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**COMMENTARY**

**Barnes' Notes on the Bible**  
**Volume 3 -**  
**1 Samuel**  
*By A. Fuller*

*To the Students of the Words, Works and Ways of God:*

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# 1 SAMUEL

## INTRODUCTION

The double name of these Books, the FIRST AND SECOND BOOK OF SAMUEL (In the Hebrew manuscripts the two make only one Book of Samuel.), as they are called in the printed Hebrew Bible, and the FIRST AND SECOND BOOK OF KINGS, as they are called in the Vulgate, well marks the two principal features which characterize them. They contain the record of the life and ministry of SAMUEL, the great prophet and judge of Israel, and they also contain the record of the rise of the KINGDOM of Israel. If again the Books of Samuel are taken as forming one history with the Books of Kings (the present line of division between 2 Samuel and 1 Kings being an arbitrary one), then the division into four Books of Kings is a natural one. But if these books are looked upon rather as an isolated history, then the name of Samuel is properly affixed to them, not only because he stands out as the great figure of that age, but because his administration of the affairs of Israel was the connecting link, the transitional passage, from the rule of the judges to the reign of the kings, distinct from each, but binding the two together.

The important place to be filled by Samuel in the ensuing history is seen at once in the opening chapters of the book which bears his name. Further, the fact that Samuel's birth of her that had been barren is represented in Hannah's song as typical of the triumphs of the Church and of the Kingdom of Christ, is another indication of the very distinguished place assigned to Samuel in the economy of the Old Testament, borne out by the mention of him in such passages as ~~99:6~~ Psalm 99:6; ~~24:1~~ Jeremiah 15:1; ~~4:24~~ Acts 3:24. Though however, Samuel's personal greatness is thus apparent, it is no less clearly marked that his place is one not of absolute but of relative importance. When we view the history as a whole, the eye does not rest upon Samuel, and stop there, but is led on to the throne and person of David as typical of the Kingdom and Person of Christ. An incidental mark of this subordination may be seen in the fact that the Books of Samuel are really a continuation of the Book of Ruth; a Book which derived its significance from its containing a history of David's ancestors

and genealogy. Clearly, therefore, in the mind of the sacred historian, the personal history of Samuel was only a link to connect DAVID with the Patriarchs, just as the subsequent history connects David himself with our Lord JESUS CHRIST.

But a still more remarkable and conclusive proof of the same subordination may be found in the circumstance, that it is only the closing years of Saul's reign of which any account whatever is given in this Book. For after having related a few facts connected with the beginning of Saul's reign, the historian passes over some 20 or 30 years (~~<4132>~~ Acts 13:21) to relate an occurrence in the last quarter of Saul's reign, God's rejection of Saul from the kingdom, and His choice of "a man after His own heart" to be king in Saul's room (~~<0133>~~ 1 Samuel 13:13,14).

The contents of the Books of Samuel consist mainly of three portions,

- (1) the history of Samuel's life and judgeship from 1 Samuel 1—12: inclusive;
- (2) the history of Saul's reign from ~~<0131>~~ 1 Samuel 13:1—15:35;
- (3) the history of David from ~~<0131>~~ 1 Samuel 16:1 to the end of the second Book; this latter portion not being completed until ~~<1021>~~ 1 Kings 2:11.

The sources from which the narrative is derived, were probably:

- (1) the Book of Jasher (~~<1018>~~ 2 Samuel 1:18);
- (2) David's Psalms (2 Samuel 22; 23);
- (3) the Chronicles of king David (~~<1374>~~ 1 Chronicles 27:24);
- (4) the Book of Samuel the Seer;
- (5) the Book of Nathan the Prophet;
- (6) the Book of Gad the Seer (~~<1329>~~ 1 Chronicles 29:29; ~~<1429>~~ 2 Chronicles 9:29);
- (7) the national collection of genealogies.

Those sections which give full details of the sayings and doings of Samuel, are conjectured to be extracted from "the Book of Samuel the seer" (e.g. i—xii). Those sections which contain narratives in which Nathan bears a part (2 Samuel 7; 11; 12; 1 Kings 1; 2) may be referred to the "Book of

Nathan the seer.” Such passages as 2 Samuel 21; 22:5; 24; etc., are pretty certainly from the Book of Gad the Seer. We seem to see extracts from the Chronicles of the kingdom in such passages as <sup><0130></sup>1 Samuel 13:1; 11:1-11,15; 14:47-52; <sup><1018></sup>2 Samuel 2:8-11; 3:1-5; 5:4-16; 8; 20:23-26; 21:15-22; 23:8-39; while the song of Hannah (<sup><0011></sup>1 Samuel 2:1-10), the elegy on the death of Abner (<sup><1013></sup>2 Samuel 3:33,34), and the two Psalms (2 Samuel 22; 23:1-7), may as well as the elegy on Saul and Jonathan, be taken from the Book of Jasher.

It is difficult to decide when the final arrangement of the Books of Samuel, in their present shape, was made. The series of historical books from Judges to the end of 2 Kings is formed on one plan, so that each book is a part of a connected whole. This would point to the time of Jeremiah the prophet, as that when the whole historical series from judges to kings inclusive was woven into one work. In his use of the work of contemporary writers, the final compiler left out large portions of the materials before him.

(The whole of the beginning and middle of Saul’s reign; the omission of the destruction of the Gibeonites (only incidentally referred to in 1 Samuel 21); the early history of Eli (who is mentioned quite suddenly in <sup><1013></sup>1 Samuel 1:3); the transactions of Samuel’s judgeship (of which only a few incidents are recorded); the details of David’s wars with Moab and Edom; and many circumstances in the reign of David of which we have a full account in the Books of Chronicles.)

The chief quotations and resemblances from the Books of Samuel in the New Testament are (<sup><1016></sup>Matthew 1:6; 12:3,4; <sup><1025></sup>Mark 2:25,26; <sup><0133></sup>Luke 1:32,33,46,47,48,68; 6:3,4; <sup><1021></sup>Acts 2:30; 3:24; 7:46; 13:20-22; <sup><5101></sup>Romans 11:1,2; <sup><1068></sup>2 Corinthians 6:18; <sup><3005></sup>Hebrews 1:5; <sup><6609></sup>Revelation 19:9; 21:5,7; 22:6. There is also a remarkable similarity in the phraseology of such passages as <sup><0017></sup>1 Samuel 1:17; 20:42; and <sup><1073></sup>Luke 7:50; 8:48; <sup><0011></sup>1 Samuel 2:1; and <sup><1046></sup>Luke 1:46,47; <sup><1022></sup>1 Samuel 2:26; and <sup><1025></sup>Luke 2:52; <sup><0445></sup>1 Samuel 14:45; <sup><1041></sup>2 Samuel 14:11; and <sup><1018></sup>Luke 21:18; <sup><1073></sup>Acts 27:34; <sup><1025></sup>1 Samuel 25:32, and <sup><1068></sup>Luke 1:68; <sup><1016></sup>2 Samuel 1:16; and <sup><1016></sup>Acts 18:6; <sup><1047></sup>2 Samuel 14:17; and <sup><1044></sup>Galatians 4:14; <sup><1060></sup>2 Samuel 16:10; and <sup><1029></sup>Matthew 8:29; <sup><1033></sup>Luke 8:28.) found in the writings of Luke and Paul. The title THE CHRIST (“the anointed”), given to the Lord Jesus (<sup><1016></sup>Matthew 1:16; 2:4; 16:16; <sup><1025></sup>Luke 2:26; <sup><1011></sup>John 1:20,41; 20:31;

<423>Acts 2:30), is first found in <8210>1 Samuel 2:10; and the other designation of the Saviour as the SON OF DAVID (<1027>Matthew 9:27; 15:22; 21:9,15; 22:42), is derived from <1072>2 Samuel 7:12-16. In these books are passages which occur in duplicate elsewhere, chiefly in the Books of Chronicles and Psalms; and a careful comparison of these duplicate passages throws great light upon the manner in which the sacred historians used existing materials, incorporating them word for word, or slightly altering them for the sake of explanation, as seemed most expedient to them. It illustrates also the errors and fluctuations of scribes in transcribing manuscripts, especially in regard to proper names.

For these duplicate passages, and also on the chief quotations from other books in the Old Testament, consult the marginal references. The style of the Books of Samuel is clear, simple, and forcible, and the Hebrew remarkably pure and free from Chaldaisms. The chief difficulties are the geographical statements of 1 Samuel 9; 10; the very difficult poem in <1271>2 Samuel 23:1-7; and the account of the mighty men which follows it, <1238>2 Samuel 23:8-39. There are also some manifest corruptions of the text; (<933>1 Samuel 13:1; <969>1 Samuel 6:19; <1057>2 Samuel 15:7; <1218>2 Samuel 21:8; <1238>2 Samuel 23:8; of the other mighty men in the same list; the names Ishbi-benob and Jaare-oregim, <1216>2 Samuel 21:16,19.) but contradictions or disagreements of any kind in the statements of the Books of Samuel, as compared with each other, or with the Books of Chronicles, do not exist.

The time included in the history of these books cannot be exactly defined, from the lack of any systematic chronology in them. But it may be estimated roughly at about 130 years, made up of the following subdivisions, the precise length of the first of which is a matter of conjecture:

The life of Samuel up to Saul's election to be king	
(<981>1 Samuel 8:1,5), say	50
Saul's reign (<412>Acts 13:21)	40
David's reign (<1084>2 Samuel 5:4)	40
—	130

# THE FIRST BOOK OF SAMUEL

OTHERWISE CALLED, THE FIRST BOOK OF THE KINGS

## NOTES ON 1 SAMUEL 1

**1 Samuel 1:1.** Ramathaim-zophim may signify “the two hills (1 Samuel 9:11-13) of the watchmen,” so called from its being a post from which the watchmen looked out. But since Zuph is the name of the head of the family, it is more probable that Zophin means the Zuphites, the sons of Zuph (see Zophai, 1 Chronicles 6:26), from whom the land about Ramah was called “the land of Zuph,” 1 Samuel 9:5.

There is reason to believe that Elkanah — an Ephrathite, or inhabitant of Bethlehem (1 Samuel 17:12; Ruth 1:2) and of the territory of the tribe of Ephraim (1 Kings 11:26) — the father of Samuel, represents the fifth generation of settlers in Canaan, and therefore that Samuel was born about 130 years after the entrance into Canaan — four complete generations, or 132 years — and about 40 years before David.

**1 Samuel 1:2.** *He had two wives* Compare Genesis 4:19. This was permitted by the law (Deuteronomy 21:15), and sanctioned by the practice of Jacob (Genesis 29), Ashur (1 Chronicles 4:5), Shaharaim (1 Chronicles 8:8), David (1 Samuel 25:43), Joash (2 Chronicles 24:3), and others.

*Hannah* i.e. “Beauty or charm,” is the same as “Anna” (Luke 2:36).

*Peninnah* i.e. “a Pearl,” is the same name in signification as “Marqaret.”

The frequent recurrence of the mention of barrenness in those women who were afterward famous through their progeny (as Sarah, Rebekah, Rachel) coupled with the prophetic language of Hannah’s song in 1 Samuel 2, justifies us in seeking a mystical sense. Besides the apparent purpose of marking the children so born as raised up for special purposes by divine Providence, the weakness and comparative barrenness of the Church of God, to be followed at the set time by her glorious triumph and immense increase, is probably intended to be foreshadowed.

**1 Samuel 1:3.** It is likely that during the unsettled times of the Judges (<sup><0215></sup>Judges 21:25) the attendance of Israelites at the three Festivals (<sup><0323></sup>Exodus 34:23; <sup><0516></sup>Deuteronomy 16:16) fell into desuetude or great irregularity, and this one feast (see the marginal reference), which may have coincided with the Feast of Pentecost or tabernacles, may have been substituted for them.

*The LORD of Hosts* This title of Yahweh which, with some variations, is found upward of 260 times in the Old Testament, occurs here for the first time. The meaning of the word “hosts” is doubtless the same as that of “army” (<sup><2045></sup>Daniel 4:35) and includes all the myriads of holy Angels who people the celestial spheres (<sup><1229></sup>1 Kings 22:19). It is probably with reference to the idolatrous worship of the Host of heaven that the title the “Lord of Hosts” was given to the true God, as asserting His universal supremacy (see <sup><1606></sup>Nehemiah 9:6). In the New Testament the phrase only occurs once (<sup><3004></sup>James 5:4).

*And the two sons ...* It should be, “and there the two sons of Eli, Hophni and Phinehas, were priests to the Lord,” i.e. performed the functions of priests, in the old age of Eli (<sup><0048></sup>1 Samuel 4:18), who is represented (<sup><0009></sup>1 Samuel 1:9) as sitting on a seat in the temple. The reading of the Greek Version “Eli was there, and his two sons, Hophni and Phinehas, priests of the LORD,” is quite unnecessary, and indeed destroys the sense. The information here given concerning the sons of Eli is followed up in <sup><0012></sup>1 Samuel 2:12ff.

**1 Samuel 1:5.** *A worthy portion* Probably as in the margin. Naturally she would have had a single portion of the sacrifice (compare <sup><0023></sup>1 Samuel 9:23), but because of his love to her he gave her a double portion, enough for two people (compare <sup><0434></sup>Genesis 43:34).

**1 Samuel 1:7.** *And as he did so ...* It should rather be “And so she did year by year, as often as she went up to the House of the Lord, so she provoked her.” Though the verb is masculine, Peninnah must be the subject, because as often as SHE went up follows. The Vulgate has “they went up.”

**1 Samuel 1:9.** *After they had eaten ...* Rather, “after she had eaten and after she had drunk,” which is obviously right. Hannah, in the bitterness of her spirit, could not enjoy her feast, and so, after eating and

drinking a little, she arose and went to the temple, leaving her husband and Peninnah and her children at table, where she still found them on her return (<sup><0018></sup>1 Samuel 1:18).

*Upon a seat ...* Rather, “upon the throne,” the pontifical chair of state (<sup><0013></sup>1 Samuel 4:13), which was probably set at the gate leading into the inner court of the tabernacle.

*The temple of the LORD* The application of the word temple to the tabernacle is found only here, <sup><0013></sup>1 Samuel 3:3; and <sup><0017></sup>Psalms 5:7; and the use of this word here is thought by some an indication of the late date of the composition of this passage.

<sup><0011></sup> **1 Samuel 1:11.** vows are characteristic of this particular age of the Judges. (Compare <sup><0113></sup>Judges 11:30; 21:5; <sup><0143></sup>1 Samuel 14:24.) For the law of vows in the case of married women, see <sup><0016></sup>Numbers 30:6-16; and for the nature of the vow, see the marginal references.

<sup><0015></sup> **1 Samuel 1:15.** See <sup><0002></sup>1 Samuel 1:2 and note. She means that wine was not the cause of her present discomposure, but grief of heart.

<sup><0018></sup> **1 Samuel 1:18.** A beautiful example of the composing influence of prayer. Hannah had cast her burden upon the Lord, and so her own spirit was relieved of its load. She now returned to the family feast, and ate her portion with a cheerful heart. (<sup><4026></sup>Acts 2:46,47.)

The word “sad” is not in the Hebrew text, but it fairly supplies the meaning intended.

<sup><0020></sup> **1 Samuel 1:20.** *Samuel* i.e. heard of God, because given in answer to prayer. The names “Ishmael” and “Elishama” have the same etymology.

<sup><0022></sup> **1 Samuel 1:22.** *Until the child be weaned* Hebrew mothers, as elsewhere in the East, usually suckled their children until the age of two complete years, sometimes until the age of three.

<sup><0026></sup> **1 Samuel 1:26.** *As thy soul liveth* This oath is unique to the Books of Samuel, in which it occurs six times, and to the Books of Kings, in which however, it is found only once. See the note to <sup><0011></sup>1 Samuel 1:11.



## NOTES ON 1 SAMUEL 2

**1 Samuel 2:1.** The song of Hannah is a prophetic Psalm. It is poetry, and it is prophecy. It takes its place by the side of the songs of Miriam, Deborah, and the Virgin Mary, as well as those of Moses, David, Hezekiah, and other Psalmists and prophets whose inspired odes have been preserved in the Bible. The special feature which these songs have in common is, that springing from, and in their first conception relating to, incidents in the lives of the individuals who composed them, they branch out into magnificent descriptions of the Kingdom and glory of Christ, and the triumphs of the Church, of which those incidents were providentially designed to be the types. The perception of this is essential to the understanding of Hannah's song. Compare the marginal references throughout.

**1 Samuel 2:2.** *Any rock ...* The term rock as applied to God is first found in the song of Moses (see **Deuteronomy 32:4** note), where the juxtaposition of rock and salvation in **1 Samuel 2:15**, "he lightly esteemed the rock of his salvation," seems to indicate that Hannah was acquainted with the song of Moses.

**1 Samuel 2:5.** See an instance in **1 Samuel 2:36**. See, too, in **Ezekiel 13:19**, another example of hire paid in bread.

*Ceased* i.e. were at rest, did no work. The general sense is expressed by the translation of the Latin Version, "they were filled."

**1 Samuel 2:10.** *He shall give strength ...* This is a most remarkable passage, containing a clear and distinct prophecy of the Kingdom and glory of the Christ of God. (Compare **Luke 1:69,70**).

**1 Samuel 2:11.** The word "minister" is used in three senses in Scripture:

(1) of the service or ministration of both priests and Levites rendered unto the Lord (**Exodus 28:35,43**):

(2) of the ministrations of the Levites as rendered to the priests, to aid them in divine Service (**Numbers 3:6**):

(3) of any service or ministration, especially one rendered to a man of God, as that of Joshua to Moses (<sup><04128></sup>Numbers 11:28).

The application of it to Samuel as ministering to the Lord before Eli the priest accords “most exactly” with Samuel’s condition as a Levite.

<sup><0022></sup>**1 Samuel 2:12.** *Sons of Belial* See the marginal references. note. The phrase is very frequent in the books of Samuel. In the New Testament, Paul contrasts Christ and Belial, as if Belial were the name of an idol or the personification of evil (<sup><0465></sup>2 Corinthians 6:15). This probably led to the use of the term “Belial” in the the King James Version, instead of expressing its meaning, which is “mischief, wickedness.”

<sup><0023></sup>**1 Samuel 2:13.** The Law of Moses defined exactly what was to be the priest’s portion of every peace offering (<sup><03731></sup>Leviticus 7:31-35), as it also gave express directions about the burning of the fat (<sup><03723></sup>Leviticus 7:23-25,31). It was therefore a gross act of disobedience and lawlessness on the part of Hophni and Phinehas to take more than the Law gave them. Incidental evidence is afforded by this passage to the existence of the Levitical law at this time.

<sup><0027></sup>**1 Samuel 2:17.** *The offering of the LORD* Minchah, here in the general sense of “gift or offering” to God (compare <sup><0010></sup>Malachi 1:10,11; 3:3). In its restricted sense, it is used of the meat offerings, the unbloody sacrifices, and is then coupled with bloody sacrifices, sacrifices of slain beasts. (See <sup><0029></sup>1 Samuel 2:29.)

<sup><0028></sup>**1 Samuel 2:18.** *Girded with a linen ephod* This was the usual dress of the priests. It does not appear whether Levites wore an ephod properly. Possibly it was a mark of Samuel’s special dedication to the Lord’s service that he wore one. (See the marginal reference). The ephod was sometimes used as an idolatrous implement (<sup><0087></sup>Judges 8:27).

<sup><0029></sup>**1 Samuel 2:19.** *A little coat* The robe of the ephod was also one of the garments worn by the High Priest (see <sup><0231></sup>Exodus 28:31 note). This pointed mention of the ephod and the robe as worn by the youthful Samuel, seems to point to an extraordinary and irregular priesthood to which he was called by God in an age when the provisions of the Levitical law were not yet in full operation, and in which there was no impropriety in the eyes of his contemporaries, seeing that nonconformity to the whole

Law was the rule rather than the exception throughout the days of the Judges.

**1 Samuel 2:21.** See the marginal references. The words “before the” Lord have special reference to his residence at the tabernacle.

**1 Samuel 2:22.** *Women that assembled* Or, “Served.” See the marginal reference and note. Probably such service as consisted in doing certain work for the fabric of the tabernacle as women are accustomed to do, spinning, knitting, embroidering, mending, washing, and such like.

**1 Samuel 2:25.** The sense seems to be, If one man sin against another, the judge shall amerce him in the due penalty, and then he shall be free; but if he sin against the Lord, who shall act the part of judge and arbiter for him? His guilt must remain to the great day of judgment.

*Because the LORD would slay them* There is a sense in which whatever comes to pass is the accomplishment of God’s sovereign will and pleasure, and all the previous steps, even when they involve moral causes, by which this will and pleasure are brought about, are in this sense also brought about by God. How this truth, which reason and revelation alike acknowledge, consists with man’s free will on the one hand; or, when the evil deeds and punishment of a sinner are some of the previous steps, with God’s infinite mercy and love on the other, is what cannot possibly be explained. We can only firmly believe both statements,

(1) that God hath no pleasure in the death of him that dieth, and that He willeth not the death of a sinner, but rather that he should be converted and live;

(2) that the sins and the punishments of sin are accomplishments of God’s eternal purpose (compare the marginal references, and <sup>236B</sup>Isaiah 6:9,10; <sup>4042</sup>Mark 4:12; <sup>6015</sup>Romans 9:15). It may be explained by saying that in the case of Hophni and Phinehas God’s will to kill them was founded upon His foreknowledge of their impenitence; while from another point of view, in which God’s will is the fixed point, that impenitence may be viewed in its relation to that fixed point, and so dependent upon it, and a necessary step to it.

**1 Samuel 2:26** *And the child Samuel ...* The account of our Lord’s growth (<sup>4125</sup>Luke 2:52) is very similar; “And Jesus increased in wisdom and

stature, and in favor with God and man.” The literal version of the passage before us is, “The child Samuel advanced and grew and was good (or acceptable), both with the Lord, and also with men.”

**1 Samuel 2:27.** *A man of God* See <sup><0713></sup>Judges 13:6 note. The sudden appearance of the only prophet of whom mention is made since Deborah, without name, or any notice of his country, is remarkable.

**1 Samuel 2:28.** *An ephod* The High Priest’s ephod, in which was Urim and Thummim.

*Did I give ...* The bountiful provision made by God for His priests is mentioned as the great aggravation of the covetousness of Eli’s sons (compare <sup><0117></sup>2 Samuel 12:7-9).

**1 Samuel 2:29.** *Wherefore kick ye* See the marginal reference. The well-fed beast becomes unmanageable and refractory, and refuses the yoke, and bursts the bonds (<sup><0415></sup>Jeremiah 5:5). So the priests, instead of being grateful for the provision made for them, in their pampered pride became dissatisfied, wantonly broke the laws of God which regulated their share of the offerings, and gave themselves up to an unbridled indulgence of their passions and their covetousness.

*Honourest thy sons above me* What restrained Eli from taking vigorous action to vindicate God’s honor, was his unwillingness to lose for his sons the lucrative office of the priesthood. He was willing to rebuke them, he was grieved at their misdeeds, but he was not willing to give up the wealth and plenty which flowed into his house from the offerings of Israel.

**1 Samuel 2:30.** *Be it far from me* The phrase so rendered is a favorite one in the Books of Samuel, where it occurs ten or eleven times. It is variously rendered in the King James Version, “God forbid,” and “Be it far from me, thee, etc.” Literally, “Be it an abomination to me.”

**1 Samuel 2:31.** *I will cut off thine arm ...* A strong phrase for breaking down the strength and power, of which the arm is the instrument in man (compare <sup><0817></sup>Zechariah 11:17). See <sup><0923></sup>1 Samuel 2:33.

**1 Samuel 2:32.** The original text is rather obscure and difficult of construction, but the King James Version probably gives the sense of it. The margin gives another meaning.

*In all the wealth ...* The allusion is particularly to Solomon's reign, when Zadok was made priest instead of Abiathar, <sup><1026></sup>1 Kings 2:26,27. (See <sup><1000></sup>1 Kings 4:20ff) The enormous number of sacrifices then offered must have been a great source of wealth to the priests (<sup><1003></sup>1 Kings 8:63-66).

<sup><0023></sup>**1 Samuel 2:33.** The meaning is explained by <sup><0026></sup>1 Samuel 2:36. Those who are not cut off in the flower of their youth shall be worse off than those who are, for they shall have to beg their bread. (Compare <sup><0210></sup>Jeremiah 22:10.)

*Thine eyes ... thine heart* For a similar personification of the tribe or family see <sup><0000></sup>Judges 1:2-4.

<sup><0025></sup>**1 Samuel 2:35.** Zadok is meant rather than Samuel. The High Priesthood continued in the direct descendants of Zadok as long as the monarchy lasted (see <sup><1308></sup>1 Chronicles 6:8-15).

*Mine anointed* in its first sense obviously means the kings of Israel and Judah (<sup><1300></sup>Psalms 89:20; <sup><3044></sup>Zechariah 4:14). But doubtless the use of the term MESSIAH (**Χριστος**) <sup><5547></sup> here and in <sup><0020></sup>1 Samuel 2:10, is significant, and points to the Lord's Christ, in whom the royal and priestly offices are united (<sup><3061></sup>Zechariah 6:11-15: see the marginal references). In this connection the substitution of the priesthood after the order of Melchisedec for the Levitical may be foreshadowed under <sup><0025></sup>1 Samuel 2:35 (see Hebrews 7).

<sup><0026></sup>**1 Samuel 2:36.** *A piece* The word is only found here; but is thought to be connected in etymology and in meaning with the "Gerah," the smallest Hebrew coin, being the twentieth part of the shekel. The smallness of the sum asked for shows the poverty of the asker.

## NOTES ON 1 SAMUEL 3

**1 Samuel 3:1.** See the margin reference note. Josephus says that Samuel's call to the prophetic office happened when he had just completed his twelfth year (compare <sup><412></sup>Luke 2:42).

*Was precious* (or rare) The song of Hannah, and the prophecy of the "man of God" (<sup><402></sup>1 Samuel 2:27 note), are the only instances of prophecy since Deborah. Samuel is mentioned as the first of the series of prophets (<sup><412></sup>Acts 3:24).

*No open vision* Better rendered, "There was no vision promulgated or published." (Compare <sup><430></sup>2 Chronicles 31:5.)

**1 Samuel 3:2.** The passage should be rendered thus: "And it came to pass at that time that Eli was sleeping in his place; and his eyes had begun to grow dim; he could not see. And the lamp of God was not yet gone out, and Samuel was sleeping in the temple of the Lord where the ark of God was; and the Lord called Samuel, etc." Eli's old age and dimness of sight is probably mentioned as the reason why Samuel thought Eli had called him. Being a blind and feeble old man, he was likely to do so if he wanted anything, either for himself, or for the service of the temple.

**1 Samuel 3:7.** *Did not yet know the LORD* i.e. in his supernatural communication, as follows at the end of the verse. The text rendering of this verse is better than that of the margin.

**1 Samuel 3:10.** A personal presence, not a mere voice, or impression upon Samuel's mind, is here distinctly indicated. (Compare <sup><412></sup>Genesis 12:7 note; <sup><410></sup>Revelation 1:1; 22:16.)

**1 Samuel 3:11.** More accurately, "the which whosoever heareth both his ears shall tingle." This expressive phrase occurs again twice (marginal references) with reference to the destruction of Jerusalem by Nebucadnezzar. It is remarkable that Jeremiah repeatedly compares the destruction of Jerusalem with the destruction of Shiloh (<sup><412></sup>Jeremiah 7:12,14; 26:6,9; Compare <sup><478></sup>Psalms 78:60-64).

**1 Samuel 3:12.** *When I begin ...* literally, as in the margin: meaning, I will go through with the performance from first to last.

**1 Samuel 3:13.** *Made themselves vile* Rather, “have cursed themselves,” i.e. brought curses upon themselves.

*He restrained them not* In the sense of punishing, he did not remove them from their office, which he ought to have done.

**1 Samuel 3:14.** See the marginal references. The sin of the sons of Eli could not be purged by the appointed sacrifices of the Law. In blessed contrast with this declaration is the assurance of the New Testament (**1 John 1:7**; **Acts 13:39**).

**1 Samuel 3:15.** *Opened the doors* We learn thus incidentally the nature of some of Samuel’s duties. This duty was quite Levitical in its character. In the interval between Joshua and David, when the tabernacle was stationary for the most part, it may have lost something of its “tent” character, and among other changes have had doors instead of the hanging.

*Samuel feared to show Eli the vision* here was Samuel’s first experience of the prophet’s cross: the having unwelcome truth to divulge to those he loved, honored, and feared. Compare the case of Jeremiah (**Jeremiah 15:10**; **17:15-18**; **20:7-18**).

**1 Samuel 3:18.** *It is the LORD ...* Compare the devout submission of Aaron (**Leviticus 10:3**), and of Hezekiah (**2 Kings 20:19**). And, for the highest conceivable submission to the will of God, compare **Luke 22:42**.

**1 Samuel 3:20.** *From Dan ...* See **Judges 20:1** note.

**1 Samuel 3:21.** The state described in **1 Samuel 3:7** was henceforth reversed. Samuel now knew the Lord, and the Word of the Lord was revealed unto him.

## NOTES ON 1 SAMUEL 4

**1 Samuel 4:1.** Some attach the opening words to the close of 1 Samuel 3, as the complement of what is there said, “The Lord revealed himself to Samuel ... in Shiloh, and the word of Samuel went forth to all Israel.” If placed at the commencement of 1 Samuel 4, and in connection with what follows, they are to be understood in the sense that Samuel called all Israel to battle against the Philistines. (Compare **1 Samuel 7:5**.) But this is not the natural interpretation of the words, which seem clearly to belong to what went before.

The mention of the Philistines connects the narrative with Judges 13—16. Since the Philistine servitude lasted forty years (**Judges 13:1**), and seems to have terminated in the days of Samuel (**1 Samuel 7:13,14**) in about the 20th year of his judgeship (**1 Samuel 7:2**); and since it had already begun before the birth of Samson (**Judges 13:5**), and Samson judged Israel for 20 years “in the days of the Philistines” (**Judges 15:20**), it seems to follow that the latter part of the judgeship of Eli and the early part of that of Samuel must have been coincident with the lifetime of Samson.

*Eben-ezer* (or, the stone of help) The place was afterward so named by Samuel. See the marginal references. “Aphek,” or the “fortress,” was probably the same as the “Aphek” of **Joshua 12:18**. It would be toward the western frontier of Judah, not very far from Mizpeh of Benjamin, and near Shiloh (**1 Samuel 4:4**).

**1 Samuel 4:3.** In the evening of the defeat of the Israelites the elders held a council, and resolved to send for the ark, which is described in full, as implying that in virtue of the covenant God could not but give them the victory (compare **Numbers 10:35**; **Joshua 3:10**).

**1 Samuel 4:4.** *The people sent* The expression is very indicative of the political state so frequently noted by the writer of the Book of Judges, “In those days there was no king in Israel.”

**1 Samuel 4:6.** *Of the Hebrews* This was the name by which the Israelites were known to foreign nations (compare **Exodus 1:15**; **2:6**).



**1 Samuel 4:8.** This is a remarkable testimony on the part of the Philistines to the truth of the events which are recorded in the Pentateuch. The Philistines would of course hear of them, just as Balak and the people of Jericho did (<sup><0215></sup>Numbers 22:5; <sup><0210></sup>Joshua 2:10.)

*With all the plaques ...* Rather, “with every kind of plague” equivalent to “with utter destruction.

**1 Samuel 4:12.** Runners who were swift of foot, and could go long distances were important and well-known persons (compare <sup><0819></sup>2 Samuel 18:19-31). There seem to have been always professional runners to act as messengers with armies in the field (<sup><2104></sup>2 Kings 11:4,6,19, the King James Version “guards”).

*Earth upon his head* In token of bitter grief. Compare the marginal references.

**1 Samuel 4:15.** *Dim* Rather, “set.” The word is quite different from that so rendered in <sup><0812></sup>1 Samuel 3:2. The phrase seems to express the “fixed” state of the blind eye, which is not affected by the light. Eli’s blindness, while it made him alive to sounds, prevented his seeing the ripped garments and dust-besprinkled head of the messenger of bad news.

**1 Samuel 4:18.** A comparison of <sup><0814></sup>2 Samuel 18:4, explains exactly the meaning of the “side of the gate,” and Eli’s position. his seat or throne, without a back, stood with the side against the jamb of the gate, leaving the passage through the gate quite clear, but placed so that every one passing through the gate must pass in front of him.

*Forty years* This chronological note connects this book with that of Judges. (Compare <sup><0811></sup>Judges 3:11, etc.) It is an interesting question, but one very difficult to answer how near to the death of Phinehas, the son of Eleazar the high Priest, Eli’s forty years of judgeship bring him. It is probable that at least one high priesthood intervened.

**1 Samuel 4:21.** *Is departed* Properly, “Is gone into captivity.”

**1 Samuel 4:22.** The lesson of the ruin brought upon Churches by the covetousness and profligacy of their priests, which is here taught us so forcibly, and which has been again and again illustrated in Jews and Christians, is too solemn and important to be overlooked. When the glory

of holiness departs from what should be a holy community, the glory of God's presence has already departed, and the outward tokens of his protection may be expected to depart soon likewise. (Compare ~~4008~~Ezekiel 10:18; 11:23; ~~4015~~Revelation 2:5.) But though particular congregations may fall, our Lord's promise will never fail his people (~~4180~~Matthew 28:20).

## NOTES ON 1 SAMUEL 5

**1 Samuel 5:2.** They brought it into the house of Dagon (see the marginal reference) in order to enhance the triumph of the gods of the Philistines over the God of Israel. (Compare **1 Samuel 31:9**; **Judges 16:23**; **Isaiah 37:12**.)

**1 Samuel 5:5.** This custom still existed among the worshippers of Dagon so late as the reign of Josiah (see the marginal reference).

**1 Samuel 5:6.** *Emerods* A corruption of “hemorrhoids.” It is mentioned (**Deuteronomy 28:27**) among the diseases with which God threatened to punish the Israelites for disobedience.

**1 Samuel 5:8.** The “lords” (see **Judges 3:3**) were very unwilling to give up their triumph, and, with the common pagan superstition, imagined that some local bad luck was against them at Ashdod. The result was to bring the whole Philistine community under the same calamity.

## NOTES ON 1 SAMUEL 6

**1 Samuel 6:2.** The word for “priest” here is the same as that used for the priests of the true God; that for diviners is everywhere used of idolatrous or superstitious divining. Three modes of divination are described (<sup><3221></sup>Ezekiel 21:21,22), by arrows, by teraphim, and by the entrails of beasts. (Compare <sup><1071></sup>Exodus 7:11; <sup><2702></sup>Daniel 2:2).

**1 Samuel 6:3.** *Send it not empty* See the marginal references. The pagan idea of appeasing the gods with gifts, and the scriptural idea of expressing penitence, allegiance, or love to God, by gifts and offerings to his glory and to the comfort of our fellow worshippers, coincide in the practical result.

**1 Samuel 6:4.** It was a prevalent custom in pagan antiquity to make offerings to the gods expressive of the particular mercy received. Thus, those saved from shipwreck offered pictures of the shipwreck, etc., and the custom still exists among Christians in certain countries.

The plague of the mice is analogous to that of the frogs in Egypt. The destructive power of field-mice was very great.

**1 Samuel 6:7.** *A new cart ... kine on which there hath come no yoke* This was so ordered in reverence to the ark, and was a right and true feeling. See <sup><4110></sup>Mark 11:2; <sup><4270></sup>Matthew 27:60. For the supposed special virtue of new things, see <sup><0767></sup>Judges 16:7,11.

**1 Samuel 6:9.** Bethshemesh was the first Israelite town they would come to, being on the border of Judah. (See the marginal reference.)

**1 Samuel 6:12.** *Loving as they went* Milking cows had been chosen on purpose to make the sign more significant. Nature would obviously dispose the cows to go toward their calves; their going in an opposite direction was therefore plainly a divine impulse overruling their natural inclination. And this is brought out more distinctly by the mention of their lowing, which was caused by their remembering their calves.

*And the lords ...* This circumstance of the five satraps of the Philistines accompanying the ark in person both made it impossible for the Israelites to practice any deceit (compare <sup><4263></sup>Matthew 27:63-66), and is also a

striking testimony to the agitation caused among the Philistines by the plagues inflicted on them since the ark had been in their country.

**1 Samuel 6:13.** The whole population was in the field. The harvest work was suspended in an instant, and all the workmen ran to where the ark was.

**1 Samuel 6:14.** *A great stone* (Compare Genesis 28:18; Judges 13:19). This great stone was probably used as an altar on this occasion, and the kine stopping at it of their own accord was understood by the Bethshemites as an intimation that they were to offer sacrifices on it to the Lord God of Israel, who had so wonderfully brought back the ark from its captivity.

*And they clave the wood of the cart ...* A similar expedient was resorted to by Araunah (2 Samuel 24:22), and by Elisha (1 Kings 19:21).

**1 Samuel 6:15.** The word “Levites” here probably means priests (Exodus 4:14), sons of Levi, since Bethshemesh was one of the cities of the priests (Joshua 21:13-16). The burnt offering of the kine was not in any sense the offering of the men of Bethshemesh, but rather of the Philistine lords to whom the cart and the kine belonged. But the Bethshemites themselves, in token of their gratitude for such a signal mercy, now offered both burnt offerings and sacrifices, probably peace offerings, and doubtless feasted together with great joy and gladness (see 1 Kings 8:62-66; Ezra 6:16,17). There is nothing whatever in the text to indicate that these sacrifices were offered otherwise than in the appointed way by the priests.

**1 Samuel 6:18.** *The great stone of Abel ...* Probably so called from the “lamentation” described in 1 Samuel 6:19.

**1 Samuel 6:19.** *Fifty thousand and three score and ten* Read “three” score and “ten”, omitting “fifty thousand”, which appears to have crept into the text from the margin. It is not improbable that in their festive rejoicing priests, Levites, and people may have fallen into intemperance, and hence, into presumptuous irreverence (compare Leviticus 10:1,9). God had just vindicated his own honor against the Philistines; it must now be seen that He would be sanctified in them that come near him (Leviticus 10:3). It is obvious to observe how the doctrine of

atonement, and its necessity in the case of sinners, is taught in this and similar lessons as to the awesome HOLINESS of God.

**1 Samuel 6:21.** *Kirjath-jearim* Sh <sup><0697></sup>Joshua 9:17 note. It has been thought that there was a high place at Kirjath-jearim (the hill, <sup><0700></sup>1 Samuel 7:1), the remnant of its old pagan sanctity when it was called Kirjath-Baal, “the city of Baal” (see <sup><0684></sup>Joshua 18:14; <sup><1002></sup>2 Samuel 6:2); and that for this reason it was selected as a proper place to send the ark to.

## NOTES ON 1 SAMUEL 7

**1 Samuel 7:1** This verse belongs more properly to 1 Samuel 6. Abinadab and his sons were probably of the house of Levi. The catastrophe at Bethshemesh must inevitably have made the Israelites very careful to pay due honor to the ark in accordance with the Law: but to give the care of the ark to those who were not of the house of Levi would be a gross violation of the Law.

**1 Samuel 7:2.** *And all the house of Israel lamented ...* The occupation of the country about Shiloh by the Philistines (**1 Samuel 7:3**) was partly the reason for the ark being kept so long at Kirjath-jearim. But another reason seems to have been the fall of the Israelites into idolatry, which made them neglect the ark, and brought upon them this Philistine servitude; probably the last 20 years of the Philistine oppression described in **Judges 13:1**, which is there expressly connected with Israelite idolatry. Now, probably, through the exhortations of Samuel, coupled with the chastening of the Philistine yoke, the Israelites repented and turned again to the God of their fathers.

**1 Samuel 7:3-5.** Compare the marginal references. Twenty years of Samuel's life had passed away since the last mention of him (**1 Samuel 4:1**). Now he appears in the threefold character of prophet, Judge, and the acknowledged leader of the whole people. his words were an answer to a profession of repentance on the part of Israel, the practical proof of which would be the putting away all their false gods. (Compare **Judges 6:10** note.)

*Will pray for you ...* So Moses prayed for the people at Rephidim (**Exodus 17:11,12**); and for Miriam (**Numbers 12:13**); so Elijah prayed at Carmel (**1 Kings 18:36,42**); so Ezra prayed at the evening sacrifice (**Ezra 9:5**); so the high Priest prayed for the house of Israel on the Day of Atonement; and so does our Lord Jesus Christ ever live at God's right hand to make intercession for us.

**1 Samuel 7:6.** Two rites are brought together here which belong especially to the Feast of Tabernacles and the Day of Atonement, respectively, namely, drawing and pouring out water, and fasting. hence, some think that Samuel chose the Feast of tabernacles, and the fast which

preceded it, as the occasion for assembling the people. Others explain the pouring out water as the pouring out the heart in penitence as it were water; or, as a symbolic act expressing their ruin and helplessness (<sup><0444></sup>2 Samuel 14:14); or as typifying their desire that their sins might be forgotten “as waters that pass away” (<sup><08116></sup>Job 11:16).

*And Samuel judged* This seems to denote the “commencement” of Samuel’s Judgeship civil and military, as having taken place at Mizpeh on this occasion. As civil Judge he did exactly what Moses did (<sup><02813></sup>Exodus 18:13-16); as military Judge he did what Othniel, Ehud, Barak, and Gideon had done before him, organized and marshaled the people for effectual resistance to their oppressors, and led them out to victory.

<sup><0070></sup>**1 Samuel 7:7.** This implies a united invasion by the whole Philistine force. Hence, the terror of the Israelites. (Compare <sup><0751></sup>Judges 15:11.)

<sup><0070></sup>**1 Samuel 7:9.** Samuel’s preparation for intercessory prayer, namely, the offering up an atoning sacrifice, is most significant (compare <sup><0009></sup>Luke 1:9,10). The term here used for a “lamb” does not occur in the Pentateuch; indeed it is only found besides this place in <sup><2625></sup>Isaiah 65:25. The offering is in accordance with <sup><0227></sup>Leviticus 22:27.

*The LORD heard him* Better as in margin. The “answer” was not simply the granting the asked-for deliverance, but the great thunder (<sup><0070></sup>1 Samuel 7:10), which was “the voice of the Lord,” the same voice with which the Lord answered Moses (<sup><0293></sup>Exodus 19:19; Y. 99:6).

<sup><0071></sup>**1 Samuel 7:11** *Beth-car* This place is nowhere else mentioned. It seems to have stood on a hill overhanging the road from the Philistine territory to Mizpeh, and close to Ebenezer, <sup><0040></sup>1 Samuel 4:1.

<sup><0072></sup>**1 Samuel 7:12.** Shen was a tooth-pointed or sharp-pointed rock (see <sup><0444></sup>1 Samuel 14:4), nowhere else mentioned and not identified.

<sup><0073></sup>**1 Samuel 7:13.** *All the days of Samuel* Not (as in <sup><0075></sup>1 Samuel 7:15), all the days of his life, but all the days of his “government”, when as Judge he ruled over Israel, before they asked for a king.

<sup><0074></sup>**1 Samuel 7:14.** This shows the vigour and success of Samuel’s government. he seems not only to have expelled the Philistines from the interior of the Israelite country, but to have attacked them in their own



land, and taken from them the cities, with the adjacent territory, which properly belonged to Israel, but which the Philistines had taken possession of. In this war the Amorites, finding the Philistines worse masters than the Israelites, made common cause with Samuel, and assisted the Israelites in their wars against the Philistines.

**1 Samuel 7:15.** *Samuel judged Israel ...* The repetition of the phrase in **1 Samuel 7:16,17**, in connection with Samuel's circuit, is a proof that it is his civil judgeship which is meant. The military leadership of course belonged to Saul, when he became king.

**1 Samuel 7:16.** *Gilgal* It is uncertain whether Gilgal in the valley of the Jordan, or the modern Jiljulieh, the Gilgal of **2 Kings 2:1; 4:38**, be meant; but far more probably the former (see **1 Samuel 11:14** and note).

**1 Samuel 7:17.** *And there he built an altar* Whether this altar was in connection with the tabernacle or not we have no means of deciding, since we are in complete ignorance as to where the tabernacle was at this time, or who was high Priest, or where he resided. It is quite possible that Samuel may have removed the tabernacle from Shiloh to some place near to Ramah; and indeed it is in itself improbable that, brought up as he was from infancy in the service of the tabernacle, he should have left it. At the beginning of Solomon's reign we know it was at Gibeon, close to Raimah (**1 Kings 3:4; 2 Chronicles 1:3,6**). If the tabernacle had been at Shiloh at this time, it is likely that Shiloh would have been one of the places at which Samuel judged Israel. But Shiloh was probably waste, and perhaps unsafe on account of the Philistines.

## NOTES ON 1 SAMUEL 8

**1 Samuel 8:1.** This verse implies a long period, probably not less than 20 years, of which we have no account except what is contained in the brief notice in **1 Samuel 7:13-17**. The general idea conveyed is of a time of peace and prosperity, analogous to that under other Judges.

**1 Samuel 8:2.** The mention of Beer-sheba, on the extreme southern frontier of Judah, as the place where Samuel's sons judged Israel is remarkable. It was probably due to the recovery of territory from the usurpation of the Philistines (**1 Samuel 7:14**).

**1 Samuel 8:6.** See the margin which implies that the thing spoken of caused anger, indignation, or some revulsion of feeling (see **Genesis 21:11,12**). The answer of the Lord (**1 Samuel 8:7**) shows that Samuel's personal feelings had been hurt. They were soothed by being reminded of the continued ingratitude of the people to God himself, upon whom, in fact, a greater slight was put by this very request for a king "like all the nations," than upon Samuel (compare **Matthew 10:24**; **John 15:18,20**). For a comment on this transaction, see **Hosea 13:9-11**; **Acts 13:21,22**.

**1 Samuel 8:12.** This organization was as old as the time of Moses (**Numbers 31:14**; **Deuteronomy 1:15**), and prevailed among the Philistines also (**1 Samuel 29:2**). The civil and military divisions were identical, and the civil officers were the same as the captains of thousands, hundreds, fifties, and tens, in time of war.

*To ear his ground* literally, "to plow his plowing." "To ear" is an old English word, now obsolete, for to plow.

**1 Samuel 8:14-18.** See illustrations in marginal references, **1 Kings 5:13-18**; **12:4**.

**1 Samuel 8:20.** *Fight our battles* It appears from **1 Samuel 12:12**, that the warlike movements of Nahash had already begun to excite alarm.

~~<BR>~~ **1 Samuel 8:22.** A repetition for the third time (~~<BR>~~ 1 Samuel 8:7,9) of the expression of God's will in the matter, marks Samuel's great unwillingness to comply with the people's request. Besides the natural aversion which he felt to being thrust aside after so many years of faithful and laborious service, and the natural prejudice which he would feel at his age against a new form of government, he doubtless saw how much of the evil heart of unbelief there was in the desire to have a visible king for their leader, instead of trusting to the invisible Lord who had hitherto led them. But God had his own purpose in setting up the kingdom which was to be typical of the kingdom of his only begotten Son.

## NOTES ON 1 SAMUEL 9

**1 Samuel 9:1.** The genealogy of Saul is here given as far as Aphiah (“Abiah,” 1 Cr. 7:8), who was of the house of Becer the son of Benjamin (<sup><042></sup>Genesis 46:21). “Kish” (<sup><1385></sup>1 Chronicles 9:35-39) was the son of “Ner” the son of “Jehiel,” (or, “Abiel” here and <sup><0451></sup>1 Samuel 14:51), the first settler (“father,” 1 Cr. 9:35) at Gibeon, or Gibeah of Saul, and who married “Maacah,” a daughter or granddaughter of Caleb. If so, it is obvious that the names of several generations are omitted between Kish and Abiel, and among them that from which the family of Matri (<sup><0921></sup>1 Samuel 10:21) was called.

**1 Samuel 9:4.** The land of Shalisha was somewhere near Gilgal, i.e., Jiljulieh. It is thought to derive its name from “three” (Shalosh) wadys which unite in the wady of Karawa. The situation of Shalim is not known: its etymology connects it more probably with the land of Shual (<sup><0371></sup>1 Samuel 13:17), apparently round Taiyibeh, which was about nine miles from Gibeah.

*Zuph* (<sup><0951></sup>1 Samuel 9:5), see <sup><0001></sup>1 Samuel 1:1 note.

**1 Samuel 9:7.** Presents of bread or meat were as common as presents of money. (Compare <sup><5139></sup>Ezekiel 13:19; <sup><2882></sup>Hosea 3:2.)

**1 Samuel 9:8.** *The fourth part of a shekel* In value about sixpence. Probably the shekel, like our early English silver coins, was divided into four quarters by a cross, and actually subdivided, when required, into half and quarter shekels.

**1 Samuel 9:9.** This is manifestly a gloss inserted in the older narrative by the later editor of the sacred text, to explain the use of the term in <sup><0001></sup>1 Samuel 9:11,18,19. It is one among many instances which prove how the very letter of the contemporary narratives was preserved by those who in later times compiled the histories. We cannot say exactly when the term “seer” became obsolete. See the marginal references.

**1 Samuel 9:13.** *Before he go up* By this phrase we see that the high place was in the highest part of the city. Like the “house of the god Berith” (<sup><0945></sup>Judges 9:46), it was probably the citadel of Ramah. There was

connected with the altar a room large enough for thirty people to dine in (~~002~~1 Samuel 9:22).

~~006~~**1 Samuel 9:16.** *That he may save my people out of the hand of the Philistines, etc.* These words are not very easily reconcilable with ~~0073~~1 Samuel 7:13. It is possible that the aggressive movements of the Philistines, after the long cessation indicated by ~~0073~~1 Samuel 7:13, coupled with Samuel's old age and consequent inability to lead them to victory as before, were among the chief causes which led to the cry for a king. If this were so the Philistine oppression glanced at in this verse might in a general survey be rather connected with Saul's times than with Samuel's.

~~002~~**1 Samuel 9:21.** The tribe of Benjamin, originally the smallest of all the tribes (~~0035~~Numbers 1:36), if Ephraim and Manasseh are reckoned as one tribe, had been nearly annihilated by the civil war recorded in Judges 20. It had of course not recovered from that terrible calamity in the time of Saul, and was doubtless literally much the smallest tribe at that time. Nothing could be more improbable, humanly speaking, than that this weak tribe should give a ruler to the mighty tribes of Joseph and Judah.

~~002~~**1 Samuel 9:22.** *The parlour* The "hall" or "cell" attached to the chapel on the high place, in which the sacrificial feast was accustomed to be held. (Compare ~~0025~~1 Chronicles 9:26.)

~~002~~**1 Samuel 9:24.** *The shoulder and its appurtenances* would give the sense accurately. The right shoulder was the priest's portion in the Levitical sacrifices. Probably it was Samuel's own portion in this case, and he gave it to Saul as a mark of the highest honor.

~~0025~~**1 Samuel 9:26.** *To the top of the house* "On the top." The bed on which Saul slept was on the top of the house. It is very common in the East to provide extra sleeping accommodation by placing a tent or awning on the house-top.

## NOTES ON 1 SAMUEL 10

**1 Samuel 10:1.** *Is it not because ...* Samuel answers Saul's tacit or expressed wonder, by telling him why he did as he did. (Compare **1 Samuel 9:21**.)

**1 Samuel 10:2.** how should Saul know that what Samuel said was the word of the Lord? Samuel gives him a sign, "Thou shalt find two men," etc. (Compare **Judges 6:36-40**; **Isaiah 7:11-14**; **John 6:30**; **Mark 11:2; 14:13**, etc.)

*Zelzah* A place absolutely unknown.

**1 Samuel 10:3.** *The plain of Tabor* It should be "the oak or terebinth" of Tabor" (**Judges 4:11** note). It has been ingeniously conjectured that "Tabor" is either a different form of "Deborah," or a corruption of it, and that the "oak," or "terebinth of Tabor," is the same as "Allon-bacuth," the oak under which Deborah was buried, and which lay "beneath Bethel" (**Genesis 35:8**). The terebinth, where the three men came upon Saul, must have been at some point previous to that where the road leading northward from Jerusalem branches; when they reached that point they would go on with their offerings to Bethel, he would pursue his journey to Gibeah.

**1 Samuel 10:5.** *hill of God* Rather, "Gibeah" of God, and so in **1 Samuel 10:10**. Two things are clear; "one" that Saul had got home when he got to Gibeah of God, for there he found his uncle, and no further journeying is so much as hinted at, and the same word "Gibeah" describes his home at **1 Samuel 10:26**. The "other" that there was a high place at Gibeah just above the city, from which he met the company of prophets "coming down." hence, it is obvious to conclude that the name "Gibeah of God" (which occurs nowhere else) was sometimes given to Gibeah of Saul on account of the worship on its high place, or, possibly, that the name "Gibeah of God" described the whole hill on a part of which the city Gibeah stood.

*Where is the garrison of the Philistines* It seems strange that Samuel should give this description of Gibeah to Saul, who must have been so well

acquainted with it. Possibly they may be explanatory words inserted by the narrator with reference to <sup><0132></sup>1 Samuel 13:2.

Musical instruments were the accompaniments of the prophetic song (<sup><1318></sup>1 Chronicles 13:8; 25:3). The “Psaltery” is a kind of lyre with ten strings, in the shape of an earthen wine bottle (*nebel* <sup><035></sup>, whence *ναβλα*), which was something like a sugar-loaf or a delta. The tabret is a kind of drum or tambourine, or timbrel, usually played by dancing women (<sup><0150></sup>Exodus 15:20; <sup><0713></sup>Judges 11:34. Compare <sup><2810></sup>Jeremiah 31:4). The pipe (*chali*) <sup><2485></sup>, literally the “bored” or “pierced” instrument) is a kind of flute used on occasions of joy and mirth (<sup><2362></sup>Isaiah 5:12; <sup><1040></sup>1 Kings 1:40; <sup><0685></sup>Psalms 68:25). The “harp” (*cinnor* <sup><3658></sup>, whence the Greek *κινυρα*) was a stringed instrument, and that played upon by David (<sup><0166></sup>1 Samuel 16:16; 19:9; <sup><0904></sup>Psalms 43:4; 57:8).

<sup><0906></sup>**1 Samuel 10:6.** *Will come upon thee* The word rendered “come,” means to “come” or “pass upon,” as fire does when it breaks out and spreads (<sup><3086></sup>Amos 5:6); hence, it is frequently used of the Spirit of God passing upon anyone. (See <sup><0749></sup>Judges 14:19; 15:14; below <sup><0900></sup>1 Samuel 10:10; 11:6; 16:13.)

*Shalt be turned into another man* This is a remarkable expression, and occurs nowhere else. It describes the change in point of mental power and energy which would result from the influx of the Spirit of the Lord (<sup><0909></sup>1 Samuel 10:9). In the case of Samson it was a supernatural bodily strength; in the case of Saul a capacity for ruling and leading the people of which before he was destitute, and which the Spirit worked in him. (Compare <sup><4008></sup>Acts 1:8; <sup><2310></sup>Isaiah 11:2-4.)

<sup><0908></sup>**1 Samuel 10:8.** *Seven days shalt thou tarry ...* The appointment here made is not to be confounded with that mentioned in marginal reference.

<sup><0902></sup>**1 Samuel 10:12.** *But who is their father* This is a very obscure phrase. If by “father” be intended the head or leader (compare <sup><1326></sup>1 Chronicles 25:6; <sup><1212></sup>2 Kings 2:12) of the prophets, the question means: “What kind of leader can they have to admit such a person as Saul into the company?” Some versions read “Who is his father?” in the sense: “Who would have expected Kish to have a son among the prophets?” (Compare <sup><0135></sup>Matthew 13:54,55.)

**1 Samuel 10:14.** From the order of the narrative, and the mention of Saul's servant, it looks as if Saul found his uncle at the high place. Perhaps some solemnity similar to that mentioned in 9:19 was going on at this time, in which the prophets had been taking part.

**1 Samuel 10:19.** For the use of "thousand" as equivalent to "family," see <sup><0223></sup>1 Samuel 23:23; <sup><0065></sup>Judges 6:15 margin. In <sup><0016></sup>Numbers 1:16 it may mean whole tribes.

**1 Samuel 10:20.** *Caused ... to come near ... was taken* The Hebrew phrases are exactly the same as in <sup><0376></sup>Joshua 7:16,17, where the King James Version renders the first has "brought."

**1 Samuel 10:21.** *The family of Matri* This name occurs nowhere else among the families of Benjamin, or in the genealogy of Saul. (See <sup><0001></sup>1 Samuel 9:1 note.)

**1 Samuel 10:22.** *Among the stuff* Rather, "the baggage." The assembly was like a camp, and the baggage (impedimenta) of the whole congregation was probably collected in one place, where the wagons were arranged for protection.

**1 Samuel 10:25.** *The manner of the kingdom* i.e., the just prerogative of the kingdom, the law, or bill of rights, by which the king's power was limited as well as secured. It is not improbable that what Samuel wrote was simply a transcript of <sup><0574></sup>Deuteronomy 17:14-20, which he "laid up before the Lord," i.e., placed by the side of the ark of the covenant with the copy of the Law (see <sup><0326></sup>Deuteronomy 31:26). It would be ready for reference if either king or people violated the "law of the kingdom."

**1 Samuel 10:26.** *A band of men* Rather, "the host," "men of valor," There seems to be an opposition intended between the "valiant men" and the "children of Belial" (<sup><0927></sup>1 Samuel 10:27; see the marginal reference note).

**1 Samuel 10:27.** *Presents* The *minchah* <sup><4503></sup> was the token of homage and acknowledgment from the subject to the sovereign, and from the tributary nation to their suzerain. (See <sup><0082></sup>2 Samuel 8:2,6; <sup><0087></sup>Judges 3:17,18; <sup><1021></sup>1 Kings 4:21; <sup><2704></sup>2 Kings 17:4, etc.; <sup><1920></sup>Psalms 72:10; <sup><2340></sup>Isaiah



16:1.) Saul dissembled his resentment, and waited for the favorable tide which soon came with the invasion of Nahash.

## NOTES ON 1 SAMUEL 11

**1 Samuel 11:1.** Nahash was king of the children of Ammon, as appears from <sup><0122></sup>1 Samuel 12:12. He seems to have been connected with the family of David, since Abigail, David's sister, was "the daughter (perhaps granddaughter) of Nahash" (<sup><0175></sup>2 Samuel 17:25; <sup><0326></sup>1 Chronicles 2:16,17); and, perhaps, in consequence of this connection, he and his family were very friendly to David (<sup><0177></sup>2 Samuel 17:27).

Jabesh-Gilead must have been re-populated after its destruction (see marginal reference). The Ammonites and Moabites resented the possession of Gilead by the Israelites (<sup><0716></sup>Judges 10:6-18; 11).

**1 Samuel 11:3.** *The elders* Observe the universal form of civil government among the Israelites, by elders (<sup><0784></sup>Judges 8:14,16, etc.).

**1 Samuel 11:4.** They came to Gibeah on account of the connection between the Benjamites and the people of Jabesh (Judges 21).

*In the ears of the people* They did not even inquire for Saul, so little was he looked upon as king. <sup><0115></sup>1 Samuel 11:5 shows how completely he was still in a private and humble station.

**1 Samuel 11:6.** This time the Spirit of God came upon him, as upon the Judges before him, as a Spirit of supernatural energy and power.

**1 Samuel 11:7.** Though not expressly stated, it is doubtless implied that he sent the portions by the messengers to the twelve tribes, after the analogy, and probably in imitation, of <sup><0793></sup>Judges 19:29. He made use of the revered name of Samuel to strengthen his own weak authority. Samuel accompanied Saul in the expedition (<sup><0112></sup>1 Samuel 11:12).

**1 Samuel 11:8.** *He numbered them* This was done to see who was absent (compare <sup><0709></sup>Judges 21:9).

Bezek has been conjectured to be the name of a district rather than of a town. Two villages retained the name in the time of Eusebius 17 miles from Nablous, on the way to Beth-shean.

*The children of Israel and the men of Judah* This looks like the language of later times, times perhaps subsequent to the establishment of the two kingdoms of Israel and Judah. Israel here (including Benjamin) is as ten to one compared with Judah. This is about the true proportion.

**1 Samuel 11:9.** The distance from Bezek to Jabesh-Gilead would perhaps be about twenty miles.

**1 Samuel 11:10.** *Tomorrow* Probably the last of the “seven days’ respite” (**1 Samuel 11:3**). Their words were spoken in guile, to throw the Ammonites off their guard.

**1 Samuel 11:11.** The march from Bezek may have begun the night before. This disposition of the forces “in three companies” (imitating Gideon’s strategy, compare the marginal reference.) would not have been made until the morning when they were very near the Ammonitish forces. “The morning watch” was the last of the three watches, of four hours each, into which the night was anciently divided by the Hebrews. (See **Judges 7:19** note.) The time thus indicated would be between two and six in the morning.

**1 Samuel 11:13.** *There shall not a man ...* An instance of great moderation, as well as good policy, on the part of Saul. Compare David’s conduct (marginal reference).

**1 Samuel 11:14.** *Let us go to Gilgal* i.e., to Gilgal by Jericho, where was a famous sanctuary, in the tribe of Benjamin.

**1 Samuel 11:15.** *Made Saul king* The Septuagint has another reading, “and Samuel anointed Saul king there.” The example of David, who, besides his original anointing by Samuel (**1 Samuel 16:12,13**), was twice anointed, first as king of Judah (**2 Samuel 2:4**), and again as king over all Israel (**2 Samuel 5:3**), makes it probable that Saul was anointed a second time; but this may be included in the word “made king” (see **1 Samuel 12:3,5**).

## NOTES ON 1 SAMUEL 12

**1 Samuel 12:2.** *My sons are with you* Possibly, however, a tinge of mortified feeling at the rejection of himself and his family, mixed with a desire to recommend his sons to the favor and goodwill of the nation, is at the bottom of this mention of them.

**1 Samuel 12:3.** *His anointed* i.e., king Saul. The title Messiah, **χριστος** <sup><5547></sup>, unctus, or anointed, had been given to the High Priests (<sup><894B></sup>Leviticus 4:3: compare also <sup><9120></sup>1 Samuel 2:10,35); but this is the earliest instance of an actual king of Israel bearing the title of God's Christ, and thus typifying the true Messiah or Christ of God.

*Any bribe* literally, a "ransom," the fine paid by a criminal in lieu of bonds or death (<sup><9123></sup>Exodus 21:30), applied to the bribe paid to an unjust judge to induce him to acquit the guilty. (Compare <sup><3152></sup>Amos 5:12.)

*To blind ...* See the margin. The phrase is used of one who averts his eyes, as refusing assistance, or as showing contempt, or, as here, as winking at what is wrong.

**1 Samuel 12:6.** *Advanced* In the sense of appointing them to their office. It is, literally, "made" (see the margin; <sup><1123></sup>1 Kings 12:31; <sup><892></sup>Hebrews 3:2). Samuel's purpose is to impress the people with the conviction that Yahweh was their God, and the God of their fathers; that to Him they owed their national existence and all their national blessings, and that faithfulness to Him, to the exclusion of all other worship (<sup><9121></sup>1 Samuel 12:21) was the only safety of the newly-established monarchy. Observe the constant reference to the Exodus as the well-known turning-point of their national life (see <sup><9948></sup>1 Samuel 4:8; 6:6).

**1 Samuel 12:9.** According to the present arrangement of the Book of Judges, and the common chronology, the oppression of Sisera must have occurred about 200 years after the entrance into Canaan. But Samuel here places it as the first great servitude, before that under Eglon king of Moab, or that from which Shamgar delivered them. And this is in accordance with the internal evidence of the Book of Judges itself. It is also the order of <sup><9701></sup>Judges 10:11, except that there the Ammonites (<sup><9913></sup>Judges 3:13) are placed before the Philistines.

<0121> **1 Samuel 12:11.** *Bedan* No such name occurs among the Judges who delivered Israel. Some versions and commentators read “Barak,” the form of the letters of both words being in Hebrew somewhat similar.

*And Samuel* There is nothing improper or out of place in Samuel mentioning his own judgeship. It had supplied a remarkable instance of God’s deliverance (<0172>1 Samuel 7:12-15); and, as it was the last as well as one of the very greatest deliverances, it was natural he should do so. The passage in <8113>Hebrews 11:32 is quite as favorable to the mention of Samuel here as to that of “Samson,” which some propose to read instead of “Samuel.”

<0127> **1 Samuel 12:17.** *Wheat harvest* Between May 15 and June 15. Jerome’s testimony (that of an eye-witness) “I have never seen rain in the end of June, or in July, in Judaea” is borne out by modern travelers.

## NOTES ON 1 SAMUEL 13

**1 Samuel 13:1.** The text of this verse, omitted by the Septuagint, is held to be corrupt, and the numerals denoting Saul's age at his accession as well as the duration of his reign, are thought to be omitted or faulty. Saul may have been about 30 at his accession, and have reigned some 32 years, since we know that his grandson Mephibosheth was five years old at Saul's death (<sup><1004></sup>2 Samuel 4:4); and 32 added to the seven and a half years between the death of Saul and that of Ishbosheth, makes up the 40 years assigned to Saul's dynasty in <sup><4432></sup>Acts 13:21. Neither is there any clue to the interval of time between the events recorded in the preceding chapter, and those which follow in this and succeeding chapters. But the appearance of Jonathan as a warrior (<sup><0932></sup>1 Samuel 13:2) compared with the mention of Saul as "a young man" (<sup><0902></sup>1 Samuel 9:2), implies an interval of not less than ten or fifteen years, perhaps more. The object of the historian is to prepare the way for the history of David's reign. He therefore passes at once to that incident in Saul's reign, which led to his rejection by God, as recorded in <sup><0933></sup>1 Samuel 13:13,14.

**1 Samuel 13:2.** The state of things which preceded the events described in this chapter seems to have been a comparative peace between Israel and the Philistines, since Saul had only 3,000 men under arms. At the same time Philistine garrisons continued to occupy the country of the Israelites in certain strong places, whereof one was at Geba (Jeba), in the immediate neighborhood of Gibeah (<sup><0905></sup>1 Samuel 10:5; 13:3), and exactly opposite Michmash (Mukhmas), which was on the northern edge of the great Wady Suweinit.

**1 Samuel 13:3.** This was the first act in the war of independence, and probably the first feat in arms of the young hero Jonathan.

**1 Samuel 13:4.** *To Gilgal* The Wady Suweinit de-bouches into the plain of the Jordan in which Gilgal was situated. For the sanctity of Gilgal, see above, <sup><0914></sup>1 Samuel 11:14 note.

**1 Samuel 13:5.** *Thirty thousand chariots* Probably a copyist's mistake for 300. (Compare, for a similar numerical variation, <sup><13804></sup>1 Chronicles 18:4 with <sup><1184></sup>2 Samuel 8:4.)

*Eastward from Bethaven* Or more simply “to the east of Bethaven,” which (<sup><0910></sup>Joshua 7:2) lay “on the east side of Bethel.” Bethaven (thought to be the same as Deir Diwan) lay between Bethel and Michmash, which had been evacuated by Saul.

<sup><0916></sup>**1 Samuel 13:6.** *In thickets* literally, “among thorns.”

*High places* Not the high places for worship, but holds or towers (<sup><0946></sup>Judges 9:46,49); that particular kind of tower which was the work of the old Canaanite inhabitants, and which remained as ruins in the time of Saul.

<sup><0917></sup>**1 Samuel 13:7.** The words “some of,” which are the emphatic words in the King James Version, as distinguishing those who crossed the Jordan from those who hid themselves, are not in the Hebrew at all. The “Hebrews” seem to be distinguished from the “men of Israel” in <sup><0916></sup>1 Samuel 13:6. (Compare <sup><0942></sup>1 Samuel 14:21.)

<sup><0918></sup>**1 Samuel 13:8.** *Had appointed* This appointment has of course nothing whatever to do with that made years before (<sup><0918></sup>1 Samuel 10:8), the keeping of which is expressly mentioned at the natural time (<sup><0915></sup>1 Samuel 11:15). But Samuel had again, on this later occasion, made an appointment at the end of seven days. It seems to have been as a trial of faith and obedience, under which, this time, Saul unhappily broke down.

<sup><0919></sup>**1 Samuel 13:9.** There is a difference of opinion among commentators whether Saul himself offered the sacrifices prepared for Samuel, thus entrenching upon the priest’s office; or whether he ordered the priests to sacrifice, as Solomon did. In the latter case his sin consisted in disobeying the word of God, who had bidden him wait until Samuel came. And this is, on the whole, the more probable; since Samuel’s rebuke says nothing of any assumption of priesthood, such as we read in the case of Uzziah (<sup><0918></sup>2 Chronicles 26:18).

<sup><0921></sup>**1 Samuel 13:11.** Saul had come from Michmash to Gilgal, expecting to gather the force of the whole nation around him. Instead of that, the people fled, leaving him in the exposed plain with only 600 men (<sup><0915></sup>1 Samuel 13:15). The Philistines occupied Michmash, and might at any moment pour down the valley upon Gilgal. Saul’s situation was obviously one of extreme peril. A few hours’ delay might prove fatal to him and his little army. Hence, he “forced” himself, etc.

**1 Samuel 13:13.** *Thou hast done foolishly ...* Motives of worldly expediency were not to be weighed against the express commandment of God. All the circumstances and all the dangers were as well known to God as they were to Saul, and God had bidden him wait until Samuel came. Here was exactly the same sin of willful disobedience which broke out again, and was so severely reproved (**1 Samuel 15:17-23**).

**1 Samuel 13:15.** *Samuel arose* Saul could not return to his own station at Michmash, seeing it was occupied by the Philistines; so, perhaps by Samuel's advice (since, according to the text, he preceded him there), he effected a junction with Jonathan at Gibeah. Some would read "Saul" instead of "Samuel."

**1 Samuel 13:17.** *The spoilers* "The devastator:" the same word is used of the destroying Angel (**Exodus 12:23**). The verse describes the system adopted by the Philistines by which for a time they subjugated the Israelites. From their central camp at Michmash they sent out three bands to kill and lay waste and destroy. One took a northerly direction toward Ophrah — five miles east of Bethel, identified with "Ephrain" (**2 Chronicles 13:19**) and the modern "Taiyibeh," — and toward the land of Shual, possibly the same as Shalim (**1 Samuel 9:4**); the second westward to Beth-horon; and the third eastward, by the unknown valley of Zeboim, toward the wilderness, i.e., the Jordan valley, toward Jericho.

**1 Samuel 13:19.** *There was no smith* This was the result of the fierce inroads described in the preceding verses, and the method adopted to make the Philistine conquests permanent.

**1 Samuel 13:20-21.** The best rendering of the passage is perhaps as follows: "But all the Israelites went down to the Philistines to sharpen etc. (**1 Samuel 13:21**), whenever there was bluntness of edge to their shares and coulter and prong-forks and axes, and to point their goads." Coulters and mattocks were cutting instruments of the type of the share.

**1 Samuel 13:22.** This seems to be mentioned here, in anticipation of the narrative in the next chapter, to enhance the victory gained, through God's help (**1 Samuel 14:23**), by the comparatively unarmed Israelites over their enemies. What with occasional skirmishes with the Philistines, the necessity of using their arms for domestic purposes, accidental losses, and the ordinary wear and tear, coupled with the impossibility of renewing



their arms from the want of smiths and forges, the people that were with Saul and Jonathan came to be very imperfectly armed. It has been observed, moreover, that the Benjamites were more famous for the use of the sling than for any other weapon (<sup><07216></sup>Judges 20:16), and this would be an additional cause of the paucity of swords and spears.

<sup><09123></sup>**1 Samuel 13:23.** *The passage of Michmash* The steep and precipitous path from Michmash to Geba, over the valley of Suweinit. The same term is used in <sup><23108></sup>Isaiah 10:28,29, where the march of the Assyrian army is described.

## NOTES ON 1 SAMUEL 14

**1 Samuel 14:1.** *Now ...* Rather “and,” since this verse is in immediate dependence upon the preceding. When Jonathan saw the garrison come out again and again, in defiance “of the armies of the living God,” at length “upon a day” he determined to attack them.

**1 Samuel 14:2.** *Under a pomegranate* Compare <sup><0216></sup>1 Samuel 22:6; <sup><0745></sup>Judges 4:5. Saul was at the northern extremity of Gibeah, about an hour’s march from Geba, where Jonathan was.

Migron, if the reading is correct, must be a different place from the Migron of <sup><2308></sup>Isaiah 10:28.

**1 Samuel 14:3.** Whether “Ahiah” or “Ahijah” is the same person as “Ahimelech the son of Ahitub” (see the marginal reference), or whether Ahimelech was the brother or son of Ahijah, and his successor in the priesthood, it is impossible to say certainly. Most probably “Ahijah” and “Ahimelech” are variations of the same name; the latter element in each alone being different, *melech* <sup><4428></sup> (king) being substituted for the divine name (*Jah*) <sup><3050></sup>. Compare “Eliakim” and “Jehoiakim” (<sup><1234></sup>2 Kings 23:34), “Eliab” and “Eliel” (<sup><1367></sup>1 Chronicles 6:27,34).

This fragment of a genealogy is a very valuable help to the chronology. The grandson of Phinehas, the son of Eli, was now High Priest; and Samuel, who was probably a few years older than Ahitub the son of Phinehas, was now an old man. All this indicates a period of about 50 years or upward from the taking of the ark by the Philistines.

*The LORD’s priest in Shiloh* But as Eli was so emphatically known and described in 1 Samuel 1—4, as God’s Priest at Shiloh, and as there is every reason to believe that Shiloh was no longer the seat of the ark in Saul’s time (see 1 Samuel 22; <sup><1338></sup>1 Chronicles 13:3-5), it is better to refer these words to Eli, and not to Ahijah, to whom the next words, “wearing an ephod,” apply. (See <sup><0028></sup>1 Samuel 2:28; <sup><0700></sup>Judges 1:1 note.)

**1 Samuel 14:4.** (The southern cliff was called “Seneh,” or “the acacia,” and the same name still applies to the modern valley, dotted by acacias. The northern cliff was named “Bozez” or “Shining.” The valley

runs nearly due east, and the northern cliff is of ruddy and tawny tint, crowned with gleaming white chalk, and in the full glare of the sun almost all the day. (Conder.)

**1 Samuel 14:6.** It is remarkable that the epithet “uncircumcised,” used as a term of reproach, is confined almost exclusively to the Philistines. (Compare **1 Samuel 17:26,36**; **Judges 14:3; 15:18**, etc.) This is probably an indication of the long oppression of the Israelites by the Philistines and of their frequent wars.

**1 Samuel 14:10.** Though it is not expressly said, as in the case of Gideon (**Judges 6:34**), Othniel (**Judges 3:10**), and others, that the Spirit of the Lord came upon him, yet the whole course of the narrative, especially **1 Samuel 14:13-16**, indicates an extraordinary divine interposition.

**1 Samuel 14:12.** *We will show you a thing* Said mockingly.

**1 Samuel 14:14.** *Within as it were an half acre ...* The Hebrew text is extremely obscure. Hence, there is some probability that the true reading is preserved by the Septuagint which translates the clause “with darts and stones and flints of the field.” Others take the words to mean: “in about half the time that a yoke of oxen draw a furrow in the field.”

**1 Samuel 14:15.** *The earth quaked* This naturally increased the panic to the utmost. Compare **1 Samuel 7:10**; **Joshua 10:11**; **Psalms 114:4**.

**1 Samuel 14:16.** *Multitude* The word is in **1 Samuel 14:19** (margin) rendered tumult. It must have the same meaning here. The sentence is obscure and probably corrupt; perhaps it means, “and behold the tumult! and it went on” (increased) “melting away and beating down.”

**1 Samuel 14:18.** For “the ark,” some read “the ephod,” owing to the improbability of the ark being with Saul at this time, and from the verb “Bring hither” being never applied to the ark, but regularly to the ephod (**1 Samuel 23:9; 30:7**). Moreover, not the ark, but the ephod with Urim and Thummim, was the proper instrument for inquiring of the Lord. If, however, the Hebrew text is correct, they must have brought the ark into Saul’s camp from Kirjath-jearim (**1 Samuel 7**), possibly to be safe from the Philistines.

**1 Samuel 14:19.** *Withdraw thine hand* i.e., “Desist from what thou art about.” Saul in his impatience to join the battle would not wait for the answer from God, which he had desired Ahijah to inquire for; just as later (**1 Samuel 14:35**) he would not wait to finish the altar which he had begun to build. Had he now waited he would doubtless have avoided the error into which he fell.

**1 Samuel 14:20.** *Assembled themselves* See marg. Many versions give the sense “shouted,” which is far preferable, and only requires a different punctuation.

**1 Samuel 14:25.** *All they of the land* literally, all the land, probably meaning all those named in **1 Samuel 14:21,22**, who now flocked to the wood as a rendezvous.

**1 Samuel 14:26.** *The honey dropped* Rather, “Behold a stream of honey.” The same thing may be seen in Spain, where in woody and rocky ground copious streams of honey are often found.

**1 Samuel 14:27.** *Were enlightened* i.e., he was refreshed, when he was faint.

**1 Samuel 14:28.** *And the people were faint* Read, “are faint,” the words are part of the man’s complaint.

**1 Samuel 14:29.** *Hath troubled* The same word as was applied to Achan (**Joshua 7:25**), and gave its name to the valley of Achor. This additional reference to Joshua is remarkable (compare **1 Samuel 14:24**).

**1 Samuel 14:31.** *Aijalon.* The modern Yalo. It lies upon the side of a hill to the south of a fine valley which opens from between the two Bethhorons right down to the western plain of the Philistines, exactly on the route which the Philistines, when expelled from the high country about Michmash and Bethel, would take to regain their own country. Aijalon would be 15 or 20 miles from Michmash.

**1 Samuel 14:33.** *Sin against the LORD* See the marginal reference “u.” But the prohibition was older than the Law of Moses (**Genesis 9:4**). Compare **Acts 15:20,29**.

**1 Samuel 14:35.** *And Saul built ...* i.e., of the great stone which they had rolled to kill the oxen and sheep upon, he began to build an altar to Yahweh (see the margin); but he did not finish it (compare **1 Chronicles 27:24**), in his haste to pursue the Philistines that night.

**1 Samuel 14:36.** *Then said the priest ...* Ahijah, with equal courage and faithfulness, worthy of his office as “the priest,” when every one else yielded to Saul’s humor, proposed that they should draw near to God to inquire of Him. (Compare **1 Kings 22:7**.)

**1 Samuel 14:37.** *Asked counsel* The technical phrase for inquiring of God by Urim and Thummim, and applied also to inquiry of other oracles.

**1 Samuel 14:39.** Saul’s rashness becomes more and more apparent. He now adds an additional oath, to bring down yet further guilt in “taking God’s name in vain” The expressions in **1 Samuel 14:36,40**, indicate the fear in which the people stood of Saul. None dared to resist his will.

**1 Samuel 14:41.** *Give a perfect lot* The phrase is obscure, but the meaning is probably as in the margin.

**1 Samuel 14:47.** Compare **2 Samuel 8:15**. The preceding narrative shows that before this time Saul had been king in name only, since his country was occupied by the Philistines, and he could only muster 600 men, and those but half armed and pent up in a narrow stronghold. Now, however, on the expulsion of the Philistines from his country, and the return of the Israelites from their vassalage and from their hiding places (**1 Samuel 14:21,22**), Saul became king in deed as well as in name, and acted the part of a king through the rest of his reign in defending his people against their enemies round about. A comprehensive list of these enemies, including the Ammonite war which had already been described (**1 Samuel 11**), and the Amalekite war which follows in **1 Samuel 15**, is given in **1 Samuel 14:47,48**. There is not the slightest indication from the words whether this “taking the kingdom” occurred soon or really years after Saul’s anointing at Gilgal. Hence, some would place the clause **1 Samuel 14:47-52** immediately after **1 Samuel 11**, or **1 Samuel 12**, as a summary of Saul’s reign. The details of the reign, namely, of the Philistine war in **1 Samuel 13; 14**, of the Amalekite war in **1 Samuel 15**, and the other events down to the end of **1 Samuel 31**, preceded by the formulary,

<sup><0130></sup>1 Samuel 13:1, would then follow according to the common method of Hebrew historical narrative.

*Zobah* This was one of the petty Ara-roman kingdoms flourishing at this time (Psalm 60 title). It seems to have been situated between Damascus and the Euphrates.

<sup><0149></sup> **1 Samuel 14:49.** This enumeration of Saul's children and chief officers is according to the analogy of the subsequent annals of David and Solomen's reign. But the one here called Ishui, is elsewhere (marginal references) called Abi-nadab; and a fourth son, Esh-baal or Ish-bosheth, is here omitted.

<sup><0150></sup> **1 Samuel 14:50.** The only other "Ahimaaz" mentioned in Scripture was the son of Zadok the priest. The word "Ahi" (brother) is frequently found in composition in names in the High Priest's family, e.g. in Ahijah, Ahimelech. It is not improbable that Ahimaaz may have been of this family, as marriages between the reval and priestly houses were not unusual (<sup><2102></sup>2 Kings 11:2; <sup><4211></sup>2 Chronicles 22:11), and perhaps it may have been owing to such a connection that Ahijah was brought into prominence by Saul. If there be any truth in the above supposition, it would be an indication that Saul was not married until after his election to the throne.

<sup><0151></sup> **1 Samuel 14:51.** Read, "And Kish the father of Saul, and Ner the father of Abner, were the sons of Abiel." Ner was Saul's uncle.

## NOTES ON 1 SAMUEL 15

**1 Samuel 15:1.** The absence of all chronology or note of time is remarkable.

**1 Samuel 15:2.** Compare the marginal references. It appears (<sup>0148</sup>1 Samuel 14:48) that this expedition against Amalek was not made without fresh provocation. Probably some incursion similar to that described in 1 Samuel 30 was made by them upon the south country at a time when they thought the Israelites were weakened by their contests with the Philistines.

**1 Samuel 15:3.** *Utterly destroy* Rather, “devote to destruction” (<sup>0278</sup>Leviticus 27:28 note). When a city or people were thus made *cherem*, everything living was to be destroyed, and no part of the spoil fall to the conquerors (compare <sup>0152</sup>1 Samuel 15:21). The valuables were put into the sacred treasury.

**1 Samuel 15:4.** *Telaim* Probably the same as “Telem” (<sup>0152</sup>Joshua 15:24), one of the uttermost cities of Judah, toward the coast of Edom. The name means “lambs,” and was probably so called from the numerous flocks.

*Two hundred thousand ...* A wonderful contrast with the six hundred men who composed his whole army before (<sup>0135</sup>1 Samuel 13:15), and a proof how completely for a time the Philistines had been driven back. The separate mention of the men of Judah shows how little union there was between Judah and Ephraim even at this time; a circumstance which throws light upon the whole after history.

**1 Samuel 15:7.** The district here described would stretch from Havilah on the extreme east to Shur, either near Suez, or further north on the coast road from Gaza to Egypt.

**1 Samuel 15:8.** The saving Agag alive was in direct violation of the devotion to destruction.

**1 Samuel 15:9.** *The fatlings* The present Hebrew text cannot be so rendered. It can only mean “the second best” (compare the margin), i.e., sheep of the age to cut or shed the two teeth, sheep in their prime. But it is

probable that the reading is corrupt, and that “fat or dainty bits” is the true reading.

**1 Samuel 15:11.** *It grieved Samuel* “Samuel was angry, or displeased,” as Jonah was (<sup><300></sup>Jonah 4:1), and for a similar reason. Samuel was displeased that the king whom he had anointed should be set aside. It seemed a slur on his prophetic office.

*He cried unto the LORD* With the wild scream or shriek of supplication. (See <sup><007></sup>1 Samuel 7:8,9; 12:18.) The phrase and the action mark Samuel’s fervent, earnest character.

**1 Samuel 15:12.** *A place* Rather, “a monument.” The Hebrew word *yad*<sup><307></sup> means a “hand,” but is used in the sense of “monument,” or “trophy,” in <sup><018></sup>2 Samuel 18:18, where we are told that the marble pillar which Absalom set up in his lifetime, was called “Yad Absalom.”

*Carmel* (see the marginal reference) would be on Saul’s line of march on his return from the country of the Amalekites, more especially if he came from the neighborhood of Akaba.

**1 Samuel 15:13.** Gilgal being within 15 miles of Ramah, Samuel might easily have come from Ramah that morning. Self-will and rashness had hitherto been Saul’s chief faults. He now seems to add falsehood and hypocrisy.

**1 Samuel 15:15.** There is something thoroughly mean in his attempt to shift the responsibility of what was done from his own kingly shoulders to those of the people. Every word uttered by Saul seems to indicate the breaking down of his moral character.

**1 Samuel 15:16.** Samuel now acquiesces in the wisdom and justice of the sentence which (<sup><051></sup>1 Samuel 15:11) he had so strenuously resisted at first. What before was known only to the Searcher of hearts, had now been displayed to Samuel by Saul himself.

**1 Samuel 15:18.** *The sinners* As though God would justify His commission to destroy them. (Compare <sup><013></sup>Genesis 13:13.)

**1 Samuel 15:21.** *The LORD thy God* There is an implied censure of Samuel in this phrase. Saul says that Samuel blames him for what was done



in honor of Samuel's God; as if he had more zeal for the glory of God than was felt by Samuel.

**1 Samuel 15:22.** *Hath the LORD ...* A grand example of the moral and spiritual teaching of the prophets (see the marginal references). The tension of Samuel's spirit, as he is about to pronounce the sentence of rejection, produces a lyrical turn of thought and language.

**1 Samuel 15:23.** The meaning is "Rebellion is as bad as the sin of divination, and stubbornness is as bad as worshipping false gods (iniquity), and teraphim (idolatry)."

**1 Samuel 15:24.** *I have sinned* Compare **1 Samuel 15:25,30**. How was it that these repeated confessions were unavailing to obtain forgiveness, when David's was? (See the marginal reference.) Because Saul only shrank from the punishment of his sin. David shrank in abhorrence from the sin itself (**Psalm 51:4**).

**1 Samuel 15:29.** *The strength of Israel* A phrase which occurs only here. The word means, perpetuity, truth, glory, victory, and trust, or confidence.

**1 Samuel 15:30.** The pertinacity with which Saul clings to Samuel for support is a striking testimony to Samuel's integrity. With all his worldly-mindedness Saul could perceive and appreciate the purity of Samuel's character as a man of God.

*The LORD thy God* As above, **1 Samuel 15:15**.

**1 Samuel 15:32.** *Delicately* This phrase is very obscure. The meaning of the word so rendered is "dainties, delights" (**Genesis 49:20**; **Proverbs 29:17**; **Lamentations 4:5**), which hardly gives a tolerable sense here. Some understand it "fawningly, flatteringly," with a view of appeasing Samuel. (Others alter the reading, and translate "in bonds.")

*Surely the bitterness ...* Agag hopes that his life will be spared, and so expresses his confident belief that the bitterness of death is over.

**1 Samuel 15:33.** *Hewed in pieces* Only found in this passage. Samuel thus executed the *cherem* (**1 Samuel 15:3**) which Saul had violated, and so both saved the nation from the guilt of a broken oath, and gave a final example to Saul, but apparently in vain, of uncompromising

obedience to the commandments of God. There is something awful in the majesty of the prophet rising above and eclipsing that of the king (compare ~~<1211>~~ 1 Kings 21:20; ~~<2814>~~ Jeremiah 38:14ff; ~~<2126>~~ Daniel 2:46; 4:27).

~~<0155>~~ **1 Samuel 15:35.** *Samuel came no more ...* In the sense of visiting or conversing on public affairs.

## NOTES ON 1 SAMUEL 16

**1 Samuel 16:2.** It was the purpose of God that David should be anointed at this time as Saul's successor, and as the ancestor and the type of His Christ. It was not the purpose of God that Samuel should stir up a civil war, by setting up David as Saul's rival. Secrecy, therefore, was a necessary part of the transaction. But secrecy and concealment are not the same as duplicity and falsehood. Concealment of a good purpose, for a good purpose, is clearly justifiable. There is therefore nothing in the least inconsistent with truth in the occurrence here related. Compare **Exodus** 7:16; 8:1; 9:13.

**1 Samuel 16:4.** *Trembled* There was evidently something unusual in Samuel's coming to Bethlehem; and the elders, knowing that Samuel was no longer at friendship with Saul, foreboded some evil.

**1 Samuel 16:10.** *Seven* i.e., including the three who had already passed (Compare **Judges** 14:17 note). It appears that Jesse had eight sons; but in **1 Chronicles** 2:13-15, only seven are ascribed to him.

**1 Samuel 16:11.** *We will not sit down ....* literally, we will not turn round to sit at the table.

**1 Samuel 16:13.** *The Spirit ... came upon David* The exact phrase used of the Judges and Saul. See **1 Samuel** 10:6; **Judges** 3:10; 6:34; 11:29; 14:19; 15:14; and notes.

**1 Samuel 16:15.** The "evil" or "melancholy" spirit here spoken of was "the Spirit of God," or "of Jehovah," as being God's messenger and minister, sent by Him to execute His righteous purpose upon Saul (see **1 Kings** 22:19-22 note).

**1 Samuel 16:16.** The medicinal effects of music on the mind and body, especially as appeasing anger, and soothing and pacifying a troubled spirit, are well known. It is deeply interesting to have the youthful David thus brought before us, as using music for its highest purpose, that of turning the soul to the harmony of peace and love. We may infer that some of his Psalms, such e.g. as Psalm 23, were already composed.

**1 Samuel 16:18.** *A mighty valiant man ...* David's reputation for courage, skill, discretion, and manly beauty, was already great. Since "the Spirit of the Lord came upon him," his natural qualities and powers had been greatly enhanced. His feat of killing the lion and the bear (see the marginal references) had been performed, like Samson's feats of strength (<sup><07146></sup>Judges 14:6,19; 15:14), under the same supernatural influence, and was probably more or less known.

**1 Samuel 16:21.** The difficulty of reconciling this verse with <sup><0775></sup>1 Samuel 17:55-58, is met thus: The words here are the ultimate sequence of David's first visit to Saul, and of his skill in music, and are therefore placed here; but they did not really come to pass until after David's victory over Goliath (see <sup><0782></sup>1 Samuel 18:2). It is quite conceivable that if David had only played once or twice to Saul, and then returned to his father's house for some months, Saul might not recognize him.

## NOTES ON 1 SAMUEL 17

**1 Samuel 17:1.** The narrative reverts to the Philistine wars (<sup><0970></sup>1 Samuel 14:52); the other introductory details concerning Saul's rejection, and David's introduction upon the stage of the history, having been disposed of in the intermediate chapters.

*Shochoh which belongeth to Judah* See the marginal reference which places Shochoh and Azekah in the "Shephelah" or maritime plain, and <sup><4238></sup>2 Chronicles 28:18, "Shochoh" now "Shuweikeh," "nine miles from Eleutheropolis," Jerome.

*Ephes-dammim* Called "Happas-dammim" (Pas-dammim, <sup><3113></sup>1 Chronicles 11:13), "the end of bloodshed," now "Damun," about 4 miles northeast of Shuweikeh.

**1 Samuel 17:2.** *The valley of Elah* i.e., of the terebinth, now called Wady es Sunt, from the acacias which are scattered in it.

**1 Samuel 17:3.** (In the middle of the broad open valley (<sup><0970></sup>1 Samuel 17:2) is a deep trench (<sup><0970></sup>1 Samuel 17:3) with vertical sides, a valley within a valley: the sides and bed of the trench are strewn with water-worn pebbles. (Conder.))

**1 Samuel 17:4.** *A champion* literally, "a man between the two camps:" i.e., one who did not fight in the ranks like an ordinary soldier, but came forth into the space between the hostile camps to challenge the mightiest man of his enemies to come and fight him.

*Goliath of Gath* One of the places mentioned in <sup><0912></sup>Joshua 11:22 as still retaining a remnant of the sons of Anak; Gaza and Ashdod being the others. The race of giants (*rephaim*<sup><7497></sup>) is mentioned again in the account of David's Philistine wars (<sup><3015></sup>2 Samuel 21:15-22; <sup><3304></sup>1 Chronicles 20:4-8). It appears from these passages that Goliath had a brother Lahmi. Four are named as being "born to the giant in Gath." See <sup><0920></sup>Deuteronomy 2:10,11,20,21; 3:11-13.

*Six cubits ...* If the cubit, the length from the elbow to the tip of the middle finger, is about 1 1/2 feet; and the span, the distance from the thumb to the middle or little finger, when stretched apart to the full length, be half a

cubit, six cubits and a span would equal about nine feet nine inches. The bed of Og king of Bashan was nine cubits long (<sup><1881></sup>Deuteronomy 3:11).

<sup><1975></sup>**1 Samuel 17:5.** *Coat of mail* Or “breastplate of scales.” A kind of metal shirt, protecting the back as well as the breast, and made of scales like those of a fish; as was the corselet of Rameses III, now in the British Museum. The terms, helmet, coat, and clothed (armed the King James Version) are the same as those used in <sup><2597></sup>Isaiah 59:17.

*Five thousand shekels* Probably about 157 pounds avoirdupois (see <sup><2812></sup>Exodus 38:12 note). It is very probable that Goliath’s brass coat may have been long preserved as a trophy, as we know his sword was, and so the weight of it ascertained.

<sup><1975></sup>**1 Samuel 17:6.** *A target ...* Rather, “a javelin.” as in <sup><1975></sup>1 Samuel 17:45, and placed between the shoulders, as the quiver was.

<sup><1975></sup>**1 Samuel 17:7.** *Spear’s-head* literally, “the flame of his spear,” the metal part which flashed like a flame.

*Six hundred shekels* i.e., between seventeen and eighteen pounds avoirdupois.

<sup><1972></sup>**1 Samuel 17:12.** This and the following verses down to the end of <sup><1975></sup>1 Samuel 17:31 are omitted in the Vatican copy of the Septuagint, as are <sup><1975></sup>1 Samuel 17:55-58. The object of the omission was doubtless to avoid the apparent inconsistency with regard to Saul’s acquaintance with David (see <sup><1912></sup>1 Samuel 16:21 note).

<sup><1975></sup>**1 Samuel 17:15.** *David went ...* “Was gone,” referring to <sup><1919></sup>1 Samuel 16:19,20. Had he been Saul’s armour-bearer at this time it is highly improbable that he would have left him to feed sheep.

<sup><1975></sup>**1 Samuel 17:18.** *Take their pledge* i.e., bring back what they have to say in return.

<sup><1973></sup>**1 Samuel 17:20.** *The trench* Rather, “the wagons,” which were all put together in the camp so as to form a kind of bulwark or fortification (see <sup><1915></sup>1 Samuel 26:5,7). Here David left his “carriage” (<sup><1972></sup>1 Samuel 17:22), i.e., the things which he had carried, “his things” as we should say, or baggage (translated stuff in <sup><1912></sup>1 Samuel 10:22; 25:13; 30:24). There

seems to have been an officer (“the keeper,” <sup><09722></sup>1 Samuel 17:22) in the Hebrew army whose charge it was to guard the baggage.

<sup><09725></sup>**1 Samuel 17:25.** *Free in Israel* In all the other passages (fifteen) where this word occurs, it means free, as opposed to being a slave (<sup><0852></sup>Deuteronomy 15:12, 13,18,etc.) Here it may imply a freedom from all such services and burdens as are spoken of in <sup><0881></sup>1 Samuel 8:11-17.

<sup><09726></sup>**1 Samuel 17:26.** *The living God* This fine expression occurs first in Deuteronomy (marginal reference), and next in <sup><0880></sup>Joshua 3:10, and <sup><02904></sup>2 Kings 19:4. We find it twice in the Psalms of David (<sup><09412></sup>Psalms 42:2; 84:2), four times in the prophets, and frequently in the New Testament. It is generally in contrast to false gods (<sup><02009></sup>1 Thessalonians 1:9, etc.).

<sup><09728></sup>**1 Samuel 17:28.** *Why camest thou down?* From the heights of Bethlehem to the valley of Elah.

*Thy pride, and the naughtiness of thine heart* See the similar expression, Jeremiah 49.

<sup><09716></sup>**1 Samuel 17:16.** Compare the envy of Jacob’s sons toward Joseph, and of the slanders heaped upon the Son of David in the days of His flesh.

<sup><09729></sup>**1 Samuel 17:29.** *Is there not a cause?* i.e., is not Saul’s promise, and the insolence of Goliath, a sufficient cause for what I am about to do?

<sup><09734></sup>**1 Samuel 17:34.** The narrative does not make it certain whether the lion and the bear came on one and the same, or on two different occasions. If it was on one occasion, the probability would be that the bear, having seized a lamb and carrying it off, a lion appeared to dispute the prize with the bear, or with David after he had taken it from the bear, and that David killed first one and then the other.

<sup><09735></sup>**1 Samuel 17:35.** *His beard* Put here for his throat, or under jaw; neither lion nor bear has a beard properly speaking.

<sup><09745></sup>**1 Samuel 17:45.** *A shield* “A javelin,” see <sup><09716></sup>1 Samuel 17:6 note.

<sup><09747></sup>**1 Samuel 17:47.** *The LORD saveth not with sword ...* Observe the consistent teaching of such passages as <sup><09405></sup>1 Samuel 14:6; <sup><02413></sup>Exodus 14:13-18; <sup><01002></sup>Judges 7:2,4,7; <sup><09416></sup>Psalms 44:6, etc., and their practical use to the Church as lessons of trust in God, and distrust of ourselves.

*Champion* Quite a different word from that so rendered in <sup><0170></sup>1 Samuel 17:4,23; better “warrior.”

<sup><0175></sup>**1 Samuel 17:52.** *The men of Israel and Judah* See <sup><0150></sup>1 Samuel 15:4 note.

*Shaaraim* A town of Judah in the Shephelah (see the marginal reference), at this time probably in the possession of the Philistines.

<sup><0175></sup>**1 Samuel 17:54.** *Jerusalem* See <sup><0008></sup>Judges 1:8 note.

*His tent* Perhaps the tabernacle. David had neither tent nor house of his own. It would be quite in accordance with David’s piety that he should immediately dedicate to God the arms taken from the Philistine, in acknowledgment that the victory was not his own but the Lord’s (compare <sup><0210></sup>1 Samuel 21:9). His tabernacle, meaning the tabernacle which he had pitched (<sup><0167></sup>2 Samuel 6:17; compare <sup><44516></sup>Acts 15:16).

<sup><0175></sup>**1 Samuel 17:55.** *Whose son ...* See the marginal reference note.



## NOTES ON 1 SAMUEL 18

**1 Samuel 18:1.** *Was knit with the soul of David* The same forcible phrase occurs of Jacob's love for Benjamin (marginal reference). Jonathan's truly heroic character is shown in this generous love of David, and admiration of his great deed.

**1 Samuel 18:6.** *The Philistine* Rather as in the margin. The allusion is not to Goliath, but to one of the expeditions referred to in 1 Samuel 18:5.

*Singing and dancing* Women used to dance to the sound of the timbrel, and to sing as they danced and played.

*instruments of music* The word means, an instrument like the triangle, or with three cords.

**1 Samuel 18:7.** *As they played* Or danced with vocal and instrumental music (see Judges 16:25 note).

**1 Samuel 18:8.** *What can he have ...* Rather, "There is only the kingdom left for him." Compare for the same sentiment, 1 Kings 2:22. "A kingdom (says Camden) brooketh no companion, and majesty more heavily taketh injuries to heart."

**1 Samuel 18:10.** *He prophesied* This, as the effect of the evil spirit coming upon him, is singular as regards Saul, but is borne out by what we read in 1 Kings 22:22. (Compare Acts 16:16-18; 19:15; 1 John 4:1-3). It is impossible to give the sense of "raving" to the word "prophesied," as though a merely natural state of frenzy were intended. The "prophesying" here was as directly the effect of the coming of the evil spirit upon Saul, as the "prophesying" in 1 Samuel 10:10 was the effect of the Spirit of God coming upon him. At the same time it is quite true that "madness" and "prophesyings" were considered as near akin (see Jeremiah 29:26; 2 Kings 9:11).

**1 Samuel 18:17.** Saul had not hitherto fulfilled the promise of which David had heard (marginal reference); nor was it unnatural that Saul should delay to do so, until the shepherd's boy had risen to a higher rank.

~~<0188>~~ **1 Samuel 18:18.** *What is my life* i.e., condition, or means of living (~~<1277>~~ Proverbs 27:27 margin).

~~<0189>~~ **1 Samuel 18:19.** *Adriel the Meholathite* The five sons of this marriage perished by the hands of the Gibeonites (marginal reference), where we learn further that the name of Adriel's father, or ancestor, was Barzillai. His birth-place was Meholah, probably the same as Abel-Meholah. (See ~~<1196>~~ 1 Kings 19:16 note).

~~<0188>~~ **1 Samuel 18:20.** *The thing pleased him* It partly relieved him from the charge of breaking his faith.

~~<0182>~~ **1 Samuel 18:21.** *In the one of the twain* Some prefer "the second time" (~~<1834>~~ Job 33:14). The first contract had been broken by giving Merab to Adriel.

~~<0183>~~ **1 Samuel 18:23.** *A poor man and lightly esteemed* Compare ~~<1814>~~ Psalm 119:141. Poor, and therefore unable to pay a sufficient dowry. See ~~<0185>~~ 1 Samuel 18:25.

~~<0185>~~ **1 Samuel 18:25.** *An hundred foreskins* This is merely another expression of the spirit which led to the constant application of the epithet uncircumcised to the Philistines (~~<0146>~~ 1 Samuel 14:6).

~~<0185>~~ **1 Samuel 18:26.** *The days were not expired* David was so rapid in his attack upon the Philistines that he was able to bring the required dowry within the time, and to receive his wife (Michal), before the time had expired within which he was to receive Merab.

## NOTES ON 1 SAMUEL 19

**1 Samuel 19:10.** *David fled* This was the beginning of David's life as a fugitive and outcast, though for no "offence or fault" of his (~~1910B~~ Psalm 59:3, Prayer Book Version).

**1 Samuel 19:11.** Saul's plan was to surround the house at night, and to have David killed as soon as he came abroad unsuspectingly in the morning.

**1 Samuel 19:13.** *An image* "Teraphim" (see the margin), an image, or bust in human form, and as large as life, of a kind of household god, to the worship of which the Israelites, and especially women, were much addicted.

*A pillow* It was probably a quilt or blanket of goats' hair and of common use as a bed-covering. Whether Michal drew it over the head of the teraphim, as if for warmth, and so covered it, or whether she disposed it about the head so as to look like hair, is not clear.

**1 Samuel 19:17.** *Why should I kill thee?* To avert Saul's anger from herself, she pretended that David had threatened her life unless she facilitated his escape.

**1 Samuel 19:18.** No such place as Naioth (or Nevaioth) is known, but the word means "dwellings." Hence, it is considered that Naioth was the name of the collegiate residence of the prophets, in, or just outside, Ramah, to which Samuel removed with David from his own house, for greater safety, owing to the sanctity of the place and company.

**1 Samuel 19:20.** *Samuel standing as appointed* Rather, "as Overseer, or leader."

**1 Samuel 19:22.** *To a great well* Some large well-known cistern at Sechu, the site of which is uncertain, which Saul passed on his way from Gibeah to Ramah.

**1 Samuel 19:24.** *Naked* i.e., without his robe and other outer garments, but only the shirt. Compare the marginal references.

The whole history affords another instance of the protection of God vouchsafed to His servants, which forms so frequent a topic of the Psalms of David.

## NOTES ON 1 SAMUEL 20

**1 Samuel 20:1.** While Saul was under the constraining influence of the spirit of prophecy, David escaped from Naioth, and, probably by Samuel's advice, returned to Saul's court to commune with Jonathan. Nothing could be a better evidence of his innocence than thus putting himself in Jonathan's power. Perhaps something passed between Samuel and Saul on the subject, since it appears from **1 Samuel 20:5,25,27**, that Saul expected David at the feast of the new moon.

**1 Samuel 20:2.** *It is not so* Jonathan's unwillingness to believe evil of his father is one of the many admirable traits in his character.

**1 Samuel 20:3.** *And David sware moreover* Rather, "yet again." He met Jonathan's denial by repeating his statement and confirming it with an oath.

**1 Samuel 20:5.** The new moon, or beginning of each month, was celebrated with especial sacrifices and blowing of trumpets (marginal references.) The feast was kept with great solemnity as "a day of gladness," and we may presume that the "peace offerings" offered on the occasion furnished the tables of those that offered.

**1 Samuel 20:14,15.** The general meaning is: Jonathan had a presentiment, doubtless from God, that David would be established upon the throne. By God's mercy he had the comfort, which he well deserved, of knowing that his own posterity would receive kindness at David's hand (see the marginal references).

**1 Samuel 20:19.** *The stone Ezel* It is not mentioned elsewhere, except possibly in **1 Samuel 20:41**, where see the note.

**1 Samuel 20:26.** *He is not clean* The new moon being a religious feast, and the meat to be eaten being peace-offerings, no one could assist at the feast who had any ceremonial uncleanness upon him (marginal references).

**1 Samuel 20:30.** The greatest insult and most stinging reproach that can be cast upon an Oriental is to reproach his parents or ancestors (see

~~Q304~~ Job 30:8). Saul means to intimate that Jonathan was stubborn from his mother's womb.

~~Q304~~ **1 Samuel 20:41.** *A place toward the south* An unintelligible description; one expects a repetition of the description of David's hiding-place in ~~Q309~~ 1 Samuel 20:19. The Septuagint in both places has "argab," a word meaning a "heap of stones." If this be the true reading, David's hiding-place was either a natural cavernous rock which was called "Argab," or some ruin of an ancient building, equally suited for a hiding-place.

*Bowed himself three times* In token, doubtless, of his unshaken loyalty to Jonathan as the son of his king, as well as his friend; and in acknowledgment of Jonathan's power to kill him if he saw fit. (Compare ~~Q303~~ Genesis 33:3).

*David exceeded* His affection for Jonathan, coupled with his sense of Saul's injustice and his own injured innocence, fully accounts for his strong emotion.

~~Q304~~ **1 Samuel 20:42.** *Jonathan went into the city* From which one may infer, what the after history also indicates, that Jonathan's filial duty and patriotism prevented a complete rupture with his father. Jonathan's conduct in this, as in everything, was most admirable.

## NOTES ON 1 SAMUEL 21

**1 Samuel 21:1.** Nob was a city of the priests, the high priest resided there, and the tabernacle was pitched there (<sup><0206></sup>1 Samuel 21:4,6,9; 22:10). It was situated on the road from the north to Jerusalem, near Anathoth, and within sight of the holy city (<sup><2302></sup>Isaiah 10:32; <sup><4613></sup>Nehemiah 11:32). But the site has not been identified with certainty.

**1 Samuel 21:2.** A fresh instance of David's unscrupulous readiness of invention (compare <sup><0816></sup>1 Samuel 20:6).

**1 Samuel 21:4.** *Common* As opposed to holy. (See the marginal references, and compare the use of the word in <sup><4404></sup>Acts 10:14,15,28.) It gives an idea of the depressed and poor condition of the priesthood at that time, that Ahimelech should have had no bread at hand except the showbread.

**1 Samuel 21:5.** *The vessels of the young men ...* i.e., their clothes (<sup><6215></sup>Deuteronomy 22:5) or wallets (marginal reference), or other articles which might be Levitically unclean and need cleansing (<sup><8138></sup>Leviticus 13:58; <sup><2910></sup>Exodus 19:10, etc.; <sup><4004></sup>Mark 7:4), as well as the person.

*And the bread ...* The meaning is; "Though it is treating it like common bread to give it to me and my young men, there is fresh showbread baked and put on the table in place of what you give us;" the day being Friday. as is indicated in the verse following.

**1 Samuel 21:7.** *Detained before the LORD* Either to fulfill a vow (<sup><4213></sup>Acts 21:23-27), or on account of uncleanness, or under the law of lepers (<sup><8134></sup>Leviticus 13:4,11,21), or as a proselyte. It is not impossible that Doeg may have been in custody or in sanctuary for some crime.

**1 Samuel 21:9.** *Wrapped in a cloth behind the ephod* Rather, "in the cloak," Goliath's military cloak, which was part of the dedicated trophy. The ephod was naturally hung up where the high priest alone could get at it.

**1 Samuel 21:10.** *Achish king of Gath* It appears from the title that Psalm 34 was composed on this occasion. (See the note there.) Nothing

can give a more lively impression of the straits to which David was reduced than the fact of his going to the country of the Philistines.

<0211> **1 Samuel 21:11.** *The king of the land* The Philistines gave him the title which their own lords bore.

<0213> **1 Samuel 21:13.** *Scrabbled* literally, made marks (margin), namely, the mark of the “tau” (t), which in the ancient Hebrew and Phoenician was in the shape of a cross. (See <0304>Ezekiel 9:4.)

*On the doors of the gate* The gate of Achish’s palace-yard or court, in which the attendants waited. The house itself stood in this court. (Compare <0709>Esther 2:19,21.)



## NOTES ON 1 SAMUEL 22

**1 Samuel 22:1.** *To the cave Adullam* Or rather “of Adullam.”

Adullam was the name of a town of Judah in the “Shephelah,” not far from Bethlehem, and below it. Innumerable caverns, one nearly 100 feet long, are excavated in the soft limestone hills in the neighborhood of Beit-Jibrin. (The cave is placed by Ganneau and Conder on the hill (500 feet high) over ‘Aid el Ma or Miyeh.) David’s brethren and kinsmen joined him partly from sympathy with him, and partly because their own lives were in jeopardy front Saul’s furious enmity.

**1 Samuel 22:2.** *Discontented* See the margin. (Compare **1 Samuel 30:6**; **2 Samuel 17:8**.) The phrase here denotes those who were exasperated by Saul’s tyranny.

**1 Samuel 22:3.** *Mizpeh of Moab* A good conjecture connects it with “Zophim” (a word of the same root as Mizpeh) on the top of Pisgah (**Numbers 23:14**). It is probable that David’s descent from Ruth the Moabitess may have had something to do with his seeking an asylum for Jesse, Ruth’s grandson, in the land of her birth. It would be very easy to get to the Jordan from the neighborhood of Bethlehem, and cross over near its embouchure into the Dead Sea.

*Come forth, and be with you* The construction of the Hebrew is very strange. The Vulgate, Syriac, and Arabic seem to have read “dwell” instead of “come forth.”

**1 Samuel 22:4.** *He brought them before ...* The Septuagint renders it “he persuaded (the face of) the king.”

**1 Samuel 22:4,5.** *In the hold* Where David was after he left the cave of Adullam, probably in the land of Moab.

The phrase “all the while,” would indicate that David sojourned a considerable time in Moab.

**1 Samuel 22:5.** *The prophet Gad* Mentioned here for the first time. One may conjecture that Samnel had sent him privately from Naioth to tell David not to abide in the hold. Whether he stayed with David or returned

to the College of the prophets does not appear. For later notices of him see marginal references.

The forest of Hareth is unknown.

**1 Samuel 22:6.** *Under a tree in Ramah* Rather, “under the tamarisk-tree on the high place,” where he always held such meetings. It was a kind of parliament in the open air, and all his tribesmen gathered round him. (Compare <sup>1045</sup>Judges 4:5.)

**1 Samuel 22:7.** *Ye Benjamites* Showing how isolated the tribes still were, and how for the most part Saul was surrounded by his own tribesmen only.

**1 Samuel 22:10.** *He inquired of the LORD ...* This was not true, but Ahimelech’s going to fetch the sword from behind the ephod might have given occasion to the belief on Doeg’s part that he had put on the ephod to inquire of the Lord for David.

**1 Samuel 22:14.** *Goeth at thy bidding* Better, “has access to thy (private) audience,” or council (compare <sup>1233</sup>2 Samuel 23:23, margin).

**1 Samuel 22:15.** *Did I then begin ...* Some lay the stress upon the word “begin,” as though Ahimelech’s justification was that he had often before inquired of the Lord for David when employed on the king’s affairs. But it is much better to understand the words as Ahimelech’s solemn denial of having inquired of the Lord for David, a duty which he owed to Saul alone as king of Israel. The force of the word “begin” lies in this, that it would have been his first act of allegiance to David and defection from Saul. This he strenuously repudiates, and adds, “thy servant knew nothing of all this” conspiracy between Jonathan and David of which Saul speaks: he had acted quite innocently.

**1 Samuel 22:18.** We are not to suppose that Doeg killed them all with his own hand. He had a band of men under his command, many or all of whom were perhaps foreigners like himself, and very likely of a Bedouin caste, to whom bloodshed would be quite natural, and the priests of the Lord of no more account than so Early sheep or oxen.

**1 Samuel 22:19.** *Both men and women ...* The language employed in the case of the Amalekites (<sup><0151B></sup>1 Samuel 15:3) and of Jericho (<sup><0162></sup>Joshua 6:21). Nothing could be more truculent than Saul's revenge.

**1 Samuel 22:20.** *Abiathar* He may have remained at Nob to take care of the sanctuary when the other priests went to Saul, and so escaped. He continued David's faithful friend throughout his reign (<sup><0219></sup>1 Samuel 23:9; 30:7; <sup><0153></sup>2 Samuel 15:24,29,35), but gave offence by taking Adonijah's part against Solomon (<sup><1007></sup>1 Kings 1:7,19,42), and in consequence was deprived of the high priesthood (<sup><1026></sup>1 Kings 2:26,27). In <sup><1026></sup>Mark 2:26, he is spoken of as the High Priest who gave the showbread to David. Perhaps he was the instigator of this act of kindness to David; and for this cause, as well as his constancy to David, is mentioned by our Lord instead of Ahimelech. It is also possible that, as sagan to his father, he may have performed most of the priestly functions, as Hophni and Phinehas did in the lifetime of Eli. Abiathar did not actually join David until he went to Keilah (marginal reference).

**1 Samuel 22:23.** The characteristic generosity of David's disposition breaks out in these words. He never forgot a friend. (Compare <sup><1026></sup>2 Samuel 1:26; 9:1, etc.) David acknowledges that Saul's enmity against Abiathar is the consequence of his enmity against himself, and therefore David makes common cause with him.

## NOTES ON 1 SAMUEL 23

**1 Samuel 23:1.** David's growing importance, fugitive as he was, is marked by this appeal to him for deliverance from the Philistines. The "threshing floors" were the natural objects of plunder (<sup><0761></sup>Judges 6:11). Keilah was in the Shephelah (marginal reference), probably close to the Philistine border, but its site is uncertain.

**1 Samuel 23:2,4,6.** If Gad was with David at the forest of Hareth (<sup><0215></sup>1 Samuel 22:5), and there inquired for him of the Lord (<sup><0212></sup>1 Samuel 23:2,4), but did not accompany him to Keilah, and if Abiathar's flight occurred at the time of David's being at Keilah, we have an additional striking instance of God's watchful providential care of David in thus sending Abiathar to supply the place of Gad at so critical a moment.

**1 Samuel 23:12.** The conduct of the men of Keilah would be like that of the men of Judah to Samson their deliverer (<sup><0750></sup>Judges 15:10-13).

**1 Samuel 23:14.** Ziph is placed between Hebron and En-gedi (marginal references). (The "wood" (<sup><0235></sup>1 Samuel 23:15) is by Conder taken as a proper name, "Cheresh," and identified with Khoreisa.)

**1 Samuel 23:16.** A touching example of mutual fidelity between friends. The humility and unselfish love of Jonathan is apparent in <sup><0237></sup>1 Samuel 23:17.

**1 Samuel 23:19.** (Hachilah is thought by Conder to be the long ridge called El Kolah). For Jeshimon, see the margin and <sup><0213></sup>Numbers 21:20.

**1 Samuel 23:24.** *The plain* The Arabah, the desert tract which extends along the valley of the Jordan from the Dead Sea to the Lake of Gennesareth, now called El-Ghor. The word is now given by the Arabs to the valley between the Dead Sea and the Gulf of Akaba.

**1 Samuel 23:28.** *Sela-hammahlekoth* See the margin. (Identified by Conder with a narrow and impassable gorge between El Kolah and Maon, called Malaky).

~~(1272)~~ **1 Samuel 23:29.** En-gedi (the fountain of the kid), anciently called Hazon-Tamar (~~(1147)~~ Genesis 14:7) from the palm-trees which used to grow there, still preserves its name in Ain-Djedy. It is about 200 yards from the Dead Sea, about the center of its western shore. It is marked by great luxuriance of vegetation, though the approach to it is through most dangerous and precipitous passes. The country is full of caverns, which serve as lurking places for outlaws at the present day. One of these, a spacious one called Bir-el-Mauquouchieh, with a well in it suitable for watering sheep, close to the Wady Hasasa, may have been the identical cavern in which David cut off Saul's skirt.

## NOTES ON 1 SAMUEL 24

**1 Samuel 24:2.** *The rocks of the wild goats* To signify the craggy precipitous character of the country.

**1 Samuel 24:3.** *Remained in the sides* Rather, “were in the sides of the cave dwelling or abiding there.” Some of these caverns are very deep and spacious. Any one near the mouth of the cave would be visible, but those in the recesses would be quite in the dark and invisible, especially if the incident occurred at night. Psalm 67, according to the title, was composed on this occasion.

**1 Samuel 24:4.** *The day of which the LORD said ...* This was the version by David’s men of such divine predictions as **1 Samuel 15:28**; **16:1,12**. Jonathan’s words (**1 Samuel 20:15**; **23:17**) show clearly that these predictions were known.

**1 Samuel 24:5.** *David’s heart smote him* He thought the action inconsistent with the respect which he owed to the king.

**1 Samuel 24:9.** David was quite aware that there were flatterers at Saul’s court who were continually inflaming the King’s mind by their false accusations against him. This explains the language of many of the Psalms, e.g. Psalm 10; 11; 12; 35; and many more.

**1 Samuel 24:11.** *My father* The respectful address of a junior and an inferior (see **2 Kings 5:13**, and compare **1 Samuel 24:16**; **25:8**).

**1 Samuel 24:14.** *After whom ...* i.e., was it consistent with the dignity of the king of Israel to lead armies in pursuit of a weak and helpless individual like David?

**1 Samuel 24:21.** *Swear now ...* The same request which Jonathan made (**1 Samuel 20:15**). The deep, genealogical feeling of the Israelites breaks out here as so often elsewhere.

**1 Samuel 24:22.** Saul does not appear to have invited David to return to Gibeah, or to have given him any security of doing so with safety.

David, with his intuitive sagacity, perceived that the softening of Saul's feelings was only momentary, and that the situation remained unchanged.

## NOTES ON 1 SAMUEL 25

**1 Samuel 25:1.** *In his house at Ramah* Probably in the court or garden attached to his dwelling-house. (Compare <sup><1483></sup>2 Chronicles 33:20; <sup><2218></sup>2 Kings 21:18; <sup><6194></sup>John 19:41.)

*The wilderness of Paran* The Septuagint has the far more probable reading “Maon.” The wilderness of Paran lay far off to the south, on the borders of the wilderness of Sinai (<sup><4002></sup>Numbers 10:12; <sup><11118></sup>1 Kings 11:18), whereas the following verse (<sup><1921></sup>1 Samuel 25:2) shows that the scene is laid in the immediate neighborhood of Maon. If, however, Paran be the true reading, we must suppose that in a wide sense the wilderness of Paran extended all the way to the wilderness of Beersheba, and eastward to the mountains of Judah (marginal references).

**1 Samuel 25:2.** *Carmel* Not Mount Carmel on the west of the plain of Esdraelon, but the Carmel close to Maon (marginal references).

*Shearing his sheep* Which was always a time of open-handed hospitality among flock-masters (<sup><1032></sup>Genesis 38:12,13; <sup><10323></sup>2 Samuel 13:23,24).

**1 Samuel 25:6.** *That liveth in prosperity* The Hebrew is obscure, and is variously interpreted. The simplest rendering is, “And ye shall say thus about (his) life,” i.e., with reference to his life, health, circumstances, etc.

**1 Samuel 25:11.** The mention of water indicates a country where water was scarce (compare <sup><6159></sup>Joshua 15:19). Or “bread and water” may be equivalent to “meat and drink.”

**1 Samuel 25:14.** *Railed on them* The marginal reading, “flew upon them,” is nearer to the original.

**1 Samuel 25:16.** *A wall* To protect them from the attacks of the Bedouins, etc. They had been as safe with David’s men around them as if they had been dwelling in a walled town.

**1 Samuel 25:18.** *Two bottles* Rather, “two skins,” each of which would contain many gallons. These leather vessels varied in size according to the skin they were made of, and the use they were to be put to. The smaller and more portable kind, which may not improperly be called



bottles, were made of the skin of a kid: larger ones of the skin of a he-goat. The Arabs invariably to this day carry their milk, water, etc., in such leather vessels. One skin of wine was a handsome present from Ziba, sufficient for David's household (<sup><0161></sup>2 Samuel 16:1). The provisions were all ready to Abigail's hand, having been provided for the sheep-shearing feast.

<sup><0251></sup> **1 Samuel 25:20.** *The covert of the hill* Probably a defile or glen, literally a "secret place," as in <sup><0162></sup>1 Samuel 19:2. She was riding down into this glen from one side, while David and his men were descending the opposite hill. It is perhaps mentioned that she came by this "secret place," because she chose this path to escape the observation of her husband or of anyone else.

<sup><0252></sup> **1 Samuel 25:21.** *In vain* i.e., under false expectation.

<sup><0253></sup> **1 Samuel 25:22.** The concluding phrase denotes the utter destruction of a family, and is rightly explained to mean "every male," perhaps with the idea, "down to the very meanest member of the household."

<sup><0254></sup> **1 Samuel 25:26.** The passage should be rendered as follows: "And now my lord, as the Lord liveth, and as thy soul liveth," it is "the Lord" that "hath withholden thee from coming" into blood-guiltiness (as in <sup><0255></sup>1 Samuel 25:33), "and from saving thyself with thine own hand;" and "now" all "thine enemies" shall be as Nabal (whom she considers as utterly impotent to hurt David, and as already thoroughly humbled before him), and (so shall be) all "that seek evil to my Lord."

<sup><0256></sup> **1 Samuel 25:28.** *For the LORD will make ... a sure house* Compare <sup><0257></sup>1 Samuel 2:35, and <sup><0076></sup>2 Samuel 7:16; <sup><1113></sup>1 Kings 11:38. Abigail's firm persuasion of David's kingdom stands upon the same footing as Rahab's conviction of God's gift of Canaan to the Israelites (<sup><0113></sup>Joshua 2:9-13). Both testified to God's revelation and their own faith. This is doubtless the reason why Abigail's speech is recorded.

<sup><0258></sup> **1 Samuel 25:29.** *In the bundle* Rather, "the bag," in which anything precious, or important to be preserved, was put, and the bag was then tied up (compare <sup><0125></sup>Genesis 42:35).

*The souls ... shall he sling out* The comparison is especially appropriate as addressed to David, whose feat with his sling was so celebrated (<sup><0974></sup>1 Samuel 17:49).

<sup><0256></sup>**1 Samuel 25:37.** *He became as a stone* Probably his violent anger at hearing it brought on a fit of apoplexy to which he was disposed by the drunken revel of the night before. After lying senseless for ten days he died.

<sup><0250></sup>**1 Samuel 25:40.** There is no note of the exact interval that elapsed between Nabal's death and David's hearing of it, or, again, between David's hearing of it and his message to Abigail; nor is there any reason to suppose that the marriage took place with unbecoming haste. The widow of such a husband as Nabal had been could not, however, be expected to revere his memory. After the usual mourning of seven days, she would probably feel herself free to act as custom allowed. (See <sup><0115></sup>2 Samuel 11:26.)

<sup><0256></sup>**1 Samuel 25:43.** In the list of David's wives Ahinoam is mentioned first (<sup><0102></sup>2 Samuel 3:2; <sup><0330></sup>1 Chronicles 3:1). But this may be only because her son was the first-born. David's now taking two wives was an indication of his growing power and importance as a chieftain. The number was increased to six when he reigned in Hebron (<sup><0330></sup>1 Chronicles 3:1), and still further when he became king of all Israel (<sup><0151></sup>2 Samuel 5:12,13). See <sup><0100></sup>1 Samuel 1:2 note.

*Of Jezreel* Not the well-known city of Samaria, which gave its name to the plain of Esdraelon, but a town of Judah, near Carmel (marginal reference).

<sup><0254></sup>**1 Samuel 25:44.** Saul's giving Michal to Phalti was intended to mark the final rupture of his own relations with David (compare <sup><0740></sup>Judges 14:20; <sup><0107></sup>2 Samuel 3:7; 16:21). Phalti or Phaltiel Was compelled by Abner to restore Michal to David (<sup><0155></sup>2 Samuel 3:15).

*Gallin* A city of Benjamin, and in the neighborhood of another town called Laish.

## NOTES ON 1 SAMUEL 26

**1 Samuel 26.** The incident related in this chapter of the meeting between Saul and David bears a strong general resemblance to that recorded in 1 Samuel 24, and is of a nature unlikely to have occurred more than once. Existing discrepancies are explained by the supposition that one narrative relates fully some incidents on which the other is silent. On the whole the most probable conclusion is that the two narratives relate to one and the same event. (Compare the two narratives of the Creation, Genesis 1; 2:4ff; the two narratives of David's war, 2 Samuel 8; and 2 Samuel 10; and those of the death of Ahaziah, <sup><1197></sup>2 Kings 9:27ff; and <sup><1219></sup>2 Chronicles 22:9.)

<sup><1216></sup>**1 Samuel 26:6.** *Ahimelech the Hittite* Only mentioned here. Uriah was also a Hittite.

*Abishai* He was son of Zeruah, David's sister, but probably about the same age as David. He became very famous as a warrior (<sup><1218></sup>2 Samuel 23:18), but was implicated with his brother Joab in the murder of Abner in retaliation for the death of their brother Asahel (<sup><1031></sup>2 Samuel 3:30).

<sup><1215></sup>**1 Samuel 26:15.** This incidental testimony to Abner's great eminence as a warrior is fully borne out by David's dirge at Abner's death (<sup><1031></sup>2 Samuel 3:31-34,38), as well as by his whole history. At the same time David's bantering tone in regard to Abner, coupled with what he says in <sup><1219></sup>1 Samuel 26:19, makes it probable that David attributed Saul's persecution of him in some degree to Abner. Abner would be likely to dread a rival in the young conqueror of Judah (compare <sup><1031></sup>2 Samuel 2:8).

<sup><1219></sup>**1 Samuel 26:19.** *If the LORD have stirred thee up* The meaning is clear from the preceding history. "An evil spirit from God troubling him" was the beginning of the persecution. And this evil spirit was sent in punishment of Saul's sin (<sup><1061></sup>1 Samuel 16:1,14). If the continued persecution was merely the consequence of this evil spirit continuing to vex Saul, David advises Saul to seek God's pardon, and, as a consequence, the removal of the evil spirit, by offering a sacrifice. But if the persecution was the consequence of the false accusations of slanderers, then "cursed" be his enemies who, by their actions, drove David out from the only land where Yahweh was worshipped, and forced him to take refuge in the country of pagan and idolaters (compare <sup><1197></sup>Deuteronomy 4:27; 28:36).

## NOTES ON 1 SAMUEL 27

**1 Samuel 27:5.** David, with characteristic Oriental subtlety (compare **1 Samuel 21:2**), suggests as a reason for leaving Gath that his presence was burdensome and expensive to the king. His real motive was to be more out of the way of observation and control, so as to act the part of an enemy of Saul, without really lifting up his hand against him and his own countrymen of Israel.

**1 Samuel 27:6** *Ziklag* This was properly one of the cities of Simeon within the tribe of Judah (marginal references), but it had been taken possession of by the Philistines. The exact situation of it is uncertain.

*Unto this day* This phrase, coupled with the title the kings of Judah, implies that this was written after the revolt of Jeroboam, and before the Babylonian captivity.

**1 Samuel 27:8.** The Geshurites bordered upon the Philistines, and lived in the mountainous district which terminates the desert on the northeast (marginal reference). They were a different tribe, or, at least, a different branch of it, from the Geshurites who lived on the northeast border of Bashan, and were Arameans (**2 Samuel 15:8**). The Gezrites, or Gerzites, may be connected with those who gave their name to Mount Gerizim.

**1 Samuel 27:10.** *The Jerahmeelites* i.e. the descendants of Jerahmeel, the son of Hezron, the son of Perez, the son of Judah (marginal references). They were therefore a portion of the “south of Judah.”

*The Kenites* See **Numbers 24:21; 4:11** notes; and for their near neighborhood to Amalek, see **1 Samuel 15:6**.

**1 Samuel 27:11.** *Tidings* The word is not in the original. The sense rather is “to bring them to Gath,” as captives and slaves. The prisoners taken would naturally have been part of the spoil, but David dared not to bring them to Gath lest his deceit should be discovered. Obviously these tribes were allies of the Philistines.

## NOTES ON 1 SAMUEL 28

**1 Samuel 28:2.** *Thou shalt know ...* David dissembled (compare also **1 Samuel 29:8**), hoping, no doubt, that something would happen to prevent his fighting against his king and country.

*Keeper of mine head* Captain of his bodyguard.

**1 Samuel 28:3.** It does not appear when Saul had suppressed witchcraft; it was probably in the early part of his reign.

*Familiar spirits ... wizards* i.e. ventriloquists ... wise or cunning men. See **Leviticus 19:31** note.

**1 Samuel 28:4.** *Gilboa* Now called Jebel Fukuak. But the ancient name is preserved in the village of Jelbon, situated on the south side of the mountain. It was separated from Shunem (see the marginal reference) by the deep valley of Jezreel. The Philistines either advanced along the seacoast, and then entered the valley of Jezreel from the west, or they came by the present road right through Samaria, starting from Aphek (**1 Samuel 29:1**).

**1 Samuel 28:6.** *When Saul inquired of the LORD ...* It is said (**1 Chronicles 10:14**) that one reason why the Lord killed Saul, and gave his kingdom to David, was because he inquired not of the Lord. The explanation of this apparent discrepancy is to be found in the fact that inquiring of the familiar spirit was positively antagonistic to inquiring of the Lord. That Saul received no answer — when he “inquired of the Lord” by dreams, which was an immediate revelation to himself; by Urim, which was an answer through the high priest clothed in the ephod; or by prophets, which was an answer conveyed through some seer speaking by the Word of the Lord (**1 Samuel 22:5**) — was a reason for self-abasement and self-examination, to find out and, if possible, remove the cause, but was no justification whatever of his sin in asking counsel of familiar spirits.

**1 Samuel 28:7.** *Enquire* A different word from that in **1 Samuel 28:6**, though nearly synonymous with it. It is more frequently applied to inquiring of a false god, as e.g. **2 Kings 1:2**; **Isaiah 8:19; 19:3**.

En-dor (see <sup><6112></sup>Joshua 11:2 note) was seven or eight miles from the slopes of Gilboa, on the north of little Hermon, where the Philistines were encamped; so that Saul must have run great risks in going there.

<sup><9208></sup>**1 Samuel 28:8.** *Divine* Compare notes to <sup><9102></sup>1 Samuel 6:2; <sup><9223></sup>Numbers 23:23.

*Bring me him up* The art of the ventriloquist seems to have been always connected with necromancy. The Greeks had necromancers who called up departed spirits to give answers to those who consulted them.

<sup><9201></sup>**1 Samuel 28:11.** *Bring me up Samuel* Dr. Trench observes, “All human history has failed to record a despair deeper or more tragic than his, who, having forsaken God and being of God forsaken, is now seeking to move hell; and infinitely guilty as he is, assuredly there is something unutterably pathetic in that yearning of the disanointed king to change words with the friend and counselor of his youth, and if he must hear his doom, to hear it from no other lips but his” (‘Shipwrecks of Faith,’ p. 47).

<sup><9202></sup>**1 Samuel 28:12.** It is manifest both that the apparition of Samuel was real, and also that the woman was utterly unprepared for it.

*Why hast thou deceived me ...* She perhaps inferred that Samuel would have answered the call of none inferior to the king. Or it may be the presence of an inhabitant of the world of spirits brought a sudden illumination to her mind.

<sup><9203></sup>**1 Samuel 28:13.** *Gods Elohim* is here used in a general sense of a supernatural appearance, either angel or spirit. Hell, or the place of the departed (compare <sup><9209></sup>1 Samuel 28:19; <sup><10223></sup>2 Samuel 12:23) is represented as under the earth (<sup><2340></sup>Isaiah 14:9,10; <sup><35218></sup>Ezekiel 32:18).

<sup><9207></sup>**1 Samuel 28:17.** *To him* Better, “for Himself,” as in the margin.

<sup><9209></sup>**1 Samuel 28:19.** Rather, “will deliver Israel also.” Saul had not only brought ruin upon his own house but upon Israel also; and when Saul and Jonathan fell the camp (not “host”) would be plundered by the conquerors (<sup><9308></sup>1 Samuel 31:8; <sup><10110></sup>2 Samuel 1:10).

<sup><9223></sup>**1 Samuel 28:23.** *The bed* Rather, “the bench” or divan, such as in the East still runs along the wall, furnished with cushions, for those who sit at meals (Est. 1:6; <sup><92341></sup>Ezekiel 23:41).

## NOTES ON 1 SAMUEL 29

**1 Samuel 29:1.** *A fountain* Probably, the fine spring Ain-Jalud. It is impossible to say what the special circumstances were which led to the struggle between Israel and the Philistines taking place so far north as the plain of Jezreel. Possibly it was connected with some movements of the Aramaic tribes to the north of Palestine. See 2 Samuel 8.

**1 Samuel 29:2.** *The lords* See Judges 3:3 note, as distinguished from ordinary “princes” (1 Samuel 29:3). The military divisions of the Philistine army were by hundreds and by thousands, like those of the Israelites (1 Samuel 8:12). David and his men formed a body-guard to Achish (1 Samuel 28:2).

**1 Samuel 29:3.** *He fell unto me* The regular word for deserting and going over to the other side. See Jeremiah 37:13; 38:19.

**1 Samuel 29:6.** *As the LORD liveth* The swearing by Yahweh seems strange in the mouth of a Philistine. But probably not the very words, but only the sense of this and such like speeches, is preserved.

**1 Samuel 29:8.** See 1 Samuel 29:10 note.

**1 Samuel 29:10.** *With thy master's servants* The clue to this may be found in 1 Chronicles 12:19-21, where it appears that a considerable number of Manassites “fell” to David just at this time, and went back with him to Ziklag. It is therefore to these new comers that Achish applies the expression. It is impossible not to recognize here a merciful interposition of Providence, by which David was not only saved from fighting against his king and country, but sent home just in time to recover his wives and property from the Amalekites (1 Samuel 30). That David maintained his position by subtlety and falsehood, which were the invariable characteristics of his age and nation, is not in the least to be wondered at. No sanction is given by this narrative to the use of falsehood.

## NOTES ON 1 SAMUEL 30

**1 Samuel 30:1.** *On the third day* This indicates that Aphek was three days' march from Ziklag, say about 50 miles, which agrees very well with the probable situation of Aphek (**1 Samuel 4:1** note). From Ziklag to Shunem would not be less than 80 or 90 miles.

The Amalekites, in retaliation of David's raids (**1 Samuel 27:8,9**), invaded "the south" of Judah (**Joshua 15:21**); but owing to the absence of all the men with David there was no resistance, and consequently the women and children were carried off as prey, and uninjured.

**1 Samuel 30:7.** Abiathar had continued to abide with David, ever since he joined him at Keilah (**1 Samuel 23:6**). On inquiry of the Lord by the ephod, see **Judges 1:1** note. The answers were evidently given by the Word of the Lord in the mouth of the high priest (compare **John 11:51**).

**1 Samuel 30:9,** *Besor* Thought to be the stream of the Wady Sheriah which enters the sea a little south of Gaza.

**1 Samuel 30:12.** *Three days and three nights* Indicating that at least so long a time had elapsed since the sack of Ziklag.

**1 Samuel 30:14.** *The Cherethites* Here used as synonymous with Philistines (**1 Samuel 30:16**). In David's reign the body-guard commanded by Benaiah consisted of Cherethites and Pelethites (= Philistines?) and a picked corps of six hundred men of Gath commanded by Ittai the Gittite. It would seem from this that the Cherethites and Philistines were two kindred and associated tribes, like Angles and Saxons, who took possession of the seacoast of Palestine. The Philistines, being the more powerful, gave their name to the country and the nation in general, though that of the Cherethites was not wholly extinguished. Many persons connect the name Cherethite with that of the island of Crete.

**1 Samuel 30:20.** The meaning is, "and David took all the sheep and oxen which the Amalekites drove" (i.e. had in their possession) "before that acquisition of cattle" (namely, before what they took in their raid to the south), "and they" (the people) "said, This is David's spoil." This was



his share as captain of the band (compare <sup><0724></sup>Judges 8:24-26). All the other plunder of the camp — arms, ornaments, jewels, money, clothes, camels, accoutrements, and so on — was divided among the little army. David's motive in choosing the sheep and oxen for himself was to make presents to his friends in Judah (<sup><0806></sup>1 Samuel 30:26-31).

<sup><0817></sup>**1 Samuel 30:27.** *Bethel* i.e. Bethuel (<sup><1303></sup>1 Chronicles 4:30), quite in the south near Beer-sheba, Hormah, and Ziklag; or Bethul (<sup><0694></sup>Joshua 19:4), one of the cities of the Simeonites.

*South Ramoth* Rather, "Ramoth of the South country" (<sup><0270></sup>1 Samuel 27:10; 30:1,14), so-called to distinguish it from Ramoth-Gilead, one of the Simeonite cities (<sup><0698></sup>Joshua 19:8). Shimei, the Ramathite (<sup><1377></sup>1 Chronicles 27:27), who was over David's vineyards, was evidently a native of this Ramath. See below <sup><0808></sup>1 Samuel 30:28.

*Jattir* "In the mountains" of Judah, and one of the priests' cities, is identified with 'Attir, ten miles south of Hebron.

<sup><0808></sup>**1 Samuel 30:28.** *Aroer* Not Aroer on the Arnon, but (if rightly written) some town in Judah, not elsewhere named.

Siphmoth, Rachal (<sup><0809></sup>1 Samuel 30:29), and Athach (<sup><0809></sup>1 Samuel 30:30), are unknown and not elsewhere mentioned; but Zabdi the Shiphmite (<sup><1377></sup>1 Chronicles 27:27), who was over David's wine-cellars, was evidently a native of the first-named place. It is a remarkable proof of the grateful nature of David, and of his fidelity to his early friendships, as well as a curious instance of undesigned coincidence, that we find among those employed by David in offices of trust in the height of his power so many inhabitants of those obscure places where he found friends in the days of his early difficulties. Ezri the son of Chelub, Shimei the Ramathite, and Zabdi the Shiphmite, as well as Ira and Gareb, and Ittai, and Hezrai, and many others, were probably among these friends of his youth.

<sup><0809></sup>**1 Samuel 30:30.** *Chor-ashan* Perhaps the same as Ashan (<sup><0650></sup>Joshua 15:42), in the Shephelah of Judah, inhabited by Simeonites, and one of the priests' cities (<sup><1303></sup>1 Chronicles 4:32; 6:59).

<sup><0809></sup>**1 Samuel 30:31.** *Hebron* Now El-Khulil (see <sup><0212></sup>Genesis 23:2). Hebron was a city of refuge (<sup><0617></sup>Joshua 20:7), and one of the cities of the Kohathites (<sup><0211></sup>Joshua 21:11). It lies twenty miles south of Jerusalem.

## NOTES ON 1 SAMUEL 31

**1 Samuel 31:3.** *He was sore wounded* Better, “he was sore afraid” (compare <sup><0125></sup>Deuteronomy 2:25). Saul’s fear is explained in <sup><0310></sup>1 Samuel 31:4.

**1 Samuel 31:6.** *All his men* This and similar expressions must not be taken too literally (compare <sup><0310></sup>1 Chronicles 10:6). We know that Abner, and Ish-bosheth, and many more survived the day of Gilboa.

**1 Samuel 31:7.** *The men on the other side of the valley* This must mean to the north of the plain of Jezreel, and would comprise the tribe of Naphtali, and Zabulon, and probably Issachar. But the text of <sup><0307></sup>1 Chronicles 10:7 has “that were in the valley,” limiting the statement to the inhabitants of the plain of Jezreel.

*On the other side Jordan* This phrase most commonly means on the east of Jordan, the speaker being supposed to be on the west side. But it is also used of the west of Jordan, as here, if the text be sound.

*The Philistines ... dwelt in them* One of the principal cities, Beth-shan, fell into their power at once (<sup><0310></sup>1 Samuel 31:10).

**1 Samuel 31:10.** *In the house of Ashtaroth* This was doubtless the famous temple of Venus in Askelon mentioned by Herodotus as the most ancient of all her temples. Hence, the special mention of Askelon (<sup><0021></sup>2 Samuel 1:20). The placing Saul’s armour as a trophy in the temple of Ashtaroth was a counterpart to the placing Goliath’s sword in the tabernacle (<sup><0210></sup>1 Samuel 21:9). In <sup><0310></sup>1 Chronicles 10:10 it is added that they “fastened Saul’s head in the temple of Dagon,” probably either in Gaza (<sup><0162></sup>Judges 16:21), or in Ashdod (<sup><0101></sup>1 Samuel 5:1-3). This was, perhaps, in retaliation for the similar treatment of Goliath’s head (<sup><0175></sup>1 Samuel 17:54). The variations seem to imply that both this narrative and that in 1 Chronicles 10 are compiled from a common and a fuller document.

**1 Samuel 31:11.** *When the inhabitants of Jabesh-Gilead heard ...* See 1 Samuel 11. This is a touching and rare example of national gratitude.

**1 Samuel 31:12.** *burnt them* Burning was not the usual mode of sepulture among the Hebrews. But in this case from a pious desire to disguise the mutilation of the headless corpses, and exempt them from any possible future insult, the men of Jabesh burned the bodies, yet so as to preserve the bones (**1 Samuel 31:13**; **2 Samuel 21:12**).

**1 Samuel 31:13.** *Under a tree* Rather, “Under the tamarisk,” a well-known tree at Jabesh which was standing when this narrative was written.

*They fasted seven days* In imitation of the mourning for Jacob (marginal reference). They would give full honor to Saul though he was fallen.