

# 2SAMUEL 24

2Samuel 24:1–25

David Orders a Military Census

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

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

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

The intent is to make this particular study the most complete and most accurate examination of 2Samuel 24 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.

Ralph Waldo Emerson: *'Tis pedantry to estimate nations by the census, or by square miles of land, or other than by their importance to the mind of the time.*

Andy Rooney: *I hope all of you are going to fill out your census form when it comes in the mail next month. If you don't return the form the area you live in might get less government money and you wouldn't want that to happen, would you.*

Michele Bachmann: *If we look at American history, between 1942 and 1947, the data that was collected by the Census Bureau was handed over to the FBI and other organizations at the request of President Roosevelt, and that's how the Japanese were rounded up and put into the internment camps.*

Tom G. Palmer: *The reason the government sells the census as your ticket to getting goodies - rather than as your civic duty - is that distributing goodies is now all the government does.*<sup>1</sup>

<sup>1</sup> Most of these first quotes are from <http://www.brainyquote.com/quotes/keywords/census.html> accessed May 25, 2014.

Nisbet: *It was very clear what David had an eye to in numbering the people. It was one of those steps which the kings of the nations around were accustomed to take from time to time when they wanted to know how strong they were and what wars they could carry on, what countries they could invade and what cities they could take. This was the way of the heathen world, whom the Israelites were specially bidden not to imitate.*<sup>2</sup>

**Saturday Evening Post Graphic; The Census Taker by Norman Rockwell.** From [The Best Norman Rockwell Art](#), accessed May 25, 2014.

Peter Pett: *History results from sinful man's random actions, is regularly prompted by Satan, but underneath is finally controlled by an omnipotent God. So when David was prompted by Satan, and took his own rational and sinful decision, behind it all could be seen YHWH's purpose of punishing Israel for its sinfulness.*<sup>3</sup>

Peter Pett: *For David to number the people would be like the church counting up its converts so that it could rule them and pride itself in its achievements.*<sup>4</sup>

1Cor. 3:6–7 **I [Paul] planted, Apollos watered, but God gave the growth. So then neither the one who plants nor the one who waters is anything, but only God who gives the growth.** (HCSB)

J. Vernon McGee: *Friend, faith is not a leap in the dark. It is not a gamble. Faith is not even a "hope so." Faith is a sure thing. God never asks you to believe something that is not true. Faith rests upon a rock, a sure foundation. The Lord Jesus Christ is the foundation. Faith, therefore, is not just leaping out into space.*

McGee continues: *However, there is a time in your life, my friend, when you need to live and move by faith and to recognize that you cannot live by your own effort or by numbers. Unfortunately, the church today has not learned to trust God. As a result, at the congregational meetings the spiritual victories are never mentioned. The things that are mentioned are how much we have in the treasury, how many we baptized this year, and how many members we took in. If the figures look pretty good, we consider that it is a great spiritual victory. Actually, it might have been the worst thing in the world that could have happened in that church.*<sup>5</sup>

Kukis: I would go so far as to say, based upon this passage, that Satan is the father of useless paperwork.

Kukis: There would be two reasons why God speaks to King David through an intermediary: (1) David is the king of Israel; the law of the land, as it were; and he needs to know that he is under God's authority. Therefore, what better than a man of God to come to David, periodically, and let him know what's what. (2) God uses an intermediary to look forward to Jesus Christ. We have no relationship with God apart from an intermediary.



<sup>2</sup> From <http://www.studylight.org/commentaries/cpc/view.cgi?bk=9&ch=24> accessed May 23, 2014.

<sup>3</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

<sup>4</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

<sup>5</sup> From [https://archive.org/stream/10-2Samuel/10-2Samuel\\_djvu.txt](https://archive.org/stream/10-2Samuel/10-2Samuel_djvu.txt) accessed May 23, 2014 from McGee's Thru the Bible Series.

Kukis: This chapter, as well as 2Sam. 12, sets up a precedence for much of the history of Israel. Although God allowed Israel to have kings, these kings were subject to the Law of Moses and to the Word of God as given by the prophets of God. David accepted the authority of the prophets Gad and Nathan. Therefore, this was to be the pattern for all subsequent kings of Israel.

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### The End of the Book of Samuel

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Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			
Genesis 22	1Samuel 9	1Chronicles 11	1Chronicles 21

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

Definition of Terms	
<b>Angelic Conflict</b>	During human history, there is another conflict being played out and tied to human history, which is call the <i>Angelic Conflict</i> . This began with the fall of Satan and has flowed into our own lives since Satan tempted the first woman to sin against God. The two primary objectives of Satan with respect to man are (1) to keep people from believing in Jesus Christ and (2) to keep believers from growing spiritually and participating in the production of divine good. See the <b>Angelic Conflict</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Anthropopathism</b>	This is the assignment of human feelings, passions or characteristics to God, attributing to Him feelings or characteristics which He does not possess. This often helps to explain God's actions in human terms. For more information, see <a href="#">Bible Doctrine Resource</a> .
<b>Chiasmus</b>	A chiasmus (also spelled chiasmus) is the way that some portions of the Bible are organized. It takes its name from the Greek letter chi (χ). The first section matches with the last, the second with the second-to-the-last, etc. It is called a chiasmus, because the inverted parallelism looks like a chi (actually, half a chi) when one looks at it from its organizational standpoint.
<b>Pivot</b>	In nearly any nation, there will be believers and there will be mature believers (which is called a <i>pivot</i> ). If these groups are large enough, a nation will be preserved and, in most cases, greatly prospered. If the pivot is small, or if there are very few mature believers in this pivot, then that nation will go down. The concept of a pivot of believers preserving a nation is found in Gen. 18:22–33 Matt. 5:13. For more information, see <a href="#">Bible Doctrine Resource</a> or <a href="#">R. B. Thieme, Jr.</a> (these appear to be identical).
<b>Rebound (Restoration to fellowship with God)</b>	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). The <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>Type</b>	Persons and events often foreshadow future persons and events. The real person or event in the past is called a type; and that which follows it as an historical parallel is it antitype. See <a href="#">Typology</a> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Some of these definitions are taken from

[http://gracebiblechurchwichita.org/?page\\_id=1556](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 24

**Introduction:** 2Sam. 24 is both the end of the appendix to the book of Samuel and the end of the book of Samuel itself. With the first verse, you will see how we know that this appendix is a literary unit. That is, one person added this appendix to the end of the book of Samuel.

We also see in the first verse that there is apparently a problem with the people of Israel, although the nature of that problem is not stated (although we can certainly speculate). Furthermore, it appears that God has David take the census, but in 1Chron. 21, it is Satan who motivates David to take a potential military census of the people. When David fully realizes that this is a sin, and confesses it to God, there are still consequences, and David is given a choice of 3 consequences.

The consequence which David chooses involves a plague over the land, which appears to move toward Jerusalem. God requires David to build an altar to stop the plague at the altar.

This also leads us into a theological question: how can God present 3 options to David? That is, let's say that David chose a different option than option #3—how does God keep option #3 from occurring, and cause the other option to occur?

Like many of the narratives of the life of David, there is an overriding theme related to Jesus Christ and His sacrifice for our salvation, which will be made clear as we move further into this chapter.

Chronicles has a parallel passage in **1Chron. 21** ([HTML](#)) ([PDF](#)) ([WPD](#)). However, there are a great many more details in Chronicles than are found here.

Although there is no specific time assigned to this incident, it probably occurred late in David's reign, as there are no battles or wars for his army to deal with.

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

### The Principals of 2Samuel 24

Characters	Biographical Material
Jehovah Elohim	This is God, who speaks to David through Gad the prophet.
The Angel of Y <sup>e</sup> howah	Also called the <i>Messenger of the Lord</i> ; this appears to be Jesus Christ in a preincarnate form.
David	King David, ruler of Israel, and one of the principal character of the 2 <sup>nd</sup> book of Samuel.
Gad	Gad is called a seer; he is a prophet who speaks for God to King David.

## The Principals of 2Samuel 24

Characters	Biographical Material
Joab	The head of David's army who opposes taking the census, but will do so, under David's insistence.
Araunah	Araunah is a Jebusite who lives outside of Jerusalem. There are a number of theories about his background. David will go to him, buy his oxen and some wood in order to make an offering to God, to stop the plague.

Very often, it is Y<sup>e</sup>howah Elohim is the way that we refer to Jesus in the Old Testament; however, here, it is a reference to God the Father.

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It is important to understand what has gone before.

### The Prequel of 2Samuel 24

This incident appears to be fairly self-contained. This probably takes place after David stopped going out to war, accompanying his army. Therefore, this is probably during the latter half of David's reign as king. This appears to be a time when there is no war going on, so David decides to use his army to take a census.

Sometimes, these prequels are quite short.

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

### The Abbreviated David Timeline

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
[1085 B.C.]	(1055 B.C.)	[1040 B.C.]	Ruth 4:22	David is born.
1048 B.C. (c. 1004 B.C.)	1018 B.C.	1003 B.C. (1003 B.C.)	2Sam. 5:1-3 1Chron. 11:1-3	David becomes king over all Israel. He is still ruling from Hebron. David is approximately 37 years old, according to Bible Truth 4U.
			2Sam. 5:4-5	2Sam. 5:4-5 <a href="#">David was thirty years old when he began to reign. He reigned forty years. In Hebron he reigned over Judah 7 years and 6 months, and in Jerusalem he reigned 33 years over all Israel and Judah.</a>
		c. 994 B.C.	2Sam. 12:26-31 1Chron. 20:1b-3	Conflict with Ammonites is concluded.

## The Abbreviated David Timeline

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
1018 B.C.	988 B.C.	1005–995 B.C.	2Sam. 21:15–22 1Chron. 20:4–8	[Final?] Wars against the Philistines. <b>And it happened after this</b> [after the defeat of the Ammonites at Rabbah], <b>that there stood a battle again with the Philistines in Gezer; then Sibbechai the Hushathite killed Sippai of the children of the giant, and they were humbled.</b> (1Chron. 20:4; Green's LT) 4 of the giants are listed in 2Sam. 21 and 3 of them in 1Chron. 20.
<p>You will notice several problems with the dates above. The text of 1Chron. 20:4 clearly associates the taking of Rabbah with coming before this battle against the Philistines. F. F. and Reese place 2Sam. 21 as if it is chronological in the book of Samuel, when it is not. Gerrit Verkuyl (the New Berkeley Bible) recognizes that this battle (these battles) occurred much earlier—however, the clear text of the Bible places these battles after the taking of Rabbah (which conflicts with Verkuyl's dating). I listed this set of events twice in this timeline, because of the disagreement about the dates.</p>				
1032 B.C.	1002 B.C.	c. 990 B.C. (990 B.C.)	2Sam. 13:1–22	David's son, Amnon, rapes David's daughter, Tamar.
1030 B.C.	1001–999 B.C. 998 B.C. (Klassen – date was changed; typo in Reese)	[990–985 B.C.]	2Sam. 13:23–39	David's son Absalom kills Amnon and flees. 2Sam. 13:23 <b>And it happened after 2 full years Absalom had sheepshearers in Baal-hazor, beside Ephraim. And Absalom invited all the king's sons. 2Sam. 13:38 And Absalom fled and went to Geshur, and was there 3 years.</b>
1024 B.C.	994–993 B.C.	983–979 B.C. (979–961 B.C.) (?)	2Sam. 15	Absalom rebels against David and David goes into exile. 2Sam. 15:6–10 <b>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!</b> Many have said that this reading is corrupt and ought to be 4 years. <sup>6</sup>
1023 B.C.	992 B.C.	c. 979 B.C.	2Sam. 17:24–18:18	David's army defeats Absalom's army in battle and Absalom is subsequently killed. Absalom is approximately 30 years old (Reese). According to Reese, David would be 63 years old and according to Fenton-Farrar, he would be 62 years old.
1023 B.C.		c. 979 B.C.	2Sam. 19:9–20	David returns to Jerusalem.

<sup>6</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 15:7. Barnes and Clarke concur.

## The Abbreviated David Timeline

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
		c. 979 B.C.	2Sam. 20:1–3	David returns to Jerusalem; Sheba ben Bichri prepares to revolt against David.
1022 B.C.		c. 979 B.C.	2Sam. 20:4–13	Joab kills Amasa.
		c. 979 B.C.	2Sam. 20:14–22	Joab puts down Sheba's rebellion.
<p>From this point forward, there is a problem. These final chapters of 2Samuel did not occur in this sort of chronological order, and yet, these sources treat them as if they did. These final few chapters form an appendix to 2Samuel, not a continuation of it. Therefore, I have gone back and added Verkuyl, a source who understands this to be the case. The other sources simply treat these final chapters as if they are in chronological order, which they are not.</p>				
1021 B.C.	991–989 B.C. 992–900 B.C. (Klassen)	c. 990 B.C. (976–964 B.C.) (?)	2Sam. 21:1	Famine in Israel. 2Sam. 21:1 <i>And there was a famine in the days of David 3 years, year after year. And David inquired of Jehovah. And Jehovah answered, For Saul, and for his bloody house, because he killed the Gibeonites.</i>
[1021–1023 B. c.]	991–989 B.C. 992–900 B.C. (Klassen)	c. 990 B.C. (976–964 B.C.) (?)	2Sam. 21:2–9	Wrongs against Gibeonites corrected.
1018 B.C.	988 B.C.	1005–995 B.C.	2Sam. 21:15–22 1Chron. 20:4–8	[Final?] Wars against the Philistines. <i>And it happened after this [after the defeat of the Ammonites at Rabah], that there stood a battle again with the Philistines in Gezer; then Sibbechai the Hushathite killed Sippai of the children of the giant, and they were humbled. (1Chron. 20:4; Green's LT)</i>
1018 B.C.			2Sam. 22:1–51	David's song of thanksgiving.
1018 B.C.		970 B.C.	2Sam. 23:1–39	David's roll call of military heroes.
1017 B.C.	988 B.C.	c. 995 B.C. c. 975 B.C. <sup>7</sup> (975–965 B.C.) (?)	2Sam. 24:1–25 1Chron. 21:1–30	David is inspired by Satan to take a census and is disciplined by God. 2Sam. 24:13 <i>And Gad came to David, and told him, and said to him, Shall 7 years of famine come upon you and on your land? Or will you flee three months before your enemies while they pursue you? Or shall there be three days' plague in your land? And advise, and see what answer I shall return to Him who sent me. 1Chron. 21:11–12 And Gad came to David and said to him, So says Jehovah, Choose for yourself: either 3 years of famine, or 3 months to be swept away before your foes, while the sword of your enemies overtake you, or else 3 days of the sword of Jehovah, even the plague in the land, and the angel of Jehovah destroying throughout all the border of Israel. And now say what word I shall bring again to Him who sent me.</i>

<sup>7</sup> This inconsistency is based upon 2Sam. 24 dated c. 975 B.C. and 1Chron. 21 dated c. 995 B.C. My guess is, one of these is a typo.

## The Abbreviated David Timeline

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
1017 B.C.		975 B.C.	2Sam. 24	David numbers the people and God brings a plague upon Israel for discipline.

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Treasury of Scriptural Knowledge dates this chapter as 1017 B.C.<sup>8</sup> The Berkeley Bible and Dr. Thomas Constable<sup>9</sup> have this as 975 B.C.

I will let Clarke do the heavy lifting here:

### Clarke's Synopsis of 2Samuel 24

David is tempted by Satan to number Israel and Judah (2Sam. 24:1). Joab remonstrates against it, but the king determines that it shall be done; and Joab and the captains accomplish the work, and bring the sum total to the king: viz.: eight hundred thousand warriors in Israel, and five hundred thousand in Judah (2Sam. 24:2–9).

David is convinced that he has done wrong; and the prophet Gad is sent to him, to give him his choice of three judgments, one of which God is determined to inflict upon the nation (2Sam. 24:10–13). David humbles himself before God; and a pestilence is sent, which destroys seventy thousand men (2Sam. 24:14–15).

The angel of the Lord being about to destroy Jerusalem, David makes intercession, and the plague is stayed (2Sam. 24:16–17). Gad directs him to build an altar to the Lord on the threshing-floor of Araunah, where the plague was stayed (2Sam. 24:18). He purchases this place for the purpose, and offers burnt-offerings and peace-offerings (2Sam. 24:19–25).

From Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 24 chapter comments.

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Here is an alternate outline to this chapter.

### Matthew Henry's Alternative Outline of 2Samuel 24

- I. David's sin, which was numbering the people in the pride of his heart (2Sam. 24:1–9).
- II. His conviction of the sin, and repentance for it (2Sam. 24:10).
- III. The judgment inflicted upon him for it (2Sam. 24:11–15).
- IV. The staying of the judgment (2Sam. 24:16, 2Sam. 24:17).
- V. The erecting of an altar in token of God's reconciliation to him and his people (2Sam. 24:18–25).

From Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 24 chapter comments.

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<sup>8</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 24:1.

<sup>9</sup> From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=9&ch=24> accessed May 24, 2014.

There is an important observation in this chapter, which I believe has not found its way into any other commentary yet. God, by utilizing Nathan and Gad, the prophets, and David, the king obedient to God's Word, God is setting up a pattern which will continue throughout much of Israel's history. There is a king, and that king rules over all Israel. However, kings are subject to the Law of Moses and they are subject to the Word of God. Therefore, when prophets came to the kings after David, kings understood that they needed to listen to these prophets. Kings needed to recognize that these prophets represented the highest authority of the land, because they spoke the Word of God. Every king and every citizen of Israel knew this pattern, clearly established in the time of David; and only their great negative volition would reject a prophet of God (which would result in discipline for the king or for the people).

Charles Simeon: *Sins, punishments, humiliations, forgivenesses, succeed each other in a melancholy train throughout the Bible, even as clouds after rain in the material world. Even the most pious characters have their faults and blemishes, which call forth the divine chastisements on themselves and others. We have here an account of David numbering the people, and bringing a heavy judgment on the whole land.*<sup>10</sup>

With this chapter, I add the International Standard Version to the translations which I consider. Although it is not word-for-word literal, it does have a unique voice, and is a great translation for reading. The footnotes seem to be pretty good as well.

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## Chapter Outline

## Charts, Graphics and Short Doctrines

### David Sends his Army to Take a Census of Potential Warriors

1Chronicles 21:1–6

Kukis slavishly literal:

**And so adds a nostril of Y<sup>e</sup>howah to burn against Israel. And so he incites David against them, to say, "Go, number Israel and Judah."**

2Samuel  
24:1

Kukis moderately literal:

**The anger of Y<sup>e</sup>howah again burned against Israel. [Satan] incited David against them, saying, "Go [and] number Israel and Judah."**

Kukis not so literal:

**Again, the anger of Jehovah burned against Israel. Satan had incited David against them, saying, "Go and take a census of the people in Israel and in Judah."**

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>11</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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<sup>10</sup> From <http://www.studylight.org/commentaries/shh/view.cgi?bk=9&ch=24> accessed May 24, 2014.

<sup>11</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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

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

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

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

Underlined words indicate differences in the text.

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

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

Included with the ancient translations will be the text of 1Chron. 21, the parallel passage. It is clear from the very beginning that these two passages were never identical. Once and awhile, there might be something in 1Chron. 21 which helps to explain the Samuel text. For this reason, there will be no underlining of the Chronicles text. Generally speaking, there is less in the Chronicles text than in the Samuel text.

#### Ancient texts:

Latin Vulgate	And the <u>anger</u> of the Lord was again kindled against Israel, and stirred up David <u>among</u> them, saying: Go, number Israel and Judah.
Masoretic Text (Hebrew)	And so adds a nostril of Y <sup>e</sup> howah to burn against Israel. And so he incites David against them, to say, "Go, number Israel and Judah."
Peshitta (Syriac)	AND again the <u>anger</u> of the LORD was kindled against Israel, and he incited David against them and said to him, Go, number Israel and Judah.
Septuagint (Greek)	And the Lord caused His <u>anger</u> to burn forth again in Israel, and <u>Satan</u> stirred up David against them, saying, Go, number Israel and Judah.
1Chron. 21:1 (VW)	Now Satan stood up against Israel, and moved David to number Israel.

Significant differences: The word *nostril* is often translated *anger*. The Greek text has *Satan*. Although the Latin text has *among* and I have translated that word *against*, it is ultimately from the same Hebrew word.

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

Contemporary English V.	The LORD was angry at Israel again, and he made David think it would be a good idea to count the people in Israel and Judah.
Easy English	<b>David counts the *Israelites</b> Again the *Lord was angry with *Israel. He made David cause trouble for the *Israelites. He said to David, 'Go and count the people of *Israel and *Judah.'
Easy-to-Read Version	The Lord was angry against Israel again. The Lord caused David to turn against the Israelites. {David} said, "Go count the people of Israel and Judah."
Good News Bible (TEV)	On another occasion the LORD was angry with Israel, and he made David bring trouble on them. The LORD said to him, "Go and count the people of Israel and Judah."
<i>The Message</i>	Once again GOD's anger blazed out against Israel. He tested David by telling him, "Go and take a census of Israel and Judah."
New Berkeley Version	But the LORD's anger was again inflamed against Israel [The former instance was the famine described in ch. 21, about 990 B.C. Israel's sin in this case seems to be their participation in the successive revolts of Absalom and Sheba against David, the LORD's anointed. The parallel record in 1Chron. 21 adds that Satan was used by God to accomplish His purpose. Compare Job 1:6–12 and 1Kings 22:20–22.], and one aroused David against them, saying, Go, number Israel and Judah.
New Century Version	<b>David Counts His Army</b> The Lord was angry with Israel again, and he caused David to turn against the Israelites. He said, "Go, count the people of Israel and Judah."
New Living Translation	<b>The Census and the Plague</b> <b>1Chronicles 21:1–17</b> <sup>12</sup> Once again the anger of the Lord burned against Israel, and he caused David to harm them by taking a census. "Go and count the people of Israel and Judah," the Lord told him.
The Voice	Once again the Eternal grew angry with Israel; so He used David against them, telling the king to go and count the people of Israel and Judah.

### Partially literal and partially paraphrased translations:

American English Bible	Well, the anger of Jehovah started to burn in IsraEl, because David was moved to say, 'Go and take a census of IsraEl and Judah!'
Beck's American Translation	<b>David Counts the People</b> Again the LORD got angry with Israel, and He moved David against them, "Go," he said, "count Israel and Judah."
Christian Community Bible	<b>The census</b> Again the anger of Yahweh blazed out against Israel. So he let David harm them in this way, "Count the people of Israel and Judah." The kingdom has grown very much in territory, animals and wealth. Israel is a numerous people and so David is tempted to count them and orders a census. The census in itself is not bad. What is bad is to feel greater because one has so many people or soldiers, or to have an obsession for quantity, for numbers, forgetting the essential which is quality. David forgets that he is the administrator and deputy of God in Israel: the sheep do not belong to him. At all levels of life, people like to count their animals, or recall their accomplishments. There are many ways of feeling oneself Here, the author

<sup>12</sup> This is the heading in my *Open Bible*; online, the heading was *David Takes a Census*.

presents the pestilence as God's intervention to punish the king. People of that time easily accepted an intervention of Yahweh to kill the Israelites even if they were not responsible for the sin of their king. It seems more accurate for us to say that God intervened by sending the prophet Gad a few days before the pestilence broke out, a pestilence which, of course, was not miraculous in nature. Thus he wanted to impart to David a lesson and a sign of the gravity of his sin, using a language he could understand. See what is said about collective punishment in Joshua 7, and about the Angel of Yahweh in Genesis 16. 2Sam. 21:1-5 Num 25:3 Judges 2:14 2Kings 13:3.

God's Word™

The LORD became angry with Israel again, so he provoked David to turn against Israel. He said, "Go, count Israel and Judah."

International Standard V

**David Takes a Census of Israel**

(1 Chronicles 21:1-6)

Later, God's anger blazed forth against Israel, so he incited David to move against them by telling him, "Go take a census of Israel and Judah."

New Advent (Knox)Bible

But still the Lord's vengeance threatened Israel; and now it was through David he disturbed their peace, with a design for registering Israel and Juda. Here, as often, the Old Testament record describes God's dealings with mankind in strictly human terms. By a somewhat violent metaphor, he is compared to a human ruler who is anxious to pick a quarrel with his neighbours, and employs an agent provocateur to give him a pretext for interference. In I Par. 21.1 the same course of events is described in theological terms, and we are told that Satan tempted David to register the people.

New American Bible (2002)

The LORD'S anger against Israel flared again, and he incited David against the Israelites by prompting him to number Israel and Judah. This story was probably joined at one time to → 2 Sam 21:1-14.

New American Bible (2011)<sup>13</sup>

*David's Census; the Plague.* 1Chr 21:1-27.

The LORD's anger against Israel flared again, and he incited David against them: "Go, take a census of Israel and Judah."

NIRV

**David Counts His Fighting Men**

The Lord's anger burned against Israel. He stirred up David against them. He said, "Go! Count the men of Israel and Judah."

New Jerusalem Bible

Again, Yahweh's anger was aroused against Israel, and he incited David against them. 'Go,' he said, 'take a census of Israel and Judah.'

New Simplified Bible

Jehovah became angry at Israel again. He provoked David to turn against Israel. He said: »Go count the people of Israel and Judah.«

Revised English Bible

Once again the Israelites felt the LORD's anger, when he incited David against them and instructed him to take a census of Israel and Judah.

Today's NIV

**David Enrolls the Fighting Men**

**24:1-17pp -- 1Ch 21:1-17**

Again the anger of the LORD burned against Israel, and he incited David against them, saying, "Go and take a census of Israel and Judah."

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

Ancient Roots Translinear

Yahweh's emotion flared more at Israel, for David persuaded them saying, "Go, enumerate Israel and Judah."

Bible in Basic English

Again the wrath of the Lord was burning against Israel, and moving David against them, he said, Go, take the number of Israel and Judah.

The Expanded Bible

**David Counts His Army** 2Samuel 24:1 : 24:1-25; 1Chr. 21:1-22:1

<sup>13</sup> Also called the revised edition.

The Lord was angry with [anger of the Lord burned against; <sup>c</sup>compare 1 Chr. 21:1] Israel again, and he caused [incited] David to turn against the Israelites. He said, "Go, count [number; take a census of] the people of Israel and Judah."

Ferar-Fenton Bible

**David orders a Conscription, and the Result** (B.C. 1017)

The EVER-LIVING, however, was again angry with Israel, when David turned, and commanded to go and make a Conscription of Israel and Judah,...

HCSB

The LORD's anger burned against Israel again, and it stirred up David against them to say: "Go, count *the people of Israel and Judah.*"

NET Bible®

*David Displeases the Lord by Taking a Census*

The Lord's anger again raged against Israel, and he incited David against them, saying, "Go count Israel and Judah." The parallel text in 1 Chr 21:1 says, "An adversary opposed Israel, inciting David to count how many warriors Israel had." The Samuel version gives an underlying theological perspective, while the Chronicler simply describes what happened from a human perspective. The adversary in 1 Chr 21:1 is likely a human enemy, probably a nearby nation whose hostility against Israel pressured David into numbering the people so he could assess his military strength. See the note at 1 Chr 21:1. [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 enrolls the fighting men**

Again the anger of the Lord burned against Israel, and he incited David against them, saying, 'Go and take a census of Israel and Judah.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The anger of ADONAI blazed up against Isra'el, so he moved David to act against them by saying, "Go, take a census of Isra'el and Y'hudah."

exeGesex companion Bible

**DAVID MUSTERS YISRA EL**

And Yah Veh

adds to kindle his wrath against Yisra El;  
and he goads David against them to say,  
Go, number Yisra El and Yah Hudah.

Hebrew Names Version

Again the anger of the LORD was kindled against Yisra'el, and he moved David against them, saying, Go, number Yisra'el and Yehudah.

Orthodox Jewish Bible

And again the Af Hashem was kindled against Yisroel, and He incited Dovid against them to say, Go, number Yisroel and Yehudah.

*The Scriptures* 1998

And again the displeasure of יהוה burned against Yisra' ĕl, and moved Dawid? against them to say, "Go, number Yisra' ĕl and Yehudah."

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

Concordant Literal Version

And the anger of Yahweh adds to burn against Israel, and [an adversary] moves David about them, saying, 'Go, number Israel and Judah.'

*Emphasized Bible*

And again was the anger of Yahweh kindled against Israel,—so that he suffered David to be moved against them, saying, Go, count Israel and Judah.

English Standard V. – UK

**David's Census** [For ver. 1-25, see 1Chr. 21:1-28]

Again [1Chr. 21:1] the anger of the Lord was kindled against Israel, and he incited David against them, saying, "Go, number Israel and Judah [1Chr. 27:23, 24]."

The Geneva Bible

And again [Before they were plagued with famine, ( 2 Samuel 21:1 )] the anger of the LORD was kindled against Israel, and he [The Lord permitted Satan, as in (1Chronicles 21:2 ).] moved David against them to say, Go, number Israel and Judah.

Kretzmann's Commentary	<b>The People Numbered</b> And again the anger of the Lord was kindled against Israel, as in the former famine, 2Sam. 21:1-14, and He moved David against them, namely, the members of the nation, by giving Satan leeway to tempt David, to say, Go, number Israel and Judah, by taking a census chiefly for military purposes.
NASB	<b>The Census Taken</b> Now [1Chr 21:1] again [2Sam 21:1, 2] the anger of the Lord burned against Israel, and it incited David against them to say, "Go, number [1Chr 27:23, 24] Israel and Judah."
New King James Version	<b>David's Census of Israel and Judah</b> Again the anger of the Lord was aroused against Israel, and He moved David against them to say, "Go, number Israel and Judah."
New RSV	Again the anger of the Lord was kindled against Israel, and he incited David against them, saying, 'Go, count the people of Israel and Judah.'
Third Millennium Bible	And again the anger of the LORD was kindled against Israel, and he [Satan] moved David against them to say, "Go, number Israel and Judah."
World English Bible	Again the anger of Yahweh was kindled against Israel, and he moved David against them, saying, Go, number Israel and Judah.
Young's Updated LT	And the anger of Jehovah adds to burn against Israel, and <i>an adversary</i> moves David about them, saying, "Go, number Israel and Judah."

**The gist of this verse:** God's anger flares up again against Israel, and David is moved to take a military census.

### 2Samuel 24:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #3254 BDB #414
'aph (אָפ) [pronounced <i>ahf</i> ]	<i>nose, nostril, but is also translated face, brow, anger, wrath</i>	masculine singular construct	Strong's #639 BDB #60
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chârâh (חָרָה) [pronounced <i>khaw-RAWH</i> ]	<i>to burn, to kindle, to become angry, to burn with anger; to evoke great emotion</i>	Qal infinitive construct	Strong's #2734 BDB #354

## 2Samuel 24:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i>.<sup>14</sup> (4) Lâmed with the infinitive can connote <i>shall or must</i>.<sup>15</sup></p>			
<p>The preposition which follows this verb often determines or colors its meaning.<sup>16</sup></p>			
<p>When followed by the bêyth preposition, this means <i>to burn with anger against [someone]</i>. If following by <i>in his eyes</i>, the emphasis is upon the gaze of the person who is angered. Similarly used, but found less often, 'el (אֵל) [pronounced <i>ehl</i>] and 'al (עַל) [pronounced <i>gahl</i>].</p>			
<p>The lâmed preposition would be used to indicate toward whom the anger is directed or for whom the anger is kindled.</p>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Yis <sup>e</sup> râ'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:** *The anger of Y<sup>e</sup>howah again burned against Israel.* The relationship between God and a nation; and between God and the individuals of that nation can be quite complex. We have to take it on faith that God deals with individuals and with nations in justice and righteousness.

**Application:** Certainly, a good example of this is the United States, which is the most blessed nation in human history, thus far. We have far greater conveniences and blessings, unparalleled in human history, enjoyed by some of those in the most humble of circumstances. Personally, if I chose to, I could stop doing any work right now and spend most of the rest of my life entertaining myself with books, music and DVD's. We have many baby boomers in my situation who, with 10 or 20 or 30 years yet to live, can retire with great material blessings.

**Application:** However, it is clear that in these United States, there has been a sharp left turn toward debauchery, self-indulgence and hedonism, along with a strong dose of anti-authoritarianism (except for many on the left, who would willingly place themselves under great government authority, if it was a socialist government). Now, how does God deal with that, recognizing that, at the same time, at least half of the United States believes in His Son? Furthermore, there is certainly a **pivot** of growing believers, in these United States, albeit a small one.

**Application:** God is able, despite having a nation in decline and a nation populated by believers and growing believers, to deal with individuals and with the nation as a whole. Now, in some extreme cases—for instance, what is happening in the Middle East—Christians are **harassed, tortured, kidnaped and killed**. The United States has been greatly blessed, whereas Christians might be disrespected by some, very little else harmful happens here. There is a constant war against Christians even here (hence, the wars against Christmas, Easter; the attempts to stifle free speech when it involves Jesus Christ); but we do not pay much of a price in the U.S. for being believers. Elsewhere, that is not the case. It is quite sobering to realize what other Christians in the Middle East must do in order to get through each day.

<sup>14</sup> the bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4<sup>th</sup> Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

<sup>15</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

<sup>16</sup> See H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 303.

So far, this verse reads: [The anger of Y<sup>e</sup>howah again burned against Israel](#). Peter Pett writes: *David's action and its punishment was not just the result of his own sinfulness, it was as a consequence of the sin of the whole people. 'The anger of YHWH was kindled against Israel.' It was Israel as a whole who had sinned. The nature of Israel's sin is not described, but it can probably be summed up [as]...widespread disobedience to the covenant Law and growing idolatry (compare Judges 2:11-15, 17, 19 3:7-8), something that had been brought out by the two rebellions as the people had rebelled against 'the Anointed of YHWH'. Thus David's numbering of Israel, and its consequences, were actually originally brought about as a result of the people's sinfulness and disobedience. Israel would suffer for their own sins.*<sup>17</sup>

Note the word *again*: [The anger of Y<sup>e</sup>howah again burned against Israel](#). We have the word *again* found here, and this ties together this 4-chapter addendum to David. [There was a famine for three years in a row during David's rule](#). David asked the Lord about this, and the Lord said, "It is caused by Saul and his household, who are guilty of bloodshed because he killed the people of Gibeon." So the king called for the Gibeonites and spoke to them. (Now the Gibeonites weren't Israelites but were survivors of the Amorites. The Israelites had sworn a solemn pledge to spare them, but Saul tried to eliminate them in his enthusiasm for the people of Israel and Judah.) (2Sam. 21:1–2; CEB).

A single author who is adding these 4 chapters to the book of Samuel has essentially decided, *you cannot really have a full appreciation for the reign of David apart from knowing these things*. We know that this is a single author simply by this one word *again*. If Y<sup>e</sup>howah is angry with Israel *again*, when was He angry with Israel before? And that takes us back to 2Sam. 21, which is the beginning of this 4 chapter addendum. There is also an organizational integrity which binds these final 4 chapters together, which we looked at in 2Sam. 21, but should be brought up again:

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

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

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

<sup>17</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

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

Chapter Outline

Charts, Maps and Short Doctrines

This does make me wonder—how intentional is the chiasmatic organization? Such an organization obviously makes a section of a book easier to memorize, as you begin with an overall structure. If Genesis and Job were first memorized and preserved, perhaps this way of thinking and organizing information was almost second nature to the Hebrews during Old Testament times? So, for an ancient writer, does he think, “I really need to include this; now what should I balance it out with on the other side?”

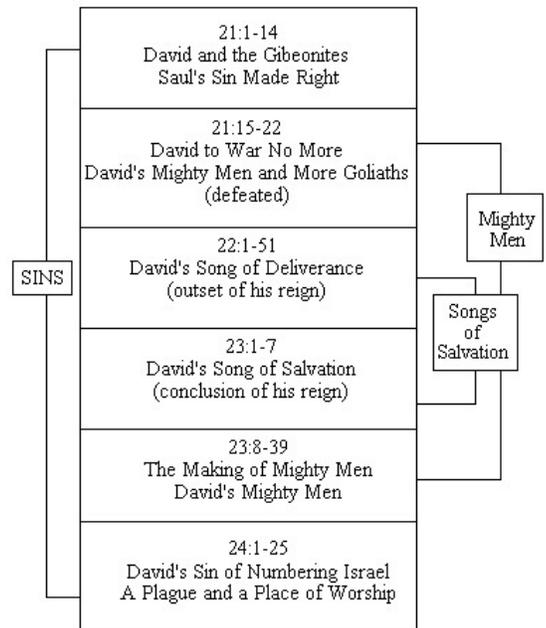
I am of the opinion that man’s brain in that era was greater, so that it might have been normal for a writer to think in terms of chiasm.

Another way to look at this is a **Chart of the 2Samuel Addendum** from [Bible.org](http://Bible.org), accessed May 23, 2014. You will see a clear organization to this addendum. There are the sins of Saul’s administration and David’s administration with a righteous resolution being brought to both of them. These two things bookend this addendum.

Secondly, we have the exploits of a few great soldiers; and second-to-last, we have the list of the great soldiers who served under King David.

Then, in the middle of the addendum, there are two psalms—a Davidic psalm of deliverance, which appears to span most of David’s life. That psalm is equivalent to Psalm 18. Secondly, there is the last psalm which David writes—a much shorter psalm—at the end of his life.

Peter Pett describes the middle in this way: *Central to the summary, and at its core, is a vivid portrayal of the invisible power of the living God at work, presented in poetic form, which is assumed to have been active during all the incidents described in the book.*<sup>18</sup>



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Therefore, this appendix is understood to be information pulled together probably by a single person, for two reasons: (1) its organization and (2) the use of the simple word *again*. That word connects the first section of the appendix to the final section of the appendix.

So far, we have: **The anger of Y<sup>e</sup>howah again burned against Israel.** God is said to be angry with Israel here and not with David (although David will be motivated to take a census, which will anger God). Although we do not know what God is angry with Israel, this helps to explain why this judgment falls upon all Israel.

What does the Bible mean by *the anger of God*?

<sup>18</sup> From <http://www.studyight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 23, 2014.

## The Anger of God

1. The Lord is said to have anger, or to be angry, in several places in the Bible. The word "anger" is used as an **anthropopathism**, a word or phrase that ascribes human characteristics or feelings to God, who is not human. God never reacts emotionally. He is never surprised, shocked, or outraged. But He does have an attitude of wrath or anger against some things.
2. As a mental attitude sin, anger expresses antagonism, hatred, exasperation, resentment and irrationality. It can be mental or emotional or both.
3. Anger is a mental attitude sin and is used as an anthropopathism related to divine judgment, anger in man is a sin. In God it expresses a change of policy in terms of human frame of reference.
4. Similarly, when the Bible says that God is *slow to anger*, that is also an anthropopathism. Psalm 145:8 **The LORD is gracious, and full of compassion; slow to anger, and of great mercy.**
5. The phrase "the anger of the Lord" is used in the following passages: Num. 25:4 32:14 Deut. 29:20 Judges 3:8 10:7 2:14, 20 2 Kings 24:20 Lam. 4:16 Jer. 4:8,25,37 30:24 51:45 52:3 Zeph. 2:2,3 Psalm 2:5.
6. The phrase "the wrath of God" is used in the following: 2 Chron. 28:11 Ezra 10:14 Psalm 78:31 John 3:36 Rom. 1:18 Eph. 5:6 Col. 3:6 Rev. 14:10,19 15:1,7 16:1 19:15.
7. Righteous Indignation.
  - 1) There is such a thing as righteous indignation, but it is not anger as an emotion. Rather it is a clear understanding of a bad situation. Righteous indignation is response to unfair treatment by concentration on our relationship with God, while reaction leads to anger and sin. When it says in Mar 10:14 that Jesus became righteously opposed to the disciples when they forbade the children to be brought to Him, it is not anger. It is an understanding of a wrong, and not appreciating it at all.
  - 2) Jesus expressed what might be called righteous indignation in Mat 23:13-36 against the scribes and Pharisees. He wasn't angry, but expressed righteous indignation.
  - 3) Jesus wasn't angry when He said to Peter in Mat 16:23, **"Get behind me Satan, you [Peter] are a stumbling block to Me. You have not concentrated on the things [doctrines] of God, but on the things of man."** Jesus was giving strong expression to the fact that Peter was completely mixed up about the plan of God, and that his expressed desire (to just live out in the wilderness and bask in the light of Jesus) was actually Satanic (wanting the crown before the cross).
  - 4) Righteous indignation is not the same thing as legalism or self-righteousness.
8. The concept of God's anger is, there is activity which we do as individuals or that a nation does in large groups, which actions are sinful and anti-God. Therefore, God must judge these actions; and His application of justice appears to be *anger* to those whom God judges.
  - 1) Let me quickly add that not all pain and suffering is a result of God's justice being applied to us or to other people.
  - 2) God's application of justice to unrighteousness often protects those who are nearby. That is, God will judge a nation or subsets of people in a nation in order to protect others within that nation or others who are near to that nation.
  - 3) This explains the verse: **God is angry with the wicked every day** (Psalm 7:11). Their sinfulness is like a cancer, spreading and destroying all in its path, and God must isolate them and judge them to keep it from spreading.
9. God's anger does not preclude the sinner from salvation. **Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.** (John 3:36; ESV)

This doctrine was culled from:

[Grace Notes](#)

[West Bank Bible Church](#)

and [Dikaosune](#), all accessed May 8, 2014 (with very little original material added).

[Chapter Outline](#)

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So far, this verse reads: **The anger of Y<sup>e</sup>howah again burned against Israel.** There are three ways to read this: (1) Israel as a whole has sinned against God, and is therefore guilty before God; (2) this is essentially the title of

a chapter,<sup>19</sup> indicating that God's problem with Israel is based upon what David does in this chapter; or (3) there is an organic relationship between Israel, Israel's sins and David initiating this census. If this is option #1 or #3, then we do not know what sins are prevalent in Israel to cause God to harm Israel.

**Application:** It is clear that those with political power can bring harm to their nation; or can make decisions for the nation which cause suffering within the nation. On the other hand, this does not mean that the people are blameless and the government is 100% at fault. Although I will discuss the housing crisis and bubble with the subsequent market crash of 2008 when we get to v. 14, this was a scheme worked up by the federal government which harmed a great many people. However, what allowed the housing bubble to become a bubble is, millions of people who should not have purchased a house, purchased a house. They were able to do this because of government's relaxed standards. However, in order to do this, they had to lie about their income and credit history. So, the government had willing participants.

The focus of this chapter is David and his sin of taking the census. However, those who will bear the brunt of God's judgment are the people of Israel. This causes me to postulate that there were unnamed problems among the people—whether idolatry or immorality or whatever. 70,000 people in Israel would die as a result. Now, were these simply random people, or did God remove them for a reason, and I would submit, based upon God's justice, most of them (if not all of them) were removed according to God's plan, according to His righteousness.

There is plenty of evidence that the people of Israel were wrong-headed and outside of God's will. A great many of them join up with Absalom against David; and later, a great many of them rebel against David, following Sheba, in his insurrection. Joining a revolution against the established power of God is no little thing. Whether this event occurs before, after or between these revolts, the fact remains that there is clear rebellion in the hearts of many Israelites. Killing 70,000 is a culling practice by God, which protects and preserves the nation.

Now, what about David saying, "But these sheep—they haven't done anything." (v. 17). That is certainly what David prayed, but that is not necessarily an accurate appraisal of the situation. David understands that he has sinned and understands that God is dealing with his sin; David apparently does not realize that God is also dealing with the rebelliousness of Israel.

So that there is no doubt, God is against revolutions and He hates revolutionaries. See the **Doctrine of Revolution** ([HTML](#)) ([PDF](#)) ([WPD](#)). Jesus Christ was not some revolutionary, in the sense that we understand that term today. He was revolutionary in that He offered grace rather than legalism, which was the prevailing religion of Jews at that time. He offered Himself as the true revelation of God, as the true Son of God, as our Mediator between God and man. In this way, He was a revolutionary. However, Jesus did not incite the people to revolt against Roman control of Judæa; nor did He incite violence against the pharisees and sadducees. He did throw the money changers out of the Temple, but Jesus did not incite a armed revolt against the religious Jews or the Romans with political power. In other words, Jesus had little in common with Che, Mao or Castro.

### 2Samuel 24:1b

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

<sup>19</sup> As suggested by Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 24:1.

## 2Samuel 24:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çûth (סוּחַ) [pronounced sooth]	<i>to persuade, to stimulate, to instigate, to incite; to allure, to lure; to drive out, to expel [by discipline]; to lead forth, to set free</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5496 BDB #694
This verb is only found in the Hiphil, and it appears to mean, at its core, <i>to cause to move</i> ; and the array of meanings proceed from that basic meaning.			
'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
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved</i> and is transliterated <i>David</i>	masculine proper noun	Strong's #1732 BDB #187
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88

**Translation:** [Satan] incited David against them,... In this passage, we do not have the word *Satan*; however, we do find this in 1Chron. 21:1 [Then Satan stood against Israel and incited David to number Israel](#). (ESV) Therefore, we know that it is Satan who inspired David against his own people.

David is not mad at his people, and David is not going to do anything that we normally associate with sin; he is simply going to number the people, which is inspired by Satan, and therefore, wrong.

**Application/personal experience:** There are a lot of things in this world, inspired by Satan, which do not really seem to be very wrong. These things may not involve immorality, killing and anger; but whatever Satan inspires is outside of the plan of God and it is wrong. When I was teaching, our schools were making a move from disciplining our children to learning to praise them instead, when they did something right or close to right.

I had an honors class in Geometry, and I was fishing for answers from my students, and one came up with a wrong answer, to which I responded, "Wrong, wrong, wrong!" with no little intensity. The students laughed, because these were intelligent kids and they knew about this positive encouragement thing; they knew about this self-esteem thing. So, they were used to teachers praising them, no matter what sort of a lame answer they came up with. My saying that an answer was completely wrong was outside the norm for them, and so they laughed.

My point is, when I began teaching in Texas, the discipline was pretty strong and the tolerance for aberrant behavior was quite limited. However, Texas schools began reducing the amount of discipline and increasing the amount of praise to up these kids' self-esteem, with the result that, the kids were undisciplined, not very smart, but they thought that they were really smart. All of this was Satanically inspired, and, when first introduced and argued for, it seemed pretty innocuous.

Speaking of seemingly innocuous Satanically-inspired ideas: when sex education was introduced into the school curriculum, probably a huge number of parents breathed a mutual sigh of relief. What can be more difficult than talking to your son or daughter about sex? The school would take care of that? Good! No one ever thought that, the explanations of the physiology of it all would lead to (1) a huge number of teen pregnancies and (2) children

in grammar school being taught about the 3 types of sexual intercourse. The prevailing attitude was, “Give the students the truth about sex, and they will act appropriately.” A few crazies warned, “Tell the students about sex and they will then go out and try it.” Those who were quickly classified as reactionaries were completely right. Not only did sex ed begin bad, but it gets worse and worse with every year. For liberals, it is the gift that keeps on giving.

## 2Samuel 24:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾamar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55
Literally, this means <i>to say</i> , and often, this is equivalent to quotation marks being started. The simplest rendering here is <i>saying</i> . However, this does not always mean that a quotation is to follow (although it usually does). What we have hear is something which is more akin to our expression <i>to wit</i> or <i>meaning, namely, by interpretation, to explain, that is, in other words.</i> <sup>20</sup>			
In 1Chron. 21:1, this is Satan who is speaking.			
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>go, come, depart, walk; advance</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
mânâh (מנא) [pronounced maw-NAW]	<i>count, number, reckon; assign [allot, appoint]; prepare, make ready</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #4487 BDB #584
ʾeth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yis <sup>e</sup> râʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun	Strong's #3478 & #3479 BDB #975
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Y <sup>e</sup> hûwdâh (יְהוּדָה) [pronounced y <sup>e</sup> hoo-DAW]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397

1Chron. 21:1 reads: [Now Satan stood up against Israel, and moved David to number Israel.](#) (VW)

**Translation:** ...saying, “Go [and] number Israel and Judah.” 1Chron. 21:1 reads: [Then Satan stood against Israel and incited David to number Israel.](#) (ESV) Because Satan is apparently the subject of the verb to incited, it would be Satan who incited (moved, persuaded) David against Israel, as it says above.

God would allow David to be tempted by Satan (although we have no idea exactly how this was accomplished); and God would allow David to take the census. God apparently allows Satan to stand against Israel.

<sup>20</sup> When doing this kind of work, utilizing an outstanding thesaurus is imperative (I use Roget's Fifth Edition Thesaurus).

John Dummelow: *The older account does not enter into the distinction between what God permits and what God causes. This distinction is the result of later reflection and more subtle theology.*<sup>21</sup>

In the **Angelic Conflict**, Satan and the angels do not just sit back and watch all that is happening. God allows Satan to play a part in human history, as well as many other angles—elect and fallen. Essentially, in our lives, we are making a choice between God and Satan—often between God's thinking (= divine viewpoint) and Satan's thinking (=cosmic system). We do not know the exact mechanics of how Satan gets his thinking into various societies, but we learn from Scripture what his thinking is, and we resist Satan through our own thinking.

Barnes suggests<sup>22</sup> that this is not Satan, as the definite article is not used (as in Job 1:6 2:1); so that 1Chron. 21:1 simply refers to an unnamed adversary of David's (although, not someone who would necessarily be understood by all to be David's adversary—otherwise, how could he influence David?). Barnes notes 3 other verses where *adversary* is around without the definite article (1Kings 11:14, 23, 25). Let me respond with, who but David is most important in the human realm at this point in time in human history? David is clearly God's man heading God's nation. Therefore, where will Satan be, but with David? So, there possibility exists that someone close to David—someone who is not really his friend—did suggest to David that he take a census to see how God is doing on fulfilling His promises. However, this ultimately comes from Satan. Satan would logically be the one to put doubts into David's mind about God's promises.

*When Critics Ask* explores the question, *who motivated David? God or Satan?*

### When Critics Ask on 2Samuel 24:1

**2 SAMUEL 24:1** —How can this passage claim that God moved David to number Israel when 1 Chronicles 21:1 claims that it was Satan?

**PROBLEM:** This passage reports the sin of David in numbering the people of Israel and Judah. Verse one affirms that God moved David to number the people. However, according to 1 Chronicles 21:1, it was Satan who moved David to number the people. Who was responsible for prompting David to act?

**SOLUTION:** Both statements are true. Although it was Satan who immediately incited David, ultimately it was God who permitted Satan to carry out this provocation. Although it was Satan's design to destroy David and the people of God, it was God's purpose to humble David and the people and teach them a valuable spiritual lesson. This situation is quite similar to the first two chapters of Job in which both God and Satan are involved in the suffering of Job. Similarly, both God and Satan are involved in the crucifixion. Satan's purpose was to destroy the Son of God (John 13:2 1Cor 2:8). God's purpose was to redeem humankind by the death of His Son (Acts 2:14– 39).

From Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, 2Sam. 24:1.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Jamieson, Fausset and Brown: *God, though He cannot tempt any man (James 1:13), is frequently described in Scripture as doing what He merely permits to be done; and so, in this case, He permitted Satan to tempt David. Satan was the active mover, while God only withdrew His supporting grace, and the great tempter prevailed against the king.*<sup>23</sup>

<sup>21</sup> From <http://www.studydrive.org/commentaries/dcb/view.cgi?bk=9&ch=24> accessed May 24, 2014.

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

<sup>23</sup> From <http://www.studydrive.org/commentaries/jfb/view.cgi?bk=9&ch=24> accessed May 23, 2014.

Pett observes: *History results from sinful man's random actions, is regularly prompted by Satan, but underneath is finally controlled by an omnipotent God. So when David was prompted by Satan, and took his own rational and sinful decision, behind it all could be seen YHWH's purpose of punishing Israel for its sinfulness.*

v. 1 reads: The anger of Y<sup>e</sup>howah again burned against Israel. [Satan] incited David against them, saying, "Go [and] number Israel and Judah." There is obviously a problem with Israel, which is made manifest by its two revolutions against King David. God does allow Satan to influence human history in some limited ways, even to the point of influencing the actions of a believer like David. At the same time, it is clear that David makes his own free will choices. Satan's influence is not overwhelming; David has a choice.

Peter Pett makes a marvelous observation at this point: *The writer puts it in terms of YHWH 'moving David to number Israel'. But this was the viewpoint of someone who saw everything that happened as being the direct result of YHWH's will. In fact the Chronicler tells us that David was moved to number Israel by an adversary (satanas), or even by Satan, the greatest of man's adversaries (1Chronicles 21:1). Joab meanwhile lays the blame squarely on David himself. All three aspects were in fact involved. History results from sinful man's random actions, is regularly prompted by Satan, but underneath is finally controlled by an omnipotent God. So when David was prompted by Satan, and took his own rational and sinful decision, behind it all could be seen YHWH's purpose of punishing Israel for its sinfulness.*<sup>24</sup>

There was a law on the books, Ex. 30:11–16, which some try to tie to this passage: *Yahweh spoke to Moses, saying, "When you take a census of the children of Israel, according to those who are numbered among them, then each man shall give a ransom for his soul to Yahweh, when you number them; that there be no plague among them when you number them. They shall give this, everyone who passes over to those who are numbered, half a shekel after the shekel of the sanctuary; (the shekel is twenty gerahs;) half a shekel for an offering to Yahweh. Everyone who passes over to those who are numbered, from twenty years old and upward, shall give the offering to Yahweh. The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of Yahweh, to make atonement for your souls. You shall take the atonement money from the children of Israel, and shall appoint it for the service of the tent of meeting; that it may be a memorial for the children of Israel before Yahweh, to make atonement for your souls."* (WEB) This census was done at a particular time, for a particular purpose, as demanded by God. The census of David is not being done as a result of divine urging.

The Pulpit Commentary<sup>25</sup> makes an interesting comment at this point, which I will paraphrase. When God tests us, it is for our improvement and our advancement. When Satan tempts us, it is to find our weakness and to exploit that weakness.

We have several situations like this in the Bible where it appears that God and Satan both act upon the same person or the same situation almost in concert. What does this mean?

<sup>24</sup> From <http://www.studyLight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

<sup>25</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:1.

### God and Satan seemingly act in concert

Satan	God
Satan tempts David to take a census of the people, hoping that the end result will be pain and suffering for David and for the Israelites. 1Chron. 21:1	God allows David to take a census, knowing that there would be discipline for both David and the people; but that the end result would be God’s plan. In this case, King David will buy Mount Moriah and this will be where the Temple will be built. God also apparently removed 70,000 Israelites by means of the sin unto death. 2Sam. 24:1 2Chron. 3:1
In court before God, Satan asked to be able to bring great harm to Job, so that he might prove that Job’s only loved God because of what God did for him. Job 1–2	God allowed Satan to bring all kinds of harm to Job to (1) vindicate the character of Job; (2) to teach Job and his friends basic and advanced doctrine; (3) to allow Job’s example to stand forever, so that it does not have to be repeated; and (4) so that advanced doctrine could be taught in the book of Job.
Obviously, Satan can do nothing apart from God’s permission. 1Peter 5:8 <b>Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.</b>	God does allow Satan to, at times, work against believers. Sometimes it is for discipline and sometimes it is for spiritual growth. 1Peter 4:19 <b>Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good.</b>
Satan, not fully understanding the cross and what it meant, did all that was in his power to get Jesus arrested, so that He would be taken captive and executed.	God would use the cross and pour out the sins of the world upon our Lord, so that we might be saved.

The key is, God and Satan both have different motives—however, what Satan does and what God allows can often be the same thing. Satan looks to cause harm and to appeal to our weaknesses; God looks for this to result in our overall benefit. This is why we are promised in Romans that **God works all things out together for good**. Even if there is Satanic involvement, God can take all of that and bring good from it.

This doctrine was basically inspired and laid out first by *The Encyclopedia of Bible Difficulties*; Gleason L. Archer; Zondervan Publishing House; ©1982; pp. 186–187.

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**And so says the king unto Joab a commander of the army who [is] with him, “Go, now in all tribes of Israel, from Dan and as far as Beersheba and number the people and I have known a number of the people.”**

2Samuel  
24:2

**The king said to Joab (the commander of the army who [is] with him), “Go now into all the tribes of Israel, from Dan to Beersheba, and number the people so that I will know the number of the people.”**

**The king issued orders to Joab, the commander of the army of Israel: “Go now throughout all Israel, from Dan to Beersheba, and take a census, so that I may know the population of all Israel.”**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	And the king said to Joab the general of his army: Go through all the tribes of Israel from Dan to Bersabee, and number ye the people that I may know the number of them.
Masoretic Text (Hebrew)	And so says the king unto Joab a commander of the army who [is] with him, "Go, now in all tribes of Israel, from Dan and as far as Beersheba and number the people and I have known a number of the people."
Peshitta (Syriac)	So the king said to Joab the commander of the army who was with him. Go now through all the tribes of Israel, from Dan to Beer-sheba and number the people, <u>and bring to me the sum</u> of the number of the people.
Septuagint (Greek)	And King David said to Joab and to the captains of the forces, Go, number Israel from Beersheba even to Dan, <u>and bring me the account</u> , and I shall know their number.
1Chron. 21: (VW)	And David said to Joab and to the rulers of the people, Go, number Israel from Beer- sheba to Dan, and bring the number of them to me that I may know it.
Significant differences:	That <i>Joab is with David</i> is ignored in the Latin and Greek. Interestingly enough, both the Syriac and Greek have David asking for the sum of the number of the people to be brought to him, as is found in the Chronicles verse.

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

Common English Bible	So the king said to Joab and the military commanders [LXX and 2 Sam 24:4; MT commander] who were with him, "Go throughout all the tribes of Israel, from Dan to Beer-sheba, and take a census of the people so I know how many people there are."
Contemporary English V.	David told Joab and the army commanders, "Count everyone in Israel, from the town of Beersheba in the south all the way north to Dan. Then I will know how many people can serve in my army."
Easy English	So King David spoke to Joab who was the leader of his army. David said, 'Go through all the *tribes of *Israel. Travel from Dan to Beersheba and count all the people. Then I will know how many people there are.'
Easy-to-Read Version	So David said to Joab and the leaders of the people, "Go and count all the people of Israel. Count everyone in the country—from the town of Beersheba all the way to the town of Dan. Then tell me, so I will know how many people there are."
Good News Bible (TEV)	David gave orders to Joab and the other officers, "Go through Israel, from one end of the country to the other, and count the people. I want to know how many there are."
<i>The Message</i>	David gave orders to Joab and the army officers under him, "Canvass all the tribes of Israel, from Dan to Beersheba, and get a count of the population. I want to know the number."
New Berkeley Version	The king proceeded to give orders to Joab, the commander of the army, who was present with him, "Make a survey now among all the tribes of Israel from Dan to Beer-sheba and register the people, so that I may know the population figure."
New Century Version	So King David said to Joab, the commander of the army, "Go through all the tribes of Israel, from Dan to Beersheba [Dan to Beersheba Dan was the city farthest north in Israel, and Beersheba was the city farthest south. So this means all the people of Israel.], and count the people. Then I will know how many there are."
New Life Bible	So the king said to Joab the captain of the army who was with him, "Go through all the families of Israel, from Dan to Beersheba. Number the people, so I may know how many there are."
New Living Translation	So the king said to Joab and the commanders [As in Greek version (see also 24:4 and 1 Chr 21:2); Hebrew reads Joab the commander.] of the army, "Take a census of all the tribes of Israel—from Dan in the north to Beersheba in the south—so I may know how many people there are."

The Voice David spoke to Joab, the commander of his army who was with him.  
**David:** Travel to all the tribes of Israel, from Dan to Beersheba, and take a census of the people. I want to know how many there are.

**Partially literal and partially paraphrased translations:**

American English Bible	So, the king said to JoAb (who was in charge of the army): 'Go throughout all the tribes of IsraEl and Judah, from Dan to BeerSheba and count the men, so I will know how many there are.'
God's Word™	David said to Joab and the leaders of the people, "Go, count Israel from Beersheba to Dan. Bring me the results so that I may know how many people there are."
International Standard V	So the king ordered Joab, commander of the special forces, who was with him, "Go throughout the tribes of Israel from Dan to Beer-sheba and take a census of the people so I can be made aware of the total number."
New Advent (Knox) Bible	The king said to Joab, the chief of his army, Go through all the tribes of Israel from Dan to Bersabee, and make a muster-roll of the people, so that I may know the full tale of them.
New American Bible (2011)	The king therefore said to Joab and the leaders of the army who were with him, "Tour all the tribes of Israel from Dan to Beer-sheba and register the people, that I may know their number."
NIRV	So the king spoke to Joab and the army commanders who were with him. He said, "Go all through the territories of the tribes of Israel. Go from Dan all the way to Beersheba. Count the fighting men. Then I'll know how many there are."
New Jerusalem Bible	The king said to Joab and the senior army officers who were with him, 'Now, go through all the tribes of Israel from Dan to Beersheba, and take a census of the people; I wish to know the size of the population.'
New Simplified Bible	David gave orders to Joab and the other officers. He said: »Go through Israel, from one end of the country to the other, and count the people. I want to know how many there are.«
Today's NIV	So the king said to Joab and the army commanders with him, "Go throughout the tribes of Israel from Dan to Beersheba and enroll the fighting men, so that I may know how many there are."

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

Ancient Roots Translinear	The king said to Joab and the army leaders with him, "Please explore all the staffs of Israel, from Dan unto Beersheba, and count the people for me to know the number of the people."
Bible in Basic English	And David said to Joab and the captains of the people, Now let all Israel, from Beer-sheba to Dan, be numbered; and give me word so that I may be certain of their number.
The Expanded Bible	So King David said to Joab, the commander of the army, "Go through all the tribes of Israel, from Dan to Beersheba [ <sup>C</sup> the far north and south of Israel], and ·count [take a census of; register; number] the people. Then I will know how many there are."
Ferar-Fenton Bible	...for the king ordered Joab "to whip them up" [Literal translation of the word , Hlmww Shot-na, of the Hebrew.-F. F.] in all the tribes of Israel from Dan to Bersheba, and brigade in the forces, that I may know the number of my forces.
HCSB	So David said to Joab and the commanders of the troops, "Go and count Israel from Beer-sheba to Dan and bring a report to me so I can know their number."
NET Bible®	The king told Joab, the general in command of his army, "Go through all the tribes of Israel from Dan to Beer Sheba and muster the army, so I may know the size of the army."

New Heart English Bible The king said to Joab the captain of the army, who was with him, "Now go back and forth through all the tribes of Israel, from Dan even to Beersheba, and number the people, that I may know the sum of the people."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible The king said to Yo'av the commander of the army, who was with him, "Go systematically through all the tribes of Isra'el, from Dan to Be'er-Sheva; and take a census of the population; so that I can know how many people there are."

exeGeses companion Bible ...and David says to Yah Ab and to the governors of the people, Go, number and scribe Yisra El from Beer Sheba even to Dan; and bring the number of them to me, so I know.

Hebrew Names Version David said to Yo'av and to the princes of the people, Go, number Yisra'el from Be'er-Sheva even to Dan; and bring me word, that I may know the sum of them.

JPS (Tanakh—1985) The king said to Joab, his army commander [1Chron. 21:2 reads: "and to the officers of the army"; compare below v. 4.], "Make the rounds of all the tribes of Israel, from Dan to Beer-sheba, and take a census of the people, so that I may know the size of the population."

Judaica Press Complete T. And David said to Joab and to the princes of the people, "Go count Israel from Beersheba until Dan, and bring me *word*, so that I may know their number."

Orthodox Jewish Bible For HaMelech said to Yoav Sar HaChayil, who was with him, Go now through kol Shivtei Yisroel, from Dan even to Beer Sheva, and number ye HaAm, that I may know the Mispar HaAm.

*The Scriptures* 1998 And Dawid said to Yo' ab and to the rulers of the people, "Go, number Yisra' ěl from Be' ěrsheba to Dan, and bring the number of them to me so that I know it."

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

Concordant Literal Version And David said unto Joab, and unto the heads of the people, 'Go, number Israel from Beer-Sheba even unto Dan, and bring unto me, and I know their number.'

Context Group Version And the king said to Joab, the captain of the army, who was with him, Go now to and fro through all the tribes of Israel, from Dan even to Beer-sheba, and number { pl } the people, that I may know the sum of the people.

English Standard Version So David said to Joab and the commanders of the army, "Go, number Israel, from Beersheba to Dan, and bring me a report, that I may know their number."

The Geneva Bible For the king said to Joab the captain of the host, which [was] with him, Go now through all the tribes of Israel, from Dan even to Beersheba, and number ye the people, that I may know the number of the people. Because he did this to determine his power and to trust in it, it offended God, for otherwise it was lawful to number the people, ( Exodus 30:12 ; Numbers 1:2 ).

Green's Literal Translation And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; and bring to me, and I will know their number.

Kretzmann's Commentary For the king said to Joab, the captain of the host, which was with him, having held his post as commander-in-chief of the army, Go now through all the tribes of Israel, from Dan even to Beersheba, from the extreme north to the extreme south end of the land, and number ye the people that I may know the number of the people, really get the exact statistics of the country's military strength.

NASB The king said to Joab the commander of the army who was with him, "Go about now through all the tribes of Israel, from Dan to Beersheba [Judg 20:1; 2 Sam 3:10], and register [Lit muster] the people, that I may know the number of the people."

New RSV	So the king said to Joab and the commanders of the army,* who were with him, `Go through all the tribes of Israel, from Dan to Beer-sheba, and take a census of the people, so that I may know how many there are.'
Updated Bible Version 2.11	And David said to Joab and to the princes of the people, Go, number Israel from Beer-sheba even to Dan; and bring me word, that I may know the sum of them.
Webster's Bible Translation	For the king said to Joab the captain of the host, who [was] with him, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people.
World English Bible	David said to Joab and to the princes of the people, Go, number Israel from Beersheba even to Dan; and bring me word, that I may know the sum of them.
Young's Updated LT	And David says unto Joab, and unto the heads of the people, "Go, number Israel from Beer-Sheba even unto Dan, and bring unto me, and I know their number."

**The gist of this verse:** David tells Joab to take a census.

### 2Samuel 24:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek <sup>e</sup> (מלך) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'el (אל) [pronounced <i>eh</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
Yôw'âb (יוב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
sar (שר) [pronounced <i>sar</i> ]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine singular construct	Strong's #8269 BDB #978
chayil (חיל) [pronounced <i>CHAH-yil</i> ]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun with the definite article	Strong's #2428 BDB #298
1Chron. 21:2 reads: <i>and to the officers of the army.</i>			
'âsher (אשר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85

**Translation:** The king said to Joab (the commander of the army who [is] with him),... David and Joab had a very intimate relationship. They were close and Joab could question David's decisions and orders.

We are reminded here that Joab is over all the army, which is why he was not listed in the previous chapter under David's mighty men. Basically he was not listed just as David would not be put on a list of his own mighty men.

Joab, the nephew of David, is one of the most fascinating persons in the Bible, although we do not tend to associate him with the great names of Scripture. At his greatest, he was commander-in-chief of David's army. As a diplomat, he worked out some personal difficulties between David and his son Absalom. As a war hero, he defeated the Jebusites, Ammonites, Moabites and the Edomites. However, David dragged Joab into the middle of his two great sins and Joab himself twice got involved in high-level political intrigue, which eventually led to his execution by Solomon.

### A Condensed View of Joab

1. David has 3 nephews by his sister Zeruiah: Joab, Abishai and Asahel. 2Sam. 2:18 1Chron. 2:16
2. Joab was in charge of David's army, because he led a successful campaign against the Jebusites. 2Sam. 8:16 2Sam. 8:16 1Chron. 11:4–6 18:15a 27:34
3. After Saul died, David became king over Judah (the Southern Kingdom) and Saul's son, Ishbosheth, became king over Israel (the Northern Kingdom). A civil war ensued, and Ishbosheth's top general, Abner, met David's top general, Joab; along with their respective armies. Joab is victorious over Abner, so Abner retreats. Joab's brother, Asahel, gives chase, and is killed in the pursuit. Abner, from a distance, managed to sort out a temporary peace with Joab. 2Sam. 2:12–32
4. Abner and Ishbosheth had a falling out, and Abner transferred his loyalty to David, with the intention of helping David rule over all Israel (the north and the south). However, without David knowing, Joab arranged a meeting with Abner and killed him at this meeting. Although David should have tried and executed Joab for this crime, he did not, cursing his father's house instead. This was a mistake on David's part, and Joab would go on to murder another man and to rebel against David when David gets becomes very old. 2Sam. 3
5. Joab is named specifically when Israel fought against Syria and the Ammonites (2Sam. 8:11–12 10 12:26–27 1Chron. 19:6–15); the Moabites (1Kings 11:11–25) and the Edomites (Psalm 60 inscription). However, we may assume that Joab would have led the armies of Israel against all the enemies of David as David's commander-in-chief.
6. David got Joab tangled up in both of his major sins.
  - a. Joab was at war with the Ammonites when David had an affair with Bathsheba. David eventually ordered Joab to put Bathsheba's husband on the frontlines to die in battle. 2Sam. 11
  - b. David had Joab spearhead the census, which Satan motivated David to take. Joab advised against this census, but David overruled him and Joab followed orders. 2Sam. 24:1–9 1Chron. 21:1–6 However, this census was never completed, as God put a stop to it. 1Chron. 27:24
7. Since David had so many sons and daughters, there ended up being conflicts between them. One conflict involved rape which led Absalom, David's son, to kill his half-brother for the rape. Joab acted as a go-between (a mediator) for David and Absalom, finally bringing them together. 2Sam. 13–14
8. However, when Absalom rebelled against David, Joab defeated his army and killed Absalom (2Sam. 18). David was quite upset about this, and Joab had to speak to him rather harshly to make him realize that his own army supported him and should receive appreciation for what they did (2Sam. 19:1–7).
9. When David appointed Amasa over his armies, Joab killed him as a rival. 2Sam. 20
10. In his old age, David became weak, and his son after Absalom, Adonijah, secured the help of Joab, among others, to boost him into power. In fact, while David was alive, Adonijah set up a government under him—again, his most prominent supporters included Joab. In all fairness to Joab, he may not have known that David had selected Solomon as his successor. David, in hearing about all of this, made Solomon king. 1Kings 1:7, 16–19, 38–52
11. While David is in dying grace, he tells Solomon that Joab killed Abner and Amasa, although there should have been peace between them. David was unable to deal with this, but he puts this situation into Solomon's hands. Solomon had Joab executed after Joab fled to the altar at Gibeon. 1Kings 2:1–12,

## A Condensed View of Joab

28–35

12. Joab was a great man, but with some obvious defects. A few passages seem to indicate that he was a believer in the God of Israel, Jesus Christ. He had great military prowess and was probably the greatest military general during the time of David, apart from David and Jonathan. He was also authority-orientated and never tried to usurp David's power, or to take power to himself when David was dying (supporting one of David's sons as king at this time was just plain bad judgment). However, Joab made a number of bad decisions throughout his life—he murdered Abner and Amasa, treating his rivals as enemies, and it appears as though he did this in part to preserve his own position. Although he was generally loyal to David, he seemed to twice jockey to retain his position of power with Absalom and Adonijah, which would have involved his turning against David's authority. My opinion was, he weak in some doctrine, so that he either had areas where he lacked the spiritual information to make good decisions, or he simply went against what he knew was right to do.

See the complete **Doctrine of Joab** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### Chapter Outline

### Charts, Graphics and Short Doctrines

## 2Samuel 24:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwṭ (שוט) [pronounced shoot]	<i>go, rove about, quickly go to and fro, run quickly, run about, run to and fro</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7751 BDB #1001
nâ' (נא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
<p>Nâ' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2<sup>nd</sup> person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i>.</p>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
<p>Literally, <i>in all</i>. Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i>.</p>			
shêbeṭ (שִׁבְט) [pronounced SHAY <sup>B</sup> -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 plural construct	Strong's #7626 BDB #986

## 2Samuel 24:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis <sup>e</sup> râ'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:** ...“Go now into all the tribes of Israel,... Most of the time, the military was to be used to keep the peace at home and abroad. Because Israel belonged to God, there were many nations which tried to plunder them, and Israel required a strong army in order to fight off the many attempts to conquer them. We find this today in modern Israel, where virtually all of their citizens are military-trained, knowing that, at any moment, war could break out against them.

This begins as a masculine singular, imperative. However, generally speaking, when Joab is ordered to do something, this means that he will assign this to someone under him; or he will lead his army to take care of whatever he is ordered to take care of. However, as the commander of Israel's forces, he is given the orders from David and then he carries them out.

## 2Samuel 24:2c

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
Dân (דָּן) [pronounced <i>dawn</i> ]	<i>judge and is transliterated Dan</i>	masculine proper noun	Strong's #1835 BDB #192
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, 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
'ad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa 'ad (דַּעַן ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
B <sup>e</sup> êr Shâba' (בְּעֵר שֶׁבַע) [pronounced <i>b<sup>e</sup>ayr SHAW<sup>B</sup>-vahg</i> ]	<i>well of the oath [seven] and is transliterated Beersheba, Beer-sheba</i>	proper noun; location	Strong's #884 BDB #92

**Translation:** ...*from Dan to Beersheba*,... The tribe of Dan was pushed out of the land originally given to them, so they moved further north and seized a piece of property, which became their new land, which was in the far north. Beersheba was in the far south of Judah; so the phrase *from Dan to Beersheba* suggests that Joab is going to be required to go throughout the entire land in order to take this census. This phrase is found in Judges 20:1 1Samuel 3:20 2Samuel 3:10 17:11.

## 2Samuel 24:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i> ]	<i>go to a person, visit, have personal contact with, sort out, visit a person, commit, charge to the care of; fall upon, attack, number, take a census</i>	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #6485 BDB #823
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (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

**Translation:** ...and number the people... This is an interesting thing here, that will be identified as a sin to David. David is telling Joab to take a census. This is going to require Joab to use a great deal of his army in order to take this census.

## 2Samuel 24:2e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâda' (יָדָע) [pronounced <i>yaw-DAHG</i> ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #3045 BDB #393
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
miç <sup>e</sup> phâr (מִסְפָּר) [pronounced <i>mis<sup>e</sup>-FAWR</i> ]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
'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

**Translation:** ...so that I will know the number of the people.” David’s desire here is to simply know how many people populate Israel.

These are the opinions of several commentators and exegetes.

### Theories as to why this census was a sin

Theologian/Exegete	Commentary
Gleason Archer <sup>26</sup>	<i>Without being fully aware of what was going on in his heart, David had apparently been building up an attitude of pride and self-admiration for what he had achieved in the way of military success and economic expansion of his people. He began to think more in terms of armaments and troops than in terms of the faithful mercies of God. In his youth he had put his entire trust in God alone, whether he was facing Goliath with a slingshot or an army of Amalekites with a band of four hundred men. But in later years he had come to rely more and more on material resources, like any hardheaded realist, and he learned to measure his strength by the yardstick of numbers and wealth.</i>
Clarke <sup>27</sup>	<i>David, in all probability, slackening in his piety and confidence toward God, and meditating some extension of his dominions without the Divine counsel or command, was naturally curious to know whether the number of fighting men in his empire was sufficient for the work which he had projected...He therefore orders Joab and the captains to take an exact account of all the effective men in Israel and Judah. God is justly displeased with this conduct, and determines that the props of his vain ambition shall be taken away, either by famine, war, or pestilence.</i>
Guzik <sup>28</sup>	<p>This was dangerous because of a principle stated in Exodus 30:12: <a href="#">When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the Lord, when you number them, that there may be no plague among them when you number them.</a></p> <p>The principle of Exodus 30:12 speaks to God's ownership of His people. In the thinking of these ancient cultures, a man only had the right to count or number what belonged to him. Israel didn't belong to David; Israel belonged to God. It was up to the Lord to command a counting, and if David counted he should only do it at God's command and receiving ransom money to "atone" for the counting.</p>

Although Guzik’s reference here appears to be right on point, this is not for all census taking for all time; but it applied to this particular census, when Moses was to oversee a census taken of the people. Furthermore, this census had nothing to do with the military.

<sup>26</sup> *The Encyclopedia of Bible Difficulties*; Gleason L. Archer; Zondervan Publishing House; ©1982; pp. 186–187.

<sup>27</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 24:1.

<sup>28</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 24:1–2.

## Theories as to why this census was a sin

Theologian/Exegete	Commentary
Keil and Delitzsch <sup>29</sup>	<p>David himself admits that it was a grievous sin against God, and as a sin it is punished by the Lord (2Sam. 24:12.). In what, then, did David's sin consist? Certainly not in the fact that, when taking the census, "he neglected to demand the atonement money, which was to be raised, according to Ex. 30:12., from all who were numbered, because the numbering of the people was regarded in itself as an undertaking by which the anger of God might easily be excited," as Josephus and Bertheau maintain; for the Mosaic instructions concerning the atonement money had reference to the incorporation of the people into the army of Jehovah (see at Ex. 30:13–14), and therefore did not come into consideration at all in connection with the census appointed by David as a purely political measure. Nor can we imagine that David's sin consisted merely in the fact that he "entered upon the whole affair from pride and vain boasting," or that "he commanded the census from vanity, inasmuch as he wanted to have it distinctly set before his own eyes how strong and mighty he was" (Buddeus, Hengstenberg, and others); for although pride and vanity had something to do with it, as the words of Joab especially seem to indicate, David was far too great a man to allow us to attribute to him a childish delight in the mere number of souls in his kingdom.</p>
Keil and Delitzsch continued	<p>The census had certainly a higher purpose than this. It is very evident from 1Chron. 27:23–24, where it is mentioned again that it was connected with the military organization of the people, and probably was to be the completion of it. David wanted to know the number of his subjects, not that he might be able to boast of their multitude, nor that he might be able to impose all kinds of taxes upon every town and village according to their houses and inhabitants, as Ewald maintains; but that he might be fully acquainted with its defensive power, though we can neither attribute to him the definite purpose "of transforming the theocratic sacred state into a conquering world–state" (Kurtz), nor assume that through this numbering the whole nation was to be enrolled for military service, and that thirst for conquest was the motive for the undertaking.</p>
Keil and Delitzsch continued	<p>The true kernel of David's sin was to be found, no doubt, in self–exaltation, inasmuch as he sought for the strength and glory of his kingdom in the number of the people and their readiness for war. This sin was punished. "Because David was about to boast proudly and to glory in the number of his people, God determined to punish him by reducing their number either by famine, war, or pestilence" (Seb. Schmidt). At the same time, the people themselves had sinned grievously against God and their king, through the two rebellions headed by Absalom and Sheba.</p>
F. B. Meyers <sup>30</sup>	<p><i>The sin of numbering the people lay in its motive. David was animated by a spirit of pride and vainglory. He was eager to make a fine showing among the surrounding nations, and to impress them with such a conception of Israel's greatness that they would not dare to attack any point of the long frontier line. He yielded to the temptation of trusting in chariots and horses, instead of in the victories of faith.</i></p>

<sup>29</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 24 chapter comments.

<sup>30</sup> From <http://www.studylight.org/commentaries/fbm/view.cgi?bk=9&ch=24> accessed May 23, 2014.

Theories as to why this census was a sin	
Theologian/Exegete	Commentary
James Nisbet <sup>31</sup>	<i>It was very clear what David had an eye to in numbering the people. It was one of those steps which the kings of the nations around were accustomed to take from time to time when they wanted to know how strong they were and what wars they could carry on, what countries they could invade and what cities they could take. This was the way of the heathen world, whom the Israelites were specially bidden not to imitate. They were not meant by God to be a conquering nation; they were a holy nation, a peculiar people, whom God had admitted into a special covenant with Himself. David's act was one of vulgar kingly ambition, in absolute contradiction to the express designs of God for the Jewish people. It pleased God by a terrible visitation at once to check this new temper and suppress at its very commencement this dangerous aim. It is possible that this is ultimately attributable to Canon Mozley.</i>
NIV Study Bible <sup>32</sup>	<i>The census does not appear to have been prompted by any external threat. Since he wanted to "know how many there are" (v.2), it is evident that his action was motivated either by pride in the size of the empire he had acquired or by reliance for his security on the size of the reserve of manpower he could muster in an emergency or, more likely, both.</i>
Peter Pett <sup>33</sup>	<i>David's only aim was with a view to self-gloating over what he was seeing as 'his people', and so that he could have a 'global total'.</i>
Treasury of Scriptural Knowledge <sup>34</sup>	<i>We know not in what the sinfulness of this action consisted. Some think it was a contempt of the promise that the Israelites should be innumerable, and that they ought not to have been numbered without an express command, as in the days of Moses. Others suppose with Josephus that it was a kind of sacrilege, in omitting to collect the half-shekel a-piece for the use of the sanctuary. It however would appear that pride and ambition, and a desire of conquest, induced David to this measure, and rendered it so displeasing to God.</i>

J. B. Mozley makes an application here: *People are very fond of numbering the good things they have or suppose themselves to have. This is the peril to which our Lord refers when He says, 'Lay not up for yourselves treasures on earth. for where your treasure is, there will your heart be also;'* that is, you will be always brooding in your heart upon them, and they will fill your mind to the exclusion of all spiritual thoughts. The Bible takes us out of ourselves, and directs us to God as the great object of our love, and in Him to our neighbour. *'Seek ye first the kingdom of God and His righteousness, and all these things shall be added to you.'*<sup>35</sup>

Chapter Outline

Charts, Graphics and Short Doctrines

Scripture is not completely clear as to why *this* census is wrong, and why the punishment for Israel is so severe. So, let's start with what we do know for certain.

<sup>31</sup> From <http://www.studylight.org/commentaries/cpc/view.cgi?bk=9&ch=24> accessed May 23, 2014.

<sup>32</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 456 (footnote).

<sup>33</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

<sup>34</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 24:2.

<sup>35</sup> From <http://www.studylight.org/commentaries/sbc/view.cgi?bk=9&ch=24> accessed May 24, 2014. This was taken from J. B. Mozley, *Sermons Parochial and Occasional*, p. 72

## What do we unequivocally know about David ordering this census?

1. The problem that God has is fundamentally with the people of Israel. We do not know what that problem is, but the Bible clearly tells us that there is a problem. We will develop some reasonable theories. 2Sam. 24:1
2. Since the actual act of taking a military census is not a sin (God requires that a census be taken from time to time—Num. 1:1–4 4:2, 22 1Sam. 11:18 2Sam. 18:1), that means that the motivation behind the act has to be sinful. As R. B. Thieme, Jr. said on many occasions: *Doing a wrong thing in a wrong way is wrong; doing a right thing in a wrong way is wrong; doing a wrong thing in a right way is wrong; only doing a right thing in a right way is right.* Therefore, David is doing a right thing—or a thing which is not right or wrong in and of itself—in a wrong way. This leads us to the conclusion that what David is doing wrong is *in his head*.
3. Satan inspires David to take this census. 1Chron. 21:1
4. David was not really numbering all the people, but he was numbering those who are potential military men. 2Sam. 24:9 1Chron. 21:5
5. Joab and his captains, all of whom are outstanding military men (2Sam. 23) are against this. 2Sam. 24:3–4
6. The substance of their objections is not made clear.
7. However, Joab appears to understand that there will be guilt brought upon Israel. [Why does my lord require this thing? Why will he be a cause of guilt to Israel?](#) (1Chron. 21:3b; UPDV)
8. 1Chron. 27:23 reads: [But David didn't take the number of them from twenty years old and under, because Yahweh had said he would increase Israel like the stars of the sky.](#) (WEB) The *implication* is that, David may be taking this census having some doubt about God's promises.
9. David apparently listened to the objections of Joab and his captains and overruled them. 2Sam. 24:4
10. Because Joab is authority oriented, he will obey David's final command to take the census.
11. God was displeased with the census and He struck Israel. 1Chron. 21:7
12. David recognized, eventually, that what he required was a sin, apparently after the census had been taken. 2Sam. 24:10 1Chron. 21:8
13. David did not seem to recognize that there was a problem with the people of Israel. He recognizes his sin, but asks, ["What have these sheep done?"](#) 2Sam. 24:17
14. And because there are several censuses taken in the Bible—some required by God—it is clear that taking a census is not anti-God or anti-Biblical.
15. There is a definite relationship to the number of people counted in this census and the rightness or wrongness of taking the census. Joab comments that it would be great if there were 100x as many people (2Sam. 24:3); and every judgment offered by God involved killing off a number of people (2Sam. 24:13).
- 16.

When we try to zero in on the sin, keep these things in mind.

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I list these in part, just so you can see what ideas have been thrown against the wall.

## Related Commentary to 2Samuel 24:1–2

Source	Commentary
<b>Bible Teaching Resources</b> <sup>36</sup>	David wanted to know how strong his nation was militarily. However his strength really lay in God, but David laid his emphasis upon his armies. God's position was: <i>You don't need to number the people. I have taken care of this situation. The strength of Israel's army meant nothing if God was not with them to give them the victory.</i>
<b>The Biblical Illustrator</b> <sup>37</sup>	<i>The sin committed by David. It is possible that David dwelt with satisfaction upon the thought of his ample resources and numerous armies, and calculated that he was possessed of a power to repel aggression, and attempt fresh conquests. He may have forgotten that God alone, who had made him great, could preserve to him his greatness, and thence he may have longed to reckon up his forces, as though he could thence learn his security, or compute the extension of his kingdom.</i>
<b>The Christian Community Bible</b>	The kingdom has grown very much in territory, animals and wealth. Israel is a numerous people and so David is tempted to count them and orders a census. The census in itself is not bad. What is bad is to feel greater because one has so many people or soldiers, or to have an obsession for quantity, for numbers, forgetting the essential which is quality. David forgets that he is the administrator and deputy of God in Israel: the sheep do not belong to him. At all levels of life, people like to count their animals, or recall their accomplishments. There are many ways of feeling oneself Here, the author presents the pestilence as God's intervention to punish the king. People of that time easily accepted an intervention of Yahweh to kill the Israelites even if they were not responsible for the sin of their king. It seems more accurate for us to say that God intervened by sending the prophet Gad a few days before the pestilence broke out, a pestilence which, of course, was not miraculous in nature. Thus he wanted to impart to David a lesson and a sign of the gravity of his sin, using a language he could understand. See what is said about collective punishment in Joshua 7, and about the Angel of Yahweh in Genesis 16.
<b>The NET Bible</b>	The parallel text in 1 Chron. 21:1 says, " <a href="#">An adversary opposed Israel, inciting David to count how many warriors Israel had.</a> " The Samuel version gives an underlying theological perspective, while the Chronicler simply describes what happened from a human perspective. The adversary in 1 Chron. 21:1 is likely a human enemy, probably a nearby nation whose hostility against Israel pressured David into numbering the people so he could assess his military strength. See the note at 1 Chron. 21:1.
<b>The New Advent (Knox) Bible</b>	Here, as often, the Old Testament record describes God's dealings with mankind in strictly human terms. By a somewhat violent metaphor, he is compared to a human ruler who is anxious to pick a quarrel with his neighbours, and employs an agent provocateur to give him a pretext for interference. In 1Chron. 21:1 the same course of events is described in theological terms, and we are told that Satan tempted David to register the people.
<b>The New American Bible</b>	The narrative supposes that since the people belonged to the Lord rather than to the king, only the Lord should know their exact number. Further, since such an exact numbering of the people would make it possible for the king to exercise centralized power, imposing taxation, conscription, and expropriation upon Israel, the story shares the view of monarchy found in 1Sam 8:4-18. See also Num 3:44-51, where census taking requires an apotropaic offering. <sup>38</sup>

<sup>36</sup> From <http://www.bibleteachingresources.org/downloads/pdf/David23.pdf> accessed May 24, 2014.

<sup>37</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=9&ch=24> accessed May 24, 2014.

<sup>38</sup> From <http://www.usccb.org/bible/2samuel/24> accessed May 12, 2014.

## Related Commentary to 2Samuel 24:1–2

Source	Commentary
<b>Adam Clarke</b> <sup>39</sup>	<i>We know not exactly in what this sin consisted...probably David now began to covet an extension of empire, and purposed to unite some of the neighboring states with his own; and having, through the suggestions of Satan or some other adversary, (for so the word implies), given way to this covetous disposition, he could not well look to God for help, and therefore wished to know whether the thousands of Israel and Judah might be deemed equal to the conquests which he meditated. When God is offended and refuses assistance, vain is the help of man.</i>
<b>John Gill</b> <sup>40</sup>	<i>This appears to be done not through any urgent necessity, but merely out of curiosity, and to gratify the pride of his heart, and please himself with the thought of ruling such a numerous people, and brag of their numbers to other nations, and place his confidence therein; and no wonder it was displeasing to the Lord.</i>
<b>Matthew Henry</b> <sup>41</sup>	<i>[One thing] here seems [very] strange: The sinfulness of this. What harm was there in it? Did not Moses twice number the people without any crime? Does not political arithmetic come in among the other policies of a prince? Should not the shepherd know the number of his sheep? Does not the Son of David know all his own by name? Might not he make good use of this calculation? What evil has he done, if he do this? Henry goes on to list several possibilities, but most of them have been covered before.</i>
<b>Jamieson, Fausset and Brown</b> <sup>42</sup>	<i>The act of numbering the people was not in itself sinful; for Moses did it by the express authority of God. But David acted not only independently of such order or sanction, but from motives unworthy of the delegated king of Israel; from pride and vainglory; from self-confidence and distrust of God; and, above all, from ambitious designs of conquest, in furtherance of which he was determined to force the people into military service, and to ascertain whether he could muster an army sufficient for the magnitude of the enterprises he contemplated. It was a breach of the constitution, an infringement of the liberties of the people, and opposed to that divine policy which required that Israel should continue a separate people. His eyes were not opened to the heinousness of his sin till God had spoken unto him by His commissioned prophet.</i>
<b>Peter Pett</b> <sup>43</sup>	<i>The act of numbering the men of Israel would appear to have been seen as an act of rebellion against YHWH. According to 1Chronicles 27:23-24 YHWH had promised that the number of the children of Israel would be as the stars of the heavens. They were thus not to be numbered arbitrarily (it was permitted in a general way for organisational purposes when mustering to battle but not otherwise - 2Samuel 18:1) nor have any limit put on them. For in the end they were YHWH's people, not David's. To number them was thus an act of human arrogance and self-exaltation. It was to see them as David's own people and at his disposal, rather than as YHWH's people to be preserved by Him as He willed. David is seen as once more having got above himself. It was a similar act of arrogance to that of Moses smiting the rock in Numbers 20:10-12, something which also had painful consequences.</i>

<sup>39</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 24:10.

<sup>40</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 24:2.

<sup>41</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 24:1–9.

<sup>42</sup> From <http://www.studylight.org/commentaries/jfb/view.cgi?bk=9&ch=24> accessed May 23, 2014.

<sup>43</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

## Related Commentary to 2Samuel 24:1–2

Source	Commentary
<b>Matthew Poole<sup>44</sup></b>	<i>David's sin in this matter [is] that he numbered them, not by direction from God, nor for any important business of the...kingdom; but out of mere curiosity, and pride...accompanied either with a secret distrust of God's promise; or rather, with a carnal confidence in the numbers of his people; all [of] which...sins...were so manifest, that not only God saw them...in David; but even Joab and the captains of the host were very sensible of them.</i>

As you can see, this topic has engendered no little discussion.

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Now we must go further into this, to try to determine exactly what the problem was. Some speculation will be involved.

### What is wrong with David taking a census?

1. This appears to be a fairly innocuous sin. David is not killing anyone; he is not bedding down the wife of a soldier. He simply wants to know how many potential soldiers there are in Israel.
2. It is also interesting that Joab objects to this census. As a military man and the general of Israel's forces, we would think that he, even more than David, would be interested in Israel's military potential. Because Joab knows David intimately, he is able to see the problem, as it relates to David's character.
3. In this time of obvious peace, was David thinking of expanding Israel's borders, without first going through God on this matter? Was David thinking, *we have defeated all of our enemies; now let's increase the territory over which I rule*. If anyone would recognize this in David, it would be Joab, whether David states this purpose or not.
4. Determining the number of potential soldiers in Israel was not a wrong thing to do. That is what the first part of the book of Numbers is all about. Drafting men into war is also legitimate. Remember the passage, "**Your sin will find you out**"? In context, that is the sin of pacifism when your comrades are going to war.
5. The first clear problem is, this is motivated by Satan (1Chron. 21:1).
  - 1) This is an area of Scripture which really needs some more study done. How does Satan motivate anyone to do anything? Is he allowed to implant ideas in our heads? How does Satan take his strategy and insert it into the human race, many of whom do not believe that he exists?
  - 2) We do know that Satan's strategies can be quite brilliant. The political moves of the LGBT movement have been unbelievably effective. Today, if you are against a state-recognized gay marriage, you are considered by many as hateful and intolerant.
6. We must assume that Satan has a way to communicate his ideas and plans without just visibly appearing to someone and saying, "Listen, this is what I want you to do."
7. It is reasonable to assume that most people who do Satan's will do not realize that they are doing Satan's will and would scoff if you told them this. The gay political agenda is a good example of this. The military expansion of Islam is another good example (well, any kind of expansion of Islam, is this).
8. Satan clearly has a strategy and a game plan for all of the countries; and this includes the United States.
  - 1) As an aside, we have a clear agenda throughout the world which is the gay political movement.
  - 2) They make up a very small part of the population of the world, and yet, they have figured out how to gain great power.
  - 3) They have done two things which were brilliant: they got the psychiatric association in the United States to no longer list homosexuality as a mental or as a behavior disorder; to the point where,

<sup>44</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 24:2 (edited).

## What is wrong with David taking a census?

- now, when someone speaks of being reformed in this area (that is, a homosexual wanting to be heterosexual; or people claiming that this can be done), they are scoffed at.
- 4) And then they went after the schools, making gay marriage, through indoctrination, the #1 issue among young people.
  - 5) Gay marriage involves a small percentage of a small percentage of the human population; and yet, to some people, this is the important “human rights” issue of the day.
  - 6) This is taken to the point where, someone who says that they believe in traditional marriage can be ridiculed for expressing such “hate speech.” This approach, though perverse, is also brilliant.
  - 7) My point in this is, Satan uses homosexuality and the gay movement to undermine divine establishment and the Bible.
9. Therefore, if Satan can push such a movement in the United States; we must recognize that he has the ability to somehow enter into our minds, our consciousness or our society and implant his perverse notions.
  10. Often, the attacks of Satan are very subtle and yet very real.
  11. Besides being motivated by Satan, David is also using his army to do something which does not need to be done. David apparently does not really need to know the potential military population of Israel. God has not ordered him to take a census.
  12. The census that David is taking is related directly to the number of men eligible for military service. This implies that David was overly concerned in this area. He does not need to worry about an effective military. God has given David a number of promises and God has given Israel a number of promises. If necessary, just one Israelite can put 100 or even 1000 men to flight. Furthermore, we have specific examples in this appendix to Samuel which indicates that David had some of the greatest soldiers in human history.
  13. The implication is that David is worried or unsure; and as the king of Israel with God on his side, he should not worry about that. Or, in the alternative, David may have been thinking about going on the offensive to expand the size of Israel.
  14. 1Chron. 27:23 reads: **But David didn't take the number of them from twenty years old and under, because Yahweh had said he would increase Israel like the stars of the sky.** (WEB) The *implication* is, when we compare this verse to our passage, David might be taking this census because he has some doubt about God's promises.
  15. This helps to explain what Joab means, when he tells David: **“May Y<sup>e</sup>howah your Elohim add to the people until [lit., as] they [are] a hundredfold while the eyes of my lord the king are observing. [But] why has my lord the king delighted in this thing?”** (v. 3) The REB might do a better job conveying what we find here: **Joab answered, ‘Even if the LORD your God should increase the people a hundredfold and your majesty should live to see it, what pleasure would that give your majesty?’** Joab is saying, “I know that this is all about God's promises to you to increase the size and population of Israel; but even if you observed a hundredfold increase, what actual pleasure is there in that observation?”
  16. Furthermore, if his army has free time, then they need to get some time off or some R&R. Or they need training. They do not need to be wandering from village to village getting a head count.
  17. So it is not the actual act of taking a census that is sinful. That it is motivated by Satan is the problem. That it is possibly motivated by some distrust in the promises of God—that is the problem. And if David is thinking of expanding the size of Israel, without God prompting him to do so, that is problematic.
  18. David is perhaps looking at this census as a kind of personal protection or insurance. But Jer. 17:5 tells us: **Cursed is the man who trusts in man and makes flesh his arm.**
  19. With regards to the idea of David expanding Israel beyond where it is. David illustrates Jesus Christ in the 1<sup>st</sup> and 2<sup>nd</sup> advents. He has spent much of his life at war; and much of his kingship presiding over Israel when at war. This is like Jesus when He returns and destroys the opposing armies of evil men. But when Solomon comes along, he will enjoy a long, prosperous reign, without war. He will build the Temple, God's semi-permanent home for His Presence. Therefore, Solomon represents Jesus Christ in the Millennium. At that time, He will rule over the earth, and there will be perfect environment. If David begins a number of wars on various fronts, warfare might continue into Solomon's reign. God wanted Solomon's reign to be one of peace and wisdom, in order to look forward to our Lord's reign.

## What is wrong with David taking a census?

20. Therefore, we may assume that God wants David to keep nation Israel in a holding pattern, having a strong military force that will not be challenged for a generation.

Unless God specifically tells us that a census is wrong or sinful, we should not take a narrative like this and come to that conclusion.

### Chapter Outline

### Charts, Graphics and Short Doctrines

And so says Joab unto the king, “And may add Y<sup>e</sup>howah your Elohim unto the people as they and as they a hundred times and eyes of my adonai the king are seeing and my adonai the king for why he has delighted in the word the this.”

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24:3

Joab then said to the king, “May Y<sup>e</sup>howah your Elohim add to the people until [lit., as] they [are] a hundredfold while the eyes of my lord the king are observing. [But] why has my lord the king delighted in this thing?”

But Joab objected, saying to the king, “May Jehovah God increase the people a hundredfold while you are taking this census. Just why have you decided to do this thing?”

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And Joab said to the king: The Lord your God increase your people, <u>and make them as many more as they are now</u> , and again multiply them a hundredfold in the sight of my lord the king: but what means my lord the king by this kind of thing?
Masoretic Text (Hebrew)	And so says Joab unto the king, “And may add Y <sup>e</sup> howah your Elohim unto the people as they and as they a hundred times and eyes of my adonai the king are seeing and my adonai the king for why he has delighted in the word the this.”
Peshitta (Syriac)	And Joab said to the king, May the LORD your God add to the people a hundredfold, howsoever many they be, so that the eyes of my lord the king may see it; but why does my lord the king delight in this thing?
Septuagint (Greek)	And Joab said to the king, Now may the Lord add to the people a hundredfold as many as they are, and may the eyes of my lord the king see it: but why does my lord the king desire this thing?
1Chron. 21:3 (VW)	And Joab answered, May Jehovah make His people a hundred times more than they are. But, my lord the king, are they not all my lord's servants? Why then does my lord desire this thing? Why should he be a cause of guilt to Israel?
Significant differences:	The Latin adds an additional phrase, which is interpreting a difficult Hebrew idiom. That exact phrase is missing in the Chronicles text.

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

Common English Bible	Joab said to the king, "May the LORD your God increase the number of people a hundred times while the eyes of my master the king can still see it! But why does my master the king want to do this?"
Contemporary English V.	Joab answered, "I hope the LORD your God will give you a hundred times more soldiers than you already have. I hope you will live to see that day! But why do you want to do a thing like this?"

Easy English	But Joab replied to the king, `The *Lord your God can give you 100 times more people. And I hope that you, my master the king, will see it happen. You should not want to do such a thing.'
Easy-to-Read Version	But Joab said to the king, "May the Lord your God give you 100 times as many people, no matter how many there are! And may your eyes see this thing happen. But why do you want to do this?"
Good News Bible (TEV)	But Joab answered the king, "Your Majesty, may the LORD your God make the people of Israel a hundred times more numerous than they are now, and may you live to see him do it. But why does Your Majesty want to do this?"
<i>The Message</i>	But Joab resisted the king: "May your GOD multiply people by the hundreds right before the eyes of my master the king, but why on earth would you do a thing like this?"
New Berkeley Version	Joab tried to reason with the king, "May the LORD your God multiply the people a hundred times over what they are now, for the eyes of my master the king to see; but why should my master the king be pleased to do this thing?" There was nothing inherently wrong in a census, but in this case David was looking to the armed strength of his people (note v. 9) rather than maintaining his faith in the promises of God. Compare 1Chron. 27:23 (But David didn't take the number of them from twenty years old and under, because Yahweh had said he would increase Israel like the stars of the sky.—WEB).
New Century Version	But Joab said to the king, "May the Lord your God give you a hundred times more people, and may my master the king live to see this happen. Why do you want to do this?"
New Life Bible	But Joab said to the king, "May the Lord your God add to the people a hundred times as many as they are. And may it be while the eyes of my lord the king still see. But why does my lord the king find this thing pleasing?"
New Living Translation	But Joab replied to the king, "May the Lord your God let you live to see a hundred times as many people as there are now! But why, my lord the king, do you want to do this?"
The Voice	But Joab cautioned the king. <b>Joab:</b> May the Eternal God increase the number of your people a hundred times while you are still alive to see it. But why on earth would you desire to do this, my king?

#### Partially literal and partially paraphrased translations:

American English Bible	But JoAb said to the king: 'May Jehovah your God add to your people, and may you find that they have grown to be a hundred times greater. However, my Lord the king, why would you want to do you such a thing?'
Christian Community Bible	Joab told the king, "May Yahweh your God multiply the people a hundred times and may my lord the king see this blessing. But why does my lord the king want to take a census?"
<i>God's Word</i> ™	Joab responded to the king, "May the LORD your God multiply the people a hundred times over, and may Your Majesty live to see it. But why does Your Majesty wish to do this?"
International Standard V	But Joab replied, "May the LORD your God increase the population of the people a hundredfold while your majesty the king is still alive to see it happen! But why does your majesty the king want to do this?"
New Advent (Knox) Bible	Why, said Joab, my prayer is that the Lord may increase yet more the number of the people, great as it is, and that thou mayest live to see it a hundred times as great! But what is it my lord the king means by this design?
New American Bible (2002)	But Joab said to the king: "May the LORD your God increase the number of people a hundredfold for your royal majesty to see it with his own eyes. But why does it please my lord the king to order a thing of this kind?"

New American Bible (2011)	But Joab replied to the king: "May the LORD your God increase the number of people a hundredfold for my lord the king to see it with his own eyes. But why does it please my lord to do a thing of this kind?"
NIRV	Joab replied to the king. He said, "King David, you are my master. May the Lord your God multiply the troops 100 times. And may you live to see it. But why would you want me to count the fighting men?"
New Jerusalem Bible	Joab said to the king, 'May Yahweh your God multiply the people a hundred times -- however many there are -- while my lord the king still has eyes to see it, but why should my lord the king be set on this?'
New Simplified Bible	Joab answered reluctantly: »Your Majesty, may Jehovah your God make the people of Israel a hundred times more numerous than they are now. May you live to see him do it. But why does Your Majesty want to do this?«
Revised English Bible	Joab answered, 'Even if the LORD your God should increase the people a hundredfold and your majesty should live to see it, what pleasure would that give your majesty?'
Today's NIV	But Joab replied to the king, "May the LORD your God multiply the troops a hundred times over, and may the eyes of my lord the king see it. But why does my lord the king want to do such a thing?"

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

Ancient Roots Translinear	Joab said to the king, "Yahweh your God added to   these   people a hundred times as the eyes of my lord the king sees. Why does my lord the king pleasure in this word?"
Bible in Basic English	And Joab said to the king, Whatever the number of the people, may the Lord make it a hundred times as much, and may the eyes of my lord the king see it: but why does my lord the king take pleasure in doing this thing?
The Expanded Bible	But Joab said to the king, "May the Lord your God give you a hundred times more people [soldiers], and may my master the king live to see this happen. Why do you ["But why does my lord the king] want to do this?"
Ferar-Fenton Bible	But J'oab answered the king, "May your EVER-LIVING God increase the forces by enlistment ["By enlistment" Hebrew is literally "From up and down."] a hundred fold, that the eyes oft your Majesty may see: —but, your Majesty, why are you inclined to this thing?"
HCSB	Joab replied to the king, "May the LORD your God multiply the troops 100 times more than they are--while my lord the king looks on! But why does my lord the king want to do this?"
NET Bible®	Joab replied to the king, "May the Lord your God make the army a hundred times larger right before the eyes of my lord the king! But why does my master the king want to do this?"
NIV – UK	But Joab replied to the king, 'May the LORD your God multiply the troops a hundred times over, and may the eyes of my lord the king see it. But why does my lord the king want to do such a thing?'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Yo'av said to the king, "May ADONAI your God add to the people a hundredfold, no matter how many there are; and may the eyes of my lord the king see it. But why does my lord the king take pleasure in doing this?"
exeGeses companion Bible	And Yah Ab says to the sovereign, Yes, Yah Veh your Elohim adds to the people - as many as ever they be, a hundred times that the eyes of my adoni the sovereign see. But why delights my adoni the sovereign in this word?

Hebrew Names Version	Yo'av said to the king, Now the LORD your God add to the people, however many they may be, one hundred times; and may the eyes of my lord the king see it: but why does my lord the king delight in this thing?
JPS (Tanakh—1985)	Joab answered the king, "May the LORD your God increase the number of the people a hundredfold, while your own eyes see it! But why should my lord king want this?"
Orthodox Jewish Bible	And Yoav said unto HaMelech, Now Hashem Eloheicha add unto HaAm, how many soever they be, a hundredfold, and that the eyes of adoni HaMelech may see it; but why doth adoni HaMelech delight in this thing?
<i>The Scriptures</i> 1998	And Yo' ab? said to the sovereign, "Even if הוהי your Elohim does add to the people a hundredfold more than there are, and the eyes of my master the sovereign see it, but why does my master the sovereign delight in this matter?"

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

Context Group Version	And Joab said to the king, May YHWH your God add to the people, however many they may be, a hundredfold; and may the eyes of my lord the king see it: but why does my lord the king delight in this thing?
Darby Translation	And Joab said to the king, May Jehovah thy God even add to the people, how many soever they be, a hundredfold, and that the eyes of my lord the king may see [it]; but why does my lord the king delight in this thing?
English Standard Version	But Joab said to the king, "May the LORD your God add to the people a hundred times as many as they are, while the eyes of my lord the king still see it, but why does my lord the king delight in this thing?"
Green's Literal Translation	And Joab said to the king, Yea, may Jehovah your God add to the people, however many they may be, a hundredfold. And may the eyes of my lord the king see it. But why does my lord the king delight in this thing?
Kretzmann's Commentary	And Joab said unto the king, Now the Lord, thy God, add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see it! But why doth my lord the king delight in this thing? Joab noticed that the pride of the king was his motive for instituting this census, that he wanted to boast of the imposing and growing military strength of his people, and he feared that no good would come of it, especially since the people themselves might resent the procedure. Joab's native shrewdness here stood him in good stead.
NASB	But Joab said to the king, "Now [Deut 1:11] may the Lord your God add to the people a hundred times as many as they are, while the eyes of my lord the king still see; but why does my lord the king delight in this thing?"
New King James Version	And Joab said to the king, "Now may the Lord your God add to the people a hundred times more than there are, and may the eyes of my lord the king see <i>it</i> . But why does my lord the king desire this thing?"
New RSV	But Joab said to the king, `May the Lord your God increase the number of the people a hundredfold, while the eyes of my lord the king can still see it! But why does my lord the king want to do this?'
Third Millennium Bible	And Joab said unto the king, "Now the LORD thy God add unto the people, how many so ever they be, a hundredfold, that the eyes of my lord the king may see it. But why doth my lord the king delight in this thing?"
Updated Bible Version 2.11	And Joab said to the king, May Yahweh your God add to the people, however many they may be, a hundredfold; and may the eyes of my lord the king see it: but why does my lord the king delight in this thing?
A Voice in the Wilderness	And Joab said to the king, Now may Jehovah your God add to the people a hundred times more than there are, and may the eyes of my lord the king see it. But why does my lord the king desire this thing?

World English Bible

Joab said to the king, Now Yahweh your God add to the people, however many they may be, one hundred times; and may the eyes of my lord the king see it: but why does my lord the king delight in this thing?

Young's Updated LT

And Joab says unto the king, "Yea, Jehovah your God adds to the people, as they are, a hundred times, and the eyes of my lord the king are seeing; and my lord the king, why is he desirous of this thing?"

**The gist of this verse:**

Joab appears to call for there to be 100x more available men during the time of David, but is clearly against this census idea.

**2Samuel 24:3a**

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
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Yôw'âb (יוב) [pronounced <i>YOH-aw<sup>b</sup>v</i> ]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222
'el (אל) [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
melek <sup>e</sup> (מלך) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** *Joab then said to the king,...* Joab does not think that this is a good idea, and he questions King David about doing this. He is one of the few men of the kingdom who can tell David whatever is on his mind, even if this is exactly what David does not want to hear.

**2Samuel 24:3b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâçaph (יָצַף) [pronounced <i>yaw-SAHPH</i> ]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; voluntative form	Strong's #3254 BDB #414

## 2Samuel 24:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The voluntative is alluded to in Owen's, but I can't find this terminology in any of my Hebrew grammar books, nor in ZPDB or any other Hebrew source whatsoever. This appears to be an umbrella term which includes the jussive (applied to the 3<sup>rd</sup> person); the imperative (applied to the 2<sup>nd</sup> person) and the cohortative (applied to the 1<sup>st</sup> person). Some translators do not acknowledge any sort of difference (<i>The Amplified Bible</i>, Keil and Delitzsch, KJV, Noyes) and some occasionally do (<i>The Emphasized Bible</i>, Owen, and Today's English Version). I am going to tentatively go with the idea of being compelled by oneself and use the words <i>let</i> (when applied to the 3<sup>rd</sup> person or to the 1<sup>st</sup> person plural), and <i>I must, I could, I would, I will, I should, I may</i>, when applied to the 1<sup>st</sup> person singular.</p>			
<p>Usually, this is indicated with a hê suffix, but I do not see a hê suffix for this verb. In fact, I don't see anything to indicate that this is a voluntative verb.</p>			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
ʿel (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
ʿam (עַם) [pronounced <i>gahm</i> ]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
hêm (הֵם) [pronounced <i>haym</i> ]	<i>they, those; themselves; these [with the definite article]</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kaph or k <sup>e</sup> (כּ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

## 2Samuel 24:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hēm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
<p>This literally reads: <i>as they and as they</i>. This could be understood literally as <i>they [are] and as they [are]</i>. I did not find this phrase in BDB, but translators variously rendered this as <i>many as there are</i> (ACV, ESV, NASB, Rotherham, UPDV); <i>so many more as they be</i> (AKJV); <i>however many there may be</i> (CGV); <i>as many as ever they be</i> (ECB); <i>however many they may be</i> (Green's literal translation, WEB); <i>more than there are</i> (NKJV); <i>more than they are</i> (the Scriptures); <i>of whatsoever they may be</i> (JPCT); <i>so many more as they are</i> (KJ2000); and <i>as they are</i> (Young). We do not have this same wording in 1Chron. 21:3, the parallel passage. Some translations virtually ignore this phrase (God's Word™, HCSB, MKJV). Perhaps the idea is, <i>however many there may be</i>, given that the census has not yet been taken.</p>			
mê'âh (מֵאָה) [pronounced may-AW]	<i>one hundred, a hundred, hundred</i>	feminine singular numeral	Strong's #3967 BDB #547
p <sup>e</sup> âmîym (פְּעָמַיִם) [pronounced peh-gaw-MEEM]	<i>times, beats, feet, occurrences, steps; the connotation is the passage of time</i>	feminine plural noun	Strong's #6471 BDB #821
<p>Together, these two words probably mean <i>a hundredfold</i>.</p>			

**Translation:** ...“May Y<sup>e</sup>howah your Elohim add to the people until [lit., as] they [are] a hundredfold... There is an odd phrase in this sentence which is difficult to translate, which is covered in more detail in the exegesis. Joab appears to be saying, “Of course we agree that it would be good if God increases the people by a hundredfold.”

We can tie this to the promises of God, Who promised David that He would increase the size of Israel dramatically. David appears to be having some doubts at this point; and hence, the census to reassure himself that God is doing what He promised.

## 2Samuel 24:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744
'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 & #136 BDB #10

There are actually 3 forms of this word: 'ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]; 'ădônay (אֲדֹנַי) [pronounced uh-doh-NAY]; and 'ădônîy (אֲדֹנֵי) [pronounced uh-doh-NEE].

## 2Samuel 24:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
râ'âh (רָאָה) [pronounced raw-AWH]	seeing; observing; understanding; a seer, perceiver	feminine plural, Qal active participle	Strong's #7200 BDB #906

**Translation:** ...while the eyes of my lord the king are observing. These words are attached to the difficult phrase which came before: “May Y<sup>e</sup>howah your Elohim add to the people until [lit., as] they [are] a hundredfold while the eyes of my lord the king are observing. The idea is that Joab is calling for the number of men in David’s potential army to grow by a hundredfold during David’s tenure as king. That seems to be the gist of what is being said here. The implication is, David is having some doubts in the promises of God, and that is why he is taking this census.

Now, if that is what is meant, Joab is not expressing a specific objection against what the king asks him to do. He is saying, “Sure, I want there to be 100x more soldiers out there; I agree with you there. But if you are just trying to check God’s promises, you are putting God to the test.” (This is one interpretation of what Joab is saying).

There is an example of this when Satan takes Jesus to a very high place and Satan says, “Cast yourself down, because You know that the angels will catch you.”<sup>45</sup> (Matt. 4:6b; Psalm 91:11) The idea is, God has an exact plan for the life of Jesus (which Satan did not fully understand), so that if Jesus threw Himself to the ground from that high place, God the Father would be forced to send angels to catch Jesus. Jesus quoted Scripture instead: “You will not test the Lord your God!” (Matt. 4:7b; Deut. 6:16).

## 2Samuel 24:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
’ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 & #136 BDB #10

There are actually 3 forms of this word: ’ădônây (אֲדֹנָי) [pronounced uh-doh-NAY]; ’ădônay (אֲדֹנַי) [pronounced uh-doh-NAY]; and ’ădônîy (אֲדֹנֵי) [pronounced uh-doh-NEE].

<sup>45</sup> Forgive the paraphrase; I am doing this from memory.

## 2Samuel 24:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572
lâmed (ל) [pronounced leh]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced maw]	what, how, why	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
châphêts (חָפֵז) [pronounced khaw-FATES]	to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2654 BDB #342
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's# none BDB #88
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner	masculine singular noun with the definite article	Strong's #1697 BDB #182
zeh (זֶה) [pronounced zeh]	here, this, this one; thus; possibly another	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
Together, dâbâr zeh mean <i>this thing, this matter, this command</i> .			

**Translation:** [But] why has my lord the king delighted in this thing?" Essentially, Joab asks, "Just why are you doing this?"

The parallel passage, which lacks that odd phrase, in 1Chron. 21:3 reads:

American KJV

And Joab answered, The LORD make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then does my lord require this thing? why will he be a cause of trespass to Israel?

A Conservative Version

And Joab said, LORD make his people a hundred times as many as they are. But, my lord the king, are they not all my lord's servants? Why does my lord require this thing? Why will he be a cause of guilt to Israel?

Bible in Basic English	And Joab said, May the Lord make his people a hundred times more in number than they are; but, my lord king, are they not all my lord's servants? why would my lord have this done? why will he become a cause of sin to Israel?
English Standard Version	But Joab said, "May the LORD add to his people a hundred times as many as they are! Are they not, my lord the king, all of them my lord's servants? Why then should my lord require this? Why should it be a cause of guilt for Israel?"
HCSB	Joab replied to the king, "May the LORD your God multiply the troops 100 times more than they are--while my lord the king looks on! But why does my lord the king want to do this?" Joab replied, "May the LORD multiply the number of His people a hundred times over! My lord the king, aren't they all my lord's servants? Why does my lord want to do this? Why should he bring guilt on Israel?"
King James 2000 Version	And Joab answered, The LORD make his people a hundred times so many more as they are: but, my lord the king, are they not all my lord's servants? why then does my lord require this thing? why will he be a cause of guilt to Israel?
The Scriptures 1998	And Yo' ab answered, "והויהויה does add to His people a hundred times more than they are. But, my master the sovereign, are they not all my master's servants? Why does my master seek to do this? Why should he be a cause of guilt in Yisra' el?"
A Voice in the Wilderness	And Joab answered, May Jehovah make His people a hundred times more than they are. But, my lord the king, are they not all my lord's servants? Why then does my lord desire this thing? Why should he be a cause of guilt to Israel?

Bible Teaching Resources observes: *It's obvious by Joab's hesitation that this is not something which is pleasing to the Lord. Joab gives him wise counsel, but he doesn't listen. When you have to force something or an issue, it's a sure indication that you are walking out of the will of God at that point.*<sup>46</sup>

Peter Pett observes: *The fact that Joab was appalled at the suggestion indicates that he clearly saw that the number of the people of Israel was neither his nor David's concern. It was YHWH Who determined the number of people in Israel. He it was who could add to them a hundredfold as He had promised, something in which David could delight, but it was not for David to regulate the number of people. That was YHWH's prerogative for the people were His 'portion' (consider Deuteronomy 32:8-9). The fact that they could not be numbered was an indication that they were God's people (Numbers 23:10). Why then was David concerning himself to do so? He was taking such matters out of God's hands. Was he then seeking to take over YHWH's portion and inheritance?*<sup>47</sup>

Peter Pett gives a modern-day example of David's sin: *For David to number the people would be like the church counting up its converts so that it could rule them and pride itself in its achievements. It was a sad day when it began to do so. It was an indication that the church saw themselves as 'possessing' those souls and as having authority over them, and a sign that they were failing to recognise that they themselves were only the servants of God in winning men to Christ and building them up, and not the masters of the church. Such numbers have to left to God, for it is He Who alone can determine their number.*<sup>48</sup> 1Cor. 3:6–7 tells us: **I [Paul] planted, Apollos watered, but God gave the growth. So then neither the one who plants nor the one who waters is anything, but only God who gives the growth.** (HCSB)

This also indicates that there are times when one believer is making a big mistake, but does not appear to realize that, and another believer can see it quite clearly.

<sup>46</sup> From <http://www.bibleteachingresources.org/downloads/pdf/David23.pdf> accessed May 24, 2014.

<sup>47</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

<sup>48</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

And so is firm a word of the king unto Joab and upon commanders of the army. And so go out Joab and commanders of the army to faces of the king to number the people, [to number] Israel.

2Samuel  
24:4

However, the king's word is firm to Joab and toward the commanders of the army. Therefore, Joab goes out with the commanders of the army in front of the king, to number the people [and to take a census in] Israel.

However, the king's word is firm before Joab and his commanders. Therefore Joab went out along with the commanders of his army from before the king, in order to number the people and to take a census in Israel.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	But the king's words prevailed over the words of Joab, and of the captains of the army: and Joab, and the captains of the soldiers went out from the presence of the king, to number the people of Israel.
Masoretic Text (Hebrew)	And so is firm a word of the king unto Joab and upon commanders of the army. And so go out Joab and commanders of the army to faces of the king to number the people, [to number] Israel.
Peshitta (Syriac)	Notwithstanding the kings word prevailed against Joab and against the commanders of the army. And Joab and the commanders of the army went out from the presence of the king to number the people of Israel.
Septuagint (Greek)	Nevertheless the word of the king prevailed against Joab and the captains of the army. Therefore Joab and the captains of the army went out before the king to number the people of Israel.
1Chron. 21: (VW)	Nevertheless the king's word prevailed against Joab. Therefore Joab departed and went throughout all Israel and came to Jerusalem.
Significant differences:	The Chronicles passage leaves out <i>the commanders of the army</i> .

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

Common English Bible	But the king's word overruled Joab and the military commanders. So Joab and the commanders left the king's presence to take a census of the Israelites.
Contemporary English V.	But when David refused to change his mind, Joab and the army officers went out and started counting the people.
Easy English	However, the king made Joab and the leaders of the army obey the king's command. So they left the king and they went to count the *Israelites.
Easy-to-Read Version	King David very strongly commanded Joab and the captains of the army to count the people. So Joab and the captains of the army went out from the king to count the people of Israel.
Good News Bible (TEV)	But the king made Joab and his officers obey his order; they left his presence and went out to count the people of Israel.
<i>The Message</i>	Nevertheless, the king insisted, and so Joab and the army officers left the king to take a census of Israel.
New Berkeley Version	The king's word, however, prevailed against Joab and the officers of the army; so Joab and the army officers went out from the presence of the king to register the people Israel.
New Century Version	But the king commanded Joab and the commanders of the army, so they left the king to count the Israelites.
New Living Translation	But the king insisted that they take the census, so Joab and the commanders of the army went out to count the people of Israel.

The Voice But the king's order held, and Joab and the other leaders of the army left the king's presence and went out to count the people of Israel.

**Partially literal and partially paraphrased translations:**

American English Bible But the king refused to listen to JoAb and to those who were in charge of his army, so JoAb and his men left the presence of the king and went to take a census of the people of IsraEl.

Beck's American Translation But the king's order overruled Joab and the captains of the army. So Joab and the captains of the army left the king to count the people of Israel.

International Standard V But the king's order overruled Joab and the commanders of the special forces, so Joab and the commanders of the special forces left David's presence to take a census of the people of Israel.

New Advent (Knox) Bible But all that Joab and the captains of the army could say might not thwart the king's will; so Joab and the other commanders left the king's presence to make a register of Israel.

New American Bible (2002) The king, however, overruled Joab and the leaders of the army, so they left the king's presence in order to register the people of Israel.

New American Bible (2011) However, the king's command prevailed over Joab and the leaders of the army, so they left the king's presence in order to register the people of Israel.

NIRV In spite of what Joab said, the king's word had more authority than the word of Joab and the army commanders did. So they left the king and went out to count the fighting men of Israel.

New Jerusalem Bible The king nonetheless enforced his order on Joab and the senior officers, and Joab and the senior officers left the king's presence, to take a census of the people of Israel.

New Simplified Bible The king made Joab and his officers obey his order. They left his presence and went out to count the people of Israel.

Revised English Bible But Joab and the officers, being overruled by the king, left his presence in order to take the census.

Today's NIV The king's word, however, overruled Joab and the army commanders; so they left the presence of the king to enroll the fighting men of Israel.

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

Ancient Roots Translinear The king's word fortified Joab and the army leaders. Joab and the army leaders proceeded from the face of the king to count the people of Israel.

Bible in Basic English But the king's order was stronger than Joab and the captains of the army. And Joab and the captains of the army went out from the king, to take the number of the children of Israel.

The Expanded Bible But the king commanded [<sup>l</sup>king's word overruled/prevailed against] Joab and the commanders of the army, so they left the king to count [take a census of; register; number] the Israelites [<sup>C</sup>taking the census indicates David's ungodly dependence on the number of his troops].

Ferar-Fenton Bible The order of the king, however, prevailed over J'oab, and the Officers of the army, so J'oab and the Officers of the army went from the presence of the king to conscript Israel for the forces.

HCSB Yet the king's order prevailed over Joab and the commanders of the army. So Joab and the commanders of the army left the king's presence to register the troops of Israel.

NET Bible® But the king's edict stood, despite the objections of [Heb "and the word of the king was stronger than."] Joab and the leaders of the army. So Joab and the leaders of the army left the king's presence in order to muster the Israelite army.

NIV, ©2011

The king's word, however, overruled Joab and the army commanders; so they left the presence of the king to enroll the fighting men of Israel.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	However, the king's word prevailed against Yo'av and the army officers. So Yo'av and the army officers went out from the king's presence to take a census of the people of Isra'el.
exeGesés companion Bible	And the word of the sovereign prevails against Yah Ab and against the governors of the valiant: and Yah Ab and the governors of the valiant go from the face of the sovereign to muster the people of Yisra El:...
JPS (Tanakh—1985)	However, the king's command to Joab and to the officers of the army remained firm; and Joab and the officers of the army set out, at the instance <sup>49</sup> of the king, to take a census of the people of Israel.
Orthodox Jewish Bible	Notwithstanding the devar HaMelech prevailed against Yoav, and against the Sarei HeChayil. And Yoav and the Sarei HaChayil went out from before HaMelech, to number HaAm Yisroel.
<i>The Scriptures</i> 1998	However, the sovereign's word prevailed against Yo'ab and against the commanders of the army. And Yo'ab and the commanders of the army went out from the presence of the sovereign to register the people of Yisra'ël.

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

Concordant Literal Version	And the word of the king is severe towards Joab, and against the heads of the force, and Joab goes out, and the heads of the force, [from] before the king to inspect the people, even Israel;...
Green's Literal Translation	But the word of the king prevailed against Joab, and against the army commanders. And Joab and the army commanders went out <i>from</i> the presence of the king to number the people of Israel.
Kretzmann's Commentary	Notwithstanding the king's word prevailed against Joab, his sinful exaltation insisted upon having his command carried out, and against the captains of the host, for the practical sense of the latter had caused them to side with Joab. And Joab and the captains of the host, without further opposition, went out from the presence of the king, before his very eyes, to number the people of Israel.
NASB	Nevertheless, the king's word prevailed against Joab and against the commanders of the army. So Joab and the commanders of the army went out from the presence of the king to register [Lit muster] the people of Israel.
New King James Version	Nevertheless the king's word prevailed against Joab and against the captains of the army. Therefore Joab and the captains of the army went out from the presence of the king to count the people of Israel.
World English Bible	Notwithstanding, the king's word prevailed against Joab, and against the captains of the host. Joab and the captains of the host went out from the presence of the king, to number the people of Israel.
Young's Updated LT	And the word of the king is severe towards Joab, and against the heads of the force, and Joab goes out, and the heads of the force, from before the king to inspect the people, even Israel.

**The gist of this verse:** David, as the king, insists that this census be taken, so Joab gives in.

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<sup>49</sup> *Insistence?*

## 2Samuel 24:4a

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
châzaq (חַזַּק) [pronounced khaw-ZAHK]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2388 BDB #304
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'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
Yôw'âb (יְאוֹב) [pronounced YOH-aw <sup>b</sup> v]	<i>Yah is father and is transliterated Joab</i>	masculine singular proper noun	Strong's #3097 BDB #222

**Translation:** [However, the king's word is firm to Joab...](#) David was positive that this is what he needed to do; to take a census. The objections of Joab were heard but overruled.

## 2Samuel 24:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'al (אֵל) [pronounced gah]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
sar (שָׂר) [pronounced sar]	<i>chieftain, chief, ruler, official, captain, prince, leader, commander</i>	masculine plural construct	Strong's #8269 BDB #978

## 2Samuel 24:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chayil (חַיִל) [pronounced CHAH-yil]	army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance	masculine singular noun with the definite article	Strong's #2428 BDB #298

**Translation:** ...and toward the commanders of the army. David's decision affects the commanders of his army as well. They would be the ones to oversee this operation.

Jamieson, Fausset and Brown: *The sacred history has not mentioned the objections which he and other distinguished officers urged against it in the council of David. But it expressly states that they were all overruled by the inflexible resolution of the king.*<sup>50</sup>

## 2Samuel 24:4c

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
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
Yôw'âb (יֹאבָב) [pronounced YOH-aw <sup>b</sup> v]	Yah is father and is transliterated Joab	masculine singular proper noun	Strong's #3097 BDB #222
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
sar (שָׂר) [pronounced sar]	chieftain, chief, ruler, official, captain, prince, leader, commander	masculine plural construct	Strong's #8269 BDB #978
chayil (חַיִל) [pronounced CHAH-yil]	army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance	masculine singular noun with the definite article	Strong's #2428 BDB #298
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

<sup>50</sup> From <http://www.studylight.org/commentaries/jfb/view.cgi?bk=9&ch=24> accessed May 23, 2014.

## 2Samuel 24:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>o</sup> pānîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** Therefore, Joab goes out with the commanders of the army in front of the king,... I would have expected the min preposition as well, that *Joab and his commanders go out from in front of the king*, but it is not found here. It is possible that the verb takes up the slack here; that is, in the verb itself means *to go out*; so adding the min preposition would be superfluous.

Joab is authority oriented. He disagrees with David, but David is the authority. Joab is amazing in this regard. We have run into many circumstances where Joab is at odds with David. However, at no point does Joab attempt to usurp David's authority. He never says, in disgust, "David is wrong again; Israel needs me as king."

**Application:** You will be under authority in numerous circumstances where the authority over you is wrong and you know that they are wrong. You are still under their authority. You will be under the authority of people who are not as smart as you or they are not as informed as you are (in your opinion). You are still under their authority.

## 2Samuel 24:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pâqad (פָּקַד) [pronounced paw-KAHD]	to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census	Qal infinitive construct	Strong's #6485 BDB #823
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (אָם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## 2Samuel 24:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis <sup>e</sup> ra <sup>ʿ</sup> 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:** ...to number the people [and to take a census in] Israel. We have the sign of the direct object found here twice, so that means that the verb is applied to both of these. They all left with the purpose of numbering the people and numbering Israel. So, despite his objections, Joab goes forth with David's plan.

You will note that throughout this chapter, Joab is not faulted for obeying David's orders. Joab does not have a crisis of conscience and say, "Listen, David, you're wrong; I know you're wrong, so if you need a census, you take it yourself." Nor is Joab passive aggressive, acting as if he might do what David is asking him to do, but not fulfilling it, or putting it off, or doing a slipshod job. Joab goes out and he does what David has ordered him to do. I read in so many commentaries what a horrible person Joab was. Quite the contrary—Joab was a noble right hand man, a man very difficult for David to replace, and of incalculable importance to David's reign.

The people are blamed; David is blamed; but Joab is not blamed, even though he oversees the taking of the census.

And so they cross over the Jordan and so they encamp in Aroer to a right of the city which [is] in a midst of the valley of the Gad and unto Jazer. And so they come the Gilead-ward and unto a land of Tahtim-hodshi and so they come Dan-ward Jaan (?) And around unto Sidon. And so they come [to] a fortress of Tyre and all cities of the Hivite and the Canaanite. And so they go out unto a Negeb of Judah [to] Beersheba.

2Samuel  
24:5–7

They crossed over the Jordan and they camped in Aroer to the right of the city, which [is] in the middle of the valley of Gad and onward to Jazer. They came to Gilead and to the land of Tahtim-hodshi; and then they came to Dan [or, *Dan-jaan*], [coming] around to Sidon. They came to the fortress of Tyre and to all the cities of the Hivites and the Canaanites. Then they went [down] to the Negeb of Judah [as far as] Beersheba.

Joab took his army and they crossed over the Jordan and camped in Aroer, south of the city, in the middle of the valley of Gad, and went from there to Jazer. They went up to Gilead and to the land of Tahtim-hodshi; and then father north to Dan [or, *Dan-jaan*]. Coming back down around to Sidon, they passed by the fortress of Tyre and all of the cities of the Hivites and the Canaanites. Finally the went down as far as southern Judah to Beersheba.

Here is how others have translated this verse:

#### Ancient texts:

##### Latin Vulgate

And when they had passed the Jordan, they came to Aroer to the right side of the city, which is in the vale of Gad. And by Jazer they passed into Galaad, and to the lower land of Hodsi, and they came into the woodlands of Dan. And going about by Sidon, They passed near the walls of Tyre, and all the land of the Hevite, and the Chanaanite, and they came to the south of Juda into Bersabee.

##### Masoretic Text (Hebrew)

And so they cross over the Jordan and so they encamp in Aroer to a right of the city which [is] in a midst of the valley of the Gad and unto Jazer. And so they come the Gilead-ward and unto a land of Tahtim-hodshi and so they come Dan-ward Jaan (?)

And around unto Sidon. And so they come [to] a fortress of Tyre and all cities of the Hivite and the Canaanite. And so they go out unto a Negeb of Judah [to] Beersheba.

Peshitta (Syriac)

And they crossed the Jordan and came to Sharob, which is on the right side of the city that lies in the midst of the valley of Gad and toward Eleazer; Then they came to Tyre and Zidon, to the land of the Canaanites and the land of the Hittites and the land of the Jebusites, And when they had gone through the whole land, they came to the land of Judah in thirty-eight days. Then they came to Dan, and circled Zidon.

Septuagint (Greek)

And they went over the Jordan, and encamped in Aroer, on the right of the city which is in the midst of the valley of Gad and Jazer. And they came to Gilead, and into the land of Tahtim Hodshi, which is Adasai, and they came to Danidan and Udan, and compassed Sidon. And they came to Mapsar of Tyre, and to all the cities of the Hivite and the Canaanite; and they came by the South of Judah to Beersheba.

Significant differences:

Several interpretations are given concerning Gad and Jazer. The Latin begins a new paragraph with Jazer; the Hebrew and Syriac seem to indicate that it is the next major city that Joab's men went to (although the Syriac called it *Eleazer*). The Greek puts Gad and Jazer together, as if the valley of Gad includes Jazer.

The Syriac ignores Gilead and Tahtim-hodshi; the Latin appears to translate rather than transliterate *tahtim*. The Greek adds a bonus phrase at this time. The Hebrew text appears to add something to *Dan* which may be a proper name. The Latin attempts to translate it. There is a bit of confusion here, which is apparent in the other ancient translations.

The Syriac adds cities from the middle on at the very end and also throws in the time as well.

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

Common English Bible

They crossed the Jordan River and began from Aroer and from[b] the town that is in the middle of the valley of Gad, then on to Jazer. They continued to Gilead and on to Kadesh in Hittite territory [Hebrew uncertain; correction on to the area beneath Hermon]. They came to Dan [LXX<sup>L</sup>; MT Dan-jaan] and went around to Sidon. They went to the fortress of Tyre and to all the towns of the Hivites and the Canaanites. They went out to Beer-sheba in the arid southern plain of Judah.

Contemporary English V.

They crossed the Jordan River and began with Aroer and the town in the middle of the river valley. From there they went toward Gad and on as far as Jazer. They went to Gilead and to Kadesh in Syria. Then they went to Dan, Ijon, and on toward Sidon. They came to the fortress of Tyre, then went through every town of the Hivites and the Canaanites. Finally, they went to Beersheba in the Southern Desert of Judah.

Easy English

Joab and the other leaders crossed the river Jordan and they went to Aroer. They camped in the valley on the south side of the city. They went through the area called Gad and they continued to Jazer. They went to the area called Gilead and to the region called Tahtim Hodshi. Then they went to Dan Jaan and round to the city called Sidon. They went to the city called Tyre, which had strong walls. Then they went to all the towns of the people called Hivites and Canaanites. Finally, they went to the town called Beersheba in the south of \*Judah.

Easy-to-Read Version

They crossed over the Jordan River. They made their camp in Aroer. Their camp was on the right side of the city. (The city is in the middle of the valley of Gad, on the way to Jazer.) Then they went {east} to Gilead, all the way to Tahtim Hodshi. Then they went {north} to Dan Jaan and around to Sidon. They went to the fort of

	Tyre. They went to all the cities of the Hivites and of the Canaanites. Then they went south to Beersheba in the southern part of Judah.
Good News Bible (TEV)	They crossed the Jordan and camped south of Aroer, the city in the middle of the valley, in the territory of Gad. From there they went north to Jazer, and on to Gilead and to Kadesh, in Hittite territory. Then they went to Dan, and from Dan they went west to Sidon. Then they went south to the fortified city of Tyre, on to all the cities of the Hivites and the Canaanites, and finally to Beersheba, in the southern part of Judah.
<i>The Message</i>	They crossed the Jordan and began with Aroer and the town in the canyon of the Gadites near Jazer, proceeded through Gilead, passed Hermon, then on to Dan, but detoured Sidon. They covered Fort Tyre and all the Hivite and Canaanite cities, and finally reached the Negev of Judah at Beersheba.
New Berkeley Version	Having crossed the Jordan, they setup camp at Aroer, south of the city that is in the middle of the valley of Gad, and then moved on to Jazer. Next they came to Gilead and the land of the Tahtim-hodshi, then to Dan-jaan and so around to Sidon. They proceeded to the fortress of Tyre and to all the cities of the Hivites and Canaanites, coming out finally in the south of Judah at Beer-sheba.
New Century Version	After crossing the Jordan River, they camped near Aroer on the south side of the city in the ravine. They went through Gad and on to Jazer. Then they went to Gilead and the land of Tahtim Hodshi and to Dan Jaan and around to Sidon. They went to the strong, walled city of Tyre and to all the cities of the Hivites and Canaanites. Finally, they went to southern Judah, to Beersheba.
New Life Bible	They crossed the Jordan and stopped at Aroer, on the south side of the city in the center of the valley of Gad. And they went on to Jazer. Then they came to Gilead, and to the land of Tahtimhodshi. They came to Dan-jaan and around to Sidon. They came to the strong place of Tyre and to all the cities of the Hivites and the Canaanites. And they went out to the south of Judah, to Beersheba.
New Living Translation	First they crossed the Jordan and camped at Aroer, south of the town in the valley, in the direction of Gad. Then they went on to Jazer, then to Gilead in the land of Tahtim-hodshi [Greek version reads to Gilead and to Kadesh in the land of the Hittites.] and to Dan-jaan and around to Sidon. Then they came to the fortress of Tyre, and all the towns of the Hivites and Canaanites. Finally, they went south to Judah [Or they went to the Negev of Judah.] as far as Beersheba.
The Voice	<i>To begin</i> , they went over the Jordan River and camped at Aroer south of the city that is in the middle of the valley there. <i>Then they moved on</i> toward Gad and Jazer. After that, they traveled to Gilead and to Tahtim-hodshi; then they traveled on north to Dan-jaan, and from Dan they went west to Sidon and then to the fortified city of Tyre and to all the cities of the Hivites and Canaanites. Then they went south to the wilderness of Judah at Beersheba.

#### **Partially literal and partially paraphrased translations:**

American English Bible	They crossed the JorDan and camped to the right of AroEr in the ravine of Gad and EliEzer. Then they went to Gilead and into the land of ThaBason (AdasSai). And from there, they traveled to DaniDan and UDan, and they camped around Sidon. Next, they traveled to MapSar of Tyre, and to all the cities of the Hivites and CanaAnites; and then they went to the south of Judah, into BeerSheba.
Beck's American Translation	They crossed the Jordan and reached Aroer, south of the town in the middle of the valley, and went on to Gad and to Jazer. They came to Gilead and to Kadesh in the land of the Hittites. Then they came to Dan and Ijon and around toward Sidon. They came to the fortified city of Tyre and all the cities of the Hivites and the Canaanites. Then they went to the south of Judah.
Christian Community Bible	They crossed the Jordan and started with Aroer, the city in the middle of the valley, and went on toward Gad and to Jazer. Then they proceeded to Gilead and to

Kadesh in the land of the Hittites. They then went to Dan, and from Dan to Sidon, and arrived at the fortress of Tyre and the cities of the Hivites and the Canaanites. They went out through the Negeb of Judah at Beersheba and after having gone through all the land, returned to Jerusalem at the end of nine months and twenty days. V. 8 is included for context.

God's Word™

They crossed the Jordan River and camped at Aroer, south of the city in the middle of the valley. Then they went to Gad and to Jazer. They went to Gilead and to Tahtim Hodshi and then to Dan Jaan and around toward Sidon. They went to the fortified city of Tyre and all the cities of the Hivites and the Canaanites. Then they went to Beersheba in the Negev of Judah.

International Standard V

They crossed the Jordan River [The Heb. lacks *River*], encamped at Aroer south of the town that is located in the river valley, proceeding through Gad and then on toward Jazer. 6They went on to Gilead and the territory of Tahtim-hodshi, then on toward Dan. From Dan they went around to Sidon 7and arrived at the fortified city of Tyre and all of the towns of the Hivites and Canaanites. Eventually they proceeded to Beer-sheba in the Judean Negev [i.e. southern regions of the Sinai peninsula; cf. Josh 10:40].

New Advent (Knox) Bible

They crossed the Jordan, and reached Aroer, on the right side of the city that stands in the vale of Gad; then they passed by way of Jazer into Galaad to the plain country of Hodsi, and so reached the woodlands of Dan. Thence they turned towards Sidon, passed close to the walls of Tyre, and all along the country that was still held by Chanaanite and Hevite, and came at last to the southern end of Juda, at Bersabee.

New American Bible (2002)

Crossing the Jordan, they began near Aroer, south of the city in the wadi, and went in the direction of Gad toward Jazer. They continued on to Gilead and to the district below Mount Hermon. Then they proceeded to Dan; from there they turned toward Sidon, going to the fortress of Tyre and to all the cities of the Hivites and Canaanites, and ending up at Beer-sheba in the Negeb of Judah.

New American Bible (2011)

Crossing the Jordan, they began near Aroer, south of the city in the wadi, and turned in the direction of Gad toward Jazer. They continued on to Gilead and to the district below Mount Hermon. Then they proceeded to Dan; from there they turned toward Sidon, going to the fortress of Tyre and to all the cities of the Hivites and Canaanites, and ending up in the Negeb of Judah, at Beer-sheba.

NIRV

They went across the Jordan River. They camped south of the town in the middle of the Arnon River valley near Aroer. Then they went through Gad and continued on to Jazer. They went to Gilead and the area of Tahtim Hodshi. They continued to Dan Jaan and on around toward Sidon. Then they went toward the fort of Tyre. They went to all of the towns of the Hivites and Canaanites. Finally, they went on to Beersheba. It was in the Negev Desert of Judah.

New Jerusalem Bible

They crossed the Jordan and made a start with Aroer and the town in the middle of the valley, then moved on to the Gadites and to Jazer. They then went to Gilead and the territory of the Hittites, to Kadesh; they then went to Dan and from Dan cut across to Sidon. They then went to the fortress of Tyre and to all the towns of the Hittites and Canaanites ending up in the Negeb of Judah at Beersheba.

New Simplified Bible

They crossed the Jordan and camped south of Aroer, the city in the middle of the valley, in the territory of Gad. Then they went north to Jazer. They went to Gilead and to Kadesh in Syria. Then they went to Dan (Dan-jaan), Ijon, and on toward Sidon. They came to the fortress of Tyre. They went through every town of the Hivites and the Canaanites. Finally, they went to Beersheba in the Southern Desert of Judah.

Revised English Bible

They crossed the Jordan and began at Aroer and the town at the wadi, proceeding towards Gad and Jazer. They came to Gilead and to the land of the Hittites, to Kadesh, and then to Dan and Iyon and so round towards Sideon. They went as

far as the walled city of Tyre and all the towns of the Hivites and Canaanites, and then went on to the Negeb of Judah at Beersheba.

Today's NIV After crossing the Jordan, they camped near Aroer, south of the town in the gorge, and then went through Gad and on to Jazer. They went to Gilead and the region of Tahtim Hodshi, and on to Dan Jaan and around toward Sidon. Then they went toward the fortress of Tyre and all the towns of the Hivites and Canaanites. Finally, they went on to Beersheba in the Negev of Judah.

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

Ancient Roots Translinear	They passed the Jordan and camped in Aroer, the city of Gad right in the midst of the riverbed into Jazer. They came to West-Jordan and to the bottom lands of Hodesh. They came to Dan and Ijon, and around to Sidon. They came to the protection of Tyre, and to all the cities of the West-Bank, and in Canaan proceeded to the south of Judah, to Beersheba.
Bible in Basic English	And they went over Jordan, and starting from Aroer, from the town which is in the middle of the valley, they went in the direction of the Gadites, and on to Jazer; Then they came to Gilead, and to the land of the Hittites under Hermon; and they came to Dan, and from Dan they came round to Zidon, And to the walled town of Tyre, and to all the towns of the Hivites and the Canaanites: and they went out to the South of Judah at Beer-sheba.
The Expanded Bible	After crossing the Jordan River, they camped near Aroer on the south side of the city in the ravine [valley]. They went through Gad and on to Jazer. Then they went to Gilead and the land of Tahtim Hodshi and to Dan Jaan and around to Sidon. They went to the strong, walled city [fortress] of Tyre and to all the cities of the Hivites and Canaanites. Finally, they went to southern [the Negev of] Judah, to Beersheba.
Ferar-Fenton Bible	They also passed over the jordan and encamped at Aroar, on the south of the city which is in the mid-va1ley of Gad and jazer. Thence he went to Gilgal, and the lowlands of Khadshi, and came to Dan, and all the villages of the Hivites, and the Cananites.
HCSB	They crossed the Jordan and camped in Aroer, south of the town in the middle of the valley, and then <i>proceeded</i> toward Gad and Jazer. They went to Gilead and to the land of the Hittites and continued on to Dan-jaan and around to Sidon. They went to the fortress of Tyre and all the cities of the Hivites and Canaanites. Afterwards, they went to the Negev of Judah at Beer-sheba.
NET Bible®	They crossed the Jordan and camped at Aroer, on the south side of the city, at [Heb "in the middle of."] the wadi of Gad, near Jazer. Then they went on to Gilead and to the region of Tahtim Hodshi, coming to Dan Jaan and on around to Sidon. Then they went to the fortress of Tyre and all the cities of the Hivites and the Canaanites. Then they went on to the Negev of Judah, to Beer Sheba.
NIV, ©2011	After crossing the Jordan, they camped near Aroer [S Jos 13:9], south of the town in the gorge, and then went through Gad and on to Jazer [S Nu 21:32]. They went to Gilead and the region of Tahtim Hodshi, and on to Dan Jaan and around toward Sidon [S Ge 10:19; Jdg 1:31]. Then they went toward the fortress of Tyre [S Jos 19:29] and all the towns of the Hivites [S Ex 3:8] and Canaanites. Finally, they went on to Beersheba [Ge 21:31] in the Negev [S Dt 1:7] of Judah.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They crossed the Yarden and pitched camp in 'Aro'er, to the south of the city in the Vadi of Gad; went on to Ya'zer; came to Gil'ad and continued to the land of Tachtim-Hodshi. Then they arrived at Dan-Ya'an, went around to Tzidon and came
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	to the stronghold of Tzor. They went on to the cities of the Hivi and of the Kena'ani, and finished in the south of Y'hudah, at Be'er-Sheva.
exeGesés companion Bible	...and they pass over Yarden and encamp in Aroer, on the right side of the city midst the wadi of Gad and toward Yazer: and they come to Gilad and to the land of Tahtim Hodshi; and they come to Dan Yaan and around to Sidon; and come to the fortress of Sor and to all the cities of the Hivviy and of the Kenaaniy; and they go to the south of Yah Hudah to Beer Sheba.
Hebrew Names Version	They passed over the Yarden, and encamped in `Aro`er, on the right side of the city that is in the middle of the valley of Gad, and to Ya`zer: then they came to Gil`ad, and to the land of Tachtim-Chodshi; and they came to Dan-Ya`an, and round about to Tzidon, and came to the stronghold of Tzor, and to all the cities of the Chivvi, and of the Kena`anim; and they went out to the south of Yehudah, at Be'er-Sheva.
JPS (Tanakh—1985)	They crossed the Jordan and ecamped at Aroer, on the right side of the town, which is in the middle of the wadi of Gad, and [Some Septuagint manuscripts read “began at Aroer, and from the town, which is...Gad, they.”] [went on] to Jazer. They continued to Gilead and to the region of Tahtim-hodshi, and they came to Dan-jaan and around to [Meaning of Hebrew uncertain (back to Tahtim-hodshi).] Sidon. They went onto the fortress of Tyre and all the towns of the Hivites and Canaanites, and finished at Beer-sheba in southern Judah.
Judaica Press Complete T.	And they crossed the Jordan, and they camped in Aroer, to the right of the city that is situated in the middle of the valley of Gad, and to Jaezer. And they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan to the city of Jaan and round about to Zidon. And they came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they went out to the South of Judah, to Beer-sheba.
Orthodox Jewish Bible	And they passed over Yarden, encamped in Aroer, on the south of the Ir that lieth in the middle of the ravine of Gad, toward Yazer; Then they came to Gil`ad, to Eretz Tachtim-Chodshi; they came to Dan-Ya'an, went around to Tzidon, And came to the fortress of Tzor, and to all the cities of the Chivi, and of Kena'ani; and they went out to the Negev of Yehudah, to Beer Sheva.
<i>The Scriptures</i> 1998	And they passed over the Yardēn and camped in Aro`ēr, on the right side of the town which is in the midst of the wadi of Gad, and toward Ya`zēr. Then they came to Gil`ad and to the land of Taḥtim Ḥodshi, and they came to Dan Ya`an and around to Tsidon. And they came to the stronghold of Tsor and to all the cities of the Hiwwites and the Kena'anites, and went out to South Yehudāh as far as Be'ērsheba.

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

<i>The Amplified Bible</i>	They passed over the Jordan and encamped in Aroer, on the south side of the city lying in the midst of the ravine [of the Arnon] toward Gad, and on to Jazer. Then they came to Gilead, and to the land of Tahtim-hodshi, and they came to Dan-jaan [Dan in the forest] and around to Sidon, And came to the stronghold of Tyre and to all the cities of the Hivites and Canaanites; and they went out to the South (the Negeb) of Judah at Beersheba.
Concordant Literal Version	...and they pass over the Jordan, and encamp in Aroer, on the right of the city that [is] in the midst of the brook of Gad, and unto Jazer, and they come in to Gilead, and unto the land of Tahtim-Hodshi, and they come in to Dan-Jaan, and round about unto Zidon, and they come in to the fortress of Tyre, and all the cities of the Hivite, and of the Canaanite, and go out unto the south of Judah, to Beer-Sheba.

Darby Translation	And they passed over the Jordan, and encamped in Aroer, on the right side of the city that is in the midst of the ravine of Gad, and toward Jaazer. And they came to Gilead, and to the land of Tahtim-hodshi; and came to Dan-jaan, and to the environs of Sidon; and they came to the fortified city of Tyre, and to all the cities of the Hivites and of the Canaanites; and went out to the south of Judah, to Beer-sheba.
English Standard V. – UK	They crossed the Jordan and began from Aroer [Deut. 2:36; Josh. 13:9, 16] [Septuagint; Hebrew encamped in Aroer], and from the city that is in the middle of the valley [Num. 13:23], towards Gad and on to Jazer [Num. 21:32; 32:1, 3]. Then they came to Gilead, and to Kadesh in the land of the Hittites [Septuagint; Hebrew to the land of Tahtim-hodshi]; and they came to Dan, and from Dan [Septuagint; Hebrew they came to Dan-jaan and] they went round to Sidon [Josh. 19:28; Judg. 18:28], and came to the fortress of Tyre and to all the cities of the Hivites [Josh. 11:3; Judg. 3:3] and Canaanites [Josh. 11:3; Judg. 3:3]; and they went out to the Negeb of Judah at Beersheba.
Kretzmann's Commentary	And they passed over Jordan, in order to begin the census in the southeastern part of the country, in the territory of Reuben, and pitched in Aroer, on the right side of the city that lieth in the midst of the river, that is, the valley, of Gad, and toward Jazer, preferring to camp in the open on account of the large numbers of people who had to be summoned to be enrolled in the census lists. Then they came to Gilead, the hill country along the Jabbok, and to the land of Tahtim-hodshi, probably a lower section of the east-Jordan country, which had but recently been settled; and they came to Dan-jaan, in Northern Perea, southwest of Damascus, and about to Zidon, as they turned to the west across the foothills of the Lebanon, and came to the stronghold of Tyre, still a Phenician city, and to all the cities of the Hivites and of the Canaanites, for here the heathen nations had never been fully exterminated, and the mixed population of Galilee was notorious even in Old Testament times; and they went out to the south of Judah, even to Beersheba, omitting Benjamin, however, and not including the Levites, 1Chron. 21:6.
NASB	They crossed the Jordan and camped in Aroer [Deut 2:36; Josh 13:9, 16], on the right side of the city that is in the middle of the valley of Gad and toward Jazer [Num. 21:32; 32:35]. Then they came to Gilead and to the land of Tahtim-hodshi [Or Kadesh in the land of the Hittite], and they came to Dan-jaan and around to Sidon [Josh 19:28; Judg 1:31], and came to the fortress of Tyre [Josh 19:29] and to all the cities of the Hivites [Josh 11:3; Judg 3:3] and of the Canaanites, and they went out to the south of Judah, to Beersheba [Gen 21:22-33].
New King James Version	And they crossed over the Jordan and camped in Aroer, on the right side of the town which is in the midst of the ravine of Gad, and toward Jazer. Then they came to Gilead and to the land of Tahtim Hodshi; they came to Dan Jaan and around to Sidon; and they came to the stronghold of Tyre and to all the cities of the Hivites and the Canaanites. Then they went out to South Judah as far as Beersheba.
New RSV	They crossed the Jordan, and began from [Gk Mss: Heb encamped in Aroer south of] Aroer and from the city that is in the middle of the valley, towards Gad and on to Jazer. Then they came to Gilead, and to Kadesh in the land of the Hittites [Gk: Heb to the land of Tahtim-hodshi]; and they came to Dan, and from Dan [Cn Compare Gk: Heb they came to Dan-jaan and] they went round to Sidon, and came to the fortress of Tyre and to all the cities of the Hivites and Canaanites; and they went out to the Negeb of Judah at Beer-sheba.
Third Millennium Bible	And they passed over the Jordan and pitched camp in Aroer, on the right side of the city that lieth in the midst of the valley of Gad and toward Jazer. Then they came to Gilead and to the land of Tahtimhodshi; and they came to Danjaan and about to Sidon, and came to the stronghold of Tyre and to all the cities of the Hivites and of the Canaanites; and they went out to the south of Judah, even to Beersheba.

**Webster's Bible Translation** And they passed over Jordan, and pitched in Aroer, on the right side of the city that [lieth] in the midst of the river of Gad, and towards Jazer: Then they came to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon, And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, [even] to Beer-sheba.

**Young's Literal Translation** And they pass over the Jordan, and encamp in Aroer, on the right of the city that is in the midst of the brook of Gad, and unto Jazer, and they come in to Gilead, and unto the land of Tahtim-Hodshi, and they come in to Dan-Jaan, and round about unto Zidon, and they come in to the fortress of Tyre, and all the cities of the Hivite, and of the Canaanite, and go out unto the south of Judah, to Beer-Sheba.

**The gist of this verse:** In these 3 verses, essentially a travelogue is given of Joab's military men and the general route that they follow in order to take the census.

2Samuel 24:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'âbar (אַבַּר) [pronounced gâw <sup>b</sup> -VAHR]	to pass over, to pass through, to pass on, to pass, to go over [beyond], to cross, to cross over; to go away, to depart; to violate [a law]	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5674 BDB #716
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Yâr <sup>e</sup> dên (יַרְדֵּן) [pronounced yar <sup>e</sup> -DAYN]	descender; flowing downward; the watering place; transliterated Jordan	proper noun with the definite article	Strong's #3383 BDB #434

**Translation:** They crossed over the Jordan... David and his soldiers reside in Jerusalem (when they are not at war). Crossing over the Jordan means that they would head northeast. They have to go far enough north to get past the Dead Sea; and from there, they would go east across the Jordan River.

I don't know if you have ever had to do worthless paperwork before, but I was subjected to this at a number of different schools. Knowing computers and schools, I knew that when a standardized test was given, it is not difficult to figure out which questions were missed the most often and what the incorrect answers were usually chosen. I was at one school where the math department was called upon to do this by hand, going through the individual raw tests themselves. Schools are famous for generation mounds of paperwork. Even after the so-called Paperwork Reduction Act from our state legislature, nothing changed. In fact, our schools moved more and more towards top-heavy models, with more and more administrators, and these administrators often justified their positions by creating mounds of paperwork generated by teachers to place into their files for that year.

This is the equivalent of useless paperwork which David has assigned to his army: "You all have some time off; so let's wander around all of Israel and collect data for my files." I would go so far as to say, based upon this passage, that Satan is the father of useless paperwork.

## 2Samuel 24:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
chânah (חָנָה) [pronounced khaw-NAW]	to bivouac, to camp, to encamp in [or, against], to set up camp; to lay siege to; to incline, to decline, to bend down	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #2583 BDB #333
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's# none BDB #88
ʿĂrôʿêr (רְעֵרָע) [pronounced gûh-row-GAIR]	naked, bare; juniper (or some kind of tree or bush) and is transliterated Aroer	proper singular noun	Strong's #6177 BDB #792
yâmîyn (יְמִינִי) [pronounced yaw-MEEN]	the right hand, the right side, on the right, at the right; the south	feminine singular construct	Strong's #3225 BDB #411
ʿîyr (רֵיעַ) [pronounced geer]	encampment, city, town	feminine singular noun with the definite article	Strong's #5892 BDB #746

**Translation:** ...and they camped in Aroer to the right of the city,... Once the crossed over the Jordan, Joab's army would have had to go south down to the Arnon River and across to Aroer, where they camped out south of the city.

Barnes: Aroer itself stood on the very edge of the precipitous cliff of the valley; and in the valley beneath, possibly in an island in the stream, stood another city which is here alluded to.<sup>51</sup>

The Pulpit Commentary: There is some uncertainty as to the Aroer here meant. There is first a city of that name in the tribe of Gad facing Rabbah, (Joshua 13:25) and this is apparently the city meant; for it is said that "Joab and his men pitched in Aroer, on the south side of the city situated in the middle of the valley of Gad, and unto Jazer." Now, Jazer is also in Gad, about seven miles west of Rabbah, and as Rabbah is on the extreme east of the Israelite territory towards Ammon, it would be a very convenient spot from which to commence the numbering, But there is another Aroer on the Arnon, to the south of Reuben, and many commentators think that this Aroer must be meant, as otherwise the tribe of Reuben would seem to have been omitted. But this Aroer is regularly called "Aroer on the brink of the valley of Arnon" (Deut. 2:36 Deut. 4:48; Joshua 12:2 Joshua 13:9, Joshua 13:16) or simply Aroer "in the valley of Arnon" (Deut. 3:12; 2Kings 10:33) and cannot possibly be "the city in the midst of the valley of Gad," nor can this Aroer be "toward Jazer." Really the difficulty is made by commentators whose idea of the method of the census is superficial. Joab, in commencing it, formed an encampment in the open country on the right-hand side, that is, on the south of Aroer in the tribe of Gad, as being central, with Reuben on the south, and Manasseh on the north. It was "toward Jazer," that is, it was on the Jazer side of Aroer, and not on the side opposite Rabbah. We, with our simpler way of describing the points of the compass, would merely say that Joab's camp was in the open pasture land southwest of Aroer. Joab probably selected this spot because, though on the eastern border, it was yet not too far from Jerusalem, was central, and because a brook from Jazer flowing eastward for some distance, and thence to the north past Rabbah, would supply his people

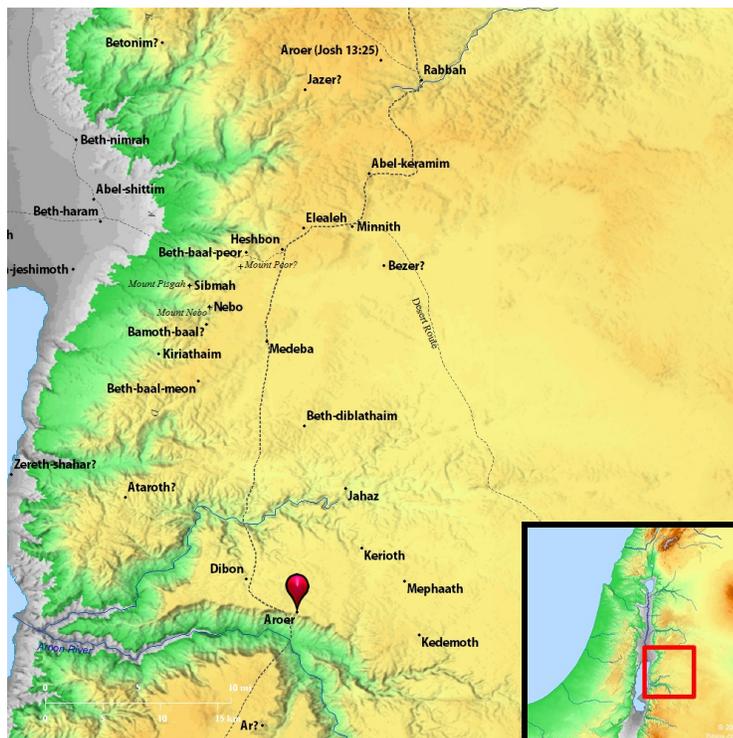
<sup>51</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 24:5.

with water; and from this camp he would direct the proceedings of those who were to take the census. And as probably there would be considerable opposition for the people would see in an act which for four centuries had been in desuetude threats of heavier taxation, of heavier forced labour, and of longer service with the army Joab would require the presence of a body of troops sufficiently powerful to overawe malcontents. And these would be of no use at Aroer on the Arnon, in the distant south, but must lie encamped in some central position, whence detachments could rapidly be moved to any place where there was danger of resistance<sup>52</sup>

**Map of Aroer** is from [bibleatlas.org](http://bibleatlas.org), accessed May 9, 2014. As you can see on the map, Aroer is east of the Dead Sea, about midway down the Dead Sea. This was traditionally Ammonite territory, but it is apparently under the control of King David, as his men went that far south to begin their census.

You may recall the King David originally had an alliance with the king of Ammon, but he passed away. The Ammonite king's son, who was an arrogant son-of-a-bitch, dismissed David's offer of sympathy, and he embarrassed David's ambassadors. David's army, under Joab, defeated the Ammonites, and then defeated the Syrians, with whom they had allied themselves. All of this is found in 2Sam. 10. This is also quite fascinating because, even though the Bible implies that beating the Syrians was a big deal, to the casual reader, this would not be known.

In any case, Ammon could have maintained its independence and friendship with David, but they chose not to.



During much of Israel's history, Aroer would mark the southernmost city in Gad (Joshua 13:9).

There are possibly two cities with the name Aroer, which would not be too far apart.

### The Two Cities of Aroer

According to Easton:

- (1.) A town on the north bank of the Arnon (*Deut. 4:48 Judges 11:26 2Kings 10:33*), the southern boundary of the kingdom of Sihon (*Joshua 12:2*). It is now called *Arair*, 13 miles west of the Dead Sea.
- (2.) One of the towns built by the tribe of Gad (*Num. 32:34*) "before Rabbah" (*Joshua 13:25*), the Ammonite capital. It was famous in the history of Jephthah (*Judges 11:33*) and of David (*2Sam. 24:5*). (Compare *Isa. 17:2 2Kings 15:29*.)

According to Keil and Delitzsch:

*In order to distinguish Aroer from the place of the same name in the Arnon, in the tribe of Reuben (Joshua 12:2 Num. 32:34, etc.), it is defined more precisely as "the town in the brook-valley of Gad," i.e., Aroer of Gad before Rabbah (Joshua 13:25 Judges 11:33).*

You will note that Easton connects Num. 32:34 with the second city; and Keil and Delitzsch connect it to the first.

<sup>52</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:5.

## The Two Cities of Aroer

### City #1:

Joshua 12:2 Sihon king of the Amorites, who dwelt in Heshbon and ruled half of Gilead, from Aroer, on the bank of the River Arnon, from the middle of that river, even as far as the River Jabbok, the border of the Ammonites. (VW)

### City #2:

Joshua 13:25 Their territory was Jazer, and all the cities of Gilead, and half the land of the Ammonites as far as Aroer, which is before Rabbah. (VW)

Judges 11:32–33 So Jephthah passed over toward the sons of Ammon to fight against them, and Jehovah delivered them into his hands. And he struck them from Aroer as far as Minnith; twenty cities; and to Abel Keramim, with a very great slaughter. Thus the sons of Ammon were subdued before the sons of Israel. (VW)

Not certain but it sounds like city #2:

Num. 32:34 And the sons of Gad built Dibon and Ataroth and Aroer. (VW) The word *build* can mean *to rebuild*, *to fortify*.

I am not that certain that I am on-board with this theory. I don't know that there is a problem.

Aroer is mentioned about 16 times in Scripture: Num. 32:34 Deut. 2:36 3:12 4:48 Joshua 12:2 13:9, 16, Judges 11:25–26, 33 1Sam. 30:28 2Sam. 24:5 2Kings 10:33 1Chron. 5:8 Isa. 17:2 Jer. 48:19

There are one or two more cities with this name. See **1Chron. 11:44** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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

Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 24:4–5.

### Chapter Outline

### Charts, Graphics and Short Doctrines

## 2Samuel 24:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (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
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek <sup>e</sup> (תַּבְּעַ) [pronounced taw-VEK <sup>E</sup> ]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
<p>With the bēyth preposition, tâvek<sup>e</sup> can mean <i>in the middle of, in the midst of; into, among</i>. In the Hebrew, this is spelled תַּבְּעַ. With the 1<sup>st</sup> person plural suffix, it means <i>in our midst</i>. With the 2<sup>nd</sup> person masculine plural suffix, it can mean <i>in your midst, among you</i>. With the 3<sup>rd</sup> person masculine plural suffix, it can mean <i>in their midst, among them</i>.</p>			
nachal (נַחַל) [pronounced NAHKH-al]	<i>brook, torrent; valley</i>	masculine singular noun with the definite article	Strong's #5158 BDB #636
Gâd (גַּד) [pronounced gawd]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun with the definite article	Strong's #1410 BDB #151

**Translation:** ...which [is] in the middle of the valley of Gad... Gad is the area east of the Jordan and east of the Dead Sea. It was originally a part of Israel; and it appears as though there has been, over the years, some push and pull when it comes to the control of that southern area. God had given specific areas to Ammon and to Moab; but when they abused Israel, they would forgo the blessings of God in having that territory.

So, Joab and his men traveled as far south as Aroer, and now were moving northward through Gad, east of the Jordan River.

The valley of Gad is probably a river at times, completely dry in the summer, which exhibits very evident traces of being swept over by an impetuous torrent in winter.<sup>53</sup>

## 2Samuel 24:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'el (אל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Ya <sup>e</sup> zêr (יעזר) [pronounced yahg-ZARE]	helped, helpful; transliterated Jazer, Jaazer	proper singular noun/location	Strong's #3270 BDB #741

This is also spelled Ya<sup>e</sup>zêr (יעזר) [pronounced yah-guh-ZARE].

BDB: [Jazer is] a Levitical city east of the Jordan, in Gilead in the territory of Gad, formerly an Amorite city; site uncertain.<sup>54</sup>

**Translation:** ...and onward to Jazer. As you will notice in the map above, the location of Jazer is not known. It is surely north of Aroer, but where exactly is unknown. Bunting places it 16 miles from Aroer.<sup>55</sup> At one time, this was a city of the Ammonites, which was taken over by the Israelites (Num. 21:32–35).

Keil and Delitzsch: *Jazer is probably to be found in the ruins of es Szir, at the source of the Nahr Szir (see Num. 21:32, which reads: And Moses sent to spy out Jazer; and they took its villages and drove out the Amorites who were there.—VW).*<sup>56</sup>

Jazer (Gazer) is mentioned 13 times in Scripture: Num. 21:32 32:1, 3, 35 Joshua 13:25 21:39 2Sam. 24:5 1Chron. 6:81 26:31 Isa. 16:8–9 Jer. 48:32.

<sup>53</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 24:5.

<sup>54</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #3270.

<sup>55</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 24:5. Gill references Bunting; Travels, &c. p. 147.

<sup>56</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 24:4–5.

## 2Samuel 24:6a

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
bôw' (בּוֹ) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
Gil'êd (גִּלְעָד) [pronounced gil-GAWD]	rocky region; transliterated Gilead	masculine proper noun with the definite article with the directional hê	Strong's #1568 BDB #166

The directional hê (properly, the directive hê) is the âh (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

**Translation: They came to Gilead...** Gilead is a territory, north of Gad and east of the Jordan River. Smith's Bible dictionary tells us that Gilead is a mountainous region bordered on the west by the Jordan, on the north by Bashan, on the east by the Arabian plateau, and on the south by Moab and Ammon (Gen. 31:21 Deut. 3:12–17). This area or certain portions of it may be referred to as "Mount Gilead" (Gen. 31:25), the "land of Gilead" (Num. 32:1), and sometimes simply "Gilead" (Psalm 60:7 Gen. 37:25).<sup>57</sup>

Barnes: *Jazer was in the plain. They passed from there to the mountain district of Gilead.*<sup>58</sup>

This would have been northern Gad and included the tribe of Reuben and the half-tribe of Manasseh as well (Deut. 3:12).

## 2Samuel 24:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular construct	Strong's #776 BDB #75

<sup>57</sup> From Dr. William Smith, *Smith's Bible Dictionary*; 1894; from e-Sword, topic: Gilead.

<sup>58</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 24:6.

## 2Samuel 24:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Tach <sup>e</sup> tîym (תַּחַתִּימ) [pronounced tahkh <sup>e</sup> -TEEM]	lower, lowest [places], deepest; hidden	adjective & substantive; feminine plural construct	Strong's #8482 BDB #1066
châdôshîy (חֳדָשִׁי) [pronounced khohd-SHEE]	new moon, month; monthly; first day of the month	masculine singular noun	Strong's #2320 BDB #294

Together, these words make up the proper noun: Tach<sup>e</sup>tîym châdôshîy (חֳדָשִׁי תַּחַתִּימ) [pronounced tahkh<sup>e</sup>-TEEM-khohd-SHEE]. Strong's #8483 BDB #1066. This proper noun only occurs here.

Barnes: *The text here is corrupt, as no such land is known. Possibly the right reading is "the land of the Hittites".*<sup>59</sup>

**Translation:** ...and to the land of Tahtim-hodshi;... According to Bunting, this is *the lower country of Hodshi, near to the city Corazin, in the half tribe of Manasseh, fifty two miles from Jerusalem, and towards the northeast, and [it] signifies a new land.*<sup>60</sup>

Something like this is a very difficult call. Since we have not heard of these people anywhere else, it causes us to wonder if the text is corrupt. However, the Greek, using manuscripts from 200 B.C. and before has this name; the Latin, done maybe 600 years later, has *the lower land of Hodshi*.

Jamieson, Fausset and Brown associates this area with the Hagarites, who were conquered by Saul.<sup>61</sup> 1Chron. 5:10–11 reads: *Now in the days of Saul they made war with the Hagrites, who fell by their hand; and they dwelt in their tents before the east of Gilead. And the children of Gad dwelt next to them in the land of Bashan as far as Salcah.* (VW) This certainly places them in approximately the right place.

Keil and Delitzsch: *The words which follow, viz., "into the land יַשְׁדָּח מִיַּתַּח" are quite obscure, and were unintelligible even to the earlier translators...the fact that we never read of a land called Chodshi, render the conjecture a very probable one that the text is corrupt. But it is no longer possible to discover the correct reading.*<sup>62</sup>

The Pulpit Commentary: *Gesenius dismisses this name with the remark that it can scarcely be regarded as genuine. The versions give little help; but Thenius cleverly extracts from the LXX, "unto Bashan, which is Edrei." Others, by a slight change in the Hebrew, read, "the land of the Hittites," and suppose that Hodshi is a corruption of the Hebrew word for "month," so that the whole might have been, "They came to the land of the Hittites in the (third) month." Others, again, suppose that Hodshi is a corruption of the name of the town Kadesh. But the versions would certainly have preserved anything so commonplace as this. When they make mistakes, it is almost invariably in proper names or unusual phrases.*<sup>63</sup>

<sup>59</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 24:6.

<sup>60</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 24:6. Gill is referencing Bunting; *Travels, &c.* p. 147. (x) Hieron. de loc. Heb. fol. 90. H.

<sup>61</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 24:6.

<sup>62</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 24:6.

<sup>63</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:6.

This is a people (or place) mentioned only here in this context. They are not found elsewhere. This suggests that the army of Joab, who certainly knew what area they controlled and what area they did not control, went to the outskirts of Israel's territory. So, even though this paperwork was a waste of time, Joab still did it the right way. He was obviously doing a thorough and accurate job for David, regardless of how he personally thought about the situation.

Furthermore, we know the exact or the approximate locations of these other cities and areas named, so that we can determine where this place is, even if we are uncertain of its name.

We already know that Joab did not like this assignment. We already know that Joab probably thought that this was a waste of his time and the time of his military men, and the generals under him agreed. However, regardless, David is in charge, and therefore, Joab needed to obey him. Joab, in this, demonstrates authority orientation.

### 2Samuel 24:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bôw' (בּוֹ) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
Dân (דָּן) [pronounced dawn]	judge and is transliterated <i>Dan</i>	masculine proper noun with the directional hê	Strong's #1835 BDB #192

The directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

ya'an (יָאֵן) [pronounced YAH-gahn]	because, therefore, because that, on account of (conjunction); because of, on account of (preposition); why (with interrogative pronoun) (preposition)	conjunction; preposition	Strong's #3282 BDB #419 BDB #774
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Together, these may be the proper noun *Dan-jaan*, a city unknown apart from this passage. Strong's #1842  
BDB #193.

Most think that this text is corrupt, and that this should read: *Dan in the wood* or *Dan and Ijon*.

**Translation:** ...and then they came to Dan [or, *Dan-jaan*],... Dan is one of the furthest places in the north of Israel. It is often considered the northernmost point, although Israel has controlled land further north than Dan before.

Dan is due north from the Sea of Galilee. Essentially, they have gone east and then south, and began there as the most southeastern portion of Israel. Then they went up through the area east of the Jordan, and then went west to Dan, which is the furthest point to the north.

Because of the addition of *jaan* to the word *Dan*, there are a differing opinions of "which" Dan is referred to.

Barnes: *there can be little doubt that Dan (the ancient Laish) is meant (marginal references), both from its position and importance as the northern boundary of Israel.*<sup>64</sup> Poole agrees.<sup>65</sup>

Keil and Delitzsch, on the other hand, see this as a different Dan, a city which is further north: *they went there to Dan-jaan, i.e., the Dan in northern Peraea, mentioned in Gen. 14:14, to the south-west of Damascus, at that time probably the extreme north-eastern boundary of the kingdom of David, in the direction towards Syria.*<sup>66</sup>

The Pulpit Commentary seems to have the most logical explanation: *Nowhere else is Dan found with this addition [of jaan], and the Syriac omits it even here. The Vulgate, and Septuagint (Codex Alex.) read Dan-jaar the woodland Dan. Possibly the names of two towns have been run into one, and the original reading was "unto Dan and Ijon". (see 1Kings 15:20 = [So Ben-Hadad heeded King Asa, and sent the commanders of his forces against the cities of Israel. And he struck Ijon, Dan, Abel Beth Maachah, and all Chinnereth, with all the land of Naphtali.](#)—VW) Ijon was on the direct road from Dan to Sidon.*<sup>67</sup>

## 2Samuel 24:6d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâbîyb (בִּיב) [pronounced <i>saw<sup>b</sup>-VEE<sup>B</sup>V</i> ]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
'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
Tsîydôwn (צִידוֹן) [pronounced <i>tsee-DOHN</i> ]	<i>hunting, fishing, catching fish; transliterated Sidon or Zidon</i>	proper noun; location	Strong's #6721 BDB #851

**Translation:** ...[coming] around to Sidon. The western portion of Palestine was mostly controlled by the Philistines, who were the greatest enemies of the Jews it seems, in the time of Saul and David. There were constant skirmishes between the two nations. Although it is highly unlikely that the Palestinians have any relationship to the Philistines, their relationship with the Jews was quite similar.

Bear in mind that a great deal of David's time was spent at war with the Philistines, but the Jews decisively defeated them time after time. Therefore, by this point in time, they may have had a good relationship—meaning that they were not constantly at war with one another.

Sidon is a Philistine city.

<sup>64</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 24:6.

<sup>65</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 24:6 (edited).

<sup>66</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 24:6.

<sup>67</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:6.

Poole: *i.e. to the city and territory of Zidon; but not into it, because it was not in the power and possession of the Israelites: and the like is to be thought concerning Tyre, and the cities which the Hivites and Canaanites yet possessed in the neighbourhood of Tyre and Sidon.*<sup>68</sup>

The adverb/preposition found here is çâbîyb (בִּיב) [pronounced saw<sup>b</sup>-VEE<sup>B</sup>V], which means *around, surrounding, circuit, round about, encircle; all around; on every side*. Strong's #5439 BDB #686. What this means is, Joab's army reached the northernmost portion of Israel, and was now circling back down south, coming down along the border between Israel and Philistia.

### 2Samuel 24:7a

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; to attain</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
mib <sup>ets</sup> âr (רִצְבַּר) [pronounced mib <sup>ve</sup> -TZAR]	<i>stronghold, fenced, fortress, fortification, fortified city</i>	masculine singular construct	Strong's #4013 BDB #131
Tsôr (רֹצ) [pronounced tsohr]	<i>rock; knife; and is transliterated Tyre or Tyrus</i>	proper singular noun; location	Strong's #6865 BDB #862

Also spelled Tsôwr (רֹצ) [pronounced tsohr], and is identical to Strong's #6864 (which means *flint, hard pebble; knife*).

**Translation:** *They came to the fortress of Tyre...* Tyre is one of the other great cities of the Philistines; and Joab's army would have gone by their great fortress, now moving south throughout the western region of Israel. This would have been the original Tyre, located on the mainland, about 4 miles<sup>69</sup> from the new Tyre, which was built on a rock in the sea.

Clarke: *This must have been the old city of Tyre, which was built on the main land: the new city was built on a rock in the sea.*<sup>70</sup>

Here is a little bit on Tyre, one of the most famous ancient cities in the world.

### Easton on Tyre

Tyre [is]...an ancient Phoenician city, about 23 miles, in a direct line, north of Acre, and 20 south of Sidon. Sidon was the oldest Phoenician city, but Tyre had a longer and more illustrious history. The commerce of the whole world was gathered into the warehouses of Tyre. "Tyrian merchants were the first who ventured to navigate the Mediterranean waters; and they founded their colonies on the coasts and neighbouring islands of the Aegean Sea, in Greece, on the northern coast of Africa, at Carthage and other places, in Sicily and Corsica, in Spain at Tartessus, and even beyond the pillars of Hercules at Gadeira (Cadiz)" (Driver's Isaiah). In the time of David a friendly alliance was entered into between the Hebrews and the Tyrians, who were long ruled over

<sup>68</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 24:6.

<sup>69</sup> According to Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 24:7. He references Strabo. Geograph. I. 16. p. 521.

<sup>70</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 24:7.

## Easton on Tyre

by their native kings (2Sam. 5:11 1Kings 5:1 2Chron. 2:3).

Tyre consisted of two distinct parts, a rocky fortress on the mainland, called "Old Tyre," and the city, built on a small, rocky island about half-a-mile distant from the shore. It was a place of great strength. It was besieged by Shalmaneser, who was assisted by the Phoenicians of the mainland, for five years, and by Nebuchadnezzar (B.C.586–573) for thirteen years, apparently without success. It afterwards fell under the power of Alexander the Great, after a siege of seven months, but continued to maintain much of its commercial importance till the Christian era. It is referred to in Matt. 11:21 and Acts 12:20. In A.D. 1291 it was taken by the Saracens, and has remained a desolate ruin ever since.

"The purple dye of Tyre had a worldwide celebrity on account of the durability of its beautiful tints, and its manufacture proved a source of abundant wealth to the inhabitants of that city."

Both Tyre and Sidon "were crowded with glass-shops, dyeing and weaving establishments; and among their cunning workmen not the least important class were those who were celebrated for the engraving of precious stones." (2Chron. 2:7, 2Chron. 2:14).

The wickedness and idolatry of this city are frequently denounced by the prophets, and its final destruction predicted (Isa. 23:1 Jer. 25:22 Ezek. 26 28:1–19 Amo. 1:9–10 Zech. 9:2–4).

Here a church was founded soon after the death of Stephen, and Paul, on his return from his third missionary journey spent a week in intercourse with the disciples there (Acts 21:4). Here the scene at Miletus was repeated on his leaving them. They all, with their wives and children, accompanied him to the sea-shore. The sea-voyage of the apostle terminated at Ptolemais, about 38 miles from Tyre. Thence he proceeded to Caesarea (Acts 21:5–8).

"It is noticed on monuments as early as B.C.1500, and claiming, according to Herodotus, to have been founded about 2700 B.C.. It had two ports still existing, and was of commercial importance in all ages, with colonies at Carthage (about 850 B.C.) and all over the Mediterranean. It was often attacked by Egypt and Assyria, and taken by Alexander the Great after a terrible siege in 332 B.C.. It is now a town of 3,000 inhabitants, with ancient tombs and a ruined cathedral. A short Phoenician text of the fourth century B.C. is the only monument yet recovered."

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

### Chapter Outline

### Charts, Graphics and Short Doctrines

And since Tyre is such a city of note...

## Gill on Tyre

This was a famous city in Phoenicia, which exceeded in renown and grandeur all the cities of Syria and Phoenicia (h), and was much known for its trade and navigation, for which it was well situated by the sea; and indeed new Tyre stood in it, about half a mile from the shore, before it was joined to the continent by Alexander the great: but this seems to be old Tyre, and, was upon the continent, which was built by the Phoenicians before the Trojan war (i), and two hundred and forty years before the temple of Solomon (k). It had its name רֹצ, "Tzur", in the Hebrew language, from whence it is called Tyre, from the rock on which it was built, that word so signifying. It is written here without a vau; and it is a rule with the Jews (l), that whenever this word is written full, with all its letters, it is to be understood of the city of Tyre; but if wanting, it designs Rome; and Cocceius interprets the whole prophecy of the antichristian city.

From Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Isa. 23:1. Gill references: (h) Curt. l. 4. sect. 2. (i) Justin, l. 18. c. 3. (k) Joseph. Antiqu. l. 8. c. 3. sect. 1. (l) Bereshit Rabba, sect. 61. fol. 54. 2.

## Chapter Outline

## Charts, Graphics and Short Doctrines

The Bible has some amazing prophecies concerning a variety of ancient nations, one of those city-states being Tyre.

### R. Totten on the prophecies concerning Tyre:

TYRE, had a remarkable prophecy concerning it, in Isaiah 23 (in 715BC) and in Ezekiel 26 (in 588BC), ----- this is what they predicted :

1. That Nebuchadnezzar (the Chaldeans) will destroy the mainland city of Tyre (Isa.23:13 ; Ez.26:8).
2. At the end of 70 years, Tyre will recover and to return to business (Isa.23:15-17).
3. That Tyre would give some of her earnings to the Lord (Isa.23:18).
4. That many nations will come against Tyre (Ez.26:3).
5. The rubble of the city will be thrown into the sea (Ez.26:12).
6. That Tyre will be scraped flat like the top of a rock (Ez.26:4).
7. Tyre will finally be destroyed and never be rebuilt (26:14).

This is how those prophecies were fulfilled:

1. Nebuchadnezzar laid seige to mainland Tyre in 585BC, and overthrew it in 573BC, and the people of Tyre retreated to an island half a mile off the shore, and built up a city there.
2. 70 years later, when the Persians overthrew Babylon, island-Tyre recovered to prosper fairly well.
3. Cyrus, king of Persia, forced island-Tyre to contribute materials to rebuild Yaweh's Temple in Jerusalem.
4. The Assyrians and Egyptians attacked Tyre, and Alexander the Great (Greece) brought military forces from Sidon, Aradus, Byblus, Rhodes, Soli, Mallos, Lycia, Macedon and Cyprus.
5. Alexander's forces took the stones & rubble of fallen mainland Tyre, and threw it into the sea, to build a causeway out to the island-city of Tyre.
6. To smooth out the causeway, the lose topsoil and "dust" was scraped off and added to the causeway.
7. Alexander reduced island-Tyre to ruins in 332BC, and although people tried to rebuild it, island-Tyre was completely destroyed by the Saracens in 1291AD. Though an condominium area they call "Tyre" has been built a few miles away, the flat-topped site where the ancient ruins used to be has never been rebuilt, despite a flowing spring of fresh water running through it. That flat site is still only used for the spreading of nets.  
 - - - (References: "A Ready Defense" by Josh McDowell ; "Wycliffe Bible Commentary"; "Truth Triumphant" by S.M. Coder, Th.M & G.F. Howe, Ph.D.)

Bible Evidence gives a modern-day example of a similar prediction:

What if I were to give you the following predictions:

1. Mahmoud Ahmadinejad (Iran) will destroy all but the island portion of New York City.
2. Many nations will fight against New York City.
3. The debris from the buildings in New York City will be thrown in the water to access Long Island.
4. New York City will be made a bare and flat like the top of a rock.
5. Fishermen will spread their nets over the heap that was once New York City.
6. New York City will never be re-built.
7. New York City's glory will never be restored.
8. I will be laughed at and mocked, and disregarded as a lunatic.

The point is, these prophecies concerning Tyre are quite remarkable.

From: <http://worldview3.50webs.com/prophecy.html> and <http://www.bibleevidences.com/prophecy.htm> both accessed May 16, 2014.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## 2Samuel 24:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [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
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
ġyr (עִיר) [pronounced <i>geer</i> ]	<i>encampment, city, town</i>	feminine plural construct	Strong's #5892 BDB #746
Chivvîy (חִיבִי) [pronounced <i>khihv-VEE</i> ]	<i>villagers, transliterated Hivite</i>	masculine singular, gentilic adjective; with the definite article	Strong's #2340 BDB #295
This is the first mention of these people in the book of Samuel.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [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
K <sup>e</sup> na'ăniy (כְּנַעֲנִי) [pronounced <i>k<sup>e</sup>-nah-ġuh-NEE</i> ]	<i>merchant, trader; and is transliterated Canaanite, Canaanites</i>	adjective/nominative gentilic; with the definite article	Strong's #3669 BDB #489
This is the first mention of these people in the book of Samuel.			

**Translation:** ...and to all the cities of the Hivites and the Canaanites. There were still some Hivites and Canaanites who had cities established within Israel, which God clearly allowed for in the first few chapters of Judges. This suggests that there was somewhat of a truce that existed between the Israelites, Canaanites and the Hivites.

You may recall that the Hivites made an alliance with the Jews, and were therefore able to live within the land of Israel side-by-side the Jewish settlers. Saul had caused some problem with the Hivites, which David repaired, something that we studied back in 2Sam. 21.

Keil and Delitzsch: "*into all the towns of the Hivites and Canaanites,*" i.e., *the towns in the tribes of Naphtali, Zebulun, and Issachar, or the (subsequent) province of Galilee, in which the Canaanites had not been exterminated by the Israelites, but had only been made tributary.*<sup>71</sup>

Barnes: *This continuance of distinct communities of Hivites so late as the end of David's reign is remarkable.*<sup>72</sup>

<sup>71</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 24:7.

<sup>72</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 24:7.

The Pulpit Commentary: *It is evident from this that even in David's time there were towns and districts where Hivites and Canaanites dwelt as distinct communities, governed probably by their own laws. But as they were bound to serve in the Israelite armies, they were included in the census, and possibly one of its objects was to learn the number of fighting men of alien races dwelling in Israel. They seem to have been reckoned as belonging to the tribe in whose borders they dwelt. So Baanah and Rechab, the murderers of Ishbosheth, though Beerothites (and therefore Gibeonites, who again were Hivites), were counted to Benjamin. (2Sam. 4:2–3 = Now Saul's son had two men who were commanders of troops. The name of one was Baanah and the name of the other Rechab, the sons of Rimmon the Beerothite, of the sons of Benjamin. (For Beeroth also was part of Benjamin, because the Beerothites fled to Gittaim and are sojourning there to this day.)—VW) These Gentile communities were chiefly to be found in the north, for which reason it was called "the circuit (Gelil) of the nations", (Isa. 9:1) and in later times from Gelil came the name Galilee.*<sup>73</sup>

As a matter of interest, there were 153,000 aliens in Israel during the time of Solomon (2Chron. 2:17).

### 2Samuel 24:7c

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
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3318 BDB #422
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
negeb (נֶגֶב) [pronounced ne-GHE <sup>B</sup> V]	south, south-country; southern portion of Judah, southern district of Palestine; often transliterated Negev or Negeb	masculine singular construct	Strong's #5045 BDB #616
This is the only occurrence of this word in 2Samuel.			
Y <sup>e</sup> hûwdâh (יְהוּדָה) [pronounced y <sup>e</sup> hoo-DAW]	possibly means to praise, to be praised; and is transliterated Judah	masculine proper noun/location	Strong's #3063 BDB #397
B <sup>e</sup> êr Shâba' (בְּעֵר שֶׁבַע) [pronounced b <sup>e</sup> ayr SHAW <sup>B</sup> -vahg]	well of the oath [seven] and is transliterated Beersheba, Beer-sheba	proper noun; location	Strong's #884 BDB #92

**Translation:** Then they went [down] to the Negeb of Judah [as far as] Beersheba. The Negev (Negeb) is the southern desert portion of Judah, and we have studied Beersheba on many occasions. It is a small village with a rich history in Israel.

It would certainly be important to know about Beersheba.

<sup>73</sup> The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:7.

## Fausset on Beersheba

Beersheba means "well of the oath". The southern limit of the Holy Land, as Dan in the N.: "from Dan to Beersheba" (compare in David's census, 1Chron. 21:2 2Sam. 24:2–7) comprehends the whole. Called so from the oath of peace between Abraham and Abimelech, king of the Philistines (Gen. 21:31), else from the seven (sheba' ) ewe lambs slain there: indeed sheba', an oath, is from the custom of binding one's self by seven things, as Abraham made the seven ewe lambs a pledge of his covenant with Abimelech. Again, from the like oath between Abimelech (with Phicol, his captain) and Isaac, it being not uncommon for an event to be recorded as occurring apparently for the first time, which has been recorded as occurring earlier before: so Bethel (Gen. 26:31–33).

The well dug by Abraham and secured to him by oath had been covered and lost. It is found by Isaac's servants just after the covenant made between him and Abimelech. The series of events recalls to Isaac's mind the original name and that which gave rise to the name; so he restores both the well itself and the name. Seven (sheba' which also may explain the name) wells are at the place, so that a different one may have been named by Isaac from that named by Abraham. They all pour their streams into the wady es Seba, and are called Bir es seba, the largest 12 ft. diameter, and masonry round reaching 28 ft. down, and 44 from bottom to surface of the water. The second, at a hundred yards distance, 5 in diameter, 42 in depth. The other five further off. The stones around the mouth are worn into grooves by the action of ropes for so many ages. Around the large are nine stone troughs; around the smaller, five.

The water is excellent, and grass with crocuses and lilies abounds. Abraham planted here a "grove" ('eshel) (distinct from the idol grove, Asheerah, or Astarte Baal), or tree, the tamarisk, long living, of hard wood, with long, clustering, evergreen leaves, as a type of the ever enduring grace of the faithful, covenant keeping God (Gen. 21:33), "and called on the name (the self manifested character and person) of Jehovah, the everlasting God." (See BAAL.) Here it was that Isaac lived when Jacob stole from his father the blessing already forfeited by Esau's profane sale of his birthright (Gen. 26:33 Gen. 26:27 Gen. 28:10). Long afterward, on Jacob's descent to Egypt, he halted there, sacrificed unto the God of Isaac, and had a vision of God encouraging him to go down. The dispensation of the promise, which began with Abraham's call from Ur to Canaan, ended on the last night of the sojourn of his grandson Israel in Canaan.

So God's promise was repeated for the last time (Gen. 46:1–5). Possibly the 430 years (Gal. 3:17) dates from this, the end, not from the beginning, of the dispensation of the promise. Beersheba was given to Simeon, in the extreme S. of Judah (Joshua 15:28 Joshua 19:1–2 1Chron. 4:28). Samuel's sons, Joel and Abiah, were judges there (1Sam. 8:2), its distance preventing his going in circuit to it, as he did to others yearly (1Sam. 7:16–17). Here Elijah left his confidential servant (narow) on his way to Horeb (1Kings 19:3–4).

"From Geba to Beersheba" or "from Beersheba to mount Ephraim" was the formula comprehending the southern kingdom of Judah after the severance of Israel's ten tribes (2Kings 23:8; 2Chron. 19:4), and on the return from Babylon still narrower, "from Beersheba to the valley of Hinnom" (Neh. 11:30). Ahaziah's wife, Zibiah, mother of Joash, was of Beersheba (2Kings 12:1.) It became seat of an idolatry akin to that of Bethel or Gilgal, so that it was a formula of superstition, "the manner (cultus, or religion, as in Acts 9:2 the new religion of Christ is designated "this way") of Beersheba liveth" (Amo. 5:5; Amo. 8:14). In Christian times, it became an episcopal city under the Bishop of Jerusalem.

From Andrew Robert Fausset, *Fausset's Bible Dictionary*; from e-Sword, topic: Beersheba.

[Chapter Outline](#)

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This entire passage reads: Joab took his army and they crossed over the Jordan and camped in Aroer, south of the city, in the middle of the valley of Gad, and went from there to Jazer. They went up to Gilead and to the land of Tahtim-hodshi; and then father north to Dan [or, *Dan-jaan*]. Coming back down around to Sidon, they passed by the fortress of Tyre and all of the cities of the Hivites and the Canaanites. Finally the went down as far as southern Judah to Beersheba. So they begin at Jerusalem, go north-northeast and cross over the Jordan, and then go south to come down to Aroer. From there, they move north to Jazer, then up through Gilead to an area bordered by the land of Tahtim-hodshi.

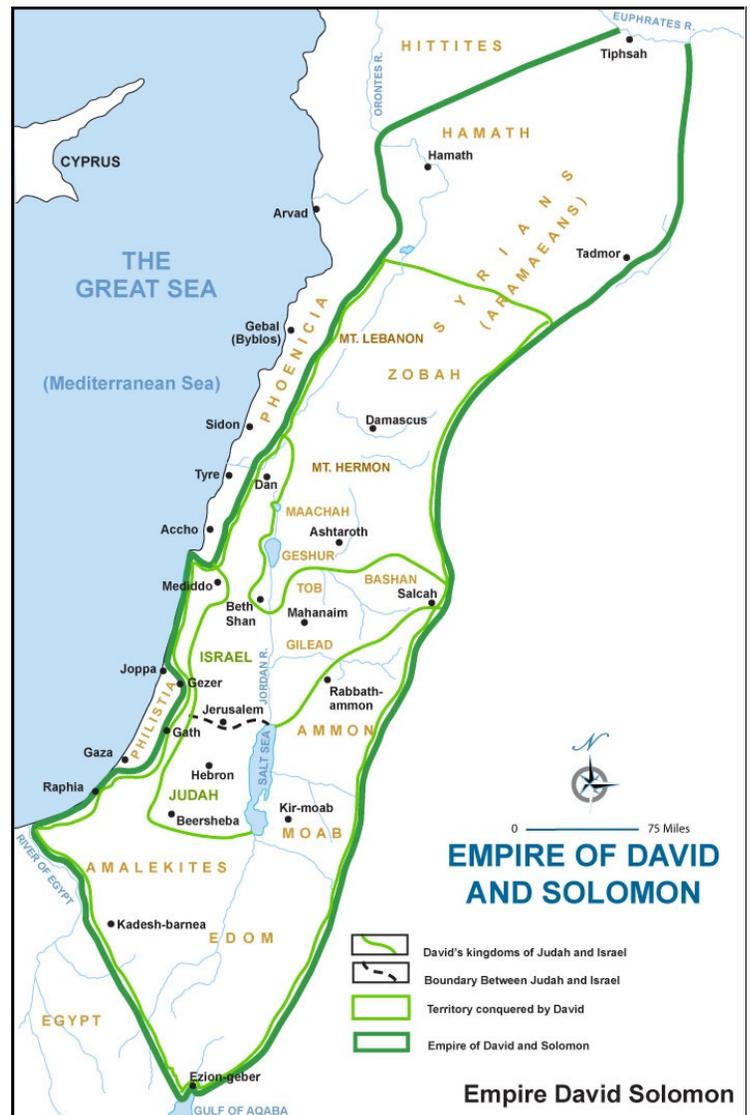
The Negev is the far southern section of Judah. Beersheba is shown on the map.

**Map of the Empire of David and Solomon** from Bible-history.com, accessed May 9, 2014.

Although the thick green line is really the boundary around Israel, this is not too far from the route taken by Joab and his men. They probably would have been further in, the this gives us a general idea.

Matthew Henry: *They began in the most distant places, in the east first, on the other side Jordan (2Sam. 24:5), then they went towards Dan in the north (2Sam. 24:6), so to Tyre on the east, and thence to Beersheba in the south (2Sam. 24:7).*<sup>74</sup>

They go as far north as Dan and then to Ijon, where they are at the northernmost portion of Israel. They circle around back down to the south, coming down to Sidon and the Fortress of Tyre, finally ending up in southern Judah, in Beersheba.



**And so they go around in all the land and so they come in from an end of nine months and twenty a day [to] Jerusalem.**

2Samuel 24:8

**They went in a circuit throughout all the land and they entered Jerusalem at the end of nine months and twenty days.**

**They traveled in a circuit throughout all the land and finally returned to Jerusalem after 9 months and 20 days.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate

And having gone through the whole land, after nine months and twenty days, they came to Jerusalem.

<sup>74</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 24:1-9.

Masoretic Text (Hebrew)	And so they go around in all the land and so they come in from an end of nine months and twenty a day [to] Jerusalem.
Peshitta (Syriac)	And when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.
Septuagint (Greek)	And they compassed the whole land; and they arrived at Jerusalem at the end of nine months and twenty days.
1Chron. 21:4b (VW)	Therefore Joab departed and went throughout all Israel and came to Jerusalem.
Significant differences:	None.

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

Common English Bible	At the end of nine months and twenty days, after going through the entire country, they came back to Jerusalem.
Contemporary English V.	After they had gone through the whole land, they went back to Jerusalem. It had taken them nine months and twenty days.
Easy English	It took them 9 months and 20 days to go through all the country. Then they returned to Jerusalem.
Easy-to-Read Version	It took them nine months and 20 days for them to go through the country. After nine months and 20 days they came back to Jerusalem.
<i>The Message</i>	They canvassed the whole country and after nine months and twenty days arrived back in Jerusalem.
New Berkeley Version	Thus when they had surveyed the whole land, they came back to Jerusalem at the end of nine months and twenty days.
New Living Translation	Having gone through the entire land for nine months and twenty days, they returned to Jerusalem.
The Voice	<i>At last</i> , when they had traveled through all the land, they came back to Jerusalem after 9 months and 20 days.

### Partially literal and partially paraphrased translations:

American English Bible	So, they traveled throughout the entire land. Finally, at the end of nine months and twenty days, they returned to Jerusalem, 9 and Joab gave the numbers of the people to the king. There were eight-hundred-thousand men in the armies of Israel who were carrying the broadsword, plus five-hundred-thousand warriors from Judah. V. 9 is included for context.
Beck's American Translation	When they had covered the whole country, they came to Jerusalem after 9 months and 20 days.
<i>God's Word</i> <sup>TM</sup>	When they had covered the whole country, they came to Jerusalem after 9 months and 20 days.
New Advent (Knox) Bible	So they made their review of the whole country, and returned to Jerusalem after nine months' and twenty days' absence.
New American Bible (2011)	Thus they toured the whole land, reaching Jerusalem again after nine months and twenty days.
NIRV	They finished going through the entire land. Then they came back to Jerusalem. They had been gone for nine months and 20 days.
New Jerusalem Bible	Having travelled throughout the country, after nine months and twenty days they returned to Jerusalem.

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

Ancient Roots Translinear	They explored all the land and came to Jerusalem in the end of nine months and twenty days.
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Bible in Basic English	So after going through all the land in every direction, they came to Jerusalem at the end of nine months and twenty days.
The Expanded Bible	After nine months and twenty days, they had gone through all the land. Then they came back to Jerusalem.
NET Bible®	They went through all the land and after nine months and twenty days came back to Jerusalem.
NIV – UK	After they had gone through the entire land, they came back to Jerusalem at the end of nine months and twenty days.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	When they were done going through all the land, they came back to Yerushalayim; it had taken nine months and twenty days.
exeGesés companion Bible	And they flit through all the land: and at the end of nine months and twenty days they come to Yeru Shalem:...
JPS (Tanakh—1985)	They traversed the whole country, and then they came back to Jerusalem at the end of nine months and twenty days.
Orthodox Jewish Bible	So when they had gone through kol HaAretz, they came to Yerushalayim at the end of 9 months and 20 days.

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

<i>The Amplified Bible</i>	So when they had gone through all the land [taking the census], they came to Jerusalem at the end of nine months and twenty days.
English Standard Version	So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.
Green's Literal Translation	And they went to and fro through all the land, and came in to Jerusalem at the end of nine months and twenty days.
Kretzmann's Commentary	So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days, the census not being really finished, because wrath came upon Israel and caused the suspension of the project.
NASB	So when they had gone about through the whole land, they came to Jerusalem at the end of nine months and twenty days.
World English Bible	So when they had gone back and forth through all the land, they came to Jerusalem at the end of nine months and twenty days.
<i>Young's Literal Translation</i>	And they go to and fro through all the land, and come in at the end of nine months and twenty days to Jerusalem.

**The gist of this verse:** After 9 months and 20 days, the census had been completed and Joab and his army returned to Jerusalem.

**2Samuel 24:8a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shûwṭ (שוט) [pronounced <i>shoot</i> ]	<i>to go, to rove about, to quickly go to and fro, to run quickly, to run about, to run to and fro</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7751 BDB #1001

## 2Samuel 24:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לכ) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** [They went in a circuit throughout all the land...](#) This simply means that Joab and his army went throughout the entire land. The verb indicates that they made a circuit throughout the entire land, which is what was required in order to take this census.

## 2Samuel 24:8b

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; to attain</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qâtseh (קֵצֶה) [pronounced kaw-TSEH]	<i>end, extremity, outskirts; the whole, the sum</i>	masculine singular construct	Strong's #7097 BDB #892
With the min preposition, it means <i>from the end of; at the end of; after</i> .			
tisha'âh (תֵּשַׁע) [pronounced tishsh <sup>e</sup> -GAW]	<i>nine, ninth</i>	feminine singular noun; ordinal or cardinal numeral	Strong's #8672 BDB #1077

<sup>75</sup> Barnes' Notes, Vol. III, p. 102.

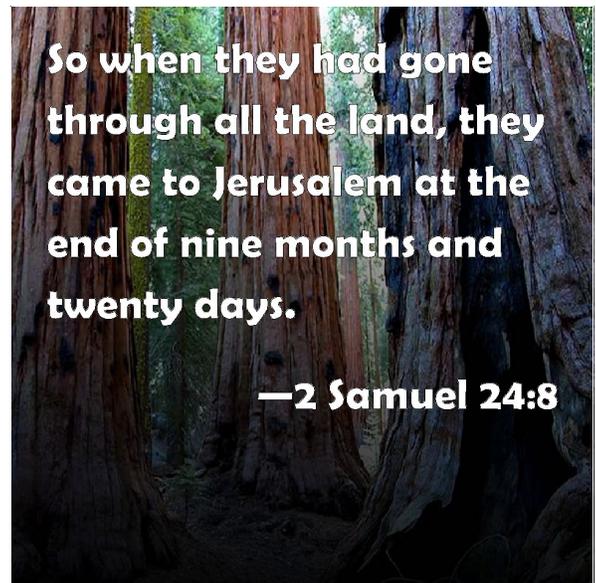
2Samuel 24:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châdôshîy (חֲדָשִׁי) [pronounced <i>khohd-SHEE</i> ]	<i>new moon, month; monthly; first day of the month</i>	masculine plural noun	Strong's #2320 BDB #294
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [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
‘es <sup>e</sup> rîym (עֶשְׂרִים) [pronounced <i>ges<sup>e</sup>-REEM</i> ]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
yôwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
Y <sup>e</sup> rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y<sup>r</sup>oo-shaw-LAH-yim</i> ]	<i>possibly means founded upon peace or city of the Jebusites (or both); it is transliterated Jerusalem</i>	proper singular noun, location; pausal form	Strong's #3389 BDB #436

**Translation:** ...and they entered Jerusalem at the end of nine months and twenty days. They finally arrived back at Jerusalem, 9 months and 20 days later. This is the length of time that was wasted.

They did not take a census of the Levites or in Benjamin (1Chron. 21:6).

**2Samuel 24:8 Graphic;** from [Biblepic.com](http://Biblepic.com); accessed May 18, 2014.

Clarke has a moderately interesting story about a census which was taken: *William the Conqueror made a survey of all England, particularizing “how many hides or carucates the land is taxed at; whose it was in the time of his predecessor Edward; who the present owners and sub-tenants; what and how much arable land, meadow, pasture, and wood there is, how much in demesne, i.e., held and cultivated by the landowners; how much in tenancy, and what number of ploughs it will keep; what mills and fisheries; how many sockmen, freemen, coliberti, cotarii, bordarii, radmanni, radchenisters, villains, maid-servants, and bondmen, there are; how many hogs the woods would support; how many churches, priests, or parsons; what customary rents, prestations, and services, are to be paid and rendered out of the lands; what has been added to the manor; what has been withheld from it, and by whom; what land is waste, and what the whole was let for in the time of King Edward; and what the nett rent, and whether it was too dear rented, and whether it might be improved.” This survey was begun in the year 1080, and was finished in the year 1086, six years having been employed in the work. This most important document is still preserved; it is in the Chapter House, Westminster, in two volumes, one in folio, on three hundred and eighty-two leaves of vellum. the other in quarto, on four hundred and fifty leaves; and is in as good*



preservation as it was seven hundred years ago. This work was much more difficult than that which was performed by Joab and his fellows. The work itself is known by the name Domesday Book.<sup>76</sup>

And so gives Joab a sum of a numbering of the people unto the king. And so is [in] Israel eight hundreds of a thousand men of valor drawing a sword and a man of Judah, five hundreds of a thousand a man.

2Samuel  
24:9

Joab gave the totals of the census of the people to the king. [In] Israel, there were eight hundred thousand men of valor who drew the sword; and of the men in Judah, five hundred thousand men.

Joab gave the results of the census to the king. There were 800,000 potential military men in Israel and 500,000 potential soldiers in Judah.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And Joab gave up the sum of the number of the people to the king, and there were found of Israel eight hundred thousand valiant men that drew the sword: and of Juda five hundred thousand fighting men.
Masoretic Text (Hebrew)	And so gives Joab a sum of a numbering of the people unto the king. And so is [in] Israel eight hundreds of a thousand men of valor drawing a sword and a man of Judah, five hundreds of a thousand a man.
Peshitta (Syriac)	And Joab brought the sum of the number of the people to the king; and there were in Israel eight hundred thousand valiant men who drew the sword; and the men of Judah were five hundred thousand men.
Septuagint (Greek)	And Joab gave in the number of the census of the people to the king. And Israel consisted of eight hundred thousand men of might that drew the sword; and the men of Judah were five hundred thousand fighting men.
1Chron. 21:5–6 (VW)	And Joab gave the sum of the number of the people to David. All Israel had one million one hundred thousand men who drew the sword, and Judah had four hundred and seventy thousand men who drew the sword. But he did not count Levi and Benjamin among them, for the king's word was abhorrent to Joab.
Significant differences:	The ancient texts agree; but it is clear that the Chronicles text has different numbers.

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

Contemporary English V.	Joab came and told David, "In Israel there are eight hundred thousand who can serve in the army, and in Judah there are five hundred thousand."
Easy English	Joab gave the list of people to the king. In *Israel there were 800 000 men who could fight. In *Judah there were 500 000 men who could fight.
Good News Bible (TEV)	They reported to the king the total number of men capable of military service: 800,000 in Israel and 500,000 in Judah.
New Berkeley Version	Joab then turned over to the king the figures for the census of the people: Israel numbered eight hundred thousand, able-bodied men who drew the sword; and the men of Judah were five hundred thousand.
The Voice	Joab reported these <i>astounding</i> numbers to the king: Israel had 800,000 soldiers and Judah had 500,000.

<sup>76</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 24:8.

**Partially literal and partially paraphrased translations:**

Christian Community Bible	Joab gave the total count of the people to the king: eight hundred thousand sword-wielding warriors in Israel and five hundred thousand men in Judah.
God's Word™	Joab reported the census figures to the king: In Israel there were 800,000 able-bodied men who could serve in the army, and in Judah there were 500,000.
International Standard V	Joab reported the total number of men to the king. In Israel there were 800,000 men trained for war [Lit. <i>men in wielding a sword</i> ]. In Judah there were 500,000.
New Advent (Knox) Bible	And Joab gave in the register to the king; it proved that there were eight hundred thousand warriors that bore arms in Israel, and five hundred thousand in Judah.
New American Bible (2002)	Joab then reported to the king the number of people registered: in Israel, eight hundred thousand men fit for military service; in Judah, five hundred thousand.
New American Bible (2011)	Joab then reported the census figures to the king: of men capable of wielding a sword, there were in Israel eight hundred thousand, and in Judah five hundred thousand.
NIRV	Joab reported to the king how many fighting men he had counted. In Israel there were 800,000 men who were able to handle a sword. In Judah there were 500,000.
New Jerusalem Bible	Joab gave the king the census results for the people; Israel had eight hundred thousand fighting men who could wield a sword, and Judah five hundred thousand.

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

Ancient Roots Translinear	Joab gave the number from the census of the people to the king. Israel had 800,000 men of courage drawing the sword, and Judah: 500,000 men.
Bible in Basic English	And Joab gave the king the number of all the people: there were in Israel eight hundred thousand fighting men able to take up arms; and the men of Judah were five hundred thousand.
The Expanded Bible	Joab gave the list of the people [reported the number of soldiers] to the king. There were eight hundred thousand men in Israel who could use [draw; handle] the sword and five hundred thousand men in Judah.
Ferar-Fenton Bible	Then they went to the south of Judah to Bersheba, and the whole country, and came to a finish on the tenth day of the ninth month at Jerusalem, when J'oab delivered the number enrolled in the forces to the king, and in Israel it was eight hundred thousand men, strong to draw the sword ; and of the men of Judah, five hundred thousand men. V. 8 is included for context.
HCSB	Joab gave the king the total of the registration of the troops. There were 800,000 fighting men from Israel and 500,000 men from Judah.
NET Bible®	Joab reported the number of warriors [Heb "and Joab gave the number of the numbering of the people."] to the king. In Israel there were 800,000 sword-wielding warriors, and in Judah there were 500,000 soldiers.
NIV, ©2011	Joab reported the number of the fighting men to the king: In Israel there were eight hundred thousand able-bodied men who could handle a sword, and in Judah five hundred thousand. S Nu 1:44-46

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Yo'av reported the results of the census to the king: there were in Isra'el 800,000 valiant men who could handle a sword, while the men of Y'hudah numbered 500,000.
exeGeses companion Bible	...and Yah Ab gives up the number of the census of the people to the sovereign: and there are of Yisra El eight hundred thousand valiant who draw the sword; and the men of Yah Hudah

five hundred thousand men.

Judaica Press Complete T. And Joab presented the sum of the number of the people to the king; And Israel consisted of eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

Orthodox Jewish Bible And Yoav gave up the sum of the number of HaAm unto HaMelech; and there were in Yisroel Shmoneh Me'ot Elef ish chayil that drew the cherev; and the Ish Yehudah were chamesh Me'ot Elef ish.

The Scriptures 1998 And Yo' a<sub>b</sub> gave the number of the registration of the people to the sovereign, and there were in Yisra' ēl eight hundred thousand brave men who drew the sword, and the men of Yehuda<sub>h</sub> were five hundred thousand men.

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

*Emphasized Bible* And Joab delivered up the sum of the number of the people, unto the king,—and there were found to be, in Israel, eight hundred thousand men of valour, drawing the sword,—and, the men of Judah, five hundred thousand men.

English Standard Version And Joab gave the sum of the numbering of the people to the king: in Israel there were 800,000 valiant men who drew the sword, and the men of Judah were 500,000.

The Geneva Bible And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand [According to Joabs count: for in all there were eleven hundred thousand, (1Chronicles 21:5 ).] valiant men that drew the sword; and the men of Judah [were] five hundred thousand men [Including the Benjamites with them, or else they had but four hundred and seventy thousand.].

Green's Literal Translation And Joab gave the count from the numbering of the people to the king. And Israel was eight hundred thousand mighty men drawing sword; and the men of Judah five hundred thousand men.

Kretzmann's Commentary And Joab gave up, reported, the sum of the number of the people unto the king; and there were in Israel, in the northern tribes, eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men. These were round numbers, and the statement in Chronicles, 1Chron. 21:5, includes either the standing army or the heathen proselytes. So David had yielded to the temptation of pride, an abomination to God, even as murder and adultery. Every believer must guard against this sin with all earnestness, lest it become a snare to him.

NASB And Joab gave the number [Num 1:44-46] of the registration [Lit muster] of the people to the king; and there were in Israel eight hundred thousand [1 Chr 21:5] valiant men who drew the sword, and the men of Judah were five hundred thousand men.

Young's Updated LT And Joab gives the account of the inspection of the people unto the king, and Israel is eight hundred thousand men of valour, drawing sword, and the men of Judah five hundred thousand men.

**The gist of this verse:** The census taken by Joab revealed that there were 800,000 men in northern Israel who were potential soldiers; and 500,000 from Judah.

<b>2Samuel 24:9a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (י) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

## 2Samuel 24:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
Yôw'âb (יֹאבָב) [pronounced YOH-aw <sup>b</sup> v]	Yah is father and is transliterated Joab	masculine singular proper noun	Strong's #3097 BDB #222
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
miç <sup>e</sup> phâr (מִצְפָּה) [pronounced mis <sup>e</sup> -FAWR]	number, counted, numerical total; a recounting, a narration	masculine singular construct	Strong's #4557 BDB #708
miph <sup>e</sup> qâd (מִפְקָד) [pronounced mihf-KAWD]	number; census; muster, appointment; appointed place; mandate, command	masculine singular construct	Strong's #4662 BDB #824
'am (עַם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	king, ruler, prince	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** Joab gave the totals of the census of the people to the king. Joab brought these totals to David and gave them to him. It does not matter that Joab did not like this order; he carried out his orders, under David's authority.

## 2Samuel 24:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
Yis <sup>e</sup> râ'êl (יִסְרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun	Strong's #3478 & #3479 BDB #975

## 2Samuel 24:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh <sup>e</sup> mōneh (שֶׁמֹנֶה) [pronounced sh <sup>e</sup> moh-NEH]	<i>eight</i>	masculine singular numeral	Strong's #8083 BDB #1032
mē'ōwth (מֵאוֹת) [pronounced may-OHTH]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
'eleph (אֶלֶף) [pronounced EH-lef]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
īysh (אִישׁ) [pronounced eesh]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, soldier of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
chayil (חַיִל) [pronounced CHAH-yil]	<i>army, force; strength, courage, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun	Strong's #2428 BDB #298
shālahp (שָׁלַח) [pronounced shaw-LAHF]	<i>drawing [out, off], taking out</i>	Qal active participle	Strong's #8025 BDB #1025
chereb (חֶרֶב) [pronounced khe-RE <sup>B</sup> V]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun	Strong's #2719 BDB #352

According to 1Chron. 21:5, the total given is 1,100,000. In fact, 1Chron. 21:5–6 reads: [And Joab gave the sum of the number of the people to David. All Israel had one million one hundred thousand men who drew the sword, and Judah had four hundred and seventy thousand men who drew the sword. But he did not count Levi and Benjamin among them, for the king's word was abhorrent to Joab.](#)

**Translation:** [\[In\] Israel, there were eight hundred thousand men of valor who drew the sword;...](#) The numbers were given for northern Israel (Israel) and southern Israel (Judah). These appear to be the potential number of military men. These are the men that David could draft into service, if needed, from the northern portion of Israel.

You will note the difference in the number given in the Chronicles text and in the Samuel text. My theory is, the number that Joab gave to David was 800,000 because he left out the Levites and the Benjamites. Joab was mad about this whole thing, so he gave David the lower number. However, the true number was 1,100,000 military men from the north—which figure included the Levites and Benjamites. It is not clear whether Joab actually took a census there or not; but I would assume that he did.

Clarke has another opinion: *To attempt to reconcile them in every part is lost labor; better at once acknowledge what cannot be successfully denied, that although the original writers of the Old*

Testament wrote under the influence of the Divine Spirit, yet we are not told that the same influence descended on all copiers of their words, so as absolutely to prevent them from making mistakes.<sup>77</sup>

<b>2Samuel 24:9c</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, soldier of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Y <sup>e</sup> hûwdâh (יְהוּדָה) [pronounced <i>y<sup>e</sup>hoo-DAW</i> ]	possibly means <i>to praise, to be praised</i> ; and is transliterated <i>Judah</i>	masculine proper noun/location	Strong's #3063 BDB #397
châmêsh (חָמֵשׁ) [pronounced <i>khaw-MAYSH</i> ]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i> ]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
ʾelep (אֶלֶף) [pronounced <i>EH-lef</i> ]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, soldier of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

1Chron. 21:5 has 470,000, so the text in Samuel could simply be the result of rounding.

**Translation:** ...and of the men in Judah, five hundred thousand men. There were 500,000 men in Judah who were potential military men. Judah is the southern part of Israel. These two sections of Israel would split apart when Solomon, David's son, dies.

This is quite a remarkable number, considering that 800,000 is the totality from the other 10 tribes (Simeon is a tribe within Judah).

<sup>77</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 24:9.

Keil and Delitzsch are wrong when they explain the differences in this way: *the difference in the two texts arose chiefly from the fact, that the statements were merely founded upon oral tradition, since, according to 1Chron. 27:4, the result of the census was not inserted in the annals of the kingdom.*<sup>78</sup> The problem is, in the original text, there cannot be an error (rounding aside).

As noted in the Hebrew exegesis, the difference between the Chronicles and Samuel texts can be attributed to rounding. However, there is a better explanation.

*When Critics Ask* provide even a niftier explanation.

### **When Critics Ask on the Discrepancy of the Numbers**

2 SAMUEL 24:9 —Why do the numbers of men recorded in 2 Samuel 24:9 and in 1 Chronicles 21:5–6 disagree?

**PROBLEM:** When David was moved to number the people of Israel and Judah, he sent Joab to carry out the task. According to the report in 2 Samuel 24:9, the number of the men of valor in Israel was 800,000, and the number of the men of valor in Judah was 500,000. However, according to 1 Chronicles 21:5–6, the number of the men who drew the sword in Israel was 1,100,000, and the number of the men who drew the sword in Judah was 470,000. Which of these calculations is correct?

**SOLUTION:** This discrepancy involves the difference in who was included in each report. In the report in 2Samuel, the number of men of valor who drew the sword was 800,000, but did not include the standing army of 288,000 described in 1Chronicles 27:1–15, or the 12,000 specifically attached to Jerusalem described in 2Chronicles 1:14. Including these figures gives the grand total of 1,100,000 men of valor who composed the entire army of the men of Israel. The figure of 470,000 in 1Chronicles 21 did not include the 30,000 men of the standing army of Judah mentioned in 2Samuel 6:1. This is evident from the fact that the Chronicler points out that Joab did not complete the counting of the men of Judah (1Chron. 21:6). Both calculations are correct according to the groups which were included and excluded from each report.

Jamieson, Fausset and Brown gives a fuller account: *The discrepancy is only apparent, and admits of an easy reconciliation; thus (see 1Chron. 27:1–15), there were twelve divisions of generals, who commanded monthly, and whose duty was to keep guard on the royal person, each having a body of troops consisting of twenty–four thousand men, which, together, formed an army of two hundred eighty–eight thousand; and as a separate detachment of twelve thousand was attendant on the twelve princes of the twelve tribes mentioned in the same chapter, so both are equal to three hundred thousand. These were not reckoned in this book, because they were in the actual service of the king as a regular militia. But 1Chron. 21:5 joins them to the rest, saying, "all those of Israel were one million, one hundred thousand"; whereas the author of Samuel, who reckons only the eight hundred thousand, does not say, "all those of Israel," but barely "and Israel were," etc. It must also be observed that, exclusive of the troops before mentioned, there was an army of observation on the frontiers of the Philistines' country, composed of thirty thousand men, as appears from 2Sam. 6:1; which, it seems, were included in the number of five hundred thousand of the people of Judah by the author of Samuel. But the author of Chronicles, who mentions only four hundred seventy thousand, gives the number of that tribe exclusive of those thirty thousand men, because they were not all of the tribe of Judah, and therefore he does not say, "all those of Judah," as he had said, "all those of Israel," but only, "and those of Judah." Thus both accounts may be reconciled [DAVIDSON].*<sup>79</sup>

<sup>78</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 24:9.

<sup>79</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 24:9.

## When Critics Ask on the Discrepancy of the Numbers

The Pulpit Commentary adds an important point: *1Chron. 27:24 [tells us] that, because of the outbreak of the Divine wrath, "the number was not put in the account of the Chronicles of King David."* Neither the writer of the Books of Samuel nor of Chronicles had any official document to refer to; and as the numbers are lump sums.<sup>80</sup> Most of the time, the writer of Samuel and the writer of Chronicles would have referred to the same census document, and come up with the exact same numbers. However, the writer of Samuel apparently used the figure that Joab gave to David; and the writer of Chronicles used that number and added in those numbers noted above.

Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, 2Sam. 24:9.

### Chapter Outline

### Charts, Graphics and Short Doctrines

I find the precision of these numbers to be quite remarkable. The difference in the numbers takes into account the thinking of the two writers and how they would have calculated it out.

Keil and Delitzsch are good with the numbers in their next statement: *the entire population of a land amounts to about four times the number of those who are fit for military service, and therefore 1,300,000, or even a million and a half, would only represent a total population of five or six millions, - a number which could undoubtedly have been sustained in Palestine, according to thoroughly reliable testimony as to its unusual fertility.*<sup>81</sup>

The Pulpit Commentary comments: *The numbers are further attacked on the ground of exaggeration. A million and a half of fighting men means a general population of six or seven millions. Now, Palestine at most does not contain more than eleven thousand square miles, and a population of six millions means five hundred and forty-five persons to every square mile, or one to every acre. The country was undoubtedly very fertile in ancient times, and the ruins of populous cities are found where now there is a waste. But there were vast forests and pasture lands and downs, where there were the means of subsistence for only a few. But we must remember that the enumerators went as far north as Tyre, and counted the inhabitants, therefore, of the seaboard between it and Sidon. Probably they also acted in the same way in the south, where the limits of Simeon were very uncertain.*<sup>82</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

## The Consequences of that Sin

*1Chronicles 21:8–17*

Quite frankly, I am amazed as to how many chiasmus are found throughout Scripture.

### Peter Pett's Chiasmus for 2Samuel 24:1–10

a **And again the anger of YHWH was kindled against Israel, and he moved David against them, saying, "Go, number Israel and Judah" (2Samuel 24:1).**

<sup>80</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:9 (slightly edited).

<sup>81</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 24:9.

<sup>82</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:9.

## Peter Pett's Chiasmus for 2Samuel 24:1-10

- b And the king said to Joab the captain of the host, who was with him, "Go now to and fro through all the tribes of Israel, from Dan even to Beer-sheba, and number you the people, that I may know the sum of the people" (2Samuel 24:2).
- c And Joab said to the king, "Now YHWH your God add to the people, however many they may be, a hundredfold, and may the eyes of my lord the king see it. But why does my lord the king delight in this thing?" (2Samuel 24:3).
- d Notwithstanding, the king's word prevailed against Joab, and against the captains of the host (2Samuel 24:4 a).
- c And Joab and the captains of the host went out from the presence of the king, to number the people of Israel. And they passed over the Jordan, and encamped in Aroer, on the right side of the city that is in the middle of the valley of Gad, and to Jazer, then they came to Gilead, and to the land of Tahtim-chodshi; and they came to Dan-jaan, and round about to Sidon, and came to the stronghold of Tyre, and to all the cities of the Hivites, and of the Canaanites, and they went out to the south of Judah, at Beer-sheba (2Samuel 24:4-7).
- b So when they had gone to and from through all the land, they came to Jerusalem at the end of nine months and twenty days . And Joab gave up the sum of the numbering of the people to the king, and there were in Israel eight hundred thousand (or `units of') valiant men who drew the sword, and the men of Judah were five hundred thousand (or `units of') men (2Samuel 24:8-9).
- a And David's heart smote him after that he had numbered the people. And David said to YHWH, "I have sinned greatly in what I have done, but now, O YHWH, put away, I beg you, the iniquity of your servant, for I have done very foolishly" (2Samuel 24:10).

*Note that in `a' David is moved to number Israel, and in the parallel he confesses his sin of having done so. In `b' the numbering is to go on so that David can know the sum of the people, and in the parallel he learns the sum of the people. In `c' speaks of the numberlessness of God's people, and in the parallel the vastness of the area that they covered in outlined. Centrally in `d' the king's word prevailed against all advice.*

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

### Chapter Outline

### Charts, Graphics and Short Doctrines

And so strikes a heart of David him after so he had numbered the people. And so says David unto Y<sup>e</sup>howah, "I have sinned greatly [in that] which I have done and now, Y<sup>e</sup>howah, take away, I pray, an iniquity of Your servant for I have done foolishly greatly."

2Samuel  
24:10

The heart of David struck him after he had numbered the people. Therefore, he [lit., *David*] said to Y<sup>e</sup>howah, "I have sinned greatly in what I have done. Therefore, Y<sup>e</sup>howah, please remove the iniquity of Your servant, for I have acted very foolishly."

David was struck by his conscience after numbering the people. Therefore, he said to Jehovah, "I have greatly sinned before You in what I have done. Therefore, please, Jehovah, remove the iniquity of Your slave, as I have acted very foolishly."

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

But David's heart struck him, after the people were numbered: and David said to the Lord: I have sinned very much in what I have done: but I pray thee, O Lord, to take away the iniquity of thy servant, because I have done exceeding foolishly.

Masoretic Text (Hebrew)

And so strikes a heart of David him after so he had numbered the people. And so says David unto Y<sup>e</sup>howah, "I have sinned greatly [in that] which I have done and

now, Y<sup>e</sup>howah, take away, I pray, an iniquity of Your servant for I have done foolishly greatly."

Peshitta (Syriac) But David's heart smote him after he had numbered the people. And David said to the LORD, I have sinned greatly in what I have done; and now, I beseech thee, O LORD, for I have done very foolishly.

Septuagint (Greek) And the heart of David convicted him after he had numbered the people; and David said to the Lord, I have sinned grievously, O Lord, in what I have now done: remove the iniquity of Your servant, I pray, for I have been exceedingly foolish.

1Chron. 21:8 (VW) So David said to God, I have sinned greatly, because I have done this thing; but now, I pray, take away the iniquity of Your servant, for I have done very foolishly.

Significant differences: The Greek puts the *O Lord* in a different place.

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

Common English Bible But after this David felt terrible that he had counted the people. David said to the LORD, "I have sinned greatly in what I have done. Now, LORD, please take away the guilt of your servant because I have done something very foolish."

Contemporary English V. After David had everyone counted, he felt guilty and told the LORD, "What I did was stupid and terribly wrong. LORD, please forgive me."

Easy English David felt very guilty after he had counted the people. So David said to the \*Lord, 'I have done something terrible. It is a great \*sin. \*Lord, I am your servant. Please forgive me. I have been very foolish.'

Good News Bible (TEV) But after David had taken the census, his conscience began to hurt, and he said to the LORD, "I have committed a terrible sin in doing this! Please forgive me. I have acted foolishly."

*The Message* But when it was all done, David was overwhelmed with guilt because he had counted the people, replacing trust with statistics. And David prayed to GOD, "I have sinned badly in what I have just done. But now GOD forgive my guilt--I've been really stupid."

New Berkeley Version But after he had taken the census of the people, David's conscience accused him, and David confessed to the LORD, "I have sinned greatly in what I have done. Now, LORD, I pray Thee, take away the wrong of Thy servant, for I have indeed played the fool."

New Century Version David felt ashamed after he had counted the people. He said to the LORD, "I have sinned greatly by what I have done. LORD, I beg you to forgive me, your servant, because I have been very foolish."

New Life Bible David's heart troubled him after he had numbered the people. So he said to the Lord, "I have sinned. But now I beg you, O Lord. Take away the sin of Your servant, for I have acted like a fool."

The Voice After he heard this, David was overwhelmed with guilt for counting his subjects. He prayed to the Eternal One.

**David:** I have committed a great wrong against You. But please, O Eternal One, take away the guilt I feel, for I have done a stupid thing.

### Partially literal and partially paraphrased translations:

American English Bible Well, after he had the census performed, David [was ashamed] of what he had done, and he said to Jehovah: 'I have really sinned by doing this thing. And now, O Lord, please overlook this lawlessness on the part of your servant, for I was very foolish.'

Beck's American Translation After he counted the people David's conscience troubled him. "I have sinned very much by what I did," David told the LORD.

Christian Community Bible	But after he had the people counted, David felt remorse and said to Yahweh, "I have sinned greatly in what I have done, but now, O Yahweh, I ask you to forgive my sin for I have acted foolishly."
International Standard V	<b><i>Discipline for David's Sin</i></b> (1 Chronicles 21:7-17) Later, David's conscience bothered [Lit. <i>David's heart struck</i> ] him after he had numbered the army [Lit. <i>people</i> ], so David told the LORD, "I have sinned greatly by what I did. But now I am asking you, please remove the guilt of your servant, since I have acted very foolishly."
New Advent (Knox) Bible	But, now the count of Israel had been made, David's heart reproached him. And he confessed to the Lord, I have sinned greatly in what I have done; Lord, give my sin quittance; I have played a fool's part. Some think the sin of David consisted only in pride. But it seems likely that the census he took was an act of tyranny, designed to transform the free citizens of Israel into servants of the state. The forced labour which King Solomon exacted from his subjects was the direct cause of their revolt after the accession of Roboam (III Kg. 12.4).
New American Bible (2011)	Afterward, however, David regretted having numbered the people. David said to the LORD: "I have sinned grievously in what I have done [1 Sm 24:6; 1 Chr 21:7-8]. Take away, LORD, your servant's guilt, for I have acted very foolishly." The narrative supposes that since the people belonged to the Lord rather than to the king, only the Lord should know their exact number. Further, since such an exact numbering of the people would make it possible for the king to exercise centralized power, imposing taxation, conscription, and expropriation upon Israel, the story shares the view of monarchy found in 1 Sm 8:4-18. See also Nm 3:44-51, where census taking requires an apotropaic offering.
NIRV	David felt sorry that he had counted the fighting men. So he said to the Lord, "I committed a great sin when I counted Judah and Israel's men. Lord, I beg you to take away my guilt. I've done a very foolish thing."
New Jerusalem Bible	But afterwards David's heart misgave him for having taken a census of the people. David then said to Yahweh, 'I have committed a grave sin by doing this. But now, Yahweh, I beg you to forgive your servant for this fault, for I have acted very foolishly.'
Today's NIV	David was conscience-stricken after he had counted the fighting men, and he said to the LORD, "I have sinned greatly in what I have done. Now, LORD, I beg you, take away the guilt of your servant. I have done a very foolish thing."

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

Ancient Roots Translinear	David's heart smote him after he accounted the people. David said to Yahweh, "I sinned a hundredfold in my doings. Now, please, Yahweh, pass the iniquity of your servant, for my hundredfold idiocy!"
Bible in Basic English	And after the people had been numbered, David's heart was troubled. And David said to the Lord, Great has been my sin in doing this; but now, O Lord, be pleased to take away the sin of your servant, for I have done very foolishly...
English Jubilee 2000	And David's heart smote him after he had numbered the people. And David said unto the LORD, I have sinned greatly in having done this; but now, I beseech thee, O LORD, take away the iniquity of thy slave, for I have done very foolishly.
The Expanded Bible	David felt ashamed [ <sup>L</sup> David's heart/conscience troubled him] after he had counted [taken a census of; registered; numbered] the people. He said to the Lord, "I have sinned greatly by what I have done. Lord, I beg you to forgive me, [ <sup>L</sup> take away the guilt/iniquity of] your servant, because I have been very foolish."
Ferar-Fenton Bible	Then the heart of David reproved him after he had conscripted the people. And David said to the EVER-LIVING I have sinned grievously by what I have done! But now, LORD, pass over the fault of Your servant, for I have been foolish."

NET Bible®	David felt guilty [Heb "and the heart of David struck him."] after he had numbered the army. David said to the Lord, "I have sinned greatly by doing this! Now, O Lord, please remove the guilt of your servant, for I have acted very foolishly."
NIV – UK	David was conscience-stricken after he had counted the fighting men, and he said to the LORD, 'I have sinned greatly in what I have done. Now, LORD, I beg you, take away the guilt of your servant. I have done a very foolish thing.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But after he had taken the census, David was conscience-stricken. David said to ADONAI, "I have greatly sinned in what I have done. But now, ADONAI, please! Put aside your servant's sin, for I have done a very foolish thing."
exeGesés companion Bible	And after he scribes the people the heart of David is smitten: and David says to Yah Veh, I sinned mightily in what I worked: and now, I beseech you, O Yah Veh, pass over the perversity of your servant; for I follied mightily.
JPS (Tanakh—1985)	But afterward David reproached himself [Meaning of Hebrew uncertain] for having numbered the people. And David said to the LORD, "I have sinned grievously in what I have done. Please, O LORD, remit the guilt of Your servant, for I have acted foolishly."
Orthodox Jewish Bible	And the lev Dovid struck him after that he had numbered HaAm. And Dovid said unto Hashem, Chatati (I have sinned) me'od (greatly) in what I have done; and now, Hashem, take away the avon (iniquity, guilt) of Thy eved; for I have done very foolishly.

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

Context Group Version	And David's heart struck him after he had numbered the people. And David said to YHWH, I have disgraced [ God ] greatly in that which I have done: but now, O YHWH, put away, I urge you, the iniquity of your slave; for I have done very shamelessly.
English Standard V. – UK	<b>The Lord's Judgement of David's Sin</b> But David's heart [1 Sam. 24:5] struck him after he had numbered the people. And David said to the Lord, "I have sinned [ch. 12:13] greatly in what I have done. But now, O Lord, please take away the iniquity of your servant, for I have done very foolishly [See 1 Sam. 13:13]."
Green's Literal Translation	And after he had numbered the people, the heart of David struck him. And David said to Jehovah, I have sinned greatly in that which I have done. And now, O Jehovah, I pray, take away the iniquity of your servant, for I have acted very foolishly.
Kretzmann's Commentary	The Pestilence And David's heart smote him, his conscience began to bother him, after that he had numbered the people, while the census was still being taken. And David, becoming conscious of the sinfulness of his act, said unto the Lord, I have sinned greatly in that I have done, the offense of his pride was directed against the Lord; and now, I beseech Thee, O Lord, take away the iniquity of Thy servant, the guilt which he had loaded upon himself by his transgression; for I have done very foolishly. It was a short penitential prayer, which he apparently sent up to God during a sleepless night.
NASB	Now David's heart [1 Sam 24:5] troubled [Lit smote] him after he had numbered the people. So David said to the Lord, "I have sinned [2 Sam 12:13] greatly in what I

have done. But now, O Lord, please take away [Lit cause to pass away] the iniquity of Your servant, for I have acted very foolishly [1 Sam 13:13; 2 Chr 16:9]."

New King James Version

**The Judgment on David's Sin**

And David's heart condemned him after he had numbered the people. So David said to the Lord, "I have sinned greatly in what I have done; but now, I pray, O Lord, take away the iniquity of Your servant, for I have done very foolishly."

World English Bible

David's heart struck him after that he had numbered the people. David said to Yahweh, I have sinned greatly in that which I have done: but now, Yahweh, put away, I beg you, the iniquity of your servant; for I have done very foolishly.

Young's Updated LT

And the heart of David strikes him, after that he has numbered the people, and David says unto Jehovah, "I have sinned greatly in that which I have done, and now, O Jehovah, cause to pass away, I pray You, the iniquity of Your servant, for I have acted very foolishly."

**The gist of this verse:**

David is struck by his own conscience for taking this census against God's will, and he confesses this sin to God.

2Samuel 24:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
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 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
lêb (לֵב) [pronounced lay <sup>b</sup> v]	heart, inner man, mind, will, thinking; midst	masculine singular construct	Strong's #3820 BDB #524
BDB gives the following definitions: <i>inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.</i>			
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187
'êth (אֵת) [pronounced ayth]	him, it; untranslated mark of a direct object; occasionally to him, toward him	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	behind, after; following; after that, afterwards; hinder parts	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced kane]	so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

## 2Samuel 24:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
These two words together literally mean <i>after so</i> ; however, they appear to mean <i>afterward, afterwards, after these things, after this, [and] after that</i> . See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.			
çâphar (סָפַר) [pronounced saw-FAHR]	<i>to scratch, to scrape; to polish; to inscribe [letters in a stone]; to number; to take account of, to consider</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5608 BDB #707
'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
'am (אָם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

**Translation:** *The heart of David struck him after he had numbered the people.* The word found here is *heart*, but this is David's conscience. He realizes that he did not need to number the people; that he wasted the time of his loyal soldiers; and he realized his mistake. We have discussed what this mistake was, not coming upon a definitive answer but among the theories was: (1) this was a waste of his army's time; (2) David was considering an aggressive policy to annex more territory to Israel<sup>83</sup>; (3) David distrusted the promises of God in terms of the increase which God has promised him; or (4) David was determining his total reserves like King Midas might go off and count up his gold. Whichever reason it is, David realizes that he is wrong.

It is interesting that for nearly 10 months, David has not been bothered by this sin, and now it has suddenly struck him. We do not know how this came to him; but this means that David would have been out of fellowship for nearly all of this time (unless he had confessed other sins in the meantime).

Matthew Henry: *[While the census was being taken], during all those nine months, we do not find that David was sensible of his sin, for had he been so he would have countermanded the orders he had given; but, when the account was finished and laid before him, that very night his conscience was awakened, and he felt the pain of it just then when he promised himself the pleasure of it. When he was about to feast on the satisfaction of the number of his people, it was turned into the gall of asps within him; sense of the sin cast a damp upon the joy.*<sup>84</sup>

There does appear to be an order here. David will confess this sin and *then* the prophet Gad will come to him (vv. 11–13). David recognizes his sin, not because Gad lays it all out for him, but because his own heart (conscience) strikes him.

<sup>83</sup> I thought that this view was unique and original; however, Clarke suggests this in Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 24:10.

<sup>84</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 24:10–17.

## 2Samuel 24:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'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
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	<i>transliterated variously as Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2398 BDB #306
m <sup>o</sup> ôd (מְאֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6213 BDB #793

**Translation:** Therefore, he [lit., David] said to Y<sup>e</sup>howah, “I have sinned greatly in what I have done. Therefore, David confesses his sin to God. There are two occasions where David’s sin was great; and two instances where he named this sin to God. There is no reason to think that David goes to an intermediary to confess his sin to God; however, God will use an intermediary to talk back to David.

R. B. Thieme, Jr. calls this action of confession of sin *rebound*, which indicates that you have sinned, but you name this sin to God, and God cleanses you from all unrighteousness. This gets us back into fellowship. 1John 1:9

All churches ought to teach this technique, but most do not. However, most believers, when they sin, and get further and further out of fellowship, name their sins to God almost naturally. It is almost an organic process. They have a relationship with God; that relationship is broken; and, without even knowing the doctrine, many seem to understand that it is their sin which separated them from God. Therefore, they name their sin and are forgiven. You do not have to quote 1John 1:9 in order to be forgiven; you just need to name your sin to God. Believers do this even if they do not know 1John 1:9 (If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.—VW).

This abbreviated doctrine comes from the [Doctrine of Rebound \(HTML\)](#) ([PDF](#)).

### The Abbreviated Doctrine of Rebound (Confession of Personal Sin)

1. Mechanics is extremely important in the Church Age. God has clearly outlined for us exactly what we ought to do for our spiritual lives.
2. When God gives us a mandate, e.g., **Be filled with the Spirit** (Eph. 5:22) or **Quench not the Spirit** (1Thess. 5:19), then we ought to be taught just *how* we can fulfill that mandate. See Gal. 5:16, 25 for similar mandates.
3. The mechanics are given in 1John 1:9 **If we confess [acknowledge, name] our sins, He is faithful [meaning, God does this every time] and just [God does not violate His Own righteousness] to forgive us our sins [the sins we name], and to cleanse us from all unrighteousness [the sins that we have committed that we are unaware of].**
4. We all possess a sin nature. **If we say that we have no sin, we deceive ourselves, and the truth is not in us** (1John 1:8).
5. We all commit personal sin. **If we say that we have not sinned, we make Him a liar, and His Word is not in us** (1John 1:10).
6. John, in his first epistle, speaks of this as walking in the light and having fellowship with Him. 1John 1:6–7
7. Synonyms for being out of fellowship, naming one's sins to God and/or being filled with the Holy Spirit:
  - 1) Walking in the light. 1John 1:7
  - 2) Walking in the Spirit. Rom. 8:3b–4
  - 3) Being in the Spirit: Eph. 6:18a
  - 4) Being in fellowship with other believers and with Jesus Christ. 1John 1:6 2Cor. 13:14.
  - 5) Drinking the cup of the Lord in an unworthy manner. This is being out of fellowship. The Corinthians were urged to judge themselves so that they would not be judged (which is rebound) 1Cor. 11:27–31
  - 6) Yield (in the aorist tense). Rom. 6:13, 12:1
  - 7) Lay aside every weight. Heb. 12:1
  - 8) Be in subjection to the Father. Heb. 12:9
  - 9) Lift up the hands that hang down. Heb. 12:12
  - 10) Make straight paths. Matt. 3:3; Heb. 12:13
  - 11) Arise from the dead. Eph. 5:14
  - 12) Put off the old man. Eph. 4:22
  - 13) Acknowledge your iniquity. Jer. 3:13
8. Naming one's sins to God in order to be restored to fellowship, is also found in the Old Testament. Gen. 3:12–13 Lev. 26:40–42 2Sam. 15:24, 30 1Kings 8:47–50 Psalm 32:3–5 51:1–14 Prov. 28:13 Jer. 2:22–23 3:12–13 Daniel 9:20–23
9. We do not get to make up our own mechanics for the spiritual life. We are not required in naming our sins to God to work up some emotional response. We may recognize how deeply our sins have hurt others and be sorry that we did what we did; we may feel tremendous pain for being out of fellowship and under divine discipline. However, at no time are we required by God to work up some sort of emotion over a sin that we have committed. Along the same lines, there is no requirement by God for penance or for us to promise that we will never commit that sin again.
  - 1) As an aside, I want to be specific here: we are talking about the mechanics of rebound. That simply means that we name our sins to God. There are no other hoops that we need to jump through in order to be forgiven.
  - 2) Even though you can obviously sin and then confess it, bear in mind that there are natural consequences to sin. Some sins that you commit will hurt other people. Some sins are degeneracy sins, which can affect your thinking and your behavior in the long term. David's famous sin of 2Sam. 11–12 was the result of years of degeneracy in the area of sexual sins, and these sins had a decade of results that David had to contend with (2Sam. 13–20), even after he had named these sins to God (2Sam. 12:13 Psalm 51:4).

R. B. Thieme, Jr. was the theologian who coined the phrase *rebound*. Much of this material would have ultimately come from his teaching which was also taught by L. S. Chafer.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## 2Samuel 24:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘attâh (אתָּ) [pronounced <i>ghat-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w <sup>e</sup> + the adverb ‘attâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
‘âbar (אָבַר) [pronounced <i>ghaw<sup>b</sup>-VAHR</i> ]	<i>cause [make] to pass over, cause [allow] to pass through, bring [over, to]; transmit, send over; pass by sin, cause to pass away, cause to take away; remit, forgive</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative	Strong's #5674 BDB #716
nâ (אָן) [pronounced <i>naw</i> ]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Nâ is used for a submissive and modest request. It is used to express a wish (Job 32:21: “ <b>Oh, that I may not respect any man's person</b> ”); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 <sup>nd</sup> person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
Recall that David used this word when ordering Joab to take this census in the first place.			
‘êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
‘âvôwn (אָוֹן) [pronounced <i>ghaw-VOHN</i> ]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
‘ebed (עֶבֶד) [pronounced <i>GE<sup>B</sup>-ved</i> ]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #5650 BDB #713

**Translation:** *Therefore, Y<sup>e</sup>howah, please remove the iniquity of Your servant,...* As a result of naming your sin to God, you can demand that God remove the iniquity from your temporal life. This sin separates you from God; naming this sin restores your fellowship with Him.

I should add that this is David's prayer and asking God to restore you to righteousness is not necessary. He is faithful and just to do that. However, in his prayer, David is giving the results of his confession of sin.

### 2Samuel 24:10d

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
çâkal (סָכַל) [pronounced <i>saw-KAHL</i> ]	<i>to be foolish, to be a fool, to show oneself to be foolish; to act wickedly</i>	1 <sup>st</sup> person singular, Niphal perfect	Strong's #5528 BDB #698
m <sup>e</sup> ôd (מְאֹד) [pronounced <i>m<sup>e</sup>-ODE</i> ]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** *...for I have acted very foolishly.* David adds to his prayer that he has been a dumb ass—and this is another bonus, it is not required. He recognizes that he has acted foolishly. However, we do not have to say this in order to be forgiven. Forgiveness is based upon the cross, not upon how we feel about anything.

I find it interesting that David's physical ailments are not spoken of in the book of Samuel, but he mentions them on several occasions in the psalms. Psalm 38:1–7 *O Jehovah, do not rebuke me in Your wrath, neither chasten me in Your fury. For Your arrows pierce me, and Your hand presses down upon me. There is no soundness in my flesh because of Your anger, nor peace within myself because of my sin. For my iniquities have gone over my head; like a heavy burden they are too heavy for me. My wounds have stunk and festered, because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all day long. For my loins are filled with inflammation, and there is no soundness in my flesh.* If David is out of fellowship for this length of time, does it not follow that God tried to reach him through discipline?

### The Stages of Divine Discipline

1. A warning stage that is designed to get the believers attention immediately. Heb.12:12-13 *Because of this [present discipline that you suffer], "straighten the hands" that hang down, "and the enfeebled knees;" "and make straight tracks for your feet," that the lame not be turned aside, but rather healed.* (Isa. 35:3 Prov. 4:26) The hands hanging down indicates that a person is not working (that is, they are out of fellowship so they cannot create an divine good). The idea is to reinvigorate those hands, which is done by the confession of one's sins.
2. An intensifying stage in which the discipline will continue for an undetermined amount of time for the believer who will not acknowledge his sins, repent from his previous actions and move back to the doctrinal approach to life. Psalm 38 Hos.2:6 John 5:5 cp.14 2Thess.3:14 Rev.2:21-22 cf. Lev.26:14-39
3. The final stage of discipline is the dying stage, also known as the sin unto death. Micah 2:3 1John 5:17 Before a person dies, they are able to recover. However, once the sin unto death runs its course (that is, God kills the offending believer because they will not recover); that obviously ends the life of the believer. However, so that there is no confusion, we do not lose our salvation under the sin unto death. Gen.35:16-20 1Chr.10:13-14 Psalm 38 (which appears to deal with the intensification of discipline to the sin unto death) Jer.44:11-12 Rev.2:23
4. The intent in all of these stages is to get the believer to rebound. *Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy* (Prov. 28:13; ESV).

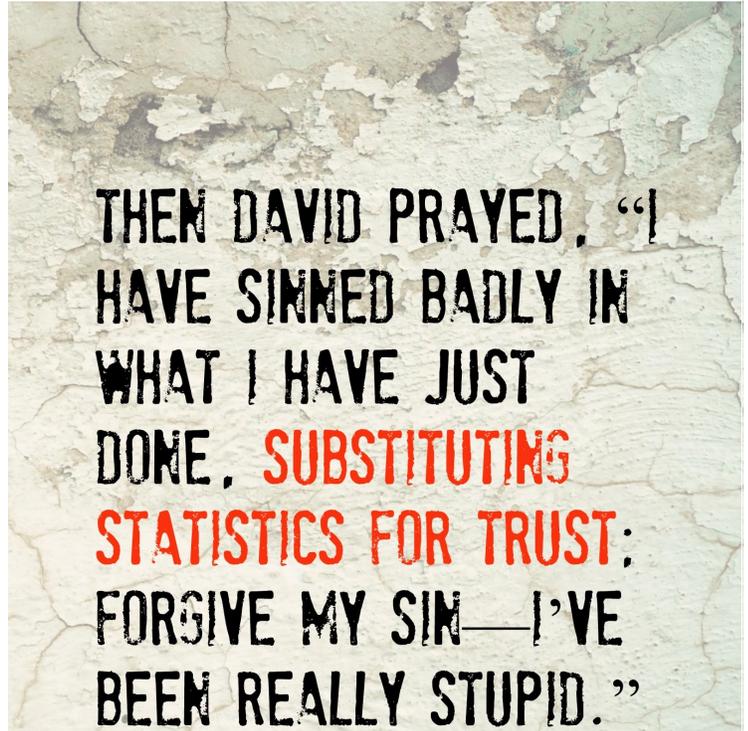
From the Doctrine of Divine Discipline by Ken Reed of the Lake Erie Bible Church; notes from [Bible Doctrine Resource](#) accessed May 18, 2014 (the link will take you to the doctrine of divine discipline).

## Chapter Outline

## Charts, Graphics and Short Doctrines

V. 10 reads: David was struck by his conscience after numbering the people. Therefore, he said to Jehovah, “I have greatly sinned before You in what I have done. Therefore, please, Jehovah, remove the iniquity of Your slave, as I have acted very foolishly.” It appears as though David, having received the information from Joab about the census, was then struck; and after that, Gad comes to him. It is possible that Gad comes to him, and then David starts talking about his sin. V. 10 could be the overall reaction to David *after* the prophet Gad comes to him. However, because of the wāw consecutives and the imperfect verbs where they are, I would lean more towards vv. 11–12 following v. 10 in time.

God is able to forgive us both temporally (in time) and ultimately from the sins that we have committed, because Jesus Christ died for those sins. The penalty for our sins was laid upon Him and He endured that penalty on our behalf. **For He Himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.** (1Peter 2:24; Isa. 53:5b)



**2Samuel 24:10 Graphic;** from [Beautiful and Beloved](#) (Blogspot); accessed May 18, 2014.

Peter Pett: *[David's] conscience being thus smitten, he cried to YHWH and sought His forgiveness, declaring that he had sinned greatly through his arrogant attitude, and asking Him to put away his iniquity. And no doubt YHWH would have done so more easily had He not also had a controversy with the people as a whole.*<sup>85</sup>

And so rises up David in the morning and a word of Y<sup>e</sup>howah was unto Gad the prophet, a seer of David, to say, “Going and speak unto David, ‘Thus says Y<sup>e</sup>howah, three [things] I lift over you; choose for yourself one from them and I will do [that] to you.’ ”

2Samuel  
24:11–12

When David was rising up in the morning, the word of Y<sup>e</sup>howah came to Gad the prophet, David’s seer. He said [lit., to say], “Go and speak to David: ‘Thus says Y<sup>e</sup>howah: three [things] I lift over you; choose one of them for yourself, and I will do [that thing] to you.’ ”

While David was getting up in the morning, the word of Jehovah had come to Gad the prophet, David’s seer. Jehovah said, “Go and speak to David. Tell him, thus proclaims Jehovah: three things I place before you—you choose one of them and that I will do to you.’ ”

Here is how others have translated this verse:

<sup>85</sup> From <http://www.studyight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

**Ancient texts:**

Latin Vulgate	And David arose in the morning, and the word of the Lord came to Gad the prophet and the seer of David, saying: Go, and say to David: Thus says the Lord: I <u>give</u> you your choice of three things, choose one of them which you will, that I may do it to you.
Masoretic Text (Hebrew)	And so rises up David in the morning and a word of Y <sup>e</sup> howah was unto Gad the prophet, a seer of David, to say, "Going and speak unto David, 'Thus says Y <sup>e</sup> howah, three [things] I lift over you; choose for yourself one from them and I will do [that] to you.' "
Peshitta (Syriac)	When David arose in the morning, the word of the LORD came to the prophet Gad, saying, Go and say to David, Thus says the LORD: I will bring upon you one of three calamities; choose one of them, that I may do it to you.
Septuagint (Greek)	And David rose early in the morning, and the word of the Lord came to the prophet Gad, the seer, saying, Go, and speak to David, saying, Thus says the Lord: I shall bring one of three things upon you: now choose one of them, and I will do it to you.
1Chron. 21:11 (VW)	So Gad came to David and said to him, Thus says Jehovah: Choose for yourself,...
Significant differences:	The Syriac leaves out that Gad is a seer. Interestingly enough, in the Hebrew, <i>go</i> is a Qal infinitive absolute <sup>86</sup> and not an imperative. Quite obviously, it sounds better when stated as an imperative.

Near the end, the Latin has *give*, when the Hebrew has *to lift over*.

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

Easy English	Before David got up the next morning, the *Lord had spoken to Gad. Gad was a *prophet and he was David's seer (*prophet). The *Lord said to Gad, `Go and say to David, "This is what the *Lord says: I give you three choices. Choose one of them and I will do it to you." '
Good News Bible (TEV)	The LORD said to Gad, David's prophet, "Go and tell David that I am giving him three choices. I will do whichever he chooses." The next morning, after David had gotten up, Gad went to him, told him what the LORD had said, and asked, "Which is it to be? Three years of famine in your land or three months of running away from your enemies or three days of an epidemic in your land? Now think it over, and tell me what answer to take back to the LORD." V. 13 is include for context.
<i>The Message</i>	When David got up the next morning, the word of GOD had already come to Gad the prophet, David's spiritual advisor, "Go and give David this message: 'GOD has spoken thus: There are three things I can do to you; choose one out of the three and I'll see that it's done.'"
New Berkeley Version	When David got up in the morning, the word of the LORD came to the prophet Bad, David's seer: Go, tell David, This is what the LORD has decreed: I offer you three things; choose one of them for Me to do to you.
New Life Bible	When David got up in the morning, the word of the Lord came to Gad, the one who spoke for God to David. The Lord said, "Go and tell David, 'This is what the Lord says: "I give you three things to choose from. Choose one of them, that I may do it to you." ' "
New Living Translation	The next morning the word of the Lord came to the prophet Gad, who was David's seer. This was the message: "Go and say to David, `This is what the Lord says: I will give you three choices. Choose one of these punishments, and I will inflict it on you.'"

<sup>86</sup> *Analytical Key to the Old Testament*; John Joseph Owens; Baker Book House, Grand Rapid, Michigan; ©1989; Vol. 2, p. 392. Also according to <http://qbible.com/hebrew-old-testament/2-samuel/24.html> accessed May 18, 2014.

## The Voice

When David rose the next morning, he was met by the prophet Gad, David's seer, who had received a message from the Eternal.

**Gad:** I am supposed to tell you this: "The Eternal says, 'I will offer you three choices. Pick one, and that will be what I will do to you.'"

Do you want to have seven [Greek manuscripts read, "three."] years of famine in the land? Would you rather be on the run from your enemies for three months? Or shall a plague rage for three days through the land? Make a choice, and tell me what answer to give to the One who sent me. V. 13 is included for context.

**Partially literal and partially paraphrased translations:**

## American English Bible

But when David got up the next morning, [he found that] the word of Jehovah had come to the Prophet Gad, the Seer, who was told, '*Go and speak to David. Tell him that this is what Jehovah has said: I am giving you your choice of three [penalties]. You must choose the one you prefer, and I will bring it against you!*'

## Christian Community Bible

The following day, before David awoke, Yahweh's word had come to the prophet Gad, David's seer, "Go, and give David this message: I offer you three things and I will let one of them be fall you according to your own choice."

## International Standard V

Before David arose the next morning, this message from the LORD came to Gad, David's seer: "Go tell David, 'This is what the LORD says: "I'm holding three choices out for you: pick one of them for yourself, and I will do it to you.'"

## New Advent (Knox) Bible

And by the time he rose next morning, the word of the Lord had come to the prophet Gad, that was David's seer, Go and give David this message from the Lord; he is given a threefold choice, and he must choose his own punishment among the three

## New American Bible (2002)

When David rose in the morning, the LORD had spoken to the prophet Gad, David's seer, saying: "Go and say to David, 'This is what the LORD says: I offer you three alternatives; choose one of them, and I will inflict it on you.'"

## NIRV

Before David got up the next morning, a message from the Lord came to the prophet Gad. He was David's seer. The message said, "Go and tell David, 'The LORD says, "I could punish you in three different ways. Choose one of them for me to use against you.'"

## New Jerusalem Bible

When, however, David got up next morning, the following message had come from Yahweh to the prophet Gad, David's seer, 'Go and say to David, "Yahweh says this: I offer you three things; choose which one of them I am to inflict on you.'"

## Revised English Bible

When he rose next morning, the command of the LORD had come to the prophet Gad, David's seer, to go and tell David: 'This is the word of the LORD: I offer you three things; choose one and I shall bring it upon you.'

## Today's NIV

Before David got up the next morning, the word of the LORD had come to Gad the prophet, David's seer: "Go and tell David, 'This is what the LORD says: I am giving you three options. Choose one of them for me to carry out against you.'"

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

## Ancient Roots Translinear

David rose in the morning. The word of Yahweh was to the prophet Gad, David's visionary, saying, "Go and speak to David, Thus says Yahweh, 'I convey three toward you: Choose one of them for you, and I will do it to you."

## The Expanded Bible

When David got up in the morning, the Lord spoke his word [word of the Lord came] to Gad, who was a prophet and David's seer. The Lord told Gad, "Go and tell David, 'This is what the Lord says: I offer you three choices [options; things]. Choose one of them and I will do it to [inflict it on] you.'"

## Ferar-Fenton Bible

When David arose in the morning, then the word of the EVER-LIVING came to Gad the Reciter,-David's Preacher [Or, *chaplain*. -F.F.]--to say, 'Go, and speak to David, ' Thus says the EVER-LIVING;--I will lay three loads for you. Choose one of them, and I will make it for you!"

HCSB	When David got up in the morning, a revelation from the LORD had come to the prophet Gad, David's seer: "Go and say to David, 'This is what the LORD says: I am offering you three choices. Choose one of them, and I will do it to you.'"
NET Bible®	When David got up the next morning, the Lord had already spoken [Heb "and the word of the Lord came." ] to Gad the prophet, David's seer: "Go, tell David, 'This is what the Lord says: I am offering you three forms of judgment. Pick one of them and I will carry it out against you.'"
NIV, ©2011	Before David got up the next morning, the word of the Lord had come to Gad [S 1Sa 22:5] the prophet, David's seer [1Sa 9:9]: "Go and tell David, 'This is what the Lord says: I am giving you three options. Choose one of them for me to carry out against you.'"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	When David got up in the morning, this word of ADONAI came to the prophet Gad, David's seer: "Go and say to David that this is what ADONAI says: 'I am giving you a choice of three punishments. Choose one of them, and I will execute it against you.'"
exeGesés companion Bible	And David rises in the morning, and the word of Yah Veh comes to the prophet Gad, the seer of David, saying, Go and word to David, Thus says Yah Veh, I lift you these three: choose which one to work to you.
Orthodox Jewish Bible	For when Dovid rose up in the boker, the Devar Hashem came unto Gad HaNavi, the Chozeh Dovid (Seer of Dovid), saying, Go, say unto Dovid, Thus saith Hashem, I offer thee shalosh (three, three things); choose for thee one of them, that I may do it unto thee.
<i>The Scriptures</i> 1998	And Dawid rose up in the morning, and the word of הויה came to the prophet Gad?, Dawid's seer, saying, "Go, and you shall speak to Dawid, 'Thus said הויה, "I hold three <i>options</i> before you. Choose one of them, and I do it to you.' ' "

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

Context Group Version	And when David rose up in the morning, the word of YHWH came to the prophet Gad, David's seer, saying, Go and speak to David, Thus says YHWH, I offer you three things: choose for yourself one of them, that I may do it to you.
Darby Translation	And when David arose in the morning, the word of Jehovah came to the prophet Gad, David's seer, saying, Go and say to David, Thus saith Jehovah: I impose on thee three [things]; choose one of them that I may do it unto thee.
Kretzmann's Commentary	For when David was up in the morning, rather, when David got up in the morning, the word of the Lord came unto the prophet Gad, David's seer, his confidential counselor, who had evidently taken the place of Nathan, saying, Go and say unto David, Thus saith the Lord, in giving David his choice of three punishments, I offer thee three things, one of which would surely be laid upon him; choose thee one of them that I may do it unto thee.
NASB	When David arose in the morning, the word of the Lord came to the prophet [1Sam. 22:5; 1Chr 29:29] Gad, David's seer [1Sam 9:9], saying, "Go and speak to David, 'Thus the Lord says, "I am offering you three things; choose for yourself one of them, which I will do to you.'"
New King James Version	Now when David arose in the morning, the word of the Lord came to the prophet Gad, David's seer, saying, "Go and tell David, 'Thus says the Lord: "I offer you three things; choose one of them for yourself, that I may do it to you.'"

New RSV	When David rose in the morning, the word of the Lord came to the prophet Gad, David's seer, saying, 'Go and say to David: Thus says the Lord: Three things I offer [Or hold over] you; choose one of them, and I will do it to you.'
World English Bible	For when David had risen in the morning, the word of the LORD came to the prophet Gad, David's seer, saying, Go and say to David, Thus saith the LORD, I offer thee three [things]; choose thee one of them, that I may [do it] to thee.
Young's Updated LT	And David rises in the morning, and the word of Jehovah has been unto Gad the prophet, seer of David, saying, "Go, and you have spoken unto David, Thus said Jehovah: Three—I am lifting up for you, choose you one of them, and I do it to you."

**The gist of this verse:** The word of God comes to Gad, which he is then supposed to bring to David. David would have to choose from one of three things.

### 2Samuel 24:11a

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
qûwm (קוּם) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6965 BDB #877
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

**Translation:** *When David was rising up in the morning,...* There does not appear to be a close relationship between David rising up in the morning, and the Word of God coming to Gad. Therefore, I took the connectives here to be understood temporally. That is, *while* David was getting up in the morning, the Word of God was to Gad the prophet.

Part of what is being conveyed here is, David is involved in one set of activities (here, getting up in the morning), but God is cognizant of what he is doing; and God has plans for David.

**Application:** It may not seem as if we play a part in the plan of God, but every believer today is in full-time Christian service, and God has a place for us and stuff for us to do—and it starts when we wake up in the morning.

### 2Samuel 24:11b

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

## 2Samuel 24:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
BDB breaks the meaning of this verb down into 3 categories (1) <i>to fall out, to come to pass, to become, to be</i> ; (2) <i>to come into being, to become</i> ; (3) <i>to be</i> . Under the second category, BDB lists to meanings <i>to come, to go, to follow</i> . <sup>87</sup>			
'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
Gâd (גָּד) [pronounced gawd]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
nâbîy' (נָבִיא) [pronounced naw <sup>b</sup> -VEE]	<i>prophet [true or false]; spokesman, speaker; one who speaks for God</i>	masculine singular noun with the definite article	Strong's #5030 BDB #611
chôzeh (חֹזֶה) [pronounced khoh-ZEH]	<i>seer; prophet; vision; covenant [based upon a vision]</i>	masculine singular noun	Strong's #2374 BDB #302
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** ...the word of Y<sup>e</sup>howah came to Gad the prophet, David's seer. He said,... There are two prophets who interacted with David, after Samuel died: Gad and Nathan. David recognized their authority, although we do not know how or why. Did Samuel pass the torch to one of these men, and tell David, "God will speak to you through him"? Did these men come up to David at some point and tell him, "God wants me to tell you this..."? I am not aware of any place in Scripture where there is direct communication between David and God. God always seems to speak to David through an intermediary.

There would be two reasons why God speaks to King David through an intermediary: (1) David is the king of Israel; the law of the land, as it were; and he needs to know that he is under God's authority. Therefore, what better than a man of God to come to David, periodically, and let him know what's what. (2) God uses an intermediary to look forward to Jesus Christ. We have no relationship with God apart from an intermediary.

Although we know a great deal about Samuel, we know less about his school of prophets which he established, and exactly what sort of student was produced there. Going to Samuel's school did not make them prophets. That is a gift bestowed upon them from God. This school was simply the teaching of Bible doctrine to specific

<sup>87</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 225.

men, not unlike a seminary today. However, did some of them actually have the gift of prophecy? That is, did God actually speak to them? We do not know how God spoke to these men, nor do we know why David listened to these men and assumed rightly that they spoke for God. I could certainly come up with some suggestions as to how all of this came about, but I would be only speculating, with no more behind me than a very active imagination.

The designation *seer* is the masculine singular noun *chôzeh* (חֹזֶה) [pronounced *khoh-ZEH*], which means *seer; prophet; vision; covenant [based upon a vision]*. Strong's #2374 BDB #302. It is the present active participle of the verb *châzâh* (חָזָה) [pronounced *khaw-ZAW*], which means, *to see, to behold; to see [God], therefore, to enjoy His favor, to know Him; to choose*. Strong's #2372 BDB #302. This word emphasizes having a relationship with God; knowing God and understanding Him. In this case, God actually speaks to Gad.

A prophet is the flip side of that coin. It is the masculine singular noun *nâbiy'* (נָבִיא) [pronounced *naw<sup>b</sup>-VEE*], which means, *prophet [true or false]; spokesman, speaker; one who speaks for God*. Strong's #5030 BDB #611. *Seer* emphasizes the intimate relationship with God; *prophet* emphasizes the function or gift of the man.

It is not completely clear if there is a greater differentiation than this. 1Chron. 29:29–30 [Now the acts of King David, first and last, behold they are written in the book of Samuel the seer, in the book of Nathan the prophet, and in the book of Gad the seer; of all his reign and his might, and the events that happened to him, to Israel, and to all the kingdoms of the lands.](#) (VW) 1Sam. 9:9 further tells us: Formerly in Israel, when a man went to inquire of God, he spoke thus: [Come, let us go to the seer; for he who is now called a prophet was formerly called a seer.](#) (VW) This differentiation is explained in greater detail in [1Sam. 9 \(HTML\)](#) ([PDF](#)) ([WPD](#)). However, the concluding point is: the term *seer* was used for about a hundred years (or whatever time period) prior to the writing of this book, although the term *prophet* was used prior to and following that time period (as well as *seer*). In other words, we are dealing with a term, *seer*, as being popular for a time. It does not replace the term *prophet*, but simply overshadows it for a short time in history, during the time period during which Samuel was written. In any case, neither term entirely supplanted the other.

One of the things which will confirm that Gad is a prophet is, he will offer David 3 choices for discipline, and David will choose one of those things. God will then bring that thing to pass. Prophets were put to the test every time that they spoke for God. And if they spoke for God, and that thing did not come to pass, they were to be executed (Deut. 18:20–22). So, when a prophet came to the king—the man who could have him executed—and said, “This is the Word of God; you had better listen.” Then that word had better be the Word of God.

The word *discipline* is shorthand for *suffering for blessing*. There will be consequences for David's actions, but, strictly speaking, these are not consequences which are actually discipline. When David rebounds (names his sins to God), he is instantly forgiven, and he will suffer no discipline. However, he may face natural results of his actions or he may face some suffering designed by God so that David can remember what he did wrong, so that he does not repeat it.

### 2Samuel 24:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** [He said](#) [lit., *to say*],... I am taking some slight liberties here, simply to make a smooth translation into the English. Literally, this reads, *to say*, which will be followed by the content of what God said to Gad.

What is being said comes from God. Gad will take these words and relays them to King David.

David already knows that he has done wrong—this was revealed at the end of v. 9. He has confessed this sin; and we do not know if he is just sitting around waiting for the Word of God to come to him.

We may reasonably assume that this was a great sin, but not quite to the level of the Bathsheba/Uriah sin. We know this is a great sin for at least two reasons: (1) there are two chapters in the Bible devoted to this sin; and (2) Gad comes to David with 3 painful choices that David must choose from, as a result of his sin.

2Samuel 24:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive absolute	Strong's #1980 (and #3212) BDB #229
The <b>infinitive absolute</b> has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. <sup>88</sup>			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -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>	2 <sup>nd</sup> person masculine singular, Piel perfect	Strong's #1696 BDB #180
Apparently, there is an alternate reading here:			
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
'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 (דִּיּוּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

**Translation:** ...“Go and speak to David:... This is a weird section of the verse. There are apparently two different words for *to say, to speak* which may be found here. Furthermore, we would have expected a Qal imperative rather than a Qal infinitive absolute to begin this verse. So, literally, this reads, “Going, speak to David.”

<sup>88</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

## 2Samuel 24:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôh (כֹּה) [pronounced koh]	so, thus, here, hence; now; in the meantime	adverb	Strong's #3541 BDB #462
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

**Translation:** ...*Thus says Y<sup>e</sup>howah:*... Gad is to make certain that David understands that this message is coming from God.

At this point in the narrative, this is God speaking directly to Gad. This is what Gad is supposed to tell David; but that is not happening right at this point. Gad speaking to David will not occur until v. 13.

Now, there are some commentators<sup>89</sup> that say that David confessed his sin to Gad *after* Gad came to him. I disagree; Gad was able to come to David and speak the Word of God to David *because* David was in fellowship. You may recall that Nathan had to approach David in a slightly different way. Nathan had to approach David with a parable first. David was out of fellowship—he had not confessed his sin—so Nathan had to bring him to the point of recognizing his sin. Gad did not do that. Gad did not have to explain David's sin to David because David was already aware and David had already confessed it. Therefore, Gad could go directly to: "Okay, now here is what God told me to tell you."

The Pulpit Commentary agrees with my timetable: *The visit of the seer was the **result** of David's repentance, and not its cause. And he was sent in mercy, that, after such punishment as would cure both king and people of their folly, there might be for both forgiveness.*<sup>90</sup>

## 2Samuel 24:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	a three, a trio, a triad, a threesome	numeral; masculine singular noun	Strong's #7969 BDB #1025
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	I, me; (sometimes a verb is implied)	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
nâṭal (נָטַל) [pronounced naw-TAHL]	lifting [over, up, upon], one bearing [up], carrying; setting up	Qal active participle	Strong's #5190 BDB #642

<sup>89</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 24:11.

<sup>90</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:11 (emphasis mine).

## 2Samuel 24:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** ...three [things] I lift over you;... God is going to offer David three things to choose from, each of which is a disciplinary measure from God. And to be clear, David has rebounded; he has named his sins to God.

## 2Samuel 24:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâchar (בָּחַר) [pronounced <i>baw-KHAHR]</i>	<i>choose; Gesenius also lists prove, try, examine, approve, select; love, delight in [something], desire</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #977 BDB #103
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD]</i>	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone</i>	numeral adjective	Strong's #259 BDB #25
min (מִן) [pronounced <i>min]</i>	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4480 BDB #577

**Translation:** ...choose one of them for yourself;... David will be given the opportunity to choose the kind of pressure that he will place Israel and himself under.

## 2Samuel 24:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh]</i>	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH]</i>	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #6213 BDB #793

## 2Samuel 24:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	to, for, towards, in regards to	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...and I will do [that thing] to you.'” Whatever thing David chooses, God will bring that thing to pass, as a disciplinary measure.

Jamieson, Fausset and Brown: *The act of numbering the people was not in itself sinful; for Moses did it by the express authority of God. But David acted not only independently of such order or sanction, but from motives unworthy of the delegated king of Israel; from pride and vainglory; from self-confidence and distrust of God; and, above all, from ambitious designs of conquest, in furtherance of which he was determined to force the people into military service, and to ascertain whether he could muster an army sufficient for the magnitude of the enterprises he contemplated. It was a breach of the constitution, an infringement of the liberties of the people, and opposed to that divine policy which required that Israel should continue a separate people. His eyes were not [fully] opened to the heinousness of his sin till God had spoken unto him by His commissioned prophet.*<sup>91</sup> However, I think that David clearly understood that he did sin back in v. 10, before Gad came to him.

And so comes Gad unto David and so he makes known to him and so he says to him, “What comes to you? Seven years [of] famine in your land? If three months your fleeing to faces of your enemy and he is pursuing you? And if [there] is three days [of] pestilence in your land? Now think and see, what I bring back [to] One sending me a word.”

2Samuel  
24:13

Therefore, Gad went to David and he makes [God's communication] known to him, and he says to him, “What [should] come to you? Seven [possibly, three] years [of] famine in your land? Or, you flee from the presence of your enemy while he pursues you for three months? Or, three days [of] pestilence in your land? Now consider [these options] and see what answer I [should] bring back [to] the One Who sent me.”

Therefore, Gad went to David and informed him of what God said, and then added, “You have three options: 3 years of famine in your land; 3 months during which an enemy will pursue you while you are in retreat; or 3 days of severe pestilence in your land. Which of these options should I tell the Lord you have chosen?”

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And when Gad was come to David, he told him, saying: Either seven years of famine will come to you in your land: or you will flee three months before your adversaries, and they will pursue you: or for three days there will be a pestilence in your land. Now therefore deliberate, and see what answer I will return to him that sent me.

<sup>91</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 24:10–13.

Masoretic Text (Hebrew)	And so comes Gad unto David and so he makes known to him and so he says to him, "What comes to you? Seven years [of] famine in your land? If three months your fleeing to faces of your enemy and he is pursuing you? And if [there] is three days [of] pestilence in your land? Now think and see, what I bring back [to] One sending me a word."
Peshitta (Syriac)	So the prophet Gad came to David and said to him, These are the calamities which may come upon you: there shall seven years of famine come in your land, or you shall flee three months before your enemies while they pursue you, or there shall be three days of pestilence in your land. Now therefore say what answer I shall return to him who sent me to you.
Septuagint (Greek)	And Gad went in to David and told him, and said to him, Choose one of these things to befall you, whether there shall come upon you for three years famine in your land; or that you should flee three months before your enemies, and they should pursue you; or that there should be for three days <u>mortality</u> in your land. Now then decide, and see what answer I shall return to Him that sent me.
1Chron. 21:12 (VW)	...either three years of famine, or three months of being defeated before your foes with the sword of your enemies overtaking you, or else for three days the sword of Jehovah; the plague in the land, with the Angel of Jehovah destroying throughout all the territory of Israel. Now consider what word I shall return to the One sending me.
Significant differences:	There are two different words in the Hebrew for <i>to say</i> ; the Syriac only translates one of them.  Near the end, the Greek appears to have a different word which does not mean <i>pestilence</i> .

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

Contemporary English V.	Before David even got up the next morning, the LORD had told David's prophet Gad to take a message to David. Gad went to David and told him: You must choose one of three ways for the LORD to punish you: Will there be seven years when the land won't grow enough food for your people? Or will your enemies chase you and make you run from them for three months? Or will there be three days of horrible disease in your land? Think about it and decide, because I have to give your answer to God, who sent me. Vv. 11–12 are included for context.
Easy English	So Gad went to David and said, 'Should your crops fail for three years so that you are hungry? Or should your enemies come and chase you for three months? Or should there be three days when the people in your country suffer from a serious disease? Think about this and decide. Then I will tell the *Lord, who sent me.'
Easy-to-Read Version	Gad went to David and told him. Gad said to David, "{Choose one of these three things:}... In e-sword, I do not have what those 3 things are in the ERV.
Good News Bible (TEV)	Gad went to him, told him what the LORD had said, and asked, "Which is it to be? Three years of famine in your land or three months of running away from your enemies or three days of an epidemic in your land? Now think it over, and tell me what answer to take back to the LORD."
<i>The Message</i>	Gad came to deliver the message: "Do you want three years of famine in the land, or three months of running from your enemies while they chase you down, or three days of an epidemic on the country? Think it over and make up your mind. What shall I tell the one who sent me?"
New Berkeley Version	So Gad came to David with the information and presented him with this, "Shall there come seven years [Certain Greek texts here have "three years," which seems to be the original and correct reading, not simply because of the "three years" in 1Chron. 21:12, but also because of the parallel threats of "three months" and "three

days.”] of famine to you on your land, or three months of fleeing before your enemies with them pursuing you, or three days of a fatal malady in your land? Now consider, and decide what answer I am to return to Him who sent me.”

New Century Version

So Gad went to David and said to him, "Should three years of hunger come to you and your land? Or should your enemies chase you for three months? Or should there be three days of disease in your land? Think about it. Then decide which of these things I should tell the Lord who sent me."

New Life Bible

So Gad came to David and told him, and said, "Will you have seven years without food in your land? Or will you run from those who hate you for three months, while they come after you? Or will there be disease in your land for three days? Now think about it. Decide what answer I should return to Him Who sent me."

New Living Translation

So Gad came to David and asked him, "Will you choose three [As in Greek version (see also 1 Chr 21:12); Hebrew reads seven.] years of famine throughout your land, three months of fleeing from your enemies, or three days of severe plague throughout your land? Think this over and decide what answer I should give the Lord who sent me."

### Partially literal and partially paraphrased translations:

American English Bible

So, Gad went to David and told him: 'Choose for yourself what is going to come upon you; three years of famine in our land, three months when your enemies will chase you and you will run from them, or three days of death in your land. Now, give me a reply for the One who sent me.'

Beck's American Translation

When Gad came to David he told him about it and asked him: "Should 7 years of famine come to you in your country, or 3 months during which you flee from your enemies and are pursued by them, or should there be a 3-day plague in your country? Now think it over and see what I should answer Him who sent me."

International Standard V

So Gad went to David and asked him, "Shall seven years of famine come to your land, or three months of reversals [Or *destruction*] while you flee from your enemies as they pursue you, or three days of pestilence in your land? Decide right now what I am to answer to the one who sent me."

New Advent (Knox) Bible

So Gad went to David with the message: Wilt thou have seven years of famine in thy country, or three months of flight from the pursuit of thy enemies, or three days in which thy country is smitten with plague? Think well, and tell me what answer I shall make to him whose word I bear thee.

New American Bible (2011)

Gad then went to David to inform him. He asked: "Should three years of famine come upon your land; or three months of fleeing from your enemy while he pursues you; or is it to be three days of plague in your land? Now consider well: what answer am I to give to him who sent me?" 2 Sm 21:1.

NIRV

So Gad went to David. He said to him, "Take your choice. Do you want three years when there won't be enough food in your land? Or do you want three months when you will run away from your enemies while they chase you? Or do you want three days when there will be a plague in your land? Think it over. Then take your pick. Tell me how to answer the One who sent me."

New Jerusalem Bible

So Gad went to David and said, 'Which do you prefer: to have three years of famine befall your country; to flee for three months before a pursuing army; or to have three days of epidemic in your country? Now think, and decide how I am to answer him who sends me.'

New Simplified Bible

Gad told David the three choices as follows: »Seven years of famine could come to you and your land. You could flee from your enemies as they pursue you for three months. Or there could be a three-day plague in your land? Think it over, and decide what answer I should give the one who sent me.«

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

Ancient Roots Translinear	Gad came to David and told him, saying to him, "Do seven years of famine come to you in your land? Or you flee for three months from your persecutors' face when they pursue you? Or have three days of pestilence in your land? Now know and see what word I return to him that sent me."
Bible in Basic English	So Gad came to David, and gave him word of this and said to him, Are there to be three years when there is not enough food in your land? or will you go in flight from your haters for three months, while they go after you? or will you have three days of violent disease in your land? take thought and say what answer I am to give to him who sent me.
The Expanded Bible	So Gad [1Sam. 22:5] went to David and said to him, "Should ·three [ <sup>c</sup> so 1Chron. 21:12; the Hebrew text has "seven"] years of ·hunger [famine] come to you and your land? Or should ·your enemies chase you [ <sup>l</sup> you flee from your pursuing enemies] for three months? Or should there be three days of ·disease [epidemics; pestilence; plagues] in your land? Think about it. Then decide ·which of these things [what answer] I should ·tell [give] the Lord who sent me."
Ferar-Fenton Bible	Gad consequently went to David and informed him, and asked, "Shall seven years of famine come for you upon the country? or will you fly for three months before your enemies while they pursue you ? or shall there be three days' destruction on your country? Now instruct me, and show what reply I shall return to my sender?"
HCSB	So Gad went to David, told him <i>the choices</i> , and asked him, "Do you want three years of famine to come on your land, to flee from your foes three months while they pursue you, or to have a plague in your land three days? Now, think it over and decide what answer I should take back to the One who sent me."
NET Bible®	Gad went to David and told him, "Shall seven [The LXX has here "three" rather than "seven," and is followed by NAB, NIV, NCV, NRSV, TEV, NLT. See 1 Chr 21:12.] years of famine come upon your land? Or shall you flee for three months from your enemy with him in hot pursuit? Or shall there be three days of plague in your land? Now decide [Heb "now know and see."] what I should tell the one who sent me."
NIV, ©2011	So Gad went to David and said to him, "Shall there come on you three [Septuagint (see also 1 Chron. 21:12); Hebrew seven] years of famine [Dt 28:38-42, 48; S 32:24; Eze 14:21] in your land? Or three months of fleeing from your enemies while they pursue you? Or three days of plague [S Ex 5:3; S 30:12; S Lev 26:25; Dt 28:21-22, 27-28, 35] in your land? Now then, think it over and decide how I should answer the one who sent me."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Gad came to David and told him; he said: "Do you want seven years of famine in your land? or do you want to flee before your enemies for three months while they pursue you? or do you want three days of plague in your land? Think about it, and tell me what to answer the one who sent me."
exeGesés companion Bible	And Gad comes to David and tells him and says to him, Come seven years of famine to you in your land? Or flee you three months from the face of your tribulators while they pursue you? Or have three days pestilence in your land? now perceive and see which word I return to him who sends me.
Judaica Press Complete T.	And Gad came to David and he told him, and he said to him, " <i>Do you prefer</i> that seven years of famine in your land shall come upon you? or three months that you shall flee before your oppressor while he pursues you? or, that there be three days

pestilence in your land? Now know and consider what I shall reply to Him that sent me.

Orthodox Jewish Bible So Gad came to Dovid, and told him, and said unto him, Shall shalosh [see *1Chron. 21:12, Hebrew here says sheva*] shanim of ra'av (famine) come unto thee in thy land? Or wilt thou flee shloshah chodashim before thine enemies, while they pursue thee? Or that there be shloshet yamim dever (three days of pestilence) in thy land? Now consider, and see what answer I shall return to Him that sent me.

*The Scriptures* 1998 Gad then came to Dawid and informed him. And he said to him, "Should seven years of scarcity of food come to you in your land? Or would you flee three months before your enemies, while they pursue you? Or should there be three days' plague in your land? Now know and see what answer I take back to Him who sent me."

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

*The Amplified Bible* So Gad came to David and told him and said, Shall seven years of famine come to your land? Or will you flee three months before your pursuing enemies? Or do you prefer three days of pestilence in your land? Consider and see what answer I shall return to Him Who sent me.

Darby Translation And Gad came to David, and told him, and said to him, Shall seven years of famine come to thee in thy land? or wilt thou flee three months before thine adversaries while they pursue thee? or shall there be three days' pestilence in thy land? Now be aware and consider what word I shall bring again to him that sent me.

English Standard V. – UK So Gad came to David and told him, and said to him, "Shall three [Compare 1Chronicles 21:12, Septuagint; Hebrew seven] years of famine come to you in your land? Or will you flee three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now consider, and decide what answer I shall return to him who sent me."

The Geneva Bible So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in thy land? now advise, and see what answer I shall return to him that sent me. Three years of famine were past for the Gibeonites and this was the fourth year to which should have been added another three more years, (1Chronicles 21:12 ).

Green's Literal Translation And Gad came in to David and told him, and said to him, Shall seven years of famine come to you in your land? Or shall you flee before your adversary three months, and they pursue you? Or shall three days' plague *come* into your land? Now consider, and see what I shall take back to Him who sent word to me.

Kretzmann's Commentary So Gad came to David, and told him, and said unto him, naming the three forms of punishment selected by the Lord, Shall seven years of famine come unto thee in thy land? Or wilt thou flee three months before thine enemies? or that there be three days' pestilence in thy land? Now advise and see what answer I shall return to Him that sent me; the choice must be made at once.

New RSV So Gad came to David and told him; he asked him, `Shall three [1 Chr 21.12 Gk: Heb seven] years of famine come to you on your land? Or will you flee for three months before your foes while they pursue you? Or shall there be three days' pestilence in your land? Now consider, and decide what answer I shall return to the one who sent me.'

Young's Updated LT And Gad comes in unto David, and declares to him, and says to him, "Do seven years of famine come in to you in your land? or three months are you fleeing before your adversary—and he pursuing you? or are three days" pestilence in your land? now, know and see what word I take back to Him sending me."

**The gist of this verse:** God, through Gad, gives David 3 alternatives for pressures to be laid upon Israel.

## 2Samuel 24:13a

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
bôw' (בו) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
Gâd (גד) [pronounced gawd]	invader; troop; fortune; transliterated Gad	masculine proper noun	Strong's #1410 BDB #151
'el (ל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	beloved and is transliterated David	masculine proper noun	Strong's #1732 BDB #187

**Translation:** [Gad went to David...](#) Gad, having received his marching orders, then went to King David to tell him what God had said. What occurred in the previous verse was God speaking to Gad and telling him what he should say to David. In this verse, he will actually speak to David.

What appears to make sense is, David first goes to God in confession; and now God can come to David, in the form of Gad, and tell David what is coming up next.

*The Pulpit Commentary: True ministers of Christ are God's messengers. Their office is not a human invention. They are not mere lecturers, who may choose their own themes and aims; not mere philosophers, free to speculate at will and give the people the result of their speculations; still less mere performers, whose business is to amuse. They are sent of God, by the operations of his Spirit, the guidance of his providence, and the appointment of his Church; and have a definite message from him to their hearers, viz. the gospel (in the wider sense) of Jesus Christ its revelations, precepts, promises, and threatenings. In delivering this message, they have a definite end to seek the salvation of their hearers.<sup>92</sup>*

## 2Samuel 24:13b

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
nâgad (גָּדַד) [pronounced naw-GAHD]	to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616

<sup>92</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:13.

## 2Samuel 24:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...and he makes [God's communication] known to him,... What we have already studied from v. 12, Gad made that known to David. Gad does not just start speaking with what follows. So David knows that he has three options before him. He says to David what God said to him: "Thus proclaims Jehovah: three things I place before you—you choose one of them and that I will do to you."

## 2Samuel 24:13c

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 (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
hă (ה) [pronounced heh]	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
bôw' (בוא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #935 BDB #97
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...and he says to him, "What [should] come to you? Then Gad asks David: "What should happen to you?" Or, "What should be your punishment?"

## 2Samuel 24:13d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sheba <sup>c</sup> (שֶׁבַע) [pronounced she <sup>b</sup> -VAHG]	seven	numeral masculine	Strong's #7651 BDB #987
<p>The Greek and the parallel passage in Chronicles both have <i>three</i>. Given the parallelism which seems to be a part of these results, as well as the occurrence of <i>three</i> in the Greek and Chronicles, we would think that <i>three</i> is the likely reading. However, we do not know if, in the translation of the LXX if some of the translators took alternate readings into account, and made an attempt here or there to smooth them out.</p>			
<p>The Geneva Bible suggests: <i>Three years of famine were past for the Gibeonites and this was the fourth year to which should have been added another three more years, (1Chronicles 21:12).</i><sup>93</sup> An interesting explanation, to be sure, but not one which I personally agree with.</p>			
<p>Dr. Kennicott <i>thinks it a mistake of the copier, writing τ, "seven", for λ, "three".</i><sup>94</sup></p>			
<p>There are other explanations, but they did not seem credible to me. Poole gives that viewpoint, which you can either read or skip over: <i>In Chron. he speaks exactly of those years of famine only which came for David's sin; but here he speaks more confusedly and comprehensively, including those three years of famine sent for Saul's sin, 2Sa 21. And this sin of David's was committed in the year next after them, which was in a manner a year of famine; either because it was the sabbatical year, wherein they might not sow nor reap; or rather, because not being able to sow in the third year, because of the excessive drought, they were not capable of reaping this fourth year. And three years more being added to these four, make up the seven here mentioned. So the meaning of the words is this, As you have already had four years of famine, shall three years more come?</i><sup>95</sup></p>			
shānīym (שָׁנַיִם) [pronounced shaw-NEEM]	years	feminine plural noun	Strong's #8141 BDB #1040
râ'âb (רָעָב) [pronounced raw-GAW <sup>BV</sup> ]	famine, hunger; scarcity of grain; used figuratively for a lack of God's Word	masculine singular noun	Strong's #7458 BDB #944
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	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
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #776 BDB #75

**Translation:** Seven [possibly, three] years [of] famine in your land? The first option is a 7 year (possibly a 3 year) famine, which seems quite lengthy to me. It is an economic downturn which will affect most of Israel, as well as David, as he lives off of taxpayer support. There would logically be some deaths from starvation.

<sup>93</sup> From <http://www.biblestudytools.com/commentaries/geneva-study-bible/2-samuel/2-samuel-24.html> accessed May 12, 2014.

<sup>94</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 24:13. He takes this from Dr. Kennicott's Dissertation. 1. p. 474.

<sup>95</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 24:13 (edited).

## 2Samuel 24:13e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
When this particle ʾîm (אִם) [pronounced eem] is found twice (as it is here), it can be translated, ... <i>whether...or...</i>			
shēlôshâh (שְׁלֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
châdôshîy (חֹדֶשׁ־יָ) [pronounced khohd-SHEE]	<i>new moon, month; monthly; first day of the month</i>	masculine plural noun	Strong's #2320 BDB #294
nûwç (נוּחַ) [pronounced noose]	<i>to flee, to flee from, to escape, to depart, to retreat, to hasten quickly [away]</i>	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5127 BDB #630
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L <sup>e</sup> pânîym (לְפָנָיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> .			
tsar (צָר) [pronounced tsar]	<i>an adversary, an enemy; narrow, tight and therefore, distress, affliction, intense distress [caused by an adversary]</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6862 BDB #865
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (הוּא) [pronounced hoo]	<i>he, it; himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
râdaph (רָדַף) [pronounced raw-DAHf]	<i>pursuing, persecuting; pursuer, persecutor</i>	Qal active participle with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7291 BDB #922

**Translation:** Or, you flee from the presence of your enemy while he pursues you for three months? Another option is, David can endure an enemy who pursues him for 3 months. David had a lot of enemies; and there were a number of countries around Israel that wanted to see them destroyed. Therefore, finding an enemy who would want to do this would be quite easy.

This is quite fascinating because, God does not operate like the master of a set of robots. That is, he does not get into the bodies of the enemies of Israel and make them do what He wants them to do. Now, God may, through the 3<sup>rd</sup> party of Satan, get into the heads—not to demand that they do this or that, but to allow them to do this or that. This suggests that, since men are allowed their free will, that God has to allow men to have full reign of their volition in order to attack Israel. So, the desire to attack Israel is there, but there is a restraining ministry occurring, probably by means of the Holy Spirit.

### Logically, what can God do?

1. God is not limited by His power, but He is limited by His character.
2. He cannot make right wrong or wrong right.
3. Logically, God would not get into the bodies of a number of people and make them do things that they normally would not do.
4. Logically, in some circumstances, God would allow demon possession, but there is little evidence that would result in organized behavior (like enemies in pursuit of King David). The examples that we find in Scripture of demon possession tend to point toward either outlandish behavior or debilitating behavior.
5. Therefore, if the enemies of David were to pursue David, this would have to be a result of their own volition.
6. Now we have to think about two concepts simultaneously: (1) people acting within the sphere of their own volition and (2) God giving David these 3 choices, one of which involves the volition of his enemies.
  - 1) If David chooses option B, then his enemies need to decide to pursue him from their own volition.
  - 2) If David chooses options A or C, then these enemies would not decide to pursue David.
  - 3) We can certainly suggest, "Well, God knows what David is going to do; He is just giving these options for whatever reason." Then I would have a difficult time explaining why God is giving David these options if God could not deliver on option B.
7. So, if God does not get into the brains and bodies of David's enemies, to make them do evil to King David, then we must reasonably assume that they would go to this set of actions on their own.
8. This would then logically suggest that there is a restraining ministry at work, which the Bible speaks of elsewhere as occurring during the Church Age. God removes the restraints, and these people act on the basis of their own volition.
9. This may help to explain God hardening the heart of pharaoh during the exodus. God has restraints on pharaoh and upon his volition. God does not make pharaoh necessarily do anything, but God limits what pharaoh can do against Moses and against the Jews. However, if God removes some of these restraints, to us, it appears that God has hardened pharaoh's heart. God is simply allowing pharaoh to act without restraints.

This leads to the conclusion that option B is a real option, that it can really take place, and that David's enemies can act within the realm of their own volition.

### Chapter Outline

### Charts, Graphics and Short Doctrines

#### 2Samuel 24:13f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾim (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49

## 2Samuel 24:13f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When this particle ׀m (אם) [pronounced eem] is found twice (as it is here), it can be translated, ... <i>whether...or...</i>			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
sh <sup>e</sup> lôshâh (שְׁלוֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
deber (דֶּבַר) [pronounced DE <sup>B</sup> -ver]	<i>pestilence, plague, widespread sickness; punishment from God in the form of pestilence; punishment as the sin unto death</i>	masculine singular noun	Strong's #1698 BDB #184
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #776 BDB #75

**Translation:** Or, three days [of] pestilence in your land? The third option is pestilence, which is often a widespread illness which could affect huge numbers of people in Israel almost overnight. David would be faced with this option which would take place over a period of 3 days.

Now, although I have used the term punishment, David has acknowledged his sin. He will have to face some sort of difficulty over some period of time. He is not being punished, per se, but is receiving hurt, which will act as blessing to him, and increase his spiritual growth.

Pestilence and plagues are seen as the work of Y<sup>e</sup>howah, either against Israel (Num. 14:12 Amos 4:10) or against the enemies of Israel (Ex. 9:14 1Sam. 5–6).<sup>96</sup>

## 2Samuel 24:13g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced gâht-TAWH]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773

<sup>96</sup> Paraphrased from Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 320.

## 2Samuel 24:13g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâda' (עָדָה) [pronounced yaw-DAHĠ]	<i>know; see; perceive, acquire knowledge, become acquainted, know by experience, have a knowledge of something; recognize, admit, acknowledge, confess</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #3045 BDB #393
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7200 BDB #906
mâh (מַה) [pronounced maw]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #7725 BDB #996
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>the one sending [for, forth, away], the one dismissing, the one deploying, one who puts forth, one who stretches out, one who reaches out</i>	masculine singular, Qal active participle with the 1 <sup>st</sup> person singular suffix	Strong's #7971 BDB #1018
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun	Strong's #1697 BDB #182

**Translation:** Now consider [these options] and see what answer I [should] bring back [to] the One Who sent me.” God sent Gad to David. David does not just pray, “God, this is what I prefer out of these options.” David tells Gad and Gad, as an intermediary, will tell God.

Now, you may be looking over these options and thinking, “Well, I will have none of them; I just confessed my sin!” However, even in fellowship, the believer faces suffering.

### Grace Notes on “The Believer's Undeserved Suffering is Intended for Blessing”

The following is a list of reasons why believers in fellowship suffer undeservedly in order to bring blessing to themselves or others.

1. Suffering for the glory of God: Book of Job; Isa. 48:9–11
2. Suffering to comfort others: 2 Cor. 1:3–6
3. Suffering to demonstrate the power of God, the provisions of grace: 2 Cor. 12:8–10

## Grace Notes on “The Believer's Undeserved Suffering is Intended for Blessing”

4. Suffering from spiritual growing pains; the testing that strengthens faith: Deut. 8:1–10 James 1:1–6 1 Pet. 1:7,8 Rom. 5:3 Faster growth means more frequent testing there is a refining process: Job. 23:10 Isa. 1:18–27 1 Pet. 1:7
5. Suffering to keep down pride: 2 Cor. 12:6,7 Matt. 26:31–75 (the scattering of the disciples)
6. Suffering to illustrate doctrine (for advanced believers: Book of Hosea)
7. Suffering by association occurs when we have some relationship with someone who is suffering: Rom. 14:7 1 Cor. 12:26 1 Chron. 21
8. Suffering to show the fruit of the Spirit and the results of edification: 2 Cor. 4:6–11
9. Suffering to learn the value of doctrine: Psalm 119:65-72
10. Suffering as a witness to Christ: 2 Tim. 2:8–12 John 15:18-21 Acts 5:40-42 1 Cor. 4:9–16
11. Suffering as a result of exercising a spiritual gift; illustrated by the life of the Apostle Paul
12. Suffering from involvement in spiritual battles, the angelic conflict: Eph. 3:8–13

This topic is pertinent because David will receive some difficult circumstances, but they will come to him after he has named his sin to God.

From [Grace Notes](#), accessed May 18, 2014. These are points from a larger doctrine on suffering.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**David and Gad (a graphic)**; from the [United in the Word](#) website and accessed May 18, 2014. [Glory knowledge](#) says that this is Nathan and David instead.

V. 13 reads: Therefore, Gad went to David and informed him of what God said, and then added, “You have three options: 3 years of famine in your land; 3 months during which an enemy will pursue you while you are in retreat; or 3 days of severe pestilence in your land. Which of these options should I tell the Lord you have chosen?” David principally interacted with God through prophets. This chapter has the only recorded instance that I can recall of David actually seeing the Angel of the Lord. However, when it comes to communication from God, it always came through a prophet or a priest. In this way, God controlled David’s arrogance. David could only know God’s will through an intermediary, and that someone was always outside of the mainstream.

Here, Gad the prophet goes to David and offers David 3 options. We do not know the mechanics of how God communicated with Gad.



**And so says David unto Gad, “Distress to me great. Let us fall into a hand of Y<sup>e</sup>howah, for greats His mercies; and into a hand of man let me not fall.”**

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**David answered Gad, “I am [lit., to me] [in] great distress. Let us fall into the hand of Y<sup>e</sup>howah, for His mercies are great; and do not let me fall into the hand of man.”**

**David answered Gad, “I am in great distress, having to make such a choice. Let us fall into the hand of Jehovah, because His mercy is great. Do not let me fall into the hand of man.”**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	And David said to Gad: I am in a great strait: but it is better that I should fall into the hands of the Lord (for His mercies are many) than into the hands of men.
Masoretic Text (Hebrew)	And so says David unto Gad, "Distress to me great. Let us fall into a hand of Y <sup>e</sup> howah, for greats His mercies; and into a hand of man let me not fall."
Peshitta (Syriac)	Then David <u>answered and</u> said to the prophet Gad, I am greatly distressed; it is better for <u>me</u> to be punished by the hand of the LORD our God; for His mercies are great: let us not be punished by the hand of men.
Septuagint (Greek)	And David said to Gad, On every side I am much straitened: let <u>me</u> fall now into the hands of the Lord, for His compassions are very many; and let me not fall into the hands of man.
1Chron. 21:13 (VW)	And David said to Gad, I am in great distress. Please let <u>me</u> fall into the hand of Jehovah, for His mercies are very great; but do not let me fall into the hand of man.
Significant differences:	The Syriac adds in an extra verb here at the beginning. David says it is better for <i>us</i> to fall into the hand of God, rather than <i>me</i> . This probably just sounds better than going from the singular to the plural and back to the singular again.

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

Common English Bible	"I'm in deep trouble," David said to Gad. "Let's fall into the Lord's hands because his mercy is great, but don't let me fall into human hands."
Contemporary English V.	David was really frightened and said, "It's a terrible choice to make! But the LORD is kind, and I'd rather have him punish us than for anyone else to do it."
Easy English	David said to Gad, "I am in a desperate situation. I want the *Lord to punish us because he is very kind. I do not want other people to punish me."
Easy-to-Read Version	David said to Gad, "I am really in trouble! But the Lord is very merciful. So let the Lord punish us. Don't let my punishment come from people."
Good News Bible (TEV)	David answered, "I am in a desperate situation! But I don't want to be punished by people. Let the LORD himself be the one to punish us, for he is merciful."
<i>The Message</i>	David told Gad, "They're all terrible! But I'd rather be punished by GOD, whose mercy is great, than fall into human hands."
New Century Version	David said to Gad, "I am in great trouble. Let the Lord punish us, because the Lord is very merciful. Don't let my punishment come from human beings!"
New Life Bible	David said to Gad, "I am in much trouble. Let us fall into the hand of the Lord, for His loving-kindness is great. But do not let me fall into the hand of man."
New Living Translation	"I'm in a desperate situation!" David replied to Gad. "But let us fall into the hands of the Lord, for his mercy is great. Do not let me fall into human hands."
The Voice	<b>David:</b> This is horrible! But I would rather fall by the hand of the Eternal, because He is merciful, than fall into human hands.

### Partially literal and partially paraphrased translations:

American English Bible	And David said to Gad: 'Those are all tough choices, but of the three, I choose to put myself into the hands of Jehovah, because He is very compassionate. He will never allow me to fall into the hands of [my enemies].'
Beck's American Translation	"I'm in great trouble," David told Gad. "Let us fall into the LORD's hands because He is very merciful; I don't want to fall into the hands of men."
Christian Community Bible	David answered Gad, "I am greatly troubled. Let me fall into the hands of Yahweh whose mercy is abundant; but let me not fall into human hands."
<i>God's Word</i> <sup>TM</sup>	"I'm in a desperate situation," David told Gad. "Please let us fall into the LORD'S hands because he is very merciful. But don't let me fall into human hands."
International Standard V	So David replied to Gad, "This is a very difficult choice for me to make! Let me now please fall into the hand of the LORD, since his mercy is very great, but may I never fall into human hands!"

New Advent (Knox) Bible	I am hard pressed on all sides, David told him; but it is better to fall into the hands of the Lord, so rich is he in mercy, than into the hands of men.
New American Bible (2002)	David answered Gad: "I am in very serious difficulty. Let us fall by the hand of God, for he is most merciful; but let me not fall by the hand of man."
NIRV	David said to Gad, "I'm suffering terribly. Let us fall into the hands of the Lord. His mercy is great. But don't let me fall into the hands of men."
New Jerusalem Bible	David said to Gad, 'I am very apprehensive . . . Better to fall into Yahweh's hands, since his mercies are great, than to fall into the hands of men!'
Revised English Bible	David said to Gad, 'This is a desperate plight I am in; let us fall into the hands of the LORD, for his mercy is great; and let me not fall into the hands of men.'

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

Ancient Roots Translinear	David said to Gad, "Please persecute me a hundredfold!! We will fall to Yahweh's hand, for he nurtures much, and not fall to human hands."
Bible in Basic English	And David said to Gad, This is a hard decision for me to make: let us come into the hands of the Lord, for great are his mercies: let me not come into the hands of men.
The Expanded Bible	David said to Gad, "I am in ·great [deep] ·trouble [distress]. Let ·the Lord punish us [·us fall into the hands of the Lord], because ·the Lord is very merciful [·his mercy is great]. Don't let ·my punishment come from human beings [·me fall into human hands]!"
Ferar-Fenton Bible	When the king replied to Gad, "It is very hard for me! Let me, how- ever, fall into the hand of the EVER- LIVING for His mercies are many, for I would not- fall into the hand of man."
HCSB	David answered Gad, "I have great anxiety. Please, let us fall into the LORD's hands because His mercies are great, but don't let me fall into human hands."
NET Bible®	David said to Gad, "I am very upset! I prefer that we be attacked by the Lord, for his mercy is great; I do not want to be attacked by men [Heb "There is great distress to me. Let us fall into the hand of the Lord, for great is his mercy, but into the hand of man let me not fall."]!"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	David said to Gad, "This is very hard for me. Let us fall into the hand of ADONAI, because his mercies are great, rather than have me fall into the hand of man."
exeGesés companion Bible	And David says to Gad, I tribulate mightily: may we fall now into the hand of Yah Veh - for his mercies are many: and may I not fall to the hand of humanity.
Judaica Press Complete T.	And David said to Gad; "I am greatly oppressed; let us fall now into the hand of the Lord; for His mercies are great; but into the hand of man let me not fall."
Orthodox Jewish Bible	And Dovid said unto Gad, I am in a great tzar (distress); let us fall now into the Yad Hashem; for His rachamim are rabbim: and let me not fall into the yad adam.
<i>The Scriptures</i> 1998	And Dawid said to Gad, "I am in great trouble. Please let us fall into the hand of יהוה, for His compassion is great, but do not let me fall into the hand of man."

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

Context Group Version	And David said to Gad, I am in a great strait: let us fall now into the hand of YHWH; for his generosity { pl } are great; and don't let me fall into the hand of man.
<i>Emphasized Bible</i>	And David said unto Gad—I am in a great strait,—let us fall, I pray thee, into the hand of Yahweh, for, manifold, are, his compassions, but, into the hand of man, let me not fall.

English Standard Version	Then David said to Gad, "I am in great distress. Let us fall into the hand of the LORD, for his mercy is great; but let me not fall into the hand of man."
Green's Literal Translation	And David said, Because of this <i>it is</i> great distressing to me. Let us fall now into the hand of Jehovah, for many <i>are</i> His mercies; and do not let me fall into the hand of man.
Kretzmann's Commentary	And David said unto Gad, I am in a great strait, in great fear and anguish. Let us fall now into the hand of the Lord; for His mercies are great; and let me not fall into the hand of man. The first two plague would have made David and his people dependent upon men, and he knew from experience that little favor might be expected there; the pestilence, however, was an immediate stroke of God's hand, and here he hoped for mercy, whence he might sooner hope to draw comfort and help.
New RSV	Then David said to Gad, 'I am in great distress; let us fall into the hand of the Lord, for his mercy is great; but let me not fall into human hands.'
World English Bible	David said to Gad, I am in a great strait: let us fall now into the hand of Yahweh; for his mercies are great; and let me not fall into the hand of man.
Young's Updated LT	And David says unto Gad, "I have great distress, let us fall, I pray you, into the hand of Jehovah, for many are His mercies, and into the hand of man let me not fall."

**The gist of this verse:** David determines that it is better to fall into the hand of a gracious and merciful God rather than the hand of man.

### 2Samuel 24:14a

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
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'el (אל) [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
Gâd (גָּד) [pronounced <i>gawd</i> ]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
tsar (צָר) [pronounced <i>tsar</i> ]	<i>an adversary, an enemy; narrow, tight and therefore, distress, affliction, intense distress [caused by an adversary]</i>	masculine plural noun	Strong's #6862 BDB #865
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person masculine singular suffix	No Strong's # BDB #510

## 2Samuel 24:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m <sup>o</sup> ōd (מֹד) [pronounced m <sup>e</sup> -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

**Translation:** David answered Gad, “I am [lit., to me] [in] great distress. David is greatly concerned. His sin will affect all Israel. This is something that God hopes that he will learn.

**Application:** If you are a political leader, the decisions which you make affects so many people. Furthermore, because there is so much graft and corruption—particularly in Washington—even if there is an attempt to make things better, the result is often the opposite. The 4<sup>th</sup> branch of government, the vast bureaucracy, aided by their increasing power, decided that it would be good if everyone could own a house. Apparently, there was the sentiment from the top that poorer people and minorities really were not getting a fair shake from society when it came to owning a house. So FNMA and FHLMC took over most of the mortgage market (a \$5 billion industry), so that they owned, controlled or guaranteed 95% of the home loans in the United States; and then they did a lot of shady things (like *rapid re-score*) in order to get people into homes, figuring that they would do everything possible in order to hold onto their recently purchased home (even if they did very little to get themselves into that home in the first place). Their rental backgrounds were ignored; the amount of time on welfare was ignored; their actual income was ignored. And their bad credit was temporarily “fixed” by rapid rescore. As a result, this opened up the housing market to millions of people who could have never bought homes before. This drove the prices of homes sky high over a very short period of time (particularly in some states and cities), which made purchasing for such people even more impossible, in a normal market—and yet they received home loans. As would be expected, people who do not pay their rent or who are used to having welfare pay for their stuff, defaulted; and they defaulted by the millions, crashing the real estate market as well as the stock market, as their mortgages were bundled and sold as securities on the open market. Some politicians have pointed toward Wall Street and the mortgage companies and the banks (which were bailed out), but it was the politicians and the great bureaucracy which caused it, as they controlled and regulated the mortgage market, as well as the banks who sold these mortgages as securities. We know this was politicians who caused this, because, in a Republican-controlled House, which has had numerous investigations of Benghazi, how many times have they investigated the mortgage crisis? And the Senate, controlled by Democrats, who question and investigate doping and steroids in sports—they do not investigate this either. The reason that neither party wants to investigate this is, the first banker that they expose to public ridicule will simply point out that these were federal politicizes and guarantees which made all of this happen. And if a host of bankers and mortgage company CEO’s go off to jail, so would the politicians who made this all happen—which is why this crisis will not be investigated by Congress. This was one of the biggest crises in American economic history, and it was all caused at the top, affecting millions upon millions of people.

So, King David, by listening to Satan and numbering the people, has done wrong, and the people under him will suffer because of what he has done wrong. This is an important lesson for David to learn because, when he later goes chasing after Bathsheba, millions of people in Israel will be affected by this sin.

**Application:** What Bill Clinton did in office, which included his behavior and his lying after, affected the morality of the entire nation. People with sin natures will look for any excuse to let their sin natures run wild, and Clinton’s behavior set in motion a lot of sin nature activity.

**Application:** Now, if you want to say, “What about Bush lying about weapons of mass destruction in Iraq?” that is simply not true. Both Bill and Hillary Clinton, a different occasions, indicated that they believed that Saddam Hussain had WMD’s, and that they believed this based upon other sources than President George Bush.

## 2Samuel 24:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nāphal (נָפַל) [pronounced naw-FAHL]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	1 <sup>st</sup> person plural, Qal imperfect with the voluntative hê	Strong's #5307 BDB #656
<p>Extended Qal meanings: <i>to fall [to the ground, in battle], to die, to die a violent death; a man felled [by sickness]; [a building] falling down [in decay]; about to fall, about to come to ruin; [a fetus] falling out [or, being born, being aborted]; to fall away [used of members of a body]; [a face being] cast down [in sorrow], to fall down, to come down [from heaven], to descend; [sleep, terror, calamity] to fall upon [anyone]; to throw oneself, to cast oneself; to rush upon; to fall prostrate, to prostrate oneself; to fall upon someone [in affection]; to fall upon [an enemy], to attack; to alight [from a beast or chariot], to let oneself down; to encamp [as an army]; [a prayer] to fall before [someone for consideration, to be heard]; to fall away, to desert, to defect.<sup>97</sup> I hope that the relationship is clear between the basic meaning, to fall, and the extended understanding of this verb.</i></p>			
<p>The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i>.</p>			
nā' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yād (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
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
rab (רַב) [pronounced rah <sup>bv</sup> ]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine plural adjective	Strong's #7227 BDB #912
rachămîym (רַחֲמִים) [pronounced rah-khuh-MEEM]	<i>tender affections; pity, grace, favor; compassion, mercies</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7356 BDB #933

**Translation:** Let us fall into the hand of Y<sup>e</sup>howah, for His mercies are great;... David understands that, if God metes out the punishment, then the punishment will be fair and equitable.

<sup>97</sup> Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 557.

## 2Samuel 24:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
ʾâdâm (אָדָם) [pronounced <i>aw-DAWM</i> ]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
ʾal (אֵל) [pronounced <i>al</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
nâphal (נָפַל) [pronounced <i>naw-FAHL</i> ]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	1 <sup>st</sup> person singular, Qal imperfect with the voluntative hê	Strong's #5307 BDB #656

**Translation:** ...and do not let me fall into the hand of man.” If men mete out the punishment, they will try to cause as much harm as possible. David knows that he can trust the mercy of God; he cannot trust the mercy and honor of man.

Gill: *David chose this, because he and his people would have nothing to do with men, as in famine they must have gone into other countries for food, and in war flee before their enemies, and lie at their mercy.*<sup>98</sup>

There is also a certain nobility revealed in David's choice. His soldiers had already objected to him going to battle so, in war, David would have possibly been unaffected. If he chose famine, as king, he had enough wealth to shield himself from the ravages of famine. Only with pestilence was there a chance that it could have harmed David or those of his household.<sup>99</sup> Furthermore, with pestilence, this is the one judgment which puts David totally at the mercy of God; and man is cut out of the picture. Hence his explanation, “Do not let me fall into the hand of man.”

*When Critics Ask* spends a lot of time with this chapter.<sup>100</sup> David, by preferring to put himself under the hand of God, is saying, in so many words, that falling under the hand of God is not fearful. However, the writer of Hebrews says, **It is a fearful thing to fall into the hands of the living God.** (Heb. 10:31; VW) How do we reconcile these passages? In Heb. 10, the context is trampling the blood of Christ underfoot, rejecting the Spirit of grace (Heb. 10:29). This can either be applied to the unbeliever or it can be applied to the believer who is heading for the sin unto death. In these circumstances, the end is quite painful—and for the unbeliever, eternally painful. For David, there is a start date and an end date. It may affect him and it may affect family members, but it is temporary; and it is pressure and testing because of his extended time out of fellowship. This is designed to point

<sup>98</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 24:14.

<sup>99</sup> From Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 24:14.

<sup>100</sup> What follows is a summary of Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, 2Sam. 24:14.

David in the right direction and keep him in the right direction. God, in applying this pressure to David, is not looking to take him out of this life, but He is looking to straighten out David's thinking. It is the condition of the person who faces God in these circumstances which is key. David is in fellowship because he acknowledged his sin. Those referred to in the letter to the Hebrews are far from repentant.

This verse reads: [David answered Gad, "I am in great distress, having to make such a choice. Let us fall into the hand of Jehovah, because His mercy is great. Do not let me fall into the hand of man."](#) David is in great distress, being put on the spot here to make this decision, which would affect the lives of all Israel. However, as king, he has to make such difficult choices. With great authority comes great responsibility.

**Application:** At this point in time (I write in the year 2014), President Obama is having drone strikes all over the Middle East. This would be a very difficult choice to make because, even though he is certainly killing some terrorists; he is also killing those people near to the terrorists, who themselves might not be involved. All of the decisions a president must make in war—the decisions which FDR, Truman, Eisenhower, Kennedy and LBJ made—these are a whole host of difficult decisions. And in war, a president cannot simply walk away from it or take a day off; he may find himself making such decisions several times a day, each decision possibly involving the lives of hundreds or even thousands of men. Can you imagine the difficult decisions made by Eisenhower, Kennedy and LBJ regarding the war in Vietnam. This became a very unpopular war; and yet, these men knew how vicious and evil communism was; and how the wrong move might trigger WWII (which led to sometimes some weak choices). However, it is much easier for me to criticize and second guess, as my decisions do not involved the lives of other Americans or the lives of our enemies.

**Application:** You may think that authority simply means, you're the boss and everyone else needs to obey you. That is so wrong that you ought never to have any authority in your life, if at all possible.

This leads us, quite naturally to...

### Grace Bible Church's "Doctrine of Authority"

1. Definition: The right to command or act. The power to enforce obedience. A person in control.
2. Biblically: Authority is the legal power delegated by God under the laws of His Will where people have responsibility and obligation of submissiveness. The Greek noun is kuriotes (kurio,thj) which means Authority. It is God's plan that there be Authority in the Universe. Col. 3:18; I Tim.6:1-2; Eph. 5:22.
3. Important words describing Authority: hupotasso (u`pota,ssw) and hupakouo (u`pako,uw).
  - 1) Hupotasso (to stand under authority) is used in Eph.5:21,22; Col.3:18; James 4:17; Rom.8:7,20; Rom.13:5; I Cor.14:32-34; I Cor.15:27 and used for the pastor in I Pet.5:5.
  - 2) Hupakouo (to hear under authority) is used in Matt.8:27; Luke 8:25; Rom.6:16; Eph.6:1; Col.3:20,22 and I Pet.3:6.
4. There are areas in which Authority must exist and which authority must be fulfilled.
  - 1) The word Kuriotes (kurio,thj) in Jude 8 means Authority and not domination.
  - 2) The Word of God is constituted Authority.
  - 3) In the Local Church the communicator has Authority.
  - 4) The Husband is the Authority in Marriage.
  - 5) Parents are the Authority in the Family.
  - 6) Local laws and leadership is the Authority under the Laws of Divine Institution.
  - 7) In the Academic World there is Authority. In the classroom at school or college one is to submit to the Authority of leadership.
  - 8) In Athletics the Coach is the Authority and the student submits.
  - 9) In the business World there must be Authority: President, executive, boss. etc.
  - 10) In the Armed services there must be a commanding officer.
5. Rejection of Authority is always a sign of Apostasy. Eve rejected Authority of God's Word and accepted Satanic influence. She also failed to listen to the authority of her husband, 1Tim. 2:11,12. When Eve began to have social communication with Satan, she was refusing the authority of her companion and committing spiritual, mental and social unfaithfulness.

## Grace Bible Church's "Doctrine of Authority"

6. Rejection of the Word of God and the proclamation of the Word is also an attack upon Biblically designed Authority. 1Thess. 5:12,13 Heb.13:7,17 When a person is not willing to listen to and learn from God's communicator he does not really have awe and respect for the Lord Jesus Christ.
7. The necessity of obedience to Authority is emphasized by the many imperatives of the Bible: Deut 11:27 1Sam 15:22 Jer. 7:23 Jer 11:4,7 Zech 6:15 1Cor 16:16 2Cor 10:8.
8. Authority of God over nature is revealed in Matt 8:23-27 Mark 4:35-41 Luke 8:22-25.
9. Parental Authority is established by the Word of God – Eph 6:1 Col 3:20. Disobedience to parents is named among the dark sins of the unsaved of reprobate minds. Rom 1:23-32 This sin is also listed as extremely evil and is a picture of last days in 2Tim 3:2
10. The Bible presents the necessity of Authority in the business world. Col.3:22 Eph.6:5 1Tim.6:1-8.
11. In Marriage, the Word of God emphasizes the man as the one with Authority. Eph.5:22 Col.3:18.
12. In the example of this chapter (2Sam. 24), even though David's authority in the land is nearly absolute (he is, quite obviously subject to the Mosaic Law), it is not absolute with regards to God. God gave prophets to Israel in order to guide His rulers and His people. David had to be submissive to the words of the prophets.
13. Jesus Christ the God-man, in His Humanity was totally submissive to His Heavenly Father. Phil.2:5-11. In the dateless past God made a proclamation that Jesus Christ in His humanity would be under subjection to the Father. Deity agreed to that! Therefore, the happiness and security of Christ in humanity was related to submission. It was not bad but good; not degrading but elevating. An all-wise, sovereign, omnipotent God has not set up a degrading system. When children are submissive to parents it is not degrading but elevating. When a woman is submissive to her husband it is not degrading but elevating. When students respect the authority of their professor it is not degrading but elevating. When a body of believers respect the authority of the communicator of God's message, it is not degrading but elevating. GOD HAS A MAGNIFICENT PLAN OF AUTHORITY!!

From <http://www.gracebiblechurchbaytown.org/uploads/1/0/1/6/10165395/authority.pdf> accessed May 18, 2014.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Although I did not study these extensively, there did not appear to be repeats from the list below.

### Links to Doctrines of Authority

**Doctrine of Authority** from [Maranatha Church](#)

This has all the related Greek words and a lot more sub-points.

**Authority, God's Chain of Command** from [Grace Notes](#) (probably originally from R. B. Thieme, Jr.).

Word document which will open up in Word on your computer.

**The Authority of God** from [Cherreguine Bible Doctrine Ministries](#).

Fairly short; not many passages quoted from Scripture.

**Doctrine of Authority and Leadership Principles** ([HTML](#)) ([PDF](#)) ([Doc](#)) from Lake Erie Bible Church.

This is a rather extensive doctrine, with all the Greek and Hebrew words; 8 pages.

Related to this are the **Laws of Divine Establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

And so gives Y<sup>e</sup>howah pestilence in Israel from the morning and as far as time appointed. And so die from the people from Dan and as far as Beersheba seventy a thousand a man.

2Samuel  
24:15

So Y<sup>e</sup>howah placed pestilence in Israel from the morning to the appointed time. Therefore, 70,000 men died from Dan to Beersheba.

So Jehovah sent pestilence upon Israel from that morning to the previously designated time. For that reason, 70,000 men of Israel died, from Dan to Beersheba.

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And the Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men.
Masoretic Text (Hebrew)	And so gives Y <sup>e</sup> howah pestilence in Israel from the morning and as far as time appointed. And so die from the people from Dan and as far as Beersheba seventy a thousand a man.
Peshitta (Syriac)	So the LORD sent a pestilence upon Israel from the morning until the <u>evening</u> ; and there died of the people from Dan to Beer-sheba seventy thousand men.
Septuagint (Greek)	So David chose for himself the mortality: and they were the days of wheat harvest; and the Lord sent a pestilence upon Israel from morning till <u>noon</u> , and the plague began among the people; and there died of the people from Dan even to Beersheba seventy thousand men.
1Chron. 21: (VW)	So Jehovah sent a plague upon Israel, and seventy thousand men of Israel fell.
Significant differences:	The English has that the plague went until the time appointed; the Syriac has until <i>evening</i> ; the Greek has until <i>noon</i> .

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

Common English Bible	So the Lord sent a plague on Israel from that very morning until the allotted time. Seventy thousand people died, from Dan to Beer-sheba.
Contemporary English V.	So that morning, the LORD sent an angel to spread a horrible disease everywhere in Israel, from Dan to Beersheba. And before it was over, seventy thousand people had died. When the angel was about to destroy Jerusalem, the LORD felt sorry for all the suffering he had caused and told the angel, "That's enough! Don't touch them." This happened at the threshing place that belonged to Araunah the Jebusite. This appears to be several verses.
Easy English	So the *Lord sent a serious disease to the people in *Israel. It began that morning. It lasted until the end of the time that God chose. And 70 000 people from Dan to Beersheba died.
Easy-to-Read Version	So the Lord sent a disease against Israel. It began in the morning and continued until the chosen time {to stop}. From Dan to Beersheba [This means all the people of Israel. Dan was the town farthest north, and Beersheba was in the south.] 70,000 people died.
Good News Bible (TEV)	So the LORD sent an epidemic on Israel, which lasted from that morning until the time that he had chosen. From one end of the country to the other seventy thousand Israelites died.
New Berkeley Version	So the LORD sent a fatal malady upon Israel from the morning until assembly time [Probably that of the regular evening sacrifice (Exodus 29:39).]; and from Dan to Beer-sheba there died seventy thousand men of the people.

New Century Version	So the Lord sent a terrible disease on Israel. It began in the morning and continued until the chosen time to stop. From Dan to Beersheba seventy thousand people died.
New Life Bible	So the Lord sent a disease upon Israel from the morning until the time given. And 70,000 men died, from Dan to Beersheba.
New Living Translation	So the Lord sent a plague upon Israel that morning, and it lasted for three days [Hebrew for the designated time.]. A total of 70,000 people died throughout the nation, from Dan in the north to Beersheba in the south.
The Voice	So the Eternal One sent a <i>great</i> plague that morning and for three days. It swept through Israel from Dan <i>in the far north</i> to Beersheba <i>in the desert south</i> , killing 70,000 people.

### Partially literal and partially paraphrased translations:

American English Bible	So, David chose <i>the death</i> . Now, it was the season of the wheat harvest when Jehovah sent death throughout IsraEl, from the morning until dinnertime, and devastation started among the people, killing seventy thousand men from Dan to BeerSheba.
International Standard V	That very morning, the LORD sent a pestilence to Israel until the conclusion of the time designated, and 70,000 meng died from Dan to Beer-sheba.
New Advent (Knox) Bible	So the Lord sent a plague upon Israel, from that morning till the time he had appointed; and it raged all the way from Dan to Bersabee, till seventy thousand men had perished.
New American Bible (2011)	Thus David chose the plague. At the time of the wheat harvest it broke out among the people. The LORD sent plague over Israel from morning until the time appointed, and from Dan to Beer-sheba seventy thousand of the people died.
NIRV	So the LORD sent a plague on Israel. It lasted from that morning until he decided to end it. From Dan all the way to Beersheba 70,000 people died.
New Jerusalem Bible	So David chose the epidemic. It was the time of the wheat harvest. So Yahweh unleashed an epidemic on Israel from that morning until the time determined; plague ravaged the people and, of the people from Dan to Beersheba, seventy thousand died.

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

Ancient Roots Translinear	Yahweh gave a pestilence on Israel from the morning until the meeting period: 70,000 men died from the people from Dan unto Beersheba.
Bible in Basic English	So David made selection of the disease; and the time was the days of the grain-cutting, when the disease came among the people, causing the death of seventy thousand men from Dan as far as Beer-sheba.
The Expanded Bible	So the Lord sent a ·terrible disease [epidemic; pestilence; plague] on Israel. It began in the morning and continued until the ·chosen time to stop [appointed time]. From Dan to Beersheba [ <sup>c</sup> from the far north and the far south of Israel] seventy thousand people died.
Ferar-Fenton Bible	The EVER-LIVING therefore sent a destruction to Israel from daybreak until after noon, and there died of the people, from Dan to Bersheba, seventy-seven thousand men.
NET Bible®	So the Lord sent a plague through Israel from the morning until the completion of the appointed time. Seventy thousand men died from Dan to Beer Sheba.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So ADONAI sent a plague on Isra'el from that morning until the end of the specified time; 70,000 of the people died between Dan and Be'er-Sheva.
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exeGesés companion Bible	And Yah Veh gives a pestilence on Yisra El from the morning even to the time of season: and seventy thousand men of the people die from Dan even to Beer Sheba.
Orthodox Jewish Bible	So Hashem sent a dever (pestilence) upon Yisroel from the boker even to the es mo'ed (time appointed); and there died of HaAm from Dan even to Beer Sheva shiv'im elef ish.

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

English Standard Version	So the LORD sent a pestilence on Israel from the morning until the appointed time. And there died of the people from Dan to Beersheba 70,000 men.
Green's Literal Translation	And Jehovah sent a plague on Israel from the morning even to the time appointed. And from Dan even to Beer-sheba seventy thousand of the people died.
Kretzmann's Commentary	So the Lord sent a pestilence upon Israel from the morning even to the time appointed, which even now was fixed by the gracious will of God; and there died of the people, from Dan even to Beersheba, seventy thousand men, the entire people having deserved this punishment by various misdeeds, especially by the rebellions instituted under Absalom and Sheba.
NASB	<b>Pestilence Sent</b> So the Lord [1 Chr 21:14; 27:24] sent [Lit gave] a pestilence upon Israel from the morning until the appointed time, and seventy thousand men of the people from Dan to Beersheba [2 Sam 24:2] died.
Young's Updated LT	And Jehovah gives a pestilence on Israel from the morning even unto the time appointed, and there die of the people, from Dan even unto Beer-Sheba, seventy thousand men.

**The gist of this verse:** God subjects Israel to a 3-day plague, which kills 70,000 people.

### 2Samuel 24:15a

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
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
deber (דִּבֶּר) [pronounced DE <sup>B</sup> -ver]	<i>pestilence, plague, widespread sickness; punishment from God in the form of pestilence; punishment as the sin unto death</i>	masculine singular noun	Strong's #1698 BDB #184
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

## 2Samuel 24:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis <sup>e</sup> rā'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
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
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i> ]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
'ad (דְּ) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa 'ad (דְּ ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
'êth (תֵּן) [pronounced <i>gayth</i> ]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun	Strong's #6256 BDB #773
môw'êd (דְּעוּמָה) [pronounced <i>moh-GADE</i> ]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417

**Translation:** So Y<sup>e</sup>howah placed pestilence in Israel from the morning to the appointed time. The discipline was to be 3 days of pestilence, which meant that sickness would prevail in the country for a period of 3 days.

Now, whereas I understood this to refer to the time that the plague was scheduled to end, as did the Pulpit Commentary,<sup>101</sup> others understood this end point as referring to something else. Barnes suggests<sup>102</sup> the time of the evening sacrifice, which was not very late—3:00 pm, according to Barnes. Dan. 9:21 1Kings 18:29, 36 Psalm 141:2 all refer to an evening sacrifice. Acts 3:1 refers to a prayer at the 9<sup>th</sup> hour (3:00). Nevertheless, the appointed time would be the time that God chooses; and probably coincides with what He promised.

## 2Samuel 24:15b

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

<sup>101</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:15.

<sup>102</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 24:15.

## 2Samuel 24:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מוּת) [pronounced <i>mooth</i> ]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4191 BDB #559
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
‘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
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
Dân (דָּן) [pronounced <i>dawn</i> ]	<i>judge and is transliterated Dan</i>	masculine proper noun	Strong's #1835 BDB #192
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [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
‘ad (דְּ) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min...wa ‘ad (וּמַ ... דְּ) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
B <sup>e</sup> ‘êr Shâba‘ (בְּעֵר שֶׁבַע) [pronounced <i>b<sup>e</sup>ayr SHAW<sup>e</sup>-vahg</i> ]	<i>well of the oath [seven] and is transliterated Beersheba, Beer-sheba</i>	proper noun; location	Strong's #884 BDB #92
shib <sup>e</sup> ‘îym (שִׁבְעִים) [pronounced <i>shib<sup>e</sup>v-GEEM</i> ]	<i>seventy</i>	numeral	Strong's #7657 BDB #988
‘eleph (אֶלֶף) [pronounced <i>EH-lef</i> ]	<i>a thousand, a family [unit], a clan; (500?); a military unit</i>	masculine singular noun	Strong's #505 (and #504) BDB #48
‘îysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man; a husband; one of virile age; an inhabitant of, a citizen of [when followed by a genitive of a place]; companion of, soldier of, follower of [when followed by a genitive of king, leader, etc.]; anyone, someone, a certain one, each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

**Translation:** Therefore, 70,000 men died from Dan to Beersheba. Throughout Israel, 70,000 men died. 1Chron. 21:15 and the next verse tell us that this was an angel, perhaps the Angel of Y<sup>e</sup>howah.

The Biblical Illustrator observes: *You will admit at once that, forasmuch as it was the thought of having many subjects by which David had been puffed up, the most suitable punishment was the destruction of thousands of those subjects; for this took away the source of exultation, and stripped the boastful king of the strength on which he vain-gloriously rested. Certainly this was adapting the penalty to the fault; for not only was David punished, but punished by an act of retributive justice, from which himself and others might learn what it was which had displeased the Almighty.*<sup>103</sup>

In any case, this is the most destructive plague to ever fall upon Israel. 14,700 died in a plague because of the Korah rebellion (Num. 16:49) and the plague of Baal-Peor, where 24,000 died (Num. 25:9).

Not everything that God does has to be a miracle. It is possible that some of the soldiers who took the census were carriers of an easily transmitted disease. They had just gone throughout all Israel taking a census, which meant a great deal of human contact. As a result, God probably used this means in order to infect the people of Israel.

Many times when we see a phrase repeated (*from Dan to Beersheba*), it suggests that there is a relationship between these two verses. That relationship may be a disease which was carried throughout the land.

Pett seems to be able to find the chiasm of any portion of Scripture.

### Peter Pett's Chiasmatic Organization of 2Samuel 24:11–15

- a And when David rose up in the morning, the word of YHWH came to the prophet Gad, David's seer, saying, "Go and speak to David, `Thus says YHWH, I offer you three things, choose for yourself one of them, that I may do it to you.'" (2Samuel 24:11-12).
- b So Gad came to David, and told him, and said to him, "Shall seven years of famine come to you in your land? Or will you flee three months before your enemies while they pursue you? Or shall there be three days' pestilence in your land?" (2Samuel 24:13 a).
- c "Now obtain yourself advice and consider what answer I shall return to him who sent me" (2Samuel 24:13 b).
- b And David said to Gad, "I am in a great strait. Let us fall now into the hand of YHWH, for his mercies are great, and let me not fall into the hand of man" (2Samuel 24:14).
- a So YHWH sent a pestilence on Israel from the morning even to the time of assembly, and there died of the people from Dan even to Beer-sheba seventy thousand (or `family units of') men (2Samuel 24:15).

Pett: Note that in `a' YHWH offers a choice of three alternative chastisements, and in the parallel a three day pestilence came on Israel from which seventy thousand/family units died. In `b' the details of the offer are made and in the parallel David declares that his preferred choice is to fall into the hand of God rather than into the hand of men. Centrally in `c' he is called on to provide the answer that Gad is to give to YHWH Who sent him.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

## Chapter Outline

## Charts, Graphics and Short Doctrines

v. 15 reads: So Jehovah sent pestilence upon Israel from that morning to the previously designated time. For that reason, 70,000 men of Israel died, from Dan to Beersheba.

<sup>103</sup> From <http://www.studylight.org/commentaries/tbi/view.cgi?bk=9&ch=24> accessed May 24, 2014.

And so stretches forth his hand the Messenger [toward] Jerusalem to destroy her, and so changes [His mind] Y<sup>e</sup>howah concerning the evil and so he says to the Messenger the Destroyer in the people, “Enough! Now stay your hand.” (And a Messenger of Y<sup>e</sup>howah was near a threshing floor of the Araunah the Jebusite).

2Samuel  
24:16

When the Messenger stretched forth his hand [toward] Jerusalem to destroy it, Y<sup>e</sup>howah changed [His mind] regarding [this] evil. Therefore, He said to the Messenger, the Destroyer among the people, “Enough! Now stay your hand!” (The Messenger of Y<sup>e</sup>howah was near the threshing floor of Araunah the Jebusite).

When the Messenger moved toward Jerusalem to destroy the city, Jehovah changed His mind regarding this evil. Therefore, He ordered the Messenger who was destroying the people, “Stop! Stay your hand!” (For the Messenger of Jehovah was approaching the threshing floor of Araunah the Jebusite).

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls	[When the angel stretched....The angel of the L]ORD was standing [4QSam <sup>a</sup> LXX <sup>L</sup> MT + LXX – Chron. was MT LXX <sup>B</sup> .] b[y the threshing-floor of Arau]nah the [Jeb]usite. [David] rai[sed his eyes and saw the angel of the LORD standing bet]ween earth and [heav]en; [his] drawn sword was in his hand [stretched out toward Jerusalem. David and the elders cover]ed in sackcloth, [fell down on] their [face]s [4QSam <sup>a</sup> 1Chron. 21:17. Not in MT LXX.].
Latin Vulgate	And when the angel of <u>the Lord</u> had stretched out his hand over Jerusalem to destroy it, the Lord <u>had pity on the affliction</u> , and said to the angel that slew the people: It is enough: now hold thy hand. And the angel of the Lord was by the thrashingfloor of Areuna the Jebusite.
Masoretic Text (Hebrew)	And so stretches forth his hand the messenger [toward] Jerusalem to destroy her, and so changes [His mind] Y <sup>e</sup> howah concerning the evil and so he says to the messenger the destroyer in the people, “Enough! Now stay your hand.” (And a messenger of Y <sup>e</sup> howah was near a threshing floor of the Araunah the Jebusite).
Peshitta (Syriac)	And when the angel stretched out his hand toward Jerusalem to destroy it, the LORD restrained the angel of death who was destroying the people, and said to him, You have destroyed enough, stay now your hand. And the angel of the LORD was standing by the threshing floor of Aran the Jebusite.
Septuagint (Greek)	And the angel of <u>the Lord</u> stretched out His hand against Jerusalem to destroy it, and the Lord relented of the evil, and said to the angel that destroyed the people, It is enough now, withhold your hand. And the angel of the Lord was by the threshing floor of Araunah the Jebusite.
1Chron. 21:15–16 (VW)	And God sent the Angel to Jerusalem to destroy it. As he was destroying, Jehovah looked and was moved to compassion regarding the evil, and said to the Angel who was destroying, It is enough; now restrain Your hand. And the Angel of Jehovah stood by the threshing floor of Ornan the Jebusite. And David lifted his eyes and saw the Angel of Jehovah standing between earth and the heavens, having in his hand a drawn sword stretched out over Jerusalem. And David and the elders, clothed in sackcloth, fell on their faces.
Significant differences:	The Greek and Latin add <i>of the Lord</i> to <i>angel</i> in the first phrase. The Latin has something different than <i>the Lord repenting</i> ; and this is left out of the Syriac completely.

In the final phrase, the word *near* could have also been translated *by*.

The Dead Sea Scrolls suggest that the text of Samuel used to be much closer to the text in Chronicles. Bear in mind that whatever is in brackets is unreadable in the scrolls, but is supplemented based upon what can be read and other manuscripts and other parallel passages.

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

Common English Bible	But when the divine messenger stretched out his hand to destroy Jerusalem, the Lord regretted doing this disaster and said to the messenger who was destroying the people, "That's enough! Withdraw your hand." At that time the Lord's messenger was by the threshing floor of Araunah from Jebus.
Easy English	The *angel stretched out his arm towards Jerusalem. He was going to destroy it. But the *Lord was very sorry about the terrible troubles. He said to the *angel, 'That is enough. Put your arm down.' The *angel was by a place that belonged to Araunah. (Araunah belonged to the people called Jebusites.) At that place, Araunah used to beat his corn to get out the grains.
Easy-to-Read Version	The angel raised his arm over Jerusalem to destroy it. But the Lord felt very sorry about the bad things that had happened. The Lord said to the angel that destroyed the people, "That's enough! Put down your arm." The Lord's angel was by the threshing floor [A place where grain is beaten or walked on to remove the hulls from the grain.] of Araunah [Also spelled "Ornan."] the Jebusite.
Good News Bible (TEV)	When the LORD's angel was about to destroy Jerusalem, the LORD changed his mind about punishing the people and said to the angel who was killing them, "Stop! That's enough!" The angel was by the threshing place of Araunah, a Jebusite.
<i>The Message</i>	But when the angel reached out over Jerusalem to destroy it, GOD felt the pain of the terror and told the angel who was spreading death among the people, "Enough's enough! Pull back!" The angel of GOD had just reached the threshing floor of Araunah the Jebusite. David looked up and saw the angel hovering between earth and sky, sword drawn and about to strike Jerusalem. David and the elders bowed in prayer and covered themselves with rough burlap. I have no idea.
New Berkeley Version	But when the angel stretched out his hand toward Jerusalem to destroy it, the LORD felt grief regarding the calamity and gave orders to the angel who was bringing the destruction among the people: Enough! Relax your hand now! This was when the LORD's angel was by the threshing floor of Araunah [In Chronicles, Ornan.] the Jebusite.
New Century Version	When the angel raised his arm toward Jerusalem to destroy it, the LORD felt very sorry about the terrible things that had happened. He said to the angel who was destroying the people, "That is enough! Put down your arm!" The angel of the LORD was then by the threshing floor of Araunah the Jebusite.
New Life Bible	The angel put out his hand to destroy Jerusalem. But the Lord had pity on them because of their trouble. He said to the angel who destroyed the people, "It is enough! Do no more!" The angel of the Lord was by the grain-floor of Araunah the Jebusite.
New Living Translation	But as the angel was preparing to destroy Jerusalem, the Lord relented and said to the death angel, "Stop! That is enough!" At that moment the angel of the Lord was by the threshing floor of Araunah the Jebusite.
The Voice	But when the heavenly messenger prepared to destroy Jerusalem, He relented; and He commanded the heavenly messenger who had brought the epidemic. <b>Eternal One:</b> Stop. That is enough. The heavenly messenger then paused beside the threshing floor of Araunah the Jebusite; and when David saw him there, the one striking the people, he spoke to the Eternal One. A portion of v. 17 is included for context.

### Partially literal and partially paraphrased translations:

American English Bible	Then the messenger of God turned his hand toward JeruSalem. to destroy it. However, [Jehovah then forgave] the evil that was done, and He said to the messenger who was destroying the people, 'That's enough!' Well at the time, the messenger of Jehovah was at the threshing-floor of Orna the Jebusite.
Beck's American Translation	But when the angel stretched out his arm to Jerusalem to destroy it, the LORD felt sorry about the disaster. "It is enough!" He told the angel who was destroying the people. "Now drop your hand." The angel was at the threshing floor of Araunah the Jebusite.
Christian Community Bible	When the angel stretched forth his hand toward Jerusalem to destroy it, Yahweh would punish no more and said to the angel who was causing destruction among the people, "It is enough, hold back your hand." The angel of Yahweh was already at the threshing floor of Araunah, the Jebusite.
God's Word™	But when the Messenger stretched out his arm to destroy Jerusalem, the LORD changed his mind about the disaster. "Enough!" he said to the Messenger who was destroying the people. "Put down your weapon." The Messenger of the LORD was at the threshing floor of Araunah the Jebusite.
International Standard V	As the angel was stretching out his hand to destroy Jerusalem, the LORD was grieved because of the calamity, so he told the angel who was afflicting the people, "Enough! Stay your hand!" So the angel of the LORD remained near the threshing floor that belonged to Araunah [Araunah was also known as Ornan; cf. 1Chr 21:15] the Jebusite [i.e. a descendant of Canaan's third son (cf. Gen 10:15-16), Jebusites were native to Jebus, the ancient name of the city of Jerusalem].
New Advent (Knox) Bible	But when the angel of the Lord was stretching out his hand over Jerusalem, to bring destruction on it, the Lord was moved with pity over their calamity, and said to the angel who was smiting the people down, It is enough, stay thy hand. The angel of the Lord stood close, then, to the threshing-floor of Areuna the Jebusite.
New American Bible (2011)	But when the angel stretched forth his hand toward Jerusalem to destroy it, the LORD changed his mind about the calamity, and said to the angel causing the destruction among the people: Enough now! Stay your hand [Gn 6:6; Ex 32:14; 1 Chr 21:15; Jon 3:10.]. The angel of the LORD was then standing at the threshing floor of Araunah the Jebusite. Ex 12:23; 2 Kgs 19:35.
NIRV	The angel reached his hand out to destroy Jerusalem. But the Lord was very sad because of the plague. So he spoke to the angel who was making the people suffer. He said, "That is enough! Do not kill any more people." The angel of the Lord was at Araunah's threshing floor. Araunah was from the city of Jebus.
New Jerusalem Bible	But when the angel stretched his hand towards Jerusalem to destroy it, Yahweh felt sorry about the calamity and said to the angel who was destroying the people, 'Enough now! Hold your hand!' The angel of Yahweh was standing by the threshing-floor of Araunah the Jebusite.

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

Ancient Roots Translinear	As the messenger sent his hand on Jerusalem to destroy it, Yahweh regretted at the evil, and said to the messenger destroying the people, "Now weaken your hand much." The messenger of Yahweh was by the threshingfloor of Araunah of Jebus ( <i>Jerusalem</i> ).
Bible in Basic English	And when the hand of the angel was stretched out in the direction of Jerusalem, for its destruction, the Lord had regret for the evil, and said to the angel who was sending destruction on the people, It is enough; do no more. And the angel of the Lord was by the grain-floor of Araunah the Jebusite.
The Expanded Bible	When the angel raised his ·arm [·hand] toward Jerusalem to destroy it, the Lord ·felt very sorry about the terrible things that had happened [relented about the calamity/disaster]. He said to the angel who was ·destroying [afflicting] the people,

Ferar-Fenton Bible	"That is enough! ·Put down [Stay; Withdraw] your ·arm [hand]!" The angel of the Lord was ·then [at that moment] by the threshing floor of Araunah the Jebusite. But when the Messenger stretched his hand to Jerusalem to desolate it, He had pity for the dock, and said to the Enough of the people are desolated now, withdraw your hand. And the Messenger of the EVER-LIVING was near the thrashing-floor of Araunah the jebusite.
NET Bible®	When the angel [Heb "messenger."] extended his hand to destroy Jerusalem, the Lord relented from his judgment [Heb "concerning the calamity."]. He told the angel who was killing the people, "That's enough! Stop now!" [Heb "Now, drop your hand."] (Now the Lord's angel was near the threshing floor of Araunah the Jebusite.)
NIV, ©2011	When the angel stretched out his hand to destroy Jerusalem, the Lord relented [S Ge 6:6] concerning the disaster and said to the angel who was afflicting the people, "Enough! Withdraw your hand." The angel of the Lord [S Ge 16:7; S 19:13; S Ex 12:23; Ac 12:23] was then at the threshing floor of Araunah the Jebusite.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But when the angel stretched out his hand toward Yerushalayim to destroy it, ADONAI changed his mind about causing such distress and said to the angel destroying the people, "Enough! Now withdraw your hand."The angel of ADONAI was at the threshing-floor of Aravnah the Y'vusi.
exeGesés companion Bible	And the angel spreads his hand on Yeru Shalem to ruin it; and Yah Veh sighs of the evil; and says to the angel who ruined the people, Enough! Slacken now your hand. - and the angel of Yah Veh is by the threshingplace of Aravnah the Yebusiy.
Hebrew Names Version	When the angel stretched out his hand toward Yerushalayim to destroy it, the LORD repented him of the evil, and said to the angel who destroyed the people, It is enough; now stay your hand. The angel of the LORD was by the threshing floor of Aravna the Yevusi.
JPS (Tanakh—1985)	But when the angel extended his hand against Jerusalem to destroy it, the LORD renounced further punishment and said to the angel who was destroying the people, "Enough! Stay your hand!" The angel of the LORD was then by the threshing floor of Araunah the Jebusite.
Orthodox Jewish Bible	And when the Malach stretched out his yad upon Yerushalayim to destroy her, Hashem relented from the destruction, and said to the Malach that destroyed HaAm, It is enough; restrain now thine yad. And the Malach Hashem was by the goren of Aravnah the Yevusi.
<i>The Scriptures</i> 1998	And the messenger stretched out His hand over Yerushalayim to destroy it, and הוהי relented concerning the evil, and said to the messenger who was destroying the people, "It is enough, now stop Your hand." And the messenger of הוהי was by the threshing-floor of Arawnah the Ye <u>b</u> usite.

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

<i>The Amplified Bible</i>	And when the angel stretched out his hand upon Jerusalem to destroy it, the Lord relented of the evil and reversed His judgment and said to the destroying angel, It is enough; now stay your hand. And the angel of the Lord was by the threshing floor of Araunah the Jebusite.
A Conservative Version	And when the [heavenly] agent stretched out his hand toward Jerusalem to destroy it, LORD relented of the evil, and said to the agent who destroyed the people, It is

	enough. Now stay thy hand. And the agent of LORD was by the threshing-floor of Araunah the Jebusite.
English Standard V. – UK	And when the angel [2 Kgs. 19:35; 2 Chr. 32:21; Isa. 37:36; Acts 12:23] stretched out his hand towards Jerusalem to destroy [Ex. 12:13, 23] it, the Lord [Gen. 6:6; 1 Sam. 15:11; Joel 2:13, 14; Jonah 3:10] relented from the calamity and said to the angel who [Ex. 12:13, 23] was working destruction among the people, "It is enough; now stay your hand." And the angel [2 Kgs. 19:35; 2 Chr. 32:21; Isa. 37:36; Acts 12:23] of the Lord was by the threshing floor of Araunah [2 Chr. 3:1] the Jebusite.
The Geneva Bible	And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: stay [The Lord spared this place, because he had chosen it to build his temple there.] now thine hand. And the angel of the LORD was by the threshingplace of Araunah the Jebusite.
Green's Literal Translation	And the angel put forth his hand to Jerusalem, to destroy it. And Jehovah had pity as to the evil, and said to the angel who was destroying among the people, Enough! Now drop your hand. And the angel of Jehovah was near the threshing-floor of Araunah the Jebusite.
Kretzmann's Commentary	And when the angel, God's messenger of destruction, stretched out his hand upon Jerusalem to destroy it, the Lord repented him of the evil, this being the moment of the appointed time, and said to the angel that destroyed the people, It is enough; stay now thine hand. As yet the scourge had not struck Jerusalem. And the angel of the Lord was by the threshing-place of Araunah the Jebusite, northeast of Zion, on the summit of Moriah.
NASB	When the angel [Ex 12:23; 2 Kin 19:35; Acts 12:23] stretched out his hand toward Jerusalem to destroy it, the Lord [Ex 32:14; 1 Sam 15:11] relented from the calamity and said to the angel who destroyed the people, "It is enough! Now relax your hand!" And the angel of the Lord was by the threshing floor of Araunah the Jebusite.
New RSV	But when the angel stretched out his hand towards Jerusalem to destroy it, the Lord relented concerning the evil, and said to the angel who was bringing destruction among the people, 'It is enough; now stay your hand.' The angel of the Lord was then by the threshing-floor of Araunah the Jebusite.
Webster's Bible Translation	And when the angel stretched out his hand upon Jerusalem to destroy it, the LORD repented of the evil, and said to the angel that destroyed the people, It is enough: stay now thy hand. And the angel of the LORD was by the threshing-place of Araunah the Jebusite.
World English Bible	When the angel stretched out his hand toward Jerusalem to destroy it, Yahweh repented him of the evil, and said to the angel who destroyed the people, It is enough; now stay your hand. The angel of Yahweh was by the threshing floor of Araunah the Jebusite.
Young's Updated LT	And the messenger puts forth his hand to Jerusalem to destroy it, and Jehovah repents concerning the evil, and says to the messenger who is destroying among the people, "Enough, now, cease your hand;" and the messenger of Jehovah was near the threshing-floor of Araunah the Jebusite.
<b>The gist of this verse:</b>	God stops the messenger from destroying any more people as he got nearer to Jerusalem.

## 2Samuel 24:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlach (שלח) [pronounced <i>shaw-LAKH</i> ]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
yâd (יד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
mal <sup>e</sup> âk <sup>e</sup> (מלאך) [pronounced <i>mah<sup>e</sup>-AWK<sup>e</sup></i> ]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular noun with the definite article	Strong's #4397 BDB #521
Y <sup>e</sup> rûwshâlayim (ירושלם) [pronounced <i>y<sup>e</sup>roo-shaw-LAH-yim</i> ]	<i>possibly means founded upon peace or city of the Jebusites (or both); it is transliterated Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâchath (שחח) [pronounced <i>shaw-KHAHTH</i> ]	<i>to destroy, to ruin, to lay waste [to]; to spoil, to corrupt; to deal corruptly [with]; to act wickedly</i>	Piel infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #7843 BDB #1007

**Translation:** *When the messenger stretched forth his hand [toward] Jerusalem to destroy it,...* The one doing the destroying here is called *the Angel of the Lord* later on in this verse, suggesting that this is Jesus Christ.

In the Old Testament, the proper name *Y<sup>e</sup>howah* often refers to any individual Member of the Godhead; so it can refer to the Father as well as to the Son. What occurs here is exactly what we would expect. God the Father has the plan and God the Son executes the plan.

At this point, he had moved toward Jerusalem, with the intent of bringing the plague to there.

## 2Samuel 24:16b

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

## 2Samuel 24:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâcham (נָחַם) [pronounced naw-KHAHM]	<i>to be sorry, to be moved to pity, to lament, to grieve, to have compassion, to pity, to suffer grief, to rue; to repent, to regret; to comfort [console] oneself, be comforted, to comfort oneself, ease oneself</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #5162 BDB #636
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'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
râ'âh (רָעָה) [pronounced raw-ĠAW]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine singular adjective/noun with the definite article	Strong's #7451 BDB #949

**Translation:** ...Y<sup>e</sup>howah changed [His mind] regarding [this] evil. God does not change His mind about anything. However, it may appear to us as if He has changed His mind. To David, it appears at first that God is going to spread disease over all Israel—but then He will stop. That looks as if God changed His mind. The Old English word for this is *to repent*. There is no emotion attached to this word.

Let's take a short look at this concept.

### God and Repentance

1. In the Bible, God is said to “repent” of things. Gen. 6:6–7 Ex. 32:11-14 Judg.2:18 1Sam. 15:11, 35 Psalm 90:11-13 Jer. 15:6 18:7–10 25:3,13 42:10 Joel 2:13–14 Amos.7:3,6
2. The Hebrew word is nâcham (נָחַם) [pronounced naw-KHAHM], which means, *to be sorry, to be moved to pity, to lament, to grieve, to have compassion, to pity, to suffer grief, to rue; to repent, to regret; to comfort [console] oneself, be comforted, to comfort oneself, ease oneself*. Strong's #5162 BDB #636.
3. However, God is immutable and does not change. He does not change His mind. Therefore, these passages ascribe to God a human characteristic, in order to explain or describe God's judgment in a human frame of references. This is an anthropopathism. An anthropopathism ascribes to God a human characteristic He does not possess, but explains divine policy in terms of human frame of reference.
4. It appears to man, as if God has changed His mind. He is doing one thing (executing judgment upon the people of Israel), and then He stops doing that thing (he stops the judgment, as the example of our passage). That appears to be a changing of the mind, even though God has not actually changed His mind.
5. Jamieson, Fausset and Brown write: *God is often described in Scripture as repenting when He ceased to pursue a course He had begun.*<sup>1</sup>
6. The anthropopathism does not explain the change; it just presents it on a level which is easy for us to understand.

Taken from:

[http://www.realtime.net/~wdoud/documents/TOPICS\\_DOC/repentance.doc](http://www.realtime.net/~wdoud/documents/TOPICS_DOC/repentance.doc) and  
[http://gracebiblechurchwichita.org/?page\\_id=484](http://gracebiblechurchwichita.org/?page_id=484)

It is likely that both sets of notes originated with R. B. Thieme, Jr.

<sup>1</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 24:16.

## Chapter Outline

## Charts, Graphics and Short Doctrines

### 2Samuel 24:16c

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>	wāw consecutive	No Strong's # BDB #253
'āmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mal'āk <sup>e</sup> (מלאך) [pronounced <i>mahl<sup>e</sup>-AWK<sup>e</sup></i> ]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular noun with the definite article	Strong's #4397 BDB #521
shâchath (שחַת) [pronounced <i>shaw-KHAHTH</i> ]	<i>the one causing one to go to ruin, the one spoiling, ruining, destroying; corrupting [morally], perverting</i>	masculine singular, Hiphil participle with the definite article	Strong's #7843 BDB #1007
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'am (עם) [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
rab (רב) [pronounced <i>rah<sup>bv</sup></i> ]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	masculine singular adjective	Strong's #7227 BDB #912

The BDB definitions are *much, many, great; much; many; abounding in; more numerous than; abundant, enough; great; strong; greater than; much, exceedingly; [as a masculine noun] captain, chief.*

**Translation:** Therefore, He said to the Messenger, the Destroyer among the people, "Enough! This would be God the Father communicating to God the Son. God the Father has the plan; God the Son executes the plan. The destruction of the people will stop, but there will be one condition.

## 2Samuel 24:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿattâh (הַתַּע) [pronounced <i>gaht-TAWH</i> ]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
râphâh (רָפַח) [pronounced <i>raw-FAW</i> ]	<i>lose interest</i> [in a person or project] <i>and abandon</i> [that person or project], <i>forsake</i> [something]; <i>let down, stop, desist, leave off; be still, be quiet</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative, jussive	Strong's #7503 BDB #951
<p>A jussive expresses the speaker's desire, wish or command. We often add into the translation <i>may</i> or <i>let</i>.<sup>104</sup> The jussive involves only the imperfect form of a verb and may be used in the 2<sup>nd</sup> or 3<sup>rd</sup> persons (although the latter is the most common). A strong verb is identified as a jussive by context, as it is no different than the imperfect form. A weak verb as a jussive is generally a shortened form of the imperfect.<sup>105</sup></p>			
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388

**Translation:** **Now stay your hand!** God the Father tells God the Son to stay His hand. That is, God the Son, the Messenger of Y<sup>e</sup>howah, is to stop killing Israelites with disease.

## 2Samuel 24:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mal <sup>o</sup> âk <sup>e</sup> (מַלְאָכִי) [pronounced <i>mahl<sup>o</sup>-AWK<sup>e</sup></i> ]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular construct	Strong's #4397 BDB #521
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
gôren (גֹּרֵן) [pronounced <i>GOH-ren</i> ]	<i>threshing floor</i>	masculine singular construct	Strong's #1637 BDB #175

<sup>104</sup> This is all taken from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 131, 292.

<sup>105</sup> *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 131.

## 2Samuel 24:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĀrav <sup>ē</sup> nâh (הַנּוֹרָא) [pronounced ar-ahv-NAW]	joyful shouting of Yah; make shine; and is transliterated Araunah; Aravnah, Avarnah, Aranyah	masculine singular proper noun; with the definite article	Strong's #728 BDB #72

There are other alternate spellings, which explain the different transliterations above.

Clarke: *In the parallel place, 1Chron. 21:15, 1Chron. 21:20, etc., this person is called Ornan. The word that we render Araunah is written in this very chapter הַנּוֹרָא Auarnah, 2Sam. 24:16, הַיִּנְרָא Araniah, 2Sam. 24:18, הַנּוֹרָא Araunah;...but in every place in 1Chronicles 21:1–30 where it occurs it is written נֹרָא Ornan.*<sup>106</sup>

The Pulpit Commentary, which often points out some very reasonable facts: *The name is, of course, a Jebusite word, and the variation arises from the narrators having written down the sound as it caught their ears. In this, as in many other particulars, it is clear that the chronicler derived his account from independent Sources.*<sup>107</sup>

Y <sup>ē</sup> bûṣîy (יְבוּסִי) [pronounced y <sup>ē</sup> voo-SEE]	an inhabitant or descendant of Jebus; transliterated Jebusite	adjective gentilis with the definite article	Strong's #2983 BDB #101
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The Dead Sea Scrolls read: [When the angel stretched....The angel of the L]ORD was standing [4QSam<sup>a</sup> LXX<sup>L</sup> MT + LXX – Chron. was MT LXX<sup>B</sup>.] b[y the threshing-floor of Arau]nah the [Jeb]usite. [David] rai[sed his eyes and saw the angel of the LORD standing bet]ween earth and [heav]en; [his] drawn sword was in his hand [stretched out toward Jerusalem. David and the elders cover]ed in sackcloth, [fell down on] their [face]s [4QSam<sup>a</sup> 1Chron. 21:17. Not in MT LXX.]

Even though a great deal of that is in brackets, there is enough here to suggest that David did see the Angel of the Lord standing between heaven and earth.

**Translation:** (The Messenger of Y<sup>ē</sup>howah was near the threshing floor of Araunah the Jebusite). Here, He is called *the Messenger of the Lord*, which is equivalent to the *Angel of Y<sup>ē</sup>howah*.

This is taken from the **Doctrine of the Angel of Jehovah** ([HTML](#)) ([PDF](#)).

### The Abbreviated Doctrine of the Angel of Jehovah

- The Angel of the Lord is one of the preincarnate forms of Jesus Christ, the 2<sup>nd</sup> Member of the Trinity.
- There are actually several names for the Angel of Jehovah, all of which are related to divine designations:
  - The Angel (Messenger, representative, one sent) of Jehovah. Gen. 16:7
  - The Angel of God. Gen. 21:17 31:11 21:17 Ex.14:19 Judges 6:20
  - The Angel (Messenger) Who has redeemed me. Gen. 48:16
  - The Angel (Messenger) of His Presence (Face). Isa. 63:9
  - The Angel of the Covenant (Contract). Mal. 3:1
  - The Destroying Angel. 1Chron. 21:15 2Sam. 24:16
- The Angel of Jehovah is identified as Jehovah. Gen. 16:7-13 21:17-18 22:11-18 31:11-13 48:15,16 Ex. 3:2 cf. Acts 7:30-35 Ex. 13:21 14:19 Judges.2:1-4 5:23 6:11-23 13:3-22 2Sam. 24:16 Zech. 1:12-13.
  - Genesis 22:11-12 **But the Angel of the LORD called to him from heaven, and said, "Abraham,**

<sup>106</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 24:15.

<sup>107</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:16.

## The Abbreviated Doctrine of the Angel of Jehovah

- Abraham!" And he said, "Here I am." And He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me."
- 2) Genesis 31:11, 13 "Then the Angel of God said to me in the dream, 'Jacob,' and I said, 'Here I am.' 'I am the God {of} Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.' "
  - 3) Exodus 3:2-4 And the Angel of the LORD appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now, and see this marvelous sight, why the bush is not burned up." When the LORD saw that he turned aside to look, God called to him from the midst of the bush, and said, "Moses, Moses!" And he said, "Here I am."
4. The Angel of Jehovah is distinguished from Jehovah. Gen. 24:7 40 Ex. 23:20 32:34 Num. 20:16 1Chron. 21:15-18 Isa. 63:9 Zech. 1:12-13.
- 1) Exodus 32:34 "But go now, lead the people where I told you. Behold, My Angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin."
  - 2) Isaiah 63:9 In all their affliction He was afflicted, and the Angel of His Presence saved them; in His love and in His mercy He redeemed them; and He lifted them and carried them all the days of old.
  - 3) Zechariah 1:12-13 Then the Angel of the LORD answered and said, "O LORD of hosts, how long wilt You have no compassion for Jerusalem and the cities of Judah, with which You hast been indignant these seventy years?" And the LORD answered the Angel Who was speaking with me with gracious words, comforting words.
5. The Angel of Jehovah does the works of God.
- 1) He provides a substitutionary sacrifice for Abram and blesses Abraham, confirming promises given to him by God. Gen. 22:11–18
  - 2) The Angel of Jehovah imposes God's will upon Balaam in Num. 22:22–35
  - 3) The Angel of the Lord becomes the Savior of Israel as well as their Redeemer. Isa. 63:8–9 He [God] said, "They are indeed My people, children who will not be disloyal," and He became their Savior. In all their suffering, He suffered, and the Angel of His Presence saved them. He redeemed them because of His love and compassion; He lifted them up and carried them all the days of the past. Jesus Christ is our Redeemer, Who has given Himself as our ransom. Matt. 20:28 Col. 1:14
6. Therefore, the Angel of Jehovah is the Second Person of the Trinity. John 1:18 6:46 2Cor. 4:4 Col. 1:15 1Tim. 6:16 Heb. 1:1–2 1John 4:12.
- 1) The Second Person of the Trinity is the visible God of the New Testament.
    - (1) John 1:18 **No man has seen God at any time; the only begotten God [Jesus Christ the Son], who is in the bosom of the Father, He has explained {Him.}**
    - (2) John 6:46 **"Not that any man has seen the Father, except the One [Jesus Christ] Who is from God; He has seen the Father.**
    - (3) 1John 4:12a **No one has beheld God at any time;**
  - 2) The Angel of Jehovah never appears after the Incarnation. Note that Acts 12:7, 11 is not a reference to the *Angel of Jehovah* but to an angel *from* the Lord (Jesus Christ). (compare Col. 3:1)
  - 3) Both the Angel of Jehovah and Jesus Christ are sent by the Father. Gen. 24:7 Ex. 23:20 Num. 20:16 Dan. 3:25, 28 6:22 John 3:17 6:44 John 17:3, 8, 18, 21, 23, 25 1John 4:14
  - 4) Since neither the Father nor the Holy Spirit can be seen by man (John 1:18 John 4:24 3:8), and since Jesus Christ has been seen (John 1:14 John 18b; 14:9), it is concluded that Jesus Christ is the Angel of Jehovah or the visible member of the Godhead in the Old Testament.
7. Other pre-incarnate appearances of the Lord Jesus Christ in the Old Testament which are not specifically spoken of as the Angel of Jehovah:
- 1) ...the Lord God (Jehovah Elohim) walking in the garden... Gen. 3:8
  - 2) ...a Man wrestled with him (Jacob)... Gen. 32:24-32;
  - 3) ...the Lord appeared to Abram... Gen. 17:1-22; 18:1, 2, 10, 13, 14, 17-33
  - 4) ...a Man (captain of the army, or host, of Jehovah)...with his sword drawn... Joshua 5:13-15 6:1–2
  - 5) The destroying angel, most likely the Angel of the Lord in 1 Chron. 21:15

## The Abbreviated Doctrine of the Angel of Jehovah

- 6) ...a Man riding on a red horse... from Zech. 1:8-12  
 7) ...a certain Man dressed in linen... Dan. 10:5-9 12:6-13; cf. Ezek. 1:26-28 Rev. 1:12-20

Peter Pett summarizes this concept: *The Angel of YHWH is a mysterious figure in the Old Testament. He both represents YHWH in visible form and yet is YHWH. See Genesis 16:7-13 21:7-19 22:15-18 Judges 2:1-5 13:2-23). He intercommunicates with YHWH (Zechariah 1:12). He is a reminder that while being One, YHWH is a composite figure.*<sup>108</sup>

### Bibliography:

Basic doctrine is taken from [http://gracebiblechurchwichita.org/?page\\_id=28](http://gracebiblechurchwichita.org/?page_id=28) which are probably notes taken from R. B. Thieme, Jr.. and from

<http://www.swordofthespiritbibleministries.com/images/simplelists//NOTESAF/Angel%20of%20Jehovah.pdf>  
<http://www.portlandbiblechurch.com/DoctrineFolder/DOCTRINE%20OF%20THE%20ANGEL%20OF%20JEHOVAH.pdf>

### Chapter Outline

### Charts, Maps and Short Doctrines

It is reasonable to assume that God the Son is here, as the Angel of the Lord, judging Israel. However, at the same time, I ought to point out that, when Sodom and Gomorrah were judged, God sent two angels to do this.

That God takes the form of an angel should not be difficult to understand. God also has taken the form of a man, as well as many other things. In this instance, the Angel of Y<sup>e</sup>howah is visible to David (which will be clear in the Chronicles text).

ISBE is the International Standard Bible Encyclopedia

### ISBE on the Threshing Floor

The threshing-floors are constructed in the fields, preferably in an exposed position in order to get the full benefit of the winds. If there is a danger of marauders they are clustered together close to the village. The floor is a level, circular area 25 to 40 ft. in diameter, prepared by first picking out the stones, and then wetting the ground, tamping or rolling it, and finally sweeping it. A border of stones usually surrounds the floor to keep in the grain. The sheaves of grain which have been brought on the backs of men, donkeys, camels, or oxen, are heaped on this area, and the process of tramping out begins. In some localities several animals, commonly oxen or donkeys, are tied abreast and driven round and round the floor. In other places two oxen are yoked together to a drag, the bottom of which is studded with pieces of basaltic stone. This drag, on which the driver, and perhaps his family, sits or stands, is driven in a circular path over the grain. In still other districts an instrument resembling a wheel harrow is used, the antiquity of which is confirmed by the Egyptian records. The supply of unthreshed grain is kept in the center of the floor. Some of this is pulled down from time to time into the path of the animals. All the while the partly threshed grain is being turned over with a fork. The stalks gradually become broken into short pieces and the husks about the grain are torn off. This mixture of chaff and grain must now be winnowed. This is done by tossing it into the air so that the wind may blow away the chaff (see *winnowing*). When the chaff is gone then the grain is tossed in a wooden tray to separate from it the stones and lumps of soil which clung to the roots when the grain was reaped. The difference in weight between the stones and grain makes separation by this process possible (see *sift*). The grain is now poled in heaps and in many localities is also sealed. This process consists in pressing a large wooden seal against the pile. When the instrument is removed it leaves an impression which would be destroyed should any of the grain be taken away. This allows the government officers to keep account of the tithes and enables the owner to detect any theft of grain. Until the wheat is transferred to bags some one sleeps by the pries on the threshing-floor. If the wheat is to be stored for home consumption it is often first washed with water and spread out on goats' hair mats to

<sup>108</sup> From <http://www.studydrive.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

## ISBE on the Threshing Floor

dry before it is stored in the wall compartments found in every house (see *storehouses*). Formerly the wheat was ground only as needed. This was then a household task which was accomplished with the hand-mill or mortar (see *mill*)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Barnes on the Threshing Floor

**Here are the oxen** – Those, namely, which were at that very time threshing out the grain in Araunah's threshing-floor (1Chron. 21:20 Deut. 25:4).

Threshing-instruments – This was a kind of sledge with iron teeth (Isa. 41:15). It was drawn by two or four oxen over the grain on the floor.

Other instruments of the oxen – “i. e., the harness of the oxen,” of which the yoke, and perhaps some other parts, would be made of wood (marginal references; 1Sam. 6:14).

Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 2Sam. 24:22 (slightly edited).

[Chapter Outline](#)

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v. 16 reads: *When the Messenger moved toward Jerusalem to destroy the city, Jehovah changed His mind regarding this evil. Therefore, He ordered the Messenger who was destroying the people, “Stop! Stay your hand!” (For the Messenger of Jehovah was approaching the threshing floor of Araunah the Jebusite). God begins the judgment of Israel, and stops short of bringing the pestilence into Jerusalem. Bear in mind that, some people learn from the misery and mistakes of others. How many of us have known drug users and, based upon the kind of things that they did, recognized that taking drugs was a very bad idea?*

*Peter Pett comments: This picture of the Angel of YHWH directing the pestilence is a reminder to us that, whatever men may think, in the end all things are controlled from Heaven, and even disease is subject to His control. For Israel the consequence of this was that the pestilence did not spread beyond the threshing-floor of Araunah the Jebusite. It did not take possession of Jerusalem.<sup>109</sup>*

**And so says David unto Y<sup>e</sup>howah in his seeing [or, knowing, perceiving] the Messenger the one striking in the people; and so he says, “Behold, I, [even] I, have sinned and I, [even] I, have done wrong, and these, the sheep, what have they done? Is, please, Your hand, in me and in a house of my father.”**

2Samuel  
24:17

**David spoke to Y<sup>e</sup>howah when he saw [or, perceived, knew, understood] the Messenger, the one striking against the people. He said, “Listen—I have sinned and I have done wrong, but these, the sheep, what have they done? Please, let Your hand be against me and against my father's house.”**

<sup>109</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

**When David was aware that the Messenger striking the people, he said to Jehovah, “Listen, I was the one who sinned and I was the one who has done wrong; but these sheep—what have they done? Please, let Your hand be against me and against my father’s house, instead.”**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	And David said to the Lord, when he saw the angel striking the people: It is I; I am he that have sinned, I have done wickedly: these that are the sheep, what have they done? Let Your hand, I beseech You, be turned against me, and against my father’s house.
Masoretic Text (Hebrew)	And so says David unto Y <sup>e</sup> howah in his seeing the messenger the one striking in the people; and so he says, “Behold, I, [even] I, have sinned and I, [even] I, have done wrong, and these, the sheep, what have they done? Is, please, Your hand, in me and in a house of my father.”
Peshitta (Syriac)	Then David spoke to the LORD when he saw the angel who smote the people, and said to the angel, I have sinned and I have given provocation; but these innocent sheep, what have they done? Let thy hand be against me, and against my fathers house.
Septuagint (Greek)	And David spoke to the Lord when he saw the angel smiting the people, and he said, Behold, it is I that has done wrong, but these sheep, what have they done? Let Your hand be upon me, I pray, and upon my father's house.
1Chron. 21:16–17 (VW)	And David lifted his eyes and saw the Angel of Jehovah standing between earth and the heavens, having in his hand a drawn sword stretched out over Jerusalem. And David and the elders, clothed in sackcloth, fell on their faces. And David said to God, Was it not I who commanded the people to be numbered? I am the one who has sinned and done evil indeed; but these sheep, what have they done? Let Your hand, I pray, O Jehovah my God, be against me and my father's house, but not against Your people to be plagued.
Significant differences:	The parallel passage in Chronicles is more clear about what David saw.  The Hebrew has two words for <i>to speak, to say</i> in this verse; the Latin appears to have only one.

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

Common English Bible	When David saw the messenger who was striking down the people, he said, "I'm the one who sinned! I'm the one who has done wrong. But these sheep-what have they done wrong? Turn your hand against me and my household."
Contemporary English V.	David saw the angel killing everyone and told the LORD, "These people are like sheep with me as their shepherd. I have sinned terribly, but they have done nothing wrong. Please, punish me and my family instead of them!"
Easy English	David saw the *angel who had killed the people. David said to the *Lord, `I am the person who has *sinned. I did the wrong thing. These people are like innocent sheep. They have not done anything wrong. Please punish me and my family.'
Easy-to-Read Version	David saw the angel that killed the people. David spoke to the Lord. David said, "I sinned! I did wrong! And these people only did what I told them—they only followed me like sheep. They did nothing wrong. Please let your punishment be against me and my father’s family."
Good News Bible (TEV)	David saw the angel who was killing the people, and said to the LORD, "I am the guilty one. I am the one who did wrong. What have these poor people done? You should punish me and my family."

The Message	When David saw the angel about to destroy the people, he prayed, "Please! I'm the one who sinned; I, the shepherd, did the wrong. But these sheep, what did they do wrong? Punish me and my family, not them."
New Berkeley Version	When David saw the angel striking the people down, he appealed to the LORD, "See, I am the one who has sinned; it is I who have acted wrongly. But these, the flock [Scripture frequently compares leader and people to shepherd and sheep; see 5:2 and Psalm 23.], what have they done? Let Thy hand, I pray, be against me and my father's house!"
New Century Version	When David saw the angel that killed the people, he said to the Lord, "I am the one who sinned and did wrong. These people only followed me like sheep. They did nothing wrong. Please punish me and my family."
New Life Bible	When David saw the angel who was killing the people, he said to the Lord, "See, it is I who have sinned. It is I who have done wrong. But these sheep, what have they done? I beg You, let Your hand be against me and my father's family."
New Living Translation	When David saw the angel, he said to the LORD, "I am the one who has sinned and done wrong! But these people are as innocent as sheep—what have they done? Let your anger fall against me and my family."
The Voice	The heavenly messenger then paused beside the threshing floor of Araunah the Jebusite; and when David saw him there, the one striking the people, he spoke to the Eternal One. <b>David:</b> Look, I am the one who offended You, the only one who has done wrong. What have these <i>innocent</i> sheep done? If someone is going to be punished for what I did, it should be me and my family. <i>Punish us.</i> A portion of v. 16 is included for context.

#### Partially literal and partially paraphrased translations:

American English Bible	And David said to Jehovah (when he saw the messenger striking the people): 'Look. it is I who did the wrong! I'm the shepherd who sinned, and these are just the sheep. what have they done? May Your hand come against me and the house of my father instead!'
Christian Community Bible	When David saw the angel striking the people, he spoke to Yahweh and said, "I have sinned and acted wickedly, but these are only the sheep; what have they done? Let your hand strike me and my father's family." Ezek. 34:31
International Standard V	When David saw the angel who had been attacking the people, he told the LORD, "Look, I'm the one who has sinned! I did the evil. These are only sheep! What did they do? Please, let your hand fall on me and on my household!"
New Advent (Knox) Bible	David, when he saw how the angel was smiting the people down, had said to the Lord, The sin is mine, the fault is mine; these poor sheep of mine, what wrong have they done? Nay, turn thy hand against me, and my own father's race!
New American Bible (2002)	When David saw the angel who was striking the people, he said to the LORD: "It is I who have sinned; it is I, the shepherd, who have done wrong. But these are sheep; what have they done? Punish me and my kindred." Before this verse a Qumran manuscript (4Q Sam[a]) gives the fuller text of ⇒ 1 Chron 21:16 an alternative to the words When David saw the angel who was striking the people.
New American Bible (2011)	When David saw the angel who was striking the people, he said to the LORD: "It is I who have sinned; it is I, the shepherd, who have done wrong. But these sheep, what have they done? Strike me and my father's family!"
NIRV	David saw the angel who was striking the people down. David said to the Lord, "I'm the one who has sinned. I'm the one who has done what is wrong. These people are like sheep. What have they done? Let your powerful hand punish me and my family."

New Jerusalem Bible	When David saw the angel who was ravaging the people, he said to Yahweh, 'I was the one who sinned. I was the one who acted wrongly. But these, the flock, what have they done? Let your hand lie heavy on me and on my family!'
Today's NIV	When David saw the angel who was striking down the people, he said to the LORD, "I have sinned; I, the shepherd, have done wrong. These are but sheep. What have they done? Let your hand fall on me and my family."

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

Ancient Roots Translinear	David said to Yahweh as he saw the messenger smiting the people, saying, "I sinned here, and I deviated. But these sheep, what did they do? Your hand, please, be on me and on my father's house."
Bible in Basic English	And when David saw the angel who was causing the destruction of the people, he said to the Lord, Truly, the sin is mine; I have done wrong: but these are only sheep; what have they done? let your hand be against me and against my family.
The Expanded Bible	When David saw the angel that ·killed [ <sup>L</sup> was striking down/ravaging] the people, he said to the Lord, "I am the one who sinned and did wrong. ·These people only followed me like sheep. They did nothing wrong [ <sup>L</sup> What have these sheep done?]. Please ·punish me and my family [ <sup>L</sup> let your hand fall on me and my father's house]."
Ferar-Fenton Bible	But David appealed to the EVER-LIVING, when he saw the Messenger who assailed the people, exclaiming, "I myself have sinned, and I myself have offended; but these sheep what have they done? Let Your hand, I pray, be on me and upon my father's house.
NET Bible®	When he saw the angel who was destroying the people, David said to the Lord, "Look, it is I who have sinned and done this evil thing! As for these sheep - what have they done? Attack me and my family [Heb "let your hand be against me and against the house of my father."]."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	David spoke to ADONAI when he saw the angel striking the people; he said, "Here, I have sinned, I have done wrong. But these sheep, what have they done? Please! Let your hand be against me and against my father's family!"
exeGesés companion Bible	And David says to Yah Veh when he sees the angel who smites the people and says, Behold, I sinned and I perverted: but these flock, what worked they? O that your hand, I pray you, be against me and against the house of my father.
JPS (Tanakh—1985)	When David saw the angel who was striking down the people, he said to the LORD, "I alone am guilty, I alone have done wrong; but these poor sheep, what have they done? Let Your hand fall upon me and my father's house!"
Judaica Press Complete T.	And David said to the Lord when he saw the angel that smote among the people, and he said, "Behold I have sinned, and have acted iniquitously; but these sheep, what have they done? I beg that Your hand be against me, and against my father's house."
Orthodox Jewish Bible	And Dovid spoke unto Hashem when he saw the Malach that struck HaAm, and said, Hineh, I have sinned, and I have transgressed; but these tzon, what have they done? Let Thine yad be against me, and against Bais Avi [Isa 53:6].

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

Concordant Literal Version	And David speaks unto Yahweh, when he sees the messenger who is smiting among the people, and said, `Lo, I have sinned, yea, I have done perversely; and
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	these--the flock--what have they done? Let, I pray You, Your hand be on me, and on the house of my father.
Context Group Version	And David spoke to YHWH when he saw the messenger that struck the people, and said, Look, I have disgraced [ God ], and I, the shepherd, have done perversely; but these sheep, what have they done? Let your hand, I beg of you, be against me, and against my father's house.
The Geneva Bible	And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my fathers house. David did not see the just cause why God plagued the people, and therefore he offers himself for Gods correction as the only cause of this evil.
Green's Literal Translation	And when he saw the angel who was striking among the people, David spoke to Jehovah and said, Behold, I have sinned. Yea, I have acted perversely. And these, the flock, what have they done? Now let your hand be on me, and on my father's house.
Kretzmann's Commentary	And David spake unto the Lord when he saw the angel that smote the people, for the Lord opened his eyes and made the invisible visible to him, and said, Lo, I have sinned, and I have done wickedly, upon him alone the blame really rested; but these sheep, the members of his people, what have they done? Let Thine hand, I pray Thee, be against me and against my father's house. He begged the Lord to visit the judgment upon him and his family, but to spare the people, whom he considered innocent.
New RSV	When David saw the angel who was destroying the people, he said to the Lord, 'I alone have sinned, and I alone have done wickedly; but these sheep, what have they done? Let your hand, I pray, be against me and against my father's house.'
World English Bible	David spoke to Yahweh when he saw the angel who struck the people, and said, Behold, I have sinned, and I have done perversely; but these sheep, what have they done? Please let your hand be against me, and against my father's house.
Young's Updated LT	And David speaks unto Jehovah, when he sees the messenger who is smiting among the people, and says, "Lo, I have sinned, yea, I have done perversely; and these—the flock—what have they done? Let, I pray You, Your hand be on me, and on the house of my father."
<b>The gist of this verse:</b>	David intervenes and asks that the killing of his people stop and he takes the blame for the census.

### 2Samuel 24:17a

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 (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

## 2Samuel 24:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
râ'âh (ראַה) [pronounced <i>raw-AWH</i> ]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	Qal infinitive construct	Strong's #7200 BDB #906
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
'êth (אֶת) [pronounced <i>ayth</i> ]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mal'âk <sup>e</sup> (מַלְאָכִי) [pronounced <i>mahl<sup>e</sup>- AWK<sup>e</sup></i> ]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular noun with the definite article	Strong's #4397 BDB #521
nâkâh (נִכְנֶה) [pronounced <i>naw-KAWH</i> ]	<i>the one striking [assaulting, hitting]; striking, hitting; defeating, conquering, subjugating</i>	masculine singular, Hiphil participle with the definite article	Strong #5221 BDB #645
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'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

**Translation:** David spoke to Y<sup>e</sup>howah when he saw [or, perceived, knew, understood] the messenger, the one striking against the people. Much of this sounds very immediate. It does sound as if David is speaking directly to God; furthermore, it sounds as if he sees the Messenger of the Lord destroying people in Israel. However, bear in mind, David would likely be in Jerusalem and the Messenger of the Lord is moving in his direction. The verb *to see* can actually mean, *to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know*. Strong's #7200 BDB #906. Therefore, despite the immediacy of this verse in tone, this does not mean necessarily that God went to Gad, Gad went to David, Gad told David what was going on, and then David could see what was going on and speak directly to God. Given that David normally does not have any direct contact with God, most of the time, I would have said, it is more than likely that David knows about what is happening throughout Israel rather than seeing it with his own eyes; and David is speaking to *Gad* through whom he speaks to God.

However, the parallel verse in 1Chron. 21:16 is even more clear on this point: [And David lifted his eyes and saw the Angel of Jehovah standing between earth and the heavens, having in his hand a drawn sword stretched out over Jerusalem. And David and the elders, clothed in sackcloth, fell on their faces.](#) We saw in the previous verse, when corrected by the Dead Sea Scrolls, that David apparently did see God, and the Angel of Y<sup>e</sup>howah. That is actually very unusual for King David. The writer of Chronicles here seems to imply that the elders witnessed the Angel of Y<sup>e</sup>howah as well.

The verse which follows also suggests that Gad's intermediary relationship continues, nevertheless.

### 2Samuel 24:17b

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
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
hinnêh (הנה) [pronounced <i>hin-NAY</i> ]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, *he observed [that]*. This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.

'ânôkîy (אניכי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me; (sometimes a verb is implied)</i>	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59
châtâ' (חטא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #2398 BDB #306

**Translation:** [He said, "Listen—I have sinned...](#) David points out the obvious. He is the person who has sinned. He freely admits to this. He uses the 1<sup>st</sup> person singular personal pronoun when it is not necessary, to emphasize how much this is his fault.

### 2Samuel 24:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ânôkîy (אניכי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me; (sometimes a verb is implied)</i>	1 <sup>st</sup> person singular personal pronoun	Strong's #595 BDB #59

## 2Samuel 24:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāvâh (אָוַה) [pronounced <i>gaw-VAW</i> ]	<i>to commit iniquity; to do wrong; to make crooked, to make perverted; to act perversely; to cause to bend (twist, distort)</i>	1 <sup>st</sup> person singular, Hiphil perfect	Strong's #5753 BDB #730

**Translation:** ...and I have done wrong,... Again, David uses the 1<sup>st</sup> person singular personal pronoun, indicating that he is the person who is responsible for doing wrong.

## 2Samuel 24:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]	<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
tsô'n (צֹאן) [pronounced <i>tzohn</i> ]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the definite article	Strong's #6629 BDB #838
mâh (מַה) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #6213 BDB #793

**Translation:** ...but these, the sheep, what have they done? The wâw conjunction here appears to be used to draw a distinction between himself and those who are being harmed. He plaintively asks God, "What have these sheep done [to deserve this]?"

Gill: [David] looked upon himself as the only transgressor, and his people as innocent, and as harmless as sheep; he thought of no sins but his own; these were uppermost in his mind, and lay heavy on his conscience; and it grieved him extremely the his people should suffer on his account:

but they were not so innocent as he thought and suggests; and it was not only for his, but their sins, this evil came.<sup>110</sup>

At the beginning of this chapter, it is clear that the people have sinned, although we do not know the nature of their sins.<sup>111</sup> So there would be judgment against them as well as against David.

2Samuel 24:17e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person feminine singular, Qal imperfect; apocopated form	Strong's #1961 BDB #224
nâ' (אָן) [pronounced naw]	now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
yâd (יָד) [pronounced yawd]	hand; figuratively for strength, power, control	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3027 BDB #388
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #88
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	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
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
'âb (אָב) [pronounced aw <sup>b</sup> v]	father, both as the head of a household, clan or tribe; founder, civil leader, military leader	masculine singular noun	Strong's #1 BDB #3

**Translation:** Please, let Your hand be against me and against my father's house." He asks that God's discipline be put upon him, and not upon his citizens.

The key here is that David offers up himself instead; he asks to be the substitute for the people; for the punishment to fall upon him.

Gill: [David here is] a type of Christ, the good Shepherd, willing to lay down his life for the sheep, and suffer in their stead, that they might go free.<sup>112</sup>

<sup>110</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 24:17.

<sup>111</sup> We guessed this refers to their rebellious nature, as they had been involved in two rebellions against David—of would be in the future, depending upon when this takes place.

<sup>112</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 24:17.

Matthew Henry adds: *[See] How he intercedes for the people, whose bitter lamentations made his heart to ache...Most people, when God's judgments are abroad, charge others with being the cause of them, and care not who falls by them, so they can escape. But David's penitent and public spirit was otherwise affected. Let this remind us of the grace of our Lord Jesus, who gave himself for our sins and was willing that God's hand should be against him, that we might escape. The shepherd was smitten that the sheep might be spared.*<sup>113</sup>

In stepping forward like this, David is taking upon himself the role of a mediator, to stand between God and God's judgment of his people. In this, he is a **type** of Christ. He asks to take the judgment himself rather than his people. He will stand before God and asked to be judged directly. As Jesus said, "I am the Good Shepherd. The Good Shepherd lays down His life for the sheep." (John 10:11) And as Peter wrote: *[Jesus Christ] Himself bore our sins in His own body on the tree, that we, having died to sins, might live unto righteousness; by whose stripes you were healed. For you were like sheep going astray, but have now returned to the Shepherd and Overseer of your souls.* (1Peter 2:24–25; VW mostly)

Also, remember where David is—he is at the site of the Temple, which his son Solomon will build. The Temple represents Jesus Christ on earth; as does David. David represents Jesus Christ in His 1<sup>st</sup> and 2<sup>nd</sup> advents; the Temple and Solomon represent Jesus Christ in His millennial reign.

We must bear in mind that there is a time when we will die. We don't have anything to say about that. It is reasonable to suppose that these taken out by the pestilence have come to their time when they needed to be removed.

Peter Pett: *David was one of the few who were permitted to see the heavenly being who was responsible for what was happening on earth (Arauna also saw him, and possibly his sons - 1Chronicles 21:20), and it brought home to him the depths of his sin. He had sinned sufficiently for this awesome judgment to have come upon Israel. He was being made to realise that he had been looking at things from a wholly earthly point of view, as though men decided their own destinies and controlled world affairs. That was why he had decided to 'number Israel' over which he saw himself as having total control. Now he was being made to recognise that there were unseen forces at work that made such an idea ridiculous. But he was not at this time aware that his sin had merely been a reflection of the sins of the whole of Israel and so he prayed that YHWH would not continue to punish the sheep for what the shepherd had done. Let YHWH rather bring the punishment on the one to whom it belonged, to him and his house. (In a way it indicates that he still had too much of a sense of his own importance). We do not know whether David's prayer came before or after the Angel had been told to stay His hand, and in a way it does not matter, for God often anticipates our prayers.*<sup>114</sup>

Here is what we have in v. 17: *David spoke to Y<sup>h</sup>owah when he saw [or, perceived, knew, understood] the Messenger, the one striking against the people. He said, "Listen—I have sinned and I have done wrong, but these, the sheep, what have they done? Please, let Your hand be against me and against my father's house."* It is possible—in fact very likely—that David prayed directly to God. He did not receive an answer back directly from God. It also says that David saw *the Messenger*, which is usually what this verb means. However, in subsequent verses, Gad will come and speak to David, bringing him God's Word. Then David will go to the threshing-floor of Araunah, so it is quite obvious that he is not there at this moment observing the judgment of God coming to that point and stopping. Therefore, David understands what is going on, and he actually sees the Lord from afar exercising judgment against the people of Israel.

There were two things which God wanted to happen: (1) David had to offer to take upon himself the punishment for the sin; and then (2) David needed to offer up an animal sacrifice to stay the vengeful hand of God.

<sup>113</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 24:10–17.

<sup>114</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## David Builds an Altar, Ending the Plague

1Chronicles 21:18–28

And so comes Gad unto David in the day the that and so he says to him, “Go up [and] cause to raise up to Y<sup>e</sup>howah an altar in a threshing floor of Araunah the Jebusite.”

2Samuel  
24:18

Gad came to David in that day and he said to him, “Go up [and] raise up an altar to Y<sup>e</sup>howah on the threshing floor of Araunah the Jebusite.”

God came to David that day and he said to him, “Go up and raise up an altar to Jehovah on the threshing floor of Araunah the Jebusite.”

Here is how others have translated this verse:

## Ancient texts:

Latin Vulgate	And Gad came to David that day, and said: Go up, and <u>build</u> an altar to the Lord in the thrashingfloor of Areuna the Jebusite.
Masoretic Text (Hebrew)	And so comes Gad unto David in the day the that and so he says to him, “Go up [and] cause to raise up to Y <sup>e</sup> howah an altar in a threshing floor of Araunah the Jebusite.”
Peshitta (Syriac)	And Gad the prophet came that day to David and said to him, Go up and <u>build</u> an altar to the LORD in the threshing floor of Aran the Jebusite.
Septuagint (Greek)	And Gad came to David in that day, and said to him, Go up, and set up to the Lord and altar on the threshing floor of Araunah the Jebusite.
1Chron. 21:18 (VW)	And the Angel of Jehovah commanded Gad to say to David that David should go and set up an altar unto Jehovah on the threshing floor of Ornan the Jebusite.

Significant differences: The verb near the end is more properly *to raise up* rather than *to build*.

## Thought-for-thought translations; paraphrases:

Contemporary English V.	That same day the prophet Gad came and told David, "Go to the threshing place that belongs to Araunah and build an altar there for the LORD." So David went. This includes v. 19.
Easy English	<b>David builds an *altar to the *Lord</b> That day, Gad came to David and said, 'Go up to the place where Araunah beats his corn. (Araunah belonged to the people called Jebusites.) Build an *altar to the *Lord on that place.'
Easy-to-Read Version	That day Gad came to David. Gad told David, "Go and build an altar [A stone table used for burning sacrifices offered as gifts to God.] to the Lord on the threshing floor [A place where grain is beaten or walked on to remove the hulls from the grain.] of Araunah [Also spelled "Ornan."] the Jebusite."
Good News Bible (TEV)	That same day Gad went to David and said to him, "Go up to Araunah's threshing place and build an altar to the LORD."
New Living Translation	Then Gad came to David and said, "Go up and build an altar to the Lord on the grain-floor of Araunah the Jebusite."
The Voice	Later that day, the prophet Gad approached David. <b>Gad:</b> Go, and build an altar to the Eternal on the threshing floor of Araunah the Jebusite.

## Partially literal and partially paraphrased translations:

American English Bible	Then Gad came to David that day and said to him: 'Now go and erect an Altar to Jehovah at the threshing-floor of Orna the Jebusite.'
Beck's American Translation	<b>An Altar for the LORD</b> That day God came to David. "Go up," he told him, "set up an altar for the LORD on the threshing floor of Araunah the Jebusite."
International Standard V	<b>David Buys Araunah's Threshing Floor</b> (1 Chronicles 21:18-27) That very day, Gad approached David and told him, "Go up and build an altar to the LORD on the threshing floor that belongs to Araunah the Jebusite."
New Advent (Knox) Bible	Then Gad brought David the message, Go up to the threshing-floor of Areuna the Jebusite, and build an altar there.
New American Bible (2011)	<i>David Offers Sacrifices.</i> On the same day Gad went to David and said to him, "Go and set up an altar to the LORD on the threshing floor of Araunah the Jebusite."
NIRV	<b>David Builds an Altar</b> On that day Gad went to David. Gad said to him, "Go up to the threshing floor of Araunah, the Jebusite. Build an altar there to honor the LORD."
Today's NIV	<b>David Builds an Altar</b> 24:18-25pp -- 1Ch 21:18-26 On that day Gad went to David and said to him, "Go up and build an altar to the LORD on the threshing floor of Araunah the Jebusite."

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

Ancient Roots Translinear	Gad came that day to David, and said to him, "Ascend and raise an altar to Yahweh in the threshingfloor of Araunah the Jebusite."
Bible in Basic English	And that day Gad came to David and said to him, Go up, and put up an altar to the Lord on the grain-floor of Araunah the Jebusite.
Ferar-Fenton Bible	Then Gad came at that moment and said to him, "Go up,--raise an altar to the EVER-LIVING at the grainery of Araunah the Jebusite."
NET Bible®	<i>David Acquires a Threshing Floor and Constructs an Altar There</i> So Gad went to David that day and told him, "Go up and build an altar for the Lord on the threshing floor of Araunah the Jebusite."

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Gad came to David that day and said to him, "Go, set up an altar to ADONAI on the threshing-floor of Aravnah the Y'vusi."
exeGesés companion Bible	And that day Gad comes to David and says to him, Ascend! Raise a sacrifice altar to Yah Veh in the threshingfloor of Aravnah the Yebusiy.
Orthodox Jewish Bible	And Gad came that day to Dovid, and said unto him, Go up, erect a Mizbe'ach unto Hashem in the goren of Aravnah the Yevusi.
<i>The Scriptures</i> 1998	And Gad came that day to Dawid and said to him, "Go up, raise an altar to יהוה on the threshing-floor of Arawnah the Yebusite."

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

Context Group Version	And Gad came that day to David, and said to him, Go, set up an altar to YHWH in the threshing-floor of Araunah the Jebusite.
English Standard Version	And Gad came that day to David and said to him, "Go up, raise an altar to the LORD on the threshing floor of Araunah the Jebusite."
Green's Literal Translation	And Gad came in to David on that day and said to him, Go up, raise up an altar to Jehovah in the threshingfloor of Araunah the Jebusite.

Kretzmann's Commentary	And Gad came that day to David and said unto him, Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite. Thus the Lord's instructions were carried out, 1Chron. 21:18.
NASB	<b>David Builds an Altar</b> So Gad came to David that day and said to him, "Go up [1 Chr 21:18], erect an altar to the Lord on the threshing floor of Araunah [In 2 Chr 3:1, Ornan] the Jebusite."
New King James Version	<b>The Altar on the Threshing Floor</b> And Gad came that day to David and said to him, "Go up, erect an altar to the Lord on the threshing floor of Araunah the Jebusite."
New RSV	That day Gad came to David and said to him, 'Go up and erect an altar to the Lord on the threshing-floor of Araunah the Jebusite.'
Webster's Bible Translation	And Gad came that day to David, and said to him, Go up, rear an altar to the LORD in the threshing-floor of Araunah the Jebusite.
Young's Updated LT	And Gad comes in unto David on that day, and says to him, "Go up, raise to Jehovah an altar in the threshing-floor of Araunah the Jebusite;"

**The gist of this verse:** Gad, on orders from God, comes to tell David to built an altar at the threshing floor of Araunah the Jebusite.

### 2Samuel 24:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced waw]	<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; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
Gâd (גַּד) [pronounced gawd]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
'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 (דָּוִד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּה) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

The bêyth 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:** [Gad came to David in that day...](#) This does not suggest any direct contact between David and God—except that David was likely praying earnestly to God in the previous verse. And, as already discussed, David was able to see the Angel of Y<sup>e</sup>howah destroying the people. But in order for David to deal with this problem, Gad must come to him and tell him what God wants him to do. God does not speak to David from out of the sky and tell him what to do.

This seemed to be a very important part of David’s spiritual maturity. Although he was the lord of the land, the highest human authority in Israel, on many occasions, he placed himself willingly under the authority of Nathan, Gad the prophets.

Gad comes to David in response to his prayer to God: [When David was aware that the Messenger striking the people, he said to Jehovah, “Listen, I was the one who sinned and I was the one who has done wrong; but these sheep—what have they done? Please, let Your hand be against me and against my father’s house, instead.”](#) (v. 17)

2Samuel 24:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
’amar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #559 BDB #55
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong’s # BDB #510
’âlâh (אֵלַע) [pronounced <i>’âw-LAWH</i> ]	<i>go up, ascend, come up, rise, to climb</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong’s #5927 BDB #748
qûwm (קום) [pronounced <i>koom</i> ]	<i>cause to raise up, cause to stand, establish, fulfill; uphold, perform [a testimony, a vow, a commandment, a promise]</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative	Strong’s #6965 BDB #877
lâmed (ל) [pronounced <i>lê</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong’s #3068 BDB #217
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun	Strong’s #4196 BDB #258
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
gôren (גֹּרֵן) [pronounced <i>GOH-ren</i> ]	<i>threshing floor</i>	masculine singular construct	Strong’s #1637 BDB #175

## 2Samuel 24:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĂrav <sup>ē</sup> nâh (אֲרַוְנָה) [pronounced ar-ahv-NAW]	joyful shouting of Yah; make shine; and is transliterated Araunah; Aravnah, Avarnah, Aranyah	masculine singular proper noun	Strong's #728 BDB #72
There are alternate spellings, which account for the various transliterations above.			
Peter Pett on Araunah's name: <i>Araunah was the Canaanite name of the owner of the threshing-floor. His Hebrew name was Ornan (1Chronicles 21:18).</i> <sup>115</sup> This may account for the several different spellings given this name.			
Y <sup>ē</sup> bûçîy (יְבוּסִי) [pronounced y <sup>ē</sup> voo-SEE]	an inhabitant or descendant of Jebus; transliterated Jebusite	adjective gentilis with the definite article	Strong's #2983 BDB #101

**Translation:** ...and he said to him, "Go up [and] raise up an altar to Y<sup>ē</sup>howah on the threshing floor of Araunah the Jebusite." Now, David cannot actually see deaths occurring at the hand of the Angel of Y<sup>ē</sup>howah, if He has stopped at this threshing floor, and David must go up to it (suggesting that it is on a high hill).

Peter Pett: *But what God did want David to appreciate was that His forgiveness could not be obtained without cost. Substitutionary and atoning sacrifices were necessary if David and Israel were to be spared further chastisement, for sin could not just be simply ignored. And so He commanded him to go and build 'an altar to YHWH' on the threshing-floor of Araunah the Jebusite, where He had stayed the Angel's hand. The threshing-floor would be a large, flat, exposed area where the grain could be gathered, and tossed into the air with a winnowing fork so that the prevailing wind could remove the chaff. It was a fitting picture of the need for the removal of all that was unsuitable.*<sup>116</sup>

There seems to be a tradition about Araunah, which was preserved by Josephus: "He was not slain by David in the siege of Jerusalem, because of the good will he bore to the Hebrews, and a particular benignity and affection which he had to the king himself" (Josephus); with whom, during his exile, he may have become acquainted.<sup>117</sup>

On that floor or near that threshing floor, David is to raise up an altar to Y<sup>ē</sup>howah.

Peter Pett: *The fact that the threshing-floor was in Canaanite hands may well have been one reason for choosing it. By being purchased it would become one more official part of YHWH's inheritance, pointing to the continual advance of God's kingdom on earth. Perhaps there was also in this a pointer to the fact that YHWH's anger was directed at Israel largely because of their accommodation with Canaanite ideas. Thus a Canaanite site for the offerings would be poetic justice.*<sup>118</sup>

Notice how all of the elements for a type/antitype are coming together. There is the sin of the people, there is the intermediary (David), there is the certain judgment of God which includes death, and there will be an altar upon which a sacrifice will be offered.

<sup>115</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

<sup>116</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

<sup>117</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:20.

<sup>118</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

Also, this threshing floor, which is the scene of God's anger being stopped, will also be the site of Solomon's Temple. Thus Solomon began to build the house of Jehovah at Jerusalem on Mount Moriah, where He had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite. (2Ch 3:1; VW) The wrath of God comes to this place and stops, where the Temple of God is to be built, the Temple which represents the reign of Jesus in the Millennium. This represents where the wrath is halted in the Tribulation, where God destroys the enemies of Israel. And then judgment is halted, and there are 1000 years of peace on this earth.

From [TempleMount.org](http://TempleMount.org), accessed May 21, 2014: *The present-day platform area of the Temple Mount lies topographically just below the peak of a Jerusalem ridge system known as Mount Moriah. This is the site David purchased from a Jebusite named Ornan late in his reign. King David prepared the area in order build a permanent House of God to replace the Tabernacle of Moses which accompanied the Jews after their Exodus from Egypt to the Promised Land. David had the plans drawn up for a building whose dimensions were twice those of the Tabernacle, and he amassed great quantities of building materials: stone, cedar, and much gold and silver. However, it was his son Solomon who actually built the First Jewish temple (1 Chronicles 22:14-15, 28:11-20). The ridge system where the Temple Mount is now located is believed by many reputable sources to be the site where Abraham was told to sacrifice Isaac (Genesis 22:1-2). While Solomon built the First Temple about 3000 years ago, Abraham's visit to Mt. Moriah was about a thousand years earlier. Clarke believes<sup>119</sup> that Mount Moriah is also both the site of the Temple and the place where Abraham offered Isaac to God. Gill also agrees.<sup>120</sup> However, the actual location is in dispute; there are apparently **5 theories** as to the exact location of the original Temple.*

In any case, this is a very specific and solemn place in the annals of Israel. And we know for certain, based upon Scripture, that Solomon's Temple was built here at Araunah's threshing floor. And that place happens to be Mount Moriah (2Chron. 3:1 = Thus Solomon began to build the house of Jehovah at Jerusalem on Mount Moriah, where He had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite.).

Let's sum up these points:

### Mount Moriah/The Threshing Floor of Araunah (Ornan)

1. We studied in the book of Genesis that Abraham offered up his uniquely-born son, Isaac, on Mount Moriah. Even though this is not 100% clear in Scripture; that seems to be where Abraham went. He did not just wander off to some miscellaneous mountain. And God said, "Take now your son, your only one Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you." (Gen. 22:2). **Genesis 22** ([HTML](#)) ([PDF](#)) ([WPD](#)). The reason for this is, the **Offering of Isaac** was to parallel the offering of Jesus for our sins. ([HTML](#)) ([PDF](#)) ([WPD](#)).
2. In 2Sam. 24, there is a plague brought upon the people of Israel, and this plague will be checked at the Threshing Floor or Araunah, also known as Ornan. 1Sam. 24 and **1Chron. 21** ([HTML](#)) ([PDF](#)) ([WPD](#)).
3. It is here where Solomon will build the Temple. Thus Solomon began to build the house of Jehovah at Jerusalem on Mount Moriah, where He had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite. (2Chron. 3:1; VW)
4. It seems to be clear that there are many different **theories** with regards to more specifics.
5. This also sets up a type/antitype for us; where Jesus dies for our sins is the antitype, and David asking for God to put the judgment upon him instead (2Sam. 24:17). David is a picture of the Messiah taking upon Himself the punishment for our sins (Isa. 53).
6. This appears to be the same set of hills upon which Jesus was offered. Gen. 22:14 reads: **And Abraham called the name of the place, Jehovah Jireh; as it is said to this day, In the Mount of Jehovah it shall be seen.** (VW)

<sup>119</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 2Sam. 24:18.

<sup>120</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 24:18.

F. B. Meyers: *[There,] on Mount Moriah, where centuries before Abraham's uplifted knife was stayed, the angel now stayed his act of judgment. The threshing floor of Araunah became the site of an altar, while afterward on that spot stood the Temple, the center of national worship and the scene of the manifestation of the Son of man.*<sup>121</sup>

SLJ Institute: *Pascal once said, "Jesus Christ is the object of the two testaments. He is the object of the Old, its expectancy. He is the object of the New, its model; of both, the center. As in every part of the country, there is a way which leads to a city, so in the case of the Old Testament, there is a way throughout the Old Testament that leads unerringly to the Lord Jesus Christ and the sacrifice on Calvary's Cross. And in the New Testament, the same is true; the great doctrines of the New Testament point back unerringly, to what happened on Calvary's Cross.*<sup>122</sup>

## Chapter Outline

## Charts, Graphics and Short Doctrines

Also note that the Tabernacle was not brought to Jerusalem, but it was still in Gibeon at this time (1Chron. 21:29), although the Ark was brought there by David (1Chron. 15–16). The Ark was separated from the Tabernacle and remained separate for a very long time (the Ark was placed into the Holy of Holies of Solomon's Temple).

This verse reads: **Gad came to David in that day and he said to him, "Go up [and] raise up an altar to Y<sup>e</sup>howah on the threshing floor of Araunah the Jebusite."** Peace between God and man can only be established on the basis of a sacrifice. It is only through a blood offering that His hand will be stayed in this judgment of Israel.

### ISBE on Events Related to the Threshing Floor

These threshing floors have come into prominence because of the Biblical events which occurred on or near them. Joseph with his kinsmen and Egyptian followers halted for seven days at the threshing-floor of Atad to lament the death of Jacob (Gen. 50:10). Probably there was a group of floors furnishing a convenient spot for a caravan to stop. Travelers today welcome the sight of a threshing-floor at their halting-place. The hard, level spot is a much preferable to the surrounding stony fields for their tents.

David built an altar on Ornan's (Araunah's) threshing-floor (2Sam. 24:18–24; 1Chron. 21:18–27), which later became the site of the Temple (2Chron. 3:1). David probably chose this place for his altar because it was on an elevation, and the ground was already level and prepared by rolling. Uzzah died near the threshing-floor of Nacon for touching the ark (2Sam. 6:6). Ruth reveals herself to Boaz on his threshing-floor (Ruth 3:6–9).

Threshing-floors are in danger of being robbed (1Sam. 23:1). For this reason, someone always sleeps on the floor until the grain is removed (Ruth 3:7). In Syria, at the threshing season, it is customary for the family to move out to the vicinity of the threshing-floor. A booth is constructed for shade; the mother prepares the meals and takes her turn with the father and children at riding on the sledge.

The instruments of the threshing-floor referred to in 2Sam. 24:22 were probably: (1) the wooden drag or sledge, (hârûc or môragh); (2) the fan (fork), (mizrêh), for separating straw from wheat; (3) the shovel, (meghrâphâh), for tossing the wheat into the air in winnowing; (4) the broom, ma'tâtê', for sweeping the floor between threshing and for collecting the wheat after winnowing; (5) the goad, (malmêdh); to stick the oxen with; (6) the yoke, 'ôl; (7) sieve, kebhârâh; (8) and the dung catcher.

From *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Threshing-floor (slightly edited).

<sup>121</sup> From <http://www.studydrive.org/commentaries/fbm/view.cgi?bk=9&ch=24> accessed May 23, 2014.

<sup>122</sup> <http://sljinstitute.net/israels-history/lessons-from-the-life-of-david/mount-moriah-and-mount-calvary-contrastin-g-mountains-of-sacrifice/> accessed May 24, 2014.

## Chapter Outline

## Charts, Graphics and Short Doctrines

**And so goes up David as a word of Gad as which commanded Y<sup>e</sup>howah.**      2Samuel 24:19      **So David went up according to the word of Gad, as Y<sup>e</sup>howah had commanded [him].**

**David, therefore, did what God told him to do (as communicated by Gad).**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	And David went up according to the word of Gad which the Lord had commanded him.
Masoretic Text (Hebrew)	And so goes up David as a word of Gad as which commanded Y <sup>e</sup> howah.
Peshitta (Syriac)	And David went up, according to the word of Gad, as the LORD had commanded him.
Septuagint (Greek)	And David went up according to the word of Gad, as the Lord commanded him.
1Chron. 21:19 (VW)	So David went up at the word of Gad, which he had spoken in the name of Jehovah.

Significant differences:      None.

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

Common English Bible	So David went up, following Gad's instructions, just as the LORD had commanded.
Easy English	So David went to do what the *Lord had told him by Gad.
Easy-to-Read Version	So David did what Gad told him to. David did what the Lord wanted. David went {to see Araunah}.
New Century Version	So David did what Gad told him to do, just as the LORD commanded.
New Living Translation	So David went up to do what the LORD had commanded him.
The Voice	So David went to perform this task the Eternal had given him through Gad.

**Partially literal and partially paraphrased translations:**

American English Bible	So, following the instructions of the Prophet Gad, he did what Jehovah told him to do.
Christian Community Bible	So David left to follow Yahweh's command made through Gad.
International Standard V	So David went up, just as Gad had ordered, consistent with the LORD's command.
New American Bible (2002)	Following Gad's bidding, David went up as the LORD had commanded.
NIRV	So David went up and did it. He did what the Lord had commanded through Gad.
New Jerusalem Bible	So, at Gad's bidding, David went up, as Yahweh had ordered.
Revised English Bible	David obeyed Gad's instructions, and went up as the LORD had commanded.

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

Ancient Roots Translinear	David by the word of Gad ascended as Yahweh commanded.
Bible in Basic English	So David went up, as Gad had said and as the Lord had given orders.
The Expanded Bible	So David did what Gad told him to do, just as the LORD commanded.
HCSB	David went up in obedience to Gad's command, just as the LORD had commanded.
NET Bible®	So David went up as Gad instructed him to do, according to the Lord's instructions.
NIV, ©2011	So David went up, as the Lord had commanded through Gad.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	David went up and did what Gad had said, as ADONAI had ordered.
exeGeses companion Bible	And David ascends according to the word of Gad as Yah Veh misvahed:...
Orthodox Jewish Bible	And Dovid, according to the Devar Gad, went up as Hashem commanded.

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

English Standard V. – UK	So David went up at Gad's word, as the Lord commanded.
Green's Literal Translation	And David went up according to Gad's word, as Jehovah commanded.
New RSV	Following Gad's instructions, David went up, as the Lord had commanded.
Third Millennium Bible	And David, according to the saying of Gad, went up as the LORD commanded.
World English Bible	David went up according to the saying of Gad, as Yahweh commanded.
Young's Updated LT	And David goes up, according to the word of Gad, as Jehovah commanded.

**The gist of this verse:** At God's orders through Gad, David went up to see Araunah.

**2Samuel 24:19**

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 (אָלַח) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5927 BDB #748
Dâvid (דָּוִד); also Dâviyd (דָּוִיִד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
dâbâr (דָּבָר) [pronounced <i>daw<sup>b</sup>-VAWR</i> ]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
Gâd (גָּד) [pronounced <i>gawd</i> ]	<i>invader; troop; fortune; transliterated Gad</i>	masculine proper noun	Strong's #1410 BDB #151
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81

Together, ka'ăsher (כִּאֲשֶׁר) [pronounced *kah-uh-SHER*] means *as which, as one who, as, like as, as just; because; according to what manner, in a manner as*. Back in 1Sam. 12:8, I rendered this *for example*.

## 2Samuel 24:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâvâh (צַוָּה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** So David went up according to the word of Gad, as Y<sup>e</sup>howah had commanded [him]. David is authority orientated. Even as the highest political power of the land, he recognizes that God is over him, and that when Gad brings the Word of God to him, that Word he is to obey. God through Gad told David to go up to the threshing floor of Araunah, and that is what David does.

**And so looks down Araunah and so he sees the king and his servants coming upon him. And so goes forth Araunah and so he does obeisance to the king his [two] nostrils ground-ward.**

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**Araunah looked down and he saw the king and his servants approaching him. So Araunah went out and he bowed before the king, his face to the ground.**

**Araunah, from his hill, looked down and he saw the king and his servants approaching him. Therefore, Araunah went out to the king and bowed down before him, his face to the ground.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And Areuna looked, and saw the king and his servants coming towards him. And going out he worshipped the king, bowing with his face to the earth,... The matching Latin continues to the next verse (which is included above).

Masoretic Text (Hebrew)

And so looks down Araunah and so he sees the king and his servants coming upon him. And so goes forth Araunah and so he does obeisance to the king his [two] nostrils ground-ward.

Peshitta (Syriac)

And when Aran the Jebusite turned back and saw the king and his servants coming toward him, Aran fell down and did obeisance to the king with his face to the ground.

Septuagint (Greek)

And Araunah looked out, and saw the king and his servants coming on before him. And Araunah went forth, and bowed down before the king with his face to the earth.

1Chron. 21:20–21 (VW)

And Ornan turned and saw the Angel; and his four sons who were with him hid themselves. Now Ornan had been threshing wheat. And David came to Ornan, and Ornan looked and saw David. And he went out from the threshing floor, and bowed to David with his face to the ground.

Significant differences:

The Hebrew has Araunah looking down; the other translations vary slightly. The Latin is slightly mismatched with regards to the verses.

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

Common English Bible	Araunah looked up and saw the king and his servants approaching him. Araunah rushed out and bowed low before the king, his nose to the ground.
Contemporary English V.	Araunah looked and saw David and his soldiers coming up toward him. He went over to David, bowed down low,...
Easy English	Araunah looked. He saw the king and his servants who were coming towards him. Araunah went out. He bent down in front of the king in order to show honour to the king. Araunah bent down until his face touched the ground.
Good News Bible (TEV)	Araunah looked down and saw the king and his officials coming up to him. He threw himself on the ground in front of David...
<i>The Message</i>	Araunah looked up and saw David and his men coming his way; he met them, bowing deeply, honoring the king...
New Berkeley Version	When Araunah looked down and saw the king and his servants crossing over to him, he went out and prostrated himself with his face to the ground before the king.
New Century Version	Araunah looked and saw the king and his servants coming to him. So he went out and bowed facedown on the ground before the king.
New Life Bible	Araunah looked, and saw the king and his servants crossing over toward him. And he went out and put his face to the ground in front of the king.
The Voice	Araunah saw the king and his men coming toward him, so he went out into the road and bowed low before him in the dust.

**Partially literal and partially paraphrased translations:**

American English Bible	And when Orna saw the king and his servants coming toward him, he bowed before the king with his face to the ground.
International Standard V	When Araunah looked down, he saw the king and his staff approaching him. Araunah went out, bowed down before the king with his face on the ground, and askedj him, "Why has your majesty the king come to his servant?" A portion of v. 21 is included for context.
New American Bible (2011)	Now Araunah looked down and saw the king and his servants coming toward him while he was threshing wheat. So he went out and bowed down before the king, his face to the ground.
New Jerusalem Bible	When Araunah looked up and saw the king and his retinue advancing towards him-Araunah was threshing the wheat -- Araunah came forward and prostrated himself on the ground at the king's feet.
New Simplified Bible	Araunah saw David and his soldiers coming toward him. He went over to David and bowed down low,...

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

Ancient Roots Translinear	Araunah overlooked and saw the king and his servants passing toward him. Araunah proceeded, and bowed to the king with his nose to the ground.
Bible in Basic English	And Araunah, looking out, saw the king and his servants coming to him: and Araunah went out, and went down on his face to the earth before the king.
English Jubilee 2000	And Araunah looked and saw the king and his slaves coming on toward him, and Araunah went out and bowed himself before the king on his face upon the ground.
Ferar-Fenton Bible	Consequently David went up as the EVER-LIVING ordered him, and Araunah looking forward saw the king and his Officers approaching to him, so Araunah went and bowed to the king, with face earthward. V. 19 is included for context.
NET Bible®	When Araunah looked out and saw the king and his servants approaching him, he [Heb "Araunah." The name has been replaced in the translation by the pronoun ("he") for stylistic reasons.] went out and bowed to the king with his face [Heb "nostrils."] to the ground.

NIV – UK When Araunah looked and saw the king and his officials coming towards him, he went out and bowed down before the king with his face to the ground.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Aravnah looked out and saw the king and his servants coming toward him. Aravnah went out and prostrated himself before the king with his face to the ground.
exeGesés companion Bible	...and Aravnah looks and sees the sovereign and his servants passing toward him: and Aravnah goes out and prostrates himself to the sovereign on his nostrils on the earth:...
JPS (Tanakh—1985)	Araunah looked out and saw the king and his courtiers approaching him [4QSam <sup>a</sup> and 1Chron. 21:20 add “Araunah (Ornan) was threshing wheat.”]. So Araunah went out and bowed low to the king, with his face to the ground.
Orthodox Jewish Bible	And Aravnah looked, and saw HaMelech and his avadim coming on toward him; and Aravnah went out, and prostrated himself before HaMelech on his face upon the ground.
<i>The Scriptures</i> 1998	And Arawnah looked and saw the sovereign and his servants coming toward him. And Arawnah went out and bowed before the sovereign with his face to the ground.

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

<i>Emphasized Bible</i>	And Araunah looked out, and saw the king, and his servants, passing over unto him—so Araunah went forth, and did homage unto the king, with his face to the ground.
English Standard Version	And when Araunah looked down, he saw the king and his servants coming on toward him. And Araunah went out and paid homage to the king with his face to the ground.
Green’s Literal Translation	And Araunah looked and saw the king and his servants crossing over to him. And Araunah went out and bowed himself to the king, his nose to the earth.
Kretzmann’s Commentary	And Araunah, who was busy threshing wheat, looked, bending forward to look more clearly in the distance, and saw the king and his servants coming on toward him. And Araunah went out, from the enclosure of the threshing-floor, and bowed himself before the king on his face upon the ground, rendering due honor to the king.
New RSV	When Araunah looked down, he saw the king and his servants coming towards him; and Araunah went out and prostrated himself before the king with his face to the ground.
World English Bible	Araunah looked forth, and saw the king and his servants coming on toward him: and Araunah went out, and bowed himself before the king with his face to the ground.
Young’s Updated LT	And Araunah looks, and sees the king and his servants passing over unto him, and Araunah goes out and bows himself to the king—his face to the earth.

**The gist of this verse:** Araunah sees the king coming, and he goes out and bows before him.

## 2Samuel 24:20a

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

## 2Samuel 24:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâqaph (שָׁקַף) [pronounced shaw-KAHF]	<i>to look out [forth, down] [from a window], to look down upon</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #8259 BDB #1054
ʾĀrav <sup>e</sup> nâh (אַרְוֵנָה) [pronounced ar-ahv-NAW]	<i>joyful shouting of Yah; make shine; and is transliterated Araunah; Aravnah, Avarnah, Aranyah</i>	masculine singular proper noun	Strong's #728 BDB #72

There are alternate spellings which result in the various transliterations above.

**Translation:** Araunah looked down... Araunah has his threshing floor on a hill, so that it catches a lot of wind. When the wind blows through, Araunah will throw his grain into the air, and the chaff will be blown off. That is the purpose of a threshing floor. The wheat stalks are crushed, so that the chaff and the wheat are separated; and the wind picks up the lighter chaff and carries it away.

Araunah can hear David coming, and David is not attempting to be stealthy. His purpose is to get to Araunah, as quickly as possible, to stop the judgment of God.

Although this chapter speaks of David alone, we know by the parallel passage in Chronicles that David witnesses the Angel of Y<sup>e</sup>howah with the elders (1Chron. 21:16); and it would be reasonable to suppose that he is traveling with a normal entourage. However, the parallel is not served if the focus is upon the men with David; therefore, they are not spoken of.

Remember that David has seen the Angel of God over this threshing floor, about to move forward into Jerusalem; and Gad has come to David and told him what he needs to do. David will speak with Araunah (Ornan) about making an offering.

## 2Samuel 24:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7200 BDB #906
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
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

## 2Samuel 24:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿebed (עֲבָד) [pronounced ĠE <sup>B</sup> -ved]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713
ʿâbar (עָבַר) [pronounced ġaw <sup>b</sup> -VAHR]	<i>those passing by, ones passing through; the ones passing over</i>	masculine plural, Qal participle	Strong's #5674 BDB #716
ʿal (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** ...and he saw the king and his servants approaching him. Araunah likely heard commotion from afar, came out and looked, and he could see King David and his soldiers coming toward him.

Part of the way that David was recognized was by the entourage that he traveled with. Apart from that, it was unclear how someone would recognize David, the king, apart from his being described to you by others.

You may recall that Absalom tried to get his own entourage-thing going as well, when he was, essentially, a nobody.

## 2Samuel 24:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
ʾĂrav <sup>e</sup> nâh (אַרְוַח) [pronounced ar-ahv-NAW]	<i>joyful shouting of Yah; make shine; and is transliterated Araunah; Aravnah, Avarnah, Aranyah</i>	masculine singular proper noun	Strong's #728 BDB #72

There are alternate spellings (even within this chapter) which result in the various transliterations above.

**Translation:** So Araunah went out... Araunah quickly goes out to meet the king. This is a rare occasion where the king is coming to him, and it is proper to go out and meet the king. Araunah drops all that he is doing and goes out to speak to David.

## 2Samuel 24:20d

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
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i> ]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
<p>The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i>; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i>; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εις), meaning <i>into</i>, as in transforming <i>into</i> something else, changing <i>into</i> something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i>, which would be apropos here. ❺ <i>With regards to, as to</i>. Similar to the Greek preposition eis (εις) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i>, used of cause and reason (<i>propter</i> means <i>because</i>; Gesenius used it). ❼ <i>Concerning, about</i>, used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of anyone, for anyone</i>. ❾ As applied to a rule or standard, <i>according to, according as, as though, as if</i>. ❿ When associated with time, it refers to <i>the point of time at which or in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i>.</p>			
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
'aphayim (אִפַּיִם) [pronounced <i>ah-fah-YIM</i> ]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger, fierce wrath</i>	masculine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #639 BDB #60
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earthward (all or a portion thereof), on [toward, upon] the earth [ground]; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

**Translation:** ...and he bowed before the king, his face to the ground. Araunah bows before the king, his nostrils to the ground. Interestingly enough, there was a reference to *nostril* back in the first verse of this chapter.

Peter Pett: *We are left to imagine the thoughts of Araunah when he looked up and saw a large number of Israel's most important officials, including the king himself, approaching his threshing-floor.*<sup>123</sup> Pett goes further to suggest that David's coming might have even aroused fear in Araunah's heart, but I don't believe that to be the case. Even if Araunah had any reason to be apprehensive about David, certainly the vision of the Angel of the Lord would have had a greater bearing on his emotions than King David showing up (Araunah's sons were hiding when they saw the Angel of the Lord—1Chron. 21:20).

Araunah's response is exactly the response of any subject. There was no reason in the kingdom of Israel for any foreigner to be concerned about persecution. The Laws of Scripture protected them, and David certainly treated all men equally.

In fact, David showing up right here at this time would make sense, given the Angel of the Lord being seen bringing pestilence upon the land. Someone must intercede for the people.

**Araunah the Jebusite comes out to King David (graphic);** from [Biblestudyoutlines.org](http://Biblestudyoutlines.org); accessed May 18, 2014.

So far, our passage reads: *Gad came to David in that day and he said to him, "Go up [and] raise up an altar to Y<sup>e</sup>howah on the threshing floor of Araunah the Jebusite."* So David went up according to the word of Gad, as Y<sup>e</sup>howah had commanded [him]. Araunah looked down and he saw the king and his servants approaching him. So Araunah went out and he bowed before the king, his face to the ground. (vv. 18–20) Based upon the text here and in Chronicles, it seems apparent that David sees the Angel of the LORD, and Araunah (Ornan) saw Him as well. His 4 sons also see the Angel and hide because of it (it is not clear that Araunah is hiding). However, when he sees the king coming his way, he does come out to speak to him, doing obeisance before him, that being the formality of their culture.



As a side-note, the word for *king* and *angel* are very similar, and, therefore, some have said that Ornan saw the king, not the angel. However, his 4 sons are hiding; that suggests to me that they see the Angel of Y<sup>e</sup>howah as well.

I want you to notice the symbolic nature of this narrative as well. Throughout our Lord's ministry, He spoke of separating the wheat from the tares, the good fish and the bad fish—all essentially differentiating between believers and unbelievers. What is done on this threshing floor? The wheat is separated from the chaff; that which is useable remains and that which is not is destroyed.

<sup>123</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:20.

And so says Araunah, “Why has come my adonai the king unto his servant? And so says David, “To buy from with you the threshing floor to build an altar to Y<sup>e</sup>howah. And so is confined the plague from upon the people.”

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Araunah asked, “Why has my adonai the king come to his servant?” David replied, “[I have come] to purchase the threshing floor from you to build an altar to Y<sup>e</sup>howah. By this [lit., *and so*], the plague will be restrained from upon the people.”

Araunah asked, “Why has my lord the king come to his servant?” And David replied, “I have come here to purchase your threshing floor in order to build an altar to Jehovah. By doing this, the plague of pestilence will be stopped right here.”

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And going out he worshipped the king, bowing with his face to the earth, and said: Wherefore is my lord the king come to his servant? And David said to him: To buy the thrashingfloor of thee, and build an altar to the Lord, that the plague, which rageth among the people, may cease. As you can see, the Latin divides this verse up differently than the Hebrew does.
Masoretic Text (Hebrew)	And so says Araunah, “Why has come my adonai the king unto his servant? And so says David, “To buy from with you the threshing floor to build an altar to Y <sup>e</sup> howah. And so is confined the plague from upon the people.”
Peshitta (Syriac)	And Aran said, Why has my lord the king come to his servant? And David said to him, To buy the threshing floor from you, to build an altar to the LORD, that the plague may be stayed from the people.
Septuagint (Greek)	And Araunah said, Why has my lord the king come to his servant? And David said, To buy of you the threshing floor, in order to build an altar to the Lord, that the plague may be restrained from off the people.
1Chron. 21: (VW)	And David said to Ornan, Give me the place of this threshing floor, that I may build an altar on it unto Jehovah. You shall give it to me for the full price, that the plague may be restrained from the people.
Significant differences:	As noted in the previous verse, a portion of v. 20 in the Hebrew is considered v. 21a in the Latin.

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

Common English Bible	Araunah said, "Why has my master and king come to his servant?" David said, "To buy this threshing floor from you to build an altar to the Lord, so the plague among the people may come to an end."
Contemporary English V.	...and said, "Your Majesty! Why have you come to see me?" David answered, "I've come to buy your threshing place. I have to build the LORD an altar here, so this disease will stop killing the people."
Easy English	He said, `Why has my master the king come to me, his servant?' David said, `I have come to buy the land where you beat your corn. I will build an *altar to the *Lord. Then this bad disease will stop.'
Easy-to-Read Version Good News Bible (TEV)	Araunah said, "Why has my lord and king come to me?" ...and asked, "Your Majesty, why are you here?" David answered, "To buy your threshing place and build an altar for the LORD, in order to stop the epidemic."

<i>The Message</i>	...and saying, "Why has my master the king come to see me?" "To buy your threshing floor," said David, "so I can build an altar to GOD here and put an end to this disaster."
New Berkeley Version	Araunah then inquired, "For what reason has my master the king come to his servant?" "To purchase the threshing floor from you," David replied; "so I can build an altar to the LORD, that the final malady may be restrained from continuing on the people."
New Century Version	He said, "Why has my master the king come to me?" David answered, "To buy the threshing floor from you so I can build an altar to the Lord. Then the terrible disease will stop."
New Life Bible	Araunah said, "Why has my lord the king come to his servant?" David answered, "To buy the grain-floor from you, to build an altar to the Lord. Then the disease may be kept away from the people."
The Voice	<b>Araunah:</b> Why has my lord, the king, come to see your servant? <b>David:</b> I have come to buy your threshing floor. We must build an altar to the Eternal there so that this epidemic will be lifted from the people.

### Partially literal and partially paraphrased translations:

American English Bible	And Orna asked, 'Why is my lord the king coming to his servant?' And David replied: 'To buy your threshing-floor from you in order to build an Altar to Jehovah, so that He will stop destroying the people.'
Christian Community Bible	When Araunah saw the king and his officials coming toward him, he went forward, paid homage to the king with his face to the ground, and said, "Why has my lord the king come to his servant?" David answered, "I will buy your threshing floor in order to build an altar to Yahweh so that the plague may end among the people." V. 20 is included for context.
<i>God's Word</i> ™	"Why has Your Majesty come to me?" Araunah asked. David answered, "To buy the threshing floor from you and to build an altar for the LORD. Then the plague on the people will stop."
International Standard V	When Araunah looked down, he saw the king and his staff approaching him. Araunah went out, bowed down before the king with his face on the ground, 21 and asked him, "Why has your majesty the king come to his servant?" David replied, "To purchase your threshing floor and to build an altar to the LORD, so the pestilence can be averted from the people." V. 20 is included for context.
New Advent (Knox) Bible	So David went up, in obedience to the command which the Lord had given him through Gad; and when Areuna looked round, to see the king and the king's servants coming towards him, he came forward, bowing down with his face to the ground to do the king reverence. Vv. 19–20 are included for context.
New American Bible (2002)	Then Araunah asked, "Why does my lord the king come to his servant?" David replied, "To buy the threshing floor from you, to build an altar to the LORD, that the plague may be checked among the people."
New American Bible (2011)	Then Araunah asked, "Why does my lord the king come to his servant?" David replied, "To buy the threshing floor from you, to build an altar to the LORD, that the plague may be withdrawn from the people."
NIRV	Araunah said, "King David, you are my master. Why have you come to see me?" "To buy your threshing floor," David answered. "I want to build an altar there to honor the Lord. When I do, the plague on the people will be stopped."
New Jerusalem Bible	'Why has my lord the king come to his servant?' Araunah asked. David replied, 'To buy the threshing-floor from you, to build an altar to Yahweh, so that the plague may be lifted from the people.'
New Simplified Bible	...and said: »My lord the king! Why have you come to see me?« David answered: »I came to buy your threshing place. I have to build Jehovah an altar here, so this disease will stop killing the people.«

Revised English Bible ...said, 'Why has your majesty come to visit his servant?' David answered, 'To buy the threshing-floor from you so that I may build an altar to the LORD, and the plague which has attacked the people may be stopped.'

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

Ancient Roots Translinear Araunah said, "Why does my lord the king come to his servant?" David said, "To buy your threshingfloor, to build an altar to Yahweh, to retain the plague from over the people."

Bible in Basic English And Araunah said, Why has my lord the king come to his servant? And David said, To give you a price for your grain-floor, so that I may put up an altar to the Lord, and the disease may be stopped among the people.

English Jubilee 2000 And Araunah said, Why is my lord the king come to his slave? And David answered, To buy this threshingfloor of thee, to build an altar unto the LORD, that the plague may be stayed from the people.

The Expanded Bible He said, "Why has my ·master [lord] the king come to ·me [L?his servant]?" David answered, "To buy the threshing floor from you so I can build an altar to the Lord. Then the ·terrible disease [epidemic; pestilence; plague] will ·stop [be averted/lifted/withheld from the people]."

Ferar-Fenton Bible Then Araunah asked, "Why does His Majesty come to his servant?" And David replied, "To buy from you this grainery to build an altar to the EVER-LIVING, to remove the plague from off the people."

NET Bible® Araunah said, "Why has my lord the king come to his servant?" David replied, "To buy from you the threshing floor so I can build an altar for the Lord, so that the plague may be removed from the people."

New Heart English Bible Araunah said, "Why has my lord the king come to his servant?" David said, "To buy your threshing floor, to build an altar to the LORD, that the plague may be stopped from afflicting the people."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then Aravnah said, "Why has my lord the king come to his servant?" David said, "To buy your threshing-floor, in order to build an altar to ADONAI, so that the plague will be lifted from the people."

exeGesés companion Bible ...and Aravnah says,  
Why comes my adoni the sovereign to his servant?  
And David says, To chattel your threshingfloor;  
to build a sacrifice altar to Yah Veh  
to restrain the plague from the people.

Judaica Press Complete T. And Aravnah said, "Why has the lord my king come to his servant?" And David said, "To acquire from you the threshing-floor, in order to build an altar to the Lord, that the plague be stayed from the people."

Orthodox Jewish Bible And Aravnah said, Why is adoni HaMelech come to his eved? And Dovid said, To buy the goren of thee, to build a Mizbe'ach unto Hashem, that the magefah (plague) may be withdrawn from HaAm.

*The Scriptures* 1998 And Arawnah said, "Why has my master the sovereign come to his servant?" And Dawid said, "To buy the threshing-floor from you, to build an altar to יהוה, so that the plague be withdrawn from the people."

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

Concordant Literal Version And Araunah said, 'Wherefore has my lord the king come unto his servant?' and David said, 'To buy from you the threshing-floor, to build an altar to Yahweh, and the plague is restrained from the people.'

A Conservative Version	And Araunah said, Why has my lord the king come to his servant? And David said, To buy the threshing-floor from thee, to build an altar to LORD that the plague may be halted from the people.
English Standard Version	And Araunah said, "Why has my lord the king come to his servant?" David said, "To buy the threshing floor from you, in order to build an altar to the LORD, that the plague may be averted from the people."
Green's Literal Translation	And Araunah said, Why has my lord the king come to his servant? And David said, To buy the threshing-floor from you, in order to build an altar to Jehovah; and the plague will be stayed from the people.
NASB	Then Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy the threshing floor from you, in order to build an altar to the Lord, that the plague [Num 16:44-50] may be held back from the people."
New King James Version	Then Araunah said, "Why has my lord the king come to his servant?" And David said, "To buy the threshing floor from you, to build an altar to the LORD, that the plague may be withdrawn from the people."
New RSV	Araunah said, 'Why has my lord the king come to his servant?' David said, 'To buy the threshing-floor from you in order to build an altar to the Lord, so that the plague may be averted from the people.'
Young's Updated LT	And Araunah says, "Why has my lord the king come unto his servant?" And David says, "To buy from you the threshing-floor, to build an altar to Jehovah, and the plague is restrained from the people."

**The gist of this verse:** Araunah asks King David why he has come, and David tells him it is to buy his threshing floor and then to build an altar in order to stop the spread of the plague.

### 2Samuel 24:21a

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
'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ărav <sup>e</sup> nâh (הַנִּזְרָא) [pronounced <i>ar-ahv-NAW</i> ]	<i>joyful shouting of Yah; make shine; and is transliterated Araunah; Aravnah, Avarnah, Aranyah</i>	masculine singular proper noun	Strong's #728 BDB #72
There are alternate spellings (even within this chapter) which result in the various transliterations above.			
maddu'a (מַדּוּעַ) [pronounced <i>mah-DOO-ahg</i> ]	<i>why, wherefore, on what account; how come, and it is probably a contraction of a word which means what being known</i>	adverb	Strong's #4069 BDB #396
bôw' (בָּוֵא) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97

## 2Samuel 24:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i> ]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master];</i> can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai, adonai</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 & #136 BDB #10
There are actually 3 forms of this word: ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i> ]; ʾădônay (אֲדֹנַי) [pronounced <i>uh-doh-NAY</i> ]; and ʾădônîy (אֲדֹנֵי) [pronounced <i>uh-doh-NEE</i> ].			
This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יִם) [pronounced <i>eem</i> ], an older form of the <i>pluralis excellentiæ</i> (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1 <sup>st</sup> person singular suffix, hence, <i>my Lord</i> (the long vowel point at the end would distinguish this from <i>my lords</i> ).			
melek <sup>e</sup> (מֶלֶךְ) [pronounced <i>MEH-lek</i> ]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
ʾel (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
ʿebed (עֶבֶד) [pronounced <i>GE<sup>B</sup>-ved</i> ]	<i>slave, servant; underling; subject; this can mean military men, soldiers in the plural</i>	masculine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #5650 BDB #713

**Translation:** Araunah asked, “Why has my adonai the king come to his servant?” You will note that David is addressed in the 3<sup>rd</sup> person, even though he is right there. This would have been considered protocol for meeting the king. Obviously, Araunah wants to know why would the king come to him.

Again, there are clues that David and Araunah may have known one another, since David did not seem to need more information when Gad told him to go to Araunah's threshing floor. However, that could simply mean that David, as king, knew what was going on around the city of Jerusalem.

## 2Samuel 24:21b

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
ʾamar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
Dâvid (דָּוִד); also Dâviyd (דָּוִיִּד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

## 2Samuel 24:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	Qal infinitive construct	Strong's #7069 BDB #888
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
‘îm (עִם) [pronounced ġeem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
’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
gôren (גֹּרֵן) [pronounced GOH-ren]	<i>threshing floor</i>	masculine singular noun with the definite article	Strong's #1637 BDB #175
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	Qal infinitive construct	Strong's #1129 BDB #124
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258
lâmed (ל) [pronounced l <sup>e</sup> ]	<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<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** David replied, “[I have come] to purchase the threshing floor from you to build an altar to Y<sup>e</sup>howah. David gives a clear and forthright answer. He wants to purchase this threshing floor which would be converted then to an altar to Y<sup>e</sup>howah God.

The only thing that would stop the plague from advancing further would be an altar upon which a blood sacrifice would be offered.

<b>2Samuel 24:21c</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
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
ʿâtsar (אַסַּר) [pronounced ʿaw-TSAHR]	<i>to shut up; to be confined, to be detained, to be restrained, to be surrounded, to be enclosed; to be gathered together</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #6113 BDB #783
maggêphâh (מַגַּפְּהָה) [pronounced mahg-gay-FAW]	<i>a blow, a slaughter, plague, pestilence</i>	feminine singular noun with the definite article	Strong's #4046 BDB #620
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
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752
<i>Together, they mean from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from. Some translators rendered this away from.</i>			
ʿam (עַם) [pronounced ʿahm]	<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

**Translation:** *By this [lit., and so], the plague will be restrained from upon the people.* The purpose of this altar would be to stop the plague which has been moving toward Jerusalem. It would be likely that Araunah was aware of the plague, although he probably did not know why there was a plague.

Jamieson, Fausset and Brown: *It is evident that the plague was not stayed till after the altar was built, and the sacrifice offered, so that what is related (2Sam. 24:16) was by anticipation.*<sup>124</sup>

Gill: *for [even] though David had acknowledged his sin, and God had repented of the evil he inflicted for it, and given orders for stopping it; yet He would have an altar built, and sacrifices offered, to show that the only way to have peace, and pardon, and safety from ruin and destruction, deserved by sin, is through the expiatory sacrifice of Christ, of which fill sacrifices were typical, and were designed to lead the faith of the Lord's people to that.*<sup>125</sup>

<sup>124</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 24:21.

<sup>125</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 24:21 (slightly edited).

When looking at the less-than-literal translations, most of them understood that both this and the next verse are all a quotation from Araunah as spoken to King David. How they arrive at this conclusion will be explained in v. 23.

**And so says Araunah unto David, “Will take and will cause to go up my adonai the king the good in his [two] eyes. See the oxen for the burnt offering and the threshing implements and instruments of the oxen for the wood.”**

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**Araunah then said to the king, “My adonai the king will take and cause to go up [whatever is] pleasing in his sight. See the oxen for the burnt offering and the threshing implements and the yokes of the oxen for the wood.”**

**Araunah then said to the king, “You are my lord the king. Take whatever it is you want in order to make an offering to God. I have oxen to be offered, as well as wooden implements which can be used as firewood for the offering.”**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	And Areuna said to David: Let my lord the king take, and offer, as it seems good to him: you have here oxen for a holocaust, and the wain, and the yokes of the oxen for wood.
Masoretic Text (Hebrew)	And so says Araunah unto David, “Will take and will cause to go up my adonai the king the good in his [two] eyes. See the oxen for the burnt offering and the threshing implements and instruments of the oxen for the wood.”
Peshitta (Syriac)	Then Aran said to David, Let my lord the king take what seems good to him; behold, here are the oxen for the burnt offering, and the ploughshare and the yokes for fuel.
Septuagint (Greek)	And Araunah said to David, Let my lord the king take and offer to <u>the Lord</u> that which is good in his eyes: behold, here are oxen for a whole burnt offering, and the wheels and furniture of the oxen for wood.
1Chron. 21:23 (VW)	And Ornan said to David, Take it to yourself, and let my lord the king do what is good in his eyes. See, I have also given you the oxen for burnt offerings, the threshing implements for wood, and the wheat for the grain offering; I have given it all.

Significant differences: The Greek adds *to the Lord*. Although it seems as though the things pertaining to the oxen are different in each language, these terms in the Hebrew are general terms.

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

Common English Bible	Then Araunah said to David, "Take it for yourself, and may my master the king do what he thinks is best. Here are oxen for the entirely burned offering, and here are threshing boards and oxen yokes for wood.
Contemporary English V.	Araunah said, "Take whatever you want and offer your sacrifice. Here are some oxen for the sacrifice. You can use the threshing-boards and the wooden yokes for the fire.
Easy English	Araunah said to David, `My master and king. You may take anything that you want for a *sacrifice. Here are the *oxen for the *burnt offering. Here are the boards and wooden collars that you can burn as wood.
Easy-to-Read Version	Araunah said to David, “My lord and king, you can take anything you want for a sacrifice [A gift to God. Usually it was a special animal that was killed and burned on an altar.]. Here are some cows for the burnt offering, and the threshing boards

	[A place where grain is beaten or walked on to remove the hulls from the grain.] and the yokes [A pole that was put on the shoulders of men or animals to help them carry or pull things. This often showed that a person was a slave.] for the wood.
Good News Bible (TEV)	"Take it, Your Majesty," Araunah said, "and offer to the LORD whatever you wish. Here are these oxen to burn as an offering on the altar; here are their yokes and the threshing boards to use as fuel."
<i>The Message</i>	"Oh," said Araunah, "let my master the king take and sacrifice whatever he wants. Look, here's an ox for the burnt offering and threshing paddles and ox-yokes for fuel--..."
New Berkeley Version	"Oh, but let my master the king," Araunah remonstrated with David, "take and offer up whatever seems good in his eyes! See the cattle [Used to pull the wooden threshing sledges over the grain.] for the burnt offering and the threshing sledges and cattle equipment for the wood.
New Life Bible	Araunah said to David, "Let my lord the king take whatever is good in his eyes, and make a gift of it. Look, there are the bulls for the burnt gift. The tools for cleaning the grain, and the cross-pieces the bulls wear to pull loads, can be used for the wood.
New Living Translation	"Take it, my lord the king, and use it as you wish," Araunah said to David. "Here are oxen for the burnt offering, and you can use the threshing boards and ox yokes for wood to build a fire on the altar.

#### **Partially literal and partially paraphrased translations:**

American English Bible	And Orna said to David: 'Then, take it and offer it to Jehovah, my lord the king, and do whatever is good in your eyes. Look, here are some oxen to sacrifice as whole burnt-offerings. and use the wooden [ox-cart] and its wheels to burn [the sacrifices]!'
Beck's American Translation	"My lord the king should just take it and offer what he thinks is right. See there are the oxen for the burnt offering, and the threshing sledges and yokes of the oxen for fuel."
Christian Community Bible	Then Araunah said to David, "Let my lord the king take the threshing floor and offer the sacrifice that seems good to him: here you have my oxen for the burnt offering, the threshing sledges, and the oxen's yokes for the wood. All this, O king, Araunah gives to the king. May Yahweh your God hear you." V. 23 is included for context.
<i>God's Word</i> ™	Araunah said to David, "Take it, Your Majesty, and offer whatever you think is right. There are oxen for the burnt offering, and there are threshers and oxen yokes for firewood."
International Standard V	Araunah responded to David, "May your majesty the king take it and offer whatever pleases him. Here are oxen for a burnt offering, along with the threshing sledges and yokes from the oxen for wood!
New Advent (Knox) Bible	Then Araunah answered, Let the king's grace take all he needs for his offering; here are sheep for a burnt-sacrifice, here is the waggon, and the yoke my oxen bear, for kindling-wood.
New American Bible (2011)	But Araunah said to David: "Let my lord the king take it and offer up what is good in his sight. See, here are the oxen for burnt offerings, and the threshing sledges and the yokes of oxen for wood. All this does Araunah give to the king." A portion of v. 23 is included for context. 1 Sm 6:14; 1 Kgs 19:21.
New Jerusalem Bible	Araunah said to David, 'Let my lord the king take it and make what offerings he thinks fit. Here are the oxen for the burnt offering, the threshing-sleds and the oxen's yokes for the wood.
New Simplified Bible	Araunah said: »Take what you want and offer your sacrifice. Here are some cattle for the sacrifice. You can use the threshing-boards and the wooden yokes for the fire.«

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

Ancient Roots Translinear	Araunah said to David, "Take it, my lord and king, and ascend as good in your eyes. See the oxen for a holocaust, and articles for the oxen and sledges for wood."
Bible in Basic English	And Araunah said to David, Let my lord the king take whatever seems right to him, and make an offering of it: see, here are the oxen for the burned offering, and the grain-cleaning instruments and the ox-yokes for wood:...
English Jubilee 2000	And Araunah said unto David, Let my lord the king take and offer up what seems good unto him; behold, here are oxen for burnt sacrifice and threshing instruments and other instruments of the oxen for wood; all these things does king Araunah give unto the king. A portion of v. 23 is included for context.
The Expanded Bible	Araunah said to David, "My master [lord] and king, you may take anything you want for a sacrifice [offering]. Here are some oxen for the whole burnt offering and the threshing boards [sledges] and the yokes for the wood.
Ferar-Fenton Bible	Araunah said to David, "Take it! And let the king offer up what is good in his eyes. See, there are the oxen for a sacrifice, and the thrashing machine and yokes of the oxen for wood.
HCSB	Araunah said to David, "My lord the king may take whatever he wants and offer it. Here are the oxen for a burnt offering and the threshing sledges and ox yokes for the wood.
NET Bible®	Araunah told David, "My lord the king may take whatever he wishes [Heb "what is good in his eyes."] and offer it. Look! Here are oxen for burnt offerings, and threshing sledges [Threshing sledges were heavy boards used in ancient times for loosening grain from husks. On the bottom sides of these boards sharp stones were embedded, and the boards were then dragged across the grain on a threshing floor by an ox or donkey.] and harnesses [Heb "the equipment of the oxen."] for wood.
NIV, ©2011	Araunah said to David, "Let my lord the king take whatever he wishes and offer it up. Here are oxen [S 1Sa 6:14] for the burnt offering, and here are threshing sledges and ox yokes for the wood.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Aravnah said to David, "Let my lord the king take and offer up anything that seems good to him. Here are the oxen for the burnt offering; you can use the threshing-sledges and the yokes for the oxen as firewood.
exeGesés companion Bible	And Aravnah says to David, O that my adoni the sovereign take and holocaust whatever is good in his eyes: see - oxen for holocaust and threshing sledges and instruments of the oxen for timber.
Orthodox Jewish Bible	And Aravnah said unto Dovid, Let adoni HaMelech take and offer up what seemeth tov unto him; see, here are oxen for the olah (burnt sacrifice), and threshing tools and other instruments of the bakar (oxen) for wood.

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

Concordant Literal Version	And Araunah said unto David, `Let my lord the king take and cause to ascend that which is good in his eyes; see, the oxen for a burnt-offering, and the threshing instruments, and the instruments of the oxen, for wood;...
Context Group Version	And Araunah said to David, Let my lord the king take and offer up that which is good in his eyes: look, the oxen for the ascension [ offering ], and the threshing instruments and the yokes of the oxen for the wood.
Darby Translation	And Araunah said to David, Let my lord the king take and offer up that which is good in his sight: see, [here are] oxen for the burnt-offering, and the threshing-sledges and implements of the oxen for wood.

<i>Emphasized Bible</i>	Then said Araunah unto David, Let my lord the king accept it and cause to ascend what is good in his own eyes,—see! the oxen for the ascending-sacrifice, and the threshing-sledges and ox-yokes for wood.
English Standard Version	Then Araunah said to David, "Let my lord the king take and offer up what seems good to him. Here are the oxen for the burnt offering and the threshing sledges and the yokes of the oxen for the wood.
Green's Literal Translation	And Araunah said to David, Let my lord the king take and offer up that which is good in his eyes. Behold, the oxen for a burnt offering, and the threshing instruments, and the yokes of the oxen for wood.
Kretzmann's Commentary	And Araunah said unto David, Let my lord the king take, as a present, and offer up what seemeth good unto him, for Araunah was just as anxious as David to have the plague stopped. Behold, here be oxen, those used by him on the floor, for burnt sacrifice, and threshing instruments, the threshing-sledges, which consisted of several iron-pointed rollers which were held together by a chain, and other instruments of the oxen, such as their yoke, for wood.
NASB	Araunah said to David, "Let my lord the king take and offer up what is good in his sight. Look, the oxen [1 Sam 6:14; 1 Kin 19:21] for the burnt offering, the threshing sledges and the yokes of the oxen for the wood.
New King James Version	Now Araunah said to David, "Let my lord the king take and offer up whatever seems good to him. Look, here are oxen for burnt sacrifice, and threshing implements and the yokes of the oxen for wood.
Webster's Bible Translation	And Araunah said to David, Let my lord the king take and offer up what [seemeth] good to him: behold, [here are] oxen for burnt-sacrifice, and threshing-instruments and [other] instruments of the oxen for wood.
Young's Updated LT	And Araunah says unto David, "Let my lord the king take and cause to ascend that which is good in his eyes; see, the oxen for a burnt-offering, and the threshing instruments, and the instruments of the oxen, for wood."
<b>The gist of this verse:</b>	Araunah tells David to take whatever he needs in order to make a sacrifice to the Lord.

### 2Samuel 24:22a

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
'âmar (אמר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ărav <sup>e</sup> nâh (ארבנה) [pronounced <i>ar-ahv-NAW</i> ]	<i>joyful shouting of Yah; make shine; and is transliterated Araunah; Aravnah, Avarnah, Aranyah</i>	masculine singular proper noun	Strong's #728 BDB #72
'el (אל) [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
Dâvid (דָּוִד); also Dâvîyd (דָּוִד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

## 2Samuel 24:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lāqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʿâlâh (עָלָה) [pronounced ġaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; apocopated	Strong's #5927 BDB #748

Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wāw consecutive (here, it is affixed to a wāw conjunction).

ʿădônây (אֲדֹנָי) [pronounced uh-doh-NAY]	<i>Lord (s), Master (s), my Lord (s), Sovereign; my lord [master]; can refer to the Trinity or to an intensification of the noun; transliterated Adonai, adonai</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 & #136 BDB #10
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There are actually 3 forms of this word: ʿădônây (אֲדֹנָי) [pronounced uh-doh-NAY]; ʿădônay (אֲדֹנַי) [pronounced uh-doh-NAY]; and ʿădônîy (אֲדֹנֵי) [pronounced uh-doh-NEE].

This is a form of Strong's #113, where there are three explanations given for the yodh ending: (1) this is a shortened form of the plural ending, usually written -îym (יַיִם) [pronounced eem], an older form of the *pluralis excellentiæ* (the plural of excellence), where God's sovereignty and lordship are emphasized by the use of the plural; (2) this is the actual, but ancient, plural of the noun, which refers to the Trinity; or (3) this is the addition of the 1<sup>st</sup> person singular suffix, hence, *my Lord* (the long vowel point at the end would distinguish this from *my lords*).

melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
ṭôwb (טוֹב) [pronounced toh <sup>b</sup> v]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which can act like a substantive; with the definite article	Strong's #2896 BDB #373

As a noun, this can mean *the good thing, that which is good [pleasing, approved, kind, upright, right]; goodness, uprightness, kindness, right; that which is fair [beautiful]*.

b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced ġay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

This phrase is literally *in his eyes*, but it can be translated *in his opinion, in his estimation, in his sight, to his way of thinking, as he sees [it]*.

**Translation:** Araunah then said to the king, “My adonai the king will take and cause to go up [whatever is] pleasing in his sight. This seems confusing at first, as Araunah continues to speak of the king in the 3<sup>rd</sup> person. When the subject is put at the beginning of this sentence, it makes a little more sense. The king is encouraged, but not ordered, to take whatever it is that he needs to offer up to God. He is to take whatever is pleasing to him.

### 2Samuel 24:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, behold, view, see here, listen up</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #7200 BDB #906
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the definite article	Strong's #1241 BDB #133
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun with the definite article	Strong #5930 BDB #750

**Translation:** See the oxen for the burnt offering... Araunah is fully aware of what is needed for an altar to be constructed from scratch. He has the oxen right there which can be offered up. This suggests that he is a believer who has offered similar sacrifices himself.

These would be the oxen which he has used for the threshing floor.

### 2Samuel 24:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
morag (מֹרָג) [pronounced moe-RAHG]	<i>thresher, threshing instrument, threshing-sledge</i>	masculine plural noun with the definite article	Strong's #4173 BDB #558
There is another way this can be spelled, which is almost identical.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
k <sup>e</sup> lîy (כֵּלִי) [pronounced k <sup>e</sup> lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the definite article	Strong's #1241 BDB #133

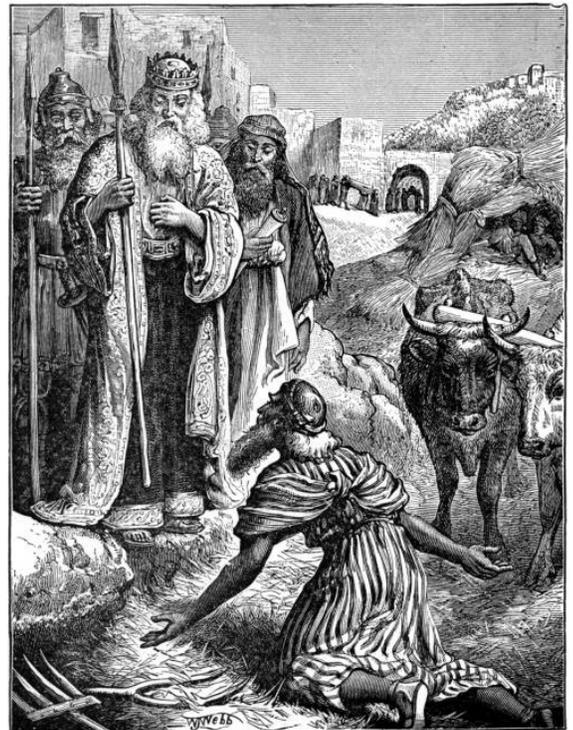
2Samuel 24:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êts (עץ) [pronounced éyts] [gayts]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun with the definite article	Strong's #6086 BDB #781

**Translation:** ...and the threshing implements and the yokes of the oxen for the wood.” There are also threshing implements and yokes (literally, *manufactured things*) for the oxen. There is wood there which can be used to burn the sacrifice.

**Araunah offers David whatever he needs to sacrifice to God (a graphic).** From [Rebooting This Crazy Life](#), a blog; accessed May 18, 2014.

This verse reads: Araunah then said to the king, “My adonai the king will take and cause to go up [whatever is] pleasing in his sight. See the oxen for the burnt offering and the threshing implements and the yokes of the oxen for the wood.” Araunah volunteers specific objects, suggesting that he knew what was required for a sacrifice to the God of Israel.



In v. 23, there is the repetition of the word *king*, which seems to be odd here. Most translators have understood this to be a continuation of what Araunah is saying to the king. Many simply see Araunah using his own name in the 3<sup>rd</sup> person. The other understanding is, Araunah is a *king* of sorts, although we do not know exactly of what (at least one translator speculates that he used to be king of Jebus until David conquered it and made it his own capital).

**The all gave Araunah the king to the king. And so says Araunah unto the king, “Y<sup>e</sup>howah your Elohim will accept you.”**

2Samuel  
24:23

**Araunah gave the king everything for the king. And Araunah said to the king, “Y<sup>e</sup>howah your Elohim will [surely] accept you.”**

**Araunah essentially offered the king to take anything that he wanted to take. He said, “Jehovah your God will surely accept you.”**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate

All these things Areuna as a king gave to the king: and Areuna said to the king: The Lord your God receive your vow.

Masoretic Text (Hebrew)

The all gave Araunah the king to the king. And so says Araunah unto the king, “Y<sup>e</sup>howah your Elohim will accept you.”

Peshitta (Syriac)	All these things did Aran give to King David. And Aran said to the king, May the LORD your God <u>ble</u> ss you.
Septuagint (Greek)	Araunah gave all to the king. And Araunah said to the king, The Lord your God <u>ble</u> ss you.
1Chron. 21:23 (VW)	And Ornan said to David, Take it to yourself, and let my lord the king do what is good in his eyes. See, I have also given you the oxen for burnt offerings, the threshing implements for wood, and the wheat for the grain offering; I have given it all.
Significant differences:	What Araunah asks for is slightly different in the various ancient translations. The second <i>king</i> is not found in the Syriac or Greek.

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

Common English Bible	All this, Your Majesty, Araunah gives to the king." Then he added, "May the Lord your God respond favorably to you!"
Contemporary English V. Easy English	Take them--they're yours! I hope the LORD your God will be pleased with you." My king, I give everything to you.' Araunah also said, 'I pray that the *Lord your God will accept you.'
Easy-to-Read Version	O King, I give everything to you!" Araunah also said to the king, "May the Lord your God be pleased with you."
Good News Bible (TEV)	Araunah gave it all to the king and said to him, "May the LORD your God accept your offering."
<i>The Message</i> New Century Version	Araunah gives it all to the king! And may GOD, your God, act in your favor." Araunah said to David, "My master and king, you may take anything you want for a sacrifice. Here are some oxen for the whole burnt offering and the threshing boards and the yokes for the wood. My king, I give everything to you." Araunah also said to the king, "May the Lord your God be pleased with you." V. 22 is included for context.
New Life Bible	Araunah gives all this to the king." And Araunah said, "May the Lord your God be pleased with your gift."
New Living Translation	I will give it all to you, Your Majesty, and may the Lord your God accept your sacrifice."
The Voice	<b>Araunah:</b> My lord and king, take and offer what seems right. Here are the oxen you need to make the burnt offering. Take the threshing sledges and the yokes of the oxen for firewood. I will give you all these things, my king. May the Eternal One your God look on your offering with favor. V. 22 is included for context.

### Partially literal and partially paraphrased translations:

American English Bible	So, Orna offered it all to the king. And he said: 'May Jehovah your God bless you.'
Beck's American Translation	All this Araunah gave to the king and said, "May the LORD your God accept you."
Christian Community Bible	All this, O king, Araunah gives to the king. May Yahweh your God hear you."
International Standard V	Your majesty, Araunah gives all of this [The Heb. lacks <i>of this</i> ] to the king." Araunah also told the king, "May the LORD your God be pleased with you!"
New Advent (Knox) Bible	All this is Areuna's royal gift to the king ['All this is', or perhaps, 'All this was'; it is not certain where Areuna's speech ends. If his allusion to a `royal gift' is to be taken literally, it is most natural to suppose that he claimed descent from the Jebusite kings who reigned before the Israelites conquered Jerusalem.]. And may the Lord, Areuna added, grant thy prayer.
New American Bible (2002)	But Araunah said to David: "Let my lord the king take and offer up whatever he may wish. Here are oxen for holocausts, and threshing sledges and the yokes of the oxen for wood. All this does Araunah give to the king." Araunah then said to the king, "May the LORD your God accept your offering." V. 22 is included for context.

NIRV	Araunah said to David, "Take anything that pleases you. Offer it up. Here are oxen for the burnt offering. Here are threshing sleds. And here are wooden collars from the necks of the oxen. Use all of the wood to burn the offering. King David, I'll give all of it to you." Araunah continued, "And may the Lord your God accept you." V. 22 is included for context.
New Jerusalem Bible	My lord the king's servant will give the king everything. And', Araunah said to the king, 'may Yahweh your God accept what you offer!'
Today's NIV	Your Majesty, Araunah gives all this to the king." Araunah also said to him, "May the LORD your God accept you."

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

Ancient Roots Translinear	Araunah said to the king, "Araunah gives all to the   king  , for Yahweh your God accepts you!"
Bible in Basic English	All this does the servant of my lord the king give to the king. And Araunah said, May the Lord your God be pleased with your offering!.
The Expanded Bible	My king, I give everything [all this] to you." Araunah also said to the king, "May the LORD your God be pleased with [respond favorably to; accept] you."
Ferar-Fenton Bible	Araunah as a king gives the whole to the king." And Araunah added to the king, "May your EVER-LIVING GOD accept you !"
NET Bible®	I, the servant of my lord [The Hebrew text is difficult here. The translation reads דָּבָע אֲדֹנָי ('eved 'adoni, "the servant of my lord") rather than the MT's אֲרַבְנָה ('Aravnah). In normal court etiquette a subject would not use his own name in this way, but would more likely refer to himself in the third person. The MT probably first sustained loss of דָּבָע ('eved, "servant"), leading to confusion of the word for "my lord" with the name of the Jebusite referred to here.] the king, give it all to the king!" Araunah also told the king, "May the Lord your God show you favor!"
NIV – UK	Your Majesty, Araunah [Some Hebrew manuscripts and Septuagint; most Hebrew manuscripts King Araunah] gives all this to the king.' Araunah also said to him, 'May the Lord your God accept you.'

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All this, O king, Aravnah gives to the king."Then Aravnah said to the king, "May ADONAI your God accept you."
exeGesés companion Bible	Aravnah gives all these - sovereign to sovereign: and Aravnah says to the sovereign, Yah Veh your Elohim is pleased of you.
Hebrew Names Version	...all this, king, does Aravna give to the king. Aravna said to the king, the LORD your God accept you.
JPS (Tanakh—1985)	All this, O king [Meaning of Hebrew uncertain], Araunah gives to Your Majesty. And may the LORD your God," Araunah added, "respond to you with favor!"
Orthodox Jewish Bible	All these things did Aravnah, hamelech lamelech, give. And Aravnah said unto HaMelech, Hashem Eloheicha yirtzecha (accept thee).
The Scriptures 1998	"All these, O sovereign, Arawnah has given to the sovereign." And Arawnah said to the sovereign, "הוהי your Elohim accept you!"

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

The Amplified Bible	All this, O king, Araunah gives to the king. And Araunah said to the king, The Lord your God accept you.
Concordant Literal Version	...the whole has Araunah given, [as] a king to a king; and Araunah said unto the king, `Yahweh your Elohim does accept you.

Darby Translation	All these things, O king, doth Araunah give to the king. And Araunah said to the king, Jehovah thy God accept thee.
Emphasized Bible	The whole, did Araunah give, as a king to a king. And Araunah said unto the king, Yahweh thy God, accept thee!
English Standard Version	All this, O king, Araunah gives to the king." And Araunah said to the king, "May the LORD your God accept you."
The Geneva Bible	All these [things] did Araunah, [as] a king [That is, abundantly, for as some write, he was king of Jerusalem before David won the tower.], give unto the king. And Araunah said unto the king, The LORD thy God accept thee.
Green's Literal Translation	O king, all these Araunah gives to the king. And Araunah said to the king, May Jehovah your God accept you.
Kretzmann's Commentary	All these things did Araunah, as a king, give unto the king. These words are a continuation of his speech: All this gives Araunah, O king, to the king. And Araunah, after a pause, said unto the king, The Lord, thy God, accept thee, look with favor upon the sacrifice and prayer now to be made.
NASB	Everything, O king, Araunah gives to the king." And Araunah said to the king, "May the Lord your God accept [Ezek 20:40, 41] you."
New King James Version	All these, O king, Araunah has given to the king." And Araunah said to the king, "May the Lord your God accept you."
New RSV	All this, O king, Araunah gives to the king.' And Araunah said to the king, 'May the Lord your God respond favourably to you.'
Webster's Bible Translation	...all this, king, does Araunah give to the king. Araunah said to the king, Yahweh your God accept you.
Young's Updated LT	The whole has Araunah given, as a king to a king; and Araunah says unto the king, "Jehovah your God does accept you."

**The gist of this verse:** All the Araunah has is available to the king and he adds, "May the LORD your God receive you graciously."

### 2Samuel 24:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [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
The Knox translation footnote: 'All this is', or perhaps, 'All this was'; it is not certain where Areuna's speech ends. If his allusion to a 'royal gift' is to be taken literally, it is most natural to suppose that he claimed descent from the Jebusite kings who reigned before the Israelites conquered Jerusalem. <sup>126</sup>			
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
ʾĂrav <sup>e</sup> nâh (אַרְוַנָּה) [pronounced ar-ahv-NAW]	<i>joyful shouting of Yah; make shine; and is transliterated Araunah; Aravnah, Avarnah, Aranyah</i>	masculine singular proper noun	Strong's #728 BDB #72
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

There is a typo in Owens, which says there is a direct object rather than a definite article.

<sup>126</sup> From <http://www1000.newadvent.org/bible/2sa024.htm> accessed May 13, 2014.

## 2Samuel 24:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible notes: The Hebrew text is difficult here. The translation reads עֶבֶד יְדָא ('eved 'adoni, "the servant of my lord") rather than the MT's אֲרַבְנָה ('Aravnah). In normal court etiquette a subject would not use his own name in this way, but would more likely refer to himself in the third person. The MT probably first sustained loss of עֶבֶד ('eved, "servant"), leading to confusion of the word for "my lord" with the name of the Jebusite referred to here. <sup>127</sup>			
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572

**Translation:** Araunah gave the king everything for the king. This seems as if things are overstated here or as if *the king* was placed here too many times. I think the idea is, Araunah offers up everything to the king for whatever the king's purposes are.

Others understand this to be Araunah speaking, and speaking of himself in the 3<sup>rd</sup> person. Green's literal translation: *O king, all these Araunah gives to the king.* Putting this together with the previous verse, we have: *Then Araunah said to David, "Let my lord the king take and offer up what seems good to him. Here are the oxen for the burnt offering and the threshing sledges and the yokes of the oxen for the wood. All this, O king, Araunah gives to the king." And Araunah said to the king, "May the LORD your God accept you."* (2Sam. 24:22–23; ESV) There is obviously not a great deal of difference in the overall meaning here.

A very few<sup>128</sup> have interpreted this to mean that Araunah is a king (or was a king); and that he was giving this to David, the king. I lean toward either of the interpretations given above before this one.

## 2Samuel 24:23b

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</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
'Ārav <sup>e</sup> nâh (אֲרַבְנָה) [pronounced ar-ahv-NAW]	<i>joyful shouting of Yah; make shine; and is transliterated Araunah; Aravnah, Avarnah, Aranyah</i>	masculine singular proper noun	Strong's #728 BDB #72

<sup>127</sup> From <https://bible.org/netbible/index.htm?2sa24.htm> accessed May 13, 2014.

<sup>128</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 2Sam. 24:23. Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 2Sam. 24:23.

## 2Samuel 24:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לָא) [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 (דִּיּוּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
Elohim is found here and back in v. 2.			
râtsâh (רָצָה) [pronounced raw-TSAWH]	<i>to accept; to be delighted [with a person or thing], to be pleased with [something]; to receive [graciously], to delight [in someone, something]; to enjoy; to make acceptable; to satisfy, to pay off</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7521 BDB #953

**Translation:** And Araunah said to the king, “Y<sup>e</sup>howah your Elohim will [surely] accept you.” This is interesting that Araunah says this. He tells the king that God will accept him or be delighted with him in what he offers up.

**Angel Prophet Gad King David Altar Offering** by De Jode-De Vos-1643 taken from [Amazon.com](https://www.amazon.com) where it is being sold as a print. Accessed May 18, 2014.

As discussed earlier, there are two ways of translating this verse. The most common is to have two quotations by Araunah: Then Araunah said to David, "Let my lord the king take and offer up what seems good to him. Here are the oxen for the burnt offering and the threshing sledges and the yokes of the oxen for the wood. All this, O king, Araunah gives to the king." And Araunah said to the king, "May the LORD your God accept you." (2Sam. 24:22–23; ESV) The other way ends Araunah's



first quote in v. 22: Araunah then said to the king, “My adonai the king will take and cause to go up [whatever is] pleasing in his sight. See the oxen for the burnt offering and the threshing implements and the yokes of the oxen for the wood.” Araunah gave the king everything for the king. And Araunah said to the king, “Y<sup>e</sup>howah your Elohim will [surely] accept you.” (2Sam. 24:22–23; Kukis nearly literal)

Keil and Delitzsch go into further detail on the interpretation (read or don't read): *Aravnah replied, “Let my lord the king take and offer up what seems good unto him: behold (i.e., there you have) the ox for the burnt-offering, and the threshing-machine, and the harness of the ox for wood” (i.e., for fuel). רַקְבָּה, the pair of oxen yoked together in front of the threshing-machine. יֵלֶךְ רַקְבָּה, the wooden yokes. “All this gives Aravnah, O king, to the king.” רַלְמָה is a vocative, and is simply omitted by the lxx, Vulgate, Syriac, and Arabic, because the translators regarded it as a nominative, which is quite unsuitable, as Aravnah was not a king. When Thenius, on the other hand, objects to this, for the purpose of throwing suspicion upon the passage, that the sentence is thus stamped as part of Aravnah's address to the king, and that in that case the words that follow, “and Aravnah said,” would be altogether superfluous; the former remark is correct enough, for the words “all this gives Aravnah ... to the king” must form part of what Aravnah said, inasmuch as the remark, “all this gave Aravnah to the king,” if taken as the historian's own words, would be in most glaring contradiction to what follows, where the king is said to have bought the floor and the oxen from Aravnah. And the words that follow (“and Aravnah said”) are not superfluous on that account, but simply indicate that Aravnah did not proceed to say the rest in the same breath, but added it after a short pause, as a word which did not directly bear upon the question put by the king. רַמְאִי (and he said) is often repeated, where the same person continues speaking (see for example 2Sam. 15:4, 2Sam. 15:25, 2Sam. 15:27).<sup>129</sup>*

**And so says the king unto Araunah, “No, for acquiring, I acquire from with you in a price. And I will not cause to ascend to Y<sup>e</sup>howah my Elohim a burnt offering freely.” And so acquires David the threshing floor and the oxen shekels fifty.**

2Samuel  
24:24

**The king said to Araunah, “No, I will surely acquire [this] from you with a price. I will not offer a sacrifice to Y<sup>e</sup>howah my Elohim for free.” Therefore, David acquired the threshing floor and the oxen for 50 shekels.**

**The king said to Araunah, “No, I must pay you a price for these things. I cannot offer up a sacrifice to Jehovah my God that cost me nothing.” Therefore, David paid Araunah with 1.25 lbs. of silver for the threshing floor and the oxen.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And the king answered him, and said: Nay, but I will buy it of you, at a price, and I will not offer to the Lord my God holocausts free cost. So David bought the floor, and the oxen, for fifty sicles of silver.

Masoretic Text (Hebrew)

And so says the king unto Araunah, “No, for acquiring, I acquire from with you in a price. And I will not cause to ascend to Y<sup>e</sup>howah my Elohim a burnt offering freely.” And so acquires David the threshing floor and the oxen shekels fifty.

Peshitta (Syriac)

And the king said to Aran, No, but I will surely buy it from you for a price; and I will not offer burnt offerings to the LORD my God of that which cost me nothing. So David bought the threshing floor by the garden and the oxen for fifty shekels of silver.

<sup>129</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 2Sam. 24:22–23 (slightly edited).

Septuagint (Greek) And the king said to Araunah, No, but I will surely buy it from you at a fair price, and I will not offer to the Lord my God a whole burnt offering for nothing. So David purchased the threshing floor and the oxen for fifty shekels of silver.

1Chron. 21: (VW) But King David said to Ornan, "No, but I will buy them for the full price. I will not take for the LORD what is yours, nor offer burnt offerings that cost me nothing." So David gave to Ornan six hundred shekels of gold by weight for the place.

Significant differences: None. However, there are obvious differences in the Chronicles and Samuel texts.

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

Contemporary English V. But David answered, "No! I have to pay you what they're worth. I can't offer the LORD my God a sacrifice that I got for nothing." So David bought the threshing place and the oxen for fifty pieces of silver.

Easy English But King David replied to Araunah, 'No, I must pay you for all this. I will not give the \*Lord my God \*burnt offerings that cost me nothing.'  
So, David bought the place where Araunah beat his corn. And David bought the \*oxen. He paid 50 pieces of silver (which weighed about half a kilo or one and a quarter pounds).

Easy-to-Read Version But the king said to Araunah, "No! I tell you the truth, I will pay you for the land. I will not offer burnt offerings to the Lord my God that cost me nothing."

*The Message* But the king said to Araunah, "No. I've got to buy it from you for a good price; I'm not going to offer GOD, my God, sacrifices that are no sacrifice." So David bought the threshing floor and the ox, paying out fifty shekels of silver.

New Berkeley Version "No," the king answered Araunah; "I will certainly buy it from you at a price; I will not offer the LORD my God burnt offerings that cost me nothing!" [So God expects the Christian to yield Him at a cost the best in his life, not just what involves no sacrifice.] So David bought the threshing floor and the cattle for about fifty silver dollars [1 ¼ lb. In silver, troy weight; Hebrew: 50 shekels. 1Chron. 21:25 mentions a greater amount, paid for the whole area.].

New Century Version But the king answered Araunah, "No, I will pay you for the land. I won't offer to the Lord my God burnt offerings that cost me nothing."  
So David bought the threshing floor and the oxen for one and one-fourth pounds of silver.

New Life Bible But the king said to Araunah, "No, I will buy it from you for a price. I will not give burnt gifts to the Lord my God which I do not pay for." So David bought the grain-floor and the bulls for fifty pieces of silver.

New Living Translation But the king replied to Araunah, "No, I insist on buying it, for I will not present burnt offerings to the LORD my God that have cost me nothing." So David paid him fifty pieces of silver [Hebrew 50 shekels of silver, about 20 ounces or 570 grams in weight.] for the threshing floor and the oxen.

The Voice **David:** No, I will buy these things from you. *Name your price.* I will not make an offering to the Eternal One, my True God, that has cost me nothing.  
David bought the threshing floor and the oxen for 20 ounces of silver.

### Partially literal and partially paraphrased translations:

American English Bible But the king said to Orna: 'No, I want to purchase it from you for a price; because, I won't offer a whole burnt-offering to Jehovah my God free of charge.'  
So, David bought the threshing floor and the oxen, paying for it with fifty large silver coins.

Christian Community Bible But the king said to Araunah, "No, I will pay you for all this, for I will not offer to Yahweh my God something that costs me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver.

<i>God's Word™</i>	"No!" the king said to Araunah. "I must buy it from you at a fair price. I won't offer the LORD my God burnt sacrifices that cost me nothing." So David bought the threshing floor and the oxen for 1 1/4 pounds of silver.
International Standard V	"No!" the king replied to Araunah. "I will buy them from you at full [The Heb. lacks full] price. I won't offer to the LORD my God burnt offerings that cost me nothing." So David bought the threshing floor and the oxen for 50 silver shekels [i.e. about one and one quarter pounds at 0.4 shekels per ounce], built [Lit. David built] an altar to the LORD there, and presented burnt offerings and peace offerings. So the LORD answered David's prayers for the land [Cf. 2Sam 21:14] and the pestilence on Israel was averted. V. 25 is included for context.
New American Bible (2011)	The king, however, replied to Araunah, "No, I will buy it from you at the proper price, for I cannot sacrifice to the LORD my God burnt offerings that cost me nothing." So David bought the threshing floor and the oxen for fifty silver shekels.
NIRV	But the king replied to Araunah, "No. I want to pay you for it. I won't sacrifice to the Lord my God burnt offerings that haven't cost me anything." So David bought the threshing floor and the oxen. He paid 20 ounces of silver for them.
New Jerusalem Bible	'No,' said the king to Araunah, 'I shall give you a price for it; I will not offer Yahweh my God burnt offerings which have cost me nothing.' David bought the threshing-floor and the oxen for fifty shekels of silver.

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

Ancient Roots Translinear	The king said to Araunah, "No, I will buy, buying it from you for a price. I will ascend no holocausts to Yahweh my God casually." David bought the threshingfloor and the oxen for fifty silver shekels.
Bible in Basic English	And the king said to Araunah, No, but I will give you a price for it; I will not give to the Lord my God burned offerings for which I have given nothing. So David got the grain-floor and the oxen for fifty shekels of silver.
The Expanded Bible	But the king answered Araunah, "No, I will pay you for [insist on buying] the land. I won't offer [sacrifice] to the Lord my God burnt offerings that cost me nothing." So David bought the threshing floor and the oxen for one and one-fourth pounds [fifty shekels] of silver.
Ferar-Fenton Bible	David, however, replied to Araunah "No!--but I will buy them of you by payment, for I will not offer to my EVER-LIVING; GOD an offering costing me nothing." So David bought the grainery and the oxen, for fifty shekels of silver,...
HCSB	The king answered Araunah, "No, I insist on buying it from you for a price, for I will not offer to the LORD my God burnt offerings that cost me nothing." David bought the threshing floor and the oxen for 50 ounces of silver.
NIV, ©2011	But the king replied to Araunah, "No, I insist on paying you for it. I will not sacrifice to the Lord my God burnt offerings that cost me nothing." [Mal 1:13-14] So David bought the threshing floor and the oxen and paid fifty shekels [That is, about 1 1/4 pounds or about 575 grams] [S Ge 23:16] of silver for them.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	But the king said to Aravnah, "No; I insist on buying it from you at a price. I refuse to offer to ADONAI my God burnt offerings that cost me nothing." So David bought the threshing-floor and the oxen for one-and-a-quarter pounds of silver shekels.
exeGesés companion Bible	And the sovereign says to Aravnah, No: but in chatteling, I chattel it from you at a price: I holocaust no holocausts to Yah Veh my Elohim of what is gratuitous. - and David chattels the threshingfloor and the oxen

Orthodox Jewish Bible	for fifty shekels of silver. And HaMelech said unto Aravnah, Lo (no); but I will surely buy it of thee at a mekhir (price); neither will I offer olot (burnt offerings) unto Hashem Elohai of that which doth cost me nothing. So Dovid bought the goren and the bakar for fifty shekels of kesef.
<i>The Scriptures</i> 1998	And the sovereign said to Arawnah, "No, let me buy it from you for a price, for certain. I am not offering burnt offerings to יהוה my Elohim without cost." So Dawid bought the threshing-floor and the cattle for fifty sheqels of silver.

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

Context Group Version	And the king said to Araunah, No; but I will truly buy it of you at a price. Neither will I offer ascension [ offerings ] to YHWH my God which cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.
The Geneva Bible	And the king said unto Araunah, Nay; but I will surely buy [it] of thee at a price: neither will I offer burnt offerings unto the LORD my God of that which doth cost me nothing. So David bought the threshingfloor and the oxen for fifty shekels of silver. Some write that every tribe gave 50 which makes 600, or that afterward he bought as much as came to 550 shekels.
Green's Literal Translation	And the king said to Araunah, No, for buying I will buy from you for a price, and I will not offer to Jehovah my God burnt offerings for nothing. And David bought the threshing-floor and the oxen for fifty shekels of silver.
Kretzmann's Commentary	And the king, unwilling to accept the offer thus made, said unto Araunah, Nay, but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord, my God, of that which doth cost me nothing, he felt that he could not properly, at this time, devote anything to Jehovah which he himself had gotten as a present. So David bought the threshing-floor and the oxen for fifty shekels of silver (about thirty dollars). This was apparently the price of the oxen only, since the land was worth more, 1Chron. 21:25.
New King James Version	Then the king said to Araunah, "No, but I will surely buy it from you for a price; nor will I offer burnt offerings to the LORD my God with that which costs me nothing." So David bought the threshing floor and the oxen for fifty shekels of silver.
Webster's Bible Translation	And the king said to Araunah, No; but I will surely buy [it] of thee at a price: neither will I offer burnt-offerings to the LORD my God of that which doth cost me nothing. So David bought the threshing-floor and the oxen for fifty shekels of silver.
World English Bible	The king said to Araunah, No; but I will most assuredly buy it of you at a price. Neither will I offer burnt-offerings to Yahweh my God which cost me nothing. So David bought the threshing floor and the oxen for fifty shekels of silver.
Young's Updated LT	And the king says unto Araunah, "No, for I do surely buy from you for a price, and I do not cause to ascend to Jehovah my God burnt-offerings for nought;" and David buys the threshing-floor and the oxen for fifty shekels of silver.

**The gist of this verse:** David refuses to take these things for free; he tells Araunah that he will pay for them.

**2Samuel 24:24a**

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

## 2Samuel 24:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾamar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
melek <sup>e</sup> (מלך) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
ʾel (אל) [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
ʾĀrav <sup>e</sup> nâh (אֲרַוְנָה) [pronounced ar-ahv-NAW]	<i>joyful shouting of Yah; make shine; and is transliterated Araunah; Aravnah, Avarnah, Aranyah</i>	masculine singular proper noun	Strong's #728 BDB #72
lô' (לא or לו) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

There are several ways this negation is used. (1) It is an absolute *no* given to a question. (2) It can be used as an interrogative when an affirmative answer is expected. 2Kings 5:26 Job 2:10 Jer. 49:9. (3) It can be used to mean *without*. 1Chron. 2:30 Psalm 59:4 Job 12:24 34:24. (4) It can be translated *not yet*. 2Kings 20:4 Psalm 139:16. (5) The negative is prefixed to adjective to negate them; to substantives to indicate that they are not that thing. Although some claim that this negation can stand on its own to mean *nothing*; there is no clear proof of that.<sup>130</sup>

**Translation:** The king said to Araunah, “No,... Araunah has offered David whatever it is that he needs to offer up to God in order to stop the plague from spreading. The king says he cannot agree to that.

We actually know quite a bit about Araunah, even though that may not seem to be the case at first.

### The Doctrine of Araunah

1. Araunah is a Jebusite. Now, the Jebusites had control over Jerusalem until David went in there as a young king and took the city from them, to make it into his capitol city.
2. It appears that Araunah is his Canaanite name (which therefore explains the variety of spellings); and Ornan is his Hebrew name.<sup>1</sup>
3. The Jebusites opposed David, thinking that he could not break through their walls; but David did and he defeated them. However, it is quite obvious that David did not demand that all Jebusites be killed.
4. In America, we took over the land of Indians, but we did not demand the killing of all Indians. In fact, we are one of the few countries which has made an attempt to preserve the original settlers (if the Indians were the original settlers in America).
5. Israel had a history of taking in people from a variety of nations—many of whom came and believed in Israel's God.
6. Araunah (Ornan) appears to be one of those people. We have no idea if he was a believer first and then David defeated the Jebusites of Jerusalem; or if he became a believer later. However, it is clear by the interaction between David and Araunah that they had a good relationship.

<sup>130</sup> Taken from H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 425 (abbreviated).

## The Doctrine of Araunah

7. Araunah had a plot of land and owned a number of implements and oxen in order to use his farmland. This is right outside of Jerusalem. Therefore, there does not seem to be a problem with a foreigner owning land in Israel.
8. When God told David where he needed to go, David did not seem to question who this was or where it was. Quite obviously, he could see the Angel of God; but David was able to know where to go. This suggests, but does not absolutely confirm, that David may actually know Araunah and had a friendly relationship with him. However, it is also possible that Gad gave more specific directions which are not included in the text.
9. Araunah does not express any fear when David arrives. Despite what some commentators have suggested, there is no reason to think that foreigners were typically blamed in the Davidic administration for natural disasters. There is nothing in the book of Samuel to indicate that King David ever targeted foreigners on any level. Furthermore, Araunah and his sons have seen the Angel of Y<sup>e</sup>howah; so David showing up seems like a logical response from the king rather than a reason for having more fear.
10. Araunah seemed to want to give the sacrificial items to David; and it does not appear to be out of fear but out of respect for David and his God.
11. Araunah seemed to understand what was needed for the animal sacrifice, suggesting that he had believed in the God of Israel.
12. Araunah also sees the Revealed God between heaven and earth; this further suggests that he has believed in Israel's God.
13. At no time in the brief conversation recorded did Araunah seem confused about God or what David was asking for. He fully seemed to understand what was going on. This suggests that, not only was he a believer, but that he knew some basic doctrine about the Israelite sacrifice system.

<sup>1</sup> From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

### Chapter Outline

### Charts, Graphics and Short Doctrines

#### 2Samuel 24:24b

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
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	Qal infinitive absolute	Strong's #7069 BDB #888
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #7069 BDB #888

## 2Samuel 24:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The <b>infinitive absolute</b> has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. <sup>131</sup>			
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿêth (אֶת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #854 BDB #85
Together, min ʿêth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
m <sup>e</sup> chîyr (מְחִיר) [pronounced <i>m<sup>e</sup>-KHEER</i> ]	<i>price, hire, reward, gain</i>	masculine singular noun	Strong's #4242 BDB #564

**Translation:** ...I will surely acquire [this] from you with a price. King David insists on paying a price for the things he would sacrifice to God.

## 2Samuel 24:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô <sup>3</sup> (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâlâh (אָלַח) [pronounced <i>gaw-LAWH</i> ]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #5927 BDB #748
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

<sup>131</sup> *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

## 2Samuel 24:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #430 BDB #43
ʿōlâh (הֹלֵעַ) [pronounced <i>ô-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
My e-sword KJV+ has the relative pronoun here instead. No idea how they came up with that.			
chinnâm (חִנָּם) [pronounced <i>khin- NAHM</i> ]	<i>gratuitous, freely, for nothing; for no purpose, in vain, without cause, undeservedly</i>	substantive/adverb	Strong's #2600 BDB #336

**Translation:** I will not offer a sacrifice to Y<sup>e</sup>howah my Elohim for free.” David cannot offer up a sacrifice to God for which he paid nothing.

Things get a little tricky at this point. Is our salvation free or do we have to pay for it? However, that is really not the question here. Does this come from David, or does this come from Araunah?

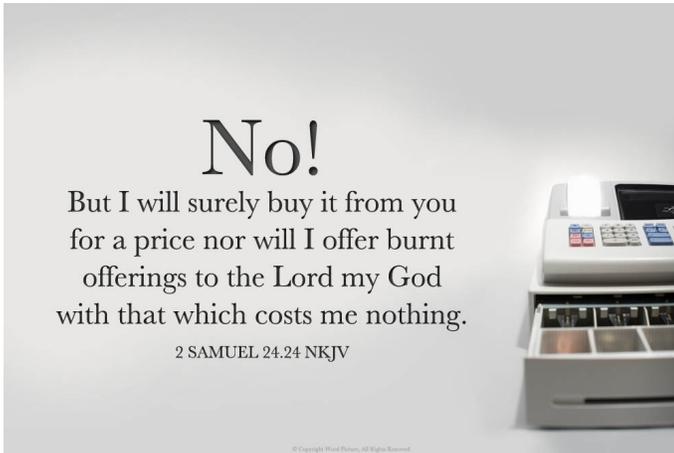
## Isn't Salvation Free?

- The short answer to this question is, yes, with regards to our own salvation. We do not have to do anything in order to be saved, except to believe in Jesus Christ. Jesus paid the entire cost.
- In the time of David, salvation came from exercising faith in the Revealed God, the God of Israel, the God of Judgment who stood between heaven and hell.
- In this passage, David refuses to take Araunah's property and offer it to God.
- At this point, we are not talking about salvation. David is a believer in the Revealed God, and Araunah is a believer in the Revealed God (as we have reasonably assumed).
- So, the issue here is *not* should David pay something for his salvation; his salvation is bought and paid for by the Lord Jesus Christ, as a price we cannot even fathom.
- Salvation was costly to our Lord; it is offered to us freely.
- David, as king, cannot go out and appropriate things for himself to offer up to God. He cannot go out and seize land and he cannot go out and seize property. Even as king, this is wrong for the king to do.
- Application:** similarly, it is wrong for our own government to go out and seize land, with very few exceptions; and in all cases, remuneration is necessary.
- Application:** similarly, you cannot vote to require Charley Brown to give “x” amount of dollars to Lucy Van Pelt, who is on welfare with 3 children, and think that this is an act of charity. Charity comes from your own pocket. Voting to take Charley Brown's money and giving it to Lucy Van Pelt is not charity; it is stealing.
- As king, it is right for David to remunerate Araunah for his property, no matter what use David was going to get from it.
- Application:** Government is not supposed to simply take property from people. A normal tax is allowed of around 13 $\frac{1}{3}$ % (the other 10% was taxed for the upkeep of the Temple or the Tabernacle).
- In this narrative, salvation is not related to David wanting to pay Araunah for his property.

The key is to simply separate in your mind salvation from what David is doing.

Chapter Outline

Charts, Graphics and Short Doctrines



**2Samuel 24:24 Graphic;** from **Daily Day by Day;** accessed May 18, 2014.

If David simply took the oxen and wood from Araunah and offered it all up to God, this would be, in effect, stealing, and the offering would have little meaning to God.

As believers in Jesus Christ, sometimes our service to God will actually cost us something. That ought not to be seen by you as a burden or as difficult.

**2Samuel 24:24 Graphic 2** from **word-picture.org** accessed May 18, 2014.

In my own personal service, I get up somewhere between 4 and 6 am EVERY morning and study the Word of God and record what I believe is the most accurate understanding of whatever book or passage I am studying. I make no money from this; nor would I take money for this. This is actually the best part of my day. So, although this costs me time, I do not look upon this as a burden or as something I have to do in order to gain God’s favor. I am eternally blessed through Jesus Christ. I am saved forever, no matter what I do from this point on in my life. This is what I choose to do; this is what I want to do.



2Samuel 24:24d

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
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #7069 BDB #888
Dâvid (דָּוִד); also Dâviyd (דַּוִּי) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong’s #1732 BDB #187

## 2Samuel 24:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
’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
gôren (גֹּרֵן) [pronounced GOH-ren]	<i>threshing floor</i>	masculine singular noun with the definite article	Strong's #1637 BDB #175
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’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
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun; with the definite article	Strong's #1241 BDB #133
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
sheqel (שֶׁקֶל) [pronounced SHEH-keh]	<i>0.4 ounces or 11 grams and is transliterated shekel</i>	masculine plural noun	Strong's #8255 BDB #1053
chämishîym (חֲמִשִּׁימ) [pronounced khuh-mih-SHEEM]	<i>fifty, fifties</i>	plural numeral	Strong's #2572 BDB #332

Barnes: *In Chronicles, “six hundred shekels of gold by weight.” In explanation, it is supposed - that the fifty shekels here mentioned were gold shekels, each worth twelve silver shekels, so that the fifty gold shekels are equal to the 600 silver; that our text should be rendered, “David bought the threshing-floor and the oxen for money,” namely, “fifty shekels;” and that the passage in Chronicles should be rendered, “David gave to Ornan gold shekels of the value” (or weight) “of 600 shekels.” What is certain is that our text represents the fifty shekels as the price of the threshing-floor and the oxen.*<sup>132</sup>

Perhaps it is 50 shekels of silver for the wood and the ox; and 600 shekels of gold for the land?

**Translation:** Therefore, David acquired the threshing floor and the oxen for 50 shekels. 50 shekels is approximately 1.25 lbs of silver, worth today around \$20/ounce, is about \$400. Essentially David is buying an ox and some wood in order to offer the ox upon. The wood represents the cross and the innocent animal represents the Lord Jesus Christ.

In the parallel Chronicles passage, the cost is 600 shekels of gold. When Critics Ask explains: *Both accounts are correct. The passage in 2 Samuel 24 records David’s purchase of the oxen and the threshing floor. The passage in 1Chronicles 21 states that David paid 600 shekels of gold “for the*

<sup>132</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 2Sam. 24:24.

place" (v. 25). The Hebrew phrase that is translated "the place" includes more than just the oxen and the threshing floor. Araunah must have possessed a large portion of land on Mount Moriah which would prove valuable to David in the future.<sup>133</sup> Matthew Henry: [David] paid him fifty shekels of silver for the floor and the oxen for the present service, and afterwards 600 shekels of gold for the ground adjoining, to build the temple on.<sup>134</sup>

**And so builds there David an altar to Y<sup>e</sup>howah. And so he causes to ascend burnt offerings and peace offerings. And so was supplication Y<sup>e</sup>howah to the land and so is shut up the plague from upon Israel.**

2Samuel  
24:25

**David then built an altar there to Y<sup>e</sup>howah, and he offered up burnt offerings and peace offerings [to God]. Therefore, Y<sup>e</sup>howah was supplicated regarding the land and the plague was restrained from Israel.**

**David built an altar to Jehovah and offered there burnt offerings and peace offerings to God. By this, Jehovah was supplicated, and the plague was stopped from progressing further in Israel.**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	And David built there an altar to the Lord, and offered holocausts and peace offerings: and the Lord became merciful to the land, and the plague was stayed from Israel.
Masoretic Text (Hebrew)	And so builds there David an altar to Y <sup>e</sup> howah. And so he causes to ascend burnt offerings and peace offerings. And so was supplication Y <sup>e</sup> howah to the land and so is shut up the plague from upon Israel.
Peshitta (Syriac)	And David built there an altar to the LORD, and offered burnt offerings and peace offerings. So the LORD was entreated for the land, and the plague was stayed from Israel.
Septuagint (Greek)	And David built there an altar to the Lord, and offered up whole burnt offerings and peace offerings; and Solomon made an addition to the altar afterwards, for it was little at first. And the Lord hearkened to the land, and the plague was withdrawn from Israel.
1Chron. 21: (VW)	And David built there an altar unto Jehovah, and offered burnt offerings and peace offerings, and called upon Jehovah; and He answered him from the heavens by fire upon the altar of burnt offering. Then the narrative adds 1Ch 21:27–30 And Jehovah commanded the Angel, and He returned His sword to its sheath. At that time, when David saw that Jehovah had answered him at the threshing floor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of Jehovah and the altar of the burnt offering, which Moses had made in the wilderness, were at that time at the high place in Gibeon. But David could not go before it to inquire of God, for he had been terrified of the sword of the Angel of Jehovah.

Significant differences: None. Obviously, the Chronicles gives more extensive coverage to this incident.

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

Common English Bible	David built an altar there for the LORD and offered entirely burned offerings and well-being sacrifices. The LORD responded to the prayers for the land, and the plague against Israel came to an end.
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<sup>133</sup> Norman Geisler and Thomas Howe, *When Critics Ask*; Victor Books; taken from e-Sword, 2Sam. 24:24.

<sup>134</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 2Sam. 24:18–25.

Contemporary English V.	Then he built an altar for the LORD. He sacrificed animals and burned them on the altar. The LORD answered the prayers of the people, and no one else died from the terrible disease.
Easy English	David built an *altar to the *Lord there. David *sacrificed *burnt offerings and friendship *offerings. Then the *Lord answered what David had prayed for the country. And the bad disease in *Israel stopped.
Good News Bible (TEV)	Then he built an altar to the LORD and offered burnt offerings and fellowship offerings. The LORD answered his prayer, and the epidemic in Israel was stopped.
<i>The Message</i>	He built an altar to GOD there and sacrificed burnt offerings and peace offerings. GOD was moved by the prayers and that was the end of the disaster.
New Berkeley Version	Then David built an altar there to the LORD and offered up burnt offerings and offerings of peace. So the LORD answered the prayers for the land, and the fatal malady was removed from Israel.
New Century Version	He built an altar to the Lord there and offered whole burnt offerings and fellowship offerings. Then the Lord answered his prayer for the country, and the disease in Israel stopped.
New Life Bible	And David built an altar there to the Lord. He gave burnt gifts and peace gifts. So the Lord listened to the prayers for the land, and stopped the disease in Israel.
The Voice	He built an altar there to the Eternal and made burnt and peace offerings on it. The Eternal One heard David's prayers for the land and lifted the plague from Israel.

**Partially literal and partially paraphrased translations:**

American English Bible	And there he built an Altar to Jehovah, where he sacrificed whole burnt offerings and peace offerings. Then [later on], Solomon added to the size of the Altar, because it was small at first. But [Jehovah's favor] returned to the land, and He ended the devastation that He was bringing upon IsraEl.
Christian Community Bible	David built there an altar to Yahweh and offered burnt offerings and peace offerings. So Yahweh had mercy on the land and the plague ended in Israel.
New Advent (Knox) Bible	But the king would not let him have his will; Nay, said he, I must buy it from thee; the victims I offer to the Lord my God must not be procured without cost. So David bought threshing-floor and ox-team for fifty silver pieces; there he built an altar to the Lord, and there he brought burnt-sacrifice and welcome-offering. So the land was received back into the Lord's favour, and the plague disappeared from Israel. V. 24 is included for context.
New American Bible (2002)	Then David built an altar there to the LORD, and offered holocausts and peace offerings. The LORD granted relief to the country, and the plague was checked in Israel.
New American Bible (2011)	Then David built an altar to the LORD there, and sacrificed burnt offerings and communion offerings. The LORD granted relief to the land, and the plague was withdrawn from Israel.
NIRV	David built an altar there to honor the Lord. He sacrificed burnt offerings and friendship offerings. Then the Lord answered prayer and blessed the land. The plague on Israel was stopped.
New Jerusalem Bible	David built an altar to Yahweh and offered burnt offerings and communion sacrifices. Yahweh then took pity on the country and the plague was lifted from Israel.
Revised English Bible	He built an altar to the LORD there and offered whole-offerings and shared-offerings. Then the LORD yielded to his prayer for the land, and the plague in Israel stopped.
Today's NIV	David built an altar to the LORD there and sacrificed burnt offerings and fellowship offerings. Then the LORD answered his prayer in behalf of the land, and the plague on Israel was stopped.

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

Ancient Roots Translinear	David built there an altar to Yahweh, and ascended holocausts and peace-offerings, entreating Yahweh for the land, and retained the plague from over Israel.
Bible in Basic English	And there David put up an altar to the Lord, making burned offerings and peace-offerings. So the Lord gave ear to his prayer for the land, and the disease came to an end in Israel.
The Expanded Bible	He built an altar to the Lord there and offered [sacrificed] whole burnt offerings and fellowship [or peace; well-being; Lev. 3:1] offerings [this site is the later location of the temple; 1 Chr. 22:1]. Then the Lord answered his [was moved by/felt pity from this] prayer for the country, and the disease [epidemic; pestilence; plague] in Israel stopped [was averted/lifted/withheld].
Ferar-Fenton Bible	...and David built there an altar to the EVER-LIVING and offered a burnt-offering, and thank-offering, when the EVER-LIVING was entreated for the land, and removed the plague from the country.
HCSB	He built an altar to the LORD there and offered burnt offerings and fellowship offerings. Then the LORD answered prayer on behalf of the land, and the plague on Israel ended.
NET Bible®	Then David built an altar for the Lord there and offered burnt sacrifices and peace offerings. And the Lord accepted prayers for the land, and the plague was removed from Israel.
NIV, ©2011	David built an altar [S 1Sa 7:17] to the Lord there and sacrificed burnt offerings and fellowship offerings. Then the Lord answered his prayer [2Sa 21:14] in behalf of the land, and the plague on Israel was stopped.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	Then David built an altar to ADONAI there and offered burnt offerings and peace offerings. After this, ADONAI took pity on the land and lifted the plague from Isra'el.
exeGesés companion Bible	And there David builds a sacrifice altar to Yah Veh and holocausts holocausts and shelamim: and Yah Veh is intreated for the land and the plague is restrained from Yisra El.
Orthodox Jewish Bible	And Dovid built there a Mizbe'ach unto Hashem, and offered olot (burnt offerings) and shelamim (peace offerings). So Hashem was entreated for the land, and the magefah (plague, see Isa 53:8) was withdrawn from Yisroel.
<i>The Scriptures</i> 1998	And Dawid built an altar to הוהי there, and offered burnt offerings and peace offerings. And הוהי answered the prayers for the land, and the plague was withdrawn from Yisra' ĕl.

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

Concordant Literal Version	...and David builds there an altar to Yahweh, and causes to ascend burnt-offerings and peace-offerings, and Yahweh is entreated for the land, and the plague is restrained from Israel.
Context Group Version	And David built an altar there to YHWH, and offered ascension [ offerings ] and peace-offerings. So YHWH was entreated for the land { or earth }, and the plague was stayed from Israe.
Darby Translation	And David built there an altar to Jehovah, and offered up burnt-offerings and peace-offerings. And Jehovah was propitious to the land, and the plague was stayed from Israel.
<i>Emphasized Bible</i>	...and David built there an altar unto Yahweh, and caused to go up ascending-sacrifices and peace-offerings,—then was Yahweh entreated for the land, and the plague was stayed from Israel.

English Standard V. – UK	And David built there an altar to the Lord and offered burnt offerings and peace offerings. So the Lord responded [ch. 21:14] to the plea for the land, and the plague was averted from Israel.
King James 2000 Version	And David built there an altar unto the LORD, and offered burnt offerings and peace offerings. So the LORD heeded supplications for the land, and the plague was stayed from Israel.
Kretzmann's Commentary	And David built there an altar unto the Lord, and offered burnt offerings and peace-offerings, the latter for the purpose of reestablishing the proper relation between him and the covenant God. So the Lord was intreated for the land, and the plague was stayed from Israel. At the same time the command to build an altar to the Lord included a hint that this place had been chosen by the Lord for the Temple to His name. We Christians of the New Testament have a far better atoning sacrifice, the blood of Jesus Christ, the Son of God, which cleanses us from all sins and keeps the plague of death and hell from us.
NASB	David built there an altar to the LORD and offered burnt offerings and peace offerings. Thus the LORD was moved [2 Sam 21:14] by prayer for the land, and the plague was held back from Israel.
New King James Version	And David built there an altar to the LORD, and offered burnt offerings and peace offerings. So the LORD heeded the prayers for the land, and the plague was withdrawn from Israel.
New RSV	David built there an altar to the Lord, and offered burnt-offerings and offerings of well-being. So the Lord answered his supplication for the land, and the plague was averted from Israel.
World English Bible	David built there an altar to Yahweh, and offered burnt offerings and peace-offerings. So Yahweh was entreated for the land, and the plague was stayed from Israel.
Young's Updated LT	And David builds there an altar to Jehovah, and causes to ascend burnt-offerings and peace-offerings, and Jehovah is entreated for the land, and the plague is restrained from Israel.

**The gist of this verse:** David builds an altar to God, and God stops the plague for going further.

### 2Samuel 24:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i> ]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1129 BDB #124
shâm (שָׁם) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
Dâvid (דָּוִד); also Dâviyd (דָּוִד) [pronounced <i>daw-VEED</i> ]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i> ]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258

## 2Samuel 24:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** David then built an altar there to Y<sup>e</sup>howah,... David's purchase of the land is not mentioned here, but it sounds as if Chronicles has him purchasing the land. Here, David only bought an ox and some wood which he would use to make the altar.

This entire doctrine is found online here: [The Altar \(HTML\)](#) ([PDF](#)) ([WPD](#)).

This abbreviated version is found in [Exodus 17 \(HTML\)](#) ([PDF](#)) ([WPD](#)), [Deut. 27 \(HTML\)](#) ([PDF](#)) ([WPD](#)) and [2Sam. 24 \(HTML\)](#) ([PDF](#)) ([WPD](#)).

### The Abbreviated Doctrine of the Altar

1. The Open Bible: *An altar was a platform or elevated place on which a priest placed a sacrifice as an offering to God. The Hebrew word for altar means "a place of slaughter or sacrifice," but the altars of the LORD were not limited to sacrificial purposes. Sometimes an altar was built as a testimony of one's faith for future generations (Joshua 22:26–29).*<sup>1</sup>
2. The Hebrew word for *altar* is *miz<sup>e</sup>bêach* (מִזְבֵּחַ) [pronounced *miz-BAY-ahkh*], which may sometimes be translated *monument*, rather than *altar*. Strong's #4196 BDB #258. This word occurs over 400 times in Scripture; therefore, we are not going to cover its every occurrence.
3. This is first found in Gen. 8 where Noah gets off the ark. He offers up some of the clean animals upon an altar. He built or constructed this altar, but there is no further information about this. Obviously, there must be some kind of structure in order for an animal to be offered as a burnt sacrifice. When the aroma reached the nose of God, He was propitiated. Gen. 8:20–21
4. Abraham builds an altar as well, after coming into the Land of Promise, and offers up sacrifices to God in Shechem. This is where God appeared to Abraham. Abraham built another altar between Bethel and Ai. Although most translations read, "And there he called upon the name of the Lord;" this could also be understood as, "[And there, he proclaims the name of the LORD.](#)" Gen. 12:7–8
5. After traveling about, Abraham built another altar between Bethel and Ai, when he returned to that area. Abraham moves again and builds an altar in Hebron. So, it appears to be a thing with Abraham to move from place to place (as God had told him to do), but to build altars in these various places and proclaim the name of God there. Gen. 13:4, 18
6. The next altar which Abraham is said to build is on Mount Moriah where he would offer up his son. On all of these altars, there must be a place where the wood can be placed to burn and there must be a place above that where the animal can be fastened. Given the narrative that we find in Gen. 22, the animals apparently had their throats slit first, so that they were not burned alive. Gen. 22:9–10
7. Both Abraham's son Isaac and his grandson Jacob also built various altars as they moved about in the Land of Promise. Gen. 26:23–25 33:18–20 35:1–7

## The Abbreviated Doctrine of the Altar

8. After this point, no more information is given about altars being built until the giving of the Law. Moses builds an altar to celebrate the military victory over Amalek in Gen. 17:13–16
9. Finally, in Gen. 20:24–26, specific instructions are given by God concerning the building of an altar: **An altar of earth you shall make for Me and sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I cause My name to be remembered I will come to you and bless you. If you make Me an altar of stone, you shall not build it of hewn stones, for if you wield your tool on it you profane it. And you shall not go up by steps to My altar, that your nakedness be not exposed on it.”** (ESV, capitalized) In other words, these altars were not to be fancy works of art or great artistic structures, but very utilitarian, being build out of the earth and stones just as these things are found. This means that all of the emphasis is placed upon sacrifice and not upon the altar. Apply that to this day, the teaching of the Word of God should be what is important within the church auditorium; the structure and beauty of the church building is not supposed to be the focus.



The Bronze Altar from [Bible-history.com](http://Bible-history.com), accessed May 25, 2014

10. One altar—called **the Bronze Altar**—was designed so that could be moved with the tabernacle, was to be constructed, and with some very specific directions. The acacia wood was to represent the humanity of Jesus Christ; the bronze overlay was to represent His Deity. This could only be touched and moved about by putting poles through these rings, so that man did not have direct contact with the altar, being that it is holy to God. Like all of the furniture for the Tabernacle, this had a specific meaning and was intended to be operable for some time. It was kept outside of the Tabernacle, near the entrance. Ex. 27:1–7
11. Believers could not be unclean when dealing with the altar. Ex. 28:43
12. There would be a basin of bronze between the entrance to the Tent of Meeting and the Bronze Altar (also called the Altar of Burnt offering in Ex. 30:28); the priests who did various rituals here had to clean their hands, to indicate fellowship with God. Ex. 30:17–21 40:5–7, 29–30, 32
13. The Jews were also to designed an **altar of incense**, and this would be placed inside of the Tabernacle. The instructions given by God are as follows: **“You shall make an altar on which to burn incense; you shall make it of acacia wood. A cubit shall be its length, and a cubit its breadth. It shall be square, and two cubits shall be its height. Its horns shall be of one piece with it. You shall overlay it with pure gold, its top and around its sides and its horns. And you shall make a molding of gold around it. And you shall make two golden rings for it. Under its molding on two opposite sides of it you shall make them, and they shall be**



From our [Daily Bread Missions](http://Daily Bread Missions), accessed May 25, 2014.

### The Abbreviated Doctrine of the Altar

holders for poles with which to carry it. You shall make the poles of acacia wood and overlay them with gold. And you shall put it in front of the veil that is above the ark of the testimony, in front of the mercy seat that is above the testimony, where I will meet with you. And Aaron shall burn fragrant incense on it. Every morning when he dresses the lamps he shall burn it, and when Aaron sets up the lamps at twilight, he shall burn it, a regular incense offering before the LORD throughout your generations. You shall not offer unauthorized incense on it, or a burnt offering, or a grain offering, and you shall not pour a drink offering on it. Aaron shall make atonement on its horns once a year. With the blood of the sin offering of atonement he shall make atonement for it once in the year throughout your generations. It is most holy to the LORD.” (Ex. 30:1–10; ESV, capitalized) The acacia wood overlain with gold refers to the 1<sup>st</sup> advent of the Lord Jesus Christ, where He was on earth in His humanity, but as God Himself. The gold is seen as His untarnished Deity; the bronze looks at the Lord more in His Hypostatic Union on the earth in the 1<sup>st</sup> advent, subject to various harms.

14. These altars were to be built by craftsmen filled with the Holy Spirit. Ex. 31:6–11
15. A significant portion of the book of Leviticus deals with how the altars are to be used; or speaks of them actually being used. Lev. 1:5, 7-9, 11-13, 15-17 2:2, 8-9, 12 3:2, 5, 8, 11, 13, 16 etc.
16. The worship of the altar was not to be mixed in with the worship of foreign idols. Deut. 16:21 Joshua 22:19
17. There were other altars built throughout the land, but they were not to be done by artisans with great skill. Deut. 27:4–6 Joshua 8:30–31
18. Surprisingly enough, altars are not mentioned much in the book of Samuel. David is only spoken of as building an altar in 2Sam. 24. This is because David was a type of Christ and David, in his psalms and by his life, taught us a great deal of Bible doctrine. Therefore, we learned to concentrate upon him and what he taught, rather than upon the symbolic nature of the altar and the animal sacrifices.
19. Pagan altars are spoken of in both testaments, and negatively. Deut. 12:2–3 Acts 17:23
20. Except with regards to the two altars built for the Tabernacle (and later the Temple), the altars were more designed for function, and represented, at most, the physical cross of Jesus Christ.
21. The altars were never to be objects of worship—even the two special altars for the Tabernacle.
22. After Jesus went to the cross, altars and animal sacrifice ceased to be methods of worship, since we had the real thing. Heb. 6:4–6 13:10
23. The altar and animal sacrifices are called types; Jesus on the cross is the antitype. We do not spend time using types to worship once the reality has come.
24. Having anything at the front of a church called an altar is, at best, misguided.

<sup>1</sup> *The Open Bible*; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 438.

Chapter Outline

Charts, Graphics and Short Doctrines

We know in the future, this will be the place where the Temple is built. And, even though David is going to start the process for the building of the Temple, there is no reason to think that David, at this point, has this in mind. Therefore, nothing is said in the book of Samuel about this topic. However, this will be noted in the book of Chronicles (2Chron. 3:1), which was written decades after the fact. This is an apropos place for the Temple to be built, marking both the judgment and the mercy of Y<sup>e</sup>howah Elohim.

#### 2Samuel 24:25b

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

## 2Samuel 24:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5927 BDB #748
ʿôlâh (עֹלֹת) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shelem (שְׁלֵמִים) [pronounced <i>SHEH-lem</i> ]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023

**Translation:** ...and he offered up burnt offerings and peace offerings [to God]. The burnt offering represents judgment for sin. Fire is connected to judgment. The peace offerings are an offering of peace with God. Together, they portray different aspect of salvation through Jesus Christ, Who is judged in our stead and who is our peace. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Rom. 5:1). All things are of God, Who reconciled us to Himself through Jesus Christ, and gave to us the ministry of reconciliation (2Cor. 5:18). The peace that we have is with God and it is through Jesus Christ. For He Who knew no sin was made to be sin on our behalf; so that we, in Him, might become the righteousness of God. (2Cor. 5:21). So it is quite appropriate that the final verse in the book of Samuel looks to Jesus Christ, the Author and Finisher of our faith.

## 2Samuel 24:25c

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
ʿâthar (אָתָר) [pronounced <i>gaw-THAR</i> ]	<i>to be supplicated, to be petitioned, to be entreated; to let oneself be supplicated; to hear and answer</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #6279 BDB #801
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** Therefore, Y<sup>e</sup>howah was supplicated regarding the land... God is supplicated, petitioned, or entreated. David, through his offerings, appealed to God, and God responded to this appeal.

## 2Samuel 24:25d

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
‘âtsar (אָצַר) [pronounced gaw-TSAHR]	to shut up; to be confined, to be detained, to be restrained, to be surrounded, to be enclosed; to be gathered together	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #6113 BDB #783
maggêphâh (מַגַּפְּהָא) [pronounced mahg-gay-FAW]	a blow, a slaughter, plague, pestilence	feminine singular noun with the definite article	Strong's #4046 BDB #620
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
‘al (עַל) [pronounced gahl]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5920, #5921 BDB #752
Together, they mean <i>from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to, from</i> . Some translators rendered this <i>away from</i> .			
Yis <sup>er</sup> â'êl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun	Strong's #3478 & #3479 BDB #975

**Translation:** ...and the plague was restrained from Israel. The plague against Israel was restrained. It stopped at the threshing floor of Araunah.

Guzik: *1Chronicles 21:26 tells us that God showed His acceptance of David's sacrifice by consuming it with fire from heaven.*<sup>135</sup>

Gill: *[And] so the Lord was...pacified and prevailed upon to remove the pestilence from the land; which was signified by fire descending upon the altar of burnt offering, which showed the sacrifice was accepted (1Chron. 21:26), and by the angel being ordered to put his sword into its sheath.*<sup>136</sup>

SLJ Institute: *David's sacrifice stopped a plague. Christ's arrests eternal punishment. David's influenced some toward repentance. Christ's will bring salvation to all of God's elect. David's animals, incidentally, ceased to exist once they were slaughtered, the remains if they were not used in various ways, ultimately, found their way to the dirt and dust of this creation. Christ's sacrifice is a sacrifice that lives on because the Redeemer lives on and the sacrifice lives on by resurrection, as you well know, and it is He who speaks to John and says that he was at one time "dead, but now he's alive forevermore, and he has the keys of death and Hades.*<sup>137</sup>

<sup>135</sup> David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 2Sam. 24:25.

<sup>136</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 2Sam. 24:25 (slightly edited).

<sup>137</sup> <http://sljinstitute.net/israels-history/lessons-from-the-life-of-david/mount-moriah-and-mount-calvary-contrastin-g-mountains-of-sacrifice/> accessed May 24, 2014.

And for the final chiasm of a chapter section:

### Peter Pett's Chiasm of 2Samuel 24:16–25

- a And when the angel stretched out his hand towards Jerusalem to destroy it, YHWH repented him of the evil, and said to the angel who destroyed the people, "It is enough, now stay your hand." And the Angel of YHWH was by the threshing-floor of Araunah the Jebusite (2Samuel 24:16).
- b And David spoke to YHWH when he saw the angel who smote the people, and said, "Lo, I have sinned, and I have done perversely, but these sheep, what have they done? Let your hand, I pray you, be against me, and against my father's house" (2Samuel 24:17).
- c And Gad came that day to David, and said to him, "Go up, rear an altar to YHWH in the threshing-floor of Araunah the Jebusite" (2Samuel 24:18).
- d And David went up according to the saying of Gad, as YHWH commanded. And Araunah looked forth, and saw the king and his servants coming on toward him, and Araunah went out, and bowed himself before the king with his face to the ground (2Samuel 24:19-20).
- e And Araunah said, Why has my lord the king come to his servant?" And David said, "To buy the threshing-floor from you, to build an altar to YHWH, that the plague may be stayed from the people" (2Samuel 24:21).
- d And Araunah said to David, "Let my lord the king take and offer up what seems good to him. Behold, the oxen for the burnt-offering, and the threshing instruments and the yokes of the oxen for the wood, all this, O king, does Araunah give to the king." And Araunah said to the king, "YHWH your God accept you" (2Samuel 24:22-23).
- c And the king said to Araunah, "No, but I will truly buy it from you at a price. Nor will I offer burnt-offerings to YHWH my God which cost me nothing." So David bought the threshing-floor and the oxen for fifty shekels of silver (2Samuel 24:24).
- b And David built there an altar to YHWH, and offered burnt-offerings and peace-offerings (2Samuel 24:25 a).
- a So YHWH was entreated for the land, and the plague was stayed from Israel (2Samuel 24:25 b).

*Note that in `a' YHWH stayed the hand of the angel from bringing the pestilence on Jerusalem and in the parallel the plague was stayed from Israel. In `b' David admits to his sin and prays for the pestilence to be diverted from the people, and in the parallel David offers multiple offerings of dedication and atonement both for himself and the people. In `c' David is told to raise an altar on the threshing-floor of Araunah, and in the parallel he buys the threshing-floor in order to offer burnt offerings upon it. In `d' Araunah saw the king and his courtiers coming and went out and greeted him with his face to the ground, and in the parallel Araunah offers all that he has to the king so that he can carry out the offerings, and expresses his hope that the offerings will be successful. Centrally in `e' David declares his purpose to buy the threshing-floor, and to build an altar to YHWH in order that the plague might be stayed from the people.*

From <http://www.studyLight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

We should look at 2Sam. 24 as contain more than just a simple narrative.

### The Final Parallel

1. God is a God of grace or a God of judgment.
2. At this time, he was bringing judgment upon Israel, bringing a plague upon them.
3. This is like the final judgment of the world, where God will destroy the armies gathering to attack Israel.
4. What follows that great judgment is the Millennium, where Jesus lives upon the earth as the great King; as David's Greater Son.
5. We stand upon the merit of Jesus Christ, so that we are not under the judgment of God.

## The Final Parallel

6. David stood upon the merit of the animal sacrifice, which represents the offering of Jesus Christ, so that he would not be brought under God's judgment.
7. The Pulpit Commentary: *These sacrifices of David illustrate the nature and purpose of such offerings under the Law. David acted in obedience to a message from God (ver. 18). He did not offer sacrifices in order to render God merciful; it was the mercy of God which originated them. It was because he would stay the destroying pestilence that he directed David to offer them. Still, the sacrifices were a condition of the exercise of his mercy. It was when they had been offered that "the Lord was entreated for the land, and the plague was stayed from Israel."*<sup>1</sup>
8. Jesus Christ is our altar; He is our sacrifice.
9. Heb. 10:5–7 **Consequently, when Christ came into the world, he said, "Sacrifices and offerings You have not desired, but a body have You prepared for Me; in burnt offerings and sin offerings You have taken no pleasure. Then I said, 'Behold, I have come to do Your will, O God, as it is written of Me in the scroll of the book.' "** (ESV, capitalized; Psalm 40:6-8) 1Peter 2:24 **He Himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed.** (ESV, capitalized; Peter is paraphrasing portions of Isa. 53:4–5) Rom 8:1 **There is therefore now no condemnation for those who are in Christ Jesus.** (ESV)
10. When David stands upon his sacrifice, God will stop the judgment; He will not bring the plague to Jerusalem.
11. Jesus Christ, in the Tribulation, will destroy the armies which surround Jerusalem. However, He protects Jerusalem.

The Pulpit Commentary: *"Jesus Christ is the Object of the two Testaments: of the Old, its expectancy; of the New, its model; of both, the centre" (Pascal). As in every part of the country there is a way which leads to the metropolis, so in every part of Scripture there is a way which leads to Christ.*<sup>138</sup>

Peter Pett: *This ending to the book is of vital importance. It brought home the lesson to Israel of the need for dedication, atonement, propitiation and thanksgiving in their dealings with YHWH. These alone could provide the grounds for their acceptance by Him, and it was on this basis they could approach a merciful God. In context it also brought home the fact that YHWH would not require human blood (as might at first appear from 2 Samuel 21:1-14) but would be satisfied with a substitutionary and atoning offering... This was to be the basis of the kingdom until the King came Whose right it was to reign (Genesis 49:10 Numbers 24:17 1Samuel 2:10 2Samuel 7:13, 16 23:3-4).*<sup>139</sup>

Peter Pett: *We may close by pointing out that from the point of view of salvation history the Book of Samuel is a vital one. It began with Israel seen as a loose confederation of tribes, overseen by weak leaders, and very much suffering under a continually threatening and growing Philistine menace, although looking forward to a king who would one day arise to establish them as a people (1Samuel 2:10), and goes on to outline the traumas that led up to a stable and strong Israel/Judah, an Israel/Judah surrounded by vassal states and under a strong king, who had been promised that his dynasty would last through the ages, until the king came who would establish the everlasting kingdom (2Samuel 7:13, 16).*<sup>140</sup>

NIV Study Bible: *Reconciliation and restoration of covenant fellowship were obtained by there king's repentance, intercessory prayer and the offering of sacrifices.*<sup>141</sup>

<sup>1</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:25.

<sup>138</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:25.

<sup>139</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:20.

<sup>140</sup> *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, 2Sam. 24:20.

<sup>141</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 458 (footnote).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Peter Pett has some good observations.

### Peter Pett's Summary Notions of 2Samuel 24

The Book of Samuel now comes to an end with a description of YHWH's mercy shown to Israel, and David's resultant offering of atonement offerings and sacrifices on behalf of Israel. The chastisement of Israel described here will be the pattern of the next few hundred years as they lurch continually from one crisis to another, but the promise here is that always there will be available to them the possibility of YHWH's compassion and mercy if they seek Him in repentance as David did, and offer atonement. It was in the end their failure to do this that finally led to the destruction, first of Samaria, and then of Jerusalem, and then to all that followed, until a King came Who would offer Himself as an atonement for His people.

The passage is also a fitting reminder that whatever the promises made to David they could not finally be fulfilled in him because he was too sinful. The hope of Israel therefore lay in the mercy of God, and the rise of a better king than David. To begin with Solomon must have looked as though he might be the fulfilment of their hopes, but as the original promise had already indicated he too would sin and require chastisement (2 Samuel 7:14-15). Thus the fulfilment of the promise of the everlasting kingdom still lay some way ahead. But what had been laid was the foundation through David which had brought him to this place, and the expectation of hope for the future, with the promise given here that when Israel did sin there would always be the possibility of atonement from a merciful YHWH.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=9&ch=24> accessed May 24, 2014.

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As noted in the ancients translations, Chronicles continues with this narrative: [And David built there an altar unto Jehovah, and offered burnt offerings and peace offerings, and called upon Jehovah; and He answered him from the heavens by fire upon the altar of burnt offering. Then the narrative adds 1Ch 21:27–30 And Jehovah commanded the Angel, and He returned His sword to its sheath. At that time, when David saw that Jehovah had answered him at the threshing floor of Ornan the Jebusite, then he sacrificed there. For the tabernacle of Jehovah and the altar of the burnt offering, which Moses had made in the wilderness, were at that time at the high place in Gibeon. But David could not go before it to inquire of God, for he had been terrified of the sword of the Angel of Jehovah.](#)

Interestingly enough, there are 8 more chapters to go in Chronicles, although this marks then end of the book of Samuel. It might be interesting to see what else is included.

### Summary of the Remaining Chapters of Chronicles

1. In 1Chron. 22, David instructs his son Solomon on the building of the Temple; and begins to gather materials for this building. David calls for God to give Solomon great wisdom.
2. David is old and gathers the Levites for a great celebration to God, in 1Chron. 23.
3. Those Levites are named who served under King David in 1Chron. 24.
4. 1Chron. 25 gives us list of the great musicians to serve under David.
5. 1Chron. 26: a list of the gate keepers under David.
6. 1Chron. 27 features the military divisions under David.
7. In 1Chron. 28, David assembles the leaders of Israel and he delivers to them a final message, and tells them all about Solomon building the Temple dedicated to God.
8. 1Chron. 29 contains the second part of David's message to the leaders, followed by a great celebration.

This appears to be a series of events at the end of David's life as well as the names of David's people who served under him and under God.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

<b>Chapter Outline</b>		<b>Charts, Graphics and Short Doctrines</b>
<b>Beginning of Document</b>	<b>Doctrines Covered and Alluded to</b>	<b>Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter</b>
<b>Definition of Terms</b>	<b>Introduction</b>	<b>Addendum</b>
<a href="http://www.kukis.org">www.kukis.org</a>		<b>Exegetical Studies in Samuel</b>

**Addendum**

The book of Samuel comes to, in some ways, an abrupt end. There are about 7 or 8 years of David's life at the end which are ignored (the years when he trained Solomon and perhaps his other sons in the teaching of the Word of God). However, that information is preserved doctrinally in the book of Proverbs and in some of the Psalms.

However, even though this addendum to the book of Samuel seems somewhat random, notice that it ends with a view toward Jesus Christ. This chapter is a picture of Jesus Christ, dying for our sins, acting as our intermediary before God, and stopping God's judgment from coming down upon us. Nothing could be more fundamental to Scripture than that.

I am assuming that this is the guy who worked up the organization of this chapter.

**Hajime Murai's Chiasm of 2Samuel 24**

A	(24:1-3)	Sin of David
B	(24:4-9)	David counted the number of people of Israel
C	(24:10-14)	Repentance of David
B'	(24:15-16)	The angel brought a pestilence to people of Israel
A'	(24:17-25)	Atonement of David

From [http://www.valdes.titech.ac.jp/~h\\_murai/bible/09\\_Samuel\\_pericope\\_e.html#81](http://www.valdes.titech.ac.jp/~h_murai/bible/09_Samuel_pericope_e.html#81) accessed May 14, 2014.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

Deffinbaugh generally writes some good commentary on the Bible.

**Robert L. (Bob) Deffinbaugh's Lessons from Samuel**

**First, we are reminded, once again, of the faithfulness of God as the Savior of His people.** First Samuel began with the plight of Hannah, who was unable to bear children. God "saved" her from barrenness and gave her not only Samuel, but other children as well. Her song is a "song of salvation" (1 Samuel 2). Beginning with Moses and Aaron, and throughout the period of the judges, God saved His people when they cried out to Him (1 Samuel 12:6-11). Then God saved Israel through Saul, and David, as they led the nation in battle against

## Robert L. (Bob) Deffinbaugh's Lessons from Samuel

their enemies, especially the Philistines. God served as David's Savior over and over again in his lifetime, and David came to look to a "son of David" to save him in the end. Samuel has much to say to us about the faithfulness of God as the Savior of His people, even when His people fail. No wonder David summarizes his life by worshipping God as His fortress, as His salvation.

**Second, we see that while God is a faithful Savior, He often used men of courage and faith.** David was prepared for his reign as Israel's king by shepherding a small flock of his father's sheep. During this time, he learned to trust God and to act courageously to save the flock from bears and lions. His military career began with his confrontation of Goliath on the field of battle, against incredible odds. While Saul did not inspire such courage in his men, David's courage inspired many others to fight with faith and boldness, even against unbelievable odds. These men made it possible for David to cease fighting when his strength began to fail. While God is a faithful Savior, He often delivers Israel through men of faith and courage, who trust Him as they fight the enemies of God. The sovereignty of God in the salvation of men did not hinder men's faith and initiative; it inspired it.

**Third, we see that while man is sinful, our sin never hinders God from accomplishing His saving work.** If David is the best that history has to offer us, we see that this man is certainly not the Savior of mankind. The salvation that God promised through David's seed would have to come through someone greater than David. David sinned, as we can clearly see. His sins may have been the exception, but they certainly disqualified him to be Israel's Messiah. The amazing thing to observe from 1 and 2 Samuel is that while David sinned and many suffered thereby, God sovereignly chose to bring about great blessings through his failures. Two of Israel's greatest blessings came about as a result of two of David's greatest sins. David's sin with Bathsheba resulted in the messianic line passing down through Bathsheba, and eventually this marriage produced the next king -- Solomon. David's sin in numbering the Israelite warriors resulted in the purchase of the threshing floor of Araunah, which was the building site for the temple that was to be constructed under King Solomon. The salvation of the Gentiles was due, in part, to the rejection of Jesus Christ as Messiah by the Jews (see Romans 11). Our sin, while it offends a righteous God, does not tie God's hands. God can use even our sin to accomplish His purposes and promises. Not only this, He even employs Satan to achieve His purposes (1 Chronicles 21:1f.).

**Fourth, we see from this epilogue that no human king will ever be able to fulfill God's promise of salvation.** There must be one coming who is greater than David. Israel had rejected God as their king in 1 Samuel 8, when they demanded a king to "save" them from their enemies. God never really abdicated His place as Israel's King, as Israel's Savior. Through the line of David, God would someday provide a King for His people who would save them from their sins. He would be more than David, more than a man, and one who was without sin. He would be the Lord Jesus Christ, who came as the "Lamb of God who takes away the sin of the world" (John 1:29). He would come to live a sinless life and to die a sacrificial death in the place of the sinner. He would be "delivered from death" as God the Father raised Him from the dead. He would return as the King of Israel, triumphing over his enemies. Samuel simply whets our appetite for the coming "King," who will save His people from their sins.

From <https://bible.org/seriespage/neiman-marcus-military-kmart-christianity-2-samuel-24> accessed May 23, 2014.

### Chapter Outline

### Charts, Graphics and Short Doctrines

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 24 is in the Word of God

1. This chapter, as well as 2Sam. 12, sets up a precedence for much of the history of Israel. Although God allowed Israel to have kings, these kings were subject to the Law of Moses and to the Word of God as

## Why 2Samuel 24 is in the Word of God

given by the prophets of God. David accepted the authority of the prophets Gad and Nathan. Therefore, this was to be the pattern for all subsequent kings of Israel.

2. There is an important and nearly unique doctrine hidden in this chapter. One of the options that God puts before David is being pursued by his enemies for 3 months. Now, how can this be a real option? Does God get into their bodies and make them do this? Does God allow demons to indwell them and do this? Whatever it is, it sounds as if God, in order for His plan to be worked out, must cause David's enemies to chase David. Our study explains what is really happening and why this is not the logical explanation for this passage. What this does is help to explain what it means for God to harden pharaoh's heart during the exodus.
3. Gad's interaction with David sets a pattern for all prophets and kings to come. The kings ruled over Israel; but they were under God's authority. Therefore, what the prophets said was greater than whatever decrees the king made.
4. We get to see some marvelous interplay between the sovereignty of God, the free will of David and the free will of Satan.
5. Under *Logically, what can God do?* we studied the various options that God offered to David, and speculated as to what is God able to do regarding these various options. This is perhaps the seed for someone's master's thesis or doctorate.
6. We found yet another place where Mount Moriah became a part of Israel's history.
- 7.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## What We Learn from 2Samuel 24

1. This interaction between Gad and David sets up the pattern for all future kings and prophets in the future.
2. One of the things which we studied some examples of things in modern education which seem harmless, but are a part of Satan's plan for this world.
3. We studied rebound, which is the personal confession of sin to God in order to be restored to fellowship.
4. We studied the concept of authority.
5. We studied what it means for God to repent.
6. We studied the Angel of Y<sup>e</sup>howah.
7. We studied the meaning of the altar.
8. At the end, we will see how the book of Samuel is pulled together as a whole, from the miraculous birth of Samuel the prophet, to the actions of David at the end, putting up an altar and stopping the plague of death over the land of Israel.

[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

## Josephus' History of this Time Period

### CONTAINING THE INTERVAL OF FORTY YEARS. FROM THE DEATH OF SAUL TO THE DEATH OF DAVID.

#### CHAPTER 13.

#### THAT WHEN DAVID HAD NUMBERED THE PEOPLE, THEY WERE PUNISHED; AND HOW THE DIVINE COMPASSION RESTRAINED THAT PUNISHMENT.

1. NOW king David was desirous to know how many ten thousands there were of the people, but forgot the commands of Moses, (23) who told them beforehand, that if the multitude were numbered, they should pay half a shekel to God for every head. Accordingly the king commanded Joab, the captain of his host, to go and number the whole multitude; but when he said there was no necessity for such a numeration, he was not persuaded [to countermand it], but he enjoined him to make no delay, but to go about the numbering of the Hebrews immediately. So Joab took with him the heads of the tribes, and the scribes, and went over the country of the Israelites, and took notice how numerous the multitude were, and returned to Jerusalem to the king, after nine months and twenty days; and he gave in to the king the number of the people, without the tribe of Benjamin, for he had not yet numbered that tribe, no more than the tribe of Levi, for the king repented of his having sinned against God. Now the number of the rest of the Israelites was nine hundred thousand men, who were able to bear arms and go to war; but the tribe of Judah, by itself, was four hundred thousand men.

2. Now when the prophets had signified to David that God was angry at him, he began to entreat him, and to desire he would be merciful to him, and forgive his sin. But God sent Nathan the prophet to him, to propose to him the election of three things, that he might choose which he liked best: Whether he would have famine come upon the country for seven years, or would have a war, and be subdued three months by his enemies? or, whether God should send a pestilence and a distemper upon the Hebrews for three days? But as he was fallen to a fatal choice of great miseries, he was in trouble, and sorely confounded; and when the prophet had said that he must of necessity make his choice, and had ordered him to answer quickly, that he might declare what he had chosen to God, the king reasoned with himself, that in case he should ask for famine, he would appear to do it for others, and without danger to himself, since he had a great deal of corn hoarded up, but to the harm of others; that in case he should choose to be overcome [by his enemies] for three months, he would appear to have chosen war, because he had valiant men about him, and strong holds, and that therefore he feared nothing therefrom: so he chose that affliction which is common to kings and to their subjects, and in which the fear was equal on all sides; and said this beforehand, that it was much better to fall into the hands of God, than into those of his enemies.

3. When the prophet had heard this, he declared it to God; who thereupon sent a pestilence and a mortality upon the Hebrews; nor did they die after one and the same manner, nor so that it was easy to know what the distemper was. Now the miserable disease was one indeed, but it carried them off by ten thousand causes and occasions, which those that were afflicted could not understand; for one died upon the neck of another, and the terrible malady seized them before they were aware, and brought them to their end suddenly, some giving up the ghost immediately with very great pains and bitter grief, and some were worn away by their distempers, and had nothing remaining to be buried, but as soon as ever they fell were entirely macerated; some were choked, and greatly lamented their case, as being also stricken with a sudden darkness; some there were who, as they were burying a relation, fell down dead, without finishing the rites of the funeral. Now there perished of this disease, which began with the morning, and lasted till the hour of dinner, seventy thousand. Nay, the angel stretched out his hand over Jerusalem, as sending this terrible judgment upon it. But David had put on sackcloth, and lay upon the ground, entreating God, and begging that the distemper might now cease, and that he would be satisfied with those that had already perished. And when the king looked up into the air, and saw the angel carried along thereby into Jerusalem, with his sword drawn, he said to God, that he might justly be punished, who was their shepherd, but that the sheep ought to be preserved, as not having sinned at all; and he implored God that he would send his wrath upon him, and upon all his family, but spare the people.

## Josephus' History of this Time Period

4. When God heard his supplication, he caused the pestilence to cease, and sent Gad the prophet to him, and commanded him to go up immediately to the thrashing-floor of Araunah the Jebusite, and build an altar there to God, and offer sacrifices. When David heard that, he did not neglect his duty, but made haste to the place appointed him. Now Araunah was thrashing wheat; and when he saw the king and all his servants coming to him, he ran before, and came to him and worshipped him: he was by his lineage a Jebusite, but a particular friend of David's; and for that cause it was that, when he overthrew the city, he did him no harm, as we informed the reader a little before. Now Araunah inquired, "Wherefore is my lord come to his servant?" He answered, to buy of him the thrashing-floor, that he might therein build an altar to God, and offer a sacrifice. He replied, that he freely gave him both the thrashing-floor and the ploughs and the oxen for a burnt-offering; and he besought God graciously to accept his sacrifice. But the king made answer, that he took his generosity and magnanimity loudly, and accepted his good-will, but he desired him to take the price of them all, for that it was not just to offer a sacrifice that cost nothing. And when Araunah said he would do as he pleased, he bought the thrashing-floor of him for fifty shekels. And when he had built an altar, he performed Divine service, and brought a burnt-offering, and offered peace-offerings also. With these God was pacified, and became gracious to them again. Now it happened that Abraham (24) came and offered his son Isaac for a burnt-offering at that very place; and when the youth was ready to have his throat cut, a ram appeared on a sudden, standing by the altar, which Abraham sacrificed in the stead of his son, as we have before related. Now when king David saw that God had heard his prayer, and had graciously accepted of his sacrifice, he resolved to call that entire place The Altar of all the People, and to build a temple to God there; which words he uttered very appositely to what was to be done afterward; for God sent the prophet to him, and told him that there should his son build him an altar, that son who was to take the kingdom after him.

From: <http://www.sacred-texts.com/jud/josephus/ant-7.htm> accessed May 14, 2014. Josephus *Antiquities*; Book VII, Chapter 12.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Edersheim's commentary on this chapter, with some slight updating and editing.

## Edersheim Summarizes 2Samuel 24

### 2. The Pestilence.

In regard to this event, it is of the greatest importance to bear in mind that it was sent in consequence of some sin of which Israel, as a people, were guilty. True, the direct cause and immediate occasion of it were the pride and carnal confidence of David, perhaps his purpose of converting Israel into a military monarchy. But this state of mind of their king was, as we are expressly told (2 Samuel 24:1), itself a judgment upon Israel from the Lord, when Satan stood up to accuse Israel, and was allowed thus to influence David (1 Chronicles 21:1). If, as we suppose, the popular rising under Absalom and Sheba was that for which Israel was thus punished, there is something specially corresponding to the sin alike in the desire of David to have the people numbered, and in the punishment which followed. Nor ought we to overlook another Old Testament principle evidenced in this history, that of the solidarity of a people and their rulers

It seems a confirmation of the view, that the sin of David, in wishing to ascertain the exact number of those capable of bearing arms, was due to carnal elation and pride, and that the measure was somehow connected with military ambition on his part, that both in 2 Samuel and in 1 Chronicles. This story follows an enumeration of the three classes of David's heroes, and of some of their most notable feats of arms.<sup>44</sup>

The unwillingness of Joab and of the other captains, to whom the king entrusted the census, arose partly from the knowledge that such an attempt at converting all Israel into a large camp would be generally disliked and disapproved - a feeling with which he and his fellow - captains would, as Israelitish patriots, fully sympathize. But religious considerations also came in, since all would feel that a measure prompted by pride and ambition

## Edersheim Summarizes 2Samuel 24

would certainly bring judgment upon the people (1Chronicles 21:3). Remonstrance having been vain, the military census was slowly and reluctantly taken, the Levites being, however, excluded from it (Numbers 1:47 - 54), and the royal order itself recalled before the territory of Benjamin was reached.<sup>45</sup> For already David's conscience was alive to the guilt which he had incurred. It was after a night of confession and prayer on the part of David, that Gad was sent to announce to him the punishment of his sin. For, the temporal punishment appropriately followed - not preceded - the confession of public sin. Left to choose between famine,<sup>46</sup> defeat, and pestilence, David wisely and well cast himself upon the Lord, finding comfort only in the thought, which has so often brought relief to those who realize it, that, even when suffering for sin, it is well to fall into the hands of Jehovah. Nor was his unuttered hope disappointed.

The pestilence, terrible as it was in its desolations, was shortened from three days to less than one day, "from the morning to the time of the assembly," viz. for the evening sacrifice.<sup>47</sup>

Meanwhile "David and the elders, clothed in sackcloth" (1Chronicles 21:16), were lying on their faces in humiliation before the Lord. Significantly, it was as the Divine command of mercy sped to arrest the arm of the Angel messenger of the judgment, that he became visible to David and his companions in prayer. Already he had neared Jerusalem, and his sword was stretched towards it - just above Mount Moriah, at that time still outside the city, where Aravnah<sup>48</sup> the Jebusite had his threshing - floor.

It was a fitting spot for mercy upon Israel, this place where of old faithful Abraham had been ready to offer his only son unto God; fitting also as still outside the city; but chiefly in order that the pardoning and sparing mercy now shown might indicate the site where, on the great altar of burnt - offering, abundant mercy in pardon and acceptance would in the future be dispensed to Israel. At sight of the Angel with his sword pointed towards Jerusalem, David lifted his voice in humblest confession,<sup>49</sup> entreating that, as the sin had been his, so the punishment might descend on him and his household, rather than on his people. This prayer marked the beginning of mercy. By Divine direction, through Gad, David and they who were with him, went to Araunah to purchase the place thus rendered for ever memorable, in order to consecrate it to the Lord by an altar, on which burnt and peace - offerings were brought. And this was to be the site for the future "house of Jehovah God," and for "the altar of the burnt - offering for Israel" (1Chronicles 22:1).

And God had both prepared and inclined the heart of the Jebusite for the willing surrender of the site for its sacred purposes. No doubt he was a proselyte, and probably (analogously to Rahab) had been an ally in the taking of Jerusalem under Joab. It seems that Araunah and his four sons, while busy in that threshing - floor, had also seen the figure of the Angel high above them, and that it had struck terror into their hearts (1Chronicles 21:20). When, therefore, David and his followers came, they were prepared freely to give. not only the threshing - floor, but also all within it,<sup>11</sup> if only Jehovah were pleased to accept the prayer of the king (2Samuel 24:23). Thus most significantly, in its typical aspect, were Jew and Gentile here brought together to co - operate in the dedication of the Temple - site. It, no doubt, showed insight into Oriental character, though we feel sure it was neither from pride nor narrow national prejudice, that David refused to accept as a gift what had been humbly and, as we believe, heartily offered. But there was evident fitness in the acquisition of the place by money<sup>50</sup> on the part of David, as the representative of all Israel. And as if publicly and from heaven to ratify what had been done, fire, unkindled by man, fell upon the altar and consumed the sacrifices (1Chronicles 21:26). But from that moment the destroying sword of the Angel was sheathed at the command of God.

<sup>44</sup> The same inference may be drawn from 1 Chronicles 27:23, 24, where the enumeration is evidently connected with the military organization of the nation.

<sup>45</sup> Comp. 1 Chronicles 21:6; 27:24. From this latter notice we also gather that the result of the census was not entered in the Chronicles of King David. We can therefore the less hesitate in supposing some want of accuracy in the numbers given. Of the two enumerations we prefer that in 2 Samuel 24:9. However, 1,300,000, or even, according to 1 Chronicles 21:5, 1,570,000 men capable of bearing arms, would only imply a total population of about five or six millions, which is not excessive.

<sup>46</sup> According to 1 Chronicles 21:12, the famine was to be of three years duration. The number "seven" in 2 Samuel 24:13 must be a clerical error.

<sup>47</sup> This is the proper rendering of 2 Samuel 24:15.

<sup>48</sup> This seems to have been the original, while that of Ornan (1 Chronicles 21:15) and others are the Hebraised forms of the name.

<sup>49</sup> 2 Samuel 24:23, reads in the Hebrew: "The whole, O king, does Aravnah give unto the king," and not as in the Authorized Version.

<sup>50</sup> Of the two statements of the price, we unhesitatingly take that in 1 Chronicles 21:25 (the other in 2 Samuel depending on a clerical error, very common and easily accounted for in numerals). Bearing in mind that the common shekel was of half the value of the sacred, and that the proportion of gold to silver was about ten to one, the six hundred shekels of gold would amount to about £380. In Siphre 146 a., various attempts are made to conciliate the two diverging accounts - it need scarcely be said ineffectually. The learned reader will find a full discussion of the question in Ugolini's tractate Altare Exterior (Ugolini Thesaurus, Fol. Vol. 1 O. pp. 504 - 506).

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 24	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
David orders a military census be taken; Joab carries out this order	
The anger of Y <sup>e</sup> howah again burned against Israel. [Satan] incited David against them, saying, "Go [and] number Israel and Judah."	Again, the anger of Jehovah burned against Israel. Satan had incited David against them, saying, "Go and take a census of the people in Israel and in Judah."
The king said to Joab (the commander of the army who [is] with him), "Go now into all the tribes of Israel, from Dan to Beersheba, and number the people so that I will know the number of the people."	The king issued orders to Joab, the commander of the army of Israel: "Go now throughout all Israel, from Dan to Beersheba, and take a census, so that I may know the population of all Israel."
Joab then said to the king, "May Y <sup>e</sup> howah your Elohim add to the people until [lit., as] they [are] a hundredfold while the eyes of my lord the king are observing. [But] why has my lord the king delighted in this thing?"	But Joab objected, saying to the king, "May Jehovah God increase the people a hundredfold while you are taking this census. Just why have you decided to do this thing?"
However, the king's word is firm to Joab and toward the commanders of the army. Therefore, Joab goes out with the commanders of the army in front of the king, to number the people [and to take a census in] Israel.	However, the king's word is firm before Joab and his commanders. Therefore Joab went out along with the commanders of his army from before the king, in order to number the people and to take a census in Israel.
They crossed over the Jordan and they camped in Aroer to the right of the city, which [is] in the middle of the valley of Gad and onward to Jazer. They came to Gilead and to the land of Tahtim-hodshi; and then they came to Dan [or, <i>Dan-jaan</i> ], [coming] around to Sidon. They came to the fortress of Tyre and to all the cities of the Hivites and the Canaanites. Then they went [down] to the Negeb of Judah [as far as] Beersheba. They went in a circuit throughout all the land and they entered Jerusalem at the end of nine months and twenty days.	Joab took his army and they crossed over the Jordan and camped in Aroer, south of the city, in the middle of the valley of Gad, and went from there to Jazer. They went up to Gilead and to the land of Tahtim-hodshi; and then father north to Dan [or, <i>Dan-jaan</i> ]. Coming back down around to Sidon, they passed by the fortress of Tyre and all of the cities of the Hivites and the Canaanites. Finally the went down as far as southern Judah to Beersheba. They traveled in a circuit throughout all the land and finally returned to Jerusalem after 9 months and 20 days.

## A Complete Translation of 2Samuel 24

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Joab gave the totals of the census of the people to the king. [In] Israel, there were eight hundred thousand men of valor who drew the sword; and of the men in Judah, five hundred thousand men.	Joab gave the results of the census to the king. There were 800,000 potential military men in Israel and 500,000 potential soldiers in Judah.
Divine judgement comes upon the people of Israel	
The heart of David struck him after he had numbered the people. Therefore, he [lit., <i>David</i> ] said to Y <sup>e</sup> howah, "I have sinned greatly in what I have done. Therefore, Y <sup>e</sup> howah, please remove the iniquity of Your servant, for I have acted very foolishly."	David was struck by his conscience after numbering the people. Therefore, he said to Jehovah, "I have greatly sinned before You in what I have done. Therefore, please, Jehovah, remove the iniquity of Your slave, as I have acted very foolishly."
When David was rising up in the morning, the word of Y <sup>e</sup> howah came to Gad the prophet, David's seer. He said [lit., <i>to say</i> ], "Go and speak to David: 'Thus says Y <sup>e</sup> howah: three [things] I lift over you; choose one of them for yourself, and I will do [that thing] to you.' "	While David was getting up in the morning, the word of Jehovah had come to Gad the prophet, David's seer. Jehovah said, "Go and speak to David. Tell him, thus proclaims Jehovah: three things I place before you—you choose one of them and that I will do to you.' "
Therefore, Gad went to David and he makes [God's communication] known to him, and he says to him, "What [should] come to you? Seven [possibly, <i>three</i> ] years [of] famine in your land? Or, you flee from the presence of your enemy while he pursues you for three months? Or, three days [of] pestilence in your land? Now consider [these options] and see what answer I [should] bring back [to] the One Who sent me."	Therefore, Gad went to David and informed him of what God said, and then added, "You have three options: 3 years of famine in your land; 3 months during which an enemy will pursue you while you are in retreat; or 3 days of severe pestilence in your land. Which of these options should I tell the Lord you have chosen?"
David answered Gad, "I am [lit., <i>to me</i> ] [in] great distress. Let us fall into the hand of Y <sup>e</sup> howah, for His mercies are great; and do not let me fall into the hand of man."	David answered Gad, "I am in great distress, having to make such a choice. Let us fall into the hand of Jehovah, because His mercy is great. Do not let me fall into the hand of man."
So Y <sup>e</sup> howah placed pestilence in Israel from the morning to the appointed time. Therefore, 70,000 men died from Dan to Beersheba. When the Messenger stretched forth his hand [toward] Jerusalem to destroy it, Y <sup>e</sup> howah changed [His mind] regarding [this] evil. Therefore, He said to the Messenger, the Destroyer among the people, "Enough! Now stay your hand!" (The Messenger of Y <sup>e</sup> howah was near the threshing floor of Araunah the Jebusite).	So Jehovah sent pestilence upon Israel from that morning to the previously designated time. For that reason, 70,000 men of Israel died, from Dan to Beersheba. When the Messenger moved toward Jerusalem to destroy the city, Jehovah changed His mind regarding this evil. Therefore, He ordered the Messenger who was destroying the people, "Stop! Stay your hand!" (For the Messenger of Jehovah was approaching the threshing floor of Araunah the Jebusite).
David spoke to Y <sup>e</sup> howah when he saw [or, <i>perceived, knew, understood</i> ] the Messenger, the one striking against the people. He said, "Listen—I have sinned and I have done wrong, but these, the sheep, what have they done? Please, let Your hand be against me and against my father's house."	When David was aware that the Messenger striking the people, he said to Jehovah, "Listen, I was the one who sinned and I was the one who has done wrong; but these sheep—what have they done? Please, let Your hand be against me and against my father's house, instead."

A Complete Translation of 2Samuel 24	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Gad came to David in that day and he said to him, "Go up [and] raise up an altar to Y <sup>e</sup> howah on the threshing floor of Araunah the Jebusite."	God came to David that day and he said to him, "Go up and raise up an altar to Jehovah on the threshing floor of Araunah the Jebusite."
So David went up according to the word of Gad, as Y <sup>e</sup> howah had commanded [him]. Araunah looked down and he saw the king and his servants approaching him. So Araunah went out and he bowed before the king, his face to the ground. Araunah asked, "Why has my adonai the king come to his servant?"	David, therefore, did what God told him to do (as communicated by Gad). Araunah, from his hill, looked down and he saw the king and his servants approaching him. Therefore, Araunah went out to the king and bowed down before him, his face to the ground. Araunah asked, "Why has my lord the king come to his servant?"
David replied, "[I have come] to purchase the threshing floor from you to build an altar to Y <sup>e</sup> howah. By this [lit., <i>and so</i> ], the plague will be restrained from upon the people."	And David replied, "I have come here to purchase your threshing floor in order to build an altar to Jehovah. By doing this, the plague of pestilence will be stopped right here."
Araunah then said to the king, "My adonai the king will take and cause to go up [whatever is] pleasing in his sight. See the oxen for the burnt offering and the threshing implements and the yokes of the oxen for the wood." Araunah gave the king everything for the king. And Araunah said to the king, "Y <sup>e</sup> howah your Elohim will [surely] accept you."	Araunah then said to the king, "You are my lord the king. Take whatever it is you want in order to make an offering to God. I have oxen to be offered, as well as wooden implements which can be used as firewood for the offering." Araunah essentially offered the king to take anything that he wanted to take. He said, "Jehovah your God will surely accept you."
The king said to Araunah, "No, I will surely acquire [this] from you with a price. I will not offer a sacrifice to Y <sup>e</sup> howah my Elohim for free." Therefore, David acquired the threshing floor and the oxen for 50 shekels.	The king said to Araunah, "No, I must pay you a price for these things. I cannot offer up a sacrifice to Jehovah my God that cost me nothing." Therefore, David paid Araunah with 1.25 lbs. of silver for the threshing floor and the oxen.
David then built an altar there to Y <sup>e</sup> howah, and he offered up burnt offerings and peace offerings [to God]. Therefore, Y <sup>e</sup> howah was supplicated regarding the land and the plague was restrained from Israel.	David built an altar to Jehovah and offered there burnt offerings and peace offerings to God. By this, Jehovah was supplicated, and the plague was stopped from progressing further in Israel.

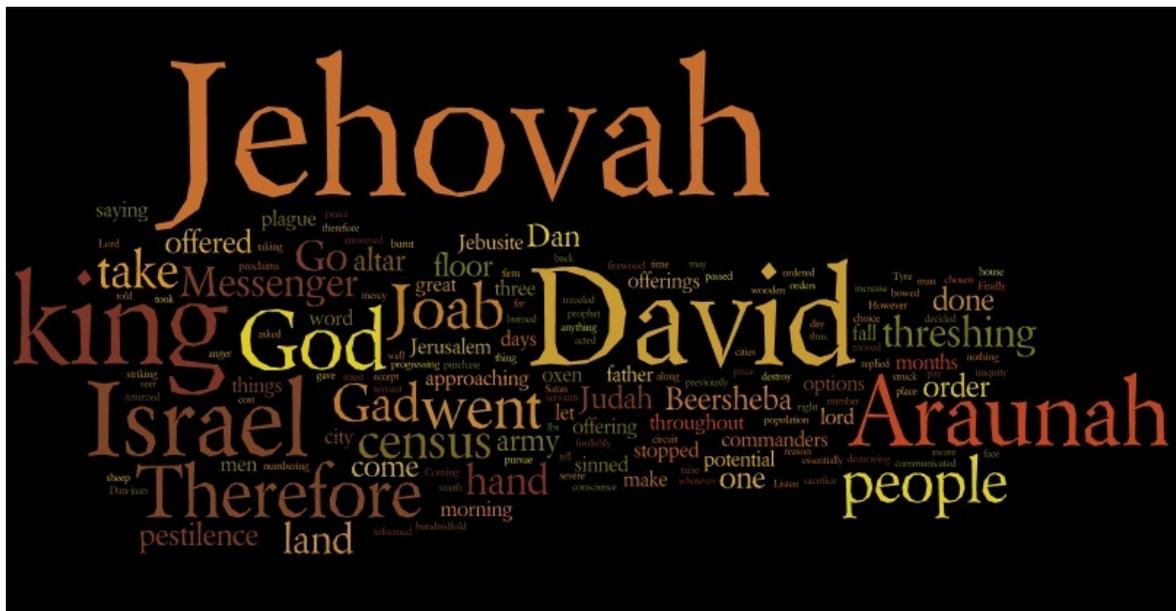
Chapter Outline

Charts, Graphics and Short Doctrines

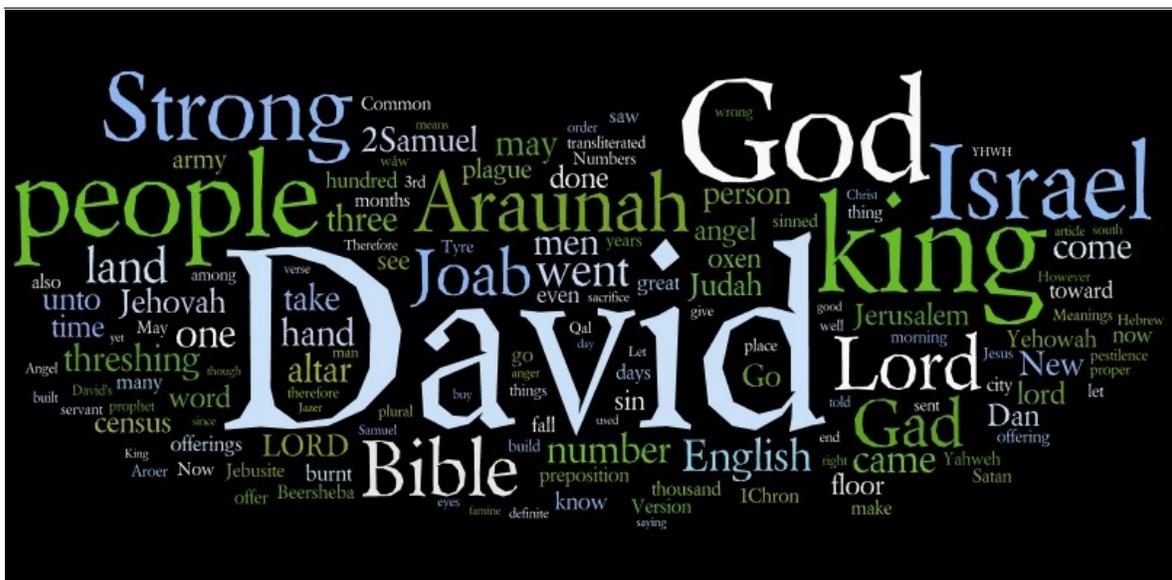
The following Psalms would be appropriately studied at this time: Psalm 6 38

R. B. Thieme, Jr. did not cover this chapter in his **1972 David series**.

Word Cloud from a Reasonably Literal Paraphrase of 2Samuel 24



Word Cloud from Exegesis of 2Samuel 24<sup>142</sup>



These two graphics should be very similar; this means that the exegesis of 2Samuel 24 has stayed on topic and has covered the information found in this chapter of the Word of God.

<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>
<p>Beginning of Document</p>	<p>Doctrines Covered and Alluded to or Appropriately Exegeted with this Chapter</p>

<sup>142</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

[Definition of Terms](#)[Introduction](#)[Addendum](#)[www.kukis.org](http://www.kukis.org)[Exegetical Studies in Samuel](#)

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## The End of the Book of Samuel

The book of Samuel begins with the birth of the prophet Samuel—with the unusual birth of the prophet Samuel. Although there are certainly some chapters about Samuel, Saul and Israel, the bulk of the book of Samuel is about David. David, who is a type of Christ, a man after God's Own Heart, does not have a death scene which is recorded in this book (it will be found in Kings), but ends with him offering to stand between judgment of the people and God, offering himself to God in that way. An altar and a sacrificial animal will be offered to God, and this will stop the advance of the plague.

In other words, the book of Samuel begins with a parallel to the birth of Jesus Christ and ends with a parallel to Jesus Christ on the cross—this is quite the remarkable book!