

2 Samuel 8 Commentary

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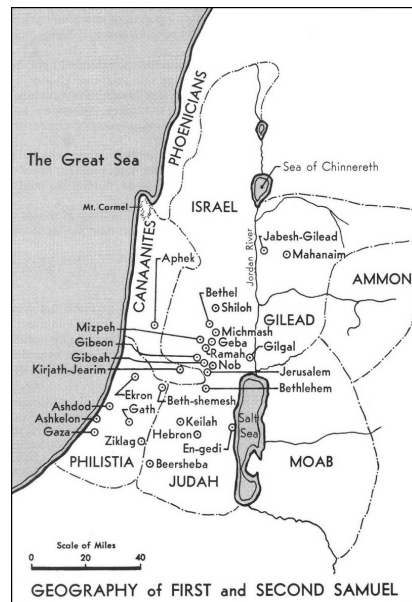
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Chart from recommended resource [Jensen's Survey of the OT](#) - used by permission
[2 Samuel Chart](#) from Charles Swindoll

TIMELINE OF THE BOOKS OF SAMUEL, KINGS & CHRONICLES									
1107	1011				971	931	853	722	586
1 Samuel	2 Samuel				1 Kings	1 Kings	2 Kings		
31	1-4	5-10	11-20	21-24	1-11	12-22	1-17	18-25	
1Chr 10		1 Chr 11-19		1 Chr 20-29	2 Chronicles 1-9	2 Chronicles 10-20	2 Chronicles 21-36		

Legend: B.C. dates at top of timeline are approximate. Note that 931BC marks the division of the Kingdom into Southern Tribes (Judah and Benjamin) and Ten Northern Tribes. To avoid confusion be aware that **after the division** of the Kingdom in 931BC, the Southern Kingdom is most often designated in Scripture as "**Judah**" and the Northern Kingdom as "**Israel**." Finally, note that 1 Chronicles 1-9 is not identified on the timeline because these chapters are records of genealogy.



Map of David's Kingdom-ESV Global

Map of Cities in 2 Samuel

2 Samuel 8:1 Now after this it came about that David defeated the Philistines and subdued them; and David took control of the chief city from the hand of the Philistines.

BGT 2 Samuel 8:1 καὶ γένητο μετὰ ταῦτα καὶ πῆταξεν Δαυὶδ τοὺς φιλισταίους καὶ τροπίασεν αὐτοὺς καὶ λαβὼν Δαυὶδ τὴν φωρισηνὴν κχείρησεν τὴν φλοφίλων

LXE 2 Samuel 8:1 And it came to pass after this, that David smote the Philistines, and put them to flight, and David took the tribute from out of the hand of the Philistines.

KJV 2 Samuel 8:1 And after this it came to pass, that David smote the Philistines, and subdued them: and David took Gath out of the hand of the Philistines.

NET 2 Samuel 8:1 Later David defeated the Philistines and subdued them. David took Gath from the Philistines.

CSB 2 Samuel 8:1 After this, David defeated the Philistines, subdued them, and took Gath from Philistine control.

ESV 2 Samuel 8:1 After this David defeated the Philistines and subdued them, and David took Gath out of the hand of the Philistines.

NIV 2 Samuel 8:1 In the course of time, David defeated the Philistines and subdued them, and he took Gath from the control of the Philistines.

NLT 2 Samuel 8:1 After this, David defeated and subdued the Philistines by conquering Gath, their largest town.

NRS 2 Samuel 8:1 Some time afterward, David attacked the Philistines and subdued them; David took Gath out of the hand of the Philistines.

NJB 2 Samuel 8:1 After this, David defeated the Philistines and subdued them. From the grip of the Philistines he wrested Gath.

NAB 2 Samuel 8:1 After this David attacked the Philistines and conquered them, wresting... Gath from the Philistines.

YLT 2 Samuel 8:1 And it cometh to pass afterwards that David smiteth the Philistines, and humbleth them, and David taketh the bridle of the metropolis out of the hand of the Philistines.

GWN 2 Samuel 8:1 After this, David defeated and crushed the Philistines. He took control of the main Philistine city from them.

BBE 2 Samuel 8:1 And it came about after this that David made an attack on the Philistines and overcame them; and David took the authority of the mother-town from the hands of the Philistines.

- **after:** 2Sa 7:9 2Sa 21:15-22
- Methegammah: or, the bridle of Ammah, 2Sa 2:24 1Ch 18:1-17, Gath, In the parallel passage of Chronicles, we read, "David took Gath and her towns;" and it is probable, that Gath and its districts were called Metheg-ammah in David's time; which, being unusual or becoming obsolete, in the time of the author of the Chronicles, led him thus to explain it.

Related Passages:

1 Chronicles 18:1-13 Now after this it came about that David defeated the Philistines and subdued them and took Gath and its towns from the hand of the Philistines.

[ESV Global Study Bible](#)

[NIV Study Bible - click for legend](#)

DAVID DEFEATS PHILISTINES ON THE WEST

This chapter outlines the expansion of David's kingdom (W = 2Sa 8:1, E = 2Sa 8:2, N = 2Sa 8:3-12, S = 2Sa 8:13-14) with 2Sa 8:6, 14 being the "key" to his success **"And the LORD helped David wherever he went"**

THOUGHT - Jesus said "Apart from Him we can do nothing!" (Jn 15:5) Beloved, we are all involved in an intense spiritual war for the souls of men and our enemy is invisible and powerful (like the Philistines were powerful). There is only one way we can win the battles each day and that is to fight like David, with the help of the LORD. He has given us the sword of the Spirit which is the Word of God, the indwelling Spirit for power and the privilege of prayer. God grant that each of us might fight the good fight of faith always relying on His help and always for His glory. Amen.

Recall previous related passages that promise Israel (and David) victory over their enemies:

2 Samuel 3:18+ "Now then, do it! For the LORD has spoken of David, saying, 'By the hand of My servant David **I will save** ([yasha](#); Lxx = [sozo](#)) My people Israel from the hand of the Philistines and from the hand ([yad](#) = power) of all their enemies.'"

2 Samuel 7:9+ **"I have been with you wherever you have gone and have cut off all your enemies from before you;** and I will make you a great name, like the names of the great men who are on the earth.

Now after this - This time phrase should always prompt a pause to ponder (PPP) and ask "What time is it?" After God had revealed the Davidic Covenant to David. In context that is true but the NIV Study Bible makes an interesting point that "Chronologically the events of this chapter, or many of them, are probably to be placed between chs. 5 and 6" primarily because of the statement in 2Sa 7:1 that "the LORD had given him rest on every side from all his enemies." In light of that statement, it would make sense that Chapter 8 describes how and over whom David attained that rest from all his enemies. On the other hand in 2Sa 7:11 God promised "I will give you rest from all your enemies."

Youngblood sums it up stating that "It is impossible to know for certain whether the divine promises of ch. 7 preceded or followed the divine victories of ch. 8...In any event, it would seem that the narrator intends the account of the Philistine defeat (v. 1) to resume the story told in 2Sa 5:17-25" ([Expositor's Bible Commentary](#))

Youngblood - The section leaves no doubt about the fact that David's armies were invincible and that no nation, however numerous or powerful its fighting men, could hope to withstand the Israelite hosts. ([Ibid](#))

One element of the Davidic Covenant was stated in 2Sa 7:11 "I (YAHWEH) will give you rest from all your enemies." And in chapter 8 (and other passages) God fulfilled His covenant promise to David. Of course, this was the "near" or "partial" fulfillment, for complete "rest" will not come to the nation of Israel until the greater Son of David reigns on the throne from Jerusalem.

it came about that David defeated the Philistines and subdued (NLT - humbled) **them** - On the [map above](#), the Philistines would be Israel's enemy on the western border toward the Mediterranean Sea. Note David not only defeated them but subdued them, bringing them under control by force. The Hebrew verb means he humbled them!

and David took control of the chief city from the hand of the Philistine - ESV & NIV = Metheg-ammah which is probably Gath. BBE calls it the "mother town." 1Ch 18:1 says "David defeated the Philistines and subdued them and took **Gath**." **The hand** speaks of power and in context of the control of the chief city, presumably Gath.

Guzik - When David became king, the Philistines were taking territory from God's people. Under his leadership God's people began to take territory from the enemy.

NET NOTE on **Metheg-ammah** - Heb “the bridle of one cubit.” Many English versions treat this as a place name because the parallel text in 1 Chr 18:1 reads “**Gath**” (which is used by NLT here). It is possible that “the bridle of one cubit” is to be understood as “the token of surrender,” referring to the Philistine’s defeat rather than a specific place (cf. TEV, CEV).

Alan Redpath - “The thing that fascinates me about this complete victory is the utter contempt with which David treated the great power of his adversaries.” (ED: I would add that he was surely able to do so because he was confident that the LORD was with him!)

2 Samuel 8:2 He defeated Moab, and measured them with the line, making them lie down on the ground; and he measured two lines to put to death and one full line to keep alive. And the Moabites became servants to David, bringing tribute.

BGT 2 Samuel 8:2 κα π ταξεν Δαυιδ τ ν Μωαβ κα διεμ τρησεν α το ς ν σχοιν οισ κοιμ σας α το ς π τ ν γ ν κα γ νετο τ δ ο σχοιν σματα το θανατ σαι κα τ δ ο σχοιν σματα ζ γρησεν κα γ νετο Μωαβ τ Δαυιδ ε ς δ ο λους φ ροντας ξ νια

LXE 2 Samuel 8:2 And David smote Moab, and measured them out with lines, having laid them down on the ground: and there were two lines for slaying, and two lines he kept alive: and Moab became servants to David, yielding tribute.

KJV 2 Samuel 8:2 And he smote Moab, and measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive. And so the Moabites became David's servants, and brought gifts.

NET 2 Samuel 8:2 He defeated the Moabites. He made them lie on the ground and then used a rope to measure them off. He put two-thirds of them to death and spared the other third. The Moabites became David's subjects and brought tribute.

CSB 2 Samuel 8:2 He also defeated the Moabites, and after making them lie down on the ground, he measured them off with a cord. He measured every two cord lengths of those to be put to death and one length of those to be kept alive. So the Moabites became David's subjects and brought tribute.

ESV 2 Samuel 8:2 And he defeated Moab and he measured them with a line, making them lie down on the ground. Two lines he measured to be put to death, and one full line to be spared. And the Moabites became servants to David and brought tribute.

NIV 2 Samuel 8:2 David also defeated the Moabites. He made them lie down on the ground and measured them off with a length of cord. Every two lengths of them were put to death, and the third length was allowed to live. So the Moabites became subject to David and brought tribute.

NLT 2 Samuel 8:2 David also conquered the land of Moab. He made the people lie down on the ground in a row, and he measured them off in groups with a length of rope. He measured off two groups to be executed for every one group to be spared. The Moabites who were spared became David's subjects and paid him tribute money.

NRS 2 Samuel 8:2 He also defeated the Moabites and, making them lie down on the ground, measured them off with a cord; he measured two lengths of cord for those who were to be put to death, and one length for those who were to be spared. And the Moabites became servants to David and brought tribute.

NJB 2 Samuel 8:2 He also defeated the Moabites and, making them lie on the ground, measured them off by the line; he measured out two lines to be put to death and one full line to have their lives spared. The Moabites became David's subjects and paid him tribute.

NAB 2 Samuel 8:2 He also defeated Moab and then measured them with a line, making them lie down on the ground. He told off two lengths of line for execution, and a full length to be spared. Thus the Moabites became tributary to David.

YLT 2 Samuel 8:2 And he smiteth Moab, and measureth them with a line, causing them to lie down on the earth, and he measureth two lines to put to death, and the fulness of the line to keep alive, and the Moabites are to David for servants, bearers of a present.

GWN 2 Samuel 8:2 He also defeated Moab, made the Moabites lie down on the ground, and measured them with a rope. He measured two lengths which were to be killed, and one length which was to be spared. So the Moabites became David's subjects and paid taxes to him.

BBE 2 Samuel 8:2 And he overcame the Moabites, and he had them measured with a line when they were stretched out on the earth; marking out two lines for death and one full line for life. So the Moabites became servants to David and gave him offerings.

- **He defeated Moab:** Nu 24:17 3:29,30 1Sa 14:47 Ps 60:8 83:6 108:9
- **measured:** 2Sa 12:31
- And so: 2Sa 8:6,12-14 2Ki 1:1 3:4-27 1Ch 18:2
- brought gifts: 1Sa 10:27 2Ch 26:8 Ps 72:10,11 Isa 36:16

Related Passages:

1 Chronicles 18:2 He defeated Moab, and the Moabites became servants to David, bringing tribute.

Numbers 24:17 (A PROPHECY OF DEFEAT OF THE MOABITES) "I see him, but not now; I behold him, but not near; A star shall come forth from Jacob, A scepter shall rise from Israel, And shall crush through the forehead of Moab, And tear down all the sons of Sheth.

DAVID DEFEATS MOABITES ON EAST

He defeated Moab - Moabites were descendants of Lot (Ge 19:36–38) and their land was on the EASTERN border of Israel posed constant military (and religious threat - pagan, idolatrous worship) to Israel (Nu 25:1-3; Jdg 3:12-30; 1Sa 14:47). It is interesting to recall that previously (probably some 10-20 years before) David had taken his parents to live in Moab to be safe from King Saul (see 1Sa 22:2-4+) Recall also that David had Moabite blood from his great grandmother Ruth the Moabitess (Ru 4:13-21), but this did not prevent him from attacking and defeating the Moabites.

And measured them with the line, making them lie down on the ground; and he measured two lines to put to death and one full line to keep alive - While this may seem vicious, the truth is that in the ancient near east in many cases all the captured enemy forces were annihilated, but here David actually spares one third.

MacArthur - measured two lines. This could mean that David spared the young Moabites (whose height was approximately one cord) and executed the adults (whose height was two cords) or that one out of 3 rows of soldiers was arbitrarily chosen to be spared from execution. Such was a common practice of eastern kings in dealing with deadly enemies. (Borrow [The MacArthur Study Bible](#))

Believer's Study Bible - This was a punitive procedure in which the victor put to death two out of every three males of the defeated forces.

Ryrie - The verse may be understood to mean that David spared the young Moabites (whose heights were equal to that of one measuring line) and executed the adults (whose heights were equal to two lines). Or it may mean that one out of three rows of soldiers was spared. (Borrow [Ryrie Study Bible](#))

David Guzik - David's war against Moab and his harsh treatment of their army seemed out of place considering that David's great-grandmother was a Moabite (Ruth) and that he entrusted his mother and father into the care of the Moabites (1 Samuel 22:3–4). It may be that the Moabites killed or mistreated David's parents.

Roberb Bergen - Through a policy that would be highly controversial and universally condemned today, David also eliminated any serious near-term military threat that might have been posed by the Moabites. In his successful campaign against them, David captured a number of prisoners of war. These he made to "lie down on the ground." Then he "measured them off with a length of cord" and put to death all the prisoners falling under two of every three lengths of cord. No parallels to David's action against the Moabites exists in Scripture. In spite of all appearances, such an action probably was considered compassionate in contrast to the options of killing all the prisoners or selling them all as slaves to foreign nations. After all, many of David's enemies were permitted to live and return to their families. David's decisive action certainly benefited Israel economically because the survivors could return to work the fields of Moab and produce grain and livestock, a portion of which would be sent annually to David's court as "tribute." (Borrow [1 & 2 Samuel - New American Commentary](#))

And the Moabites became servants to David, bringing tribute - Those Moabites David spared became his subjects and paid taxes to him.

Walton - tribute. When one state or other political entity conquered another or extended hegemony over its affairs, the result was

the exaction of tribute payments from the subject people. This could take the form of precious metals (by weight or as jewelry or implements), farm produce (a significant portion of the harvest) or labor service. Not surprisingly, this draining of the economy was unpopular and was generally the reason for revolt or warfare. Extra-biblical documentation for this practice is widespread. For instance, the annals of the Assyrian kings often include lists of items received as tribute: [the Black Obelisk inscription of Shalmaneser III](#) (859-824 B.C.) contains Jehu's tribute to Assyria of silver, gold, lead and hard woods; [Tiglath-Pileser III](#) (744-727 B.C.) received elephant hide, ivory, linen garments and other luxury items from his vassals in Damascus, Samaria, Tyre and elsewhere. (Page 334 [IVP Background Commentary](#))

2 Samuel 8:3 Then David defeated [Hadadezer](#), the son of Rehob king of [Zobah](#), as he went to restore his rule at the River.

BGT 2 Samuel 8:3 καὶ πῦρ ἐπέβαλεν Δαυὶδ ἐπὶ τὸν Ἀδρααζάρ υἱοῦ τοῦ Ρααβ βασιλῆος τοῦ Σουβᾶ ποταμοῦ σου ἀπὸ τοῦ ποταμοῦ τῆς Ἐφραθῆ

LXE 2 Samuel 8:3 And David smote Adraazar the son of Raab king of Suba, as he went to extend his power to the river Euphrates.

KJV 2 Samuel 8:3 David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates.

NET 2 Samuel 8:3 David defeated King Hadadezer son of Rehob of Zobah when he came to reestablish his authority over the Euphrates River.

CSB 2 Samuel 8:3 David also defeated Hadadezer son of Rehob, king of Zobah, who went to restore his control at the Euphrates River.

ESV 2 Samuel 8:3 David also defeated Hadadezer the son of Rehob, king of Zobah, as he went to restore his power at the river Euphrates.

NIV 2 Samuel 8:3 Moreover, David fought Hadadezer son of Rehob, king of Zobah, when he went to restore his control along the Euphrates River.

NLT 2 Samuel 8:3 David also destroyed the forces of Hadadezer son of Rehob, king of Zobah, when Hadadezer marched out to strengthen his control along the Euphrates River.

- **Hadadezer:** 1Ch 18:3, Hadarezer
- **Zobah:** 2Sa 10:6 1Sa 14:47 1Ki 11:23,24 Ps 60:1
- at the river: Ge 15:18 Ex 23:31 De 11:24 1Ki 4:21 Ps 72:8

Related Passages:

1 Chronicles 18:3+ David also defeated Hadadezer king of [Zobah](#) as far as Hamath, as he went to establish his rule to the Euphrates River.

Psalm 60:1[±] For the choir director; according to >Shushan Eduth. A Mikhtam of David, to teach; **when he struggled with Aram-naharaim and with Aram-zobah**, and Joab returned, and smote twelve thousand of Edom in the Valley of Salt. O God, You have rejected us. You have broken us; You have been angry; O, restore us.

Genesis 15:18+ On that day the LORD made a covenant with Abram, saying, "To your descendants I have given this land, From the river of Egypt as far as **the great river, the river Euphrates**:

Deuteronomy 1:7+ "Turn and set your journey, and go to the hill country of the Amorites, and to all their neighbors in the Arabah, in the hill country and in the lowland and in the Negev and by the seacoast, the land of the Canaanites, and Lebanon, as far as **the great river, the river Euphrates**.

Joshua 1:4+ "From the wilderness and this Lebanon, even as far as the great river, **the river Euphrates**, all the land of the Hittites, and as far as the Great Sea toward the setting of the sun will be your territory.

ENEMIES IN NORTH

Then - Now David "mops up" Israel's enemies on the North (and NE) border from verse 3-8. See Zobah north of Israel in map above.

David defeated Hadadezer, the son of Rehob king of Zobah , as he went to restore his rule (yad = literally "hand") at the River - Hadadezer meant "Hadad (personal name of Canaanite storm god) is my help (ezer) (cf Israel's "Eben-ezer" - 1Sa 7:12+) He was not much *help* (!!!) against David because David had the *help* of Jehovah the only true God (2Sa 8:6, 2Sa 8:14)! **Zobah** was an Aramean (later called Syria) kingdom north of **Damascus** and more than 60 miles north of the Sea of Galilee. Note that David wrote Psalm 60 was to commemorate this battle. Saul had previously fought against the kings of Zobah (1Sa 14:47) on Israel's northern border and restore indicates David restored what Saul had controlled only briefly. **The River** refers to the Euphrates River which was listed as boundary to the land promised to Abraham (see passages above).

Walton - NIV's "control" is the Hebrew word **yad** for "hand," which elsewhere refers to **astele** or monument with a royal inscription (1Sa 15:12, 2Sa 18:18) being set up here by David. 2Sa 8:13⁺ speaks of a "name" David makes (NIV "became famous"), which is another way that Hebrew speaks of a monument. Egyptian **Pharaoh Thutmose III** (fifteenth century) boasted of the **steles** they erected on the banks of the Euphrates (Page 334 [IVP Background Commentary](#))

August Konkell (in comments on parallel passage in 1 Chronicles 18) adds that "The encounter with Hadadezer king of Zobah, a territory north of Damascus toward Hamath, is introduced immediately following the subjugation of Philistia and Moab (1Ch 18:3). **It was the result of an intervention in setting up a monument at the Euphrates River. Kings would set up monuments outside their own territory to represent their presence in territory they controlled. The Euphrates was a natural boundary for such a monument because it separated the northwest from the east.** It is not certain whether David or Hadadezer was engaged in setting up the monument, which was north of both of their territories. The inference of the Chronicler, made from 2 Samuel 8:3, is that David was setting up the monument as a testament to his expanded conquests when Hadadezer resisted him. The result was an expanded war with the Arameans (2Sa 8:4–6), which brought about a very significant dominion to the young state. The territory of David now extended to the boundaries of **Tou (Toi)**, king of Hamath, and its territories on the Orontes River (1Ch 18:9–11). The king of Hamath was eager to form an alliance with David since the Israelites effectively ended his conflict with the Arameans to the south. **Tou** had no desire to engage the military might of David, but he was content to have a secure southern border to his territories. Summary statements are given in verses 6 and 13: The LORD gave David victory wherever he went. These episodes demonstrate the fulfillment of the prophetic promise in 1Ch 17:8–10a. . . David also engaged in destroying the weaponry of the Arameans. The Chronicler tells us that David hamstringed all but a hundred of the chariot horses (1Ch 18:4b). This practice follows the analogy of Joshua 11:6–9, where God requires that the horses be disabled and the chariots burned. In both cases this was to cripple the military of mercenary forces. It may have been a precaution against them being hired again in a military attack, but it also may have been regarded as a stipulation of what is termed holy war. All booty of those battles won by direct divine intervention belonged to God and could not be used as plunder [War in Chronicles, p. 481]. In Joshua 11:6 the spoils of war at Hazor were regarded as profane (ḥalalim) for Israel, a categorization that always carries moral implications.

NET NOTE - The [Masoretic Text](#) does not have the name "Euphrates" in the text. It is supplied in the margin (Qere) as one of ten places where the Masoretes believed that something was "to be read although it was not written" in the text as they had received it. The ancient versions (LXX, Syriac Peshitta, Vulgate) include the word. See also the parallel text in 1 Chr 18:4.

F B Meyer - The border of Israel was carried to the line of the Euphrates, so that promise made by God to Abraham was fulfilled: 'Unto thy seed I have given this land, from the river of Egypt unto the great river, the river Euphrates.'

Redpath - "Then there was Syria (ARAMEANS), the great heathen nation to the north, divided into two groups with capitals at Zobah and Damascus. They united together for protection but found themselves helpless against the might of David.

2 Samuel 8:4 David captured from him 1,700 horsemen and 20,000 foot soldiers; and David hamstrung the chariot horses, but reserved enough of them for 100 chariots.

BGT 2 Samuel 8:4 κα̅ προκατελ̅ βετο̅ Δαυιδ̅ τ̅ ν̅ α̅ το̅ χ̅ λ̅ ι̅ α̅ ρ̅ μα̅ τ̅ α̅ κα̅ π̅ τ̅ χ̅ ι̅ λ̅ ι̅ δ̅ α̅ ς̅ π̅ τ̅ ω̅ ν̅ κα̅ ε̅ κο̅ σ̅ ι̅ χ̅ ι̅ λ̅ ι̅ δ̅ α̅ ς̅ ν̅ δ̅ ρ̅ ν̅ πε̅ ζ̅ ν̅ κα̅ πα̅ ρ̅ λυ̅ σεν̅ Δαυιδ̅ π̅ ν̅ τ̅ α̅ ρ̅ μα̅ τ̅ α̅ κα̅ πε̅ λ̅ πε̅ το̅ ξ̅ α̅ τ̅ ν̅ κα̅ τ̅ ν̅ ρ̅ μα̅ τ̅ α̅

LXE 2 Samuel 8:4 And David took a thousand of his chariots, and seven thousand horsemen, and twenty thousand footmen: and David houghed all his chariot horses, and he reserved to himself a hundred chariots.

KJV 2 Samuel 8:4 And David took from him a thousand chariots, and seven hundred horsemen, and twenty thousand footmen: and David houghed all the chariot horses, but reserved of them for an hundred chariots.

NET 2 Samuel 8:4 David seized from him 1,700 charioteers and 20,000 infantrymen. David cut the hamstrings of all but a hundred of the chariot horses.

CSB 2 Samuel 8:4 David captured 1,700 horsemen and 20,000 foot soldiers from him, and he hamstringed all the horses and kept 100 chariots.

ESV 2 Samuel 8:4 And David took from him 1,700 horsemen, and 20,000 foot soldiers. And David hamstringed all the chariot horses but left enough for 100 chariots.

NIV 2 Samuel 8:4 David captured **a thousand of his chariots, seven thousand charioteers** and twenty thousand foot soldiers. He hamstringed all but a hundred of the chariot horses.

NLT 2 Samuel 8:4 David captured 1,700 charioteers and 20,000 foot soldiers. He crippled all the chariot horses except enough for 100 chariots.

- **chariots:** De 17:16 Jos 11:6,9 Ps 20:7 33:16,17
- **reserved:** 1Ki 10:26

Related Passages:

1 Chronicles 18:4+ David took from him 1,000 chariots and 7,000 horsemen and 20,000 foot soldiers, and David hamstringed all the chariot horses, but reserved enough of them for 100 chariots.

Deuteronomy 17:16+ (**DAVID HEADED THIS INSTRUCTION**) "Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, 'You shall never again return that way.'

2 Samuel 3:18+ "Now then, do it! For the LORD has spoken of David, saying, 'By the hand of My servant David I will save ([yasha](#); Lxx = [sozo](#)) My people Israel from the hand of the Philistines and from the hand ([yad](#) = power) of all their enemies.'"

2 Samuel 7:9+ "**I have been with you wherever you have gone and have cut off all your enemies from before you**; and I will make you a great name, like the names of the great men who are on the earth.

DAVID CAPTURES HORSES AND CHARIOTS

David captured from him 1,700 horsemen and 20,000 foot soldiers; and David hamstringed the chariot horses, but reserved enough of them for 100 chariots - Horses were not **hamstringed** out of cruelty but necessity because David could not take care of such a large number of horses while carrying out an active military campaign. Note 1700 horsemen is felt to be a copyist error and should read "1,000 chariots and 7,000 horsemen" because the Septuagint has "one thousand chariots and seven thousand charioteers," (NIV adopted this reading) and the parallel text in 1 Chr 18:4 says "1,000 chariots and 7,000 horsemen."

Walton - **chariots**. The chariots of Syria during this period are similar to the Assyrian models depicted in reliefs of the ninth century. They featured two yoked horses with one or two others harnessed beside. Two spoked wooden wheels on a rear axle supported a small platform occupied by a driver and rider equipped with bow and spear. The sides only went up to mid-thigh on the standing occupants. **hamstringing**. Horses could not be mercifully shot as they are today, and the Israelites had no use for them and no means to care for them; they certainly did not want their enemies to have continued use of them. **Hamstringing** involves cutting through the rear tarsal tendon in the hock joint (equivalent of human Achilles tendon), leaving the horses unable to walk (**ED: THIS TECHNIQUE WAS SOMETIMES CARRIED OUT ON HUMAN BEINGS! ANCIENT WAR WAS BRUTAL!**). (Page 334 [IVP Background Commentary](#))

Guzik had an interesting comment on **100 chariots** - That David kept such a small number shows remarkable self-control and trust in God. David obeyed the principle of Deuteronomy 17:15–16 and absolutely refused to trust in horses as military weapons. His trust was in God instead

Psalm 20:7+ (PSALM OF DAVID) Some boast in **chariots** and some in **horses**, but we will boast in the name of the LORD, our God.

Psalm 33:16-17+ (? AUTHOR) The king is not saved by a mighty army; A warrior is not delivered by great strength. 17 A horse is a false hope for victory; Nor does it deliver anyone by its great strength. (Psalm 20:7 and Ps 33:16–17).

This is a very interesting text in light of Deut 17:14-17+, instructions God had given to those who would be His king. Dt. 17:14-17 says

When you enter the land which the LORD your God gives you, and you possess it and live in it, and you say, 'I will set a king over me like all the nations who are around me,' 15 you shall surely set a king over you whom the LORD your God chooses, one from among your countrymen you shall set as king over yourselves; you may not put a foreigner over yourselves who is not your countryman. 16 "Moreover, he shall not multiply horses for himself, nor shall he cause the people to return to Egypt to multiply horses, since the LORD has said to you, 'You shall never again return that way.' 17 "He shall not multiply wives for himself, or else his heart will turn away; nor shall he greatly increase silver and gold for himself.

Notice that the king was forbidden to do three things:

1. He was not to accumulate horses.
2. He was not to accumulate wives.
3. He was not to accumulate gold and silver.

[Alan Carr](#) makes some excellent observations and gives some wise advice - David had honored God's command regarding items number one and three. David had disabled the horses taken in battle, 2 Sam. 8:4. He had also dedicated the gold and silver taken as spoil in battle to the Lord, 2 Sam. 8:7-12. But, he had disregarded what God had to say about accumulating wives.

David had a giant, and if a name had to be attached to this giant, I think "Lust" would be appropriate. It appears that David had strong sexual desires and sought to satisfy his urges by accumulating women. But, David, like many others, discovered that many sexual partners will not satisfy your sexual desires, they will only increase them.

David had problems with a spiritual giant named "Lust." You may not battle that one, but you know the name of the one or ones you do battle. In fact, if you have never done it, it might be good for you to identify the identity of you giant. Admitting that it exists is the first step in seeing it defeated!

2 Samuel 8:5 When the Arameans of Damascus came to help Hadadezer, king of Zobah, David killed 22,000 Arameans.

BGT 2 Samuel 8:5 κα παραγ νεται Συρ α Δαμασκο βοηθ σαι τ Αδρααζαρ βασιλε Σουβα κα π ταξεν Δαυιδ
ν τ Σ ρ ε κοσι δ ο χιλι δας νδρ ν

LXE 2 Samuel 8:5 And Syria of Damascus comes to help Adraazar king of Suba, and David smote twenty-two thousand men belonging to the Syrian.

KJV 2 Samuel 8:5 And when the Syrians of Damascus came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.

NET 2 Samuel 8:5 The Arameans of Damascus came to help King Hadadezer of Zobah, but David killed 22,000 of the Arameans.

CSB 2 Samuel 8:5 When the Arameans of Damascus came to assist King Hadadezer of Zobah, David struck down 22,000 Aramean men.

ESV 2 Samuel 8:5 And when the Syrians of Damascus came to help Hadadezer king of Zobah, David struck down 22,000 men of the Syrians.

NIV 2 Samuel 8:5 When the Arameans of Damascus came to help Hadadezer king of Zobah, David struck down twenty-two thousand of them.

NLT 2 Samuel 8:5 When Arameans from Damascus arrived to help King Hadadezer, David killed 22,000 of them.

- **when:** 1Ki 11:23-25 1Ch 18:5,6 Isa 7:8
- **came:** Job 9:13 Ps 83:4-8 Isa 8:9,10 31:3
- **Zobah:** From 2 Ch 8:3, we learn that Zobah was the district in which Tadmor or Palmyra was situated; and consequently lay between the land of Israel and the Euphrates. The capital was probably the same as the Sabe mentioned by Ptolemy as a city of Arabia Deserta.

Related Passages:

1 Chronicles 18:5 When the Arameans of Damascus came to help Hadadezer king of Zobah, David killed 22,000 men of the Arameans.

ANOTHER NORTHERN FOE DEFEATED

When the Arameans (Syrians) of Damascus came to help Hadadezer, king of Zobah, David killed 22,000 Arameans - Aram was the old name that became Syria in the Hellenistic period (332 B.C.-63 B.C.) Did David kill 22,000 in battle or after they were captured. Ancient war was brutal so it could have been either or both.

Ryrie - Arameans. Syrians. As a political entity, Syria began in the Hellenistic period (332 B.C.-63 B.C.). In the OT the region was called Aram, and the people Arameans.

Walton on Damascus - Damascus is located in an oasis watered by the Barada River in the shadow of the Anti-Lebanon range to the west and with the Syrian desert stretching out to its east. It is first mentioned in the lists of Thutmose III in the fifteenth century and is named, though not in a major role, in the Amarna texts. Its major prominence comes in the conflicts with Assyria in the ninth and eighth centuries. The continuing occupation of the site has offered few opportunities for excavation, resulting in no information to illuminate the biblical period. (Page 334 [IVP Background Commentary](#)) (See [Wikipedia History of Damascus](#) - See [timeline of Damascus](#))

2 Samuel 8:6 Then David put garrisons among the Arameans of Damascus, and the Arameans became servants to David, bringing tribute. And the LORD helped David wherever he went.

BGT 2 Samuel 8:6 καθετο Δαυιδ φρουρα εν Συρια κατα Δαμασκον και γενητο Σαρδεις τ Δαυιδ ες δολους φροντας ξνια και σωσεν κριος τν Δαυιδ εν παντι οπου πορευετο

LXE 2 Samuel 8:6 And David placed a garrison in Syria near Damascus, and the Syrians became servants and tributaries to David: and the Lord preserved David whithersoever he went.

KJV 2 Samuel 8:6 Then David put garrisons in Syria of Damascus: and the Syrians became servants to David, and brought gifts. And the LORD preserved David whithersoever he went.

NET 2 Samuel 8:6 David placed garrisons in the territory of the Arameans of Damascus; the Arameans became David's subjects and brought tribute. The LORD protected David wherever he campaigned.

CSB 2 Samuel 8:6 Then he placed garrisons in Aram of Damascus, and the Arameans became David's subjects and brought tribute. The LORD made David victorious wherever he went.

ESV 2 Samuel 8:6 Then David put garrisons in Aram of Damascus, and the Syrians became servants to David and brought tribute. And the LORD gave victory to David wherever he went.

NIV 2 Samuel 8:6 He put garrisons in the Aramean kingdom of Damascus, and the Arameans became subject to him and brought tribute. The LORD gave David victory wherever he went.

NLT 2 Samuel 8:6 Then he placed several army garrisons in Damascus, the Aramean capital, and the Arameans became David's subjects and paid him tribute money. So the LORD made David victorious wherever he went.

- **garrisons:** 2Sa 8:14 23:14 1Sa 13:3 14:1,6,15 2Ch 17:2 Ps 18:34-46
- **became:** 2Sa 8:2
- **the Lord:** 2Sa 8:14 7:9 1Ch 18:13 Ps 5:11,12 121:7,8 140:7 144:1,2 Pr 21:31

Related Passages:

1 Chronicles 18:6 Then David put garrisons among the Arameans of Damascus; and the Arameans became servants to David, bringing tribute. And the LORD helped David wherever he went.

Then David put garrisons ([Wikipedia](#)) among the Arameans (Syrians) of Damascus, and the Arameans (Syrians) became servants to David, bringing tribute ([Wikipedia](#)). And the LORD helped ([yasha](#); Lxx = [sozo](#)) David wherever he went - **Garrisons** were troops stationed in captured territory to keep it under Israelite control. Notice the recurrent pattern in Scripture -- Man's responsibility (David fought) and God's sovereignty (LORD helped). (See the [Paradoxical Principle of 100% Dependent and 100% Responsible](#)) This is how believers are to wage war against our enemies, the [world](#), the [flesh](#) and the [devil](#).

BSB The extending of the influence of David's kingdom to Damascus and, to a lesser degree, all the way to the Euphrates marked the maximum extent that Israel's land ever achieved to the north and east.

Helped (saved, delivered) (03467) [yasha'](#) or [v;y") (See also [yeshua](#) from which we get our word "Jesus") is an important Hebrew verb which means to help, to save, to deliver. The root in Arabic is "make wide" which underscores the main thought of yasha' as to bring to a place of safety or broad pasture in contrast to a narrow strait which symbolizes distress or danger. **TWOT** adds that the concept of "wide" "connotes freedom from distress and the ability to pursue one's own objectives. To move from distress to safety requires deliverance. Generally the deliverance must come from somewhere outside the party oppressed. In the OT the kinds of distress, both national and individual, include enemies, natural catastrophies, such as plague or famine, and sickness. The one who brings deliverance is known as the "savior." ([Here is a link to the TWOT](#) = Harris, R L, Archer, G L & Waltke, B K Theological Wordbook of the Old Testament) Thus **yasha'** connotes protection that produces freedom from a present danger (2Sa 22:3, Job 5:4), salvation or deliverance in a religious sense (Ps 51:12), a title of God (Savior - 2Sa 22:47; 1Chr 16:35; Ps 18:46; Ps 24:5; Ps 25:5; Ps 27:9; Ps 65:5; Ps 79:9; Ps 85:4; Isa 17:10; 62:11; Mic 7:7 Hab 3:18), victory as an act or a result of conquering (2Sa 22:36; Ps 18:35) It is notable that almost 20% of the uses of yasha' are found during the dark days of Judges (dominated by the heart attitude of Jdg 21:25), which surely speaks of the undeserved lovingkindness of God!

2 Samuel 8:7 David took the shields of gold which were carried by the servants of Hadadezer and brought them to Jerusalem.

BGT 2 Samuel 8:7 κα λαβεν Δαυιδ το ς χλιδ νας το ς χρυσο ς ο σαν π τ ν πα δων τ ν Αδρααζαρ βασιλ ως Σουβα κα νεγκεν ατ ε ς Ιερουσαλημ κα λαβεν ατ Σουσακιμ βασιλε ς Α γ ππου ν τ ναβ ναι α τ ν ε ς Ιερουσαλημ ν μ ραι ς Ροβοαμ υ ο Σολομ ντος

LXE 2 Samuel 8:7 And David took the golden bracelets which were on the servants of Adraazar king of Suba, and brought them to Jerusalem. And Susakim king of Egypt took them, when he went up to Jerusalem in the days of Roboam son of Solomon.

KJV 2 Samuel 8:7 And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

NET 2 Samuel 8:7 David took the golden shields that belonged to Hadadezer's servants and brought them to Jerusalem.

CSB 2 Samuel 8:7 David took the gold shields of Hadadezer's officers and brought them to Jerusalem.

ESV 2 Samuel 8:7 And David took the shields of gold that were carried by the servants of Hadadezer and brought them to Jerusalem.

NIV 2 Samuel 8:7 David took the gold shields that belonged to the officers of Hadadezer and brought them to Jerusalem.

NLT 2 Samuel 8:7 David brought the gold shields of Hadadezer's officers to Jerusalem,

- shields: 1Ki 10:16,17 14:26,27 1Ch 18:7 2Ch 9:15,16

Related Passages:

1 Chronicles 18:7 David took the shields of gold which were carried by the servants of Hadadezer and brought them to Jerusalem.

David took the shields of gold which were carried by the servants (officers) of Hadadezer and brought them to Jerusalem - To have an enemies shields would be clear evidence of a defeated enemy.

TECHNICAL NOTE - NET NOTE - The LXX includes seventeen words (in Greek) at the end of v. 7 that are not found in the

[Masoretic Text](#). The Septuagint addition is as follows: “And Sousakim king of Egypt took them when he came up to Jerusalem in the days of Rehoboam the son of Solomon.” This Greek reading now finds Hebrew support in 4QSama. For a reconstruction of this poorly preserved Qumran text see E. C. Ulrich, Jr., *The Qumran Text of Samuel and Josephus* (HSM), 45–48.

Walton on shields of gold - gold “shields.” The Hebrew term here was long obscure but is now recognized as a technical term borrowed from Aramaic referring to a bow case. Ceremonial bow cases are pictured in later Persian reliefs. 8:8. Tebah and Berothai. Tubik (Page 334 [IVP Background Commentary](#))

Rich Cathers has an interesting note on **shields of gold** - It seems that gold shields seem to be a picture of God's blessing and protection. Here we see David capturing and taking gold shields. Later, Solomon would make 300 shields of gold, the pinnacle of the kingdom. II Chronicles 9:16 *And three hundred shields [made he of] beaten gold: three hundred [shekels] of gold went to one shield. And the king put them in the house of the forest of Lebanon.* Under Solomon's son Rehoboam, the nation began its decline, as pictured with the gold shields being taken away. II Chronicles 12:9 *So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.*

2 Samuel 8:8 From Betah and from Berothai, cities of Hadadezer, King David took a very large amount of bronze.

BGT 2 Samuel 8:8 κα κ τ ς Μασβακ κ τ ν κλεκτ ν π λεων το Αδρααζαρ λαβεν βασιλε ς Δαυιδ χαλκ ν πολ ν σφ δρα ν α τ πο ησεν Σαλωμων τ ν θ λασσαν τ ν χαλκ ν κα το ς στ λους κα το ς λουτ ρας κα π ντα τ σκε η

LXE 2 Samuel 8:8 And king David took from Metebac, and from the choice cities of Adraazar, very much brass: with that Solomon made the brazen sea, and the pillars, and the lavers, and all the furniture.

KJV 2 Samuel 8:8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much brass.

NET 2 Samuel 8:8 From Tebah and Berothai, Hadadezer's cities, King David took a great deal of bronze.

CSB 2 Samuel 8:8 King David also took huge quantities of bronze from Betah and Berothai, Hadadezer's cities.

ESV 2 Samuel 8:8 And from Betah and from Berothai, cities of Hadadezer, King David took very much bronze.

NIV 2 Samuel 8:8 From Tebah and Berothai, towns that belonged to Hadadezer, King David took a great quantity of bronze.

NLT 2 Samuel 8:8 along with a large amount of bronze from Hadadezer's towns of Tebah and Berothai.

- Betah: Probably the same as Bathne in Syria, between Beroeea and Hierapolis. 1Ch 18:8, Tibhath, Chun
- Berothai: Berothai is probably the Barathena of Ptolemy, which he mentions, along with Sabe, as a city of Arabia Deserta, in the confines of the Palmyrenian district.
- exceeding: 1Ch 22:14,16 29:7 2Ch 4:1-18

Related Passages:

1 Chronicles 18:8 Also from Tibhath and from Cun, cities of Hadadezer, David took a very large amount of bronze, with which Solomon made the bronze sea and the pillars and the bronze utensils.

DAVID PLUNDERS BRONZE

From [Betah](#) and from [Berothai](#), cities of [Hadadezer](#), King David took a very large amount of [bronze](#) ([Wikipedia](#)) - [Betah](#) is a town in the kingdom of [Zobah](#) NE of Galilee, the capital of Zobah during the reign of Hadadezer.

[Wikipedia](#) The [archaeological period](#) in which **bronze** was the hardest metal in widespread use is known as the [Bronze Age](#). The beginning of the Bronze Age in western [Eurasia](#) and India is conventionally dated to the mid-4th [millennium](#) BCE (~3500 BCE), and to the early 2nd millennium BCE in China;^[1] elsewhere it gradually spread across regions. The Bronze Age was followed by the [Iron Age](#) starting from about 1300 BCE and reaching most of Eurasia by about 500 BCE, although bronze continued to be much more widely used than it is in modern times.....The discovery of bronze enabled people to create metal objects that were harder and

more durable than previously possible. Bronze [tools](#), [weapons](#), [armor](#), and [building materials](#) such as decorative tiles were harder and more durable than their stone and copper ("[Chalcolithic](#)") predecessors. Initially, bronze was made out of copper and [arsenic](#), forming [arsenic bronze](#), or from naturally or artificially mixed ores of copper and arsenic.^[6]

See also [Nehoshet: Copper, Bronze or Brass? Which are Plausible in the Tanakh?](#) - from the Jewish Bible Quarterly - interesting discussions of Solomon's "Great Bronze Sea" and the bronze snake of Numbers 21:9 fame - Nehushtan.

2 Samuel 8:9 Now when Toi king of Hamath heard that David had defeated all the army of Hadadezer,

BGT 2 Samuel 8:9 κακουσεν Θεου βασιλες Ημαθ τιπταξεν Δαυιδ πσαν τνδναμιν Αδρααζαρ

LXE 2 Samuel 8:9 And Thou the king of Hemath heard that David had smitten all the host of Adraazar.

KJV 2 Samuel 8:9 When Toi king of Hamath heard that David had smitten all the host of Hadadezer,

NET 2 Samuel 8:9 When King Toi of Hamath heard that David had defeated the entire army of Hadadezer,

CSB 2 Samuel 8:9 When King Toi of Hamath heard that David had defeated the entire army of Hadadezer,

ESV 2 Samuel 8:9 When Toi king of Hamath heard that David had defeated the whole army of Hadadezer,

NIV 2 Samuel 8:9 When Tou king of Hamath heard that David had defeated the entire army of Hadadezer,

NLT 2 Samuel 8:9 When King Toi of Hamath heard that David had destroyed the entire army of Hadadezer,

- **Toi:** 1Ch 18:9, Tou
- **Hamath:** Am 6:2

Related Passages:

1 Chronicles 18:9 Now when Tou king of Hamath heard that David had defeated all the army of [Hadadezer](#) king of Zobah,

Now when [Toi](#) king of Hamath (see map - north of Zobah) **heard that David had defeated all the army of [Hadadezer](#)** - Note 1Ch 18:9 spells Toi as Tou. Note that Hamath is even further north and was another Aramean state located about 100 miles north of Damascus.

2 Samuel 8:10 Toi sent Joram his son to King David to greet him and bless him, because he had fought against Hadadezer and defeated him; for Hadadezer had been at war with Toi. And Joram brought with him articles of silver, of gold and of bronze.

BGT 2 Samuel 8:10 καπσειλεν Θεου Ιεδδουραν τνυνατο πρς βασιλα Δαυιδ ρωτσαι ατν τ ες ερνην κα ελογσαι ατν προ πολμησεν τν Αδρααζαρ κα πταξεν ατν τι ντικε μενος ντ Αδρααζαρ κα ντας χερσνατο σανσκε ηργυρ κασκε η χρυσ κασκε η χαλκ

LXE 2 Samuel 8:10 And Thou sent Jedduram his son to king David, to ask him of his welfare, and to congratulate him on his fighting against Adraazar and smiting him, for he was an enemy to Adraazar: and in his hands were vessels of silver, and vessels of gold, and vessels of brass.

KJV 2 Samuel 8:10 Then Toi sent Joram his son unto king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him: for Hadadezer had wars with Toi. And Joram brought with him vessels of silver, and vessels of gold, and vessels of brass:

NET 2 Samuel 8:10 he sent his son Joram to King David to extend his best wishes and to pronounce a blessing on him for his victory over Hadadezer, for Toi had been at war with Hadadezer. He brought with him various items made of silver, gold, and bronze.

CSB 2 Samuel 8:10 he sent his son Joram to King David to greet him and to congratulate him because David had fought against Hadadezer and defeated him, for Toi and Hadadezer had fought many wars. Joram had items of silver, gold, and bronze with him.

ESV 2 Samuel 8:10 Toi sent his son Joram to King David, to ask about his health and to bless him because he had fought against Hadadezer and defeated him, for Hadadezer had often been at war with Toi. And Joram brought with him articles of silver, of gold, and of bronze.

NIV 2 Samuel 8:10 he sent his son Joram to King David to greet him and congratulate him on his victory in battle over Hadadezer, who had been at war with Tou. Joram brought with him articles of silver and gold and bronze.

NLT 2 Samuel 8:10 he sent his son Joram to congratulate King David for his successful campaign. Hadadezer and Toi had been enemies and were often at war. Joram presented David with many gifts of silver, gold, and bronze.

- greet him: Heb. ask him of peace, Ge 43:27 Isa 39:1
- to bless him: 1Sa 13:10 *marg: 1Ki 1:47 Ps 129:8

Related Passages:

1 Chronicles 18:10 he sent Hadoram his son to King David to greet him and to bless him, because he had fought against Hadadezer and had defeated him; for Hadadezer had been at war with Tou. And Hadoram brought all kinds of articles of gold and silver and bronze.

Toi sent Joram (Hadoram in 1Ch 18:10) **his son to King David to greet him** (literally = "to ask concerning him for peace" ~ "ask for [shalom](#)") **and bless** ([barak](#); Lxx = [eulogeo](#)) **him, because he had fought against Hadadezer and defeated him** - NET = "to extend his best wishes and to pronounce a blessing on him for his victory over Hadadezer"

For - Term of explanation, explaining why he was seeking peace and speaking well of David.

Hadadezer had been at war with Toi - This is like the saying [the enemy of my enemy is my friend!](#)

And Joram brought with him articles of silver, of gold and of bronze - He brought a "tribute" to David.

2 Samuel 8:11 King David also dedicated these to the LORD, with the silver and gold that he had dedicated from all the nations which he had subdued:

BGT 2 Samuel 8:11 κα τα τα γ ασην βασιλε ς Δαυιδ τ κυρ μετ το ργυρ ου κα μετ το χρυσ ου ο γ ασην κ πασ ν τ ν π λεων ν κατεδυν στευσεν

LXE 2 Samuel 8:11 And these king David consecrated to the Lord, with the silver and with the gold which he consecrated out of all the cities which he conquered,

KJV 2 Samuel 8:11 Which also king David did dedicate unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

NET 2 Samuel 8:11 King David dedicated these things to the LORD, along with the dedicated silver and gold that he had taken from all the nations that he had subdued,

CSB 2 Samuel 8:11 King David also dedicated these to the LORD, along with the silver and gold he had dedicated from all the nations he had subdued--

ESV 2 Samuel 8:11 These also King David dedicated to the LORD, together with the silver and gold that he dedicated from all the nations he subdued,

NIV 2 Samuel 8:11 King David dedicated these articles to the LORD, as he had done with the silver and gold from all the nations he had subdued:

NLT 2 Samuel 8:11 King David dedicated all these gifts to the LORD, as he did with the silver and gold from the other nations he had defeated--

- Which: 1Ki 7:51 1Ch 18:11 22:14-16 26:26-28 29:2 Mic 4:13

Related Passages:

1 Chronicles 18:11 King David also dedicated these to the LORD with the silver and the gold which he had carried away from all the nations: from Edom, Moab, the sons of Ammon, the Philistines, and from Amalek.

Deuteronomy 8:18+ "But you shall remember the LORD your God, for **it is He who is giving you power to make wealth**, that He may confirm His covenant which He swore to your fathers, as it is this day.

DAVID CONSECRATES TREASURE TO YAHWEH

King David also dedicated these to the LORD - Literally the Hebrew reads "also them King David made holy to the LORD." **Dedicated** is the verb [qadash](#) (Lxx - [hagiazo](#)) which means to set apart or consecrate, and so David declared the tribute as consecrated to God was separated from all profane use. As one has written "Rather than assume the victor's right of property, David acknowledged the Source of the victory."

THOUGHT - It all belongs to the LORD! Is that your (my) mindset? We are simply stewards of His treasure (time and talents included). We will be held accountable for how we stewarded His resources ((2Co 5:10+, 1Pe 4:10-11+) - for our selfish ends or for His glory. "*Possessions come from God and should be used to express gratitude to Him. David believed his victories resulted from God's care for him. He acknowledged his gratitude and his dependence on God by dedicating valuables taken in battle.*"

With the silver and gold that he had dedicated ([qadash](#)) from all the nations which he had subdued - So David did not just dedicate the tribute from Toi, but from all the nations over which the LORD had given him victory. Today we would call David a "generous giver," a great pattern to emulate and surely another reason David is called by God a man after His Own heart! O, to be such a man or woman. Let it be so in our life. Amen

Dedicated (consecrated, sanctified) ([06942](#)) [qadash](#) means to set apart for a specific use. Removed from common use. To be holy. To show one's self to be holy. To consecrate or dedicate. To set apart a person or thing from all common or secular purposes to some religious use. Everything consecrated to God was separated from all profane use. **Webster's Dictionary** definition #2 for consecrate is convicting - " make or declare sacred; esp **devote irrevocably to worship of God** by a solemn ceremony." Qadash could refer to anything reserved exclusively for God (Ex 13:2, 12, 13; Nu 18:15) Qadash signifies an act or a state in which people or things are set aside for use in the worship of God, i.e., they are consecrated or made sacred for that purpose. They must be withheld from ordinary (secular) use and treated with special care as something which belongs to God (Ex 29:21). Otherwise, defilement makes the sanctified object unusable (cf. Dt 22:9; Eze 44:19; 46:20). Qadash is used with various objects: people of Israel - Ex 19:10, 14; Joshua 7:13; altar in the Temple - Ex 29:36; 1Ki 8:64; priests - Ex 28:41; 29:1; 1Sa 7:1; mountain - Ex 19:23; Sabbath - Ge 2:3; Ex 20:8; new building - Neh 3:1; fast - Joel 1:14; 2:15.

2 Samuel 8:12 from Aram and Moab and the sons of Ammon and the Philistines and Amalek, and from the spoil of Hadadezer, son of Rehob, king of Zobah.

BGT 2 Samuel 8:12 κ τ ς Ιδουμα ας κα κ τ ς γ ς Μωαβ κα κ τ ν υ ν Αμμων κα κ τ ν λλοφ λων κα ξ Αμαληκ κα κ τ ν σκ λων Αδρααζαρ υ ο Ρααβ βασιλ ως Σουβα

LXE 2 Samuel 8:12 out of Idumea, and out of Moab, and from the children of Ammon, and from the Philistines, and from Amalek, and from the spoils of Adraazar son of Raab king of Suba.

KJV 2 Samuel 8:12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

NET 2 Samuel 8:12 including Aram, Moab, the Ammonites, the Philistines, and Amelek. This also included some of the plunder taken from King Hadadezer son of Rehob of Zobah.

CSB 2 Samuel 8:12 from **Edom**, Moab, the Ammonites, the Philistines, the Amalekites, and the spoil of Hadadezer son of Rehob, king of Zobah.

ESV 2 Samuel 8:12 from **Edom**, Moab, the Ammonites, the Philistines, Amalek, and from the spoil of Hadadezer the son of Rehob, king of Zobah.

NIV 2 Samuel 8:12 **Edom** and Moab, the Ammonites and the Philistines, and Amalek. He also dedicated the plunder taken from Hadadezer son of Rehob, king of Zobah.

NLT 2 Samuel 8:12 from **Edom**, Moab, Ammon, Philistia, and Amalek-- and from Hadadezer son of Rehob, king of Zobah.

- Syria: 2Sa 10:11,14 12:26-31 1Ch 18:11

Related Passages:

1 Chronicles 18:11 King David also dedicated these to the LORD with the silver and the gold which he had carried away from all the nations: from Edom, Moab, the sons of Ammon, the Philistines, and from Amalek.

THE SPOIL OF ALL DEFEATED FOES DEDICATED TO YAHWEH

from **Aram and Moab and the sons of Ammon and the Philistines and Amalek, and from the spoil**(Heb = "from the plunder") of **Hadadezer, son of Rehob, king of Zobah** - God gave their spoil to David and David returns it to the Giver and the ultimate Possessor!

TECHNICAL NOTE - NET NOTE - The present translation follows the [Masoretic Text](#); a few Hebrew Manuscripts along with the Septuagint and Syriac read "Edom" (cf. 2Sa 8:14 and 1Ch 18:11). Many modern English versions read "Edom" here (see above for ESV, CSB, NIV, NLT).

2 Samuel 8:13 So David made a name for himself when he returned from killing 18,000 Arameans in the Valley of Salt.

BGT 2 Samuel 8:13 κα πο ησεν Δαυιδ νομα κα ν τ νακ μππειν α τ ν π ταξεν τ ν Ιδουμα αν ν Γαιμελε ε ς κτωκα δεκα χιλι δας

LXE 2 Samuel 8:13 And David made himself a name: and when he returned he smote Idumea in Gebelem to the number of eighteen thousand.

KJV 2 Samuel 8:13 And David gat him a name when he returned from smiting of the Syrians in the valley of salt, being eighteen thousand men.

NET 2 Samuel 8:13 David became famous when he returned from defeating the Arameans in the Valley of Salt, he defeated 18,000 in all.

CSB 2 Samuel 8:13 David made a reputation for himself when he returned from striking down 18,000 Edomites in the Valley of Salt.

ESV 2 Samuel 8:13 And David made a name for himself when he returned from striking down 18,000 Edomites in the Valley of Salt.

NIV 2 Samuel 8:13 And David became famous after he returned from striking down eighteen thousand Edomites in the Valley of Salt.

NLT 2 Samuel 8:13 So David became very famous. After his return he destroyed 18,000 Edomites in the Valley of Salt.

- gat him: 2Sa 7:9 1Ch 18:12 Ps 60:1 *title
- smiting: Heb. his smiting
- the valley of salt: 2Ki 14:7 2Ch 25:11
- being: or, slaying

Related Passages:

1 Chronicles 18:12 Moreover Abishai the son of Zeruiah defeated 18,000 Edomites in the Valley of Salt

DAVID'S "SALTY" VICTORY

So - Means "for this reason," begging question "What reason?" The preceding context describes David as a "generous giver" to God. But here the following context suggests the reason is his additional victory over the Arameans.

David made a name for himself when he returned from killing 18,000 Arameans(EDOMITES) in the Valley of Salt - See the map above for the location of the **Valley of Salt**, the valley extending from the southern aspect of the Dead (Salt) Sea and on the border of the Edomites. You will note on the map the designation is "**Edomites**" not "**Arameans**" so that comparison of 2Sa 8:13 with "**Edomites**" in the parallel passage in 1Ch 18:12 leads most authorities to interpret "Arameans" as a copyist's error (See [NET Note above](#)). It does not make sense since the Arameans were to the north of Israel not the south! This conclusion is also supported by the title (considered to be inspired) of Psalm 60:1 which reads...

For the choir director; according to >Shushan Eduth. A Mikhtam of David, to teach; when he struggled with Aram-naharaim and with Aram-zobah, and Joab returned, and **smote twelve thousand of Edom in the Valley of Salt**. O God, You have rejected us. You have broken us; You have been angry; O, restore us.

Comment - 1Ch 18:12 says **Abishai** but Ps 60:1 says **Joab** and 2Sa 8:13 says **David**! How do you resolve? The only thing I can see is that Abishai was Joab's brother, so it is possible both were present in this victory. Believer's Study Bible note seems to agree noting that "Expositors debate whether the Edomite victory referred to should be credited to David, Joab, or Abishai. The most plausible solution is as follows: (1) David, as king, was commander-in-chief of all the armies of Israel; (2) Joab was probably in charge of this particular Edomite campaign; (3) Abishai likely was serving as the field commander under Joab."

2 Samuel 8:14 He put garrisons in Edom. In all Edom he put garrisons, and all the Edomites became servants to David. And the LORD helped David wherever he went.

BGT 2 Samuel 8:14 κα θετο ν τ Ιδουμα φρουρ ν ν π σ τ Ιδουμα κα γ νοντο π ντες ο Ιδουμα οι δο λοι τ βασιλε κα σωσεν κ ριος τ ν Δαυιδ ν π σιν ο ρ πορε ετο

LXE 2 Samuel 8:14 And he set garrisons in Idumea, even in all Idumea: and all the Idumeans were servants to the king. And the Lord preserved David wherever he went.

KJV 2 Samuel 8:14 And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. And the LORD preserved David whithersoever he went.

NET 2 Samuel 8:14 He placed garrisons throughout Edom, and all the Edomites became David's subjects. The LORD protected David wherever he campaigned.

CSB 2 Samuel 8:14 He placed garrisons throughout Edom, and all the Edomites were subject to David. The LORD made David victorious wherever he went.

ESV 2 Samuel 8:14 Then he put garrisons in Edom; throughout all Edom he put garrisons, and all the Edomites became David's servants. And the LORD gave victory to David wherever he went.

NIV 2 Samuel 8:14 He put garrisons throughout Edom, and all the Edomites became subject to David. The LORD gave David victory wherever he went.

NLT 2 Samuel 8:14 He placed army garrisons throughout Edom, and all the Edomites became David's subjects. In fact, the LORD made David victorious wherever he went.

- all they: Ge 25:23 27:29,37,40 Nu 24:18 1Ki 22:47 1Ch 18:13 Ps 60:8,9 Ps 108:9,10
- the Lord: 2Sa 8:6 Ps 121:4-8

Related Passages:

1 Chronicles 18:13 Then he put garrisons in Edom, and all the Edomites became servants to David. And the LORD helped David wherever he went.

AND THE LORD HELPEd DAVID (II)

He put garrisons ([netsib](#)) in Edom. In all Edom he put garrisons ([netsib](#)), and all the Edomites became servants to David - A garrison was a military post where Hebrew troops were stationed, the troops purpose being to keep order or defend the territory. The Israeli garrisons in Edom made sure (by force if necessary) the Edomites remained faithful servants to David!

Walton - Placing **garrisons** in annexed territories or in vassal countries allowed a country to extend its supply line and to monitor activities and maintain control. Food supplies and arms could be stored there, and the military personnel could be ready to deal with any deviation from treaty stipulations or to put down any uprisings. Likewise tribute could be collected and merchant activity controlled (Page 335 [IVP Background Commentary](#))

And the LORD helped ([yasha](#); Lxx = [sozo](#)) **David wherever he went** - Yahweh preserved, protected, gave victory. This is the key to chapter 8, for the battle is the LORD'S and victory belongs to the LORD. In fact this is the key to any and every victory David had and every believer experiences! David (and we) was simply a beneficiary. Yes David had a responsibility to fight the battles, but he was enabled to do so by the sovereign power of the Spirit of the Living LORD! Let God, let's go is the idea! See [discussion](#) on 2Sa 8:6.

TECHNICAL NOTE ON "he put garrisons" - NET NOTE - The [Masoretic Text](#) is repetitious here: "He placed in Edom garrisons; in all Edom he placed garrisons." The Vulgate lacks "in all Edom"; most of the Greek tradition (with the exception of the Lucianic recension and the recension of Origen) and the Syriac Peshitta lack "he placed garrisons." The [Masoretic Text](#) reading appears here to be the result of a conflation of variant readings. The one place where the noun *nešib* is translated "pillar" is in reference to Lot's wife (Genesis 19:26). The obvious intent here is to depict her as stopped, trapped, transformed as and where she was, in a still upright posture, whether we assume the transformation into salt as instantaneous or subsequent.

Related Resources:

- [What is the significance of Edom in the Bible? | GotQuestions.org](#)
- [Who were the Edomites? | GotQuestions.org](#)
- [SPECIAL TOPIC: EDOM AND ISRAEL.](#)

Garrisons (pillar)([05333](#))([netsib](#) from [natsab](#) = to take one's stand) means a pillar, prefect, garrison, post. Most uses point to a military unit of troops (e.g., 1Sa 10:5; 1Ch 11:16). There are two times that the noun should be translated "governor" or "officer" (1 Ki. 4:19)(2 Chr. 8:10). The basic sense of the Niphal stem of *nāšab*, the root of *netsib*, is well illustrated in God's order to Moses to "stand (i.e. station himself) by the river's brink" to meet Pharaoh (Ex 7:15).

Netsib - 11v - deputy(1), garrison(4), garrisons(5), officers(1), pillar(1). Gen. 19:26; 1 Sam. 10:5; 1 Sam. 13:3; 1 Sam. 13:4; 2 Sam. 8:6; 2 Sam. 8:14; 1 Ki. 4:19; 1 Chr. 11:16; 1 Chr. 18:13; 2 Chr. 8:10; 2 Chr. 17:2

2 Samuel 8:15 So David reigned over all Israel; and David administered justice and righteousness for all his people.

BGT 2 Samuel 8:15 καὶ βᾶσ λευσεν Δαυιδ πῖ Ἰσραηλ καὶ ἐν Δαυιδ ποιῶν κρῖμα καὶ δικαιοσύνην πᾶσι τοῖς λαοῖς

LXE 2 Samuel 8:15 And David reigned over all Israel: and David wrought judgment and justice over all his people.

KJV 2 Samuel 8:15 And David reigned over all Israel; and David executed judgment and justice unto all his people.

NET 2 Samuel 8:15 David reigned over all Israel; he guaranteed justice for all his people.

CSB 2 Samuel 8:15 So David reigned over all Israel, administering justice and righteousness for all his people.

ESV 2 Samuel 8:15 So David reigned over all Israel. And David administered justice and equity to all his people.

NIV 2 Samuel 8:15 David reigned over all Israel, doing what was just and right for all his people.

NLT 2 Samuel 8:15 So David reigned over all Israel and did what was just and right for all his people.

- **over all Israel:** 2Sa 3:12 5:5
- **David executed:** 2Sa 23:3,4 1Ch 18:14 Ps 45:6,7 72:2 75:2 78:71,72 89:14 101:1-8 Isa 9:7 Jer 22:15,16 23:5,6 Am 5:15,24

Related Passage:

1 Chronicles 12:38 All these, being men of war who could draw up in battle formation, came to Hebron with a perfect heart to make David king over all Israel; and all the rest also of Israel were of one mind to make David king.

1 Chronicles 18:14 So David reigned over all Israel; and he administered justice and righteousness for all his people.

Psalms 119:121 (**THIS PASSAGE WOULD SUPPORT THE PREMISE THAT DAVID WROTE PSALM 119**)
Ayin. I have done justice and righteousness; Do not leave me to my oppressors.

Ecclesiastes 5:8 If you see oppression of the poor and denial of justice and righteousness in the province, do not be shocked at the sight; for one official watches over another official, and there are higher officials over them.

DAVID'S REIGN OF JUSTICE AND RIGHTEOUSNESS

So - Therefore, for this reason. What reason? The summation of all the previous passages, all the victories over all the enemies, all made possible only by the help of the LORD!

David reigned over all Israel - David's kingdom is established by the help of the LORD. This is the high point of Israel as a nation in the Old Testament, the mystical "Camelot" if you will! That glory would sadly soon be sullied by David's wandering eyes!

[Eugene Merrill - BKC](#) - The creation of an empire, though still small in comparison with the great powers of today, required the creation of a bureaucracy to administer its affairs.

And David administered justice ([mishpat](#); Lxx - [krima](#)) **and righteousness** ([tsedaqah](#); Lxx - [dikaosune](#)) **for all his people** - Hebrew = "and David was doing what is just and fair for all his people." David's administration is clearly a foreshadowing to the future reign of the Son of David the Messiah, for Isaiah 9:7+ says "There will be no end to the increase of His government or of peace, **On the throne of David and over his kingdom**, To establish it and to uphold it with **justice and righteousness** From then on and forevermore. The zeal of the LORD of hosts will accomplish this." The prophecy in Jeremiah adds "Behold, the days are coming," declares the LORD, "When **I will raise up for David a righteous Branch**; And He will reign as king and act wisely And do **justice and righteousness** in the land." (Jer. 23:5) And again Jeremiah records "In those days and at that time I will cause a righteous Branch of David to spring forth; and He shall execute justice and righteousness on the earth." (Jer 33:15+)

"But let justice roll down like waters

And righteousness like an ever-flowing stream.

-- Amos 5:24

THOUGHT - Beloved, are you being mistreated, treated unjustly, etc, etc. Are you growing weary watching the manifold manifestations of injustice and unrighteousness not only in America but around the entire world? Then hold on to Jesus dear brother or sister, because He is coming (soon) and will exercise justice and righteousness over the entire earth in His Messianic Kingdom! This hope is not a hope so, but a hope sure! You can stake your life and your eternal destiny on it!

Matthew Henry on Verses 15-18. David neither did wrong, nor denied or delayed right to any. This speaks his close application to business; also his readiness to admit all addresses and appeals made to him. He had no respect of persons in judgment. Herein he was a type of Christ. To Him let us submit, his friendship let us seek, his service let us count our pleasure, diligently attending to the work he assigns to each of us. David made his sons chief rulers; but all believers, Christ's spiritual seed, are better preferred, for they are made kings and priests to our God, Revelation 1:6.

Justice and righteousness - this phrase occurs 22x in the NAS - 2Sa 8:15; 1Ki 10:9; 1Ch. 18:14; 2 Chr. 9:8; Ps. 99:4; Ps. 119:121; Eccl. 5:8; Isa. 9:7; Isa. 33:5; Jer. 9:24; Jer. 22:3; Jer. 22:15; Jer. 23:5; Jer. 33:15; Ezek. 18:5; Ezek. 18:19; Ezek. 18:21; Ezek. 18:27; Ezek. 33:14; Ezek. 33:16; Ezek. 33:19; Ezek. 45:9

Justice (04941) [mishpat/mispat](#) from **shaphat** = to judge, govern) is a masculine noun used over 400x in the OT and has general meanings including a judgment, a legal decision, a legal case, a claim, proper, rectitude. **Vine** adds that [mishpat/mispat](#) "has two main senses; the first deals with the act of sitting as a judge, hearing a case, and rendering a proper verdict. Eccl. 12:14 is one such occurrence. Mishpat can also refer to the "rights" belonging to someone (Ex 23:6). This second sense carries several nuances: the sphere in which things are in proper relationship to one's claims (Ge 18:19—first occurrence); a judicial verdict (Dt. 17:9); the statement of the case for the accused (Nu 27:5); and an established ordinance (Exod. 21:1). ([Vine's Expository Dictionary](#))

Righteousness (06666) [tsedaqah](#) from **tsedeq** = rightness, righteousness) conveys the idea of that which is straight and so one who is upright or righteous is one who walks a straight path. The root thought is that which conforms to an ethical or moral standard. **TWOT** notes that "The masculine **tsedeq** (06664) occurs 118 times, the feminine **tsedāqâh** 156 times. **The two forms do not differ in meaning, as far as we can prove** (Snaith *ibid.*, p. 72)." The first use of **tsedaqah** in Ge 15:6+ is informative as it describes the **righteousness** that God decreed of Abram when he believed in the Lord and His promises (especially the promise of the Seed, the Messiah - Gal 3:8+, Gal 3:16+). So the righteousness described here in Isa 61:11 is supernaturally (Spirit) enabled righteous thoughts, words and deeds before God and before men. **Comment on Tzedaqah in Genesis 15:6** - right standing in the sight of God was imputed or placed on Abraham's spiritual account. At Calvary our sins were put on Jesus' account (cp "numbered [counted - Heb = manah = to count, reckon; Lxx = [logizomai](#)] with the transgressors" - Isa 53:12) and He as our perfect, sinless Substitute suffered the punishment that should have fallen on us (Isa 53:6+). When Abraham trusted God's promise of a coming Seed, the Messiah (and however much of that truth that had been revealed to him), Christ's righteousness was placed "on credit" on Abraham's spiritual account (2 Cor 5:21+) and he stood positionally (and perfectly) righteous and forgiven before the Holy God! Abraham proved his faith by his works when he offered Isaac on the altar (James 2:14–24+). Abraham was not saved by obeying God, or even promising to obey God. However his obedience (cp Ge 22:1-2, 15-17, 18) proved his faith. Sinners are not saved by faith plus works but by a faith that works! If it does not "work" then one has reason to question whether it is genuine faith!

2 Samuel 8:16 Joab the son of Zeruiah was over the army, and Jehoshaphat the son of Ahilud was recorder.

BGT 2 Samuel 8:16 κα Ιωαβ υ ς Σαρουιας π τ ς στρατι ς κα Ιωσαφατ υ ς Αχια π τ ν πομνημ των

LXE 2 Samuel 8:16 And Joab the son of Saruia was over the host; and Josaphat the son of Achilud was keeper of the records.

KJV 2 Samuel 8:16 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was recorder;

NET 2 Samuel 8:16 Joab son of Zeruiah was general in command of the army; Jehoshaphat son of Ahilud was secretary;

CSB 2 Samuel 8:16 Joab son of Zeruiah was over the army; Jehoshaphat son of Ahilud was court historian;

ESV 2 Samuel 8:16 Joab the son of Zeruiah was over the army, and Jehoshaphat the son of Ahilud was recorder,

NIV 2 Samuel 8:16 Joab son of Zeruiah was over the army; Jehoshaphat son of Ahilud was recorder;

NLT 2 Samuel 8:16 Joab son of Zeruiah was commander of the army. Jehoshaphat son of Ahilud was the royal historian.

- Joab: 2Sa 19:13 20:23 1Ch 11:6 18:15-17
- Jehoshaphat: 1Ki 4:3
- recorder: or, remembrancer, or writer of chronicles

DAVID'S COMMANDER AND RECORDER

Joab the son of Zeruiah was over the army, and Jehoshaphat the son of Ahilud was recorder- Joab is the "wild one" who David refused to punish for killing Abner, only giving him a "slap on his wrists" so to speak. Joab was the one who was first into Jebus and was made commander as David had promised. **Jehoshaphat** is not the same as the later king of the same name, but was David's "royal historian" (NLT) or "court historian" (CSB).

Walton on recorder - The **recorder** would have charge of the records and documents of state and could be viewed as a herald or

even as the equivalent to the modern press secretary. He also had control of who was admitted to see the king and would have been the protocol officer. The secretary would have been in charge of diplomatic correspondence and would have been comparable in some ways to the Secretary of State. (Page 335 [IVP Background Commentary](#))

2 Samuel 8:17 Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, and Seraiah was secretary.

BGT 2 Samuel 8:17 κα Σαδδουκ υ ς Αχιτωβ κα Αχιμελεχ υ ς Αβιαθαρ ερε ς κα Ασα γραμματε ς

LXE 2 Samuel 8:17 And Sadoc the son of Achitob, and Achimelech son of Abiathar, were priests; and Sasa was the scribe,

KJV 2 Samuel 8:17 And Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was the scribe;

NET 2 Samuel 8:17 Zadok son of Ahitub and Ahimelech son of Abiathar were priests; Seraiah was scribe;

CSB 2 Samuel 8:17 Zadok son of Ahitub and Ahimelech son of Abiathar were priests; Seraiah was court secretary;

ESV 2 Samuel 8:17 and Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests, and Seraiah was secretary,

NIV 2 Samuel 8:17 Zadok son of Ahitub and Ahimelech son of Abiathar were priests; Seraiah was secretary;

NLT 2 Samuel 8:17 Zadok son of Ahitub and Ahimelech son of Abiathar were the priests. Seraiah was the court secretary.

- **Zadok:** 1Ch 6:8,53 24:3,4
- **Seraiah:** 1Ch 18:16, Shavsha

Related Passage:

1 Chronicles 18:16 and Zadok the son of Ahitub and Abimelech the son of Abiathar were priests, and Shavsha was secretary;

1 Chronicles 24:6 Shemaiah, the son of Nethanel the scribe, from the Levites, recorded them in the presence of the king, the princes, Zadok the priest, Ahimelech the son of Abiathar, and the heads of the fathers' households of the priests and of the Levites; one father's household taken for Eleazar and one taken for Ithamar.

1 Samuel 22:20+ But one son of Ahimelech the son of Ahitub, named [Abiathar](#), escaped and fled after David.

From Eugene Merrill - BKC

DAVID'S TWO PRIESTS AND SECRETARY

[Zadok](#) the son of [Ahitub](#) and Ahimelech the son of [Abiathar](#) were priests, and [Seraiah](#) was secretary - Note this is somewhat confusing, for here the writer has the name Ahimelech and calls Abiathar his father. 1Sa 22:20+ after the massacre of the priests at Nob says "one son of Ahimelech the son of Ahitub, named [Abiathar](#), escaped and fled after David."

NET NOTE - Here **Ahimelech** is called "the son of Abiathar," but NCV, CEV, and REB reverse this to conform with 1Sa 22:20. Most recent English versions (e.g., NAB, NASB, NIV, NRSV, NLT) retain the order found in the MT.

The [NIV Study Bible](#) note on **Ahimelech** and [Abiathar](#) - "These two names may have been transposed (see also 1Ch 24:6). Abiathar is referred to as "son of Ahimelech" in 1 Sa 22:20+. Or it may be that the Abiathar of 1 Sa 22:20 could have had a son named Ahimelech (after his grandfather)."

MacArthur has a similar note "See 1Sa 22:20+, which indicates that **Abiathar** is the son of **Ahimelech**. This is best accounted for by a scribal copying error (cf. 1Ch 18:16; 24:3, 6, 31). Abiathar was David's priest along with Zadok (15:24, 35; 19:11). Abiathar traced his lineage through Eli (1Ki 2:27) to Ithamar (1Ch 24:3). With Abiathar's removal (1Ki 2:26, 27), God's curse on Eli was completed (1Sa 2:33), and God's promise to Phinehas of Eleazar's line was fulfilled (cf. Nu 25:10-13; 1Sa 2:35)."

Zadok ("righteous") was high priest (2Sa 20:25) under David, and was son of Ahitub of the house of Phinehas, in turn of Eleazar (1Ch 24:3) the son of Aaron, and 11th in descent from Aaron (1Ch 6:4-8). David had two priests, so that **Zadok** and Abiathar acted as high priests. "Then David called for **Zadok** and **Abiathar** the priests, and for the Levites, for Uriel, Asaiah, Joel, Shemaiah, Eliel and Amminadab, and said to them, "You are the heads of the fathers' households of the Levites; consecrate yourselves both you and your relatives, **that you may bring up the ark of the LORD God of Israel** to the place that I have prepared for it. (1Ch 15:11-12; cf 2Sa 15:24-29, 35-36). As David was dying **Adonijah** sought to secure his throne and Abiathar sided with him, and therefore "Solomon dismissed Abiathar from being priest to the LORD, in order to fulfill the word of the LORD, which He had spoken concerning the house of Eli in Shiloh." (1Ki 2:27) **Zadok**, who had remained faithful to David (1Ki 1:8, 26), became sole high priest, for Solomon "appointed Zadok the priest in the place of Abiathar." (1Ki 2:35; cf 1Ch 29:22). As the only High-Priest in Solomon's reign, **Zadok** fulfilled God's promise to Phinehas ("a covenant of a perpetual priesthood" = Nu 25:10-13+). This "perpetual priesthood" will in fact be continued in the Millennial Reign of the Son of David, Ezekiel recording "the Levitical priests, **the sons of Zadok**, who kept charge of My sanctuary when the sons of Israel went astray from Me, shall come near to Me to minister to Me; and they shall stand before Me to offer Me the fat and the blood," declares the Lord GOD." (Eze 44:15)

NAVE's summary of Abiathar - He was high priest under David and was called by two other names -- Ahimelech (2Sa 8:17), and Abimelech (1Chr. 18:16). Abiathar was the son of Ahimelech (1Sa. 22:20), and was the priest who escaped with the ephod when Saul killed the priests in Nob (1Sa 22:20-23, 6-19). Abiathar on three occasions consulted the ephod for David (1Sa 22:10; 23:9; 30:7). Here in 2Sa 8:17 Abiathar is named associate high priest with Zadok (cf 2Sa 15:35; 20:25; 1Ki 4:4; 1Ch 15:11). Abiathar remained loyal to David when Absalom rebelled, leaving Jerusalem with the Ark of the covenant, but later directed by David to return with the Ark (2Sa 15:24-29). Abiathar aided David by sending his son from Jerusalem to David with secret information concerning the counsel of **Ahithophel** (2Sa 15:35, 36; 17:15-22; 1Ki 2:26). Unfortunately he made a mistake in supporting David's son Adonijah when he attempted to take David's throne (1Ki 1:7) and because of this he was dismissed from office by Solomon (1Ki 2:26, 27) in fulfillment of the prophecy to Eli that "there will not be an old man in your house" (1Sa 2:21). The prophet had predicted to Eli the destruction of his priestly family which was partially fulfilled in the massacre of the priests of Nob (1Sa 22:11-19) and then fulfilled in the dismissal of Abiathar by King Solomon who transferred the priesthood solely to the family of Zadok (1Ki 2:26-27, 35).

QUESTION - [Who was Zadok in the Bible?](#)

ANSWER - Zadok son of Ahitub was a Levite priest - during the time of [King David](#). For a long time, he was co-high priest with [Abiathar](#). Zadok was a descendant of Aaron and a leader over his family of Levites (1 Chronicles 27:17).

When Absalom conspired against his father, David, David was forced to flee from Jerusalem (2 Samuel 15:13-14). Zadok and his son Ahimaaz, and his co-priest Abiathar and his son Jonathan accompanied David, with Zadok leading a procession of Levites who carried the ark of the covenant. As the people exited the city, Zadok's Levites set down the ark, and Abiathar offered sacrifices (verse 24). Once the people had vacated Jerusalem, David ordered Zadok and Abiathar, along with their sons, to return with the ark to Jerusalem (verse 25). Zadok was to send word to David with any news of what was happening in the kingdom under Absalom.

David had also sent his friend Hushai back to Jerusalem to listen in on Absalom's plans, and it was through him that Zadok and Abiathar heard that Absalom planned to seek out David and destroy him and the people who were with him. Hushai, Zadok, and Abiathar sent Ahimaaz and Jonathan to find David. After hiding in a well from Absalom's men, Ahimaaz and Jonathan were able to escape the city and bring the message to David: "Do not spend the night at the fords in the wilderness; cross over without fail, or the king and all the people with him will be swallowed up" (2 Samuel 17:16). David escaped, and it wasn't much longer before David's commander, Joab, killed Absalom (2 Samuel 18:1-15). Heartbroken at the death of his son, David returned to Jerusalem.

Years later, when King David was very old, his son Adonijah set himself up as king, even though David's other son [Solomon](#) was to take the throne at David's death (1 Kings 1:5). Adonijah had some supporters, including Abiathar the priest, but Zadok, Nathan the prophet, and several other important men supported David's choice and opposed Adonijah (verse 8). Nathan told David's wife Bathsheba what Adonijah was planning and advised her to apprise King David of the situation. She did so, and David ordered that Zadok and Nathan immediately take Solomon to Gihon and anoint him as king (verses 32-34).

When Zadok the priest anointed Solomon's head with oil at Gihon, a trumpet was sounded, and all the people assembled began to shout and rejoice (1 Kings 1:39-40). The noise was so great that Adonijah, who was feasting nearby, heard it and wondered what was happening. At that moment, Abiathar's son Jonathan arrived and told Adonijah that Solomon had been anointed king (verses 41-45). Adonijah fled to the temple and grabbed the horns of the altar, begging Solomon to spare his life (verses 50-51). Solomon did so, but Adonijah later renewed his designs on the throne, forcing Solomon to execute him (1 Kings 2:13-25).

Even though Abiathar had spurned King David's wishes and supported Adonijah, Zadok stayed true to David and supported Solomon. Abiathar lost his priesthood as a result, but Zadok was rewarded with a position as one of Solomon's chief officials (1 Kings 4:4) as well as being recognized as the sole high priest.

There are several other men named Zadok in the Bible, but they are only mentioned in one or two verses apiece. They can be found in 1 Chronicles 6:12 (Zadok the descendant of Zadok the priest), 1 Chronicles 9:11 and Nehemiah 11:11 (Zadok the Levite), 2 Kings 15:33 and 2 Chronicles 27:1 (Zadok the father of Jerusha), Nehemiah 3:4 (Zadok the son of Baana), Nehemiah 3:29 (Zadok the son of Immer), Nehemiah 10:21 (Zadok the Israelite leader), Nehemiah 13:13 (Zadok the scribe), and Matthew 1:14 (Zadok, an ancestor of Jesus Christ). GotQuestions.org (Bolding added)

QUESTION - [Who was Abiathar in the Bible?](#)

ANSWER - Along with [Zadok](#), Abiathar served as one of the chief priests during David's reign as king. Abiathar's name means "father of excellence" or "father of abundance" in Hebrew.

Abiathar was the son of Ahimelech, who served as a priest at Nob (1 Samuel 21:1; Mark 2:26) until he and the other priests were murdered by King Saul (1 Samuel 21:1–19). Being the only son of Ahimelech to escape the massacre at Nob, Abiathar fled to David and was promised protection by the future king (1 Samuel 21:20–23).

Because Abiathar served David and acted as priest for all of David's men in hiding, he was made high priest along with Zadok once David began his reign as king (1 Chronicles 15:11). This was a natural role for him to take on, as he had kept the ephod and administered the [Urim and Thummin](#) when David sought direction from the Lord (1 Samuel 23:6; 30:7).

When Absalom rebelled against his father and attempted to usurp the throne, Abiathar remained loyal to David. Abiathar was among those who fled the capital city with David (2 Samuel 15:24). Zadok and the Levites carried the ark of the covenant, "and Abiathar offered sacrifices until all the people had finished leaving the city" (2 Samuel 15:24). Although David admired the loyalty and faithfulness of the priests, he ordered them to return to the city with the ark. This proved helpful because they were then able to send word to David about Absalom's plans (2 Samuel 15:27–29; 17:15–16). David was restored to his throne and Abiathar to his priestly office.

Things changed as David's son [Solomon](#) took the throne. Abiathar was not loyal to the new king. [Adonijah](#), another one of David's sons, put himself forward as king with the help of [Joab](#) (one of David's nephews) and Abiathar (1 Kings 1:5, 7). Once the threat from Adonijah was neutralized, King Solomon dealt with the conspirators. One of Solomon's actions was to remove Abiathar from the priestly office. This fulfilled the Lord's word of judgment over Eli and his descendants, which impacted Abiathar since he was related to Eli (1 Samuel 3:12–14; 1 Kings 2:27). It was only because of the priest's loyal service to David that Solomon did not kill him. Solomon told Abiathar, "Go back to your fields in Anathoth. You deserve to die, but I will not put you to death now, because you carried the ark of the Sovereign LORD before my father David and shared all my father's hardships" (1 Kings 2:26). Zadok replaced Abiathar as priest under Solomon (1 Kings 2:35).

Abiathar lived most of his life in faithful service to the Lord, but he did not finish well. Instead of siding with the rightful king of Israel (2 Samuel 7:12; 1 Kings 1:17), Abiathar assisted one of David's rebellious sons who desired to rule. He allowed earthly matters to become his focus, which cost him the priestly office. Like Abiathar, we can easily get caught up in worldly schemes and lose sight of God's plan. Rather than seeking our own way or chasing what seems politically expedient, we should seek to faithfully follow God. Then, when our time on earth is done, we can state with the apostle Paul, "I have fought the good fight, I have finished the race, and I have remained faithful" (2 Timothy 4:7NLT). GotQuestions.org

2 Samuel 8:18 [Benaiah](#) the son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were chief ministers.

BGT 2 Samuel 8:18 καὶ Βαναίας υἱοῦ Ἰωδᾶ ἐστὶν ἐπιβουλος καὶ Χελεθίτι καὶ Φελετῆτι καὶ υἱοὶ τοῦ Δαυὶδ ἀρχαῖοι

LXE 2 Samuel 8:18 and Banaeas son of Jodae was councillor, and the Chelethite and the Phelethite, and the sons of David, were princes of the court.

KJV 2 Samuel 8:18 And Benaiah the son of Jehoiada was over both the Cherethites and the Pelethites; and David's sons were chief rulers.

NET 2 Samuel 8:18 Benaiah son of Jehoida supervised the Kerithites and Pelethites; and David's sons were

priests.

CSB 2 Samuel 8:18 Benaiah son of Jehoiada was over the Cherethites and the Pelethites; and David's sons were chief officials.

ESV 2 Samuel 8:18 and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites, and David's sons were priests.

NIV 2 Samuel 8:18 Benaiah son of Jehoiada was over the Kerethites and Pelethites; and David's sons were royal advisers.

NLT 2 Samuel 8:18 Benaiah son of Jehoiada was captain of the king's bodyguard. And David's sons served as priestly leaders.

- **Benaiah**: 1Ki 1:44 2:34,35 1Ch 18:17
- **the Cherethites**: 2Sa 15:18 20:7,23 23:20-23 1Sa 30:14 Eze 25:16 Zep 2:5
- **chief ministers**, 2Sa 20:26

Related Passages:

1 Chronicles 18:17 and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites, and the sons of David were chiefs at the king's side.

FURTHER DIVISION OF DUTIES IN THE KINGDOM

Benaiah the son of Jehoiada was over the Cherethites and the Pelethites- Benaiah was the head of David's bodyguards, a position which called for loyal and valor/might, and which prepared Benaiah to later become the commander-in-chief of Solomon's army (1Ki 2:34, 35; 4:4), after he killed Joab, David's general (1Ki 2:28–35).

Benaiah, the son of Jehoiada of Kabzeel (compare Josh 15:21), was a man of "mighty deeds" and was more honorable than any of the mighty men of David except the three chiefs. Therefore David made him his chief counselor (2 Sam 23:23 m; compare 1 Ch 27:34 where the order of names seems to be reversed) and set him over the Cherethites (compare Carites, 2 Ki 11:4 ff and margin) and Pelethites and he was made the 3rd captain of the host and chief over the course of the 3rd month (1 Ch 27:5 f; 2 Sam 8:18; 20:23; 1 Ch 18:17; 2 Sam 23:20 ff; 11:22 ff). Being a true friend of David (compare 2 Sam 15:18) he did not take part in the usurpation of Adonijah (1 Ki 1:8,10,26), and was therefore with others chosen by the king to proclaim Solomon king over Israel (1 Ki 1:32 ff) and later by Solomon to execute Adonijah (1 Ki 2:25), Joab (1 Ki 2:29 ff), and Shimei (1 Ki 2:46). In recognition of his services Solomon appointed him over the host in Joab's place (1 Ki 2:35; 4:4).

MacArthur on the Cherethites - They fled Jerusalem as allies with David (2Sa 15:18), and pursued Sheba the son of Bichri with Joab (2Sa 20:7). They were hand-picked by David to be present at Solomon's anointing as king. The Cherethites appear to have come from Crete, and to have been a part of the king's bodyguard (2Sa 23:20, 23). (Borrow [MacArthur Study Bible](#))

CHERETHITES - ker'-e-thits (kerethim, ha-kerethi; Chelethi "executioners," "life-guardsmen"): A people in South Palestine whose territory bordered upon that of Judah (1 Sam 30:14). In 1 Sam 30:16 this land is apparently identical with that of the Philistines. In Ezek 25:16 the Philistines and the Cherethites are threatened together; while in Zeph 2:5 the Cherethites are evidently the dwellers in "the land of the Philistines," "the inhabitants of the seacoast." Septuagint in both Ezekiel and Zephaniah renders the name "Cretans." The translators may have been "guided only by the sound." But Zeus Cretagenes in Gaza suggests a connection with the island of Crete. See, however, CAPHTOR. It may be taken as certain that the Cherethites were a Philistine clan. In conjunction with the Pelethites they are frequently named as forming the guard of David (2 Sam 8:18, etc.). It was the custom of many ancient monarchs to have a guard of foreign mercenaries.

PELETHITES - 7 verses - 2Sa 8:18; 2Sa 15:18; 2Sa 20:7; 2Sa 20:23; 1Ki 1:38; 1Ki 1:44; 1Chr. 18:17 - They are always mentioned always along with the **Cherethites**, and only in the time of David. The word probably means "runners" or "couriers," and may denote that while forming part of David's bodyguard, they were also sometimes employed as couriers (2Sa 8:18; 20:7, 23; 1Ki 1:38, 44; 1 Chr. 18:17). Some, however, think that these are the names simply of two Philistine tribes from which David selected his bodyguard. They are mentioned along with the Gittites (2 Sam. 15:18), another body of foreign troops whom David gathered round him.

And David's sons were chief ministers - NIV = "David's sons were royal advisers." NET, ESV = "David's sons were priests." The Hebrew word for **chief ministers** is kohen which translated over 400x as "priest." This is the sole use that seems to be different, and does not support that David's sons were priests. By law of Moses they could not have been priests because they were from the tribe

of Judah, not from the tribe of Levi. Although ESV and NET imply they are priests, the parallel passage 1Ch 18:17 says they "were chiefs at the king's side." In addition, the Septuagint version of 2Sa 8:18 has the rare Greek noun *aularches* which means chief of the court or mayor of the palace. This would support the translations that indicate David's sons were his advisers at court as in the NIV rendering.

NET NOTE - That David's sons could have been priests, in light of the fact that they were not of the priestly lineage, is strange. One must assume either (1) that the word "priest" (כֹּהֵן, *kohen*) during this period of time could be used in a broader sense of "chief ruler" (KJV); "chief minister" (ASV, NASB), or "royal adviser" (NIV), perhaps based on the parallel passage in 1 Chr 18:17 which has "the king's leading officials", or (2) that in David's day members of the king's family could function as a special category of "priests" (cf. NLT "priestly leaders"). The latter option seems to be the more straightforward way of understanding the word in 2 Sam 8:18. **(ED: I DISAGREE THAT THE LATTER OPTION IS THE BEST - NOTICE THE NET NOTE DOES NOT COMMENT ON THE SEPTUAGINT WHICH SUPPORTS "royal advisers.")**

Eugene Merrill - BKC on **chief ministers** - This Hebrew word (*kohen*), usually rendered "priests," is explained in 1 Chronicles 18:17 as "chief officials" (cf. 2 Sam. 20:26). This no doubt is the better meaning since David's sons, as Judeans, were ineligible to serve as priests.