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

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2 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 ~~<0133>~~ 1 Samuel 13:1—15:35;
- (3) the history of David from ~~<0133>~~ 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 (~~<1324>~~ 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; ~~<4029>~~ 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. 1-12). 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 ^{<0131>}1 Samuel 13:1; 11:1-11,15; 14:47-52; ^{<0132>}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 (^{<0133>}1 Samuel 2:1-10), the elegy on the death of Abner (^{<0134>}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 ^{<0135>}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 (^{<0136>}Matthew 1:6; 12:3,4; ^{<0137>}Mark 2:25,26; ^{<0138>}Luke 1:32,33,46,47,48,68; 6:3,4; ^{<0139>}Acts 2:30; 3:24; 7:46; 13:20-22; ^{<0140>}Romans 11:1,2; ^{<0141>}2 Corinthians 6:18; ^{<0142>}Hebrews 1:5; ^{<0143>}Revelation 19:9; 21:5,7; 22:6. There is also a remarkable similarity in the phraseology of such passages as ^{<0144>}1 Samuel 1:17; 20:42; and ^{<0145>}Luke 7:50; 8:48; ^{<0146>}1 Samuel 2:1; and ^{<0147>}Luke 1:46,47; ^{<0148>}1 Samuel 2:26; and ^{<0149>}Luke 2:52; ^{<0150>}1 Samuel 14:45; ^{<0151>}2 Samuel 14:11; and ^{<0152>}Luke 21:18; ^{<0153>}Acts 27:34; ^{<0154>}1 Samuel 25:32, and ^{<0155>}Luke 1:68; ^{<0156>}2 Samuel 1:16; and ^{<0157>}Acts 18:6; ^{<0158>}2 Samuel 14:17; and ^{<0159>}Galatians 4:14; ^{<0160>}2 Samuel 16:10; and ^{<0161>}Matthew 8:29; ^{<0162>}Luke 8:28.) found in the writings of Luke and Paul. The title THE CHRIST (“the anointed”), given to the Lord Jesus

(^{<0116>}Matthew 1:16; 2:4; 16:16; ^{<0126>}Luke 2:26; ^{<0127>}John 1:20,41; 20:31; ^{<0128>}Acts 2:30), is first found in ^{<0129>}1 Samuel 2:10; and the other designation of the Saviour as the SON OF DAVID (^{<0127>}Matthew 9:27; 15:22; 21:9,15; 22:42), is derived from ^{<0172>}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 ^{<0121>}2 Samuel 23:1-7; and the account of the mighty men which follows it, ^{<0128>}2 Samuel 23:8-39. There are also some manifest corruptions of the text; (^{<0131>}1 Samuel 13:1; ^{<0159>}1 Samuel 6:19; ^{<0157>}2 Samuel 15:7; ^{<0128>}2 Samuel 21:8; ^{<0128>}2 Samuel 23:8; of the other mighty men in the same list; the names Ishbi-benob and Jaare-oregim, ^{<0116>}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	
(^{<0131>} 1 Samuel 8:1,5), say	50
Saul's reign (^{<0132>} Acts 13:21)	40
David's reign (^{<0134>} 2 Samuel 5:4)	40
	130

THE SECOND BOOK OF SAMUEL

OTHERWISE CALLED, THE SECOND BOOK OF THE KINGS

NOTES ON 2 SAMUEL 1

2 Samuel 1:1. *Now it came to pass ...* There is no break whatever between the two books of Samuel, the division being purely artificial.

2 Samuel 1:9. *Anguish* The Hebrew word used here occurs nowhere else, and is of doubtful meaning (compare the margin). The rabbis interpret it as a cramp or giddiness.

2 Samuel 1:10. The Amalekite was one of those who came “to strip the slain” on “the morrow” after the battle (⁰⁹¹⁰1 Samuel 31:8), and had the luck to find Saul and possess himself of his crown and bracelet. He probably started off immediately to seek David, and invented the above story, possibly having heard from some Israelite prisoner an account of what really did happen.

2 Samuel 1:12. *For Saul ...* David’s thoroughly patriotic and unselfish character is strongly marked here. He looked upon the death of Saul, and the defeat of Israel by a pagan foe, with unmixed sorrow, though it opened to him the way to the throne, and removed his mortal enemy out of the way. For Jonathan he mourned with all the tenderness of a loving friend.

2 Samuel 1:13,14. Whether David believed the Amalekite’s story, or not, his anger was equally excited, and the fact that the young man was an Amalekite, was not calculated to calm or check it. That David’s temper was hasty, we know from ⁰²⁵³1 Samuel 25:13,32-34.

2 Samuel 1:16. David might well think his sentence just though severe, for he had more than once expressed the deliberate opinion that

none could lift up his hand against the Lord's anointed, and be guiltless (see ^{<0245>}1 Samuel 24:6; 26:9,11,16).

^{<0017>}**2 Samuel 1:17.** The words lamented and lamentation must be understood in the technical sense of a funeral dirge or mournful elegy. (See similar dirges in ^{<0033>}2 Samuel 3:33,34; and ^{<4525>}2 Chronicles 35:25.) This and the brief stanza on the death of Abner are the only specimens preserved to us of David's secular poetry.

^{<0018>}**2 Samuel 1:18.** *The use of the bow* Omit "the use of." "The bow" is the name by which this dirge was known, being so called from the mention of Jonathan's bow in ^{<0022>}2 Samuel 1:22. The sense would then be: And he commanded them to teach the children of Israel the song called Kasheth (the bow), i.e. he gave directions that the song should be learned by heart (compare ^{<0519>}Deuteronomy 31:19). It has been further suggested that in the Book of Jasher there was, among other things, a collection of poems, in which special mention was made of the bow. This was one of them. ^{<0011>}1 Samuel 2:1-10 was another; ^{<0277>}Numbers 21:27-30 was another; Lamentations 2 was another; Lamentations 3 was another; Jacob's blessing (Genesis 49); Moses' song (Deuteronomy 32); perhaps his Blessing (Deuteronomy 33. See ^{<0010>}2 Samuel 1:29); and such Psalms as Psalm 44; 46; 76, etc.; Hab. 3; and ^{<3009>}Zechariah 9:9-17, also belonged to it. The title by which all the poems in this collection were distinguished was *Kasheth*, "the bow." When therefore the writer of 2 Samuel transferred this dirge from the Book of Jasher to his own pages, he transferred it, as we might do any of the Psalms, with its title.

The book of Jasher See the marginal reference note.

^{<0019>}**2 Samuel 1:19.** *The beauty ...* i.e. Saul and Jonathan who were the chief ornament and pride of Israel, and slain upon "high places" (^{<0025>}2 Samuel 1:25), namely, on Mount Gilboa.

^{<0021>}**2 Samuel 1:20.** Gath, the royal city of Achish (^{<0210>}1 Samuel 21:10; 27:2). Askelon, the chief seat of worship (^{<0310>}1 Samuel 31:10 note).

^{<0021>}**2 Samuel 1:21.** *Let there be no dew ...* For a similar passionate form of poetical malediction, compare ^{<3833>}Job 3:3-10; ^{<2414>}Jeremiah 20:14-18.

Nor fields of offerings He imprecates such complete barrenness on the soil of Gilboa, that not even enough may grow for an offering of first-fruits.

The latter part of the verse is better rendered thus: For there the shield of the mighty was polluted, the shield of Saul was not anointed with oil, but with blood). Shields were usually anointed with oil in preparation for the battle (~~2016~~ Isaiah 21:5).

~~1024~~ **2 Samuel 1:24.** The women of Israel are most happily introduced. They who had come out to meet king Saul with tabrets, with joy, and with instruments of music” in the day of victory, are now called to weep over him.

~~1025~~ **2 Samuel 1:25.** *How are the mighty fallen* The recurrence of the same idea (~~1019~~ 2 Samuel 1:19,25,27) is perfectly congenial to the nature of elegy, since grief is fond of dwelling upon the particular objects of the passion, and frequently repeating them. By unanimous consent this is considered one of the most beautiful odes in the Bible, and the generosity of David in thus mourning for his enemy and persecutor, Saul, enhances the effect upon the mind of the reader.

NOTES ON 2 SAMUEL 2

2 Samuel 2:1. *Enquired of the LORD* Through Abiathar, the high priest. The death of Saul and Jonathan had entirely changed David's position, and therefore he needed divine guidance how to act under the new circumstances in which he was placed. Compare the marginal references.

Hebron was well suited for the temporary capital of David's kingdom, being situated in a strong position in the mountains of Judah, amidst David's friends, and withal having especially sacred associations (see the marginal references note). It appears to have also been the center of a district (**2 Samuel 2:3**).

2 Samuel 2:4. David had already been anointed by Samuel (**1 Samuel 16:13**). His first anointing indicated God's secret purpose, his second the accomplishment of that purpose. (Compare the case of Saul, **1 Samuel 10:1; 11:14**.) David was anointed again king over Israel (**2 Samuel 5:3**). The interval between the anointing of the Lord Jesus as the Christ of God, and His taking to Himself His kingdom and glory, seems to be thus typified.

2 Samuel 2:8. *Mahanaim* See **Genesis 32:2**. From **2 Samuel 2:12** it would seem to have been Ish-bosheth's capital.

2 Samuel 2:9. *The Ashurites* If the tribe of Asher, the verse indicates the order in which Abner recovered the different districts from the Philistines, and added them to the dominions of Ish-bosheth, beginning with Gilead, and then gradually adding, on the west of Jordan, first the territory of Asher as far as Carmel and the whole plain of Esdraelon, and then the country of Ephraim and Benjamin, being in fact all Israel, as distinguished from Judah; and this reconquest may have occupied five years. Ish-bosheth's reign over Israel may not have been reckoned to begin until the conquest was complete.

2 Samuel 2:10. *Forty ... two* The numerals are somewhat strange. First, as regards the 40 years. Even assuming that Ish-bosheth's reign did not commence until five and a half years after Saul's death, which must have been the case if the two years in the text gives the true length of his

reign, it is startling to hear of Saul's younger son being 35 years old at his father's death, born consequently some three years before his father's accession, and five years older than David, the bosom friend of his older brother Jonathan. The age, too, of Jonathan's child, Mephibosheth, who was five years old at his father's death, would lead one to expect rather a less age for his uncle. Next, as regards the two years. Since David (compare ^{<1021>}2 Samuel 2:11; and marginal references) reigned seven years in Hebron over Judah only, it follows, if the two years in the text are correct, either that an interval of five years elapsed between Ish-bosheth's death and David's being anointed "king over all Israel," or that a like interval elapsed between Saul's death and the commencement of Ish-bosheth's reign. Of the two the latter is the more probable, and has the advantage of diminishing Ish-bosheth's age by between five and six years. But the narrative in 2 Samuel 3; 4 of the "long war," of the birth of David's six sons, and of Abner's conspiracy and death, seems to imply a longer time than two years, in which case both the numerals would have to be corrected.

^{<1022>}**2 Samuel 2:12.** This expedition to Gibeon may have been for the purpose of shifting his metropolis to his own tribe of Benjamin, and to his family place, "Gibeah of Saul," close to Gibeon, with the further purpose of attacking the kingdom of David. "To go out" (^{<1022>}2 Samuel 2:12,13) is a technical phrase for going out to war (^{<0930>}1 Samuel 18:30).

^{<1023>}**2 Samuel 2:13.** On the east of the hill (El-jib, the ancient Gibeon) is a copious spring, which issues in a cave excavated in the limestone rock, so as to form a large reservoir. In the trees further down are the remains of a pool or tank of considerable size (120 feet by 110 feet). This is doubtless "the pool of Gibeon."

Sat down i.e. halted and encamped.

^{<1024>}**2 Samuel 2:14.** *Play* (Compare ^{<0765>}Judges 16:25; ^{<0930>}1 Samuel 18:7). Here, the word is applied to the serious game of war, to be played by twelve combatants on each side, with the two armies for spectators.

^{<1026>}**2 Samuel 2:16.** Compare Livy's history of the battle between the Horatii and Curiatii. This combat, like that, may have been proposed as a means of avoiding the effusion of blood of two nations united by consanguinity, and having a common powerful enemy in the Philistines.

Helkath-hazzurim i.e. “the part, field, or plat (^{<01239>}Genesis 23:19) of the sharp edges or blades.” This seems, on the whole, the best explanation of this rather obscure name.

^{<01017>}**2 Samuel 2:17.** Neither side had the advantage in the combat of twelve a side; hence, the quarrel was fought out with great fierceness by the two armies, and the victory was won by David.

^{<01021>}**2 Samuel 2:21.** *His armour* Rather, as in the margin; i.e. content thyself with the spoil of some inferior soldier for a trophy.

^{<01023>}**2 Samuel 2:23.** *With the hinder end ...* i.e. the wooden end, which was more or less pointed to enable the owner to stick it in the ground (^{<01017>}1 Samuel 26:7).

The fifth rib The word so rendered here (and in marginal references) means the abdomen, and is not etymologically connected with the Hebrew for five, as the translation “fifth rib” supposes, but with a verb meaning to be fat, or strong.

^{<01024>}**2 Samuel 2:24.** *Ammah ... Giah* Local, and otherwise unknown names.

^{<01027>}**2 Samuel 2:27.** Joab’s speech means either “unless thou hadst spoken (challenged us to fight, ^{<01024>}2 Samuel 2:14), the people would have returned from the pursuit of their brethren (many hours ago, even) this morning;” or, “If thou hadst not spoken (asked for peace, ^{<01026>}2 Samuel 2:26), surely the people would have returned, etc., in the morning, i.e. would not have ceased the pursuit until the morning.” The latter interpretation is the more accordant with Joab’s boastful character.

^{<01029>}**2 Samuel 2:29.** *Through the plain* See ^{<01024>}1 Samuel 23:24. Bithron is unknown. From the expression all (the) Bithron, it seems likely that it is a tract of country, intersected by ravines lying on the east side of Jordan.

^{<01032>}**2 Samuel 2:32.** Joab, having stopped the pursuit, passed the night with his army on the field of battle; the next morning he numbered the missing, and buried the dead; they carried the body of Asahel to Bethlehem and buried him there, and then joined David at Hebron. Hebron would be about 14 miles from Bethlehem, or about five hours’ march.

NOTES ON 2 SAMUEL 3

2 Samuel 3:3. *Chileab* In the duplicate passage (see the margin.) David's second son is called Daniel (God is my judge), a name given to him in commemoration of the death of Nabal (^{<10259>}1 Samuel 25:39). Chileab seems to be made up of the three first letters of the following Hebrew word, through an error of the transcriber, and intended to be erased.

Talmi king of Geshur Talmi was the name of one of the sons of Anak at Hebron (^{<04132>}Numbers 13:22); this Talmi was perhaps of the same race.

Geshur Where he reigned was in Bashan, and we know from ^{<05811>}Deuteronomy 3:11, that Og, king of Bashan, was of the "remnant of the giants." See ^{<09278>}1 Samuel 27:8 note.

2 Samuel 3:4. *Adonijah* The same who, when David was dying, aspired to the crown, and was put to death by Solomon.

Shephatiah "God is judge." This is the same name as Jehoshaphat, only with the two elements composing it placed in inverted order. Nothing more is known of him or of his brother Ithream.

2 Samuel 3:6. Render, "And it came to pass, while the war between the house of Saul and the house of David lasted, that Abner assisted the house of Saul."

2 Samuel 3:7. *Rizpah, the daughter of Aiah* For the sequel of her history, see the marginal reference. Aiah, was an Edomite, or rather Horite name (^{<01324>}Genesis 36:24).

2 Samuel 3:8. The words against Judah are very obscure. If the text be correct, the words would seem to be Ish-bosheth's, who in his anger had charged Abner with being a vile partisan of Judah: Abner retorts, "Am I (as you say) a dog's head which belongeth to Judah, or on Judah's side! This day I show you kindness, etc., and this day thou chargest me with a fault, etc."

2 Samuel 3:12. *Whose is the land?* Meaning, Is not the land thine by God's promise?

2 Samuel 3:13. David's motive in requiring the restitution of Michal was partly his affection for her, and his memory of her love for him; partly the wish to wipe out the affront put upon him in taking away his wife, by obtaining her return; and partly, also, a politic consideration of the effect on Saul's partisans of a daughter of Saul being David's queen.

2 Samuel 3:14. *Sent messengers to Ish-bosheth* Not to Abner, for the league between David and Abner was a profound secret, but to Ish-bosheth who, David knew, must act, feeble as he was, at Abner's dictation. Abner's first act of overt allegiance to David was thus done at Ish-bosheth's bidding; and the effect of the humiliation laid upon Ish-bosheth in exposing his weakness to his own subjects, and so shaking their allegiance to him, was such that Abner needed to use no more disguise.

2 Samuel 3:16. *Bahurim* Best known as the residence of Shimei, and as the place where Jonathan and Ahimaaz were concealed in a well on the occasion of David's flight from Absalom (**2 Samuel 16:5; 17:18**). It seems to have been situated in the southern border of the tribe of Benjamin, and on the route from Jerusalem to the Jordan fords, since Phaltiel came from Mahanaim (**2 Samuel 2:8**).

2 Samuel 3:17. *Ye sought for David ...* Compare **1 Samuel 18:5**. It was only by Abner's great influence that the elders of Israel had been restrained hitherto from declaring for David, and this accounts for Ish-bosheth's helpless submission to his uncle's dictation.

2 Samuel 3:20. *Twenty men* These were doubtless his official suite as Ish-bosheth's envoy to conduct Michal to David, but privy and consenting to his intrigue with David. It is remarkable that not a word should be said about the meeting of David and Michal.

2 Samuel 3:21. Abner repeats the offer (**2 Samuel 3:12**); and the condition of Michal's return (**2 Samuel 3:13**) being now fulfilled, David accepts it, and the league between them was solemnly ratified at David's board, amidst the rites of hospitality.

2 Samuel 3:24. Joab saw that if Abner was reconciled to David, his own post as second in the state would be forfeited; and then with characteristic unscrupulosity he proceeded to take Abner's life.

~~<1083>~~ **2 Samuel 3:26.** *The well Sirah* Nowhere else mentioned; according to Josephus, about two and a half miles from Hebron.

~~<1083>~~ **2 Samuel 3:29.** The curse of David proves that Joab was not justified as blood-revenger or Goel (~~<1087>~~ 2 Samuel 3:27) in taking away Abner's life.

That leaneth on a staff Rather, a crutch. The phrase denotes one lame or infirm. For similar instances of hereditary disease and poverty as a punishment of great sin, see ~~<1023>~~ 1 Samuel 2:31-33,36; ~~<1267>~~ 2 Kings 5:27; ~~<1012>~~ John 9:2.

~~<1083>~~ **2 Samuel 3:33.** *Lamented* i.e. composed and sang the funeral dirge which follows (compare ~~<1017>~~ 2 Samuel 1:17).

Died Abner ... i.e. The great and noble and valiant Abner had died as ignobly and as helplessly as the meanest churl!

~~<1083>~~ **2 Samuel 3:34.** *Thy hands were not bound ...* This thought prepares the way for the solution; Abner had been treacherously murdered by wicked men.

~~<1083>~~ **2 Samuel 3:35.** *To eat meat ...* Fasting was a sign of the deepest mourning (~~<1012>~~ 2 Samuel 1:12). The fast lasted until the sun was set.

NOTES ON 2 SAMUEL 4

2 Samuel 4:2. *Beeroth* See the marginal reference. From ^{<1007>}Joshua 9:17, it might have been expected that the population of Beeroth would be Canaanite. But from some unknown cause the Canaanite inhabitants of Beeroth had fled to Gittaim — perhaps the same as Gath — and continued there as sojourners. If this flight of the Beerothites took place at the time of Saul's cruel attack upon the Gibeonites (^{<1001>}2 Samuel 21:1,2), Baanah and Reehab may have been native Beerothites, and have been instigated to murder the son of Saul by a desire to avenge the blood of their countrymen. The fact of their being reckoned as Benjamites is quite compatible with their being Canaanites by blood.

2 Samuel 4:4. This mention of Mephibosheth seems to be inserted here partly to show that with the death of Ish-bosheth the cause of the house of Saul became hopeless, and partly to prepare the way for the subsequent mention of him (2 Samuel 9; 16:1-4; 19:25).

2 Samuel 4:5. *Lay on a bed at noon* Render, "was taking his midday rest," according to the custom of hot countries.

2 Samuel 4:6. *As though they would have fetched wheat* This is a very obscure passage, and the double repetition in ^{<1005>}2 Samuel 4:6,7 of the murder of the king and of the escape of the assassin, is hard to account for. Rechab and Baanah came into the house under the pretence of getting grain, probably for the band which they commanded out of the king's storehouse, and so contrived to get access into the king's chamber; or, they found the wheat-carriers (the persons whose business it was to carry in grain for the king's household) just going into the king's house, and by joining them got into the midst of the house unnoticed. If the latter be the sense, the literal translation of the words would be: "And behold (or, and there) there came into the midst of the house the carriers of wheat, and they (i.e. Rechab and Baanah) smote him, etc."

2 Samuel 4:12. *Cut off their hands ...* After they were dead. Their hands and feet were hung up in a place of public resort, both to deter others and also to let all Israel know that David was not privy to the murder of Ish-bosheth.

NOTES ON 2 SAMUEL 5

2 Samuel 5:1. Compare the marginal reference. The chronicler adds some interesting details (¹⁰²³2 Samuel 12:23-40) of the manner in which the various tribes from both sides of the Jordan came to Hebron to make David king, and of the joyful festivities on the occasion. The consummation to which events in God's Providence had been leading had now come. Saul and Jonathan, Abner and Ish-bosheth, were dead; David was already head of a very large portion of Israel; the Philistines, and perhaps the remnant of the Canaanites, were restless and threatening; and it was obviously the interest of the Israelite nation to unite themselves under the sovereignty of the valiant and virtuous son of Jesse, their former deliverer, and the man designated by the word of God as their Captain and Shepherd. Accordingly he was at once anointed king over all Israel (compare ¹⁰¹⁶2 Samuel 2:4 note).

2 Samuel 5:3. *Before the LORD* Abiathar and Zadok the priests were both with David, and the tabernacle and altar may have been at Hebron, though the ark was at Kirjath-jearim.

2 Samuel 5:4. The age of David is conclusive as to the fact that the earlier years of Saul's reign (during which Jonathan grew up to be a man) are passed over in silence, and that the events narrated from 1 Samuel 13 to the end of the book did not occupy more than 10 years. If David was 20 years old at the time he killed Goliath, four years in Saul's service, four years of wandering from place to place, one year and four months in the country of the Philistines, and a few months after Saul's death, would make up the 10 years necessary to bring him to the age of 30.

2 Samuel 5:6. David immediately after being anointed king of Israel, probably wished to signalize his accession by an exploit which would be popular with all Israel, and especially with Saul's tribe, Benjamin. He discerned the importance of having Jerusalem for his capital both because it belonged as much to Benjamin as to Judah, and on account of its strong position.

Except thou take away the blind ... Rather, "and (the Jebusite) spake to David, saying, Thou shalt not come hither, but the blind and the lame shall

keep thee off,” i.e. so far shalt thou be from taking the stronghold from us, that the lame and blind shall suffice to defend the place.

2 Samuel 5:7. *The stronghold of Zion* Or castle (^{<3105>}1 Chronicles 11:5,7). The ancient Zion was the hill on which the temple stood, and the castle seems to have been immediately to the north of the temple. The modern Zion lies to the southwest of the temple.

The same is the city of David The name afterward given to it (^{<1010>}2 Samuel 5:9), and by which it was known in the writer’s time.

2 Samuel 5:8. i.e. “Whosoever will smite the Jebusites, let him reach both the lame and the blind, who are the hated of David’s soul, by the gutter or water-course, and he shall be chief.” The only access to the citadel was where the water had worn a channel (some understand a subterranean channel), and where there was, in consequence, some vegetation in the rock. Joab (see the marginal reference) took the hint, and with all the activity that had distinguished his brother Anabel (^{<1010>}2 Samuel 2:18), climbed up first. The blind and the lame are either literally such, placed there in derision by the Jebusites who thought the stronghold impregnable, or they are the Jebusite garrison, so called in derision by David.

Wherefore they said ... i.e. it became a proverb (as in ^{<0921>}1 Samuel 19:24). The proverb seems merely to have arisen from the blind and the lame being the hated of David’s soul, and hence, to have been used proverbially of any that were hated, or unwelcome, or disagreeable.

2 Samuel 5:9. *David dwelt in the fort* or stronghold, (as in ^{<1010>}2 Samuel 5:7) i.e. eventually, when the buildings were completed, which may not have been for two or three years. Millo appears to have been a fortress of some kind, the northern defense of the city of David, and to have been a part of the original Canaanite defenses of Zion, as appears probable also from there having been a fortress called the house of Millo in the Canaanite city of Shechem. (^{<0916>}Judges 9:6 note, and ^{<1010>}2 Samuel 9:20.) Millo may be the native name. Some identify it with the great platform called the Haram es Sherif.

David built round about Probably meaning built his own house and other houses and streets, all, in short, that caused it to be coiled the city of David. (Compare ^{<3105>}1 Chronicles 11:8.) The buildings were within, on the

south of Millo, so as to be protected by it on the north, as they were east, west. and south, by the precipitous ravines.

~~<1051>~~ **2 Samuel 5:11.** *Hiram king of Tyre* Now mentioned for the first time. He survived David, and continued his friendship to Solomon (marginal references). The news of the capture of the city of the Jebusites had doubtless reached Tyre, and created a great impression of David's power.

~~<1051>~~ **2 Samuel 5:17.** *The hold* Not the same place which is so named in ~~<1051>~~ 2 Samuel 5:7,9, but probably the cave (or hold) of Adullam (~~<1233>~~ 2 Samuel 23:13). The invasion most probably took place before David had completed his buildings in the city of David; and is probably referred to in ~~<1238>~~ 2 Samuel 23:8-17.

~~<1051>~~ **2 Samuel 5:20.** *Baal-perazim* Master or possessor of breaches, equivalent to place of breaches. It was on a hill near Gibeon (see the marginal reference).

~~<1051>~~ **2 Samuel 5:21.** *And there they left their images* An indication of the precipitancy of their flight, and the suddenness with which the Israelites burst upon them like a "breach of waters." The King James Version rendering "Burned them," does not give a translation (compare the margin), but a gloss, warranted by the explanation given in marginal references

~~<1053>~~ **2 Samuel 5:23.** *The mulberry trees* Rather, the Bacah-tree, and found abundantly near Mecca. It is very like the balsam-tree, and probably derives its name from the exudation of the sap in drops like tears when a leaf is torn off. Some think the valley of Baca (~~<1816>~~ Psalm 84:6) was so called from this plant growing there.

~~<1055>~~ **2 Samuel 5:25.** *Geba* Better, as in marginal reference "Gibeon." Gazer should be "Gezer" (~~<1603>~~ Joshua 10:33, etc.); it lay between the nether Bethhoron and the sea; on the direct route therefore which the Philistines, fleeing from Gibeon, would take. The exact site has now been identified (~~<1096>~~ 1 Kings 9:16 note).

NOTES ON 2 SAMUEL 6

2 Samuel 6:1. *Again* It should be, “and David again gathered,” etc., i.e. after the previous gathering, either for his election to the kingdom (**2 Samuel 5:1-3**) or for the Philistine war (**2 Samuel 5:17-25**), he assembled them again for the peaceful purpose of bringing up the ark to Mount Zion (see marginal reference). The whole narrative indicates the progressive consolidation of David’s power, and the settlement of his monarchy on strong foundations.

2 Samuel 6:2. *From Baale of Judah* See the margin and **1 Samuel 6:21** note.

Whose name ... The literal rendering is, “Upon which is called the Name, the Name of Yahweh of Hosts, who sits upon the cherubim,” i.e. the ark which is called after the Lord of Hosts and bears His Name (see **Deuteronomy 28:10**; **1 Kings 8:43**; **Isaiah 4:1**).

2 Samuel 6:3. *The house of Abinadab in Gibeah.* Rather, on the hill (as in margin and **1 Samuel 7:1**). It does not at all follow that Abinadab was still alive, nor can we conclude from Uzzah and Ahio being called sons of Abinadab, that they were literally his children. They may well have been sons of Eleazar and grandsons of Abinadab, or yet more remote descendants; since there is no distinct evidence that Abinadab was alive even when the ark was brought to Kirjath-jearim. The house may have retained the name of “the house of Abinadab” long after his death.

2 Samuel 6:5. *Played* i.e. danced to music vocal and instrumental (see **Judges 16:25** note).

Cornets Rather, from the etymology of the Hebrew word (to shake), and their being coupled with the cymbals, and being rendered sistra in the Vulgate, some kind of instrument with bells or rings, which gave a sound by being shaken.

2 Samuel 6:6. *Shook it* The use of the Hebrews word here is unusual. Some take the word as in **2 Kings 9:33**, and render the passage: “The oxen were throwing, or had thrown it down,” very likely by turning aside to eat what grain there might be on the threshing-floor.

2 Samuel 6:7. *For his error* The Hebrew is difficult, and some prefer the reading of the parallel passage, “because ... ask” (^{<13130>}1 Chronicles 13:10).

2 Samuel 6:8. *Displeased* Grief allied to anger seems to be intended. Compare ^{<0951>}1 Samuel 15:11 note. On the name of the place, compare ^{<1050>}2 Samuel 5:20.

2 Samuel 6:10. Obed-edom was a Levite of the family of Merari, being (^{<13158>}1 Chronicles 15:18-24; 16:38) a son of Jeduthun, who was a Merarite. He was a porter, a player on the harp, and was one of the Levites especially designated to take part in the musical services on the occasion of bringing up the ark to Zion, and to minister before it when brought up. He is called a Gittite perhaps from Gath-Rimmon, in Manasseh, which belonged to the Kohathites (^{<1025>}Joshua 21:25). Marriage with a Kohathite, or some other cause, would account for his dwelling in a Kohathite city.

2 Samuel 6:12. *With gladness* Especially with joyful music and song (^{<1316>}1 Chronicles 15:16, etc.).

2 Samuel 6:13. The meaning is, not that they sacrificed oxen and fatlings every six steps, which would have been impossible, but that when — after the arrangement made by David for the Levites to carry the ark (^{<1312>}1 Chronicles 15:2,12,15) they had borne it successfully and with visible tokens of God’s favor, out of the house of Obed-edom and six “steps” on the road to the city of David to the sound of the musical instruments — then they stopped and offered solemn sacrifices. Possibly “the step” may have had a technical sense, and denoted a certain distance, say a stadium. Six such distances would have been nearly a mile, and if the ground was difficult and steep, the successful progress of “those that bare the ark,” so far, would have been a fit cause for a thanksgiving sacrifice.

2 Samuel 6:14. *Danced* The Hebrew word is found only here and in ^{<1016>}2 Samuel 6:16. It means “to dance in a circle,” hence, simply to dance. The parallel passage in ^{<1317>}1 Chronicles 15:27 gives a widely different sense.

2 Samuel 6:16. *She despised him in her heart* In the days of Saul the ark had been neglected (^{<1318>}1 Chronicles 13:3), and Saul had in everything

shown himself to be an irreligious king. Michal seems to have been of a like spirit.

The whole section, ^{<1066>}2 Samuel 6:16-36, should be compared with ^{<1359>}1 Chronicles 15:29; 16:43.

The peace offerings were with a special view to feasting the people. (Compare ^{<1065>}1 Kings 8:63-66.)

^{<1062>}**2 Samuel 6:18.** *He blessed the people* So did Solomon (^{<1084>}1 Kings 8:14).

^{<1069>}**2 Samuel 6:19.** *A good piece of flesh* The word thus paraphrased is only found here and in marginal reference. A piece of meat from the peace offerings is probably meant. From the fact that the chronicler explains the preceding cake by the more common word loaf, but leaves this obscure word unexplained, one might infer that it was already obsolete and unknown in his time. The Septuagint translates it: "a cake baked on the hearth;" the Vulgate "a piece of roast beef."

A flagon of wine Rather, "a cake" of grapes or raisins (^{<2001>}Hosea 3:1; Cant. 2:5), or made with oil or mead.

^{<1061>}**2 Samuel 6:20.** *Then David returned ...* He had passed his house to accompany the ark to the tabernacle he had pitched for it, when Michal saw him dancing. He now returns to bless his household. He had blessed the people (^{<1068>}2 Samuel 6:18), but there were the inmates of his own house whom the customs of the age did not allow to be present, and so, with his usual considerate kindness and affection, David came to bless them also on this solemn occasion.

^{<1061>}**2 Samuel 6:21.** *Play* See ^{<1065>}2 Samuel 6:5 note. The speech might be paraphrased, Before the Lord which chose me, etc., yea, before the Lord have I danced. He humbles Michal's pride by the allusion to her father's rejection, and shows by Saul's example how little pride contributes to the stability of greatness. Therefore, for his part, he will not think anything done for the glory of God too mean for him; and if he cannot have honor from Saul's daughter, he will be content to be honored by the maid-servants.

NOTES ON 2 SAMUEL 7

2 Samuel 7:1. There is no indication how soon after the bringing up of the ark these things occurred, but it was probably at no long interval.

2 Samuel 7:2. *Nathan the prophet* Here first mentioned, but playing an important part afterward (e.g. ^{<1021>}2 Samuel 12:1; ^{<1010>}1 Kings 1:10; ^{<1322>}1 Chronicles 29:29; ^{<1402>}2 Chronicles 9:29). From the two last passages it appears that he wrote the history of David's reign, and a part at least of Solomon's. His distinctive title is the prophet, that of Gad the seer (compare ^{<909>}1 Samuel 9:9). He was probably much younger than David. In ^{<1078>}2 Samuel 7:3, he spoke his own private opinion; in ^{<1074>}2 Samuel 7:4, this was corrected by the word of the Lord.

2 Samuel 7:6. *Have walked* Implying the frequent moving of the tabernacle, in the times of the Judges, as opposed to a settled resting in one place. The word tent, refers especially to the outward covering of skins, etc.: the tabernacle denotes the framework of beams and bars. Observe the constant reference to the Exodus and to the details as given in the books of Moses.

2 Samuel 7:7. *The tribes of Israel* The duplicate passage reads judges (see margin and compare ^{<1071>}2 Samuel 7:11). But a comparison with such passages as ^{<978>}Psalms 78:67,68; ^{<1086>}1 Kings 8:16; and ^{<1304>}1 Chronicles 28:4, favors the reading "tribes," and the phrase is a condensed one, the meaning of which is, that whatever tribe had in times past supplied the ruler of Israel, whether Ephraim in the days of Joshua, or Benjamin in the time of Saul, or Judah in that of David, God had never required any of these tribes to build a house in one of their cities.

An house of cedar See ^{<1072>}1 Kings 7:2,3; 10:17,21; ^{<2214>}Jeremiah 22:14,23. Beams of cedar marked a costly building. The cedar of Lebanon is a totally different tree from what we improperly call the red or Virginian cedar, which supplies the sweet-scented cedar wood, and is really a kind of juniper. The cedar of Lebanon is a close-grained, light-colored, yellowish wood, with darker knots and veins.

2 Samuel 7:10. *Moreover I will appoint ...* It should be: And I have appointed a place, etc., and have planted them, etc. This was already done

by the consolidation of David's kingdom. The contrast between this and ^{<1071>}2 Samuel 7:11 is that of the troubled, unsettled times of the Judges and the frequent servitudes of Israel in those times, with the settled prosperity and independence of the kingdom of David and Solomon.

^{<1072>}**2 Samuel 7:12.** The prophet, having detailed God's past mercies to David, now passes on to direct prophecy, and that one of the most important in the Old Testament.

I will set up the seed In one sense this manifestly refers to Solomon, David's successor and the builder of the temple. But we have the direct authority of Peter (^{<4423>}Acts 2:30) for applying it to Christ the seed of David, and His eternal kingdom; and the title the Son of David given to the Messiah in the rabbinical writings, as well as its special application to Jesus in the New Testament, springs mainly from the acknowledged Messianic significance of this prophecy. (See also ^{<2578>}Isaiah 55:3; ^{<4434>}Acts 13:34.)

^{<1073>}**2 Samuel 7:13.** *He shall build an house ...* For the fulfillment of this in the person of Solomon, see ^{<1086>}1 Kings 8:16-20. For its application to Christ, see ^{<4012>}John 1:12; ^{<4023>}Ephesians 1:20-22; ^{<5485>}1 Timothy 3:15; ^{<886>}Hebrews 3:6; etc.; and ^{<362>}Zechariah 6:12,13.

I will stablish the throne of his kingdom forever The words forever, emphatically twice repeated in ^{<1076>}2 Samuel 7:16, show very distinctly that this prophecy looks beyond the succession of the kings of Judah of the house of David, and embraces the throne of Christ according to the Angel's interpretation given in ^{<4013>}Luke 1:31-33, where the reference to this passage cannot be mistaken. This is also brought out fully in ^{<1929>}Psalms 89:29,36,37. See also ^{<2073>}Daniel 7:13,14; ^{<2306>}Isaiah 9:6,7; ^{<2425>}Jeremiah 23:5,6; 33:14-21; ^{<2524>}Ezekiel 34:24; ^{<3207>}Zechariah 12:7,8; ^{<3085>}Hosea 3:5, etc.

^{<1074>}**2 Samuel 7:14.** *I will be his father ...* In marginal reference the equivalent expressions are applied to David. In ^{<3005>}Hebrews 1:5, this text is applied to Christ. But in ^{<1373>}1 Chronicles 17:13; 22:9,10; 28:6, it is expressly appropriated to Solomon.

With the rod of men ... i.e. such a chastisement as men inflict upon their children, to correct and reclaim them, not to destroy them. The whole clause is omitted in ^{<1373>}1 Chronicles 17:13.

2 Samuel 7:15. *My mercy shall not depart ...* Hence, Isaiah's saying, the sure mercies of David (^{<2353>}Isaiah 55:3), i.e. unfailing, lasting mercies: mercies which are like streams of water that never dry up (^{<23316>}Isaiah 33:16; ^{<24518>}Jeremiah 15:18). This is explained in ^{<10716>}2 Samuel 7:16, where the word established is the same word as is rendered sure in Isaiah.

Before thee Before Me is probably the true reading in ^{<10715>}2 Samuel 7:15,16 (if the rest of the text be sound), according to the analogy of ^{<24519>}Jeremiah 35:19; ^{<10123>}1 Samuel 2:30,35; and many other places; whereas the idea contained in the reading, before thee, is unparalleled. But the reading in ^{<31713>}1 Chronicles 17:13 is quite different: "As I took it from him that was before thee," meaning Saul, which gives a very good sense, and suggests that the text here may have been corrupted.

2 Samuel 7:18. *Sat before the LORD* In the tent where the ark was. Standing or kneeling was the usual attitude of prayer (^{<1082>}1 Kings 8:22,54,55; but compare ^{<12712>}Exodus 17:12). Modern commentators mostly take the word here in the sense of waiting, abiding, not sitting: but sat is the natural rendering. David sat down to meditate, and then rose up to pray.

2 Samuel 7:19. *Is this the manner of man* Compare ^{<31717>}1 Chronicles 17:17. Our passage may be thus understood: But this is the law (or prerogative) of a great man to found dynasties which are to last into the far future. David expresses his astonishment that he, of such humble birth, and one so little in his own eyes, should not only be raised to the throne, but be assured of the perpetuity of the succession in his descendants, as if he were a man of high degree.

2 Samuel 7:23. *The nations and their gods* i.e. the people and the idols of Canaan.

2 Samuel 7:27. *Therefore hath thy servant found in his heart ...* The promises of God are the true guide to the prayers of His people. We may dare to ask anything, how great soever it may be, which God has promised to give. In this and the two following verses David expresses the same wonder at the riches of God's grace, and the same expectation founded on that grace, which Paul does. in such passages as ^{<4005>}Ephesians 1:5-7; 2:7, etc. marginal references.

NOTES ON 2 SAMUEL 8

2 Samuel 8. Metheg-ammah must be the name of some stronghold which commanded Gath, and the taking of which made David master of Gath and her towns.

2 Samuel 8:2. David took great numbers of the Moabites prisoners of war, and made them lie down on the ground, and then divided them by a measuring line into three parts, putting two-thirds to death, and saving alive one-third. The cause of the war with the Moabites, who had been very friendly with David (^{<0218>}1 Samuel 22:3,4), and of this severe treatment, is not known. But it seems likely, from the tone of Psalm 60 that David had met with some temporary reverse in his Syrian wars, and that the Moabites and Edomites had treacherously taken advantage of it, and perhaps tried to cut off his retreat.

2 Samuel 8:3. *Hadadezer* Not (see the margin) Hadarezer. Hadadezer, is the true form, as seen in the names Benhadad, Hadad (^{<1158>}1 Kings 15:18, etc.; ^{<0114>}2 Samuel 11:14, etc.). Hadad was the chief idol, or sun-god, of the Syrians.

To recover his border literally, to cause his hand to return. The phrase is used sometimes literally, as e.g. ^{<0307>}Exodus 4:7; ^{<1134>}1 Kings 13:4; ^{<0024>}Proverbs 19:24; and sometimes figuratively, as ^{<2025>}Isaiah 1:25; 14:27; Amos 1:8; ^{<0741>}Psalm 74:11. The exact force of the metaphor must in each case be decided by the context. If, as is most probable, this verse relates to the circumstances more fully detailed in ^{<0005>}2 Samuel 10:15-19, the meaning of the phrase here will be when he (Hadadezer) went to renew his attack (upon Israel), or to recruit his strength against Israel, at the river Euphrates.

2 Samuel 8:4. *Seven hundred horsemen* It should be seven thousand, as in ^{<1304>}1 Chronicles 18:4.

2 Samuel 8:5. *Syrians of Damascus* The Syrians (Aram), whose capital was Damascus, were the best known and most powerful. Damascus (written Darmesek in marginal references, according to the late Aramean orthography) is first mentioned in ^{<0152>}Genesis 15:2. According to Nicolaus of Damascus, cited by Josephus, the Syrian king's name was Hadad.

2 Samuel 8:6. *Garrisons* The word is used for officers in ^{<1045>}1 Kings 4:5,19, and some think that that is its meaning here. Perhaps, however, it is best to take it with the King James Version in the same sense as in ^{<1005>}1 Samuel 10:5; 13:3.

Brought gifts Rather, “tribute” (and in ^{<1002>}2 Samuel 8:2); meaning they became subject and tributary.

2 Samuel 8:8. *Betah and Berothai* These names (see also margin) have not been identified with certainty.

Exceeding much brass “Wherewith Solomon made the brazen sea, and the pillars, and the vessels of brass” (^{<1388>}1 Chronicles 18:8). The Septuagint and Vulgate both add these words here, so that perhaps they have fallen out of the Hebrew text. For the existence of metals in Lebanon or Antilebanon, see ^{<1089>}Deuteronomy 8:9.

2 Samuel 8:9. *Hamath* This appears as an independent kingdom so late as the time of Senacherib (^{<2373>}Isaiah 37:13). But in the time of Nebuchadnezzar, both Hamath and Arpad appear to have been incorporated in the kingdom of Damascus (^{<2423>}Jeremiah 49:23).

2 Samuel 8:10. *Joram* Or, more probably, Hadoram. See the margin.

2 Samuel 8:12. *Syria* Rather, as in ^{<1381>}1 Chronicles 18:11, Edom, which is manifestly the right reading, both because Edom, Moab, and Ammon are so frequently joined together, and because David’s Syrian spoil is expressly mentioned at the end of the verse. (The Hebrew letters for Aram (Syria) and Edom are very similar.)

2 Samuel 8:13. *The Syrians* Read the Edomites, as in marginal references (compare Psalm 60 title), and as the context (^{<1084>}2 Samuel 8:14) requires. For a further account of this war of extermination with Edom, see ^{<1115>}1 Kings 11:15,16. The war with Edom was of some duration, not without serious reverses and dangers to the Israelites (^{<1082>}2 Samuel 8:2 note). The different accounts probably relate to different parts of the campaign.

2 Samuel 8:16-18. For a similar account of the officers of Solomon’s kingdom, see ^{<1001>}1 Kings 4:1-6, where Jehoshaphat is still the recorder, and Benaiah is advanced to be captain of the host in the room of

Joab. The recorder seems to have been a high officer of state, a kind of chancellor, whose office was to keep a record of the events of the kingdom for the king's information, and hence, he would naturally be the king's adviser. See ^{<1700>}Esther 6:1,2; ^{<2332>}Isaiah 36:22; ^{<14318>}2 Chronicles 34:8. Such an officer is found among the ancient Egyptians and Persians.

Ahimelech the son of Abiathar According to ^{<02719>}1 Samuel 22:9-23, Abiathar, Zadok's colleague, was the son of Ahimelech. Abiathar the son of Ahimelech continued to be priest through the reign of David. (Compare also ^{<1007>}1 Kings 1:7,42; 2:22-27.) It almost necessarily follows that there is some error in the text.

The scribe Or secretary of state (^{<1210>}2 Kings 12:10; 18:37), different from the military scribe (^{<0054>}Judges 5:14 note).

^{<1088>}**2 Samuel 8:18.** *The Cherethites and the Pelethites* See the marginal reference note.

Chief rulers The word *cohen* ^{<3548>}, here rendered a "chief ruler," is the regular word for a priest. In the early days of the monarchy the word *cohen* had not quite lost its etymological sense, from the root meaning to minister, or manage affairs, though in later times its technical sense alone survived.

NOTES ON 2 SAMUEL 9

2 Samuel 9:4. David reaped the fruit of his kindness to Mephibosheth, for, when he fled from Absalom, Machir, the son of Ammiel, was one of those who were most liberal in providing him and his army with necessaries (marginal reference). According to ^{<1316>}1 Chronicles 3:5, Ammiel (called inversely Eliam, ^{<1018>}2 Samuel 11:3) was the father of Bath-sheba. If this be the same Ammiel, Machir would be Bath-sheba's brother. However, the name is not a very uncommon one (^{<0432>}Numbers 13:12; ^{<1316>}1 Chronicles 26:5, etc.).

Lo-debar Evidently on the east of Jordan River, and in the neighborhood of Ish-bosheth's capital, Mahanaim (^{<1077>}2 Samuel 17:27), but not identified by any modern traveler. Thought by some, not improbably, to be the same as Debir (^{<0135>}Joshua 13:26).

2 Samuel 9:6. *Mephibosheth* Also called Merib-baal (and Meri-baal, probably by a clerical error, ^{<1394>}1 Chronicles 9:40). The two names seem to have the same meaning: Bosheth, shame, being the equivalent for Baal, and Mephi (scattering or destroying, being equivalent to Merib (contending with). Compare Ish-bosheth and Esh-baal, Jerub-baal and Jerub-besheth.

He fell on his face In fear. Such generosity to a fallen rival as David showed in restoring him his paternal property seemed to him scarcely credible.

2 Samuel 9:8. Mephibosheth's humility of expression, even in the mouth of an Oriental, is painful. It was perhaps in part the result of his helpless lameness, and of the other misfortunes of his life.

A dead dog The wild dogs of the East, which still abound in every town, are the natural objects of contempt and dislike.

2 Samuel 9:9. *Saul's servant* Josephus calls him one of Saul's freedmen. The difference this would make in Ziba's position would only be that instead of paying in the fruits of the confiscated land to David, he would have to pay them to Mephiboseth.

2 Samuel 9:10. *Fifteen sons ...* See ^{<1097>}2 Samuel 19:17, marginal reference.

~~<1091>~~ **2 Samuel 9:11.** *Said the king* There is nothing in the Hebrew to warrant the insertion of these words. The words are: “So Mephibosheth ate at my table as one of the king’s sons.” Only it follows that the narrator is David himself.

~~<1092>~~ **2 Samuel 9:12.** Mephibosheth was five years old at Saul’s death. He may have been thirteen at David’s accession to the throne of Israel. In the eighth year of David’s reign over all Israel he would have been twenty-one. His having a son at this time indicates that we are about the 10th year of David’s reign.

Micha Or Micah; who, as far as we know, was Mephibosheth’s only son, and had a numerous posterity (marginal references).

NOTES ON 2 SAMUEL 10

On comparing this whole chapter with ^{<1083>}2 Samuel 8:3-13; and 1 Chronicles 19 with 1 Chronicles 18, it seems not improbable that they are two accounts of one and the same war; the former account (^{<1083>}2 Samuel 8:3-13) being inserted out of its chronological order. The numbers slain on both occasions, 42,000 (^{<1084>}2 Samuel 8:4,5), 40,000 (^{<1008>}2 Samuel 10:18), 700 (^{<1084>}2 Samuel 8:4; 10:18), the seat of war, the mention of the Euphrates, the persons engaged — David, Joab, and Abishai on one side, Hadarezer and the vassal kings on the other — are too similar to make it probable that they belong to two different wars.

^{<1001>}**2 Samuel 10:1** *The king* In marginal reference. Nahash, king, etc. The interval between the two events, not less than 50 years, and possibly more, is against his being the same as the Nahash of 1 Samuel 11.

The Ammonites are almost always spoken of as the children of Ammon, from the name of their first ancestor Ben-ammi (^{<1018>}Genesis 19:38).

Hanun The equivalent of the Carthaginian Hanno, from the same root as the Hebrew, Hananiah, Johanan, Hannah, etc. The same name appears in composition with Baal in Baal-Hanan, an Aramean king (^{<1038>}Genesis 36:38,39).

^{<1002>}**2 Samuel 10:2.** The history does not record any instance of Nahash's kindness to David, but the enmity of the house of Nahash against Saul may have disposed him favorably toward Saul's enemy David, and if there was any family connection between David's house and Nahash (^{<1075>}2 Samuel 17:25) this may have increased the friendship.

^{<1003>}**2 Samuel 10:3.** *The princes ...* Compare Rehoboam's advisers (^{<1120>}1 Kings 12:10,11). It is not improbable that David's severe treatment of Moab (^{<1082>}2 Samuel 8:2) was in part the cause of the fear of the Ammonites that a similar treatment was in store for themselves.

^{<1004>}**2 Samuel 10:4.** In ^{<1394>}1 Chronicles 19:4, more concisely "shaved." Cutting off a person's beard is regarded by the Arabs as an indignity equal to flogging and branding among ourselves. The loss of their long garments,

so essential to Oriental dignity, was no less insulting than that of their beards.

2 Samuel 10:6. *Stank ...* A strong figure for to be odious or detested. Compare the marginal references

The Syrians of Beth-rehob If identical with the Mesopotamians of ^{<13906>}1 Chronicles 19:6, Beth-rehob is the same as Rehoboth by the river (^{<0357>}Genesis 36:37). Others think Beth-rehob (Rehob, ^{<1008>}2 Samuel 10:8) the same as the Rehob and Beth-rehob of ^{<0432>}Numbers 13:21, near Hamath (perhaps the modern ruin of Hunin). If so, Beth-rehob, as well as Tob, must have been a colony of Aram Naharaim (compare the numbers in ^{<13907>}1 Chronicles 19:7 and here).

Syrians of Zoba Compare ^{<0447>}1 Samuel 14:47 note.

King Maacah Read the “King of Maacah” (^{<13906>}1 Chronicles 19:6,7). For the position of Maacah, see ^{<0514>}Deuteronomy 3:14; ^{<0475>}Joshua 12:5. It appears to have been a very small state, since its king only brought a thousand men into the field.

Ish-tob See the margin. Tob was the district where Jephthah fled when driven out by the Gileadites.

2 Samuel 10:7. This sufficiently indicates the greatness of the danger to Israel from this formidable league of Ammonites and Syrians.

2 Samuel 10:8. *Came out* From their city, Rabbah (^{<0511>}Deuteronomy 3:11), 15 or 20 miles from Medeba, where (^{<13907>}1 Chronicles 19:7) the Syrian army was encamped. Medeba (modern Madeba) was taken from Sihon (^{<0213>}Numbers 21:30), and fell to Reuben (^{<0509>}Joshua 13:9,16); in the reign of Ahaz it seems to have returned to Moab (^{<2381>}Isaiah 15:2), and in the time of the Maccabees to the Amorites (1 Macc. 9:36,37). In church history it was a bishop’s see.

In the field i.e. in the plain below the round rocky hill on which the city stood.

2 Samuel 10:9. The two armies of the Ammonites and the Syrians were drawn up facing one another; the Ammonites supported by the city Rabbah behind them; the Syrians in great force, with numerous chariots

able to manoeuvre in the plain in front of Medeba. If Joab advanced against either, he would have the other in his rear.

~~<1002>~~ **2 Samuel 10:12.** *For the cities of our God* This rather indicates that the relief of Medeba was one of the immediate objects in view, and consequently that at this time Medeba was still in the possession of the Reubenites. To prevent an Israelite city falling into the hands of a pagan people, and the rites of Moloch being substituted for the worship of Yahweh, was a very urgent motive to valor.

~~<1004>~~ **2 Samuel 10:14.** *Joab returned* The great strength of Rabbah made it hopeless to take it by assault, and the Syrians were not sufficiently broken (~~<1005>~~ 2 Samuel 10:15) to make it safe to undertake a regular siege.

~~<1006>~~ **2 Samuel 10:16.** *Helam* The place is unknown. Some prefer the translation of the Latin Vulgate: “their host came.”

~~<1008>~~ **2 Samuel 10:18.** *Seven hundred chariots* More probable than the “seven thousand” of ~~<1398>~~ 1 Chronicles 19:18. The frequent errors in numbers arise from the practice of expressing numerals by letters, with one or more dots or dashes to indicate hundreds, thousands, etc.

~~<1009>~~ **2 Samuel 10:19.** *Servants to Hadarezer* This gives us an idea of the great power of Hadarezer, and consequently of the strength of Israel in David’s victorious reign.

NOTES ON 2 SAMUEL 11

~~<000>~~ **2 Samuel 11:1.** *After the year was expired* The next spring after the escape of the Ammonites into their city (~~<0004>~~ 2 Samuel 10:14).

The children of Ammon The marginal reference supplies the word “the land of,” which is obviously the right reading.

David tarried at Jerusalem The Syrians being subdued, the war with Ammon was not of sufficient moment to require David’s personal presence. The whole section relating to David’s adultery and Uriah’s death, from this verse to ~~<0023>~~ 2 Samuel 12:26, is omitted in the Book of Chronicles.

~~<0002>~~ **2 Samuel 11:2.** *An eveningtide* The evening began at three o’clock in the afternoon.

~~<000B>~~ **2 Samuel 11:3.** *Eliam* Or Ammiel, (~~<038B>~~ 1 Chronicles 3:5), the component words being placed in an inverse order. Bath-sheba was the granddaughter of Ahithophel (~~<0234>~~ 2 Samuel 23:34).

~~<0007>~~ **2 Samuel 11:7.** David was forced to stoop to falsehood and dissimulation in the vain hope of hiding his sin.

~~<0008>~~ **2 Samuel 11:8.** *A mess of meat* Compare ~~<0434>~~ Genesis 43:34. The word denotes the honorable portion given by the host to his chief guest.

~~<0011>~~ **2 Samuel 11:11.** *The ark* Perhaps there was a double purpose in taking the ark; one, to excite to the utmost the enthusiasm of the people for its defense and against the Ammonites; the other, to have the means at hand of inquiring of the Lord, which David had found so serviceable.

~~<0016>~~ **2 Samuel 11:16.** *Observed the city* In the sense of besieging it closely.

~~<0017>~~ **2 Samuel 11:17.** *The men of the city went out* i.e. they made a sally and attacked the troops which were blockading the city on that side, chiefly to entice them to pursue them, and so come within shot of the archers who lined the wall (~~<0012>~~ 2 Samuel 11:20,24).

There fell some of the people ... They, too, as well as the brave and faithful Uriah, were victims of David's cruel artifice.

~~1012~~ **2 Samuel 11:21.** *Who smote Abimelech ...* This reference indicates the existence in David's time of the national annals of that period in an accessible form, and the king's habit of reading, or having read to him, the history of his country. (Compare ~~1700~~ Esther 6:1.)

~~1012~~ **2 Samuel 11:26.** Bath-sheba's mourning, like that of Abigail (~~1023~~ 1 Samuel 25:39-42), was probably limited to the customary time of seven days.

NOTES ON 2 SAMUEL 12

2 Samuel 12:1. Nathan came to David as if to ask his judicial decision on the case about to be submitted to him (compare **2 Samuel 14:2-11**; **1 Kings 20:35-41**). The circumstances of the story are exquisitely contrived to heighten the pity of David for the oppressed, and his indignation against the oppressor (**1 Samuel 25:13,22**).

2 Samuel 12:6. *Fourfold* The exact number prescribed by the Law (see the marginal references), and acted upon by Zaccheus. The Septuagint has “sevenfold,” as in **Proverbs 6:31**.

2 Samuel 12:8. *And thy master’s wives ...* According to Eastern custom, the royal harem was a part of the royal inheritance. The prophets spoke in such matters according to the received opinions of their day, and not always according to the abstract rule of right. (Compare **Matthew 19:4-9**.)

2 Samuel 12:11. See the marginal references. In both the points of David’s crime the retribution was according to his sin. His adultery was punished by Absalom’s outrage, his murder by the bloodshed of domestic fights, which cost the lives of at least three of his favorite sons, Amnon, Absalom, and Adonijah.

2 Samuel 12:13. For a comment on David’s words, read Psalm 51; 32.

Thou shalt not die Not spoken of the punishment of death as affixed to adultery by the Mosaic Law: the application of that law (**Leviticus 20:10**; **Deuteronomy 22:22**; **John 8:5**) to an absolute Eastern monarch was out of the question. The death of the soul is meant (compare **Ezekiel 18:4,13,18**).

2 Samuel 12:16,17. The death of the infant child of one of the numerous harem of an Oriental monarch would in general be a matter of little moment to the father. The deep feeling shown by David on this occasion is both an indication of his affectionate and tender nature, and also a proof of the strength of his passion for Bath-sheba. He went into his most private chamber, his closet (**Matthew 6:6**), and “lay upon the

earth” (^{<1035>}2 Samuel 13:31), rather “the ground,” meaning the floor of his chamber as opposed to his couch.

^{<1024>}**2 Samuel 12:24.** *Solomon* Or “peaceable,” a name given to him at his circumcision. Compare ^{<1015>}Luke 1:59. The giving of the name Jedidiah, by the Lord through Nathan, signified God’s favor to the child, as in the cases of Abraham, Sarah, and Israel. The name Jedidiah (which contains the same root as the name David, namely, “to love”) indicated, prophetically, what God’s Providence brought about actually, namely, the succession and glorious reign of Solomon over Israel.

^{<1027>}**2 Samuel 12:27.** *The city of waters* The lower town of Rabbah (the modern Amman), so called from a stream which rises within it and flows through it. The upper town with the citadel lay on a hill to the north of the stream, and was probably not tenable for any length of time after the supply of water was cut off.

^{<1023>}**2 Samuel 12:30.** *Their king’s crown* The word rendered their king (Malcham) is also the name of the national idol of the Ammonites (^{<2400>}Jeremiah 49:1,3 margin; ^{<3000>}Amos 1:15; ^{<3005>}Zephaniah 1:5). Moreover, the weight of the crown, which is calculated to be equal to 100 or 125 pounds weight, is far too great for a man to wear. On the whole, it seems most probable that the idol Malcam is here meant.

^{<1028>}**2 Samuel 12:31.** For the saw as an implement of torture compare ^{<8157>}Hebrews 11:37.

Harrows of iron Or rather thrashing-machines (^{<2387>}Isaiah 28:27; 41:15, etc.).

Axes The word so rendered occurs only here and in ^{<3308>}1 Chronicles 20:3. It evidently means some cutting instrument.

Made them pass through the brick-kiln The phrase is that always used of the cruel process of making their children pass through the fire to Moloch, and it is likely that David punished this idolatrous practice by inflicting something similar upon the worshippers of Moloch. The cruelty of these executions belongs to the barbarous manners of the age, and was provoked by the conduct of the Ammonites (^{<1000>}2 Samuel 10:1-4; ^{<0910>}1 Samuel 11:1,2), but is utterly indefensible under the light of the Gospel. If Rabbah was taken before David’s penitence, he may have been in an unusually

harsh and severe frame of mind. The unpleasant recollection of Uriah's death would be likely to sour and irritate him to the utmost.

NOTES ON 2 SAMUEL 13

2 Samuel 13:1. The history here, down to the end of 2 Samuel 23 (excepting a few particulars), is omitted in the Book of Chronicles.

2 Samuel 13:3. *Shimeah* Called Shamma (marginal reference), was Jesse's third son.

Subtil literally, wise. The word is generally used in a good sense, but here, and in **Job 5:13**, it means crafty.

2 Samuel 13:5,6. *Make thyself sick* "Feign thyself to be ill." (Compare **2 Samuel 14:2**.)

That I may see it He was to feign that he could not fancy anything that came from the kitchen, but that if he saw it cooked he should be able to eat it.

2 Samuel 13:6,9. *Make me cakes ... a pan* The words here used occur nowhere else, and the etymology is doubtful. Some particular kind of cake or pudding is meant (**2 Samuel 13:8**), called a *lebibah*; according to some, it was, from its etymology, shaped like a heart.

2 Samuel 13:9. The dish into which she poured the *lebibah* was doubtless borne to him by one of the servants into the chamber where he lay, and from which, the doors being open, he could see the outer room where Tamar prepared the meat.

2 Samuel 13:12. Tamar's words are a verbal quotation from **Genesis 34:7**. The natural inference is that Tamar knew the passage in Genesis, and wished to profit by the warning that it contained. (Compare also **2 Samuel 13:13**.)

2 Samuel 13:13. *My shame* Better, "my reproach." Compare **Genesis 30:23; 34:14; 1 Samuel 11:2**.

Speak unto the king ... It cannot be inferred with certainty from this that marriages were usual among half brothers and sisters in the time of David. The Levitical law forbade them (marginal reference), and Tamar may have merely wished to temporize. On the other hand, the debasing and

unhumanizing institution of the harem, itself contrary to the law of Moses (^{<4577>}Deuteronomy 17:17), may well have led to other deviations from its precepts, and the precedent of Abraham (^{<4012>}Genesis 20:12) may have seemed to give some sanction to this particular breach of it.

^{<1036>}**2 Samuel 13:16.** The sense of the passage probably is, “And she spake with him on account of this great wrong in sending me away, greater than the other wrong which thou hast done me (said she), but he hearkened not unto her.” The Hebrew text is probably corrupt, and the writer blends Tamar’s words with his own narrative.

^{<1038>}**2 Samuel 13:18.** *A garment of divers colors* See ^{<1037>}Genesis 37:3. Some prefer here (and there) “a tunic with sleeves,” a tunic reaching to the extremities, i.e. the hands and feet, and worn over the common tunic, in room of a robe.

^{<1039>}**2 Samuel 13:19.** *Laid her hand on her head* To hold on the ashes (see the marginal references).

Went on crying i.e. “went away, crying out as she went.”

^{<1032>}**2 Samuel 13:21.** The Septuagint adds, what is a good explanation, “but he did not vex the spirit of Amnon his son, because he loved him, because he was his first-born.” This want of justice in David’s conduct, and favoritism to Amnon, probably rankled in Absalom’s heart, and was the first seed of his after rebellion.

^{<1033>}**2 Samuel 13:23.** Sheepshearing was always a time of feasting (marginal references). Baal-hazor is not known.

^{<1035>}**2 Samuel 13:26.** He mentions Amnon as being the king’s first-born. If he could not have the king’s company, let him at least have that of the heir apparent, and the king’s other sons.

^{<1034>}**2 Samuel 13:29.** *Upon his mule* So in ^{<1033>}1 Kings 1:33,38 the mule is the royal animal on which David himself rides. In ^{<1039>}2 Samuel 18:9 Absalom rides upon a mule.

^{<1032>}**2 Samuel 13:32.** The history supplies another (compare ^{<1033>}2 Samuel 13:3) instance of Jonadab’s subtlety and sagacity. He at once gave the true explanation of the catastrophe at Baal-hazor, in spite of the false rumour.

By the appointment of Absalom ... Meaning that Absalom's resolution to slay Amnon had been formed at the time, and only waited an opportunity to give expression to it.

~~1035~~ **2 Samuel 13:34.** *Absalom fled* This is the sequel to ~~1039~~ 2 Samuel 13:29. The king's sons rose from table and fled, and Absalom taking advantage of the confusion, also escaped and fled. This information is inserted here to account for the king's sons returning unmolested.

~~1035~~ **2 Samuel 13:35.** The watchman, as his duty was, had sent immediate notice to the king that he saw a crowd approaching (see ~~1097~~ 2 Kings 9:17-20). Jonadab, who was with the king, was prompt to give the explanation.

~~1037~~ **2 Samuel 13:37.** See the marginal reference.

Ammihur (see the margin) is found as a Punic name.

~~1039~~ **2 Samuel 13:39.** *Longed to go forth* Rather, "longed after Absalom," literally, was consumed in going forth, with a sense of disappointed hope.

NOTES ON 2 SAMUEL 14

2 Samuel 14:2. *Tekoah* In the south of Judah, six miles from Bethlehem, the modern Tekoa. The rough, wild district was well suited for the lawless profession of the wise woman; it abounds in caves, as does the country near Endor.

2 Samuel 14:3. *Come to the king* The king as a judge was accessible to all his subjects (^{<1015>}2 Samuel 15:2; compare ^{<1016>}1 Kings 3:16).

2 Samuel 14:4. *Spake* Seems to be an accidental error for came, which is found in many manuscripts and versions.

Help literally, save (see the margin). It is the same cry as Hosanna, i.e. save now (^{<1025>}Psalms 118:25).

2 Samuel 14:7. *The whole family ...* This indicates that all the king's sons, and the whole court, were against Absalom, and that the knowledge of this was what hindered David from yielding to his affection and recalling him.

2 Samuel 14:8. *I will give charge ...* Indirectly granting her petition, and assenting that her son's life should be spared.

2 Samuel 14:9. *The iniquity be on me ...* Compare the principle in ^{<1015>}Genesis 9:5,6; ^{<1030>}Numbers 35:30-34. The woman therefore says, if there is any such guilt in sparing my son, may it rest upon me and my house, not on David and his throne. Compare ^{<1035>}2 Samuel 3:28. The cunning speech of the woman extracted a more direct promise of protection from the king (^{<1040>}2 Samuel 14:1).

2 Samuel 14:12. Having at last obtained what she wanted, the king's oath that her son should not die, she proceeds to the case of Absalom. The meaning of ^{<1043>}2 Samuel 14:13 may be paraphrased thus: "If you have done right as regards my son, how is it that you harbor such a purpose of vengeance against Absalom as to keep him, one of God's people, an outcast in a pagan country, far from the worship of the God of Israel? Upon your own showing you are guilty of a great fault in not allowing Absalom to return."

The king doth speak ... literally, “And from the king speaking this word (this sentence of absolution to my son) he is as one guilty; i.e. the sentence you have pronounced in favor of my son condemns your own conduct toward Absalom.”

His banished The use of the word as applied to one of the people of God driven into a pagan land, is well illustrated by ^{<6704>}Deuteronomy 30:4,5; ^{<3402>}Jeremiah 40:12; ^{<3305>}Micah 4:6; ^{<3619>}Zephaniah 3:19.

^{<1044>}**2 Samuel 14:14.** *Neither doth God respect any person* Some prefer the margin: “And God does not take away life, in the case of every sin that deserves death, e.g. David’s own case (^{<1023>}2 Samuel 12:13), but devises devices that the wanderer may not be forever expelled from him, i.e., for the return of penitent sinners.”

^{<1045>}**2 Samuel 14:15.** *The people have made me afraid* She pretends still that her suit was a real one, and that she was in fear of the people (“the whole family,” ^{<1047>}2 Samuel 14:7) setting upon her and her son.

^{<1047>}**2 Samuel 14:17.** *As an angel of God* Rather, as “the” Angel of God; and therefore whatever David decided would be right.

^{<1048>}**2 Samuel 14:24.** *Let him not see my face* We are not told why David adopted this half-measure. Possibly Bath-sheba’s influence may have been exerted to keep Absalom in disgrace for the sake of Solomon.

^{<1049>}**2 Samuel 14:26.** *Two hundred shekels ...* The exact weight cannot be determined. If these “shekels after the king’s weight” were the same as “shekels of the sanctuary,” the weight would be about 6 lbs., which is incredible; “twenty” shekels is more probable.

^{<1047>}**2 Samuel 14:27.** *Three sons* These probably died in infancy (see the marginal reference). From Tamar must have been born Maachah, the mother of Abijah, and the favorite wife of Rehoboam (^{<1152>}1 Kings 15:2; ^{<4111>}2 Chronicles 11:20-22).

^{<1043>}**2 Samuel 14:33.** *Kissed* This was the pledge of reconciliation. (See the marginal references and ^{<04515>}Genesis 45:15.)

NOTES ON 2 SAMUEL 15

2 Samuel 15:1. *And it came to pass ...* The working out of Nathan's prophecy (marginal reference) is the clue to the course of the narrative. How long after Absalom's return these events occurred we are not told.

2 Samuel 15:2. *Beside the way of the gate* See ^{<0801>}Ruth 4:1 note.

2 Samuel 15:3. To flatter each man by pronouncing a favorable verdict in his case, to excite a sense of grievance and discontent by censuring the king for remissness in trying the causes brought before him by his subjects, and to suggest a sure and easy remedy for all such grievances, namely, to make Absalom king; all this, coupled with great affability and courtesy, which his personal beauty and high rank made all the more effective, were the arts by which Absalom worked his way into favor with the people, who were light and fickle as himself.

2 Samuel 15:6. *Stole the hearts* i.e., deceived them, for so the same phrase means (^{<0312>}Genesis 31:20,26).

2 Samuel 15:7. *Forty years* An obvious clerical error, though a very ancient one for four years, which may date from Absalom's return from Geshur, or from his reconciliation with David, or from the commencement of the criminal schemes to which ^{<0151>}2 Samuel 15:1 refers.

Hebron This, as having been the old capital of David's kingdom and Absalom's birthplace, was well chosen. It was a natural center, had probably many inhabitants discontented at the transfer of the government to Jerusalem, and contained many of the friends of Absalom's youth. As the place of his birth (compare ^{<0216>}1 Samuel 20:6), it afforded a plausible pretext for holding there the great sacrificial feast ("the serving the Lord," ^{<0158>}2 Samuel 15:8), which Absalom pretended to have vowed to hold to the glory of God.

2 Samuel 15:12. *Ahithophel* It has been with great probability supposed that Ahithophel was estranged from David by personal resentment for his conduct in the matter of Bath-sheba and Uriah (see ^{<0113>}2 Samuel 11:3).

While he offered sacrifices Rather, that Absalom sent for Ahithophel to be present when he offered the sacrifices; the intention being that all who partook of the sacrifice should be bound together to prosecute the enterprise. Absalom, too, would take advantage of the excitement of the great feast to inflame the ardour of the guests, and pledge them irrevocably to his cause.

2 Samuel 15:14. *And smite the city* David's kind nature induced him to spare Jerusalem the horrors of a siege, and the risk of being taken by assault. He had no standing army with which to resist this sudden attack from so unexpected a quarter. Possibly too he remembered Nathan's prophecy (^{<0120>}2 Samuel 12:10-12).

2 Samuel 15:18. *Passed on* Rather, "crossed" the Brook Kidron, as in ^{<0152>}2 Samuel 15:22,23.

Gittites During David's residence in the country of the Philistines he attached such a band to himself; and after the settlement of his kingdom, and the subjugation of the Philistines, the band received recruits from Gath, perhaps with the king of Gath's consent. They were now under the command of Ittai the Gittite, a foreigner (^{<0159>}2 Samuel 15:19), and "his brethren" (^{<0150>}2 Samuel 15:20). The number 600 probably indicates that this band or regiment of Gittites had its origin in David's band of 600 (^{<0213>}1 Samuel 23:13; 27:2). They were at first, it is likely, all Israelites, then Gittites mixed with Israelites, and at last all Gittites.

2 Samuel 15:20. *Thou camest but yesterday* Meaning, "Thou art not a native Israelite, but only a sojourner for a few years, it is not reason therefore that thou shouldst share my calamities. Return to thy place, thy adopted home Jerusalem, and to the king, Absalom" (^{<0154>}2 Samuel 15:34,35).

2 Samuel 15:24. *Abiathar went up* i.e., continued to ascend the Mount of Olives. Abiathar was high priest (^{<0125>}1 Kings 2:35). Perhaps Zadok is addressed by David (^{<0125>}2 Samuel 15:25) as the chief of those who were actually bearing the ark.

2 Samuel 15:27. *Art not those a seer?* If the text be correct, the sense would be, "Art thou not a seer? therefore go back to the city, and observe, and certify me of what thou seest" (^{<0153>}2 Samuel 15:28). Others,

by a slight alteration of the original text, read “Art not thou a chief” (priest), etc.

~~<1053>~~ **2 Samuel 15:30.** *His head covered* See the marginal references and ~~<2443>~~ Jeremiah 14:3,4; ~~<3347>~~ Ezekiel 24:17; the sign of deep mourning.

~~<1053>~~ **2 Samuel 15:32.** Render ... “when David was come to the top of the mount where people worship God.” The top here, and in ~~<1060>~~ 2 Samuel 16:1, is used almost as a proper name. No doubt there was a high-place upon the top of the Mount of Olives.

NOTES ON 2 SAMUEL 16

2 Samuel 16:1. *A couple of donkeys saddled* Those that Mephibosheth and his servant should have ridden. See **2 Samuel 19:26** note.

2 Samuel 16:3. *Thy master's son* Meaning Saul's grandson (**2 Samuel 9:6**). David asks the question, evidently hurt at the apparent ingratitude of Mephibosheth. It is impossible to say whether Mephibosheth was quite guiltless or not. If Psalm 116 was composed by David, and after the quelling of Absalom's rebellion, **2 Samuel 16:11** may contain David's confession of his present hasty judgment (**2 Samuel 16:4**) in the matter.

2 Samuel 16:5. *Bahurim* See **2 Samuel 3:16** note. It seems to have lain off the road, on a ridge (**2 Samuel 16:13**), separated from it by a narrow ravine, so that Shimei was out of easy reach though within hearing, and within a stone's throw (**2 Samuel 16:6,9**).

Shimei, the son of Gera In the title to Psalm 7 he is apparently called "Cush the Benjamite." On Gera, see **Judges 3:15** note.

2 Samuel 16:7. *Come out* Rather, "Go out," namely, of the land, into banishment. Compare **Jeremiah 29:16**.

Thou bloody man See the margin. The Lord's word to David (**1 Chronicles 22:8**) was probably known to Shimei and now cast in David's teeth by him, with special reference to the innocent blood of Uriah.

2 Samuel 16:8. *All the blood of the house of Saul* Shimei probably put to David's account the death of Saul, and Jonathan, and Abinadab, and Melchishua, slain in battle by the Philistines with whom David was in league; of Ish-bosheth, slain in consequence of David's league with Abner; that of Abner himself, which he attributed to David's secret orders; and all the 360 slain in the battle between Joab and Abner (**2 Samuel 2:31**). Some, too, think that the death of seven men of Saul's immediate family (**2 Samuel 21:8**) had occurred before David's flight, and was referred to by Shimei. Shimei's hatred and virulence is an indication that the

Benjamites resented the loss of royalty in their tribe, even in the palmiest days of David's monarchy.

2 Samuel 16:9. *This dead dog* See the marginal reference and **2 Samuel 9:8** note.

Go over The ravine, possibly with a stream of water (**2 Samuel 17:20**), which lay between them and Shimei.

2 Samuel 16:10. *What have I to do ...* See the marginal references compare **Matthew 8:29**; **John 2:4**, and a similar complaint about the sons of Zeruiah (**2 Samuel 3:39**). And for a like striking incident in the life of the Son of David, see **Luke 9:52-56**.

2 Samuel 16:12. *His cursing* Another reading has "my curse," i.e., the curse that has fallen upon me. David recognizes in every word and action that he was receiving the due reward of his sin, and that which Nathan had foretold.

2 Samuel 16:21. Taking possession of the harem was the most decided act of sovereignty (see **1 Kings 2:22**). It was also the greatest offence and insult that could be offered. Such an act on Absalom's part made reconciliation impossible. A further motive has been found in this advice, namely, the desire on the part of Ahithophel to make David taste the bitterness of that cup which he had caused others (Uriah and all Bathsheba's family) to drink, and receive the measure which he had meted withal.

NOTES ON 2 SAMUEL 17

2 Samuel 17:1. *This night* The night of the day on which David fled, and Absalom entered into Jerusalem. Ahithophel's idea was to fall upon David by surprise, and in the first confusion of the surprised army to seize and kill David only.

2 Samuel 17:3. *The man whom thou seekest* namely, David. Ahithophel means to say: "If I can only smite David, there will be no civil war, all the people will peaceably submit."

2 Samuel 17:7. *At this time* Rather, "The counsel which Ahithophel has given this time is not good." He contrasts it with that given before (**2 Samuel 16:21**), which was good. This gave an appearance of candour to his conduct, and so gave weight to his dissent. Observe the working of David's prayer (**2 Samuel 15:31**).

2 Samuel 17:9. *Some pit, or in some other place* The Hebrew has "in one of the pits," or "in one of the places." Hence, "place" must have some defined meaning. It probably is used here, as elsewhere, for a "dwelling-house" or "village," which might in that district be fortified houses (**2 Samuel 17:12**; **1 Samuel 26:25**).

Hushai's argument is that there was no chance of seizing David by surprise as Ahithophel suggested. There was sure to be sharp fighting, and the terror of the names of David, Joab, Abishai, Ittai, and their companions, would magnify the first few blows received into a victory, and Absalom's men would flee in panic. It is likely that Absalom was not a man of courage, and Hushai, knowing this, adroitly magnified the terror of the warlike prowess of David and his mighty men.

2 Samuel 17:12. *As the dew* Like the drops of dew, in the vast number of our host, and in our irresistible and unavoidable descent upon our enemies.

2 Samuel 17:16. Hushai, like a wise and prudent man, knowing, too, Absalom's weak and fickle character, would not depend upon the resolution, taken at his instigation, not to pursue the king, but took instant measures to advertise David of his danger.

2 Samuel 17:17. *En-rogel* See the marginal reference.

A wench Hebrew “the maid servant,” namely, of the high priest, either Zadok or Abiathar, or possibly one employed in some service in the temple courts. (^{<1072>}1 Samuel 2:22 note.)

And they went and told king David As related afterward (^{<1072>}2 Samuel 17:21). Here mentioned by anticipation.

2 Samuel 17:18. *Bahurim* See the marginal reference. They were not all Shimeis in Bahurim.

2 Samuel 17:19. *A covering* Hebrew “the covering,” perhaps “the hanging” or “awning” at the door of the house, as the word seems to mean when spoken of the tabernacle.

Ground corn Or “peeled barley,” which she spread out as if for the purpose of drying it in the sun.

2 Samuel 17:20. As soon as ever she had hid the men she went into the house, as if busy about her usual occupations. Had Absalom’s servants, who had had information from some of the people of Bahurim that the men had come to this house, found her in the court it might have directed their attention to the peeled barley.

Over the brook of water Compare ^{<1069>}2 Samuel 16:9 note. The word for “brook” (“Michal”) occurs only here. One has been found in this very district, still so called. The woman showed great presence of mind and adroitness in not denying that they had been there.

2 Samuel 17:23. *To his city* To Giloh (marginal reference).

Ahithophel was probably influenced by deep mortification at the slight put upon him by rejecting his counsel. He is a memorable example of the impotence of worldly wisdom. Compare the marginal reference.

2 Samuel 17:24. *Mahanaim* See ^{<1068>}2 Samuel 2:8. The same reasons which induced Abner to choose it for Ishbosheth probably made it a good rallying point for David. It was a strong city, in a well-provisioned country, with a mountainous district for retreat in case of need, and with a warlike and friendly population.

2 Samuel 17:25. *Ithra an Israelite* Or “Jether the Ishmeelite” (^{<13127>}1 Chronicles 2:17). “Ithra” and “Jether” are practically the same names. “Israelite” in the text is wrong. It should be either “Ishmaelite” or “Jezreelite” (^{<1012>}2 Samuel 3:2).

Abigail the daughter of Nahash If Zeruah and Abigail were Jesse’s daughters, the only probable way of reconciling our text with ^{<13126>}1 Chronicles 2:16,17, is to suppose that Nahash was Jesse’s wife. If Zeruah and Abigail were only sisters of David by the mother, then Nahash might be the name of her first husband.

2 Samuel 17:27. Shobi’s father may have been the king of the Ammonites, and Shobi appointed by David as tributary king or governor of Ammon after he took Rabbah (^{<10129>}2 Samuel 12:29). On the other hand, Nahash may have been a common name among the Ammonites, and the Nahash of ^{<10175>}2 Samuel 17:25 may have been of that nation.

On Machir, see the marginal reference.

Barzillai was ancestor, through a daughter, to a family of priests, who were called after him “sons of Barzillai,” and who returned from captivity with Zerubbabel, but were not allowed to officiate as priests, or eat of the holy things, through defect of a proper register (^{<14126>}Ezra 2:61-63). It is likely that being wealthy they had neglected their priestly privileges, as a means of maintenance, before the captivity.

Rogelim was situated in the highlands of Gilead, but the exact situation is not known. It means “the fullers,” being the plural of the word “Rogel,” in “En-Rogel,” ^{<10171>}2 Samuel 17:17.

2 Samuel 17:29. *Cheese of kine* Or, as others, “milch cows,” which is more in accordance with the context, being coupled with “sheep,” and is more or less borne out etymologically by the Arabic. God’s care for David was evident in the kindness of these people.

NOTES ON 2 SAMUEL 18

2 Samuel 18:2. *A third part* This seems to have been a favorite division with the Hebrew commanders (see ^{<00716>}Judges 7:16; 9:43; ^{<09111>}1 Samuel 11:11; ^{<12105>}2 Kings 11:5,6) and with the Philistines also (^{<09317>}1 Samuel 13:17).

2 Samuel 18:3. *Succour us out of the city* David, with a reserve, would hold the city, and either support the bands in case of need, or receive them within the walls should they be compelled to flee.

2 Samuel 18:6. *Against Israel* Implying that the revolt was in a great measure that of the ten tribes, Saul's party, against the kingdom.

The wood of Ephraim This would naturally be sought in the west of Jordan (marginal reference). But on the other hand it seems certain that the scene of this battle was on the east of Jordan. It seems therefore inevitable to conclude that some portion of the thick wood of oaks and terebinths which still runs down to the Jordan on the east side was for some reason called "the wood of Ephraim," either because it was a continuation on the east side of the great Ephraimitic forests on the west, or because of some transaction there in which Ephraim had taken part, such as the slaughter of the Midianites (^{<00724>}Judges 7:24,25), or their own slaughter (^{<071216>}Judges 12:6).

2 Samuel 18:8. *The battle was scattered* Probably Absalom's forces were far more numerous than David's; but, most likely by Joab's skillful generalship, the field of battle was such that numbers did not tell, and David's veteran troops were able to destroy Absalom's rabble in detail. The wood entangled them, and was perhaps full of pits, precipices, and morasses (^{<10817>}2 Samuel 18:17).

2 Samuel 18:9 would seem that the two things which his vain-glory boasted in, the royal mule, and the magnificent head of hair by which he was caught in the "oak" (rather, terebinth or turpentine tree), both contributed to his untimely death.

2 Samuel 18:11. *Ten shekels* (About 25 shillings.) The word “shekel” is understood, as in ^{<0006>}Genesis 20:16; 37:28. See the ^{<0334>}Exodus 38:24 note.

A girdle Girdles were costly articles of Hebrew dress used to put money in (^{<0009>}Matthew 10:9), and given as presents (^{<0804>}1 Samuel 18:4).

2 Samuel 18:13. The man gives a remarkable incidental testimony to David’s sagacity and penetration (compare ^{<0809>}2 Samuel 14:19), and to Joab’s known unscrupulousness.

2 Samuel 18:14. *I may not tarry ...* i.e., lose time in such discourse.

2 Samuel 18:16. *Blew the trumpet* To stop the pursuit and slaughter (^{<0023>}2 Samuel 2:28; 20:22).

2 Samuel 18:17. *A great heap of stones* See the marginal reference. This kind of monument is common to almost all early nations.

2 Samuel 18:18. *The king’s dale* Anciently the “valley” of “Shaveh” (marginal reference), and apparently in the near neighborhood of Sodom; but the exact site is not known. It quite agrees with Absalom’s preference for Hebron (^{<0807>}2 Samuel 15:7), that his monument should be reared by him in the south. If Absalom’s monument be placed in the ravine of the Kedron, the “king’s dale” here is a different place from the “dale of Shaveh.”

Absalom’s place literally, “Absalom’s hand.” (^{<0852>}1 Samuel 15:12 note.)

2 Samuel 18:19. Ahimaaz was a well-known runner (^{<0827>}2 Samuel 18:27). Speed was a heroic virtue in those simple times (compare ^{<0018>}2 Samuel 2:18). In Hezekiah’s reign (^{<4806>}2 Chronicles 30:6,10) we find an establishment of running post-men; and the same name (“runners”) is given (^{<0813>}Esther 3:13) to the Persian posts, though at that time they rode on mules and camels.

Bear tidings The original word is used almost exclusively of bearing good tidings, and hence, is rendered in the Septuagint (though not always) **εὐαγγελιζέσθαι** ^{<0097>} (^{<0040>}2 Samuel 4:10; ^{<0809>}1 Samuel 31:9). In ^{<0821>}2 Samuel 18:21, it is not “carry the good tidings,” but “tell,” simply “announce.”

~~<1822>~~ **2 Samuel 18:21.** *Cushi* “The Cushite,” a foreign slave, perhaps of Joab’s, whom he did not scruple to expose to David’s anger. If, however, it is a name, it must be rendered “Haccushi.” In the title to Psalm 7, “Cush, the Benjamite,” cannot mean this Cushi, since the contents of the Psalm are not suitable to this occasion.

~~<1823>~~ **2 Samuel 18:23.** *The plain* The floor of the valley through which the Jordan runs. The Cushite did not run by that road, but took the road over the hills, which may well have been the shorter but also the more difficult road. The two roads would probably meet a short distance from Mahanaim. These words, which have been thought to prove that the battle took place on the west of Jordan, are a clear proof that it took place on the east, because if the runners had had to cross the Jordan, they must both have come by the same road, which it is clear they did not.

~~<1828>~~ **2 Samuel 18:28.** *Ahimaaz called* This marks the eager haste with which, before he had quite reached the king, he shouted out the pithy decisive word of good tidings, “Shalom!” Peace! *Hath delivered* See the margin. The figure seems to be that of confining a person within the power of his enemy, in opposition to “giving him his liberty” “in a large room,” to work what mischief he pleases.

~~<1838>~~ **2 Samuel 18:31.** *Tidings ...* Rather, “Let my lord the king receive the good tidings.”

~~<1833>~~ **2 Samuel 18:33.** There is not in the whole of the Old Testament a passage of deeper pathos than this. Compare ~~<1941>~~ Luke 19:41. In the Hebrew Bible this verse commences the nineteenth chapter. The King James Version follows the Greek and Latin versions.

NOTES ON 2 SAMUEL 19

2 Samuel 19:5. Had Absalom gained the victory, it is likely that, according to the manner of Oriental despots, he would have sought to secure his throne by killing all possible competitors (^{<0005>}Judges 9:5; ^{<1159>}1 Kings 15:29).

2 Samuel 19:8. David saw the justice of what Joab said, and the new danger which threatened him if he did not rouse himself from his grief.

For Israel ... Not David's followers, but as before (^{<0025>}2 Samuel 17:26; 18:6,17), Absalom's army.

2 Samuel 19:13. *Of my bone ...* Render as in preceding verse, "art thou not my bone and my flesh?" It is curious to note how the phrase is used in ^{<0001>}2 Samuel 5:1 of common descent from Israel, in ^{<0092>}2 Samuel 19:12 of the closer kindred of the tribe of Judah, and in this verse of the yet nearer kindred between David and Amasa his sister's son.

Captain ... in the room of Joab It is very plain that David felt the weight of Joab's overbearing influence to be very oppressive (compare ^{<0022>}2 Samuel 19:22; 3:39; 16:10). He was, at this time, very angry with Joab for killing Absalom; and so, thinking it of vital importance to win over Amasa and the army of Judah, he did not scruple to offer him Joab's high post.

2 Samuel 19:16. Shimei being aware that Judah was unanimous in recalling the king, lost no time in trying to make his peace with David, by bringing a large Benjamite force with him.

2 Samuel 19:17. *Before the king* i.e., "to meet the king." Compare ^{<0008>}2 Samuel 20:8. The king was on the east bank, and they crossed over (by the ford) from the west bank to go to him.

2 Samuel 19:18. *As he was come over Jordan* Render, "when he was crossing," i.e., just embarking for the purpose of crossing. The scene still lies on the east bank. Shimei left nothing undone to soften, if possible, David's resentment.

2 Samuel 19:20. This is the first time that the "house of Joseph," or "Joseph," stands for all the ten tribes of which Ephraim was the head and

leader. While Saul of Benjamin was king, or while Mahanaim was the capital of his son's kingdom, it was not natural so to name them, nor does it seem so at first sight in the mouth of Shimei the Benjamite. But it is very possible that he used the phrase for the purpose of exculpating himself and his own tribe from having taken the initiative in the rebellion, anti of insinuating that they were drawn away by the preponderating influence of the great house of Joseph. On the other hand, the phrase may be an indication that the passage was written after the separation of the kingdom of Israel, when the phrase was a common one.

~~<1092>~~ **2 Samuel 19:24.** *Beard* The “moustache,” the beard of the upper lip. The fact related in this verse tends to clear Mephibosheth from the suspicion of unfaithfulness to David.

~~<1095>~~ **2 Samuel 19:26.** What appears to have happened is, that when Mephibosheth ordered Ziba to saddle the donkeys and ride with him to join David, Ziba left him under pretence of obeying, but instead laded the donkeys with provisions, and went off alone with them, thus making it impossible for Mephibosheth to follow.

~~<1099>~~ **2 Samuel 19:29.** Unable to get to the bottom of the story, and perhaps unwilling to make an enemy of Ziba, David compromised the matter by dividing the land, thus partially revoking his hasty sentence (~~<1064>~~ 2 Samuel 16:4). We still see the impatient temper of David.

~~<1057>~~ **2 Samuel 19:37.** *Chimham* From marginal references it appears that Chimham, having accepted David's offer, came and settled near Bethlehem. His house was still called after him at the time of the captivity.

~~<1099>~~ **2 Samuel 19:39.** The “people” is the term especially applied in this narrative to David's followers (~~<1057>~~ 2 Samuel 15:17; 16:14; 17:2; 18:1,2; 19:2,3). They crossed by the ford, while David and his household, accompanied by Barzillai and Chimham, came over in the ferry.

~~<1094>~~ **2 Samuel 19:41.** It seems that David and his whole party made a halt at Gilgal (~~<1095>~~ 2 Samuel 19:15; ~~<10114>~~ 1 Samuel 11:14), and possibly made some solemn agreement there about the kingdom. But while they were there, “all the men of Israel,” representatives from the tribes not included in “half the people of Israel” (~~<10940>~~ 2 Samuel 19:40), came up in great wrath at finding that the restoration had been accomplished without consulting them, and accused the men of Judah of unfair dealing.

NOTES ON 2 SAMUEL 20

2 Samuel 20:1. *The son of Bichri ...* Rather, “a Bichrite,” formed like the names “Ahohite,” “Hachmonite,” etc. (¹⁰¹⁸2 Samuel 23:8,9), and so called from Becher, the son of Benjamin (¹⁴⁵¹Genesis 46:21; ¹³⁰⁶1 Chronicles 7:6-8) Saul was also of this family. It is evident that the transfer of the royalty from their tribe to that of Judah still rankled in the hearts of many Benjamites (¹⁰⁶⁸2 Samuel 16:8 note).

2 Samuel 20:2. *From Jordan ...* The men of Israel only escorted David from Jordan to Gilgal, and there left him; but the men of Judah in a body went with him all the way to Jerusalem.

2 Samuel 20:4. *To Amasa ...* Evidently feeling his way toward fulfilling the promise to Amasa (marginal reference).

2 Samuel 20:5. *He tarried* The cause of Amasa’s delay is not stated. It may have been the unwillingness of the men of Judah to place themselves under his orders, or it may have been caused by a wavering or hesitation in loyalty. This last is evidently insinuated in ¹⁰⁰¹2 Samuel 20:11, and no doubt this was the pretext, whether grounded in fact or not, by which Joab justified the murder of Amasa before David.

2 Samuel 20:6. *To Abishai* Probably, as the king was on bad terms with Joab, and wished to deprive him of his post as Captain of the host, he gave his orders to Abishai, and weakly connived at the execution of them by Joab, which was inevitable.

2 Samuel 20:8. *Amasa went before them* Rather, “advanced to meet them.” Amasa was no doubt returning to Jerusalem, according to his orders (¹⁰⁰⁴2 Samuel 20:4), and was probably much surprised to meet the army in march. Joab’s resolution was quickly taken.

And Joab’s garment ... Render, “And Joab was girded with his military garment, as his clothing, and upon it” — i.e., the military garment — (or “him”), “the girdle of a sword fastened on his loins in its sheath, and as he went forth” (to meet Amasa) “it fell” out of the sheath. What appears to have happened is that, by accident or design, Joab’s sword fell out of the scabbard on the ground as he was going to meet Amasa, and that he picked

it up with his left hand so as to have his right hand free for the customary salutation (^{<1019>}2 Samuel 20:9). This awakened no suspicion in Amasa's mind. Compare the case of Ehud, ^{<1021>}Judges 3:21.

^{<1011>}**2 Samuel 20:11.** *He that favoreth Joab ...* This speech, addressed to Amasa's followers as well as Joab's, shows very distinctly that the rivalry between Joab and Amasa, and David's purpose to make Amasa captain in Joab's room, were well known; and shows also the real reason why Joab killed Amasa. What is added, "and he that is for David," was intended to identify Joab's cause with David's, and also to insinuate that Amasa had not been loyal to David (^{<1015>}2 Samuel 20:5 note).

^{<1012>}**2 Samuel 20:12.** *All the people ...* i.e., the levies which Amasa had been leading to Jerusalem; they were irresolute as to what they should do, and the stoppage at Amasa's body very nearly led to their refusing to follow Joab. But upon the prompt removal and hiding of the body they passed on and followed Joab, their old captain.

^{<1014>}**2 Samuel 20:14.** *Abel* More commonly called (^{<1015>}2 Samuel 20:15) "Abel-Beth-maachah" to distinguish it from other places of the name of "Abel" (a grassy plain). It is represented by the modern Abil-el-Kamh, a Christian village on the northwest of lake Huleh, the ancient Merom. Compare ^{<1014>}2 Chronicles 16:4, "Abel-maim," Abel by the water.

And all the Berites What this means is utterly unknown. Many approve of the reading of the Latin Version, connecting it with what follows: "And all the choice young men mustered and followed him."

^{<1015>}**2 Samuel 20:15.** *Cast up a bank* See the marginal references. The throwing up of mounds against the walls of besieged places by the besiegers is well illustrated in the Assyrian sculptures.

The trench The "pomoerium," or fortified space outside the wall. When the mound was planted in the pomoerium the battering engines were able to approach close to the wall to make a breach.

^{<1018>}**2 Samuel 20:18.** This was an old proverb. Abel, like Teman, and some other places, was once famous for the wisdom of its inhabitants (^{<1018>}1 Kings 4:30,31). The wise woman was herself a remnant of this traditional wisdom.

2 Samuel 20:19. *I am one ...* The woman speaks in the name of the whole city, which she means to say was peaceable and loyal.

2 Samuel 20:20. Joab's character is strongly brought out in the transaction. Politic, decided, bold, and unscrupulous, but never needlessly cruel or impulsive, or even revengeful. No life is safe that stands in his way, but from policy he never sacrifices the most insignificant life without a purpose. (Compare **2 Samuel 2:27-30**.)

2 Samuel 20:23. *Now Joab ...* This is by no means an unmeaning repetition. Joab had been dismissed to make room for Amasa, and was now, as the result of his successful expedition against Sheba, and the death of Amasa, reinstated in his command. Moreover, this was a fresh beginning of David's reign, and therefore a statement of his chief officers is as proper as in **2 Samuel 8:16**, when he had just established himself on the throne of Israel. Compare **1 Kings 4:2-6**.

2 Samuel 20:24. *Adoram* Not mentioned before by name or office. Apparently, therefore, the office was not instituted until the latter part of David's reign, and its duties probably were the collection of the tribute imposed upon vanquished nations, or the command of the forced levies employed in public works. Adoram was stoned to death in the beginning of the reign of Rehoboam (**1 Kings 12:18**).

2 Samuel 20:26. *Ira the Jairite* Not mentioned before: perhaps the same as "Ira an Ithrite" (marginal reference), i.e., an inhabitant of Jattir in the hill country of Judah (**Joshua 15:48**; **1 Samuel 30:27**). Perhaps we ought to read "Ithrite," for "Jairite."

A chief ruler ... about David More simply and clearly, "was David's kohen" (**2 Samuel 8:18**'s note). In the early part of David's reign his own sons were *cohanim* (**13548**) (chief rulers). The deaths of Amnon and Absalom, and the dissensions in the family, had probably caused the change of policy in this respect.

NOTES ON 2 SAMUEL 21

2 Samuel 21:1. There is no note of time whatever, nor any clue as to what part of David's reign the events of this chapter ought to be assigned.

Enquired of the LORD Hebrew "sought the face of the Lord," quite a different phrase from that so often used in Judges (e.g. ^{<0700>}Judges 1:1) and the Books of Samuel, and probably indicating that this chapter is from a different source; an inference agreeing with the indefinite "in the days of David," and with the allusion to the slaughter of the Gibeonites, which has not anywhere been narrated.

And for his bloody house literally, "the house of blood," i.e., the house or family upon which rests the guilt of shedding innocent blood.

2 Samuel 21:2. The way in which the writer here refers to the history of the league with the Gibeonites (Joshua 9) shows that the Book of Joshua was not a part of the same work as the Books of Samuel.

Of the Amorites The Gibeonites were Hivites (^{<0907>}Joshua 9:7; 11:19); and in many enumerations of the Canaanite nations the Hivites are distinguished from the Amorites. But "Amorite" is often used in a more comprehensive sense, equivalent to "Canaanite" (as ^{<0156>}Genesis 15:16; ^{<0607>}Deuteronomy 1:27), and denoting especially that part of the Canaanite nation which dwelt in the hill country (^{<0439>}Numbers 13:29; ^{<0607>}Deuteronomy 1:7,20,24), and so includes the Hivites.

2 Samuel 21:4. *No silver, nor gold ...* Money payments as a compensation for blood-guilt were very common among many nations. The law, too, in ^{<0451>}Numbers 35:31,32, presupposes the existence of the custom which it prohibits. In like manner the speech of the Gibeonites implies that such a payment as they refuse would be a not unusual proceeding.

Neither ... shalt thou kill any man in Israel They mean that it is not against the nation of Israel, but against the individual Saul, that they cry for vengeance. The demand for Saul's sons is exactly similar to that which dictated David's own expression in ^{<0247>}2 Samuel 24:17, "against me, and against my father's house."

2 Samuel 21:6. *Seven men* Seven was a sacred number not only with the Hebrews but with other Oriental nations (^{<0231>}Numbers 23:1,29), and is therefore brought in on this occasion when the judicial death of the sons of Saul was a religious act intended to appease the wrath of God for the violation of an oath (^{<0204>}Numbers 25:4).

whom the LORD did choose Rather, “the Lord’s chosen,” or elect. The same phrase is applied to Moses (^{<0463>}Psalm 106:23), to the Israelites (^{<2303>}Isaiah 43:20), and to Christ (^{<2301>}Isaiah 42:1).

2 Samuel 21:7. *The LORD’S oath* The calamity brought upon Israel by Saul’s breach of the oath to the Gibeonites would make David doubly careful in the matter of his own oath to Jonathan.

2 Samuel 21:8. *Rizpah* See the marginal reference. A foreign origin was possibly the cause of the selection of Rizpah’s sons as victims.

Sons of Michal An obvious error for “Merab” (^{<0819>}1 Samuel 18:19 note).

2 Samuel 21:9. *In the first days* The barley harvest (about the middle or toward the end of April) was earlier than the wheat harvest (^{<0081>}Exodus 9:31; ^{<0102>}Ruth 1:22).

2 Samuel 21:10. *Dropped* Rather, “poured,” the proper word for heavy rain (^{<0083>}Exodus 9:33). The “early rain,” or heavy rain of autumn, usually began in October, so that Rizpah’s devoted watch continued about six months. How rare rain was in harvest we learn from ^{<0927>}1 Samuel 12:17,18; ^{<0101>}Proverbs 26:1. The reason of the bodies being left unburied, contrary to ^{<0223>}Deuteronomy 21:23, probably was that the death of these men being an expiation of the guilt of a violated oath, they were to remain until the fall of rain should give the assurance that God’s anger was appeased, and the national sin forgiven.

Birds of the air ... beasts of the field It is well known how in the East, on the death e.g. of a camel in a caravan, the vultures instantly flock to the carcass. (Compare ^{<0108>}Matthew 24:28.)

2 Samuel 21:12. *From the street of Beth-shan* This was the wide place just inside the gate of an Oriental city, bounded therefore by the city wall (compare the marginal reference). Here, as the place of concourse, the Philistines had fastened the bodies.

~~1215~~ **2 Samuel 21:15.** This, like the preceding paragraph (~~1216~~ 2 Samuel 21:1-14), is manifestly a detached and unconnected extract. It is probably taken from some history of David's wars, apparently the same as furnished the materials for 2 Samuel 5; 8; 23:8-39. There is no direct clue to the time when the events here related took place, but it was probably quite in the early part of David's reign, while he was still young and active, after the war described in 2 Samuel 5. The Book of Chronicles places these Philistine battles immediately after the taking of Rabbah of the Ammonites (~~1310~~ 1 Chronicles 20:4-8), but omits David's adventure (~~1215~~ 2 Samuel 21:15-17).

~~1216~~ **2 Samuel 21:16.** *Ishbi-benob* A corrupt reading. The whole passage should perhaps run thus: "And David waxed faint. So they halted in Gob (as in ~~1218~~ 2 Samuel 21:18,19). And there was a man (in Gob) which was of the sons of the giant, etc."

Sons of the giant The "giant" here (~~1218~~ 2 Samuel 21:18,20,22) is "Ha-Raphah," whence, the "Rephaim" (~~0145~~ Genesis 14:5; ~~0121~~ Deuteronomy 2:11). The sons of Ha-raphah, or Rephaim, are different from the "Nephilim," or Giants (~~0004~~ Genesis 6:4; ~~0433~~ Numbers 13:33). The sons of Anak were not strictly Rephaim, but Nephilim.

Three hundred shekels of brass About eight pounds. Goliath's spear's head weighed "six hundred shekels of iron."

~~1218~~ **2 Samuel 21:18.** *A battle in Gob* In the parallel passage (marginal reference), "Gezer" is named as the field of this battle. However, Gath is named (~~1221~~ 2 Samuel 21:20,22) in a way to make it probable that Gath was the scene of all the battles. The Septuagint in this verse has "Gath."

~~1219~~ **2 Samuel 21:19.** The Hebrew text is manifestly very corrupt. First, for "Jaare-oregim," ~~1315~~ 1 Chronicles 20:5 gives us the reading Jair. "Oregim" has evidently got in by a transcriber's error from the line below, where "oregim" is the Hebrew for "weavers." Again, the word the "Bethlehemite" is very doubtful. It is supported by ~~1223~~ 2 Samuel 23:24, but it is not found in the far purer text of ~~1315~~ 1 Chronicles 20:5, but instead of it we find the name of the Philistine slain by Elhanan, "Lahmi the brother of Goliath the Gittite." It is probable, therefore, that either the words "the Bethlehemite," are a corruption of "Lahmi," or that the recurrence of

“Lahmi,” and the termination of “Beth-lehemite” has confused the transcriber, and led to the omission of one of the words in each text.

~~1122~~ **2 Samuel 21:22.** *Four* Not necessarily meaning that they were brothers, but that they were all of the race of the Giant, all Rephaim. The word “four” is omitted in the parallel passage, only the three last being mentioned in that chapter.

NOTES ON 2 SAMUEL 22

~~1221~~ **2 Samuel 22:1.** This song, which is found with scarcely any material variation as Psalm 18, and with the words of this first verse for its title, belongs to the early part of David's reign when he was recently established upon the throne of all Israel, and when his final triumph over the house of Saul, and over the pagan nations (~~1224~~ 2 Samuel 22:44-46), Philistines, Moabites, Syrians, Ammonites, and Edomites, was still fresh (2 Samuel 21). For a commentary on the separate verses the reader is referred to the commentary on Psalm 18.

NOTES ON 2 SAMUEL 23

2 Samuel 23:1. *The last words of David* i.e., his last Psalm, his last “words of song” (**2 Samuel 22:1**). The insertion of this Psalm, which is not in the Book of Psalms, was probably suggested by the insertion of the long Psalm in 2 Samuel 22.

David the son of Jesse said ... The original word for “said” is used between 200 and 300 times in the phrase, “saith the Lord,” designating the word of God in the mouth of the prophet. It is only applied to the words of a man here, and in the strikingly similar passage **Numbers 24:3,4,15,16**, and in **Proverbs 30:1**; and in all these places the words spoken are inspired words. The description of David is divided into four clauses, which correspond to and balance each other.

2 Samuel 23:4. Comparisons illustrating the prosperity of the righteous king.

2 Samuel 23:5. *Although my house ...* The sense of this clause (according to the the King James Version) will be that David comparing the actual state of his family and kingdom during the later years of trouble and disaster with the prophetic description of the prosperity of the righteous king, and seeing how far it falls short, comforts himself by the terms of God’s covenant (**2 Samuel 7:12-16**) and looks forward to Messiah’s kingdom. The latter clause, “although he make it not to grow,” must then mean that, although at the present time the glory of his house was not made to grow, yet all his salvation and all his desire was made sure in the covenant which would be fulfilled in due time. But most modern commentators understand both clauses as follows: “Is not my house so with God that He has made with me an everlasting covenant,” etc.? “For all my salvation and all my desire, will He not cause it to spring up?” namely, in the kingdom of Solomon, and still more fully in the kingdom of Christ.

2 Samuel 23:8. The duplicate of this passage is in 1 Chronicles 11, where it is in immediate connection with David’s accession to the throne of Israel, and where the mighty men are named as those by whose aid David was made king. The document belongs to the early part of David’s reign.

The text of ^{<1028>}2 Samuel 23:8,9 is perhaps to be corrected by comparison with ^{<3111>}1 Chronicles 11:11,12.

Chief among the captains There is great doubt about the exact meaning of this phrase.

(1) The title is given to two other persons, namely, to Abishai in ^{<1028>}2 Samuel 23:18; ^{<3121>}1 Chronicles 11:20, and to Amasa in ^{<3128>}1 Chronicles 12:18.

(2) The word translated “captain,” is of uncertain meaning, and the orthography repeatedly fluctuates throughout this and the duplicate passage in 1 Chronicles 11, between “Shalish” a captain, and “Sheloshah” three.

(3) If, however, the text of Chronicles be taken as the guide, then the sense of “captain” will not come into play, but the word will be a numeral throughout, either “three” or “thirty,” and will describe David’s band of thirty mighty men, with a certain triad or triads of heroes who were yet more illustrious than the thirty.

In the verse before us, therefore, for “chief among the captains,” we should render, “chief of the thirty.”

Eight hundred The parallel passage in 1 Chronicles has “three hundred,” as in ^{<1028>}2 Samuel 23:18. Such variations in numerals are very frequent. Compare the numbers in Ezra 2 and Nehemiah 7.

^{<1029>}**2 Samuel 23:9.** *Gone away* Rather, went up to battle (^{<1059>}2 Samuel 5:19; ^{<1100>}2 Kings 3:21, etc.) against them. These words and what follows as far as “troop” (^{<1021>}2 Samuel 23:11) have fallen out of the text in Chronicles. The effect of this is to omit Eleazar’s feat, as here described, to attribute to him Shammah’s victory, to misplace the flight of the Israelites, and to omit Shammah altogether from the list of David’s mighty men.

^{<1021>}**2 Samuel 23:11.** *Hararite* Interpreted to mean “mountaineer,” one from the hill country of Judah or Ephraim.

^{<1023>}**2 Samuel 23:13.** The feat at Bethlehem by three of the thirty was the occasion of their being formed into a distinct triad; Abishai (^{<1028>}2 Samuel 23:18), Benaiah (^{<1023>}2 Samuel 23:20), and a third not named, were probably the three.

In the harvest time An error for “to the rock” (compare the marginal reference).

The troop of the Philistines The word rendered “troop” occurs in this sense only here (and, according to some, in ^{<1231>}2 Samuel 23:11), and perhaps in ^{<1231>}Psalms 68:11. In 1 Chronicles 11, as in ^{<1236>}2 Samuel 23:16 the reading is “host” or “camp,” which may be the true reading here.

Pitched The same Hebrew word as “encamped” in ^{<1315>}1 Chronicles 11:15.

Valley of Rephaim Or Giants. See ^{<1216>}2 Samuel 21:16 note.

^{<1234>}**2 Samuel 23:14.** *In an hold* In “the hold” (^{<1316>}1 Chronicles 11:16) close to the cave of Adullam (marginal reference note). It shows the power and daring of the Philistines that they should hold a post so far in the country as Bethlehem.

^{<1235>}**2 Samuel 23:15.** A cistern of deep, clear, cool water, is called by the monks, David’s Well, about three-quarters of a mile to the north of Bethlehem. Possibly the old well has been filled up since the town was supplied with water by the aqueduct.

^{<1236>}**2 Samuel 23:16.** *Brake through the host* Their camp was pitched in the valley of Rephaim (^{<1233>}2 Samuel 23:13; ^{<1315>}1 Chronicles 11:15). It follows from this that the way from Adullam to Bethlehem lay through or across the valley of Rephaim.

Poured it out unto the LORD It was too costly for his own use, none but the Lord was worthy of it. For libations, see ^{<1063>}Judges 6:20 note.

^{<1237>}**2 Samuel 23:17.** Better as in ^{<1319>}1 Chronicles 11:19.

^{<1238>}**2 Samuel 23:18.** *Three* “The three” (^{<1032>}2 Samuel 23:22). It was Abishai’s prowess on this occasion that raised him to be chief of this triad.

^{<1239>}**2 Samuel 23:19.** i.e., “Was he not the most honorable of the three of the second order, howbeit, he attained not to the three,” the triad, namely, which consisted of Jashobeam, Eleazar, and Shammah. That two triads are mentioned is a simple fact, although only five names are given.

^{<1232>}**2 Samuel 23:20.** *Benaiah the son of Jehoiada* He commanded the Cherethites and Pelethites all through David’s reign (^{<1088>}2 Samuel 8:18; 20:23), and took a prominent part in supporting Solomon against Adonijah

when David was dying, and was rewarded by being made captain of the host in the room of Joab (^{<1008>}1 Kings 1:8,26,32-40; 2:25-35; 4:4). It is possible that Jehoiada his father is the same as Jehoiada (^{<1327>}1 Chronicles 12:27), leader of the Aaronites, since “Benaiah the son of Jehoiada” is called a “chief priest” (^{<1375>}1 Chronicles 27:5).

Two lion-like men The Hebrew word *Ariel*^{<1739>}, means literally “lion of God,” and is interpreted to mean “an eminent hero.” Instances occur among Arabs and Persians of the surname “lion of God” being given to great warriors. Hence, it is supposed that the same custom prevailed among the Moabites. But the Vulgate has “two lions of Moab,” which seems to be borne out by the next sentence.

Slew a lion ... Rather, THE lion, one of those described above as “a lion of God,” if the Vulgate Version is right. Apparently in a severe winter a lion had come up from its usual haunts to some village in search of food, and taken possession of the tank or cistern to the terror of the inhabitants, and Benaiah attacked it boldly and killed it.

^{<1023>}**2 Samuel 23:23.** *David set him over his guard* “Made him of his privy council,” would be a better rendering. See ^{<1024>}1 Samuel 22:14 note. This position, distinct from his office as captain of the Cherethites and Pelethites, is clearly indicated (^{<1373>}1 Chronicles 27:34).

^{<1024>}**2 Samuel 23:24**, etc. The early death of Asahel (^{<1023>}2 Samuel 2:32) would make it very likely that his place in the 30 would be filled up, and so easily account for the number 31 in the list. Compare throughout the list in 1 Chronicles 11.

^{<1026>}**2 Samuel 23:36.** It is remarkable that we have several foreigners at this part of the list: Igal of Zobah, Zelek the Ammonite, Uriah the Hittite, and perhaps Nahari the Beerothite. The addition of Zelek to the mighty men was probably the fruit of David’s war with Ammon (^{<1012>}2 Samuel 8:12; 10; 12:26-31).

^{<1023>}**2 Samuel 23:39.** *Thirty and seven in all* This reckoning is correct, though only 36 “names” are given, the names of only two of the second triad being recorded, but 31 names are given from ^{<1024>}2 Samuel 23:24 to the end, which, added to the two triads, or six, makes 37. Joab as captain of the whole host stands quite alone. In ^{<1314>}1 Chronicles 11:41-47; after Uriah the Hittite, there follow sixteen other names, probably the names of

those who took the places of those in the former list, who died from time to time, or who were added when the number was less rigidly restricted to thirty.

NOTES ON 2 SAMUEL 24

2 Samuel 24:1. *And again the anger of the LORD was kindled against Israel* This sentence is the heading of the whole chapter, which goes on to describe the sin which kindled this anger, namely, the numbering of the people (^{<1320>}1 Chronicles 21:7,8; 27:24). There is no note of time, except that the word “again” shows that these events happened “after” those of 2 Samuel 21. (Compare also ^{<1225>}2 Samuel 24:25; 21:14.)

And he moved David In ^{<1300>}1 Chronicles 21:1 the statement is, “and an adversary” (not “Satan,” as the King James Version, since there is no article prefixed, as in ^{<8006>}Job 1:6; 2:1, etc.) “stood up against Israel and moved David,” just as (^{<1114>}1 Kings 11:14,23,25) first Hadad, and then Rezon, is said to have been “an adversary” (Satan) to Solomon and to Israel. Hence, our text should be rendered, “For one moved David against them.” We are not told whose advice it was, but some one, who proved himself an enemy to the best interests of David and Israel, urged the king to number the people.

2 Samuel 24:2. ^{<1300>}1 Chronicles 21:2, supplies some missing words. This passage should run, as at ^{<1204>}2 Samuel 24:4, “And the king said to Joab and to the princes of the host who were with him,” etc. (compare ^{<1372>}1 Chronicles 27:22). They were employed “with Joab” as his assistants in the numbering, exactly as in the previous numbering (^{<0400>}Numbers 1:4) when a prince was appointed from each tribe to be “with” Moses and Aaron.

2 Samuel 24:5. *Aroer* Aroer on the Arnon (^{<1226>}Deuteronomy 2:36 note). Aroer itself stood on the very edge of the precipitous cliff of the valley; and in the valley beneath, possibly in an island in the stream, stood another city which is here alluded to.

River Rather, “the valley” (margin). They passed from Aroer, northward to Gad, and so pitched at Jazer (see the marginal references), which is on the frontier of Gad and Reuben.

2 Samuel 24:6. *To Gilead* Jazer was in the plain. They passed from there to the mountain district of Gilead.

The land of Tahtim-hodshi The text here is corrupt, as no such land is known. Possibly the right reading is “the land of the Hittites” (^{<0025>}Judges 1:26); “hodshi” may be a fragment of a sentence which mentioned in what month *hodesh*^{<2320>}) they arrived there, just as ^{<0018>}2 Samuel 24:8 relates that they returned to Jerusalem at the end of nine “months.”

Dan-jaan The versions read “Dan-jaar,” i.e., Dan in the wood. Whatever is the meaning of “Jaan,” there can be little doubt that Dan (the ancient Laish) is meant (marginal references), both from its position and importance as the northern boundary of Israel, and from its connection with Zidon.

^{<0017>}**2 Samuel 24:7.** *The strong hold of Tyre* “The fenced city,” as it is generally rendered throughout the historical books.

The cities of the Hirites Gibeon, Chephirah, Beeroth, and Kirjath-jearim, and perhaps Shechem, besides those at the foot of Hermon and Lebanon, of which we do not know the names. This continuance of distinct communities of Hivites so late as the end of David’s reign is remarkable.

^{<0018>}**2 Samuel 24:9.** ^{<1373>}1 Chronicles 27:23 indicates sufficiently why the numbering was sinful. It is also stated in ^{<1306>}1 Chronicles 21:6, that Joab purposely omitted Levi and Benjamin from the reckoning.

Eight hundred thousand ... five hundred thousand In Chronicles the numbers are differently given. It is probable therefore that the Chronicler has included in his statement of the sum total some numbers which are not included here.

^{<0011>}**2 Samuel 24:11.** *David’s seer* Margin, references. From the latter passage it is probable that we have here Gad’s narrative.

^{<0013>}**2 Samuel 24:13.** Compare ^{<2643>}Ezekiel 14:13-21. The “seven” years of famine correspond with the “seven” years of famine in ^{<0417>}Genesis 41:27,30, and with the same number of years in ^{<1301>}2 Kings 8:1. But in Chronicles, it is “three years,” which agrees better with the “three” months and “three” days. The whole passage is amplified in Chronicles, which has less the aspect of an original text than this.

^{<0015>}**2 Samuel 24:15.** *The time appointed* Perhaps “the time of the assembly,” meaning the time of the evening sacrifice, at three o’clock, when the people assembled for prayer, more commonly described as “the

time of the evening oblation” (^{<2702>}Daniel 9:21; ^{<1189>}1 Kings 18:29,36; ^{<440>}Acts 3:1; ^{<0110>}Luke 1:10).

Seventy thousand It is the most destructive plague recorded as having fallen upon the Israelites. In the plague that followed the rebellion of Korah there died 14,700 (^{<0169>}Numbers 16:49); in the plague, on account of Baal-Peor, 24,000 (^{<0259>}Numbers 25:9; ^{<6108>}1 Corinthians 10:8).

^{<1047>}**2 Samuel 24:17.** Compare the passage in Chronicles. The account here is abridged; and ^{<1048>}2 Samuel 24:18 has the appearance of being the original statement.

^{<1020>}**2 Samuel 24:20.** *And his servants* In Chronicles “his four sons,” namely, David’s. It is very possible that David may have taken his sons with him, as well as his elders, and Gad’s original narrative may have mentioned the circumstance, which the compiler of this chapter did not care to specify, and so used the general term “his servants.”

^{<1022>}**2 Samuel 24:22.** *Here be oxen* Those, namely, which were at that very time threshing out the grain in Araunah’s threshing-floor (^{<1211>}1 Chronicles 21:20; ^{<6204>}Deuteronomy 25:4).

Threshing-instruments This was a kind of sledge with iron teeth (^{<2415>}Isaiah 41:15). It was drawn by two or four oxen over the grain on the floor.

Other instruments of the oxen “i.e., the harness of the oxen,” of which the yoke, and perhaps some other parts, would be made of wood (marginal references; ^{<0044>}1 Samuel 6:14).

^{<1023>}**2 Samuel 24:23.** Either, “the whole O king does Araunah give unto the king;” or (2) “the whole did king Araunah give to the king.” The former is preferable.

^{<1024>}**2 Samuel 24:24.** *Fifty shekels of silver* In Chronicles, “six hundred shekels of gold by weight.” In explanation, it is supposed — that the fifty shekels here mentioned were gold shekels, each worth twelve silver shekels, so that the fifty gold shekels are equal to the 600 silver; that our text should be rendered, “David bought the threshing-floor and the oxen for money,” namely, “fifty shekels;” and that the passage in Chronicles should be rendered, “David gave to Ornan gold shekels of the value” (or weight) “of 600 shekels.” What is certain is that our text represents the fifty shekels as the price of the threshing-floor and the oxen.