

## 9. 2 Samuel – Shemu'el

Version 1 - 2-4-16

### Chapter 1

1.1 And it was after the death of Sha'ul.  
And David had returned  
from striking the Amalekites *themselves*. תנ  
And David stayed at Ziklag two days.

1.2 And it was on the third day.  
And behold!  
A man came from the encampment,  
from with Sha'ul.  
And his garments were torn.  
And soil was on his head.  
And it was as he came to David.  
And he fell to the ground  
and prostrated himself.

1.3 And David said to him,  
"From where have you come?"  
And he said to him,  
"I have escaped  
from the encampment of Yisra'el."

1.4 And David said to him,  
"How was the matter?  
Please declare it to me."  
And he said,  
"The people have fled from the battle.  
And also many have fallen  
among the people and are dead.  
And also Sha'ul and Yehonathan,  
his son,  
are dead."

1.5 And David said to the young man,  
the one declaring it to him,  
"How do you know  
that Sha'ul and Yehonathan,  
his son,  
are dead?"

1.6 And the young man said,  
the one declaring it to him,  
"I happened to be on Mount Gilboa.  
And behold!  
Sha'ul was leaning upon his spear.  
And behold!  
The chariots and masters of the horses  
stuck with him.

1.7 And he looked behind him.  
And he saw me.  
And he called to me.  
And I said,  
'I am here.'

1.8 And he said to me,  
'Who are you?'  
And I said to him,  
'I am an Amalekite.'

1.9 And he said to me,  
'Please stand over me

and put me to death,  
for agony has seized me  
but my life is still in me.'  
1.10 And I stood over him.  
And I put him to death  
because for I knew he would not live  
after falling.  
And I took the crown  
that was on his head  
and the bracelet  
that was on his arm.  
And I have brought them here  
to my master."

1.11 And David seized his own garments.  
And he tore them,  
and also all the men who were with  
he *himself*. תנ

1.12 And they mourned  
and wept  
and fasted  
until evening  
for Sha'ul  
and for Yehonathan.  
his son,  
and for the people of YAHWEH,  
and for the house of Yisra'el  
because they had fallen by the sword.

1.13 And David said to the young man  
who had declared it to him,  
"From where are *you yourself*?" תנ  
And he said,  
"I am the son of a foreigner,  
an Amalekite."

1.14 And David said to him,  
"Why were you not afraid  
to stretch out your hand to destroy  
the anointed of YAHWEH *himself*?" תנ

1.15 And David called  
to one of the young men.  
And he said,  
"Draw near to encounter him!"  
And he strike him.  
And put him to death.

1.16 And David said to him,  
"Your blood is on your own head  
because your mouth  
has witnessed against you saying,  
'I myself have put to death  
the anointed of YAHWEH *himself*.' " תנ

1.17 And David lamented  
with *this lamentation itself* תנ  
over Sha'ul  
and over Yehonathan,  
his son.

1.18 And he said to teach "The Bow"  
to the children of Yehudah.  
Behold!

It is written on the scroll of Yashar:

Yashar means straight; upright.

1.19 "The splendor of Yisra'el  
Is slain on your high places!  
How the mighty have fallen!  
1.20 Declare it not in Gath!  
Proclaim it not in the streets of Ashkelon  
lest the daughters of the Philistines rejoice,  
lest the daughters of the uncircumcised exult.  
1.21 Mount Gilboa!  
No dew or rain be upon you,  
nor spread out elevation offerings  
because there was cast away  
the shield of the mighty,  
the shield of Sha'ul  
without anointing oil.  
1.22 From the blood of the slain,  
from the fat of the mighty,  
the bow of Yehonathan  
did not turn back,  
and the sword of Sha'ul  
did not return empty.  
1.23 Sha'ul and Yehonathan  
were beloved  
and pleasant in their lives,  
and in their death  
they were not parted.  
They were swifter than eagles.  
They were stronger than lions.  
1.24 Daughters of Yisra'el,  
weep over Sha'ul  
who wrapped you in scarlet with finery,  
who decked your robes  
with ornaments of gold.  
1.25 How the mighty have fallen  
in the midst of the battle!  
Yehonathan was slain  
on your high places.  
1.26 I am distressed for you,  
my brother, Yehonathan.  
You have been very pleasant to me.  
Your love to me was wondrous,  
surpassing the love of women.  
1.27 How the mighty have fallen  
and the weapons of battle perish!"

## Chapter 2

2.1 And it was afterwards.  
And David inquired of YAHWEH saying,  
"Am I to go up  
to one of the cities of Yahudah?"  
And YAHWEH said to him,  
"Go up!"  
And David said,  
"Where am I to go up?"  
And He said, "To Hebron."

2.2 And David went up there  
and also his two wives,  
Ahino'am, the Yizre'elites,  
and Abigail, the widow of Nabal the Carmelite.

2.3 And the men who were with him  
David brought up,  
each man and his household.

And they dwelt in the cities of Hebron.

2.4 And the men of Yahudah came.  
And they anointed there as king  
David himself תנ  
over the house of Yahudah.  
And they reported to David saying,  
"The men of Yabesh Gil'ad  
were the ones who buried  
Sha'ul himself." תנ

2.5 And David sent messengers  
to the men of Yabesh Gil'ad.  
And he said to them,  
"Blessed are you yourselves תנ  
by YAHWEH  
who have shown this kindness  
to your sovereign,  
to Sha'ul,  
and buried he himself." תנ

2.6 And now YAHWEH  
will do with you  
kindness and faithfulness.  
And I also will do good  
to you yourselves תנ  
who have done this thing.

2.7 And now let your hands be strengthened  
and be sons of force  
because your sovereign,  
Sha'ul,  
is dead.  
And also I myself תנ  
have been anointed  
by the house of Yahudah  
as king over them."

2.8 And Abner,  
son of Ner,  
captain of the assembly of Sha'ul,  
took Ish'boshet himself, תנ  
the son of Sha'ul,  
and caused him  
to pass over to Mahanaim.

Ish'boshet means man of shame.  
Mahanaim means double camp.

2.9 And he caused him to reign  
over Gil'ad,  
and over the Asherites,  
and over Yizre'el,  
and over Ephraim,  
and over Binyamin,  
and over all Yisra'el.

2.10 Ish'boshet,  
son of Sha'ul,  
was forty years old  
as he began to reign over Yisra'el.  
And he reigned two years.  
Only the house of Yahudah followed David.

2.11 And it was from the time  
that David was king in Hebron

over the house of Yahudah.  
And it was seven years and six months.

2.12 And Abner,  
son of Ner,  
and the servants of Ish'boshet,  
son of Sha'ul,  
went out from Mahanaim to Gib'on.

2.13 And Yo'ab,  
son of Tzeruyah,  
and the servants of David  
went out.  
And they met together  
beside the pool of Gib'on.  
And these sat down,  
on one side of the pool  
and those on the other side of the pool.  
Tzeruyah means wounded by Yah.

2.14 And Abner said to Yo'ab,  
"Let the young men stand up now  
and make sport before us."  
And Yo'ab said,  
"Let them stand up."

2.15 And they stood up.  
And they passed over by number,  
twelve from Binyamin,  
followers of Ish'boshet,  
son of Sha'ul,  
and twelve from the servants of David.

2.16 And each one  
seized his companion by the head  
and *put* his sword  
into his companion's side.  
And they fell down together.  
And the place was called  
the Field of Flints,  
which is at Gib'on.

2.17 And the battle was fierce on that day.  
And Abner and the men of Yisra'el  
were defeated  
before the servants of David.

2.18 And three sons of Tzeruyah were there,  
Yo'ab,  
and Abishai,  
and Asah'el.  
And Asah'el was light on his feet,  
like one of the gazelles in the field.

Yo'ab means fathered by Yah.  
Abishai means gift of the father.  
Asah'el means made by El.

2.19 And Asah'el pursued after Abner.  
And in going he did not move aside  
to the right or to the left  
from behind Abner.

2.20 And Abner faced behind him.  
And he said,  
"Are you Asah'el?"  
And he said,

"I am."

2.21 And Abner said to him,  
"Turn aside  
to your right hand  
or to your left  
and seize one of the young men.  
And take for yourself  
his armor *itself*." אנ  
But Asah'el was not willing  
to turn aside from behind him.

2.22 And once again  
Abner said to Asah'el,  
"Turn aside from behind me.  
Why should I strike you to the ground?  
How then could I lift up my face  
to your brother,  
Yo'ab?"

2.23 But he refused to turn aside.  
And Abner struck him  
with the back of the spear  
into the abdomen.  
And the spear came out of his back.  
And he fell down there.  
And he died beneath it.  
And it was that everyone was coming  
to the place where Asah'el fell and died.  
And they stood.

2.24 And Yo'ab and Abishai  
pursued after Abner.  
And the sun came in.  
And they came to the hill of Ammah  
which is over against Giah  
by the road to the Wilderness of Gib'on.

2.25 And the children of Binyamin  
gathered together behind Abner.  
And it was one group.  
And they stood  
on top of one hill.

2.26 And Abner called to Yo'ab.  
And he said,  
"Will the sword consume forever?  
Do you not know  
that it will be bitterness in the end?  
And when are you going to say to the people  
to return from pursuing their kindred?"

2.27 And Yo'ab said,  
"As The Elohim lives,  
unless you had spoken,  
each man then by morning  
would have given up  
from pursuing their kindred."

2.28 Yo'ab then blew a shofar.  
And all the people stood.  
And they did not pursue Yisra'el any longer.  
And they did not fight any more.

2.29 And Abner and his men

walked in the desert plain  
all that night.  
And they passed over  
The Yarden *itself*. תנ  
And they walked through all of Bitron.  
And they went to Mahanaim.

2.30 And Yo'ab returned  
from pursuing Abner.  
And he gathered together  
all the people *themselves*. תנ  
And there were missing  
of David's servants  
nineteen men  
and Asah'el.

2.31 But the servants of David  
had struck of Binyamin and Abner's men  
three hundred and sixty men who died.

2.32 And they lifted up  
Asah'el *himself*. תנ  
And they buried him  
in his father's tomb  
which was in Bet Lehem.  
And Yo'ab and his men  
walked all night.  
And they were at Hebron  
at daybreak.

### Chapter 3

3.1 And the fighting was long  
between the house of Sha'ul  
and the house of David.  
And David went on stronger.  
And the house of Sha'ul  
went on weaker and weaker.

3.2 And sons were born to David at Hebron.  
And his firstborn was Amnon  
by Ahino'am, the Yizre'elitess.  
Amnon means faithful.

3.3 And his second was Kil'ab,  
by Abigail, the widow of Nabal the Carmelite.  
And the third was Abshalom,  
son of Ma'akah,  
the daughter of Talmi,  
king of Geshur.

Kil'ab means restraint of the father.  
Abshalom means father of shalom.

3.4 And the fourth was Adoniyah,  
son of Haggith.  
And the fifth was, Shephatyah,  
son of Abital.

Adoniyah means Yah is sovereign.  
Shephatyah means Yah has judged.

3.5 And the sixth was Yitre'am,  
by David's wife Eglah.  
These were born to David at Hebron.  
Yitre'am means excellence of people.

3.6 And it was as there was fighting  
between the house of Sha'ul

and the house of David.  
And Abner was strengthening himself  
in the house of Sha'ul.

3.7 And Sha'ul had a concubine.  
And her name was Ritspah,  
daughter of Ayah.  
And Ish'boshet said to Abner,  
"Why have you gone in to  
my father's concubine?"

3.8 And the anger of Abner  
flared up exceedingly  
over the words of Ish'boshet.  
And he said,  
"Am I a dog's head  
that belongs to Yahudah  
that I do kindness  
to the house of Sha'ul,  
your father,  
to his brothers,  
and to his friends today,  
and have not caused you to be  
in the hands of David,  
yet you hold me accountable today  
over a moral wrong  
with this woman?"

3.9 According to this  
may The Elohim do to me  
and more also  
if I do not do for David  
according to what YAHWEH  
has sworn to him,  
3.10 to cause the reign  
to pass over  
from the house of Sha'ul  
and to raise up  
the throne of David *itself*. תנ  
over Yisra'el  
and over Yahudah  
from Dan to Beersheba."

3.11 And he was not able any longer  
to return to Abner *himself*. תנ  
a word  
because he was afraid  
of he *himself*. תנ

3.12 And Abner sent messengers  
in place of himself to David saying,  
"Whose is the land?",  
saying also,  
"Cut your covenant  
with me *myself*." תנ  
And behold!  
My hand will be with you  
for the sake of turning back to you  
all Yisra'el *itself*." תנ

3.13 And David said,  
"Good!  
I myself  
will cut a covenant  
with you *yourself*." תנ

However, one word  
 I will ask from you yourself. את  
 That is to say  
 you will not see my face itself את  
 unless you first bring Mikal herself, את  
 daughter of Sha'ul,  
 as you come to see  
my face itself.” את

3.14 And David sent messengers  
 to Ish'boshet,  
 son of Sha'ul saying,  
 “Give to me my wife herself את  
Mikal herself, את  
 to whom I was engaged  
 on account of  
 a hundred foreskins of the Philistines.”

3.15 And Ish'boshet sent.  
 And he took her from her husband,  
 from Palti'el,  
 son of Laish.

16 And her husband walked  
 with she herself את  
 to Bahurim,  
 And he was walking  
 and weeping behind her.  
 And Abner said to him,  
 “Return!”  
 And he returned.

3.17 And Abner had a word  
 with the elders of Yisra'el saying,  
 “Yesterday and the day before  
 you were seeking  
 for David himself את  
 to be king over you.

3.18 And now do it!  
 Because YAHWEH  
 has spoken to David saying, ‘  
 By the hand of My servant David  
My people Yisra'el themselves את  
 will be delivered  
 from the hand of the Philistines  
 and from the hand  
 of all their adversaries.’ ”

3.19 And Abner also spoke  
 in the ears of Binyamin.  
 And Abner also went to speak  
 in the ears of David at Hebron  
everything itself את  
that seemed good  
to Yisra'el  
and to all the house of Binyamin.

3.20 And Abner,  
 came to David at Hebron.  
 And with he himself את  
 were twenty men  
 And David made a banquet  
 for Abner and the men

who were with he himself. את

3.21 And Abner said to David,  
 “Let me rise up and go.  
 And I will gather  
 to my sovereign the king,  
all Yisra'el itself. את  
 And let them cut a covenant  
 with you yourself. את  
 And you will reign  
 over all that your being desires.”  
 And David sent away  
Abner himself. את  
 And he went in peace.

3.22 And behold!  
 The servants of David and Yo'ab  
 came from a crowd,  
 and great booty was with them.  
 And Abner was not with David at Hebron  
 because he had sent him away.  
 And he had gone in peace.

3.23 And Yo'ab came  
 and all the assembly  
 that was with he himself. את  
 And they reported to Yo'ab saying,  
 “Abner,  
 son of Ner,  
 came to the king.  
 And he sent him away.  
 And he has gone in peace.”

3.24 And Yo'ab went to the king.  
 And he said,  
 “What have you done?  
 Behold!  
 Abner came to you!  
 Why have you sent him away  
 and he has gone,  
 he has gone?”

3.25 You know that Abner himself, את  
 son of Ner,  
 came to you to deceive you  
 and to know  
your going out itself את  
and your coming in itself, את  
and to know everything itself את  
that you yourself את  
are doing.”

3.26 And Yo'ab left David.  
 And he sent messengers after Abner,  
 And he returned he himself את  
 from the well of Sirah.  
 And David did not know it.

3.27 And Abner returned to Hebron.  
 And Yo'ab took him aside  
 in the middle of the gate  
 to speak in private  
 to he himself. את  
 And there he struck him

in the abdomen.  
And he put him to death  
on account of the blood of Asah'el,  
his brother.

3.28 And David heard about this afterwards.  
And he said,  
"My kingdom and I are innocent  
before YAHWEH for eternity  
from the blood of Abner,  
son of Ner.

3.29 Let it writhe upon the head of Yo'ab  
and on all his father's house.  
And let there never be cut off  
from the house of Yo'ab  
one who has a discharge,  
or is a leper,  
who leans on a staff  
or falls by the sword,  
or who lacks food."

3.30 And Yo'ab and Abishai,  
his brother,  
murdered Abner  
on account of his killing their brother,  
Asah'el himself, אנ  
at Gib'on in the battle.

3.31 And David said to Yo'ab  
and to all the people  
who were with he himself, אנ  
"Tear your garments!  
Gird yourselves with sackcloth!  
And mourn before the face of Abner!"  
And David The King  
walked behind the coffin.

3.32 And they buried Abner himself אנ  
at Hebron.  
And the king lifted up  
his voice itself. אנ  
And he wept beside  
the grave of Abner.  
And all the people wept.

3.33 And the king lamented over Abner.  
And he said,  
"Should Abner die  
as a fool dies?"

3.34 Your hands were not bound.  
And your feet did not come in shackles.  
As one falls  
before sons of moral wrong,  
according to this you fell."  
And all the people wept over him again.

3.35 And all the people came  
to cause David himself אנ  
to eat food  
while it was still day.  
But David swore saying,  
"The Elohim do so to me  
and more also

if I taste bread or whatever else  
until the sun comes in!"

3.36 And all the people took note of it.  
And it was good in their eyes.  
According to everything the king did  
it was good  
in the eyes of all the people.

3.37 And all the people  
and all Yisra'el knew that day  
that it had not been the king's intent  
to kill Abner himself, אנ  
son of Ner.

3.38 And the king said to his servants,  
"Do you not know  
that a leader  
and a great one  
has fallen this day in Yisra'el?"

3.39 And I am soft hearted today  
even as anointed king.  
And these men,  
the sons of Tzeruyah,  
are more severe than me.  
Let YAHWEH repay  
the one who does harm  
according to his harm."

#### Chapter 4

4.1 And the son of Sha'ul heard  
that Abner had been killed at Hebron.  
And his hands weakened.  
And all Yisra'el trembled inwardly.

4.2 And two men,  
captains of bands,  
were Sha'ul's.  
The name of the one was Ba'anah  
and the name of the other Rekab,  
sons of Rimmon the Be'erotherite  
from the children of Binyamin.  
Indeed Be'erother was also  
reckoned to Binyamin,

Ba'anah means in affliction. Rekab means rider. Rimmon means set apart. Be'erother means wells.
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4.3 And the Be'erotherites  
had fled to Gittayim.  
And they have been sojourners there  
until this day.

4.4 And Yahonathan,  
son of Sha'ul,  
had a son who  
was lame in his feet.  
He was five years old  
when the announcement came from Yizre'el  
about Sha'ul and Yahonathan.  
And his nurse took picked him up.  
And she fled.  
And it was as she hurried to flee.  
And he fell.

And he became lame.  
And his name was Mephiboshet.  
Mephiboshet means dispeller of shame.

4.5 And the sons of Rimmon the Be'erotherite,  
Rekab and Ba'anah,  
walked.

And they came at the heat of the day  
to the house of Ish'boshet,  
who was lying down on  
his bed *itself* אָתָּה  
at noon.

4.6 And they went  
into the midst of the house  
to take wheat.  
And they struck him in the abdomen.  
And Rekab and Ba'anah his brother escaped.

4.7 And they went into the house.  
And he was lying on his bed  
in his bedroom.  
And they struck him.  
And they killed him.  
And they took off his head *itself*. אָתָּה  
And they took his head *itself*. אָתָּה  
And they went by way of the desert all night.

4.8 And they brought  
the head *itself* אָתָּה  
of Ish'boshet  
to David at Hebron.  
And they said to the king,  
'Behold!  
The head of Ish'boshet,  
son of Sha'ul,  
your adversary  
who sought your life *itself*. אָתָּה  
And YAHWEH has given  
to my sovereign the king  
vengeance this day  
against Sha'ul and his seed.'

4.9 And David responded  
to Rekab *himself* אָתָּה  
and to Ba'anah *himself*, אָתָּה  
his brother,  
sons of Rimmon the Be'erotherite.  
And he said to them,  
'As YAHWEH lives  
Who has redeemed my life *itself* אָתָּה  
from every trouble,  
4.10 thus it was reported to me saying,  
'Behold!  
Sha'ul is dead.'  
And he was a bearer of good news  
in his own eyes.  
And I seized him.  
And I killed him in Tziklag,  
which is what I gave to him  
for his good news.

4.11 How much more  
when morally wrong men  
have killed a just man *himself* אָתָּה  
in his own house

on his bed?  
And now should I not now require  
his blood *itself* אָתָּה  
from your hands *themselves* אָתָּה  
and consume you *yourselves* אָתָּה  
from the earth?"

4.12 And David directed  
his young men *themselves*. אָתָּה  
And they killed them.  
And they cut off  
their hands *themselves* אָתָּה  
and their feet *themselves*. אָתָּה  
And they hung them  
beside the pool at Hebron.  
And they took  
the head of Ish'boshet *itself*. אָתָּה  
And they buried it  
in the tomb of Abner at Hebron.

## Chapter 5

5.1 And all the tribes of Yisra'el  
came to David at Hebron.  
And they spoke saying,  
'Behold!  
We are your bone and your flesh.

5.2 Yesterday and the day before  
when Sha'ul was king over us  
you *yourself* אָתָּה  
were bringing out  
and bringing in  
Yisra'el *itself*. אָתָּה  
And YAHWEH said to you,  
'You *yourself*, אָתָּה  
will shepherd My people *themselves*, אָתָּה  
Yisra'el *itself*. אָתָּה  
And you *yourself* אָתָּה  
will be ruler over Yisra'el.'

5.3 And all the elders of Yisra'el  
came to the king at Hebron.  
And King David  
cut a covenant with them at Hebron  
before the face of YAHWEH.  
And they anointed David *himself* אָתָּה  
as king over Yisra'el.

5.4 David was thirty years old  
when he reigned.  
He reigned forty years.

5.5 In Hebron he reigned over Yahudah  
seven years and six months.  
And in Yerushalaim  
he reigned thirty-three years  
over all Yisra'el and Yahudah.

5.6 And the king and his men  
went to Yerushalaim  
against the Yebusites  
dwelling in the land.  
And they spoke to David saying,  
'You will not come in here!

Indeed even the blind and the lame  
will turn you aside!  
That is to say,  
"David will not come in here."

5.7 But David captured  
the stronghold of Zion *itself*, צִיּוֹן  
the City of David.

Zion means parched.  
This is the first place in Scripture this identification is used. There is some debate over it's actual meaning, but it comes from a root that means to parch. It's also used of a desert. It's located on the southeast corner of Yerushalaim. It appears that the movement referred to as "Zionism" refers to the concept of re-establishing the Kingdom of David. This became "his city."

5.8 And David said on that day,  
"If anyone is striking the Yebusites  
then he is to reach by the water shaft.  
both the lame *themselves* אֵלֶּם  
and the blind *themselves* אֵלֶּם  
who hated David's life."  
On account of this they say,  
"The blind and the lame  
are not to come into the house."

5.9 And David dwelt in the stronghold.  
And he called it The City of David.  
And David built all around  
from the rampart  
even to the house.

5.10 And David went on.  
He went on and became great.  
And YAHWEH,  
The Elohim of Assemblies,  
was with him.

5.11 And Hiram, king of Tzor,  
sent messengers to David,  
and cedar trees,  
and carpenters,  
and craftsmen of stone walls.  
And they built a house for David.

Tzor means rock or stone.  
This is traditionally known as Tyre.  
Also, traditionally, reference is made to "masons". The Hebrew has no word for "masons". The literal rendering of the text is given.

5.12 And David understood  
that YAHWEH had established him  
as king over Yisra'el,  
and that He had raised up His kingdom  
for the sake of His people,  
Yisra'el.

5.13 And David took more  
concubines and wives  
from Yerushalaim  
after he had come from Hebron.  
And more sons and daughters  
were born to David.  
5.14 And these are the names  
of those born to him

in Yerushalaim:  
Shammua,  
and Shobab,  
and Nathan,  
and Shelomoh,  
5.15 and Yibhar,  
and Elishua,  
and Nepheg,  
and Yaphia,  
5.16 and Elishama,  
and Elyada,  
and Eliphelet.

Shammua means renowned.  
Shobab means rebellious.  
Nathan means gift, or given.  
Shelomoh means peaceful. This is traditionally rendered as Solomon. It comes from the root, shalom.  
Yibhar means choice.  
Elishua means my El calls out.  
Nepheg means a sprout.  
Yaphia means bright.  
Elishama means my El is listening.  
Elyada means El knows.  
Eliphelet means El of deliverance.

5.17 And the Philistines heard  
that David *himself* הָיָה  
had been anointed king over Yisra'el.  
And all the Philistines  
went up to search  
for David *himself*. הָיָה  
And David heard.  
And he went down to the stronghold.

5.18 And the Philistines came.  
And they spread themselves out  
in the Valley of Repha'im.

5.19 And David inquired of YAHWEH saying,  
"Shall I go up against the Philistines?  
Will You give them into my hand?"  
And YAHWEH said to David,  
"Go up  
because I will give,  
give the Philistines *themselves* הָיָה  
into your hand."

5.20 And David went to Ba'al Peratzim.  
And David struck them there.  
And he said,  
"YAHWEH  
has breached my enemies  
before my face  
like a break of water."  
Therefore he called the name of that place  
Ba'al Peratzim.

Ba'al Peratzim means master of breaches.

5.21 And they abandoned there  
their images *themselves*. הָיָה  
And David and his men  
picked them up.

5.22 And the Philistines again came up.  
And they were spread out  
in the Valley of Repha'im.



5.23 And David inquired of YAHWEH.  
And He said,  
"Do not go up!  
Go around behind them!  
And you are to come toward them  
from in front of the weeping trees.

5.24 And it will be when you hear  
the sound *itself* אָה of marching  
in the tops of the weeping trees  
then you are to act promptly  
because then YAHWEH  
will go out before you  
to strike the encampment of the Philistines."

5.25 And David did  
according to what YAHWEH  
had directed him.  
And they struck  
the Philistines *themselves* אָה  
from Geba until you come to Gezer.

## Chapter 6

6.1 And David again gathered  
every chosen man of Yisra'el,  
thirty thousand.

6.2 And he rose up.  
And David went  
and all the people who were with  
he *himself* אָה  
from Ba'ale Yahudah  
to bring up from there  
The Chest of The Elohim *itself* אָה  
which is called by The Name,  
The Name YAHWEH of Assemblies,  
with the cherubim sitting upon it.

6.3 And they placed  
The Chest of The Elohim *itself* אָה  
on a new cart.  
And they carried it  
from the house of Abinadab  
which was at Gib'ah.  
And Uzzah and Ahyo,  
sons of Abinadab,  
were leading the new cart *itself*. אָה

Uzza means strength.  
Ahyo means brotherly.

6.4 And they carried it  
from the house of Abinadab  
which was at Gib'ah  
with The Chest of The Elohim.  
And Ahyo was walking  
in front of The Chest.

6.5 And David and the whole house of Yisra'el  
were celebrating  
before the face of YAHWEH  
with every *instrument* of fir wood,  
and with lyres,  
and with harps,  
and with tambourines,  
and with castanets,

and with cymbals.

6.6 And they went as far as  
the threshing floor of Nakon.  
And Uzzah reached out toward  
The Chest of The Elohim.  
And he seized it  
because the oxen fell down.  
Nakon means prepared.

6.7 And the anger of YAHWEH  
flared up against Uzzah.  
And The Elohim struck him there  
on account of the error.  
And he died there  
beside The Chest of The Elohim.

6.8 And David was was angry  
over why YAHWEH  
had broken out,  
broken out against Uzzah.  
And the place is called  
Peretz Uzzah,  
until this day.

6.9 And David was afraid of  
YAHWEH *Himself* אָה  
on that day.  
And he said,  
"How can The Chest of YAHWEH  
come to me?"

6.10 And David was not willing  
to turn aside to himself  
The Chest of YAHWEH *itself* אָה  
into the City of David.  
And David moved it  
to the house of Obed Edom the Gittite.  
Obed Edom means servant of Edom.

6.11 And The Chest of YAHWEH  
remained in the house of Obed Edom the Gittite  
three months.  
And YAHWEH blessed  
Obed Edom *himself* אָה  
and all his household *itself*. אָה

6.12 And it was reported to King David saying,  
"YAHWEH has blessed  
the household of Obed Edom *itself* אָה  
and all that is his *itself* אָה  
for the sake of  
The Chest of The Elohim."  
And David went.  
And he brought up  
The Chest of The Elohim *itself* אָה  
from the house of Obed Edom  
to the City of David with joy.

6.13 And it was as those carrying  
The Chest of YAHWEH  
marched six paces  
that he slaughtered oxen and fatlings.  
6.14 And David danced  
with all his strength

before the face of YAHWEH.  
And David was wearing  
a linen ephod.

6.15 And David  
and all the house of Yisra'el  
brought up  
The Chest of YAHWEH *itself* תנ  
with shouting  
and with the sound of the shofar.

6.16 And it was as  
The Chest of YAHWEH  
came into the City of David.  
And Mikal,  
daughter of Sha'ul,  
looked through a window.  
And she saw King David himself תנ  
leaping and dancing  
before the face of YAHWEH.  
And she despised him in her heart.

6.17 And they brought in  
The Chest of YAHWEH *itself*. תנ  
And they established it *itself* תנ  
in its place  
in the center of the tent  
that David had spread out for it.  
And David offered up olahs  
before the face of YAHWEH  
and shelem offerings.

6.18 And David finished  
offering up the olahs  
and the shelem offerings.  
And he blessed the people *themselves* תנ  
in the Name of YAHWEH of Assemblies.

6.19 And he apportioned  
to all the people,  
to all the multitude of Yisra'el,  
from man even to woman,  
to each man  
one cake of bread,  
and one portion of flesh,  
and one cake of raisins.  
And all the people went,  
each man to his house.

6.20 And David returned  
to bless his household *itself*. תנ  
And Mikal,  
daughter of Sha'ul,  
came out to meet David.  
And she said,  
"How dignified today  
was the King of Yisra'el,  
who uncovered himself today  
in the eyes of the female slaves,  
his servants,  
as one of the worthless ones uncovers,  
uncovers himself!"

6.21 And David said to Mikal,  
"It was before YAHWEH

who selected me  
instead of your father  
and all his household  
to give direction to me *myself* תנ  
to be ruler over  
the people of YAHWEH,  
over Yisra'el.  
I played  
before the face of YAHWEH.  
6.22 And I will be more belittled than this.  
And I will be lowly in my own eyes.  
But as for the female servants  
of whom you spoke,  
with them I will be held in honor."

6.23 And Mikal,  
daughter of Sha'ul,  
had no children to the day of her death.

## Chapter 7

7.1 And it was as the king  
was dwelling in his house.  
And YAHWEH  
had given him rest  
from all his adversaries all around.

7.2 And the king said to Nathan the prophet,  
"Observe now!  
I am dwelling in a house of cedar.  
But The Chest of The Elohim  
dwells within curtains.

7.3 And Nathan said to the king,  
"Do all that is in your heart  
because YAHWEH is with you."

7.4 And it was that night.  
And the word of YAHWEH  
was to Nathan saying,

7.5 "Go and say to My servant David,  
'Thus said YAHWEH,  
'Would you *yourself* תנ  
build a house  
for Me to dwell in?

7.6 Indeed I have not dwelt in a house  
from the time that I brought up  
the children of Yisra'el *themselves* תנ  
from Egypt even to this day.  
And I have been walking  
in a Tent  
and in a Dwelling Place.

7.7 Wherever I have walked  
with all the children of Yisra'el  
have I ever spoken a word to  
one of the tribes of Yisra'el *itself* תנ  
which I directed to shepherd  
My people *themselves*, תנ  
Yisra'el *itself*, תנ  
saying,  
'Why have you not built for Me  
a house of cedar?' "

7.8 And now say to My servant David,  
Thus said YAHWEH of Assemblies,

"I Myself

took you from the pasture,  
from following the flock,  
to be ruler over My people,  
over Yisra'el.

7.9 And I have been with you  
wherever you have gone.

And I have cut off

all your adversaries themselves אֵת

from before your face.

And I have made for you

a great name,

like the name of the great ones

who are on the earth.

7.10 And I will established a place

for My people,

for Yisra'el.

And I will plant them.

And they will dwell in it.

And they will no longer be shaken

by moral harm.

And the children of moral harm

will not oppress them again

as at the first,

7.11 even from the day

I directed judges

over My people Yisra'el.

And I have caused rest for you

from all your adversaries."

And YAHWEH has declared to you

that YAHWEH will make for you a house.

7.12 When your days are fulfilled

and you sleep with

your fathers themselves אֵת

then I will raise up

your seed itself אֵת

after you

who comes out

from your inward parts.

And I will set up

his kingdom itself. אֵת

7.13 He will build a house

for My Name.

And I will set up

the throne of his kingdom itself אֵת

for eternity.

**Note: This is not Shelomoh (Solomon). This is The Messiah Himself! Only His Kingdom will last for eternity. And He is now building the house for YAHWEH's Name!**

7.14 I Myself will be his Father.

And he will My son

whom with distortion

I will correct

with the rod of men

and with blows of the sons of men.

7.15 But My kindness

will not be turned aside from him

as I turned it aside from Sha'ul

whom I turned aside from

before your face.

7.16 And your house

and your kingdom

will be established before you

until eternity.

Your throne will established

until eternity." '

7.17 According to all these words

and according to all this vision,

thus spoke Nathan to David.

7.18 And King David went in.

And he sat

before the face of YAHWEH.

And he said,

"Who am I,

my Sovereign YAHWEH?

And what is my house

that You have brought me

as far as here?

7.19 And yet this was a small matter

in Your eyes,

my Sovereign YAHWEH.

And You have spoken also

concerning Your servant's household

for a great while to come.

And is this the custom

with human beings,

my Sovereign YAHWEH?

7.20 And what more can David say to You?

Indeed You Yourself, אֵת

Sovereign YAHWEH,

You know Your servant himself. אֵת

7.21 For the sake of Your word

and according to Your own heart

You have done

all this greatness itself אֵת

for the sake of making it known to

Your servant himself. אֵת

7.22 For this reason

You are great,

my Sovereign YAHWEH!

Indeed there is none like You!

And there is no Elohim except You

according to all that we have heard

with our ears.

7.23 And who is like Your people,

like Yisra'el,

one nation on earth

whom The Elohim

went to redeem for Himself

as a people

and to make for Himself a Name,

and to do for them the greatness

and the fearsome acts

for Your land

before the face of Your people

whom You redeemed

for Yourself

from Egypt,  
from the nations and their elohim?

7.24 And You have established  
for Yourself

Your people *themselves*, את

Yisra'el,

as Your own people forever.

And *You Yourself*, את

YAHWEH,

have become for them

The Elohim.

7.25 And now YAHWEH Elohim,  
the word which You have spoken  
concerning Your servant  
and concerning his house,  
establish it for eternity.  
And do according to what  
You have spoken.

7.26 And may Your Name  
be magnified for eternity saying,  
'YAHWEH of Assemblies  
is The Elohim over Yisra'el.'  
And let the house  
of Your servant David  
be established before Your face.

7.27 Indeed You,  
YAHWEH of Assemblies,  
The Elohim of Yisra'el,  
have revealed *this itself* את  
to Your servant saying,  
'I will build you a house.'  
On account to this Your servant  
has found *his heart itself* את  
to pray to You  
*this prayer itself*. את

7.28 And now,  
my Sovereign YAHWEH,  
*You Yourself* את  
are The Elohim!  
And Your words are faithful!  
And You have spoken  
to Your servant  
*this goodness itself*. את

7.29 And now be willing  
and bless *the household itself* את  
of Your servant  
to be before Your face  
for eternity.  
Indeed *You Yourself*, את  
my Sovereign YAHWEH,  
have spoken it.  
And with Your blessing  
the house of Your servant  
is blessed for eternity."

## Chapter 8

8.1 And it was after this.  
And David struck  
*the Philistines themselves*. את

And he humiliated them.  
And David took  
Metheg ha'Ammah *itself* את  
from the hand of the Philistines.

Metheg Ha'Ammah means the bit of the morher city. It's another name for Gath. It was the pride of the Philistines.

8.2 And he struck *Mo'ab itself*. את  
And he measured them with a line,  
causing *they themselves* את  
to lie down on the ground.  
And with two lines he measured  
those to be put to death,  
and with one full line  
those to be kept alive.  
And the Mo'abites became David's servants  
bringing tributes.

8.3 And David struck  
*Hadadezer himself*, את  
son of Rehob,  
king of Tzobah,  
as he was going to return his rule  
at the River Euphrates.

8.4 And David captured from him  
one thousand seven hundred horsemen  
and twenty thousand foot soldiers.  
And David hamstringed  
*all the chariots themselves*. את  
And there remained from them  
a hundred chariots.

8.5 And the Arameans of Damascus  
came to help Hadadezer,  
king of Tzobah.  
And David struck twenty two thousand  
of the Arameans.

8.6 And David placed garrisons  
in Aram of Damascus.  
And the Arameans became David's servants  
bringing tributes.  
And YAHWEH delivered  
*David himself* את  
wherever he went.

8.7 And David took  
*the shields of gold themselves* את  
which were on the servants of Hadadezer.  
And he brought them to Yerushalaim.

8.8 And from Betah and from Berothai,  
cities of Hadadezer,  
King David took  
exceedingly much brass.

8.9 And To'i, king of Hamat,  
heard that David had struck  
*all the assembly*  
*of Hadadezer itself*. את

8.10 And To'i sent *Yoram himself*, את  
his son,

to King David,  
to ask peace of him  
and to bless him  
because he had fought against Hadadezer  
and struck him  
because Hadadezer had battles with To'i.  
And in his hand were  
objects of silver,  
and objects of gold,  
and objects of brass.

8.11 King David also set apart  
these themselves תנ  
to YAHWEH  
with the silver and gold  
that he had set apart  
from all the nations  
which he had humiliated:  
8.12 from Aram,  
and from Mo'ab,  
and from the children of Ammon,  
and from the Philistines,  
and from Amalek,  
and from the booty of Hadadezer,  
son of Rehob,  
king of Tzobah.

8.13 And David made a name  
as he returned from smiting  
the Arameans themselves תנ  
in the Valley of Salt,  
eighteen thousand.

8.14 And he placed garrison in Edom.  
In all of Edom he placed garrisons.  
And all the Edomites  
became David's servants.  
And YAHWEH delivered  
David himself תנ  
wherever he went.

8.15 And David reigned over all Yisra'el.  
And David was making judgments  
and doing justice  
for all his people.

8.16 And Yo'ab,  
son of Tzeruyah,  
was over the assembly.  
And Yehoshaphat,  
son of Ahilud,  
was recorder.

8.17 And Tzadok,  
son of Ahitub,  
and Ahimelek,  
son of Ebyathar,  
were the priests.  
And Serayah was the scribe.

8.18 And Benayahu,  
son of Yehoyada,  
was over both the Kerethites  
and the Pelethites.  
And David's sons were priests.

## Chapter 9

9.1 And David said,  
"Is there anyone who still remains  
of the house of Sha'ul  
that I might show him kindness  
because of Yahonathan?"

9.2 And the house of Sha'ul had a servant.  
And his name was Tziba.  
And they had called him to David.  
And the king said to him,  
"Are you yourself Tziba?" תנ  
And he said,  
"Your servant!"

Tziba means stationed.

9.3 And the king said,  
"Is there not still a man  
of the house of Sha'ul  
so that I can do for him  
the kindness of The Elohim?"  
And Tziba said to the king,  
"There is still a son of Yahonathan.  
He is lame in his feet."

9.4 And the king said to him,  
"Where is he?"  
And Tziba said to the king,  
"Behold!  
He is in the house of Makir,  
son of Ammi'el,  
in Lo Debar."

Makir means salesman.  
Ammi'el means people of El.  
Lo Debar means not a pasture.

9.5 And King David sent.  
And he brought him out  
of the house of Makir,  
son of Ammi'el,  
from Lo Debar.

9.6 And Mephiboshet,  
son of Yahonathan,  
son of Sha'ul,  
came to David.  
And he fell on his face  
and prostrated himself.  
And David said,  
"Mephiboshet!"  
And he answered,  
"Your servant is here!"

9.7 And David then said to him,  
"Do not be afraid  
because I will do,  
do kindness with you  
for the sake of Yahonathan,  
your father.  
And I will return to you  
all the land of Sha'ul itself, תנ  
your grandfather.  
And you yourself תנ  
will eat food at my table continually."

9.8 And he prostrated himself.  
And he said,  
"What is your servant  
that you should look upon  
such a dead dog as I?"

9.9 And the king called Tziba,  
servant of Sha'ul.  
And he said to him,  
"All which was Sha'ul's  
and all his household's  
I have given to the son of your master.

9.10 And you yourself, אנך  
and your sons,  
and your slaves  
are to work the land for him.  
And you are to bring it in.  
And your master's son  
will have food.  
And he will eat.  
And Mephiboshet,  
your master's son,  
will eat food at my table continually."  
And Tziba had fifteen sons  
and twenty servants.

9.11 And Tziba said to the king,  
"According to everything  
that my sovereign the king  
has directed his servant himself אנך  
accordingly your servant will do."

"And Mephiboshet  
will be eating eat at my table  
like one of the sons of the king."

The Hebrew text does not provide an accurate rendering of this portion of the text. It appears this is an editorial change or perhaps a copyist error. The quotation belongs to David, not to Tziba.

9.12 And Mephiboshet had a young son  
whose name was Mika.  
And all who dwelt in the house of Tziba  
were servants of Mephiboshet.

Mika means who is like YAH.

9.13 And Mephiboshet  
was dwelling at Yerushalaim  
because he ate continually  
at the king's table.  
And he was lame in both his feet.

## Chapter 10

10.1 And it was after this.  
And the king of the children of Ammon died.  
And Hanun,  
his son,  
reigned in his place.

10.2 And David said,  
"I will do kindness with Hanun,  
son of Nahash,  
as his father did kindness with me."  
And David sent  
by the hand of his servants  
to comfort him concerning his father.

And David's servants went  
into the land of the children of Ammon.

10.3 And the leaders  
of the children of Ammon  
said to Hanun,  
their sovereign,  
"Is David honoring  
your father himself אנך  
in your eyes  
because he has sent comforters to you?  
Is it not for the sake of searching  
the city itself אנך  
and to spy it out,  
and to overthrow it  
that David has sent  
his servants themselves אנך  
to you?"

10.4 And Hanun took  
the servants of David themselves. אנך  
And he shaved off  
half of their beards themselves. אנך  
And he cut off  
their garments themselves אנך  
in half above their buttocks.  
And he sent them away.

10.5 And they reported it to David.  
And he sent to meet them  
because the men  
were exceedingly disgraced.  
And the king said,  
"Stay at Yericho  
until your beards have grown.  
And then you are to return."

10.6 And the children of Ammon saw  
that they had become a stench to David.  
And the children of Ammon sent.  
And they hired Arameans themselves אנך  
of Beth Rehob  
and Arameans themselves אנך  
of Tzoba,  
twenty thousand foot soldiers,  
and the king of Ma'akah himself, אנך  
one thousand men,  
and men of Tob,  
twelve thousand men.

10.7 And David heard.  
And he sent Yo'ab himself אנך  
and the entire assembly itself אנך  
of the mighty men.

10.8 And the children of Ammon came out.  
And they arranged themselves for battle  
at the entrance of the gate.  
And the Arameans of Tzoba,  
and Rehob,  
and men of Tob,  
and Ma'akah  
were by themselves in the field.  
10.9 And Yo'ab saw  
that the battle was toward him

at the front of him and behind.  
And he chose from  
all the chosen men of Yisra'el.  
And he arranged them  
against the Arameans.

10.10 And the rest of the people themselves תת  
he gave into the hand of Abishai,  
his brother.  
And he arranged them  
against the children of Ammon.

10.11 And he said,  
"If the Arameans  
are stronger than me  
then you are my deliverance.  
And if the children of Ammon  
are stronger than you  
then I will come and deliver you.

10.12 Be strong!  
And let us show ourselves strong  
on behalf of our people  
and on behalf of the cities  
of our Elohim!  
And YAHWEH  
will do what is good  
in His eyes."

10.13 And Yo'ab came near  
and the people with him  
to battle against Aram.  
And they fled before him.

10.14 And the children of Ammon saw  
that the Arameans were fleeing.  
And they also fled before Abishai.  
And they went into the city.  
And Yo'ab returned  
from against the children of Ammon.  
And he went to Yerushalaim.

10.15 And Aram saw  
that they were struck before Yisra'el.  
And they gathered together.

10.16 And Hadadezer sent.  
And he brought out  
the Arameans themselves תת  
who were beyond the River.  
And they came to Helam.  
And Shobak,  
the captain of the assembly of Hadadezer,  
was before them.

10.17 And it was reported to David.  
And he gathered all Yisra'el itself. תת  
And he passed over  
The Yarden itself. תת  
And he went to Helam.  
And Aram arranged themselves  
to encounter David.  
And they fought with him.

10.18 And Aram fled before Yisra'el.

And David killed  
seven hundred charioteers  
and forty thousand horsemen of Aram.  
And he struck Shobak himself, תת  
captain of their assembly.  
And he died there.

10.19 And all the kings,  
the servants of Hadadezer,  
saw that they were struck before Yisra'el.  
And they made peace  
with Yisra'el itself. תת  
And they served them.  
And the Arameans  
were afraid to help any longer  
the children of Ammon themselves. תת

## Chapter 11

11.1 And it was at the turn of the year,  
the time kings go forth.  
And David sent Yo'ab himself תת  
and his servants themselves, תת  
and all Yisra'el itself. תת  
And they ruined  
the children of Ammon themselves. תת  
And they attacked against Rabbah.  
But David stayed at Yerushalaim.

11.2 And it was at the time of dusk.  
And David got up from his bed.  
And he walked about  
on the roof of the king's house.  
And from the roof  
he saw a woman bathing.  
And the woman was exceedingly good  
in appearance.

11.3 And David sent.  
And he inquired concerning the woman.  
And one said,  
"Is this not Bat Sheba,  
daughter of Eli'am,  
wife of Uriyah the Hittite?"

Bat Sheba means daughter of the oath.  
Eli'am means El of My people.  
Uriyah means flame or fire of Yah.

11.4 And David sent messengers.  
And he took her.  
And she came in to him.  
And he laid with her carnally.  
And she was cleansing herself  
from her defilement.  
And she returned to her house.

11.5 And the woman conceived.  
And she sent and reported it to David.  
And she said,  
"I am pregnant."

11.6 And David sent to Yo'ab,  
"Send to me Uriyah himself, תת  
the Hittite"  
And Yo'ab sent Uriyah himself תת  
to David.

11.7 And Uriyah came to him.  
And David inquired  
concerning the welfare of Yo'ab,  
and concerning the welfare of the people,  
and concerning the welfare of the battle.

11.8 And David said to Uriyah,  
"Go down to your house  
and wash your feet."  
And Uriyah went out  
from the king's house.  
And a gift from the king followed him.  
11.9 But Uriyah laid down  
at the door of the king's house  
with all the servants themselves אנ  
of his sovereign.  
And he did not go down to his house.

11.10 And they reported it to David saying,  
"Uriyah did not go down to his house,"  
And David said to Uriyah,  
"Did you yourself אנ  
not come from a journey?  
Why did you  
not go down to your house?"

11.11 And Uriyah said to David,  
"The Chest,  
and Yisra'el,  
and Yahudah  
are dwelling in booths.  
And my master, Yo'ab,  
and the servants of my master  
are encamped in the open fields.  
And should I myself,  
go to my house  
to eat and to drink  
and to lie with my wife?  
As you live  
and as your being lives  
I will not do this matter."

11.12 And David said to Uriyah,  
"Stay today also.  
And tomorrow I will send you away."  
And Uriyah stayed at Yerushalaim  
that day and the next.

11.13 And David called for him.  
And he ate and drank before him.  
And he made him drunk.  
And he went out at dusk  
to lie down on his bed  
with the servants of his master.  
But he did not go down to his house.

11.14 And it was at dawn.  
And David wrote a letter to Yo'ab.  
And he sent it  
by the hand of Uriyah.

11.15 And he wrote in the letter saying,  
"Set Uriyah himself אנ  
toward the front of the strongest battle.  
And you are to turn back from him.

And he will be struck.  
And he will die."

11.16 And it was as Yo'ab  
was watching toward the city.  
And he gave Uriyah himself אנ  
to the place where he knew  
there were men of strength.

11.17 And the men of the city came out.  
And they fought Yo'ab himself. אנ  
And some of the people  
of the servants of David fell.  
And Uriyah the Hittite also died.

11.18 And Yo'ab sent.  
And he reported to David  
all the words themselves אנ  
of the battle.

11.19 And he directed  
the messenger himself אנ  
saying,  
"When you have finished reporting  
all the words of the battle themselves אנ  
to the king,  
11.20 then it will be  
if the king's anger rises  
and he says to you,  
'Why did you approach  
toward the city to fight?  
Did you not know  
they would shoot  
from upon the wall itself? אנ  
11.21 Who struck Abimelek himself, אנ  
the son of Yerubbeshet?  
Was it not a woman  
who threw upon him  
a piece from the wall  
and he died in Tebetz?  
Why did you approach the wall?'  
Then you are to say also,  
'Your servant ,  
Uriyah the Hittite  
is dead.' "

11.22 And the messenger went.  
And he came and reported to David  
everything itself אנ  
which Yo'ab had sent.

11.23 And the messenger said to David,  
"Indeed the men have been strong against us.  
And they came out toward us in the field.  
And we were against them  
as far as the entrance of the gate.  
11.24 And the archers shot  
toward your servants  
from upon the wall.  
And some of the king's servants are dead.  
And your servant,  
Uriyah the Hittite,  
is also dead."

11.25 And David said to the messenger,



"Thus you are to say to Yo'ab,  
'Do not let this matter itself אֵת  
be hurtful in your eyes  
because the sword devours one  
as well as another.  
Strengthen your battle against the city  
and destroy it.'  
And strengthen him."

11.26 And the wife of Uriyah heard  
that Uriyah,  
her husband,  
was dead.  
And she mourned for her husband.

11.27 And her mourning was over.  
And David sent.  
And he gathered her to his house.  
And she became a wife for him.  
And she bore a son to him.

But the matter  
which David had done  
was morally wrong  
in the eyes of YAHWEH.

## Chapter 12

12.1 And YAHWEH sent  
Nathan himself אֵת  
to David.

And he went to him.

And said to him,

"There were two men in one city,  
one rich and the other poor.

12.2 The rich one had flocks and herds,  
exceedingly many.

12.3 But the poor one  
had nothing at all  
except one little ewe lamb  
which he had bought and kept alive.

And it grew up with him  
and with his children together.

And from his portion it ate.

And from his cup it drank.

And on his chest it laid down.

And it was like a daughter to him.

12.4 And a traveler came to the rich one.

And he was loathe to take

from his own flock

or from his own herd

to prepare for the traveler,

the one coming to him.

And he took the lamb itself אֵת

of the poor man.

And he prepared it for the man

who had come to him."

12.5 And the anger of David

flared up exceedingly

against the man.

And he said to Nathan,

"As YAHWEH lives

the man who has done this

is a son of death!

12.6 And the lamb itself אֵת  
he is to repay fourfold  
because he did this thing itself, אֵת  
and because he had no pity."

12.7 And Nathan said to David,

"You yourself אֵת

are the man!

Thus said YAHWEH,

The Elohim of Yisra'el,

'I anointed you king over Yisra'el.

And I delivered you

from the hand of Sha'ul.

12.8 And I gave to you

the house itself אֵת

of your sovereign

and your sovereign's wives

into your bosom.

And I gave to you

the house itself אֵת

of Yisra'el

and of Yahudah.

And if that was too little

I also would have given to you

like such and such things!

12.9 Why have you dishonored

the Word of YAHWEH itself אֵת

to do harm in His eyes?

You have killed Uriyah himself, אֵת

the Hittite,

with the sword.

And his wife herself אֵת

you have taken for yourself

for a wife.

And he himself אֵת

you have killed with the sword

of the children of Ammon.

12.10 And now the sword

will not turn aside from your house

until eternity

because you have dishonored Me,

and have taken the wife herself אֵת

of Uriyah the Hittite

to be for yourself a wife!"

David's offense is dishonoring the word of YAHWEH.  
This is **always** our offense as well. Here we see that  
this act has long term consequences for every member  
of our household - even as far as eternity!

12.11 "Thus said YAHWEH.

'Behold!

I am raising up harm against you

from your household!

And I will take

your wives themselves אֵת

before your eyes!

And I will give them

to your companion!

And he will lie carnally

with your wives

in the sight of this sun!

12.12 Indeed you yourself אֵת

did it in secret.  
But I Myself  
will do this word *itself* אָנֹכִי  
in front of all Yisra'el,  
and in front of the sun!" "

12.13 And David said to Nathan,  
"I have offended against YAHWEH!"  
And Nathan said to David,  
**"Indeed YAHWEH  
has passed over your offense.  
You will not be put to death.**

This is a wondrous passage - when you have the actual truth of what's expressed here in the Hebrew text. David is repentant. He acknowledges his offense. (All 'sin' is that which offends YAHWEH.) YAHWEH in turn **passes over David's offense!** This is **exactly** what YAHWEH does for us if we will acknowledge our offenses! Praise YAHWEH!  
**THIS** is what The Passover story and its fulfillment in The Messiah, YAHUSHUA, is all about. Do not miss this wondrous Truth!

12.14 However,  
because you have scorned,  
scorned YAHWEH Himself, אָנֹכִי  
by this matter  
indeed the child who is born to you  
will die,  
he will die!"

There's an interesting occurrence in the Hebrew text in this verse. The verse was altered by later scribes by inserting "adversaries" before "YAHWEH". They were loathe to have the text say, "scorned, scorned YAHWEH Himself". The thought was too abhorrent for them to consider. This is important to note because there are other places where the text was altered to suit "the interpretation" of those copying or editing the text.

12.15 And Nathan went to his house.  
And YAHWEH struck  
the child *himself* אָנֹכִי  
whom Uriyah's wife had born to David.  
And he was sick.

12.16 And David sought  
The Elohim Himself אָנֹכִי  
on behalf of the young lad.  
And David fasted a fast.  
And he went in  
and laid all night on the ground.

12.17 And the elders of his house  
stood up over him  
to raise him up from the ground.  
But he was not willing.  
And he did not eat food  
with they themselves. אִנְיָ

12.18 And it was on on the seventh day.  
And the child died.  
And the servants of David  
were afraid to declare to him  
that the child was dead  
because they said,  
"Behold!  
While the child was still alive

we spoke to him.  
But he would not listen attentively  
to our voice.  
And how will we say to him  
the child is dead?  
Then he will do harm!"

12.19 And David saw  
that his servants were whispering.  
And David discerned  
that the child was dead.  
And David said to his servants,  
"Is the child dead?"  
And they said,  
"He is dead."

12.20 And David got up from the ground.  
And he washed.  
And he anointed himself.  
And changed his garments.  
And he went into  
the House of YAHWEH.  
And he prostrated himself.  
And he went to his own house.  
And he asked.  
And they placed food before him.  
And he ate.

Here is yet another example of how the impact of the text changes when it's separated into distinct statements instead of being blended into one long sentence with lots of commas. YAHWEH does nothing without a purpose. But human beings are virtually always attempting to modify what YAHWEH has put before us so it fits "our perspective", rather than His. Each separate act of David is crucial to our proper understanding of the text. Only in this form do we see the profound statement YAHWEH has put in His Word.

12.21 And his servants said to him,  
"What is this thing  
you have done?  
You fasted and wept  
for the sake of the child's life.  
But when the child died  
you got up and ate food."

12.22 And he said,  
"While the child was still alive  
I fasted and wept  
because I said,  
'Who knows?  
Perhaps YAHWEH  
will show favor to me  
and the child will live.'"

12.23 But now he is dead.  
Why should I myself fast?  
Am I able to bring him back again?  
I myself am going to him  
but he himself  
will not return to me."

12.24 And David comforted  
Bat Sheba *herself*, אִנְיָ  
his wife.  
And went in to her.  
And he laid carnally with her.

And she bore a son.  
And he called his name *itself* אֵת  
Shelomoh.

Shelomoh means peaceful.

And YAHWEH loved him.

12.25 And He sent  
by the hand of Nathan,  
the prophet.

And He called  
his name *itself* אֵת

Yedidyah,  
for the sake of YAHWEH.

Yedidyah means beloved one of Yah.

12.26 And Yo'ab fought against Rabbah  
of the children of Ammon.

And he captured  
the royal city *itself*. אֵת

12.27 And Yo'ab sent messengers to David.  
And he said,

"I have fought against Rabbah.

Indeed I have captured  
the city's water supply *itself*. אֵת

12.28 And now gather together  
the rest of the people *themselves* אֵת

and encamp against the city  
and capture it

lest I capture,

I myself,

the city *itself* אֵת

and my name is called upon it."

12.29 And David gathered  
all the people *themselves*. אֵת

And he went to Rabbah.

And he fought against it.

And he captured it.

12.30 And he took  
the crown *itself* אֵת

of their king

from upon his head.

And its weight was a talent of gold

and had precious stones.

And it was on David's head.

And he brought out

the booty of the city,

an exceeding amount.

12.31 And the people *themselves* אֵת  
who were in it

he brought out.

And he put them to the saw,

and to sharp instruments of iron,

and to axes of iron.

And they *themselves* אֵת

he caused to pass over

into the brick kiln.

And thus he did with all the cities

of the children of Ammon.

And David

and all the people

returned to Yerushalaim.

## Chapter 13

13.1 And it was after this.

And Abshalom,

son of David,

had a beautiful sister

whose name was Tamar.

And Amnon,

son of David,

loved her.

Abshalom means father of peace., or father of well being. Note that shalom is the foundation of this name. It is not ab-salom, but ab-shalom. Tamar means erect. Amnon means faithful.

13.2 And Amnon was distressed  
to the point of sickness

for the sake of of his sister,

Tamar,

because she was a virgin.

And it seemed impossible

in the eyes of Amnon

to do a speck to her.

13.3 And Amnon had a companion

whose name was Yonadab,

son of Shim'ah,

David's brother.

And Yonadab was

an exceedingly wise man.

Yonadab means Yah is generous. Shim'ah means announcement.

13.4 And he said to him,

"Why are you *yourself*. אֵת

the king's son,

becoming thinner day after day?

Why not tell it to me."

And Amnon said to him,

"I myself love Tamar *herself*, אֵת

my brother Abshalom's sister."

13.5 And Yonadab said to him,

"Lie down on your bed

and pretend to be sick.

And your father will come to see you.

And you are to say to him,

'Please have my sister Tamar

come and feed me food.

And she is to prepare

the food *itself* אֵת

before my eyes.

in order that I can see it.

And I will eat from her hand.' "

13.6 And Amnon laid down.

And he pretended to be sick.

And the king came to see him.

And Amnon said to the king,

"Please let Tamar,

my sister,

come and make in my sight

two cakes for me.

And I will eat from her hand."

13.7 And David sent to Tamar,

to the house saying,  
"Please go to the house  
of your brother Amnon  
and make food for him."

13.8 And Tamar went  
to her brother Amnon's house.  
And he was lying down.  
And she took the dough *itself*. תנ  
And she kneaded it.  
And she made cakes  
before his eyes.  
And she baked the cakes *themselves*. תנ

13.9 And she took the pan *itself*. תנ  
And she dumped them out  
before his face.  
But he refused to eat.  
And Amnon said,  
"Cause all the men to go out from me."  
And all the men went out from him.

13.10 And Amnon said to Tamar,  
"Bring the food into the bedroom.  
And I will eat from your hand."  
And Tamar took the cakes *themselves* תנ  
which she had made.  
And she brought them to Amnon,  
her brother,  
in the bedroom.

13.11 And she came near to him to eat.  
And he seized her.  
And he said to her,  
"Come lie with me,  
my sister."

13.12 And she said to him,  
"No, my brother!  
Do not oppress me!  
Indeed it is not done according to this  
in Yisra'el!  
Do not do this foolishness *itself*! תנ

13.13 And I myself,  
where could I go  
with my disgrace *itself*? תנ  
And you *yourself*, תנ  
you would be  
like one of the stupid in Yisra'el!  
And now please speak to the king  
because he will not withhold me from you."

13.14 But he was not willing  
to listen attentively to her voice.  
And he was stronger than she.  
And he oppressed her.  
And he laid carnally  
with she *herself*. תנ

13.15 And Amnon hated her  
with a great hatred.  
Indeed greater was the hatred  
with which he hated her  
than the love with which he had loved her.

And Amnon said to her,  
"Get up!  
Go!"

13.16 And she said to him,  
"No,  
because this harm  
is greater than the other  
which you have done to me,  
to send me away!"  
But he was not willing  
to listen attentively to her.

13.17 And he called  
his young man *himself* תנ  
who was serving him.  
And he said,  
"Send out now  
this one *herself* תנ  
from beside me!  
And fasten the door behind her."

13.18 And upon her  
was a long sleeved tunic  
because according to this  
the king's virgin daughters  
wore robes.  
And his servant sent out  
she *herself*. תנ  
And he fastened the door behind her.

13.19 And Tamar took ashes  
for upon her head.  
And her long sleeved tunic  
which was on her she tore.  
And she placed her hand on her head.  
And she walked,  
she walked!  
And she cried out.

13.20 And Abshalom,  
her brother,  
said to her,  
"Has Amnon,  
your brother,  
been with you?  
But now keep silent,  
my sister.  
He is your brother.  
Do not set your heart *itself* תנ  
on this matter."  
And Tamar stayed  
in the house of her brother,  
Abshalom.  
But she was devastated.

13.21 And King David heard  
all these things *themselves*. תנ  
And his anger  
flared up exceedingly.

13.22 And Abshalom did not speak  
to his brother, Amnon,  
good or bad  
because Abshalom hated

Amnon himself אָנאָן  
because of how he had oppressed  
Tamar herself, תָּמָר  
his sister.

13.23 And it was two years of days.  
And Abshalom was shearing  
as Ba'al Hatzor  
which is beside Ephraim.  
And Abshalom called  
all the sons of the king.

13.24 And Abshalom came to the king.  
And he said,  
"Behold now!  
Your servant is shearing.  
Please let the king and his servants  
come with your servant."

13.25 But the king said to Abshalom,  
"No, my son.  
We will not all go now  
And we will not be a burden on you."  
And he pressed him.  
But he was not willing to go.  
And he blessed him.

13.26 And Abshalom said,  
"If not please let my brother, Amnon,  
go with us ourselves." אָנאָן  
And the king said to him,  
"Why should he go with you?"

13.27 And Abshalom pressed him.  
And he sent with he himself אָנאָן  
Amnon himself אָנאָן  
and all the sons of the king themselves. אָנאָן

13.28 And Abshalom directed  
his servants themselves אָנאָן  
saying,  
"Observe now  
when the heart of Amnon  
is glad with wine.  
And I will say to you,  
'Strike Amnon himself!' אָנאָן  
And you are to put to death  
he himself. אָנאָן  
Do not be afraid.  
Is it not because I have directed  
you yourselves? אָנאָן  
Be strong and be sons of force!"

13.29 And the servants of Abshalom  
did to Amnon  
according to what Abshalom had directed.  
And all the sons of the king got up.  
And each one mounted his mule.  
And they fled.

13.30 And it was as they were on the way.  
And news came to David saying,  
"Abshalom has struck  
all the sons of the king themselves. אָנאָן  
And not one remains of them!"

13.31 And the king stood up.  
And he tore his garments themselves. אָנאָן  
And he laid on the ground.  
And all his servants  
were standing by  
with their garments torn.

13.32 And Yonadab,  
son of Shim'ah,  
David's brother,  
responded and said,  
"Do not let my sovereign say  
all the young men themselves, אָנאָן  
the sons of the king,  
have been put to death  
because Amnon alone is dead.  
Indeed by the mouth of Abshalom  
this has been determined  
from the day that he oppressed  
his sister,  
Tamar herself. אָנאָן

13.33 And now let not  
my sovereign the king  
place the matter in his heart  
to say that all the sons of the king are dead  
because Amnon alone  
has been put to death."

13.34 And Abshalom fled.  
And the young man watching  
lifted up his eyes themselves. אָנאָן  
And he looked.  
And behold!  
Many people were coming  
from the road behind him,  
from the side of the hill.

13.35 And Yonadab said to the king,  
"Behold!  
The sons of the king are coming.  
According to the word of your servant  
thus it is."

13.36 And it was as he finished speaking.  
And behold!  
The sons of the king came.  
And they lifted up their voices and wept.  
And the king also  
and all his servants wept,  
weeping exceedingly greatly.

13.37 And Abshalom fled.  
And he went to Talmi,  
son of Ammihud,  
king of Geshur.  
And David mourned over his son  
all the days.

13.38 And Abshalom fled.  
And he went to Geshur.  
And he was there three years.

13.39 And King David  
ceased to go forth against Abshalom


because he had been comforted  
concerning Amnon,  
that he was dead.

The traditional translation of this verse suggests the king "longed for Abshalom". But the word used is ***kalah***. It means to end, to be finished with, to complete. Given the context that includes what follows it seems more fitting that he ceased mourning over Amnon and ceased desiring to go after Abshalom for his guilt in the matter.

## Chapter 14



14.1 And Yo'ab,  
son of Tzeruyah,  
knew that the heart of the king  
was toward Abshalom.


14.2 And Yo'ab sent to Tekoa.  
And he brought from there  
a wise woman.  
And said to her,  
"Please pretend to be mourner  
and put on mourning garments.  
And do not anoint yourself with oil,  
but be like a woman who has been mourning  
a long time over the dead.


14.3 And you are to go to the king.  
And you are to speak to him  
according to this word.  
And Yo'ab placed  
the words themselves   
in her mouth.

14.4 And the woman of Tekoa  
spoke to the king.  
And she fell on her face to the ground  
and prostrated herself.  
And she said,  
"Help king!"

14.5 And the king said to her,  
"What is it for you?"  
And she said,  
"Truly I myself am a widow woman.  
My husband is dead.

14.6 And your female servant  
had two sons.  
And the two quarreled in the field.  
And there was no one  
to separate between them.  
And the one struck  
the other himself.   
And he killed he himself. 


14.7 And behold!  
The entire family  
has risen up against your female servant  
And they said,  
'Give he himself   
who struck his brother.  
And we will put him to death  
for the life of his brother  
whom he killed.  
And we will also destroy  
the heir himself.'

But they would extinguish  
my ember itself   
that remains.  
They would not establish  
the name of my husband  
nor a remnant on the face of the soil."


14.8 And the king said to the woman,  
"Go to your house.  
And I myself will give directions  
concerning you."

14.9 And the woman of Tekoa  
said to the king,  
"Upon me,  
My sovereign the king,  
is the moral perversity  
and on my father's house.  
And the king and his throne  
are innocent."

14.10 And the king said,  
"The one speaking to you,  
bring him to me.  
And not again will he still  
lay a hand upon you."

14.11 And she said,  
"Please let the king  
remind YAHWEH,  
your Elohim,  
against multiplying redeemers of blood  
for the sake of destruction,  
so that they will not destroy  
my son himself."   
And he said,  
"As YAHWEH lives,  
not a hair of your son  
will fall to the ground."

14.12 And the woman said,  
"Please let your female servant  
speak a word  
to my sovereign the king."  
And he said, "Speak."

14.13 And the woman said,  
"And why have you  
reasoned like this  
against the people of The Elohim?  
And the king has spoken this word.  
as one who is guilty  
of the failure to return  
to the king  
his outcast one himself. 

14.14 Indeed we will die,  
die and be like water  
spilled on the ground  
which is not gathered up again.  
But The Elohim  
will not take away a life.  
And He will consider means  
by which His outcast ones  
are not cast out from Him.

14.15 And now for what  
have I come to speak  
this word itself אנ  
to my sovereign the king?  
Because the people are afraid.  
And your female servant said,  
'Please let me speak to the king.  
Perhaps the king will do  
the word itself אנ  
of his female servant.

14.16 Indeed the king  
has listened attentively  
to deliver his female servant herself אנ  
from the hand of the man  
seeking to destroy  
me myself אנ  
and my son himself אנ alike  
from the inheritance of The Elohim.'

14.17 And your female servant said,  
'Please let the word  
of my sovereign the king be calm  
because my sovereign the king  
is like a messenger of The Elohim  
in discerning the good  
and the bad.  
And may YAHWEH,  
your Elohim,  
be with you.' "

14.18 And the king responded.  
And he said to the woman,  
"Please do not hide from me  
the word that I am asking  
of you yourself." אנ  
And the woman said,  
"Please let my sovereign the king speak."

14.19 And the king said,  
"Is the hand of Yo'ab  
with you yourself אנ  
in all this?"  
And the woman responded.  
And she said,  
"As your being lives,  
my sovereign the king,  
there is no one who turns  
to the right  
or to the left  
from all that my sovereign the king  
has spoken.  
Indeed your servant Yo'ab,  
he directed me.  
And he placed  
in the mouth of your female servant  
all these words themselves." אנ

14.20 For the sake of changing  
the face itself אנ of the matter  
your servant Yo'ab has done  
this thing itself אנ  
But my sovereign is wise  
according to the wisdom  
of a messenger of The Elohim

to know everything  
that is on the earth."

14.21 And the king said to Yo'ab,  
"Behold now!  
I will do this word itself." אנ  
Now go!  
Return the young man himself אנ  
Abshalom himself." אנ

14.22 And Yo'ab fell on his face  
to the ground.  
And he prostrated himself.  
And he blessed the king himself אנ  
And Yo'ab said,  
"Today your servant knows  
that I have found favor in your eyes,  
my sovereign the king,  
in that the king has done  
the word itself אנ  
of his servant."

14.23 And Yo'ab got up.  
And he went to Geshur.  
And he brought Abshalom himself אנ  
to Yerushalaim.

14.24 And the king said,  
"He is to turn to his house.  
And my face he is not to see."  
And Abshalom turned to his house.  
And he did not see the king's face.

This is the verse that confirms the earlier view that the king was against Abshalom for killing Amnon. He is still not openly accepting Abshalom. He has been restricted from coming fact to face with the king.

14.25 And in all Yisra'el  
there was no one  
to be praised as much as Abshalom  
for his good looks.  
From the sole of his foot  
to the crown of his head  
there existed no blemish.

14.26 And as he shaved  
his head itself אנ  
and it was at every year's end  
that he shaved it  
because it was heavy on him.  
And he shaved it.  
And he weighed  
the hair of his head itself אנ  
at two hundred shekels  
by the king's weight.

14.27 And to Abshalom were born three sons  
and one daughter.  
And her name was Tamar.  
She was a woman  
of beautiful appearance.

14.28 And Abshalom  
had dwelt in Yerushalaim  
two years.

And he had not seen the king's face.

14.29 And Abshalom sent for Yo'ab  
to send he himself אָה  
to the king.  
But he was not willing  
to come to him.  
And he sent again the second time.  
But he was not willing to come.

14.30 And he said to his servants,  
"See!  
Yo'ab's field is near mine.  
And he has barley there.  
Go and set it on fire."  
And Abshalom's servants  
set on fire the field itself. אָה

14.31 And Yo'ab rose up.  
And he went to the house of Abshalom.  
And he said to him,  
"Why have your servants  
set on fire my field itself?" אָה

14.32 And Abshalom said to Yo'ab,  
"Behold!  
I sent to you saying,  
'Come here!  
And I will send you yourself אָה  
to the king to say,  
'Why have I come from Geshur?  
It was better for me there.'"  
And now I would see the king's face.  
And if there exists in me  
any moral harm  
then put me to death."

14.33 And Yo'ab went to the king.  
And he told him.  
And he called for Abshalom.  
And he came to the king.  
And bowed himself on his face  
to the ground  
before the king.  
And the king kissed Abshalom.

## Chapter 15

15.1 And it was after this.  
And Abshalom made for himself  
a chariot and horses.  
And fifty men  
were running before him.

15.2 And Abshalom rose early.  
And he stood beside the road to the gate.  
And it was that anyone  
who had a controversy  
came to the king for a judgment.  
And Abshalom called to him.  
And he said,  
"From what city are you yourself?" אָה  
And he said,  
"Your servant is from  
one of the tribes of Yisra'el,"

15.3 Abshalom said to him,  
"Look!  
Your words are good and correct.  
But there is no one  
to listen attentively to you  
from the king himself." אָה

15.4 And Abshalom said,  
"Oh that I was placed  
as a judge in the land.  
And before me would come  
every man for whom  
there is a controversy  
or a judgment.  
And I would make it right for him."

15.5 And it was as a man  
came near to him  
to prostrate himself toward him.  
And he would put forth  
his hand itself. אָה  
And he would grab him  
and embrace him.

15.6 And Abshalom did  
according to this word  
for all of Yisra'el  
who came for judgment  
to the king.  
And Abshalom stole  
the hearts themselves אָה  
of the men of Yisra'el.

15.7 And it was at the end of four years.  
And Abshalom said to the king,  
"Please let me go  
and complete the promise itself אָה  
which I promised to YAHWEH  
at Hebron  
15.8 because your servant  
promised a promise  
as I dwelt at Geshur in Aram saying,  
'If YAHWEH returns me,  
returns me to Yerushalaim  
then I will serve  
YAHWEH Himself.' " אָה

15.9 And the king said to him,  
"Go in peace."  
And he rose up and went to Hebron.

15.10 And Abshalom sent spies  
into all the tribes of Yisra'el saying,  
"As you hear the sound itself אָה  
of the shofar  
then you are to say,  
'Abshalom has become king at Hebron!'"

15.11 And Abshalom himself אָה  
went with two hundred men from Yerushalaim  
who were called.  
And they went with integrity.  
And they did not know anything.

15.12 And Abshalom sent for



Ahithophel *himself* את  
the Gilonite,  
counselor of David,  
from his city,  
from Giloh,  
as he was slaughtering  
the sacrifices *themselves*. את  
And it was as the conspiracy was strong.  
And the people were going.  
And they were building up  
Abshalom *himself*. את  
Ahitophel means brother of folly.

15.13 And the announcement  
came to David saying,  
"The hearts of the men of Yisra'el  
are behind Abshalom."

15.14 And David said  
to all his servants  
who were with *he himself* את  
at Yerushalaim,  
"Rise up and we will flee  
because there will be  
no escape for us  
from the face of Abshalom!  
Hurry!  
Go lest he hurries,  
and he reaches us,  
and he causes to be wielded over us  
harm *itself*, את  
and he causes the city to be struck  
by the mouth of the sword!"

15.15 And the king's servants  
said to the king,  
"According to everything  
which my sovereign the king chooses!  
Behold!  
*We are* your servants!"

15.16 And the king went out,  
and all his household at his feet.  
But the king permitted  
*ten women concubines themselves* את  
to protect the house.

15.17 And the king went out  
and all the people at his feet.  
And they stood at the last house.

15.18 And all his servants  
were passing over at his side.  
And all the Kerethites,  
and all the Pelethites,  
and all the Gittites,  
six hundred men  
who had come at his feet from Gath  
were passing over  
before the face of the king.

15.19 And the king said  
to *Ittai himself* את  
the Gittite,  
"Why do you come,

even *you yourself*, את  
with *us ourselves*? את  
Turn back and stay with the king  
because *you yourself* את  
are a foreigner  
and also an exile,  
*you yourself*, את  
from your place.  
Ittai means near.

15.20 Yesterday you came.  
And today should I cause you  
to wander with us  
and I myself am going  
wherever I myself am going?  
Return!  
And return to *your kindred themselves*. את  
Kindness and truth be with you."

15.21 And *Ittai himself* את  
responded to *the king himself*. את  
And he said,  
"As YAHWEH lives  
and as my sovereign the king lives,  
indeed,  
in whatever place  
where my sovereign the king is,  
whether in death or life,  
indeed there your servant will be!"

15.22 And David said to *Ittai himself*, את  
"Come and pass over!"  
And *Ittai himself* את  
the Gittite,  
passed over,  
and all his men,  
and all the little ones who were with  
*he himself*. את

15.23 And all the land was weeping  
with a loud voice.  
And all the people were passing over.  
And the king was passing over  
the river Kidron.  
And all the people were passing over  
on the surface of the road  
to *the wilderness itself*. את

15.24 And behold!  
Even Tzadok and all the Levites  
were with *he himself* את  
carrying *The Chest of The Covenant*  
*of The Elohim itself*. את  
And they set down  
*The Chest of The Elohim itself*. את  
And Ebyathar went up  
until all the people completed  
passing over from the city.

15.25 And the king said to Tzadok,  
"Return *The Chest of The Elohim itself* את  
to the city.  
If I find favor in the eyes of YAHWEH  
then He will return me.

And He will cause me to see  
both it itself אנ  
and His dwelling itself. אנ

15.26 And if He says thus,  
'I have not been pleased with you,'  
I am here.  
Let Him do to me  
according to what seems good  
in His eyes."

15.27 And the king said  
to Tzadok the priest,  
"Are you yourself אנ  
a seer?  
Return to the city in peace  
and Ahima'ats,  
your son,  
and Yahanathan,  
son of Ebyathar,  
your two sons,  
they themselves. אנ

15.28 Look, I will be waiting  
at the crossing place of the wilderness  
until word comes from you  
to tell me."

15.29 And Tzadok and Ebyathar returned  
The Chest of The Elohim itself אנ  
to Yerushalaim.  
And they stayed there.

15.30 And David went up  
by the ascent of the olives  
going up and weeping.  
And his head was covered.  
And he walked barefoot.  
And all the people  
who were with he himself אנ  
covered each man his head.  
And they went up,  
went up weeping.

15.31 And David was told saying,  
"Ahithophel is among  
those bound with Abshalom."  
And David said,  
"Please cause to be foolish  
the counsel of Ahitophel itself, אנ  
YAHWEH!"

15.32 And it was that David  
came as far as the top  
where he prostrated himself  
before The Elohim.  
And behold!  
Hushai, the Arkite,  
was coming to meet him,  
his tunic being torn  
and soil being on his head.

15.33 And David said to him,  
"If you pass over  
with me myself אנ

then you will be a burden to me.

15.34 But if you return to the city  
and you say to Abshalom,  
'I myself am your servant, king.  
I was your father's servant,  
even I myself previously.  
But now I myself am your servant.'  
And you can cause  
to be broken up for  
the counsel of Ahithophel itself. אנ

15.35 And are not Tzadok  
and Ebyathar the priests  
with you there?  
And it will be that every matter you hear  
from the king's house  
you are to report  
to Tzadok and Ebyathar,  
the priests.

15.36 Behold there!  
With them are their two sons,  
Ahima'ats,  
Tzadok's son,  
and Yahanathan,  
Ebyathar's son.  
And you are to send to me  
by their hand  
every word which you hear."

15.37 And Hushai,  
David's friend,  
went into the city.  
And Abshalom came into Yerushalaim.

## Chapter 16

16.1 And David had passed over  
a little from the top.  
And behold!  
Tziba, the servant of Mephiboshet,  
met him and a pair of saddled male asses.  
And on them were  
two hundred loaves of bread,  
and one hundred cakes of raisins,  
and one hundred summer fruits,  
and a skin of wine.  
16.2 And the king said to Tziba,  
"Why do you have these?"  
And Tziba said,  
"The male asses  
are for the king's household to ride on.  
and the bread and summer fruit  
are for the young men to eat,  
and the wine for the wearied  
to drink in the wilderness."

16.3 And the king said,  
"And where is the son of your master?"  
And Tziba said to the king,  
"Behold!  
He is staying in Yerushalaim  
because he said,  
'Today the house of Yisra'el  
is going to return to me

the kingdom *itself* אָנֹכִי  
of my father.' ”

16.4 And the king said to Tziba,  
“Behold!  
All that belongs to Mephiboshet is yours.”  
And Tziba said,  
“I have prostrated myself.  
May I find favor in your eyes,  
my sovereign the king!”

16.5 And King David came to Bahurim.  
And behold!  
A man from the family  
of the house of Sha'ul.  
And his name was Shim'i,  
son of Gera,  
coming from there.  
He coming out,  
coming out belittling.

Shim'i means famous.

16.6 And he threw stones  
at David *himself* אָנֹכִי  
and at all the servants  
of King David *themselves*. אֲנֵינוּ  
And all the people  
and all the mighty men  
*were on* his right hand  
and on his left hand.

16.7 And thus said Shim'i  
as he belittled,  
“Get out!  
Get out!

Mman of blood,  
and man of worthlessness!

16.8 YAHWEH has caused  
to return upon you  
all the blood of the house of Sha'ul  
in whose place you have reigned.  
And YAHWEH has given  
the kingdom *itself* אָנֹכִי  
into the hand of Abshalom,  
your son.  
And behold!  
You are in your harm  
because you are a man of blood!”

16.9 And Abishai,  
son of Tzeruyah,  
said to the king,  
“Why should this dead dog belittle  
my sovereign the king *himself*? אָנֹכִי  
Now let me pass over  
and cause to be taken off  
his head *itself*!” אָנֹכִי

16.10 But the king said,  
“What have I to do with you,  
even you sons of Tzeruyah?  
Indeed let him belittle  
because if YAHWEH  
has said to him,  
'Belittle David *himself*.' אָנֹכִי  
then who is to say,  
'Why have you done thus?' ”

16.11 And David said to Abishai  
and to all his servants,  
“Behold!  
My son who has come forth  
from my abdomen  
is seeking *my life itself*, אָנֹכִי  
and indeed now  
this son of Binyamin!  
Settle down!  
And let him belittle  
because YAHWEH has said it to him.

16.12 “Perhaps YAHWEH  
will look on my moral wrong  
and YAHWEH will cause good to return to me  
instead of his belittling today.”

16.13 And David and his men  
walked along the road.  
And Shim'i walked alongside him on the hillside.  
And he belittled.  
And he threw stones toward him  
and dusted him with dust.

16.14 And the king  
and all the people  
who were with *he himself* אָנֹכִי  
were weary.  
And they refreshed themselves there.

16.15 And Abshalom and all the people,  
the men of Yisra'el,  
came to Yerushalaim.  
And Ahithophel was with  
*he himself*. אָנֹכִי

16.16 And it was as Hushai, the Arkite,  
the friend of David,  
had come to Abshalom.  
And Hushai said to Abshalom,  
“Let the king live!  
Let the king live!”  
16.17 And Abshalom said to Hushai,  
“Is this your kindness to  
your friend *himself*? אָנֹכִי  
Why did you not go with  
your friend *himself*? אָנֹכִי

16.18 And Hushai said to Abshalom,  
“No!  
Because whom YAHWEH chooses  
and *whom* this people  
and all the men of Yisra'el have chosen,  
for him I will be!  
And I will stay with *he himself*. אָנֹכִי  
16.19 And again,  
for whom should I myself serve?  
Should it not be before the face of his son?  
According to how I have served  
before the face of your father,  
so will I be  
before your face.”

16.20 And Abshalom said to Ahithophel,  
“Provide your advice.

What should we do?"

16.21 And Ahithophel said to Abshalom,  
"Go in to your father's concubines  
whom he has left  
to protect the house.  
And all Yisra'el will hear  
that you have made yourself  
a stench to your father himself. תנ  
And it will strengthen the hands  
of all who are with you yourself." תנ

16.22 And they pitched a tent for Abshalom  
on the top of the house.  
And Abshalom went in  
to his father's concubines  
before the eyes of all Yisra'el.

16.23 And the counsel of Ahithophel  
which he advised in those days  
was as if one had asked  
at the word of The Elohim.  
Thus was all the advice of Ahithophel,  
as for David, so also for Abshalom.

## Chapter 17

17.1 And Ahithophel said to Abshalom,  
"Please let me choose twelve thousand men.  
And I will rise up.  
And I will pursue David tonight.  
17.2 And I will come upon him  
while he is weary and weak.  
And I will make he himself תנ  
shudder with terror.  
And all the people  
who are with he himself תנ  
will flee.  
And I will strike only  
the king himself. תנ  
17.3 And I will return all the people to you.  
When all the men return  
except the man whom you yourself תנ  
are seeking  
all the people will be at peace."

17.4 And the thing was right  
in the eyes of Abshalom  
and in the eyes of  
all the elders of Yisra'el.

17.5 But Abshalom said,  
"Call now also Hushai the Arkite.  
And we will hear  
from his mouth also."

17.6 And Hushai came to Abshalom.  
And Abshalom spoke to him saying,  
"Ahithophel has spoken  
according to this word.  
Should we do his word itself? תנ  
If not you yourself תנ  
are to speak!"  
17.7 And Hushai said to Abshalom,  
"Not good is the advice  
which Ahithophel has given  
at this time!"

17.8 And Hushai said,  
"You yourself תנ  
know your father himself תנ  
and his men themselves, תנ  
that they are mighty men.  
And they are bitter beings  
like a bear robbed of its cubs  
in the field.  
And your father is a man of battle.  
And he will not spend the night  
with the people themselves. תנ

17.9 Behold!  
Now he is hidden in one pit  
or in one of the places.  
And it will be as some will fall among them  
at the beginning.  
And those hearing it will say,  
'There has been a defeat  
among the people  
who are behind Abshalom.'  
17.10 And even he who is powerful,  
whose heart is like the heart of a lion,  
will melt,  
he will melt!  
All Yisra'el indeed knows  
that your father is a mighty man.  
And those who are with he himself תנ  
are powerful men.

17.11 Indeed I advise to gather,  
to gather around you all Yisra'el  
from Dan to Beersheba,  
like the sand beside the sea for multitude,  
and you go in person into battle.  
17.12 And we will come against him  
in one of the places  
where he is found.  
And we will be upon him  
like the dew that falls on the soil.  
And nothing will be left of him  
or of all the men with he himself, תנ  
even one!  
17.13 And if he gathers into a city  
then all Yisra'el  
will bring ropes to that city.  
And we will drag it itself תנ  
into the river  
until there is not found there  
even one small stone!"

17.14 And Abshalom  
and all the men of Yisra'el said,  
"Better is the advice of Hushai the Arkite  
than the advice of Ahithophel."

And YAHWEH  
had given direction  
to defeat the good advice itself תנ  
of Ahithophel  
for the sake of YAHWEH  
bringing to Abshalom  
the harm itself. תנ

17.15 And Hushai said

to Tzadok and to Ebyathar the priests,  
 "Like this and like that  
 Ahithophel has advised  
 Abshalom *himself* אָנ  
 and the elders of Yisra'el *themselves*. אָנ  
 But like this and like that  
 I myself have advised.  
 17.16 And now send quickly  
 and report it to David saying,  
 'Do not spend the night  
 in the desert of the wilderness.  
 But also pass over,  
 pass over,  
 lest you be devoured by the king  
 and all the people with *he himself* .' " אָנ

17.17 And Yahonathan and Ahima'ats  
 stood at En Rogel.  
 And a female servant came.  
 And she reported it to them.  
 And they went.  
 And they reported it to King David  
 because they were not able to be seen  
 coming to the city.

17.18 But a youth saw *they themselves*. אָנ  
 And he reported it to Abshalom.  
 And the two of them went quickly.  
 And they went to a man's house in Bahurim.  
 And he had a well in his courtyard.  
 And they went down there.  
 17.19 And the woman took  
 and scattered *a cover itself* אָנ  
 over the mouth of the well.  
 And she spread grain on it.  
 And the matter was not known.

17.20 And the servants of Abshalom  
 came to the woman at the house.  
 And they said,  
 "Where are Ahima'ats and Yahonathan?"  
 And the woman said to them,  
 "They have passed over the stream of water."  
 And they searched.  
 But they did not find them.  
 And they returned to Yerushalaim.

17.21 And it was after they had gone.  
 And they came up out of the well.  
 And they went and reported it to King David.  
 And they said to David,  
 "Get up and quickly pass over  
 the water *itself* אָנ  
 because according to this  
 Ahithophel has advised against you."

17.22 And David and all the people  
 who were with *he himself* אָנ  
 got up.  
 And they passed over  
 The Yarden *itself* אָנ  
 until the morning light.  
 until not one was missing  
 who had not passed over  
 The Yarden *itself*. אָנ

17.23 And Ahithophel saw  
 that his advice was not done.  
 And he saddled *his male ass itself*. אָנ  
 And he got up.  
 And he went to his house,  
 to his city.  
 And he gave direction to his household.  
 And he hung himself.  
 And he died.  
 And he was buried in his father's tomb.

17.24 And David went to Mahanaim.  
 And Abshalom passed over  
 The Yarden *itself*, אָנ  
 he and all the men of Yisra'el with him.

17.25 And *Amasa himself* אָנ  
 Abshalom placed over the assembly  
 instead of Yo'ab.  
 Now Amasa was the son of a man  
 whose name was Yithra,  
 an Yisra'elite,  
 who had gone in to Abigail,  
 the daughter of Nahash,  
 sister of Tzeruyah,  
 Yo'ab's mother.

Amasa means burden.  
 Yithra means excellence.

17.26 And Yisra'el and Abshalom  
 encamped in the land of Gil'ad.

17.27 And it was as David  
 had come to Mahanaim.  
 And Shobi,  
 son of Nahash from Rabbah  
 of the children of Ammon,  
 and Makir,  
 son of Ammi'el from Lo Debar,  
 and Barzillai the Gil'adite from Rogelim  
 17.28 brought beds,  
 and basins,  
 and earthen vessels,  
 and wheat,  
 and barley,  
 and flour,  
 and roasted grain,  
 and beans,  
 and lentils,  
 and parched vegetables,  
 17.29 and honey,  
 and curds,  
 and sheep,  
 and cheese of the herd  
 for David and the people  
 who were with *he himself* אָנ  
 to eat because they said,  
 "The people are hungry,  
 and weary,  
 and thirsty in the wilderness."

## Chapter 18

18.1 And David numbered  
 the people *themselves* אָנ  
 who were with *he himself*. אָנ

And he set captains of thousands  
and captains of hundreds over them.

18.2 And David sent out  
one third of the people themselves תנ  
in the hand of Yo'ab  
and one third in the hand of Abishai,  
son of Tzeruyah,  
Yo'ab's brother,  
and one third in the hand of Ittai the Gittite.  
And the king said to the people,  
"I will go out,  
go out with you,  
I myself with the people!"

18.3 But the people said,  
"You are not to go out  
because if we flee,  
flee,  
they will not place a heart toward us.  
Even if half of us die  
they will not place a heart toward us.  
Indeed now,  
ten thousand are like us.  
And now it is better indeed for you  
to support us from the city."

18.4 And the king said to them,  
"What is good in your eyes  
I will do."  
And the king stood beside the gate.  
And all the people went out  
by hundreds and by thousands.

18.5 And the king directed  
Yo'ab himself, תנ  
and Abishai himself, תנ  
and Ittai himself תנ saying,  
"Be gentle toward the young man,  
toward Abshalom,  
for my sake."  
And all the people listened attentively  
as the king was giving directions  
to all the captains themselves תנ  
over the word on Abshalom.

18.6 And the people went out into the field  
to encounter Yisra'el.  
And the battle was in the forest of Ephraim.  
18.7 And the people of Yisra'el  
were defeated there  
before the servants of David.  
And there was slaughter there that day,  
twenty thousand.

18.8 And the battle there was scattered  
over the face of all the land.  
And the forest devoured more people that day  
than were devoured by the sword.

18.9 And Abshalom encountered  
the face of the servants of David.  
And Abshalom was riding on a mule.  
And the mule went under  
the interlaced branches

of a large oak.  
And his head was held fast in the oak.  
And he was set  
between the skies and ground.  
But the mule which was under him  
passed over.

18.10 And one man saw it.  
And he reported it to Yo'ab.  
And he said,  
"Behold!  
I saw Abshalom himself תנ  
hanging in an oak!"

18.11 And Yo'ab said  
to the man reporting it to him,  
"But behold!  
You saw it!  
And why did you not  
strike him there to the ground?  
And for that I would have given you  
ten pieces of silver and a belt."

18.12 But the man said to Yo'ab,  
"Though I were to receive  
a thousand pieces of silver in my hand  
I would not extend my hand  
against the son of the king  
because in our hearing  
the king directed you yourself תנ  
and Abishai himself תנ  
and Ittai himself תנ saying,  
'Protect the young man Abshalom  
for my sake!'

The Hebrew is difficult in this last line of this verse. Much debate has been given concerning its proper meaning. What's given here is not the literal sense because what's in the text makes little sense in this context. A reasonable alternate has been adopted.

18.13 Otherwise I would have done falsely  
with my life.  
And any word  
is not hidden from the king.  
And you yourself תנ  
would have stationed yourself  
in opposition to me."

18.14 And Yo'ab said,  
"Not like this  
will I delay before your face!"  
And he took three spears  
in the palm of his hand.  
And he thrust them  
into the heart of Abshalom,  
still alive in the heart of the oak.

18.15 And ten young men  
carrying Yo'ab's armor  
surrounded him.  
And they struck Abshalom himself. תנ  
And they put him to death.

18.16 And Yo'ab blew with a shofar.  
And the people returned

from pursuing after Yisra'el  
because Yo'ab restrained  
the people *themselves*. תנ

18.17 And they took *Abshalom himself*. תנ  
And they threw *he himself* תנ  
into a large pit in the forest.  
And they stationed over him  
an exceedingly large heap of stones.  
And all Yisra'el fled,  
each man to his tent.

18.18 And Abshalom had taken  
and stood up for himself in his life  
*a monument itself* תנ  
which is in the King's Valley  
because he said,  
"I have no son  
for the sake of the remembrance  
of my name."  
And he called the monument  
after his name.  
And it is called  
for the sake of his hand  
Abshalom's Monument.

18.19 And Ahima'ats,  
son of Tzadok said,  
"Please let me run  
and announce it to  
the king *himself* תנ  
because YAHWEH  
has pronounced sentence  
against his adversaries."

18.20 But Yo'ab said to him,  
"Not a man of good news  
are *you yourself* תנ  
this day,  
but good news on another day.  
And this day  
is not good news  
because the king's son is dead."

18.21 And Yo'ab said to the Kushite,  
"Go!  
Declare to the king what you have seen."  
And the Kushite prostrated himself to Yo'ab.  
And he ran.

18.22 And Ahima'ats,  
son of Tzadok,  
added still more.  
And he said to Yo'ab,  
"And whatever might be,  
please let me run also  
after the Kushite."  
And Yo'ab said,  
"Why this,  
*You yourself* תנ  
running my son  
yet there is no good news to be found?"

18.23 "And whatever may be  
I will run."  
And he said to him, "Run!"

And Ahima'ats ran  
by the way of the plain.  
And he passed over  
the Kushite *himself*. תנ

18.24 And David was sitting  
between the two gates.  
And the watchman  
went up to the roof of the gate,  
to the wall.  
And he lifted up *his eyes themselves*. תנ  
And he looked.  
And he beheld a man  
running alone.

18.25 And the watchman called out.  
And he reported it to the king.  
And the king said,  
"If he is alone  
there is good news in his mouth."  
And he came,  
he came.  
And he was approaching.

18.26 And the watchman saw  
another man running.  
And the watchman called out  
to the gatekeeper.  
And he said,  
"Behold!  
A man running alone!"  
And the king said,  
"This also is good news."

27 And the watchman said,  
"I myself see  
*the running of the first himself* תנ  
as the running of Ahima'ats,  
son of Tzadok."  
And the king said,  
"This is a good man.  
And he is coming with good news."

18.28 And Ahima'ats called out.  
And he said to the king,  
"Shalom!"  
Then he prostrated himself  
with his face to the ground  
before the king.  
And he said,  
"Blessed be YAHWEH,  
your Elohim,  
who has stopped  
*the men themselves* תנ  
who lifted up *their hands themselves* תנ  
against my sovereign the king!"

18.29 And the king said,  
"Is it shalom to the young man,  
to Abshalom?"  
And Ahima'ats said,  
"I saw a great tumult  
at Yo'ab's sending of  
*the king's servant himself*. תנ  
But I did not know why."

18.30 And the king said,  
"Turn around and stand here."  
And he turned around and stood.

18.31 And behold!  
The Kushite came.  
And the Kushite said,  
"Good news,  
my sovereign the king,  
because YAHWEH  
has pronounced sentence for you this day  
on all who stood up against you!"

18.32 And the king said to the Kushite,  
"Is it shalom for the young man,  
for Abshalom?"  
And the Kushite said,  
"As the young man  
may the adversaries be  
of my sovereign the king  
and all who have stood up against you  
for harm!"

18.33 And the king trembled.  
And he went up to the room over the gate.  
And he wept.  
And as he went he said this,  
"My son, Abshalom!  
My son, my Abshalom.  
If only I had died  
instead of you!  
Abshalom my son,  
my son!"

## Chapter 19

19.1 And it was reported to Yo'ab,  
"Behold!  
The king is weeping  
and mourning over Abshalom!"

19.2 And the deliverance on that day  
became mourning for all the people  
because the people heard  
on that day saying,  
"The king is displeased over his son."

19.3 And the people came by stealth  
into the city on that day  
as people who are ashamed  
go by stealth  
as they flee in battle.

19.4 And the king covered  
his face *itself*. אֵת  
And the king cried out  
with a loud voice,  
"My son Abshalom!  
Abshalom, my son, my son!"

19.5 And Yo'ab went  
to the house to the king.  
And he said,  
"You have caused to be shamed today  
the faces *themselves* אֵת  
of all your servants,

those rescuing *your life itself* אֵת  
and the lives *themselves* אֵת  
of your sons  
and the lives of your daughters,  
and the lives of your wives,  
and the lives of your concubines,  
19.6 by loving  
those hating you *themselves* אֵת  
and by hating  
those who love you *themselves* אֵת  
because you have declared today  
that you have neither leaders nor servants!  
Indeed today I know  
that if Abshalom had lived  
and all of us had died today,  
indeed then it would be right in your eyes.

19.7 And now get up!  
Go out and speak  
to the heart of your servants  
because I swear by YAHWEH  
if you do not go out  
not one  
will spend the night  
with *you yourself*. אֵת  
And this will be more harm for you  
than all the harm that has come upon you  
from your youth until now."

19.8 And the king got up.  
And he sat in the gate.  
And all the people were told saying,  
"Behold!  
The king is sitting in the gate!"  
And all the people came  
before the face of the king.

And Yisra'el fled,  
each man to his tent.

19.9 And all the people were contending  
among all the tribes of Yisra'el saying,  
"The king delivered us  
from the hand of our adversaries.  
And he rescued us  
from the hand of the Philistines.  
And now he has fled from the land  
on account of Abshalom.  
19.10 And Abshalom  
whom we anointed over us  
has died in battle.  
And now why are  
*you yourselves* אֵת silent  
about returning *the king himself*? אֵת

19.11 And King David  
sent to Tzadok and Ebyathar  
the priests saying,  
"Speak to the elders of Yahudah saying,  
'Why are you the last  
to return *the king himself* אֵת  
to his house  
yet the words of all Yisra'el  
have come to the king,  
to his house?



19.12 You yourselves אתם  
are my kindred.  
You yourselves אתם  
are my bone and my flesh.  
But why are you the last  
to return the king himself? אתה

19.13 And you are to say to Amasa,  
'Are you not my bone and my flesh,  
you yourself? אתה  
Thus may The Elohim do to me  
and thus may He add  
if you are not head of the assembly  
before my face  
all the days  
instead of Yo'ab!' "

19.14 And he swayed  
the hearts themselves אתם  
of all the men of Yahudah  
as one man.  
And they sent to the king saying,  
"Return,  
you yourself אתה  
and all your servants!"

19.15 And the king was returning.  
And he came to The Yarden.  
And Yahudah went to Gilgal  
for the sake of meeting  
the king himself, אתה  
to The Yarden itself. אתה

19.16 And Shim'i,  
son of Gera,  
a Binyamite who was from Bahurim,  
hurried.  
And he went down  
with the men of Yahudah  
to meet King David.

19.17 And with him  
were a thousand men from Binyamin.  
And Tziba,  
the servant of the house of Sha'ul,  
and his fifteen sons,  
and his twenty servants  
were with he himself. אתה  
And they rushed to the Yarden.  
before the face of the king.

19.18 And they passed over  
the crossing place  
for the sake of passing over  
the king's household itself אתה  
and to do what was good in his eyes.

And Shim'i,  
son of Gera,  
fell down before the face of the king  
as he was passing over into Yarden.

19.19 And he said to the king,  
"Do not let my sovereign remember  
what crookedness itself אתה

your servant did  
on the day that you went out,  
my sovereign the king,  
from Yerushalaim,  
so that the king  
might place it on his heart  
19.20 because I,  
your servant,  
know that I have offended.  
And behold!  
I have come today  
as first of all the house of Yoseph,  
to go down to meet  
my sovereign the king."

19.21 And Abishai,  
son of Tzeruyah responded.  
And he said,  
"Instead of this  
should Shim'i  
not be put to death for this  
because he belittled  
the anointed of YAHWEH himself?" אתה

19.22 And David said,  
"What is it for me and for you,  
you sons of Tzeruyah,  
that you are adversaries to me today?  
Should any man be put to death  
in Yisra'el today?  
Indeed do I not know today  
that I myself am king over Yisra'el?"

19.23 And the king said to Shim'i,  
"You will not be put to death!"  
And the king swore to him.

19.24 And Mephiboshet,  
son of Sha'ul,  
went down to meet the king.  
And he had not prepared his feet.  
And he had not prepared his beard,  
And his garments themselves אתם  
he had not washed  
from the day of the king's went  
until the day he came back in peace.

19.25 And it was as he had come to Yerushalaim  
to meet the king.  
And the king said to him,  
"Why did you not go with me,  
Mephiboshet?"

19.26 And he said,  
"My sovereign the king,  
my servant deceived me  
because your servant said,  
'I will saddle for myself a male ass.  
And I will ride on it.  
And I will go to the king himself.' אתה  
because your servant is lame.

19.27 And he spoke slander  
against your servant  
to my sovereign the king.  
But my sovereign the king

is as a messenger of The Elohim.  
 Now do what is good in your eyes  
 19.28 because all of my father's house  
 were nothing but men of death  
 before my sovereign the king.  
 Yet you placed your servant himself אני  
 among those eating at your table.  
 Therefore what right have I any longer  
 even to cry out to the king?"

19.29 And the king said to him,  
 "Why do you speak any more  
 of your words?  
 I have said,  
 'You yourself אני  
 and Tziba are to apportion  
 the land itself.' " אני  
 19.30 And Mephiboshet said to the king,  
 "Even let him take everything itself אני  
 since my sovereign the king  
 has returned in peace to his house."

19.31 And Barzillai the Gil'adite  
 came down from Rogelim.  
 And the king himself אני  
 passed over The Yarden  
 to send him on his way  
 in Yarden itself. אני

This is another verse where the Hebrew is difficult. It's not clear what is really intended. This may involve some copyist errors. It may be a later editing of the text that reflects an awareness of the country of Yarden, not the river. It does not appear from other portions of Scripture that the land east of the river was known as "Jordan" at this time.  
 Barzillai means iron hearted.

19.32 And Barzillai was very old,  
 eighty years.  
 And he had sustained  
 the king himself אני  
 as his residence was at Mahanaim  
 because the man was exceedingly great.

19.33 And the king said to Barzillai,  
 "You yourself אני  
 pass over with me myself אני  
 and I will sustain you yourself אני  
 with me at Yerushalaim."

19.34 But Barzillai said to the king,  
 "How many are the days  
 of the years of my life  
 that I should go up  
 with the king himself אני  
 to Yerushalaim?  
 19.35 "I am now eighty years old today.  
 Do I know between good and bad?  
 Can your servant taste  
 what I eat itself אני  
 or what I drink itself? אני  
 Do I still hear the voice  
 of singing men and singing women?  
 And why should your servant  
 any longer be a burden

to my sovereign the king?

19.36 "As a little thing  
 your servant would pass over  
 The Yarden itself אני  
 with the king himself. אני  
 And to what benefit  
 to the king is this treatment?  
 19.37 Please let your servant return.  
 And I will die in my city  
 near the grave  
 of my father and mother.

But behold!  
 Let your servant,  
 Kimham,  
 pass over  
 with my sovereign the king.  
 And do for him  
 what is good itself אני  
 in your eyes."  
 Kimham means pining; longing.

19.38 And the king said,  
 "With me myself אני  
 Kimham will pass over.  
 And I myself will do for him  
 what is good itself אני  
 in your eyes.  
 And anything you choose of me  
 I will do for you."

19.39 And all the people  
 passed over The Yarden itself. אני  
 And the king had passed over.  
 And the king embraced Barzillai .  
 And he blessed him.  
 And he returned to his place.

19.40 And the king passed over to Gilgal.  
 And Kimham passed over with him  
 and all the people of Yahudah.  
 And they caused to pass over  
 the king himself אני  
 and also half the people of Yisra'el.

19.41 And behold!  
 All the men of Yisra'el  
 were coming toward the king!  
 And they said to the king,  
 "Why have our kindred,  
 the men of Yahudah,  
 stolen you away  
 and caused to pass over  
 The Yarden itself אני  
 the king himself, אני  
 and his household itself, אני  
 and all David's men with him?

19.42 And all the men of Yahudah  
 responded to the men of Yisra'el,  
 "Because the king is a relative to us.  
 And for what reason  
 does your anger flare up for yourselves  
 over this matter?

Have we eaten,  
eaten at the king's cost?  
Or has he lifted up,  
lifted up for us *a gift?*"

19.43 And the men of Yisra'el responded  
to the men of Yahudah *themselves*. תנ  
And they said,  
"We have ten parts in the king.  
And also with David  
we have more than you.  
Why then did you belittle us?  
Was it not our word first  
to return *our king himself?*" תנ  
But more harsh were the words  
of the men of Yahudah  
than the words of the men of Yisra'el.

## Chapter 20

20.1 And a man of worthlessness was there.  
And his name was Sheba,  
son of Bikri,  
a Binyamite.  
And he blew on a shofar.  
And he said,  
"None of us  
have an allotment with David,  
nor an inheritance  
in the son of Yishai!  
*Every man to his tents,*  
Yisra'el!"

20.2 And all the men of Yisra'el  
got up from behind David  
to behind Sheba,  
the son of Bikri.  
But the men of Yahudah  
adhered to their king  
from The Yarden as far as Yerushalaim.

20.3 And David went  
to his house at Yerushalaim.  
And the king took  
*the ten women concubines themselves* תנ  
whom he had left  
to protect the house  
and he put them in a house under guard.  
And he provided for them  
but did not go in to them.  
And they were confined  
until the day of their death,  
living in widowhood.

20.4 And the king said to Amasa,  
"Call together to me  
the men of Yahudah  
in three days.  
And *you yourself* תנ  
are to stand here!"

20.5 And Amasa went  
to call together  
*Yahudah itself*. תנ  
But he delayed beyond the time  
which had been appointed.

20.6 And David said to Abishai,  
"Now Sheba,  
son of Bikri,  
will do more harm to us than Abshalom.  
*You yourself*, תנ  
take *the servants themselves* תנ  
of your sovereign  
and pursue after him  
lest he find for himself walled cities  
and he has delivered himself  
*from our eyes.*"

20.7 And the men of Yo'ab  
went out after him,  
and the Kerethites,  
and the Pelethites,  
and all the mighty ones.  
And they went out of Yerushalaim  
to pursue after Sheba,  
son of Bikri.

20.8 They *were* near the large stone  
which is in Gib'on.  
And Amasa went in front of them.  
And Yo'ab was girded  
with his robe, his clothing,  
and on his belt  
a sword was fastened at his hips  
in a sheath.  
And he went out.  
And it fell.

20.9 And Yo'ab said to Amasa,  
"*Is it peace for you yourself* תנ  
my brother?"  
And Yo'ab seized Amasa  
by the beard  
with his right hand  
as *if* to kiss him.

20.10 And Amasa was not on guard  
against the sword  
that was in Yo'ab's hand.  
And he struck him with it in the abdomen.  
And his intestines  
poured out on the ground.  
And he did it not again to him.  
And he died.  
And Yo'ab and Abishai,  
his brother,  
pursued after Sheba,  
son of Bikri.

20.11 And a man stood beside him  
from the men of Yo'ab.  
And he said,  
"Whoever is well pleased with Yo'ab  
and whoever is for David  
get behind Yo'ab!"

20.12 And Amasa was rolling in blood  
in the middle of the highway.  
And a man saw  
that all the people stood still.  
And he moved *Amasa himself* תנ

from the highway to the field.  
And he threw a covering over him  
as he saw that everyone  
coming upon him stood still.

20.13 Since he was removed from the highway  
all the men passed over after Yo'ab  
to pursue after Sheba,  
son of Bikri.

20.14 And he passed over  
into all the tribes of Yisra'el,  
to Abel,  
and to Bet Ma'akah,  
and to all the Berites.  
And they assembled.  
And they went after him also.

20.15 And they went.  
And they besieged against him  
at Abel of Bet Ma'akah.  
And they mounded up a mound  
against the city.  
And it stood in a trench.  
And all the people  
who were with Yo'ab himself תנ  
were destroying the wall  
for the sake of throwing it down.

20.16 And a wise woman  
called out from the city,  
"Listen attentively!  
Listen attentively!  
Please say to Yo'ab,  
'Come near here  
and I will speak to you.' "

20.17 And he came near.  
And the woman said,  
"Are you yourself Yo'ab?" תנ  
And he said,  
"I am."  
And she said to him,  
"Listen attentively to the words  
of your female servant."  
And he said,  
"I am listening attentively."

20.18 And she spoke saying,  
"In former times they spoke saying,  
'Inquire,  
inquire at Abel,'  
And thus it was ended.

20.19 I am for making peace,  
of the faithful of Yisra'el.  
You yourself תנ  
are seeking to destroy a city  
and a mother in Yisra'el.  
Why would you do away with  
an inheritance of YAHWEH?"

20.20 And Yo'ab responded.  
And he said,  
"Far be it,  
far be it from me

to do away with  
or to destroy!  
20.21 It is not according to the word  
because a man  
from Mount Ephraim,  
Sheba,  
son of Bikri by name,  
lifted up his hand against the king,  
against David.  
Give he himself תנ alone  
and I will go from against the city."  
And the woman said to Yo'ab,  
"Behold!  
His head is going to be thrown down to you  
beside the wall."

20.22 And the woman went in her wisdom  
to all the people.  
And they cut off  
the head itself תנ  
of Sheba,  
son of Bikri.  
And they threw it down to Yo'ab.  
And he blew with a shofar.  
And they dispersed from the city,  
each man to his tent.  
And Yo'ab returned to Yerushalaim,  
to the king.

20.23 And Yo'ab was over  
all the assembly of Yisra'el.  
And Benayah,  
son of Yahoyada,  
was over the Kerethites  
and the Pelethites.

20.24 And Adoram was over  
the compulsory labor.  
And Yahoshaphat,  
son of Ahilud,  
was recorder.

20.25 And Sheva was scribe,  
and Tzadok and Ebyathar  
were the priests.

20.26 And also Ira,  
the Ya'irite,  
was priest to David.

Benayah means Yah has built.  
Yahoyada means Yah has known, or knows.  
Adoram means sovereign of the people.  
Yahoshaphat means Yah has judged.  
Ahilud means brother of one born.  
Sheva means false.  
Ira means wakefulness.

## Chapter 21

21.1 And there was a famine  
in the days of David  
for three years,  
year after year.  
And David sought  
the face of YAHWEH itself. תנ  
And YAHWEH said,  
"*It is* against Sha'ul  
and his house of blood  
because he killed  
the Gib'onites themselves." תנ

21.2 And the king called the Gib'onites.  
And he spoke to them.  
And the Gib'onites  
were not of the children of Yisra'el  
because they were a remainder of the Amorites.  
And the children of Yisra'el  
had sworn to them.  
But Sha'ul had sought to strike them  
in his zeal for the children of Yisra'el  
and Yahudah.

21.3 And David said to the Gib'onites,  
"What can I do for you?  
And with what can I make atonement?  
Then you are to bless  
the inheritance of YAHWEH *itself*" אֵת

21.4 And the Gib'onites said to him,  
"It is no matter of silver or gold  
with us and Sha'ul  
or with his house.  
Neither is it for us  
to have a man put to death in Yisra'el."  
And he said,  
"Whatever you *yourselves* אֵת say  
I will do for you."

21.5 And they said to the king,  
"The man who consumed us  
and plotted for us  
to destroyed  
from remaining  
in all the territory of Yisra'el,  
21.6 let seven men from his sons  
be given to us.  
And we will impale them  
before YAHWEH  
at Gib'ah of Sha'ul,  
chosen of YAHWEH."  
And the king said,  
"I myself will give them."

21.7 But the king had pity on Mephiboshet,  
son of Yahanathan,  
son of Sha'ul,  
on account of the oath of YAHWEH  
that was between them,  
between David and Yahanathan,  
son of Sha'ul.

21.8 And the king took  
the two sons of Ritzpah *themselves*, אֵת  
the daughter of Ayah,  
whom she bore to Sha'ul,  
Armoni and the other Mephibosheth,  
and the five sons of Mikal,  
the daughter of Sha'ul,  
whom she brought up for Adri'el,  
the son of Barzillai,  
the Meholaithite.

Ritzpah means a hot stone.  
Ayah means screamer.

21.9 And he gave them  
into the hands of the Gib'onites.

And they impaled them on the hill  
before the face of YAHWEH.  
And the seven fell together.  
And they were put to death  
in the days of harvest,  
in the first days of the harvest,  
at the beginning of barley harvest.

This puts this event at the time of Pesach, The  
Passover. This is a most interesting timing since these  
men were put to death as an "atonement". The term  
used for "impaled" means to sever oneself; to be  
dislocated. Thus even the form of their atoning death  
was similar to that of The Messiah.

21.10 And Ritzpah,  
the daughter of Ayah,  
took sackcloth *itself*. אֵת  
And she spread it for herself on the rock  
from the beginning of harvest  
until water flowed upon them from the skies.  
And she did not permit  
the birds of the heavens  
to rest on them by day  
nor the animals of the field *themselves* אֵת  
by night.

21.11 And it was reported to David  
what *itself* אֵת  
Ritzpah,  
the daughter of Ayah,  
the concubine of Sha'ul,  
had done.

21.12 And David went.  
And he took the bones *themselves* אֵת  
of Sha'ul  
and the bones *themselves* אֵת  
of Yahanathan,  
his son,  
from the masters *themselves* אֵת  
of Yabesh Gil'ad  
who had stolen they *themselves* אֵת  
from the street of Bet Shan  
where the Philistines  
had hung them  
in the day the Philistines  
had struck Sha'ul *himself* אֵת  
at Gilboa.

21.13 And he brought up from there  
the bones *themselves* אֵת  
of Sha'ul  
and the bones *themselves* אֵת  
of Yahanathan,  
his son.  
And they gathered together  
the bones *themselves* אֵת  
of the ones hanged.  
21.14 And they buried  
the bones *themselves* אֵת  
of Sha'ul and Yahanathan, his son  
in the land of Binyamin,  
ay Tzela,  
in the tomb of Kish,  
his father.

And they did everything  
that the king had directed.  
And he interceded  
with The Elohim  
for the land after this.

21.15 And a battle was brandished  
by the Philistines  
with Yisra'el *itself*. אנ  
And David went down  
and his servants with him.  
And they fought  
the Philistines *themselves*. אנ  
And David was weary.

21.16 And Yishbo Benob,  
who was among the sons of the giant  
the weight of whose bronze spear  
was three hundred pieces,  
who was girded with a new sword.  
And he spoke of killing  
David *himself*. אנ  
21.17 But Abishai,  
son of Tzeruyah,  
struck the Philistine *himself*. אנ  
And he put him to death.

Then David's men swore to him saying,  
"You are no longer to go out  
with us *ourselves*. אנ to battle.  
And you are not to extinguish  
the lamp of Yisra'el *itself*." אנ

21.18 And it was after this.  
And there was a battle again at Gob  
with the Philistines.  
Then Sibbekai the Hushathite,  
struck Saph *himself*. אנ  
who was among the sons of the giant.

21.19 And there was again  
a battle at Gob with the Philistines.  
And Elhanan,  
son of Ya'arey Oregim,  
the Bet Lehemite,  
struck the brother of  
Goliath *himself*, אנ  
the Gittite.  
And the shaft of his spear  
was like a weaver's beam.

Two different men cannot have killed Goliath. There is difficulty with the Hebrew text in this passage. It appears that Elhanan struck yet another brother of Goliath. He had four brothers. Each of them is being accounted for here in this passage.

21.20 And there was again a battle at Gath.  
And there was a man of height  
who had six fingers on each hand  
and six toes on each foot,  
twenty four in number.  
And he also was born to the giant.

21.21 And he defamed Yisra'el *itself*. אנ  
And Yahonathan,

son of Shim'i,  
the brother of David,  
struck him.

21.22 These four *themselves* אנ  
were born to the giant in Gath.  
And they fell by the hand of David  
and by the hand of his servants.

## Chapter 22

22.1 And David spoke to YAHWEH  
the words *themselves* אנ  
of this song  
on the day YAHWEH  
delivered he *himself* אנ  
from the hollow of the hand  
of all his adversaries  
and from the hollow of the hand of Sha'ul.

22.2 And he said,  
"YAHWEH *is*  
my rock,  
and my stronghold,  
and my deliverer.  
22.3 My Elohim *is* my rock.  
I take refuge in Him.  
My shield  
and the horn of my deliverance,  
My high tower  
and my retreat,  
My deliverer,  
from violence You save me.

22.4 Praising,  
I call YAHWEH  
and from my adversaries  
I am delivered.

22.5 Indeed the waves of death  
surrounded me.  
Streams of worthlessness  
made me afraid.  
22.6 The cords of the she'ol  
were around me.  
Before me were  
the snares of death.

22.7 As distress was toward me  
I called YAHWEH.  
And to my Elohim  
I called out.  
And from His Temple  
He heard my voice.  
And my cry was in His ears.

22.8 And the earth shook and trembled.  
The foundations of the skies  
teetered and shook  
because His anger flared up.  
22.9 Smoke went up from His nostrils,  
and fire from His mouth was devouring.  
Coals were kindled by it.

22.10 And He spread apart the skies  
and came down.

And thick darkness  
was under His feet.  
22.11 And He rode upon a cherub  
and He flew.  
And He was seen  
upon the wings of the wind.  
22.12 And He placed darkness  
all around Him,  
booths of dark waters,  
dark vapors.


22.13 From the brilliancy before Him  
coals of fire were kindled.

22.14 From the skies  
YAHWEH thundered.  
And Elyon  
gave His voice.

22.15 And He sent out arrows,  
and He scattered them,  
lightning,  
and He disturbed them.

22.16 And the channels of the sea were seen,  
The foundations of the world were uncovered  
at the rebuke of YAHWEH,  
at the blast of the breath of His nostrils.

22.17 He sent from on high.  
He took me.  
He drew me out of many waters.  
22.18 He delivered me  
from my strong adversaries,  
from ones hating me,  
because they were stronger than I.

22.19 They came before me  
in the day of my oppression  
but YAHWEH was a support for me.  
22.20 And He brought me out  
into a large space.  
He *Himself*  delivered me  
because He delighted in me.


22.21 YAHWEH rewarded me  
according to my right action.  
According to the purity of my hands  
He returned to me  
22.22 because I have protected  
the ways of YAHWEH  
and I have not acted wrongly  
against my Elohim  
22.23 because all His regulations  
are in front of me  
and His rules,  
I do not turn aside from them.


22.24 And I will be whole before Him.  
And I will protect myself  
from my moral perversity.

22.25 And YAHWEH will return to me  
according to my right actions,  
according to my purity

before His eyes.

22.26 With the kind  
You show Yourself kind.  
With the wholly valliant  
You show Yourself whole.  
22.27 With the pure  
You show Yourself pure.  
And with the perverted  
You show Yourself shrewd.

22.28 And the humble people themselves   
You deliver.  
But Your eyes are on the exalted  
to bring them low.

22.29 Indeed You Yourself  YAHWEH  
are my lamp.  
And YAHWEH  
illuminates my darkness.

22.30 Indeed with You  
I can run as a crowd.  
With my Elohim  
I can leap a wall.

22.31 The El,  
His way is whole.  
The Word of YAHWEH is refined.  
He is a shield  
to all who take refuge in Him.

22.32 Indeed who is El  
except YAHWEH?  
And who is a rock,  
except our Elohim?

22.33 The El is my stronghold of force  
and He makes my way whole,  
22.34 leveling my feet like a doe.  
And upon my high places  
He causes me to stand,  
22.35 teaching my hands  
for the sake of battle,  
and my arms to bend  
a bow of brass.

22.36 And You have given to me  
a shield of Your deliverance.  
And Your humility  
makes me great.  
22.37 You enlarge my steps under me.  
And my feet do not slip.

22.38 I pursue my adversaries  
and destroy them.  
And I do not turn back  
until they are terminated.  
22.39 And I terminate them.  
And I smash them.  
And they do not get up.  
And fall under my feet.

22.40 And You gird me  
with strength for battle.

You cause to bow down under me  
those who stand up before me.  
22.41 And my adversaries,  
You have given to me the backs  
of those hating me  
and I have destroyed them.

22.42 They gaze about  
but there is no deliverer,  
to YAHWEH,  
but there is no response.  
22.43 And I beat them  
like the dust of the ground.  
Like miry clay of a street  
I crush them.  
I pound them to the ground.

22.44 And You deliver me  
from the contentions of my people.  
You protect me  
as head of the nations.  
A people I have not known serve me.  
22.45 Children of a foreigner  
submit to me.  
To hear with the ear  
they listen attentively.  
22.46 Children of a foreigner wilt  
and gird themselves  
out of their strongholds.

22.47 YAHWEH lives!  
And blessed is my Rock!  
And exalted is my Elohim,  
Rock of my deliverance,  
22.48 The El who gives vengeance to me,  
and is bringing peoples down under me,  
22.49 and is bringing me out  
from my adversaries,  
and is raising me up higher.  
From men of violence  
I have been delivered!

22.50 For this reason  
I confess You, YAHWEH,  
among nations!  
And I sing praise  
to Your Name  
22.51 magnifying the deliverances  
of His king  
and doing kindness  
to His anointed  
To David and his seed  
until time unseen!"

### Chapter 23

23.1 And these are the last words of David,  
an utterance of David,  
son of Yishai,  
the man caused to stand at the top,  
anointed by The Elohim of Ya'akov,  
and delightful psalmist of Yisra'el.

23.2 "The Divine Nature of YAHWEH  
has spoken with me.  
And His message is on my tongue.  
23.3 The Elohim of Yisra'el


has said to me,  
The Rock of Yisra'el  
has spoken to me,  
'One ruling justly with men,  
ruling with reverence for The Elohim,  
23.4 is like the light of dawn,  
sun rise of a morning,  
a morning with no clouds,  
from brilliancy,  
from rain,  
*it* sprouts from the earth.

23.5 Indeed is not my house so with El  
because He has made  
an everlasting covenant for me,  
arranged in everything and protected  
because of every deliverance  
and every pleasure  
that has not been caused to sprout?

23.6 But the worthless thorns,  
all of them wave too and fro  
because they are not taken with hands.  
23.7 And man touches them  
with a full iron shaft of a spear.  
And with fire  
they are burned,  
burned in their place."

23.8 These are the names  
of the mighty men whom David had:.  
Yosheb-Basshebet, the Tachmonite,  
head of the Three.  
He with his sharp spear  
killed eight hundred at one time.

23.9 And after him was El'azar,  
son of Dodo, the Ahohite,  
among the three mighty men with David  
when they disgraced the Philistines  
gathered there for battle  
and the men of Yisra'el had retreated.  
23.10 He stood up.  
And he struck the Philistines  
until his hand was weary  
and his hand clung to his sword.  
And YAHWEH caused  
a great deliverance that day.  
And the people returned after him  
only to strip *the slain*.

23.11 And after him was Shammah,  
son of Age, the Hararite.  
And the Philistines were gathered into a company.  
And there was a portion of ground full of lentils.  
And the people fled from the Philistines.  
23.12 But he took his stand  
in the middle of the portion.  
And he delivered it.  
And he struck the Philistines themselves.   
And YAHWEH  
caused a great rescue.

23.13 And three of the thirty heads  
went down at harvest time.



And they came to David  
at the cave of Adullam.  
And a band of Philistines  
were pitching their tents  
in the Valley of Repha'im.

23.14 And David was then in the stronghold.  
And a garrison of the Philistines  
was then at Bet Lehem.

23.15 And David wished for himself.  
And he said,  
"Who will cause me to drink water  
from the well at Bet Lehem  
which is by the gate?"

23.16 And the three mighty men  
broke through the encampment  
of the Philistines.  
And they drew water  
from the well at Bet Lehem  
that was by the gate.  
And they picked it up.  
And they brought it to David.  
But he was not willing to drink it.  
And he poured out it *itself* תנ  
to YAHWEH.  
23.17 And he said,  
"Far be from me,  
YAHWEH,  
from doing this.  
*It is the blood of the men,  
those going with their lives!*"  
And he was not willing to drink it.  
This the three mighty men did.

23.18 And Abishai,  
the brother of Yo'ab,  
son of Tzeruyah,  
was head of the three.  
And he awakened  
his spear *itself* תנ  
over three hundred slain.  
And he had a name  
among the three.  
23.19 Was he not honored above the three?  
And he was their head.  
But he did not come up to the first three.

23.20 And Benayahu was the son of Yehoyada,  
son of a brave man from Kabtze'el,  
numerous in deeds.  
He struck two lion-like  
men of Mo'ab *themselves*. תנ  
And he himself went down  
and struck a lion *itself* תנ  
in the midst of a pit  
on a snowy day.  
23.21 And he struck  
an Egyptian man *himself*, תנ  
who was impressive looking.  
And the Egyptian  
had a spear in his hand.  
And he went down toward him  
with a staff.  
And he plucked the spear *itself* תנ

from the Egyptian's hand.  
And he killed him with his own spear.  
23.22 This is was done by Benayahu,  
son of Yehoyada.  
And he had a name  
among three mighty men.  
23.23 Among the thirty he was honorable.  
But he did not come up to the first three.  
And David placed him over his bodyguard.

23.24 Asah'el, the brother of Yo'ab,  
was one of the thirty,  
Elhanan son of Dodo, of Bet Lehem,  
23.25 Shammah, the Harodite,  
Elika, the Harodite,  
23.26 Heletz, the Paltite,  
Ira, son of Ikkesh, the Tekoaite,  
23.27 Abi'ezer, the Anethothite,  
Mebunnai, the Hushathite,  
23.28 Tzalmon, the Ahohite,  
Maharai, the Netophathite,  
23.29 Heleb, son of Ba'anah, the Netophathite,  
Ittai, son of Ribai, from Gib'ah  
of the children of Binyamin,  
23.30 Benayahu the Pirathonite,  
Hiddai, from the brooks of Ga'ash,  
23.31 Abi-Albon, the Arbathite,  
Azmavet, the Barhumite,  
23.32 Elyahba, the Sha'albonite,  
of the sons of Yashen, Yahanathan,  
23.33 Shammah, the Hararite,  
Ahyam, son of Sharar, the Hararite,  
23.34 Eliphelet, son of Ahasbai,  
son of the Ma'akathite,  
Eliyam, son of Ahithophel, the Gilonite,  
23.35 Hetzrai, the Carmelite,  
Pa'arai, the Arbite,  
23.36 Yig'al, son of Nathan of Tzobah,  
Bani, the Gadite,  
23.37 Tzelek, the Ammonite,  
Naharai, the Be'erotherite,  
armor-bearer of Yo'ab, son of Tzeruyah,  
23.38 Ira, the Yithrite,  
Gareb, the Yithrite,  
23.39 and Uriyah, the Hittite,  
thirty seven in all.

## Chapter 24

24.1 And again the anger of YAHWEH  
flared up against Yisra'el.  
And he incited David himself תנ  
against them saying,  
"Go number Yisra'el *itself* תנ  
and Yahudah *itself*." תנ

24.2 And the king said to Yo'ab,  
the captain of the assembly  
who was with he *himself*, תנ  
"Travel now into all the tribes of Yisra'el,  
from Dan as far as Be'ersheba  
and number the people *themselves* תנ  
so that I can know  
the number of the people *itself*." תנ

24.3 And Yo'ab said to the king,

"And may YAHWEH,  
your Elohim,  
add to the people as they are  
a hundred times more.  
And *may* the eyes  
of my sovereign the king see it.  
But my sovereign the king,  
why have you delighted in this word?"

24.4 But the king's word  
was strong toward Yo'ab  
and over the captains of the assembly.  
And Yo'ab and the captains of the assembly  
went out from before  
the face of the king  
to number  
the people *themselves* אֶת־  
of Yisra'el *itself*. אֶת־

24.5 And they passed over  
The Yarden *itself*. אֶת־  
And they pitched their tents at Aro'er  
on the south of the city  
which is in the midst of the brook of Gad,  
and toward Ya'zer.

24.6 And they went to Gil'ad  
and to the land of Tahtim Hodshi.  
And they went to Dan Ya'an  
and around to Tzidon.

Tathim Hodshi means beneath the new moon.  
Dan Ya'an means judge of purpose.  
Tzidon means fishery.

24.7 And they went to the stronghold of Tzor  
and to all the cities  
of the Hivites and the Kena'anites.  
And they went out to southern Yahudah  
at Be'ersheba.

24.8 And they had gone into all the land.  
And they came to Yerushalaim  
at the end of nine months and twenty days.

24.9 And Yo'ab gave  
the number *itself* אֶת־  
of the census of the people  
to the king.  
And there were in Yisra'el  
eight hundred thousand men of force  
drawing the sword.  
And the men of Yahudah  
were five hundred thousand men.

24.10 And the heart of David  
struck he *himself* אֶת־  
after he had numbered  
the people *themselves*. אֶת־  
And David said to YAHWEH,  
"I have offended exceedingly  
by what I have done.  
But now, YAHWEH,  
please pass over  
the moral harm *itself* אֶת־  
of Your servant  
because I have been exceedingly foolish."

24.11 And David got up at dawn.  
And the word of YAHWEH  
came to the prophet Gad,  
David's seer,  
saying,  
24.12 "Go!  
And you are to speak to David,  
'Thus said YAHWEH,  
'I lift up three *things* before you.  
Choose for yourself  
one of them  
and I will do it to you." ' "

24.13 And Gad went to David.  
And he declared it to him.  
And he said to him,  
"Should there come for you  
seven years of famine in your land,  
or three months of fleeing  
before your adversaries,  
while they are pursuing you?  
Or should there be  
three days' of pestilence in your land?  
Now know and see what word  
I am to return to the One sending me."

24.14 And David said to Gad,  
"The distress for me is great.  
Please let us fall  
into the hand of YAHWEH  
because His compassions are abundant.  
But into the hand of man  
do not let me fall."

24.15 And YAHWEH  
sent a pestilence upon Yisra'el  
from the morning  
even until the appointed time.  
And from Dan to Be'ersheba  
seventy thousand men from the people died.

24.16 And the messenger  
stretched out His hand to Yerushalaim  
for the sake of destroying it.  
But YAHWEH was sorry  
concerning the harm.  
And He said to the messenger,  
the destroyer of the people,  
"Enough now!  
Ease Your hand!"  
And the messenger of YAHWEH  
was beside the threshing floor of Araunah,  
the Yebusite.



Araunah means strong.


24.17 And David spoke to YAHWEH  
as he saw  
the messenger *himself* אֶת־  
smiting the people.  
And he said,  
"Behold!  
I have offended!  
And I have done wrong!  
But these sheep,  
what have they done?  
Please let Your hand

be against me  
and against my father's house."

24.18 And Gad came that day to David.  
And he said to him,  
"Go up!  
Establish to YAHWEH  
a slaughter site  
on the threshing floor of Araunah,  
the Yebusite!"




24.19 And David went up  
according to the word of Gad  
as YAHWEH had directed.

24.20 And Araunah looked.  
And he saw the king himself   
and his servants themselves   
passing over before him.  
And Araunah went out.  
And he prostrated himself  
before the face of the king  
with his face to the ground.

24.21 And Araunah said,  
"Why has my sovereign the king  
come to his servant?"  
And David said,  
"To procure from you  
the threshing floor itself   
for the sake of building  
a slaughter site to YAHWEH  
and to restrain the pestilence  
from upon the people."

24.22 And Araunah said to David,  
"Let my sovereign the king take it  
and lift up what is good hi his eyes.  
And behold!  
Here are oxen for anb olah  
and threshing implements  
and equipment for the oxen for wood.

24.23 All of these, O king,  
Araunah has given to the king."  
And Araunah said to the king,  
"May YAHWEH,  
your Elohim,  
be pleased with you!"

24.24 And the king said to Arawnah,  
"No!  
I am procuring,  
procuring It from you yourself   
at a price!  
And I will not offer to YAHWEH,  
my Elohim,  
olans without cost."  
And David procured  
the threshing floor itself   
and the oxen themselves   
with fifty shekels of silver.

24.25 And David built there  
a slaughter site to YAWHEH.  
And he offered olahs

and shelem offerings.  
And YAHWEH was interceded  
concerning the land.  
And the pestilence was restrained  
from upon Yisra'el.