparently an occasion for much rejoicing, as his name means *for the rejoicing of Jehovah*. However, his father is not named.

Hiddai apparently was raised near the torrent of Gaash. Joshua was buried on a hill called Gaash (Joshua 24:30) and the torrent of Gaash probably ran along the foot of this hill.

2Samuel 23:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĀbîy-ʾAlʾbôwn (אֲבִי־אֱלֹבֹן) [pronounced <i>ab-ee-al-BONE</i>]	<i>God is my father, father of</i> <i>strength, valiant;</i> transliterated <i>Abialbon, Abi-lebon</i>	masculine singular proper noun	Strong's #45 BDB #3
Read ʾĀbîyʾel (אֲבִי־אֵל) [pronounced <i>uʰ-vee-EL</i>], which means <i>El (God) is [my] father</i> . Strong's #22 BDB #3.			

¹²⁸ Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Pirathon.

¹²⁹ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Pirathon.

2Samuel 23:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
As you might suspect, the reading from 1Chron. 11:32 is:			
ʾĀbîyʾel (אַבִּי־אֵל) [pronounced ū ^b -vee-EL]	<i>El (God) is [my] father;</i> transliterated <i>Abiel</i>	masculine proper noun	Strong's #22 BDB #3
ʿAr ^e bāthîy (אַרְבַּתִּי) [pronounced ǵahr-baw- THEE]	<i>desert house; house of depression; native of Arabah,</i> transliterated <i>Arbathite</i>	Gentilic singular adjective with the definite article	Strong's #6164 BDB #112

Translation: ...Abialbon the Arbathite,... Abi-lebon (Abialbon) is also a person raised by parents who worshiped the Revealed God, as his name means *God is my father*.

Both Smith and ISBE suggest that being an Arbathtite means that Abiel lived in the Arabah (see Joshua 15:61 18:18, 22).¹³⁰

Gill, instead, says, *[he is a] native of Betharabah, either in the tribe of Judah (Joshua 15:6), or in the tribe of Benjamin (Joshua 18:18); he is called Abiel in 1Chron. 11:32.*¹³¹

2Samuel 23:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿAz ^e māvēth (אֲזַמְוֶת) [pronounced ǵahz ^e - MAW-veṭh]	<i>strong until death; strong one of death and is transliterated Azmaveth</i>	masculine singular proper noun	Strong's #5820 BDB #740
Bachārūwmîy (בַּחֲרֻמִּי) [pronounced bahkh- oo-MEE]	<i>choice youths, transliterated Bacharumite</i>	gentilic singular adjective with the definite article	Strong's #978 (& #1273) BDB #104

Spelling from 1Chron. 11:33. Here, it is spelled Bar^echūmîy (בַּרְכֻמִּי) [pronounced bahr-khu-MEE]. Strong's #1273 BDB #104. This explains why the spelling is different in your Bible. All that happened was, a letter was transposed in the Samuel text.

Translation: ...Azmeveth the Bahurimite,... All of the Azmeveth's in Scripture are named in **1Chron. 11** ([HTML](#)) ([PDF](#)) ([WPD](#)). This means that he is simply from the city of Bachurim or Bahurim, a city in the tribe of Benjamin (2Sam. 16:5).

ISBE says of Bahurim: *A place in the territory of Benjamin which lay on an old road from Jerusalem to Jericho followed by David in his flight from Absalom (2 Sam 15:32 through 16:5ff). It ran over the Mount of Olives and down the slopes to the East. The Talmud identifies it with Alemath, the modern Almī t, about a mile beyond 'Ana ta, going from Jerusalem. If this identification is correct, Wa dy Fârah may be the brook of water (2Sam. 17:20). Here Paltiel was parted from his wife Miehah by Abner (2Sam. 3:16). It was the home of Shimei, who ran along a ridge of the hill cursing and throwing*

¹³⁰ Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Arbathite. *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Arbathite.

¹³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:31.

stones at the fugitive king (2Sam. 16:5; 1Kings 2:8). In Bahurim Jonathan and Ahimaaz, the messengers of David, were concealed in a well by a loyal woman (2Sam. 17:18). Azmaveth, one of David's heroes, was a native of Bahurim. In 2Sam. 23:31 we should read, as in 1Chron. 11:33, *Barahumite*.¹³²

2Samuel 23:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿElʿyachʿbâʾ (אֱלִיָּחֵבָא) [pronounced <i>el-yakh-BAW</i>]	[whom] God hides; transliterated <i>Eliabha</i>	masculine singular proper noun	Strong's #455 BDB #45
Shaʿalʿbônîy (שְׂאֵלְבֹנִי) [pronounced <i>shah-ġahl-boh-NEE</i>]	a haunt of foxes, and is transliterated <i>Shaalbonite</i>	gentilic singular adjective with the definite article	Strong's #8170 BDB #1043

Translation: ...[Eliabha the Shaalbonite](#),... This is the only man in Scripture with this name. His name means, *God hides*, which implied protection by God.

Fausset on Shaalbim: *The common form for Shaalabbim (Judges 1:35). Held by the Amorites, but at last reduced to be tributary by the house of Joseph. One of Solomon's commissariat districts (1Kings 4:9). Shaalbonite (2Sam. 23:32) probably means "a native of Shaalbim".*¹³³ Gill, instead, says this is a reference to *Shaalboa or Shaaibin, a city in the tribe of Dan, Joshua 19:42; perhaps the Silbonitis of Josephus.*¹³⁴

2Samuel 23:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	sons, descendants; children; people; sometimes rendered <i>men</i>	masculine plural construct	Strong's #1121 BDB #119
The Pulpit Commentary suggests that this is a careless repetition of the final few letters of the previous name.			
Yâshên (יָשֵׁן) [pronounced <i>yaw-SHANE</i>]	sleeping; transliterated <i>Jashen</i>	masculine singular proper noun	Strong's #3464 BDB #445
In 1Chron. 11:34, this reads instead:			
Hâshêm (חָשֵׁם) [pronounced <i>haw-SHAME</i>]	fat; transliterated <i>Hashem</i>	masculine singular proper noun	Strong's #2044 BDB #251

¹³² *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Bahurim.

¹³³ Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Shaalbim.

¹³⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:32.

2Samuel 23:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Gîzôwnîy (גִּזּוֹנִי) [pronounced <i>ghee-zoh-NEE</i>]	<i>shearer, quarryman; inhabitant of Gizon, transliterated Gizonite</i>	gentilic singular adjective with the definite article	Strong's #1493 BDB #159
This may be two ways of referring to the same noun.			

Translation: ...the sons of Jashen [possibly, Hashem the Gizonite],... Interestingly enough, we do not have the sons named here nor are they numbered (we would guess that there are 2 or more, except for Gen. 46:23). It does not appear that their names dropped out of the text, as they are not named in 1Chron. 11:34 either.

Of Jason, ISBE writes: *Seemingly the father of some of David's thirty valiant men (2Sam. 23:32 f). The Massoretic Text reads "Eliabha the Shaalbonite, the sons of Jashen, Jonathan, Shammah the Hararite,..." 1Chron. 11:33 has "Eliabha the Shaalbonite, the sons of Hashem the Gizonite, Jonathan the son of Shagee the Hararite ..." It is clear that "sons of" are a dittography of the last three consonants of the previous word. Septuagint, Lucian in 2Samuel and 1Chronicles has ὁ Γουνί, ho Gouní, "the Gunite," for "the Gizonite," perhaps correctly (compare Gen. 46:24; Num. 26:48 for "Guni," "Gunite"). So 2Sam. 23:32 may be corrected thus: "Eliabha the Shaalbonite, Jashen the Gunite, Jonathan the son of Shammah the Hararite." Jashen then becomes one of the thirty = "Hashem" of 1Chron. 11:34.*¹³⁵

What ISBE is suggesting is, we have a copyist error rather than *sons of*. Pay attention carefully to this logic. If this is a copyist error, then the exact same error must have been made in 1Chron. 11:33. The list of 2Sam. 23 could not have been used when writing 1Chron. 11, with the copyist error intact. That would violate the concept of these books being inspired by God the Holy Spirit. We allow for copyist errors in later manuscripts; we do not allow for inaccuracies in the autographs (the original text or a perfect copy of the original text). So, as much as I would want to agree with ISBE here, I cannot. Or if I agree, then I must allow for the exact copyist error to be made by two copyists at different times. Or, if I agree, then one copyist error could have been seen, accepted, and then used in the other passage. If this were found in just one passage, then the ISBE approach would be reasonable and logical.

2Samuel 23:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Y ^e hōwnâthân (יְהוֹנָתָן) [pronounced <i>y^e-hoh-naw-THAWN</i>]	<i>Jehovah has given, whom Jehovah gave, a gift of Jehovah; alternate spelling; transliterated Jonathan</i>	masculine proper noun	Strong's #3083 (& #3129) BDB #220
Gill suggests ¹³⁶ that Jonathan is the sons of Jashen (v. 32a), but he is the son of someone else (see below).			
1Chron. 11:34 adds the following:			
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

¹³⁵ *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Jason.

¹³⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:32.

2Samuel 23:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shâgêh (שָׂגֵה) [pronounced shaw-GAY]	<i>erring; transliterated Shage</i>	masculine singular proper noun	Strong's #7681 BDB #993
This is also spelled Shâgê' (שָׂגֵעַ) [pronounced shaw-GAY], in BDB and Strong's, but not in this text.			
Hârârîy (הַרְרִי) [pronounced huh-raw-REE]	<i>mountain dweller, mountaineer; transliterated Hararite</i>	gentilic singular adjective with the definite article	Strong's #2043 BDB #251
Also spelled Hârârîy (הַרְרִי) [pronounced haw-raw-REE].			

Translation: ...Jonathan,... If you recall Jonathan out of 1Samuel, you may wish that David lists him here. However, David is only listing those who are of his army while he is king.

You will note the text of Chronicles above. There are some dramatic differences from the Samuel text. The Chronicles text, if correct, provides us with more information about Jonathan.

There are, incidentally, nearly 20 different Jonathan's in Scripture. See **1Chron. 11** ([HTML](#)) ([PDF](#)) ([WPD](#)) on these various Jonathan's.

2Samuel 23:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Shammâh (שָׁמַח) [pronounced shahm-MAW]	<i>waste, devastation; astonishment, appalment and is transliterated Shammah</i>	masculine proper noun	Strong's #8048 BDB #1031
Hârârîy (הַרְרִי) [pronounced huh-raw-REE]	<i>mountain dweller, mountaineer; transliterated Hararite</i>	gentilic singular adjective with the definite article	Strong's #2043 BDB #251
Also spelled Hârârîy (הַרְרִי) [pronounced haw-raw-REE].			
The Arabic and Syriac say that he is from the Mount of Olives. ¹³⁷			

Translation: ...Shammah the Hararite,... There are many Shammah's in Scripture, and they are listed in **1Chron. 11** ([HTML](#)) ([PDF](#)) ([WPD](#)). This man is from the hill country.

However, the Pulpit Commentary offers a suggested correction: *A very probable correction would be "Jonathan the son of Shammah, the son of Agee the Hararite." Thus both father and son would be in the number of the thirty.*¹³⁸

¹³⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:33.

¹³⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 23:33.

2Samuel 23:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĀchîyʾām (אֲחִי'אָם) [pronounced <i>ahkh-ee-AWM</i>]	<i>the brother of my mother [that is, uncle]; transliterated Ahiam, Achiam</i>	masculine singular proper noun	Strong's #279 BDB #26
bên (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Shârâr (שָׂרָר) [pronounced <i>shaw-RAWR</i>]	<i>enemy, hostile; transliterated Sharar</i>	masculine singular proper noun	Strong's #8325 BDB #1057
In 1Chron. 11:35, this reads:			
Sâkâr (שָׂכָר) [pronounced <i>saw-KAWR</i>]	<i>wages, recompense; payment of contract; transliterated Sacar, Sakar</i>	masculine singular proper noun	Strong's #7940 BDB #969
Generally speaking, the Chronicles text is more accurate. However, it is reasonable to assume that many errors crept into lists of names in both texts.			
Hârârîy (הָרָרִי) [pronounced <i>huh-raw-REE</i>]	<i>mountain dweller, mountaineer; transliterated Hararite</i>	gentilic singular adjective with the definite article	Strong's #2043 BDB #251
Owens forgets to mention the definite article here.			

Translation:...[and] Ahiam ben Sharar the Hararite. Notice that there is disagreement as to the name of his father. He is also from the mountains.

The final 11 names are found in vv. 34–39, which takes us to the end of this list and this chapter.

...Eliphelet ben Ahasbai son of the Maachathite, Eliam ben Ahithophel the Giloite, Hezre the Carmelite, Paarai the Arbite, Igal ben Nathan from Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite bearer of armored-weapons of Joab ben Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite—all thirty and seven.

2Samuel
23:34–39

[Finally, there were] Eliphelet ben Ahasbai (son of the Maachathite), Eliam ben Ahithophel (the Giloite), Hezre the Carmelite, Paarai the Arbite, Igal ben Nathan ([who is] from Zobah), Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite (he bore Joab ben Zeruiah's weaponry), Ira the Ithrite, Gareb the Ithrite, [and] Uriah the Hittite. [There were] 37 [men in] all [named at this ceremony].

Finally, there were Eliphelet the son of Ahasbai (originally from Maacah), Eliam the son of Ahithophel (who is from Giloh), Hezre the Carmelite, Paarai the Arbite, Igal ben Nathan (who is from Zobah), Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite (he bore Joab ben Zeruiah's weaponry), Ira the Ithrite, Gareb the Ithrite, and Uriah the Hittite. There were 37 men in all named at this ceremony.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	...Eliphelet the son of Aasbai the son of Machati, Eliam the son of Achitophel the Gelonite, Hesrai of Carmel, Pharai of Arbi, Igaal the son of Nathan of Soba, Bonni of Gadi, Selec of Ammoni, Naharai the Berothite, armourbearer of Joab the son of Sarvia, Ira the Jethrite, Gareb also a Jethrite; Urias the Hethite, thirty and seven in all.
Masoretic Text (Hebrew)	,...Eliphelet ben Ahasbai son of the Maachathite, Eliam ben Ahithophel the Giloite, Hezre the Carmelite, Patrai the Arbite, Igal ben Nathan from Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite bearer of armored-weapons of Joab ben Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite—all thirty and seven.
1Chron. 11:35b–41a (ESV)	...Eliphal the son of Ur, Hephher the Mecherathite, Ahijah the Pelonite, Hezro of Carmel, Naarai the son of Ezbai, Joel the brother of Nathan, Mibhar the son of Hagri, Zelek the Ammonite, Naharai of Beeroth, the armor-bearer of Joab the son of Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite,...
Peshitta (Syriac)	...Eliphelet the son of Ahasbai the Maachathite, Eliam the son of Ahithophel the Gilonite, Hezrai the Carmelite, Gadai the Arbite, Negael the son of Nathan of Zobah, Baana the Gadite, Zelek the Ammonite, Nahari the Beerothite, the armorbearer of Joab the son of Zorah, Hira the Ithrite, Arab of Lachish. And Uriah the Hittite: the servants of David were thirty-seven in all.
Septuagint (Greek)	...Eliphelet the son of Ahasbai, the son of the Maachathite; Eliam the son of Ahithophel the Gilonite; Hezrai the Carmelite, the son of Uraeoerchi; Igal the son of Nathan; the son of much valor, the son of Galaddi; Elie the Ammonite; Gelore the Bethorite, armorbearer to Joab, son of Zeruiah. Ira the Ithrite; Gareb the Ithrite; and Uriah the Hittite: thirty-seven in all.
Significant differences:	The Syriac has 10 or 11 more names. The Greek appears to only have 8 names but there are some openings for names in the Greek.

The parallel passage in Chronicles has 12 names.

Matching up these names is quite difficult; and I think everything will be easier to see if set up side-by-side:

Matching the Names for 2Samuel 23:34–39				
Hebrew	1Chron. 11:35b–41a	Greek	Latin	Syriac
...Eliphelet ben Ahasbai son of the Maachathite, Eliam ben Ahithophel the Giloite,	...Eliphal the son of Ur, Hephher the Mecherathite, Ahijah the Pelonite,	...Eliphelet the son of Ahasbai, the son of the Maachathite; Eliam the son of Ahithophel the Gilonite;	...Eliphelet the son of Aasbai the son of Machati, Eliam the son of Achitophel the Gelonite,	...Eliphelet the son of Ahasbai the Maachathite, Eliam the son of Ahithophel the Gilonite,
	Row 1 missing Eliam ben Ahithophel the Giloite; adds in Hephher the Mecherathite, Ahijah the Pelonite			
Hezre the Carmelite, Patrai the Arbite,	Hezro of Carmel, Naarai the son of Ezbai,	Hezrai the Carmelite, the son of Uraeoerchi;	Hesrai of Carmel, Pharai of Arbi,	Hezrai the Carmelite, Gadai the Arbite,

Matching the Names for 2Samuel 23:34–39

Hebrew	1Chron. 11:35b–41a	Greek	Latin	Syriac
	Row 2 is missing Patrai the Arbite.	Row 2 is missing Patrai the Arbite.		Row 2 is missing Patrai the Arbite; has Gadai instead.
Igal ben Nathan from Zobah, Bani the Gadite,	Joel the brother of Nathan, Mibhar the son of Hagri,	Igal the son of Nathan; the son of much valor, the son of Galaddi;	Igaal the son of Nathan of Soba, Bonni of Gadi,	Negael the son of Nathan of Zobah, Baana the Gadite,
	Row 3 missing both people, but adds in Joel the brother of Nathan, Mibhar the son of Hagri	<i>The son of is probably equivalent to Bani.</i>		<i>Negael is probably equivalent to Igal.</i>
Zelek the Ammonite, Naharai the Beerothite bearer of armored- weapons of Joab ben Zeruiah,	Zelek the Ammonite, Naharai of Beeroth, the armor-bearer of Joab the son of Zeruiah,	Elie the Ammonite; Galore the Bethorite, armorbearer to Joab, son of Zeruiah.	Selec of Ammoni, Naharai the Berothite, armourbearer of Joab the son of Sarvia,	Zelek the Ammonite, Nahari the Beerothite, the armorbearer of Joab the son of Zoriah,
		<i>Elie might be equivalent to Zelek; and Galore might be equivalent to Naharai.</i>		
Ira the Ithrite, Gareb the Ithrite,	Ira the Ithrite, Gareb the Ithrite,	Ira the Ithrite; Gareb the Ithrite;	Ira the Jethrite, Gareb also a Jethrite;	Hira the Ithrite, Arab of Lachish.
				<i>Arab of Achish probably is equal to Gareb the Ithrite.</i>
Uriah the Hittite—all thirty and seven.	Uriah the Hittite,...	and Uriah the Hittite: thirty-seven in all.	Urias the Hethite, thirty and seven in all.	And Uriah the Hittite: the servants of David were thirty-seven in all.

This is much easier to see from a glance who is missing and who is there.

Chapter Outline

Charts, Graphics and Short Doctrines

Thought-for-thought translations; paraphrases:

Easy English

...Eliphelet, the son of Ahasbai who came from Maacah;
Eliam, the son of Ahithophel who came from Giloh;

Hezro who came from Carmel;
 Paarai who came from Arab;
 Igal, the son of Nathan who came from Zobah;
 Bani who came from Gad's family;
 Zelek who came from Ammon;
 Naharai, who came from Beeroth. He carried the *weapons and clothes for Joab, the son of Zeruiah;
 Ira, who belonged to the people called Ithrites;
 Gareb, who belonged to the people called Ithrites
 and Uriah, who belonged to the people called Hittites.
 There were 37 members of this group.

Good News Bible (TEV)

...Eliphelet son of Ahasbai from Maacah Eliam son of Ahithophel from Gilo Hezro from Carmel Paarai from Arab Igal son of Nathan from Zobah Bani from Gad Zelek from Ammon Naharai from Beeroth, Joab's armorbearer Ira and Gareb from Jattir Uriah the Hittite. There were thirty-seven famous soldiers in all.

The Message

...Eliphelet son of Ahasbai the Maacathite; Eliam son of Ahithophel the Gilonite; Hezro the Carmelite; Paarai the Arbite; Igal son of Nathan, commander of the army of Hagrites; Zelek the Ammonite; Naharai the Beerothite, weapon bearer of Joab son of Zeruiah; Ira the Ithrite; Gareb the Ithrite; Uriah the Hittite. Thirty-seven, all told.

New Life Bible

...Eliphelet the son of Ahasbai of Maacah, Eliam the son of Ahithophel of Gilo, Hezro the Carmelite, and Paarai the Arbite. There was Igal the son of Nathan of Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite, the one who carried the battle clothes of Joab the son of Zeruiah. And there was Ira the Ithrite, Gareb the Ithrite, and Uriah the Hittite. There were thirty-seven in all.

The Voice

...Eliphelet, son of Ahasbai of Maacah; Eliam, son of Ahithophel the Gilonite; Hezro of Carmel; Paarai the Arbite; Igal, son of Nathan of Zobah; Bani the Gadite; Zelek the Ammonite; Naharai of Beeroth; the armor-bearer of Joab, Zeruiah's son; Ira the Ithrite; Gareb the Ithrite; Uriah the Hittite—men in all *who were counted among the 30*.

Partially literal and partially paraphrased translations:

American English Bible

- AlipPhaleth (the son the Asbitite and grandson of MaAchathi)
- EliAb (the son of AhiThophel the Gelonite)
- AsarAi the Carmelite
- PharAi the Archit.
- GaAl (the son of Nathan, from the armies of the Gileadite)
- EIYe the Ammonite
- GelorAi the BerOthite, who was the arms bearer for JoAb (the son of ZeruJah)
- Iras the Jethirite
- Gareb the Ethenite
- UriAh the Hittite.

God's Word™

In all, they numbered thirty-seven [mighty men].

...Eliphelet (son of Ahasbai and grandson of a man from Maacah), Eliam (son of Ahithophel) from Gilo, Hezrai from Carmel, Paarai from Arabah, Igal (son of Nathan) from Zobah, Bani from the tribe of Gad, Zelek from Ammon, Naharai from Beeroth, armorbearer for Zeruiah's son Joab, Ira (descendant of Ithra), Gareb (descendant of Ithra), Uriah the Hittite- 37 in all.

New Advent (Knox) Bible

...Eliphelet, son of Asbai, son of Machati; Eliam, son of Achitophel, the Gelonite; Hesrai from Carmel; Pharai from Arbi; Igaal, son of Nathan, from Soba; Bonni from Gadi; Selec from Ammoni; Naharai the Berothite, that was squire to Joab the son of Sarvia; Ira and Gareb, the Jethrites, and Urias the Hethite; thirty-seven names in all.

New American Bible (2011)	...Eliphelet, son of Ahasbai, from Beth-maacah; Eliam, son of Ahithophel, from Gilo; Hezrai, from Carmel; Paarai the Arbite; Igal, son of Nathan, from Zobah; Bani the Gadite; Zelek the Ammonite; Naharai, from Beeroth, the armor-bearer of Joab, son of Zeruiah; Ira, from Jattir; Gareb, from Jattir; Uriah the Hittite-thirty-seven in all. Jgs 5:31; Ps 72:6.
NIRV	...Eliphelet, the son of Ahasbai, the Maacathite Eliam, the son of Ahithophel, from Giloh Hezro from Carmel Paarai, the Arbite Igal, the son of Nathan, from Zobah the son of Hari Zelek from Ammon Naharai from Beeroth, who carried the armor of Joab, the son of Zeruiah Ira, the Ithrite Gareb, the Ithrite Uriah, the Hittite The total number of men was 37.

Mostly literal renderings (with some occasional paraphrasing):

Ferar-Fenton Bible	Alifalit-ben-Akhasbi, son of the Makathili; Ahyam-ben-Akhithofel, the Ghilomite; Khatzri, the Karmelitic, Fari, the Arabian, Igal-beu-Nathan, with Tzoboh, sons of the Gadite; Tzeleg, the Amonite; Nakhori, the Barothite. squire to Joab-beu-Zeruiah ; Aim, the Itherito; Gurcb, the Itheritic; Uriah the Hitite; in all thirty- seven.
NET Bible®	Eliphelet son of Ahasbai the Maacathite, Eliam son of Ahithophel the Gilonite, Hezrai [The translation follows the Qere and many medieval Hebrew mss in reading נֶחֱצַרִי (khetsrai; cf. KJV, NAB) rather than the Kethib of the MT, נֶחֱצֶר (khetsro).] the Carmelite, Paarai the Arbite, Igal son of Nathan from Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite (the armor-bearer [The translation follows the Qere and many medieval Hebrew mss in reading the singular rather than the plural of the Kethib of the MT.] of Joab son of Zeruiah), Ira the Ithrite, Gareb the Ithrite and Uriah the Hittite. Altogether there were thirty-seven.
NIV – UK	...Eliphelet son of Ahasbai the Maakathite, [S Dt 3:14] Eliam [S 2Sa 15:12] son of Ahithophel [S 2Sa 15:12] the Gilonite, Hezro the Carmelite, [S Jos 12:22] Paarai the Arbite, Igal son of Nathan from Zobah, [S 1Sa 14:47] the son of Hari, [Some Septuagint manuscripts (see also 1 Chron. 11:38); Hebrew Haggadi] Zelek the Ammonite, Naharai the Beerothite, [S Jos 9:17] the armor-bearer of Joab son of Zeruiah, Ira the Ithrite, [1Ch 2:53] Gareb the Ithrite and Uriah [2Sa 11:3] the Hittite. There were thirty-seven in all.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	...Elifelet the son of Ahasbai the son of the Ma'akhati, Eli'am the son of Achitofel from Giloh, thirty-seven in all. Hetzrai from Karmel, Pa'arai the Arbi, Yig'al the son of Natan of Tzovah, Bani the Gadi Tzelek the 'Amoni, Nachrai the Be'eroti, armor-bearer for Yo'av the son of Tz'ruiyah, 'Ira the Yitri, Garev the Yitri, an Uriyah the Hitti .
exeGeses companion Bible	...Eli Phelet the son of Ahasbay,

the son of the Maachahiy,
 Eli Am the son of Achiy Thophel the Gilohiy,
 Hesro the Karmeliy,
 Paaray the Arbiy,
 Yigal the son of Nathan of Sobah,
 Bani the Gadiy,
 Seleq the Ammoniy,
 Nachray the Beerothiy
 instrument bearer to Yah Ab the son of Seruyah,
 Ira an Yetheriy,
 Gareb an Yetheriy,
 Uri Yah the Hethiy:
 - thirty-seven in all.

Hebrew Names Version ...Elifelet the son of Achasbai, the son of the Ma`akhatite, Eli`am the son of Achitofel the Giloni, Chetzro the Karmelite, Pa`arai 1 the Arbi, Yig'al the son of Natan of Tzovah, Bani the Gadite, Tzelek the `Ammonite, Naharai the Be'erotite, armor bearers to Yo'av the son of Tzeru'yah, `Ira the Yitri, Garev the Yitri, Uriyah the Chittite: thirty-seven in all.

Orthodox Jewish Bible ...Eliphelet Ben Achasbai son of the Maachati, Eliam Ben Achitophel the Giloni, Chetzrai the Carmeli, Pa'arai the Arbi, Yigal Ben Natan of Tzovah, Bani the Gadi, Tzelek the Ammoni, Nachrai the Be'eroti, armorbearer to Yoav Ben Tzeruyah, Ira a Yitri, Garev a Citri, Uriyah the Chitti; 37all.

The Scriptures 1998 ...Eliphelet son of Ahasbai, son of the Ma`akathite, Eliyam son of Ahithophel the Gilonite, Hetsrai the Karmelite, Pa`arai the Arbite, Yiḡ' al son of Nathan of Tsobah, Bani the Gadite, Tseleq the Ammonite, Naḥarai the Be'ērothite, armour-bearer of Yo' aḇ son of Tseruyah, Ira the Yithrite, Garēb? the Yithrite, and Uriyah the Ḥittite – thirty-seven in all.

Literal, almost word-for-word, renderings:

Emphasized Bible ...Eliphelet, son of Ahasbai, son of the Maacathite. Eliam, son of Ahithophel, the Gilonite. Hezro, the Carmelite, Paarai, the Arbite; Igal, son of Nathan, of Zobah, Bani, the Gadite; Zelek, the Ammonite,—Naharai, the Beerothite, armour bearers to Joab son of Zeruiah; Ira, the Ithrite, Gareb, the Ithrite; Uriah, the Hittite, In all, thirty and seven.

English Standard Version ...Eliphelet the son of Ahasbai of Maacah [ch. 10:6, 8], Eliam [ch. 11:3] the son of Ahithophel [ch. 15:12] of Gilo, Hero [Or Hezrai] of Carmel [Josh. 15:55], Paarai the Arbite, Igal the son of Nathan of Zobah [ch. 8:3], Bani the Gadite, Zelek the Ammonite, Naharai of Betroth [ch. 4:2], the armour bearer of Joab the son of Zeruiah, Ira [ch. 20:26] the Ithrite [1 Chr. 2:53], Gareb the Ithrite, Uriah [ch. 11:3, 6] the Hittite: thirty-seven in all.

Kretzmann's Commentary ...Eliphelet, the son of Ahasbai, the son of the Maachathite; Eliam, the son of Ahithophel the Gilonite;
 Hezrai the Carmelite; Paarai the Arbite;
 Igal, the son of Nathan of Zobah; Bani the Gadite;
 Zelek the Ammonite; Nahari the Beerothite, armor-bearer to Joab, the son of Zeruiah;
 Ira, an Ithrite; Gareb, an Ithrite;
 Uriah the Hittite: thirty and seven in all, namely, Joab as the commander-in-chief, three heroes of the first degree, three heroes of the second degree, and the thirty knights of David. As the names of these faithful followers of David were here entered into the catalog of heroes, so the names of the true servants of Christ are entered into the book of life, to be read on the last day, when all such men will receive the reward of mercy.

NASB

...Eliphelet the son of Ahasbai, the son of the Maacathite [2 Sam 10:6, 8; 20:14], Eliam [2 Sam 11:3] the son of Ahithophel [2 Sam 15:12] the Gilonite, Hezro [1 Chr 11:37] the Carmelite [Josh 15:55], Paarai the Arbite, Igal the son of Nathan of Zobah [2 Sam 8:3], Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite [2 Sam 4:2], armor bearers of Joab the son of Zeruiah, Ira the Ithrite [1Chr 2:53], Gareb the Ithrite, Uriah [2 Sam 11:3, 6] the Hittite; thirty-seven in all.

Syndein/Thieme

...Eliphelet, the son of Ahasbai the son of the Maachathite, Eliam the son of Ahithophel the Gilonite, Hezrai the Carmelite, Paarai the Arbite, Igal the son of Nathan of Zobah, Bani the Gadite, Zelek the Ammonite, Nahari the Beerothite, armourbearer to Joab the son of Zeruiah, Ira an Ithrite, Gareb an Ithrite, Uriah the Hittite {SideNote: Uriah was the husband of Bathsheba who David murdered so he could have 'pregnant' Bathsheba as his own wife} . . . thirty and seven in all.

Young's Updated LT

Eliphelet son of Ahasbai, son of the Maachathite, Eliam son of Ahithophel the Gilonite, Hezrai the Carmelite, Paarai the Arbite, Igal son of Nathan from Zobah, Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite, bearer of the weapons of Joab son of Zeruiah, Ira the Ithrite, Gareb the Ithrite, Uriah the Hittite; in all thirty and seven.

The gist of this verse:

The final 11 or 12 names of the list of David's mighty men are given.

2Samuel 23:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlīyphâleṭ (עֲלִיפְהֵלֶט) [pronounced <i>el-ee-FEH-let</i>]	<i>God is deliverance, God of deliverance; transliterated Eliphelet, Elpalet, Elphalet</i>	masculine singular proper noun	Strong's #467 BDB #45
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʾĀchaṣṣāy (אֲחִישָׁאִי) [pronounced <i>akh-as-BAH-ee</i>]	<i>brother of my encompassers; transliterated Ahasbai, Achasbai</i>	masculine singular proper noun:	Strong's #308 BDB #29
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Maʿăkâthîy (מַאֲכַתִּי) [pronounced <i>mah-ġuk-aw-THEE</i>]	<i>pressure, she has pressed; transliterated Maachathite</i>	gentilic singular adjective with the definite article	Strong's #4602 BDB #591
The text of 1Chron. 11:35 reads:			
ʿĒlīyphâl (עֲלִיפָל) [pronounced <i>el-ee-FAWL</i>]	<i>God has judged, whom God judges; transliterated Eliphal</i>	masculine singular proper noun	Strong's #465 BDB #45
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʾŪwr (אוּר) [pronounced <i>oor</i>]	<i>brightness of fire, flame; transliterated Ur</i>	masculine singular proper noun	Strong's #218 BDB #22

As you can see, the first name is similar; and both are followed by *the son of*. After that, there is a great deal of difference.

2Samuel 23:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Then the text of 1Chron. 11:36a adds:			
Chêpher (חֶפֶר) [pronounced KHAY-fer]	<i>a pit, a well [from the word "to dig"]; transliterated Hephher, Chefer</i>	masculine singular proper noun	Strong's #2660 BDB #343
Mekêrâthîy (מֶכֶרְאֲתִי) [pronounced mek-ay-raw-THEE]	<i>he of the dug-out, he of the digging tool; referring to a man from Mecherah; transliterated Mecherathite</i>	gentilic singular adjective with the definite article	Strong's #4382 BDB #569
So the Chronicles text here has two soldiers' names instead of just one, and it is very similar at the beginning and very similar at the very end.			

Translation: [\[Finally, there were\] Eliphelet ben Ahasbai \(son of the Maachathite\),...](#) This is the final grouping and there are 11 in this group.

Eliphelet is typical of the great soldiers under David. He had a good father, who is mentioned here. His father named Eliphelet *God is deliverance* or *God of deliverance*. So his father understood the importance of God in his son's life.

Eliphelet and his father may have been transplants from Maacah. This is a small country east of the Jordan, and King David married the daughter of the ruler of that country, setting up an alliance with them. You may recall that Absalom escaped to there after killing his half-brother Amnon (Absalom's mother is the daughter of the king of Maacah). There is also a city, Beth-Maacah, in Naphtali (2Sam. 20:14).

As is the case throughout David's army, there are a number of men who have come from other countries who have pledged their allegiance to David.

Keil and Delitzsch believe that two names here were run together in the Samuel text (because of the manuscript being in poor condition), and that there ought to be two names here: [...Eliphal ben Ur; Hephher the Mecherathite;...](#) (this is taken from 1Chron. 11:35b–36a). This would therefore give us a list of 12 names remaining and an overall list of 32 within the 30.

2Samuel 23:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlîyʾâm (עֵלִי־אָמ) [pronounced ehl-ee-AWM]	<i>God is [my] kinsman; God of the people; transliterated Eliam</i>	masculine singular proper singular noun	Strong's #463 BDB #45
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
ʾĀchîythôphel (אֲחִיתֹּפֶל) [pronounced uhkh-ee-THOH-fe]	<i>my brother is foolish; and is transliterated Ahithophel, Achitophel</i>	masculine singular proper noun	Strong's #302 BDB #27

2Samuel 23:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Gîylônîy (גִּילֹנִי) [pronounced <i>ghee-loh-NEE</i>]	<i>an inhabitant of Giloh;</i> transliterated <i>Gilonite</i>	masculine singular gentilic adjective with the definite article	Strong's #1526 BDB #162
1Chron. 1:36 is different here. However, there are some similarities which suggest one of them could be the error of a copyist.			
ʾĀchîyâh (אֲחִיָּה) [pronounced <i>uh-KHEE-yaw</i>]	<i>brother of Yah (God), and is</i> transliterated <i>Ahijah</i>	masculine proper noun	Strong's #281 BDB #26
P ^e lôwnîy (פֶּלֹנִי) [pronounced <i>pehl-oh-NEE</i> or <i>ploh-NEE</i>]	<i>a certain one; separate;</i> transliterated <i>Pelonite</i>	gentilic singular adjective with the definite article	Strong's #6397 & possibly #6493 BDB #813

Translation: ...[Eliam ben Ahithophel \(the Giloite\)](#),... We have another solid soldier whose father named him, *God is my kinsman, God of the people*. Ahithophel is very likely the older gentleman deserted David when Absalom had staged a revolt against him.

Many have supposed that this Eliam is the father of Bathsheba (2Sam. 11:3). He remained loyal to David throughout the entire Bathsheba incident; while Ahithophel joined in the Absalom rebellion against David (2Sam. 15:31). You may recall that the one thing which concerned David was that Ahithophel had been recruited by Absalom.

Ahithophel was from the hill country—a city called Giloh (Joshua 15:51 2Sam. 15:12).

We would expect an excellent soldier to come from a man like Ahithophel.

However, if the text in Chronicles is accurate, that changes everything here. We would lose Eliam and his father Ahithophel. Keil and Delitzsch believe the Chronicles text to be corrupt.¹³⁹

2Samuel 23:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Chets ^e rôw (חֶצְרָה) [pronounced <i>khehts-ROW</i>]	<i>settled places; settlements and</i> is transliterated <i>Hezrai, Hezro</i>	masculine singular proper noun	Strong's #2695 BDB #347
Spelled Chets ^e ray (חֶצְרַי) [pronounced <i>khets-RAY</i>] in this passage. Spelled Chets ^e rôw (חֶצְרָה) [pronounced <i>khehts-ROW</i>] in 1Chron. 11:37.			
Kar ^e mîly (כַּרְמֵלִי) [pronounced <i>kar^e-m^e-l-EE</i>]	<i>garden, plantation and is</i> transliterated <i>Carmelite</i>	gentilic adjective; masculine form with the definite article	Strong's #3761 BDB #502

¹³⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:34.

Translation: ...[Hezro the Carmelite](#),... You will note that Hezro's father is not mentioned. He is from Carmel—the same as David's wife, Abigail (1Sam. 27:3 1Chron. 3:1).

2Samuel 23:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Pa'āray (פֶּאֶרַי) [pronounced <i>pah-guhr-AH-ee</i>]	<i>yawning, gaping; voracious;</i> transliterated <i>Paarai</i>	masculine singular proper noun	Strong's #6474 BDB #822
'Arēbîy (אַרְבִּי) [pronounced <i>ahr-BEE</i>]	<i>an ambush; native of Arabia,</i> transliterated <i>Arbite</i>	gentilic singular adjective with the definite article	Strong's #701 BDB #70
Instead, 1Chron. 11:37 reads:			
Na'āray (נֶאֱרַי) [pronounced <i>nah-guh-RAY</i>]	<i>youthful; transliterated Naarai</i>	masculine singular proper noun	Strong's #5293 BDB #655
bēn (בֶּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
'Ezēbbay (עֶזְבַּי) [pronounced <i>ehzē-BAY</i>]	<i>hyssop; shining, blooming; my humblings; and is transliterated Ezbai</i>	masculine singular proper noun	Strong's #229 BDB #23

Translation: ...[Paarai the Arbite](#),... As was mentioned, David had a lot of foreigners in his army. This man is Paarai, who has a pretty goofy name (it means *yawning, gaping, voracious*). Notice that his father—who probably gave him this name—is not named here. He is possibly an Arab. Gill¹⁴⁰ places him as being from the city of Arab in Judah (Joshua 15:52), as does Keil and Delitzsch,¹⁴¹ which is more likely.

He is not named in the Chronicles list, which could suggest that these two lists are separate and made up at different times (despite the many similarities). However, there are a great many similarities in these two names, which suggests that one was a result of copying from a hard-to-read manuscript.

2Samuel 23:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yig'āl (יִגְאֵל) [pronounced <i>yihg-AWL</i>]	<i>He redeems; avenger;</i> transliterated <i>Jigal, Igal, Igeal</i>	masculine singular proper noun	Strong's #3008 BDB #145
In 1Chron. 11:38, this reads:			
Yôw'êl (יֹוֵאֵל) [pronounced <i>yoh-ĀL</i>]	<i>Jehovah is God; to whom Jehovah is God or worshiper of Jehovah; and is transliterated Joel</i>	masculine proper noun	Strong's #3100 BDB #222

¹⁴⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:35.

¹⁴¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:35.

2Samuel 23:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced bane]	son, descendant	masculine singular construct	Strong's #1121 BDB #119
In 1Chron. 11:38, this reads:			
'âch (אָח) [pronounced awhk]	brother, kinsman or close relative	masculine singular construct	Strong's #251 BDB #26
Nâthân (נָתַן) [pronounced naw-THAWN]	given; one who is given; transliterated <i>Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
Tsôwbâh (צֹבָה) [pronounced tzoh ^b -VAW]	transliterated <i>Zobah</i>	Proper noun, territory	Strong's #6678 BDB #844

Translation: ...Igal ben Nathan ([who is] from Zobah),... He is called Joel, the brother of Nathan in 1Chron. 11:38. *Father* and *brother* are not too different in the Hebrew (but the word *son* is quite different); *Igal* and *Joel* are quite similar in the Hebrew (see Hebrew exegesis above).

The text is so different, as to suggest either a name dropped out of both texts, or this simply is a change in the awards given out (or in the recognition). Why would a man be on one list, but not the other? Some of David's greatest men may have deserted him, and gone over to Absalom. This would not be many men, but possibly a couple, who decided to side with the updated version of David (which is Absalom). This would certainly remove them from the Samuel list.

It would be reasonable to suppose that the Samuel list was put together after Uriah had been killed, but before the Absalom revolution; and that the Chronicles list was put together near the end of David's life. In both cases, Joab would have been the man to put the list together.

ISBE tells us that: *Zobah was an Aramean kingdom of which we have the first notice in Saul's wars (1Sam. 14:47).*¹⁴² Zobah is also named in 2Sam. 8:3. So we have yet another foreigner on David's team.

We have the complete Doctrine of Zobah in **2Sam. 10** ([HTML](#)) ([PDF](#)) ([WPD](#)).

There are as many as 3 men with the name *Igal* in the Bible.

The Igal's of Scripture

- (1) One of the twelve spies sent by Moses from the wilderness of Paran; son of Joseph, tribe of Issachar (Num. 13:7).
- (2) One of David's heroes, son of Nathan of Zobah (2Sam. 23:36). In 1Chron. 11:38 he is "Joel (יֹאֵל, yôw'êl),

¹⁴² *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Zobah.

The Igal's of Scripture

- the brother of Nathan.”
 (3) Son of Shemaiah of the royal house of David, descendant of Zerubbabel (1Chron. 3:22, the King James Version “Igeal”).

This was taken from

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

Chapter Outline

Charts, Graphics and Short Doctrines

2Samuel 23:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Bânîy (בָּנִי) [pronounced baw-NEE]	<i>built; posterity; transliterated Bani</i>	masculine singular proper noun	Strong's #1137 BDB #125
Gâdîy (גָּדִי) [pronounced gaw-DEE]	<i>invader; troop; fortune; transliterated Gadite; an inhabitant or descendent of Gad</i>	gentilis adjective with the definite article	Strong's #1410 BDB #151
1Chron. 11:38 is quite different:			
Mib ^e châr (מִיבְחָר) [pronounced mi ^b v-KHAWR]	<i>election; choice; the most excellent, the best; transliterated Mibhar</i>	masculine singular proper noun	Strong's #4006 BDB #104
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Hag ^e rîy (הַגֵּרִי) [pronounced hahg-REE]	<i>wanderer; fugitive, transliterated Hagri, Hageri, Hagerite</i>	gentilic singular adjective	Strong's #1905 BDB #212
The Pulpit Commentary writes: <i>In Chronicles, "Mibhar the son of Haggeri," "Mibhar" taking the place of "from Zobah;" "the son," ben, that of "Bani;" and Haggadi, "the Gadite," becoming "Haggeri."</i> ¹⁴³ In case you did not follow, PC is simply telling you how these texts might actually be identical here.			

Translation: ...**Bani the Gadite**,... Gad is one of the northern tribes and Bani is from there.

There are as many as 3 men with the name *Igal* in the Bible.

The Bani's of Scripture

- (1) A Gadite, one of David's mighty men (2Sam. 23:36). If the Pulpit Commentary is accurate, then Bani here is a mistake.
- (2) A Levite whose son was appointed for service in the tabernacle at David's time (1Chron. 6:46).
- (3) A Judahite whose son lived in Jerusalem after the captivity (1Chron. 9:4).
- (4) The descendants of Bani (called Binnui, Neh. 7:15) returned with Zerubbabel (Ezra 2:10) and had taken "strange wives" (Ezra 10:29).

¹⁴³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 23:36.

The Bani's of Scripture

- (5) Bani who had taken a "strange wife" (Ezra 10:38) mentioned with his brothers, the sons of Bani who also had taken "strange wives" (Ezra 10:34).
- (6) Son of Bani, a Levite and builder (Neh. 3:17).
- (7) Bani, who instructed the people at Ezra's time (Neh. 8:7).
- (8) Three Levites mentioned in connection with the temple worship at Ezra's time (Neh. 9:4, Neh. 9:5).
- (9) A Levite who sealed the covenant with Neh (Neh. 10:13).
- (10) A leader of the people who also signed the covenant (Neh. 10:14).
- (11) One whose son Uzzi was overseer of the Levites at Jerusalem (Neh. 11:22). See BINNUI.

This was taken from

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

Chapter Outline

Charts, Graphics and Short Doctrines

The names in Samuel and Chronicles are so different (see the Hebrew exegesis) as to suggest that these are different men.

2Samuel 23:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Tselek (צֶלֶק) [pronounced TSEH-lehk]	<i>fissure</i> ; and is transliterated <i>Zelek</i>	masculine singular proper noun	Strong's #6768 BDB #854
ʿAmmôwnîy (אֲמוֹנִי) [pronounced ǵahm-moh-NEE]	<i>tribal [inbred]</i> ; transliterated <i>Ammonite</i>	gentilic adjective with the definite article	Strong's #5984 & #5985 BDB #770

Translation: ...[Zelek the Ammonite](#),... Zelek is named here and in Chronicles. Again, he is a foreigner. Ammonites are descended from Lot rather than from Abraham. There has been bad blood between the Ammonites and the Israelites for much of their history. Zelek, apparently, chose to take a stand with the Israelites.

2Samuel 23:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Nach ^e ray (נַחֲרַי) [pronounced nahkh-RAY]	<i>snorter</i> ; transliterated <i>Naharai</i>	masculine singular proper noun	Strong's #5171 BDB #638
Spelled Nach ^a ray (נַחֲרַי) [pronounced nahkh-aw-RAY] in 2Sam. 23:37.			
B ^e ērôthîy (בְּעִירוֹתַי) [pronounced b ^e -ā-ro-THEE]	<i>wells; an inhabitant of Beeroth</i> ; transliterated <i>Beerothite</i>	gentilic adjective; singular noun; with the definite article	Strong's #886 BDB #92
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>lifting up, bearing, carrying; exalting; taking away</i>	Qal active participle	Strong's #5375 (and #4984) BDB #669

2Samuel 23:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k ^e lîy (כֶּלִי) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
The Pulpit Commentary mistakenly says ¹⁴⁴ that this ought to read <i>armorbearers</i> . The implements which are born are in the plural, and this is correctly translated <i>a bearer of weapons</i> (or, <i>weaponry</i>).			
Yôw'âb (יָוֵאב) [pronounced YOH-aw ^b]	<i>Yah is father</i> and is transliterated <i>Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Ts ^e rûwyâh (צֵרֻיָּה) [pronounced tz ^e roo-YAW]	transliterated <i>Zeruiah</i>	feminine singular proper noun	Strong's #6870 BDB #863

Translation: ...[Naharai the Beerothite \(he bore Joab ben Zeruiah's weaponry\)](#),... Naharai is named only here and in Chronicles (where he is *Nahari*); but this is an exalted position as a weapons bearer.

Beeroth is first mentioned in Joshua 18:25. The Hivites who made a peace treaty with Joshua lived in Beeroth (Joshua 9). Ish-bosheth was murdered there (2Sam. 4:2). It was occupied by the Israelites after the exile (Ezra 2:25 Neh. 7:29).

Joab had 10 armor-bearers and Gill suggests¹⁴⁵ that Naharai may have been chief of them.

You may recall some exploits earlier in this chapter where one man stands against hundreds. It is possible, but not required, that they may have stood with their armor-bearers. Quite obviously, none would have as many armor bearers as did Joab, but the men named at the beginning of the List of Heroes may have had 2–5 armor-bearers (the number here is not based upon any Scripture).

2Samuel 23:38

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
îyrâ' (אִירָע) [pronounced gee-RAW]	<i>watchful of a city, watchman; wakefulness; transliterated Ira</i>	masculine singular proper noun	Strong's #5896 BDB #747
Yith ^e riy (יִיתְרִי) [pronounced yith-REE]	<i>excellence, preeminence; a descendant of Jether; from the city of Jattir; transliterated Ithrite, Yithrite</i>	gentilic singular adjective with the definite article	Strong's #3505 BDB #452
Gârêb (גָּרֵב) [pronounced gaw-RABE]	<i>itch, scab; and is transliterated Gareb</i>	masculine singular proper noun	Strong's #1619 BDB #173

¹⁴⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 23:37.

¹⁴⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:37.

2Samuel 23:38

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yith ^{er} îy (יִיתִי) [pronounced yithh-REE]	<i>excellence, preeminence; a descendant of Jether; from the city of Jattir; transliterated Ithrite, Yithrite</i>	gentilic singular adjective with the definite article	Strong's #3505 BDB #452

Translation: ...Ira the Ithrite, Gareb the Ithrite,... The Ithrites were a clan spoken of in 1Chron. 2:53. Ira and Gareb are only mentioned here and in the parallel passage in Chronicles.

Gill: *These were of Jether, as the Targum, a descendant of Caleb, of the tribe of Judah, 1Chron. 2:50 4:15.*¹⁴⁶

2Samuel 23:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾŪwrîyyâh (וִּירְיָא) [pronounced oo-ree-YAW]	<i>flame of Yah; my light is Yah and is transliterated Uriah</i>	masculine singular proper noun	Strong's #223 BDB #22
Also spelled ʾŪwrîyyâhûw (וִּירְיָאוּ) [pronounced oo-ree-YAW-hoo].			
Chittîy (יִתִּי) [pronounced khiht-TEE]	a descendant of Heth; transliterated Hittite	gentilic adjective; with the definite article	Strong's #2850 BDB #366

Translation: ...[and] Uriah the Hittite. Uriah was the husband of Bathsheba, the woman that David took while his soldiers were at war. David had Uriah killed; and yet here he is on the list of David's greatest soldiers.

Peter Pett provides a good summary of the names, along with their parallel names in Chronicles.

Pett Compares the Lists of Samuel and Chronicles

`Asahel the brother of Joab among (was one of) the thirty' (compare 2:23; 1Chronicles 11:26). He was captain of the fourth course of David's warriors, followed by his son Zebadiah (1Chronicles 27:7).
 `Elhanan the son of Dodo of Bethlehem' (compare possibly 2:19; 1Chronicles 11:26),
 `Shammah the Charodite' (1Chronicles 11:27 - Shammoth the Charorite),
 `Elika the Charodite,'
 `Helets the Paltite' (1Chronicles 11:27 - Helets the Pelonite. He was captain of the seventh course of David's warriors - 1Chronicles 27:10),
 `Ira the son of Ikesh the Tekoite' (1 Corinthians 11:28; he was captain of the sixth course of David's warriors - 1Chronicles 27:9),
 `Abiezer the Anathothite' (1 Corinthians 11:28; he was the captain of the ninth course of David's warriors - 1Chronicles 27:12),
 `Mebunnai the Hushathite' (compare 22:18; 1Chronicles 11:29 - Sibbecai the Hushathite. Sibbecai may have been his other name, or may have been the name of his father in whose footsteps he had followed. He was the captain of the eighth course of David's warriors - 1Chronicles 27:11),
 `Zalmon the Achochite' (1Chronicles 11:29 - Ilai the Achochite),

¹⁴⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:39.

Pett Compares the Lists of Samuel and Chronicles

`Maharai the Netophathite' (1Chronicles 11:30; he was the captain of the tenth course of David's warriors - 1Chronicles 27:13),
 `Cheleb the son of Baanah the Netophathite' (1Chronicles 11:30; he was possibly the same as Cheldai the Netophathite of Othniel who was the captain of the twelfth course of David's warriors - 1Chronicles 27:15),
 `Ittai the son of Ribai from Gibeath of the children of Benjamin' (1Chronicles 11:31),
 `Benaiah a Pirathonite' (1Chronicles 11:31; he was captain of the eleventh course of David's warriors - 1Chronicles 27:14),
 `Chiddai from the brooks of Gaash,' (1Chronicles 11:32 - Churai from the brooks of Gaash),
 `Abi-albon the Arbathite,' (1Chronicles 11:32 - Abieli the Arbathite),
 `Azmaveth the Barchumite,' (1Chronicles 11:33 - Azmaveth the Bacharumite),
 `Eliachba the Shaalbonite' (1Chronicles 11:33)
 `The sons of Jashen,' (1Chronicles 11:34 - the sons of Chashem the Gizonite),
 `Jonathan,' (1Chronicles 11:34 - Jonathan the son of Shageh the Hararite),
 `Shammah the Chararite,'
 `Achiam the son of Sharar the Ararite,' (1Chronicles 11:35 - Achiam the son of Sacar the Chararite),
 `Eliphelet the son of Ahasbai, the son of the Maacathite,' (1Chronicles 11:35 - Eliphel the son of Ur),
 `Eliam the son of Ahithophel the Gilonite,'
 `Chezro the Carmelite' (1Chronicles 11:37)
 `Paarai the Arbite,' (1Chronicles 11:37 - Naarai the son of Ezbai),
 `Yigal the son of Nathan from Zobah,'
 `Bani the Gadite,'
 `Zelek the Ammonite' (1Chronicles 11:39),
 `Naharai the Beerothite, one of the armourbearers to Joab the son of Zeruiah' (1Chronicles 11:39),
 `Ira the Yithrite' (1Chronicles 11:39),
 `Gareb the Yithrite' (1Chronicles 11:39),
 `Uriah the Hittite' (1Chronicles 11:40),
 Thirty and seven in all.'

The relationship between the information given here and that in 1Chronicles 11:10-47 is difficult to determine, as we have already partially seen. It is too simplistic to say that they are simply copies of the same source. Both certainly had access to similar information, and probably to common sources, but they did not just copy from them, and comparison of the two brings out that they have used that information in such different ways that they cannot be seen as simply copying a single original record. They are on the whole distinctive enough to prevent us from thinking that we can compare them verse by verse and then build up an original from them. There is in fact a clear restructuring of the material in both cases, even if we do consider much of it to have come from consideration of the same source, (the Chronicler may also have had the book of Samuel to consult), and we must also quite probably take into account the fact that both supplemented what they wrote from other material, for we need not doubt that each had other sources of information. Furthermore each may well be considered to have taken descriptions found in the original sources and used them in different contexts, for battles and skirmishes with the Philistines were numerous, and they would regularly, for example, take place in fields where crops were growing. The wording of material found in a source might therefore have been seen as applicable to a number of situations. That being so we must beware of being too simplistic when making a comparison, or of assuming too easily a wholesale `corruption of the text' when it may simply be an example of a free use of wording in a source.

We must further remember that the names in the lists of the mighty men would vary over time, as some were slain and replaced by others. Thus the list of David's captains in 1Chronicles 27 does not contain names that we might have expected to find had the writer been restricted to this list in Samuel, and vice versa. Especially noticeable is the fact that 1Chronicles 27:4 mentions Eleazar's father Dodai (Dodo) as one of David's captains. That clearly makes the list in 1Chronicles 27 indicate a time quite a number of years earlier than the list in Samuel, where it is Eleazar his son who is the prominent warrior. Similarly the list in 1Chronicles 11:10-47 is linked in Chronicles with the initial capture of Jerusalem, something that also makes it earlier than the list in

Pett Compares the Lists of Samuel and Chronicles

Samuel. That being so some of the names in Samuel may be seen as from a different generation to those in 1Chronicles. For example Eleazar who appears in 1 Samuel 23 was the son of the Dodai (Dodo) who appears in the list of officers in 1Chronicles 27. There is a clear generation gap. That same list in 1Chronicles 27 also contains reference to Jashobeam the Chacmonite (wise commander), who slew three units, who might well therefore have been replaced as an officer by Josheb-basshebeth the Tachcemonite (Chacmonite with a preceding Ta), who later slew eight units. The latter may thus well have been the successor of Jashobeam the Chacmonite, who slew the three hundred. The same applies if we translate as 'the Tahcemonite who sat in the place/seat' and see his name as Adino the Eznite. The list in 1Chronicles 27 also includes at least one name not known elsewhere, Shamhuth the Izrahite, who may well have died early on in David's reign. While these considerations may not solve all the problems, they certainly solve a good number, and do have to be borne carefully in mind in an area where it would be foolish to be dogmatic. They warn us against dogmatism when we are dealing with a long reign in which captains would be constantly slain in battle and replaced by others. Some scholars can be too prone to assume that other people apart from themselves are careless. Before accusing people of that we should always first seek to discover if there is another solution.

Both sections come from <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=23> accessed May 3, 2014, the former section of which is greatly improved by *StudyTagger*, which provides the content of each verse as you run your mouse over it.

Chapter Outline

Charts, Graphics and Short Doctrines

We have studied some of these men in depth, but most of them, we know only a little about their name and their origin. Some men were clearly influenced by their fathers; some men were foreigners, drawn to David because they were drawn to his God; some came from small compounds out in the sticks. Their national origin or their beginnings in Israel did not determine how far they went in David's army. We might mistakenly think that there was nepotism involved in the promotion of Joab, Abishai and Asahel, but given their exploits and their lives as recorded in Scripture, we know that these men were professionals who moved to the top because of their abilities, not because of their relationship to David.

Not long ago, we had the example of David attempting to promote Amasa, a relative of David's who had no leadership skills or capabilities. David promoted him, not because he was kin, but because this was an attempt to heal the rift which was a part of the revolution. In his first responsibilities, he failed; but before David could correct the error, Joab killed him (2Sam. 20).

2Samuel 23:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]; also kol (כָּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
shêlôwshîym (שְׁלֹשִׁים) [pronounced shêlow-SHEEM]	<i>thirty</i>	plural numeral	Strong's #7970 BDB #1026
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

2Samuel 23:39b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shib ^ע âh (שִׁבְעָה) [pronounced shi ^b v ^ע - GAW]	seven	numeral feminine gender	Strong's #7651 BDB #987

Translation: [There were] 37 [men in] all [named at this ceremony]. I could be wrong, but it would very likely that this could simply be an awards ceremony. Those named at first had the highest honors, and we learned of some of their exploits. All of the men here were great soldiers.

The Geneva Bible: *These came to David, and helped restore him to his kingdom.*¹⁴⁷

Of these 37 men, Guzik writes: *These remarkable men were the foundation of the greatness of David's reign. They did not come to David as great men but God used his leadership to transform them from men who were in distress, in debt and discontented, who met David back at Adullam Cave (1Samuel 22:1-2).*¹⁴⁸

The Chronicles version adds a few more names to the list: ...Zabad the son of Ahlai, Adina the son of Shiza the Reubenite, a leader of the Reubenites, and thirty with him, Hanan the son of Maacah, and Joshaphat the Mithnite, Uzzia the Ashterathite, Shama and Jeiel the sons of Hotham the Aroerite, Jediahel the son of Shimri, and Joha his brother, the Tizite, Eliel the Mahavite, and Jeribai, and Joshaviah, the sons of Elnaam, and Ithmah the Moabite, Eliel, and Obed, and Jaasiel the Mezobaite. (1Chron. 11:41b–47) 16 more names.

It is reasonable to ask...

Why God the Holy Spirit Includes this List in the Word of God

1. Recall that **all Scripture is God-breathed, and profitable to doctrine, for reproof and for instruction in righteousness**. This includes chapters and sections of chapters like this.
2. There is certainly the human side, and that is that these men were great men, and to them, David owed his kingship and power (not ultimately, but God used these men to secure David's power in Israel).
3. Therefore, David is certainly going to celebrate the honor and the deeds of these men.
4. However, there are two authors of Scripture: man and God. So we know that God the Holy Spirit was closely involved in recording the names of these men.
5. God views the military as great. Men learn authority orientation from the military. We find this in Luke 7:1–10, when a Roman centurion came to Jesus and ask that He heal his servant. The centurion asks that Jesus simply say the word in order for his servant to be healed, because the centurion understood authority. Jesus could require those under Him (the angels) to cure this servant; just as the centurion had men under him that he would give orders to. He understood authority orientation. Jesus said, **"Nowhere in Israel have I observed a faith as great as this."** (Luke 7:9b).
6. We have a remark made by Jesus: **"There is no greater love than a man who would lay down his life for his friends."** (John 15:13); which one could argue generally has a military connotation.
7. Therefore, it is clear that God the Holy Spirit would appreciate that great sacrifices made by those in the military.
8. Also, the fact that these men are named and recognized indicates two things: all of these men are probably saved and God clearly recognizes their sacrifice, duty and loyalty.
9. It is a principle of divine establishment that the military provides the freedom for a nation; and it is a

¹⁴⁷ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/2-samuel/2-samuel-23.html> accessed April 19, 2014

¹⁴⁸ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 23:24–39.

Why God the Holy Spirit Includes this List in the Word of God

stronger military of another nation which takes away their freedom. We are seeing this play out today in the **Crimea** and in the **Ukraine**, where **Russia** has deployed their own military to take these countries back. I write this in May of 2014, so we do not know yet the outcome of Russia's desire to take over the Ukraine.

10. As military heroes who are saved, and probably spiritually mature, these men also glorify God with their military exploits.
11. God honors their faithfulness and loyalty and patriotism.
12. Because of the salt principle of preservation, God's protection of them extends to the nation Israel as well.
13. Therefore, this is entirely appropriate to remember these great men in Scripture, even though we have a limited knowledge of all of their exploits.

R. B. Thieme, Jr. has a similar doctrine in the 1972 David series, lesson #631_0156.

Chapter Outline

Charts, Graphics and Short Doctrines

Barnes writes: *In 1Chron. 11:41–47; after Uriah the Hittite, there follow sixteen other names, probably the names of those who took the places of those in the former list, who died from time to time, or who were added when the number was less rigidly restricted to thirty.*¹⁴⁹

It says that there are 37 names here; but how many are there, really?

Counting up the Heroes

1. As noted early on, exactly how this all shakes out is quite difficult to determine. There are actually 35 men named, and this verse tells us that there were 37 in all.
2. Option 1: The top 3 are named, 2 of the second 3 are named, and then 31 soldiers come after that. That is 36 and we add in the 3rd man from the second tier three. Advantages is that this simply suggests that one man's name is dropped out that should have been there. There are 31 in the thirty, which is okay.
3. Option 2: The top 3 are named, the second 3 are named (which includes Asahel), leaving exactly 30 men. This gives us 36 men, so we are forced to add someone into the mix (Joab?). Advantage is that we have exactly 30 men in the thirty, but someone is left off the list. Joab is the logical person, as he is named as Abishai's brother. This is Gill's approach: *reckoning the three mighty men of the first class, the three of the second, and the third class consisting of thirty men, whose names are as above, and Joab the general and head of them all.*
4. Jamieson, Fausset and Brown offer up option 3: *The mighty men or champions in David's military staff were divided into three classes—the highest, Jashobeam, Eleazar, and Shammah; the second class, Abishai, Benaiah, and Asahel; and the third class, the thirty, of which Asahel was the chief. There are thirty-one mentioned in the list, including Asahel; and these added to the two superior orders make thirty-seven. Two of them, we know, were already dead; namely, Asahel [2Sam. 3:30] and Uriah [2Sam. 11:17]; and if the dead, at the drawing up of the list, amounted to seven, then we might suppose a legion of honor, consisting of the definite number thirty, where the vacancies, when they occurred, were replaced by fresh appointments.* It sounds like Jamieson, Fausset and Brown are counting Asahel twice to come up with 37.
5. Keil and Delitzsch: *"Thirty and seven in all." This number is correct, as there were three in the first class (2Sam. 23:8–12), two in the second (2Sam. 23:18–23), and thirty-two in the third (vv. 24–39), since 2Sam. 23:34 contains three names according to the amended text.* This appears to be the best numbering system.
6. Based upon a theory from the Pulpit Commentary, we come to the same conclusion as Keil and Delitzsch. There are 32 names in this list of *the thirty*; and there are 3 men of *the three* and 2 more men who did not

¹⁴⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 23:39.

Counting up the Heroes

quite achieve to *the three*.

Option #1 is also found in Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 23:39. Also this is **Peter Pett's estimation**.

Point 3 reference: Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 23:39.

Point 4 is from Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 23:19–39.

Point 5 is from Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 23:39.

Point 6 is based upon *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 23:24. This is also **Whedon's opinion** accessed May 3, 2014.

Chapter Outline

Charts, Graphics and Short Doctrines

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

Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 2Samuel 23 is in the Word of God

1. It is in this chapter that it is clear that David, at the end of his life, recognized his own writings as being inspired by God.
2. David recognized that the Davidic Covenant is based upon God's character and God's promises, and not upon his own success or failures.
3. It become quite clear with this list of heroes that God both blesses and empowers great warriors who are believers.
4. We find the chiastic organization of the Bible all over, throughout even a chapter like this.
5. We made some reasonable guesses as to what David's barracks was like under a young David out in the cave of Adullam.
6. We learned several principles of leadership based upon David's relationship with his men.
7. It becomes clear that the Holy Spirit has a part in warfare; and that He empowers certain soldiers.

Chapter Outline

Charts, Graphics and Short Doctrines

What We Learn from 2Samuel 23

1. When it comes to every day life, we are much more similar to David than we are to Abraham or Moses. Because of the lack of miracles in his life and the lack of direct contact with God, he is much more relatable person from Scripture.
2. We studied the relationship of a father and his son. Generally speaking, there is no man more important in your life that your father—whether he was with you or absent.
3. You are not promoted unless God promotes you.
4. We studied in great detail the concept of inspiration and what it means.
5. We have studied the Doctrine of the Rock in both the Old and New Testaments.
6. We took another look at the Davidic Covenant.
7. David actually was exposed to very little by way of the supernatural. That is, he did not witness miracles and he did not speak face to face, directly to God.
8. We studied David's final "silent" years.
9. We studied the parallels between David and Jesus.
10. We talked about how you choose a good Bible teacher.
11. We studied some of the changes in the Catholic Church over the centuries (mostly changes for the good, actually).
12. There are 3 unnamed men who fetch the water for David. We learned why these men are not named.
13. We briefly discussed canonicity and how the canon of Scripture was not determined by some centralized church like the Catholic Church.
14. We studied why we do not find Joab's name on this list of David's mighty men; and mistaken notions of commentators as to why his name is not there.
15. We studied what it means to be lion-like men of Ariel; which includes a physical description of these men, which commentators have not talked about.
16. Somehow, we got off on a tangent and discussed how the man needs to be the leader in a relationship and what that means and what it doesn't mean.
17. There appears to be a missing name on this list, and we discuss in v. 23 who that is and why their name is not found.
18. We took note of the position of Asahel and Uriah, both men who died prior to this list being made, first and last on this list of 30 or so men.

Chapter Outline

Charts, Graphics and Short Doctrines

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book VII

**CONTAINING THE INTERVAL OF FORTY YEARS.
FROM THE DEATH OF SAUL TO THE DEATH OF DAVID.**

CHAPTER 12.

THE MEN OF VALOR ABOUT HIM.

4. Now all the men that were about David were men of courage. Those that were most illustrious and famous of them for their actions were thirty-eight; of five of whom I will only relate the performances, for these will suffice to make manifest the virtues of the others also; for these were powerful enough to subdue countries,

Josephus' History of this Time Period

and conquer great nations. First, therefore, was Jessai, the son of Achimaas, who frequently leaped upon the troops of the enemy, and did not leave off fighting till he overthrew nine hundred of them. After him was Eleazar, the son of Dodo, who was with the king at Arasam. This man, when once the Israelites were under a consternation at the multitude of the Philistines, and were running away, stood alone, and fell upon the enemy, and slew many of them, till his sword clung to his band by the blood he had shed, and till the Israelites, seeing the Philistines retire by his means, came down from the mountains and pursued them, and at that time won a surprising and a famous victory, while Eleazar slew the men, and the multitude followed and spoiled their dead bodies. The third was Sheba, the son of Ilus. Now this man, when, in the wars against the Philistines, they pitched their camp at a place called Lehi, and when the Hebrews were again afraid of their army, and did not stay, he stood still alone, as an army and a body of men; and some of them he overthrew, and some who were not able to abide his strength and force he pursued. These are the works of the hands, and of fighting, which these three performed. Now at the time when the king was once at Jerusalem, and the army of the Philistines came upon him to fight him, David went up to the top of the citadel, as we have already said, to inquire of God concerning the battle, while the enemy's camp lay in the valley that extends to the city Bethlehem, which is twenty furlongs distant from Jerusalem. Now David said to his companions, "We have excellent water in my own city, especially that which is in the pit near the gate," wondering if any one would bring him some of it to drink; but he said that he would rather have it than a great deal of money. When these three men heard what he said, they ran away immediately, and burst through the midst of their enemy's camp, and came to Bethlehem; and when they had drawn the water, they returned again through the enemy's camp to the king, insomuch that the Philistines were so surprised at their boldness and alacrity, that they were quiet, and did nothing against them, as if they despised their small number. But when the water was brought to the king, he would not drink it, saying, that it was brought by the danger and the blood of men, and that it was not proper on that account to drink it. But he poured it out to God, and gave him thanks for the salvation of the men. Next to these was Abishai, Joab's brother; for he in one day slew six hundred. The fifth of these was Benaiah, by lineage a priest; for being challenged by [two] eminent men in the country of Moab, he overcame them by his valor. Moreover, there was a man, by nation an Egyptian, who was of a vast bulk, and challenged him, yet did he, when he was unarmed, kill him with his own spear, which he threw at him; for he caught him by force, and took away his weapons while he was alive and fighting, and slew him with his own weapons. One may also add this to the forementioned actions of the same man, either as the principal of them in alacrity, or as resembling the rest. When God sent a snow, there was a lion who slipped and fell into a certain pit, and because the pit's mouth was narrow it was evident he would perish, being enclosed with the snow; so when he saw no way to get out and save himself, he roared. When Benaiah heard the wild beast, he went towards him, and coming at the noise he made, he went down into the mouth of the pit and smote him, as he struggled, with a stake that lay there, and immediately slew him. The other thirty-three were like these in valor also.

From: <http://www.sacred-texts.com/jud/josephus/ant-7.htm> accessed . Josephus *Antiquities*; Book VII, Chapter 12.

Chapter Outline

Charts, Graphics and Short Doctrines

Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes 2Samuel 23

If Psalm 18 was a grand Hallelujah, with which David quitted the scene of life, these his "last words" are the Divine attestation of all that he had sung and prophesied in the Psalms concerning the spiritual import of the kingdom which he was to found, in accordance with the Divine message that Nathan had been commissioned to bring to him. Hence these "last words" must be regarded as an inspired prophetic utterance by David, before his death, about the King and the Kingdom of God in their full and real meaning. Thee following is the literal rendering of this grand prophecy:

Edersheim Summarizes 2Samuel 23

The Spirit of Jehovah speaks by me, [According to some "in me" or "into me," as Hosea 1:2. In that case, the first clause would indicate inspiration, and the second its human utterance]

And His Word is on my tongue! [The Rabbis and others regard this as referring to all David's Psalms and prophecies]

Saith the God of Israel,

Speaks to me the Rock of Israel:

A Ruler over man, [Not merely over Israel, but over mankind, indicating the future Kingdom of God, and the full application of the prophecy in its Messianic sense] righteous,

A Ruler in the fear of God -

And as the light of morning [Here the effects of that great salvation are described. The Rabbis, however, connect it with the previous verse, and regard it as a farther description of this ruler], when riseth the sun [The light of the morning of salvation - in opposition to the previous darkness of the night, the sun being the Sun of Righteousness] -

Morning without clouds -

From the shining forth out of (after) rain sprouts

the green out of the earth! [After a night of rain the sun shines forth and the earth sprouts. Comp. Psalm 72:6; Isaiah 45:8]

For is not this my house with God? [Pointing to the promise in 2Samuel 7 - as it were: Does not my house stand in this relationship towards God, that alike the Just Ruler and the blessings connected with His reign shall spring from it]

Since an everlasting covenant He hath made with me,

Provided (prepared) in all things, and preserved (kept, watched over). -

Then, all my salvation and all good pleasure,

Shall He not cause it to spring forth?

And (the sons of) Belial, as thorns cast away are they all [Here is an indication of the judgment to come upon the enemies of the Messianic Kingdom. Mark here the contrast between the consequences of Belial and those of the morning light when green sprouts from the earth. Mark also how, while the sprouting of the grass is a gradual and continuous process, the burning of the castaway thorns is the final but immediate judgment. Comp. Matthew 13:30.] -

For they are not taken up in the hand [Here is an indication of the judgment to come upon the enemies of the Messianic Kingdom. Mark here the contrast between the consequences of Belial and those of the morning light when green sprouts from the earth. Mark also how, while the sprouting of the grass is a gradual and continuous process, the burning of the castaway thorns is the final but immediate judgment. Comp. Matthew 13:30]

And the man who toucheth them,

Provides himself (lit., fills) with iron and shaft of spear, [That is, they are not gathered together with the naked hand in order to burn them, but people provide themselves with iron instruments held by wooden handles]

And in fire [The fire a symbol of the Divine wrath.] are they utterly burned in their dwelling [Other renderings have been proposed, but the one in the text conveys the idea that the thorns are burned where they lie.] (where they are).

From <http://www.levendwater.org/books/v5bhot.pdf> accessed . Footnotes were interspersed in the text and bracketed.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of 2Samuel 23	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
David's final psalm	
These words of David [are] [his] last ones:	These are the last words of David,
"[These words are] the oracle of David ben Jesse and an oracle of the man [who] was raised up high [by God] —[the man who is] the anointed [one] of the Elohim of Jacob and [the composer of] delightful psalms of Israel.	"An oracle of David the son of Jesse; even the oracle of a man who was promoted by God, who is chosen for the task by the God of Jacob to be the respected psalmist of Israel.
The Spirit of Y ^e howah speaks through me and His word [is] upon my tongue.	The Spirit of Jehovah speaks through me; And it is His words which I speak.
The Elohim of Israel has spoken to me, the Rock of Israel has declared, 'The one who rules among mankind [should be] righteous, ruling [in] the fear/respect of Elohim;	The God of Israel has spoken to me, and the Rock of Israel has declared, 'The one ruling ought to be righteous, both fearing and respecting God.
[just as] the sun [majestically] appears as the light of morning; [it is] a morning without clouds; out of brightness [and] out of rain, grass from the earth [appears].'	He is as the sun appearing in a morning without clouds, its brightness, after a rain, and the green grass then appears.
For [is] not therefore my house [established] with 'Êl? For He had made an everlasting covenant regarding me; [it] having been set in order and guarded for my every deliverance and [for] my every desire.	My house is clearly with God, as He made an everlasting covenant regarding me. He set this covenant in good legal order and guarded it, meanwhile, seeing to my every deliverance and providing for my every need.
At that time, [will] He not cause [it = the Davidic Covenant] to spring up?	Therefore, at that time, will He not cause His covenant to be fulfilled?
The worthless [are] like thorns, all of them being cast out, for they are not taken with the hand. And a man strikes them; he is armed [with] an iron [weapon] and a spear; and they will be certainly consumed with fire in the same place."	The worthless ones are cast out as if thorns, for they are not taken with the hand. The man who attacks them must be armed with iron implements and a spear; they certain will be consumed by fire wherever they are."
Knights of the 1 st Order	
These [are] the names of David's mighty men:	These are the names of David's greatest soldiers:
Josheb-basshebeth [probably, <i>Jashobeam</i>], the Tachmonite, the leader of the three—he wielded [Hebrew is confusing here] his spear against 800 men [who were] slain at one time.	First is Jashobeam, the Tachmonite, the leader of the three—he led in the killing of 800 men in one battle with his spear.

A Complete Translation of 2Samuel 23

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>After him [was] the Achohite Eleazar ben Dodo, [who was] among the three mighty men with David when they defied the Philistines. The Philistines [lit., <i>they</i>] gathered there to battle and the men of Israel went up [against them]. Eleazar [lit., <i>he</i>] took a stand and assaulted the Philistines [for] as long as [he could], for his hand had become tired and it [lit., <i>his hand</i>] clung to his sword. Therefore, Y^ehowah manufactured a great victory in that day (the people only returned to plunder [the dead]).</p>	<p>Second to Jashobeam was the Ahohite Eleazar the son of Dodo, who was one of the 3 warriors with David when they defied the Philistines. The Philistines had gathered there for battle so the men of Israel went up against them. Eleazar himself took a stand against the enemy and struck them until his hand became tired and it clung to his sword. Therefore, Jehovah oversaw a great victory that day. The Israelites returned later only to plunder the dead on the ground.</p>
<p>And after him [is] Shammah ben Agee, a Hararite. The Philistines gathered together as a group and there is a plot of field filled with lentils [where] the people fled from the Philistines. However, Shammah [lit., <i>he</i>] took a stand in the midst of the plot and he defended [lit., <i>delivered</i>] it. He struck down [many] Philistines, and [through him] Y^ehowah manufactured a great victory.</p>	<p>The third great man is a Hararite named Shammah, the son of Agee. The Philistines gathered their men in a parcel of land where there were lentils growing, and the Israeli army fled from the Philistines in the battle. However, Shammah took a stand in the midst of this parcel and defended it, killing many Philistines. By him, Jehovah caused Israel to have a great victory.</p>
3 men fetch water for David	
<p>[There was a time when] three from the thirty chief [soldiers] went down and they came when [it was] harvest time to David to the cave of Adullam. Meanwhile, a band of Philistines are camping in the valley of Rephaim. David, at that time, [was] in the stronghold while the garrison of Philistines [was at] Bethlehem.</p>	<p>There was a time when three of David's 30 officers went down around harvest time to David to the cave of Adullam. Meanwhile, there were a band of Philistines camping in the valley of Rephaim. At that time, David was in his stronghold while the garrison of Philistines was in Bethlehem.</p>
<p>David had a craving, and he said, "Oh that one would bring me a drink—water from the well of Bethlehem, which [is] by the gate!"</p>	<p>David had a strong craving, and remarked, "I wish that someone would bring me a drink of water from the well at Bethlehem, which well is near to the gate of the city."</p>
<p>The three mighty men broke through into the camp of the Philistines. They drew water from the well of Bethlehem which [was] by the gate. Then they took [the water] and brought [it] to David.</p>	<p>The three mighty men broke through into the camp of the Philistines. They drew water from the well of Bethlehem which was by the gate and brought it to David.</p>
<p>However, he would not drink it. He poured it out [as a drink offering] to Y^ehowah, saying, "Far be it to me, O Y^ehowah, from my doing this. Shall [I drink] the blood of men, those who went, [risking] their lives?" He therefore refused to drink the water [lit., <i>it</i>].</p>	<p>However, David refused to drink it. He poured it out onto the ground as an offering to Jehovah. He said, "It is wrong, O Jehovah, for me to drink this. It would be as if I drank the blood of these men who risked their lives to fetch this water." Therefore, he refused to drink the water.</p>
<p>These [are examples of] the things done by the mighty men.</p>	<p>These are the sorts of things done by the mighty men.</p>
Knights of the 2 nd Order	

A Complete Translation of 2Samuel 23

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Now Abishai, Joab's brother [and] the son of Zeruiah, [was] a leader of the third part [possibly, 3 or 30]. He raised up his spear against 300 [whom he had] slain; and to him [was given] a name among the three [possibly, <i>thirty</i>]. Was he not honored at the time more than the thirty [possibly, <i>three</i>]? Therefore, he is their commander; but as far as the three, he did not attain [their ranking].</p>	<p>Also Abishai, Joab's brother and the son of Zeruiah, was the leader of a third of David's army. He once raised his sword against 300 men whom he killed, and this earned him a reputation among the three. Abishai was surely honored at that time as much as the three, and, as a result, he became a commander. However, generally speaking, he never achieved quite the ranking of the three.</p>
<p>Then [there is] Benaiah ben Jehoiada the son of a man of courage from Kabzeel, [who has also done] great deeds. He struck down two ariels [possibly, <i>lion-like men</i>] of Moab and he [also] went down a killed a lion in the midst of a pit on a snowy day.</p>	<p>Then there is Benaiah the son of Jehoiada, who was the son of a great man of courage, hailing from Kabzeel. He was a man of many great deeds, including killing two lion-like men of Moab and killing a lion in the midst of a pit on a snowy day.</p>
<p>He struck down an Egyptian man, a professional-looking man. In the Egyptian's hand [was] a spear, so Benaiah [lit., <i>he</i>] went down to him with a staff and took the spear from the Egyptian's hand and then killed him with his own spear.</p>	<p>Benaiah struck down a professional-looking, Egyptian man. The Egyptian held a spear as Benaiah went down to him with his staff. He took the spear from the Egyptian's hand and then kill him with his own spear.</p>
<p>Benaiah ben Jehoiada did these things, and [therefore] had a name among the three mighty men. He was honored out from [or, <i>more than</i>] the thirty, but he did not attain to the three. Therefore, David placed him together with his bodyguard.</p>	<p>Benaiah the son of Jehoiada did things of this nature, and was therefore seen as having a military reputation like the 3 mighty men. Benaiah was honored more than the thirty, but he did not attain to the ranking of the three. However, David did place him together with his personal bodyguard.</p>
Knights of the 3 rd Order	
<p>[And] Asahel Joab's brother. In the thirty, [there were] Elhanan ben Dodo [of] Bethlehem [or, <i>Asahel, Joab's brother, [was] among the thirty, [as was] Elhanan ben Dodo [of] Bethlehem</i>], Shammah the Harodite, Elikah the Herodite, Helez the Paltite, Ira ben Ikkesh the Tekoite, Abiezer the Anathothite, Mebunnai the Hushathite, Zalmon the Ahohite, [and] Maharai the Netophathite.</p>	<p>Included in David's 30 heroes are Joab's brother Asahel, Elhanan son of Dodo of Bethlehem, Shammah the Harodite, Elikah the Herodite, Helez the Paltite, Ira son of Ikkesh the Tekoite, Abiezer the Anathothite, Mebunnai the Hushathite, Zalmon the Ahohite, and Maharai the Netophathite.</p>
<p>[Also] Heleb ben Baanah the Netophahite, Ittai ben Ribai from Gibeah [of] the sons of Benjamin, Benaiah the Pirathonite, Hiddai from the brooks of Gaash, Abialbon the Arbathite, Azmeveth the Bahurimite, Eliabha the Shaalbonite, the sons of Jashen [possibly, <i>Hashem the Gizonite</i>], Jonathan, Shammah the Hararite, [and] Ahiam ben Sharar the Hararite.</p>	<p>Also included in this list of mighty men are: Cheleb the son of Baanah (the Netophahite), Ittai the son of Ribai (he was from Gibeah from the tribe of Benjamin), Benaiah the Prathonite, Hiddai (who lived by the brooks of Gaash), Abialbon the Arbathite, Azmeveth the Bahurimite, Eliabha the Shaalbonite, Jashen [possibly, <i>Hashem the Gizonite</i>], Jonathan, Shammah the Hararite, and Ahiam the son of Sharar (also an Hararite).</p>

A Complete Translation of 2Samuel 23	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
[Finally, there were] Eliphelet ben Ahasbai (son of the Maachathite), Eliam ben Ahithophel (the Giloite), Hezre the Carmelite, Paarai the Arbite, Igal ben Nathan ([who is] from Zobah), Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite (he bore Joab ben Zeruiah's weaponry), Ira the Ithrite, Gareb the Ithrite, [and] Uriah the Hittite.	Finally, there were Eliphelet the son of Ahasbai (originally from Maacah), Eliam the son of Ahithophel (who is from Giloh), Hezre the Carmelite, Paarai the Arbite, Igal ben Nathan (who is from Zobah), Bani the Gadite, Zelek the Ammonite, Naharai the Beerothite (he bore Joab ben Zeruiah's weaponry), Ira the Ithrite, Gareb the Ithrite, and Uriah the Hittite.
[There were] 37 [men in] all [named at this ceremony].	There were 37 men in all named at this ceremony.

Chapter Outline

Charts, Graphics and Short Doctrines

A chiasm is how a great many psalms and chapter and sections of the Bible are organized. The first section matches the final section; the second section matches the second-to-the-last section, etc. It is called a chiasm because it resembles half of the letter chi (χ).

Peter Pett's Chiastic Organization of 2Samuel 21:1-24:25

- a YHWH judges Israel with famine because of the sin of Saul, a judgment which is only removed at the cost of the blood of the house of Saul (2 Samuel 21:1-14).
- b David's mighty men humiliate the pride of the Philistines (2 Samuel 21:15-22).
- c The song of David (2 Samuel 22:1-15).
- c The last words of David (2 Samuel 23:1-7)
- b The list of David's mighty men (2 Samuel 23:8-19).
- a YHWH judges Israel with pestilence because of the sin of David, a judgment which is only removed in his case by the cost of the blood of a substitute (2 Samuel 24:1-25).

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=23> accessed May 1, 2014.

I have quoted from Peter Pett far more than I expected to, so let me add in StudyLight's [brief biography](#) of him: *Dr. Peter Pett BA BD (Hons-London) DD is a retired Baptist minister and college lecturer. He holds a BD (good honours) from King's College London and was trained at what is now the London School of Theology (formerly London Bible College).*

Chapter Outline

Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Possibly Psalms 15 78.

R. B. Thieme, Jr. covered this chapter in lessons #30, 31, 153–156, of his **1972 David series**.

Although the bulk of 2Sam. 23 is equivalent to most of **1Chron. 11** ([HTML](#)) ([PDF](#)) ([WPD](#)), do not think that the exegesis done on these two books is identical. You will find that the work done on **1Chron. 11** to be very different and complimentary.

Word Cloud from a Reasonably Literal Paraphrase of 2Samuel 23



Word Cloud from Exegesis of 2Samuel 23¹⁵⁰



¹⁵⁰ Some words have been left out of this graphic; usually including *Strong*, *BDB*, and *pronounced*.

These two graphics should be very similar; this means that the exegesis of 2Samuel 23 has stayed on topic and has covered the information found in this chapter of the Word of God.

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