instead of that of the A. V., depends on the  
change of one letter in the Greek. ‘The  
word is “*etrop*(or, *ph*)*ophoresen*:” the  
former being the reading rendered in the  
A. V. But the other is the more probable,  
both from the MSS. here, and from the  
Heb. of Deut. i. 31, and the expansion of  
the same image in Num. xi. 12.

**19. seven nations**] See Deut. vii. 1; Josh. iii.  
10; xxiv. 11.—From the occurrence of  
manifest references, in these opening verses  
of the speech, to Deut. i. and Isa. i., combined with the fact that these two chapters  
form the present lessons in the synagogues  
on one and the same sabbath, Bengel and  
Stier conclude that they had been then  
read. It may have been so: but see on  
ver. 15.

**20.**] Taking the words as  
they stand, *no other sense* can be given to  
them, than that the time of the judges  
lasted 450 years. And we have *exactly  
the same chronological arrangement* in  
Josephus; who reckons 592 years from the  
Exodus to the building of Solomon’s temple,—arranging the period thus: (1) forty  
years in the wilderness: (2) twenty-five  
years under Joshua: (3) Judges (below):  
(4) forty years under Saul, see on ver. 21:  
(5) forty years under David, 1 Kings ii. 11:  
(6) four years of Solomon's own reign.  
This gives 592 *minus* 149, i.e. 443 years  
(*about* 450) for the judges, including  
Samuel. That this chronology differs  
widely from 1 Kings vi. 1, is most evident,—where we read that Solomon began his  
temple in the four hundred and eightieth  
(LXX, four hundred and fortieth)  
after the Exodus. All attempts to reconcile  
the two are arbitrary and forced. See  
some such recounted in my Greck Test.  
It seems then that St. Paul followed a  
chronology current among the Jews, and  
agreeing with the book of Judges itself  
(the spaces of time in which, added together, come exactly to 450), and that adopted  
by Josephus, but not with that of our  
present Hebrew text of 1 Kings vi. 1.

**Samuel**] mentioned as the *terminus*  
of the period of the Judges, also as having  
been so nearly concerned in the setting  
up over them of Saul and David.

**21.  
Saul.... a man of the tribe of Benjamin**]  
It may be not altogether irrelevant to  
notice that a *Saul, a man of the tribe of  
Benjamin*, was speaking; and to trace in  
this minute specification something characteristic and natural.

**by the space  
of forty years**] So also Josephus. In the  
Old Testament the length of Saul’s reign  
is not specified; 1 Sam. vii. 2 gives no  
reason, as Bengel thinks, why Saul’s reign  
should have been *less than twenty years*,  
as the twenty years there mentioned do  
not extend to the bringing up of the  
ark by David, but only to the circumstances mentioned in the following verses.  
Biscoe has well shewn, that as Saul was a  
young man when anointed king, and  
Ishbosheth his *youngest son* (1 Chron. viii. 33)  
was forty years old at his death (2 Sam.  
ii. 10), his reign cannot have been much  
short of that period. It is clearly against  
the construction to suppose Samuel’s time  
as well as Saul’s included in the forty  
years, following as they do upon the verb  
“**gave** them.” Yet this has been done by  
the majority of Commentators.

**22.  
he removed him**] i.e. **deposed him:** in this  
case, by his *death*, for David was not made  
king till then. Or perhaps the word may  
refer to the sentence pronounced against  
Saul, 1 Sam. xiii. 14, or xv. 23, 28, and  
the following verb, **raised up**, to the whole  
process of the exaltation of David to be  
king. But I prefer the former.

**to  
whom he gave testimony, and said**] The  
two passages, Ps. lxxxix. 20, and 1 Sam. xiii. 14,  
are interwoven together: both were  
spoken of David, and both by prophetic  
inspiration. They are cited from memory,  
neither the words “*the son of Jesse,*” nor  
“*which shall fulfil all my will,*” being