

12 And they found among the inhabitants of Jabel in Gilead four hundred damsels, that were virgins, which had known no man by lying with the male; and they brought them into the camp at Silo [See Jos. 18.1.] which [viz. Silo, or, which camp] is, [or, which (viz. camp) was, &c.] in the land of Canaan. [beyond the Jordan toward the West, accounting from Gilead, which lay on the other side Jordan toward the East.]

13 Then all the congregation sent forth and spake [Heb. Both Verbs are put in the plural number, that is, they sent some, and by them did speak with them] unto the children of Benjamin, that were in the rock of Rimmon: and they cryed peace to them.

14 So the Benjamites came again at the same time: and they gave them the women which they had saved alive [The other being all bound or killed, as was enjoyned v. 10.] of the women of Jabel in Gilead, but yet so there were not enough for them. [Heb. They found not for them. See of this phrase, Numb. 11. on v. 22. and Jos. 17. 16, &c.]

15 Then it repented the people concerning Benjamin: [Because there seemed no means to be left to provide wives for the rest] because the LORD had made a breach in the tribes of Israel.

16 And the Eldest of the congregation said, What shall we, touching wives, do to those that are left? [Meaning the other, which were yet two hundred in number] for the women are destroyed [Heb. the woman is destroyed] out of Benjamin.

17 They said further: The inheritance of these that are escaped, is Benjamins; [Heb. Of the escaping; that is, of those that are escaped. The meaning is, those that are escaped must keep the whole inheritance, which was allowed to the tribe of Benjamin, in the time of Josua: no part thereof may be given to any other tribe. Now forasmuch as those that remain are few in number, therefore they ought to be provided of wives, that the tribe being enlarged, might continue in being, and might occupy and inhabit his inheritance. Oth. those that are escaped of Benjamin, (must keep their) possession: that no tribe, &c.] and there must be no tribe destroyed out of Israel.

18 But we may not give them any wives, out of our daughters? for the children of Israel have sworn, saying: Cursed be he that giveth a wife to the Benjamites.

19 Then said they: Behold, there is a Feast of the L O R D at Silo, [What kind of Feast this was, is uncertain and doubtful. Some guess that it was the Feast of Leaf-huts, or of Tabernacles] from year to year, [Heb. from dayes to dayes; that is, from year to year: the meaning is, every year, or yearly. See this signification of the word days, Lev. 25. 29. and the annotation there] which is kept toward the North (part) of the house of God, [This is by most Expositors held to be a description of the places]

where the people, coming up in great multitudes, from all quarters, were wont to spread, and recreate themselves, in regard that they had not room enough for that purpose in Silo. This description of the place was of use to the Benjamites, to make them heed the same, as followeth, of the house of God. Oth. Bethel] toward the Sun-rising, at the high-way, which goeth up from the house of God toward Sichem, and toward the South of Lebona.

20 And they commanded the children of Benjamin, saying: Go your ways, and lie in wait in the vineyards.

21 And give good heed; and behold when the daughters of Silo shall be gone forth to dance with dances, [Or, to pipe with pipes, or, to flute with flutes] then come ye forth out of the vineyards, and snatch [or, take, steal] unto yourselves, every one his wife, out of the daughters of Silo: and go your ways into the land of Benjamin. [unto the places, which they formerly inhabited, to build them up again, see v. 23.]

22 And it shall come to pass, when their fathers, or their brethren, shall come to plead before us, that we will say unto them, Be gracious unto them for our sakes, [The meaning is, Grant us these Benjamites favourably, that we may favour them at this once (according to the opinion of some) grant us these daughters for this once, give, yield them to us freely, out of mere grace and favour, for the following reasons or grounds. Oth. Be gracious unto them (viz. these Benjamites) for our sakes, or, have compassion on them for our sakes, or, have compassion on us for them] because we took not a wife for every one of them in this war: [i.e. because we took no heed to reserve wives enough for all the remaining Benjamites, out of the inhabitants of the city of Jabel in Gilead. See above, v. 11, 12. So they take upon themselves the guilt of having dealt inconsiderately and imprudently] for ye gave them not, that ye should be guilty at this time. [But they took them themselves, so that ye are not in any wise guilty of the breach of the oath that ye have taken, see above ver. 1, 7, 18.]

23 And the children of Benjamin did so, and carried away according to their number, wives, of the dancing maidens, whom they took: and they went their ways, and returned to their inheritance, and built the cities again, [Which were burnt with fire, above chap. 20. 48.] and dwelt in them.

24 Also the children of Israel departed thence at that time, every man to his tribe, and to his family: So they went out from thence, every man to his inheritance.

25 In those days there was no King in Israel, [See above chap. 17. on v. 6] every one did what was right in his (own) eyes, [i.e. what seemed right to him, not what was right in the eyes of the Lord.]

The End of the Book of J U D G E S.

THE



THE
B O O K
O F
R U T H.

The Argument of this Book.

THIS Book is called the Book of Ruth, because therein is chiefly related her History, to wit, how she, by occasion of her first marriage to the son of Elimelech, was converted from Heathenish Idolatry to the true Religion, and further being come with her mother in law Naomi, out of the land of the Moabites, to Bethlehem Juda, by a wonderful providence of God, was married to Boaz, and so (notwithstanding that she was of heathenish descent) became the great Grand-mother of David, and consequently also the mother of our Lord and Saviour JESUS CHRIST, according to the flesh, for a glass of Gods incomprehensible grace, and a type of the calling of the Gentiles to the fellowship of our Lord CHRIST, the promised seed. This History pertaineth to the Government of the Judges, mentioned in the foregoing Book, happening in a time of famine and dearth in Israel. Some are of opinion, that Ruth came to Bethlehem about the year of the Creation, 2730. under Judge Thola, when certain years before, Israel was brought into great distress and want of all things, by the Midianites, as is related Judg. 6.4.

CHAP.

RUTH.

CHAP. I.

Elimelech removeth by reason of the famine, from Beth-lehem unto the land of the Moabites, and dieth there, v. 1, &c. His two sons marry Moabitish wives, and die likewise, 4. Naomi, widow of Elimelech, hearing that the famine ceased, travelleth with her two daughters in law, Orpa and Ruth, towards Bethlehem, 6. Naomi exhorteth both her daughters in law, to return back to their own country, 8. Orpa is persuaded, and returneth to her country, but Ruth will by no means forsake Naomi, 14. So both come to Bethlehem, 19.

It came to pass in the dayes when the Judges [See Judg. 2. on v. 16.] judged, that there was famine in the land : [viz. Canaan. Compare Judg. 6. 4, 6.] therefore a man of Bethlehem Juda, [see Judg. 12. on vers. 8.] went to sojourn in the fields of Moab, [i. e. in the land of the Moabites, who descended from Lot, Deut. 2. 9. This land lay in the East, beyond Jordan, having many plain fields, see Deut. 34. 1, 8.] he and his wife, and his two sons.

2 Now the name of this man was Elimelech, and the name of his wife, Naomi, [see below v. 20.] and the name of his two sons, Machlon and Chiljon, Ephratis, [Bethlehem Juda was formerly called also Ephrata, Gen. 35. 10. and likewise the land wherein Bethlehem lay, Mich. 5. 2. hence they are called Ephratis] of Bethlehem Jud. ; and they came into the field of Moab, and abode [Heb. were] there.

3 And Elimelech, the husband of Naomi, died : but she was left with her two sons.

4 They took then Moabitish wives ; [Which was lawful to do, if these women were converted, otherwise not : for to marry Canaanitish wives was forbidden, upon this ground, lest they should seduce the people of God unto Idolatry, which reason or ground had also place in the Moabitish idolatrous women. See Ezra. 9. 1. Nehem. 13. 23. that Ruth was converted, appeareth plain, below v. 16. and chap. 2. 12.] the name of the one was Orpa, and the name of the other, Ruth : and they continued there about ten years.

5 And those two, Machlon and Chiljon died also : so this woman [viz. Naomi] was left, after her two sons, and after her husband.

6 Then she arose with her daughters in law, and returned out of the fields of Moab : [To go unto Bethlehem Juda, v. 19.] for she had heard in the land of Moab, that the LORD had visited [see Gen. 21. on v. 1.] his people, giving them bread. [i. e. corn, and besides all things ne-

cessary to the sustentation of mans life : so that the famine and scarcity ceased.]

7 Therefore she went forth out of the place where she had been, and her two daughters in law with her : now as they went on the way, to return unto the land of Juda. [Understand this of Naomi, who had dwelt before in the Land of Juda, and returning thitherward, was accompanied with her daughters in law, who had not been, nor dwelt there, see v. 10. and chap. 2. 6.]

8 So Naomi said to her two daughters in law ; Goe your wayes, return, each to her mothers house : [Either because perhaps Orpa's father was dead, or because the mothers do cunningly love the daughters most. It's said of Ruth chap. 2. 11. that she had left her father] the LORD shew kindness unto you, as ye have done unto the dead, [meaning Machlon and Chiljon, the sons of Naomi, and her daughters in law's true lawful husbands] and unto me.

9 The LORD grant unto you, that ye may find rest. [See below chap. 3. 1.] each in the house of her husband : [which ye shall happen to marry] and when she kissed them, [to take her leave of them, see Gen. 29. on v. 11.] they lift up their voice, and wept.

10 And they said unto her : We will surely return with thee unto thy people, [i.e. We will accompany thee that returnest unto thy people, and will go with thee.]

11 But Naomi said ; Return, my daughters ; why should ye go with me ? have I yet sons in my body, [Heb. bowels] that they may be husbands to you ? [according to the law, Deut. 25. 5.]

12 Return my daughters, go your ways ; for I am too old to have an husband : [Heb. I am grown older, then that I should become to an husband] if I should say I have hope, if I also this night should have an husband, [Heb. Should become to an husband, to wit, a wife, or should this night lie with an husband] yea should also bear sons ;

13 Would ye tarry for them, until they were grown big ; would ye be reserved for them, to take no husband ? [Heb. That ye should become to no husband] no my daughters, for it is more bitterer to me then to you ; [viz. that I must part from you : or, because I now being old have lost my husband and children, and ye may yet enjoy comforts from future husbands and children. Otherwise, 'tis most bitter to me, for your sakes, or, because of you : because ye have lost your husbands, and now also are so loath to depart from me] but the hand of the LORD is gone out against me. [As if she had said : Forasmuch as it is Gods blow, plague, and work, that I am bereft of my husband, and both my sons, and now also must lose your

your company, therefore I must wholly cast my self upon God, ielt satisfied in his will, and so ought you also to do.]

14 Then they lift up their voice, and wept again, and Orpah kissed her mother in law, [To wit, Naomi, taking therewith her leave, and returning to her dwelling place, or place of abode. See the following verse, and above on v. 9.] but Ruth clave unto her [That is, she would not part from Naomi; but tarried with her, and went on with her, as in the following verse is declared.]

15 Therefore she [viz. Naomi] said; Behold, thy sister in law [Heb. thy brothers wife, that is here, she that hath had thy husbands brother to her husband] is returned unto her people, and unto her Gods: [Or, her God, to wit the Idol of the Moabites, called Chemosh. See Judg. 11. on v. 24.] return thou also after thy sister in law.

16 But Ruth said; Fall not against me, that I should leave thee, to return from after thee; for whither thou shalt go, I also go, and where thou shalt overnight, I will overnight; thy people is my people, and thy God my God. [Hereby she manifesteth her conversion to the true God, and her fellowship of his Church; wherein it seemeth that Naomi would have proved hereby the precedent arguments, drawn from the example of her sister in law. Compare Job. 24.19.]

17 Where thou shalt die, will I die, and there will I be buried: let the LORD do so to me, and so let him add thereunto; [i.e. Let the Lord punish me so, and let him go on in his punishment, and increase the same: if I mean otherwise, or do otherwise, then I have spoken. It's a kind of oath, wherein the evil is concealed which they thought or wished to themselves, or left to the judgment of God. Compare 1 Kings 19. on v. 2. and Genes. 14. on v. 23.] if death (alone) shall not make a separation between me, and between thee.

18 Now when she saw, that she had strongly purposed to go along with her, she then ceased to speak to her.

19 So they both went until they came to Bethlehem: and it came to passe, when they came in Bethlehem, that all the City was troubled about them, and they, [i.e. the women at Bethlehem] said; Is this Naomi?

20 But she said unto them; call me not, Naomi, [i.e. my loveliness, delightfulness, my pleasure] call me, Mara; [i.e. bitter, or, bitterness] for the Almighty [Heb. Schaddai. See Genes. 17. on v. 1.] hath inflicted great bitterness upon me; [In bereaving me of my husband and both my sons.]

21 I went away full, [Having my husband and my two sons alive, with sufficient means to live upon] but the LORD hath made me return empty: [viz. bereft of my husband, and my two sons, and means. See below chap. 2. 18.] why should ye call me, Naomi, whereas the LORD witnesseth against me, [i.e. hath set himself as an adversary against me, or hath by his judgments; and plagues testified his displeasure against me, and convinced me of my sins. Compare Job 10. 17. and 16. 8. Malach. 3. 5. James 5. 3.] and the Almighty hath done evill to me? [Oth. hath pressed me down, or, smitten; i.e. hath sent me adversity, misery, and distresse. See Gen. 19. on v. 19.]

22 So Naomi returned, and Ruth, the Moabitess her Daughter in law, with her, who returned [i.e. accompanied Naomi in her returning: as above v. 7. and 10.] out of the fields of Moab: and they came to Bethlehem in the beginning of barley-harvest,

ing her, 8. Ruth coming home teller Naomi what had befallen her, 18. Who giveth God thanks for it, and exhorteth Ruth to continue in the field, 20.

Now Naomi had a kinsman [Heb. properly acquaintance; but this word is also taken for a near Kinsman, Cousin, or Brother in law. See Prov. 7. 4. and below chap. 3. 2.] of her husbands, [viz. of the deceased Ebimelech as followeth,] a man, mighty in power, of Elimelechs family; and his name was Boaz.

2 And Ruth, the Moabitess said unto Naomi; Let me, I pray thee, go into the field, and glean of the ears [Compare Levit. 19. 9. and 23. 22. Deut. 24. 19, &c.] after him, in whose eyes I shall find grace: [i.e. With whom I shall obtain this favour, that he suffer me to glean in his field some ears of corn after the reapers. See of this phrase, Gen. 18. on v. 3. also below v. 10, 13.] and she said unto her; go thy wayes, my Daughter.

3 So she went her wayes, and came, and gleaned in the field, after the reapers: and there fell to her by chance, [Heb. her meeting, or dealing, hap, accident, hapned, or beset, met, dealt, &c.] this is affirmed in respect of Ruth, who knew not whose field it was: but it was so ordained by God, to prepare the way to that which hereafter is related] a part of the field of Boaz, [Math. 1. 5. called Boaz,] who was of the family of Elimelech.

4 And behold, Boaz came from Bethlehem, and said unto the reapers; The LORD be with you: and they said unto him; The LORD blesst thee. [See Gen. 12. on v. 2.]

5 Afterward Boaz said unto his youth; [That is, to say here, his man-servant, as in the following verse appeareth. See of the use of the Hebrew word, Gen. 22. on v. 5.] that was set over the reapers; Whose is this young Woman?

6 And the youth, that was set over the reapers, answered, and said; This is the Moabitish young Woman, who is returned [See above chap. 1. on v. 1. and 10.] with Naomi out of the fields of Moab.

7 And she said; Let me, I pray thee, glean, and gather (ears) amongst the sheaves, after the reapers: so she came, go (or continued) from the morning untill noon, [Heb. from then, the morning, &c.] now her tarrying at home is a little while. [Or, her tarrying is here a little while at home. That is, this morning she was a little while at home, for the residue, her tarrying is here. Otherwise, That she now hath sat in the hut, or, within doors, is but a little while. Understand in the hut of Boaz, which perhaps was made in the field, to hide ones self sometimes a little from the parching heat, or to take sometimes a little rest, perhaps also to eat or take victuals in.]

8 Then said Boaz unto Ruth; hearest thou not, my Daughter? go not to glean in another field; also thou shalt not go away from hence: but here shalt thou abide by my maidens. [Meaning, maid-servants, which I have in or about my work, as above youth, for man-servant, vers. 5.]

9 Thine eyes shall be upon this field, which they [viz. The reapers] shall reap, and thou shalt go for them; [i.e. the maid-servants] have I not charged the youths, [As if he should say, I have strictly charged them. See Judges 4. on v. 6.] that they shall not touch thee? when thou art a thirst, then go to the vessels, and drink of that which the youth shall have drawn.

10 Then she fell on her face, and bowed her self to the ground, [See Genes. 18. on v. 2.] and she said unto him; Why have I found grace in thine eyes, that thou takest knowledge of me, [i.e. That thou talkest familiarly with me, and dealest truly with me, as if I were thine acquaintance, and kin to thee] whereas I am a stranger?

11 And Boaz answered, and said unto her; It hath been clearly told me, [Heb. being told it, was told me] all

that

CHAP. II.

Ruth going forth to glean ears of corn in the fields, lighteth upon the fields of Boaz, her deceased husbands near kinsman, v. 1, &c. Who sheweth much kindness to her, and giveth strict charge to his servants concern-

** bat thou hast done to thy mother in law, after the death of thy husband, and hast left thy father, and thy mother, and the land of thy nativity; and art gone unto a people, which thou knewest not heretofore. [Heb. yesterday, ere yesterday.]*

12 *The LORD recompense thee thy deed · and thy reward [Which God hath graciously promised to well doers] be perfect from the LORD, the God of Israel, under whose wings [i. e. gracious protection, defence, & cherishing, a comparison taken from the young ones of birds, who shelter or cover themselves under the wings of the old ones, or of their dams, to be cherished and protected. See Psal. 17.8. and 36.8. and 57.2. and 63.8. and 91.4. Marth. 23.39] thou art come to take refuge. [Or, that art come to take refuge under his wings, or, to seek protection, or, to trust thy self.]*

13 *And she said; let me find grace in thine eyes, my Love, [Or, I shall find grace, &c.] seeing thou hast comforted me, and seeing thou hast spoken according to the heart [See Gen. 34. on v. 3. and Judg. 19. on v. 3.] of thine hand-maid: although I am not, as one of thy handmaids, [Or, shall not be, &c.] That is, I will not esteem so much of my self, or carry my self so, as if I were one of thine hand-maids, but lessie.]*

14 *Now when it was evening time, Boaz said unto her; Come hither, and eat of the bread, and dip thy morsel in the vineger: so she sat down at the side of the reapers, and he reached her parched (corn,) [Or, grout, frumenty; ready drest for food. Compare 2 Sam. 17.28.] and she did eat, and was satisfied, and left. [Compare below vers. 18.]*

15 *Now when she rose up, to glean, Boaz charged his youths, saying; Let her also glean among the sheaves, and reproach her not.*

16 *Yea let also now and then somewhat of the handfuls fall for her, [Heb. robbing rob for her of the handfuls. That is, now and then, or of purpose, or, willingly rob your handfuls, letting ever and anon some ears fall or drop down from them, that so she may gather and glean the more] and let it lie, that she may glean it, and rebuke her not.*

17 *So she gleaned in that field until the evening: and she beat out [See Judg. 6. on v. 11.] that she had gleaned, and it was about an Ephah [See Exod. 16. on vers. 36.] of barley.*

18 *And she took it up, and came into the City, and her mother in law saw what she had gleaned: she also brought forth, and gave to her that with she had reserved from her satisfying. [See above v. 14.]*

19 *Then said her mother in law unto her; [viz. Naomi unto Ruth] Where hast thou gleaned to day, and where hast thou wrought? [Heb. done: to wit, thy work. See Marth. 20.12. These last have done one hour, to wit, work; i. e. laboured, wrought. So in the following verse. See further, Prov. 31. on v. 13.] Blessed be he [as v. 20.] that did take knowledge of thee: [See above on v. 10.] and she told her mother in law, with whom she had wrought, and said; The name of the man, with whom I have wrought to day, is Boaz.*

20 *Then said Naomi unto her Daughter in law; blessed be he unto the LORD, [That is, of the Lord: Compare Genes. 24. on v. 31. and below chap. 3.10.] who [Namely Boaz,] hath not omitted his kindness to the living [viz. to thee and me] and to the dead: [viz. to my deceased husband and two sons, which were of his blood, or kindred, for he now doeth unto us for their sakes] moreover, Naomi said unto her; That man is near of kin unto us, he is one of our redeemers: [i. e. who hath right, by reason of his next kinship, to redeem our inheritance and persons (which were aliened and sold) and to buy them back again, and to set them at liberty, and also to make or take a march for thee, according to the Laws, Levit. 25.]*

vers. 25, &c. and 47, &c. Deut. 25. 5, &c. Marth. 22. 24, &c.]

21 *And Ruth the Moabitess said; Also, [Understand, must be blessed, from the former verse. Or, also (that thou know) that he, &c.] because he said unto me; Thou shall keep thee by the youngs, that I have, until they shall have ended all the harvest, that I have.*

22 *And Naomi said unto her Daughter in law Ruth; 'Tis good, my Daughter, that thou go out with his maidens, that they fall not against thee in another field: [As if she should say; continue still there, where thou art so well dealt withal, and go not into another field, where thou mayest be ill dealt with.]*

23 *So she kept her self by the maidens of Boaz, to glean, until the barley-harvest and wheat-harvest were ended: and she abode with her mother in law.*

CHAP. III.

By Naomis advice v. 1, &c. Ruth goeth to the threshing-floor of Boaz, and lieth down at his feet, 6. Who awaking, dealeth kindly with her, and acknowledgeth the right of redemption, 8. But forasmuch as there was another nearer kinsman than himself, he is minded first to discourse with him, 12. Sendeth Ruth betimes in the morning home with a large present, 14.

A Nd Naomi, her mother in law, said unto her; My Daughter, should I not seek rest for thee, that it might be well with thee? [i. e. endeavour to provide a good match for thee? intimating that it was wholly her duty to do it. See such questions above chap. 2. on v. 9. So in the following verse.]

2 Now then, is not Boaz with whose maidens thou hast been, [viz. to glean ears: above chap. 2. 8, 22, 23.] (of) our kindred? [Heb. properly, is not Boaz our acquaintance? See above chap. 2. on vers. 3. and v. 20. 17.] Behold, he will this night winnow in the threshing-floor. [Heb. the threshing-floor of barley; i. e. the barley, that is in the threshing-floor.]

3 Therefore go thee thy self, and anoint thy self [With sweet-smelling oil, as was in the East-countrys See 2 Sam. 12.20. and 14.2. 2 Chro. 28.15. Psal. 104.15 Marth. 6. 17.] and put on [Heb. on thee, or, over thee] thy garments, [to wit, the best, that thou hast] and go down to the threshing-floor: (but) make not thy self known unto the man, until he shall have made an end of eating and drinking.

4 And it shall come to passe, when he lieth down, [To sleep] that thou shal mark the place, where he shall be laid down, go then in, [this advice and counsel according to the outward appearance, seemeth not to be honest; but Naomi knowing the piety and honesty of Boaz and Ruth, as also considering Boaz his age, doubted not, but that Boaz would deal honestly and wisely in this business, as he also did; so that Naomi was not deceived or mistaken in her confidence. Concerning the scandal, Naomi knew prudently to avoid that by the circumstance of time and place, as also Boaz himself. See his foot coverlet v. 14.] and turn up and lay thee down: [Or, uncover his feet. The Hebrew word is also found below v. 7, 8, 14. Item Dan. 10.6.] so shall he tell thee what thou shalt do.

5 And she [That is, Ruth] said unto her; Whatsoever thou sayest (to me,) I will do.

6 So she went down to the threshing-floor, and did according to all that her mother in law had commanded her.

7 Now when Boaz had eaten and drank, and his heart

was merry, [Heb. good. As Judg. 10. 25. See there] then he came to lie down at the uttermost (part) of a (corn-) heap: afterward she came in softly, and turned up his foot-coverlet, and laid her (down)

8 And it came to passe at midnight, that that man was afraid, and caught hold about him; [Or, turned himself hither and thither again, or, hither and thither] and behold, a woman lay at his foot-coverlet.

9 And he said; who art thou? and she said; I am Ruth, thine hand-maid: spread therefore thy wing over thine hand-maid; [i. e. Take me under thy protection, as an husband doth his wife. Compare above chap. 2. on v. 12. Or, thy hem, border skirt, to wit, of thy garment] for thou art the redeemer. [See above chap. 2. on v. 20.]

10 And he said, blessed be thou unto the L O R D, my Daughter: Thou hast made this thy last kindness better than the first, [The meaning is, that which thou doest now, is yet better than the former, which thou didst to thy deceased husband, and thy mother in law Naomi. See above chap. 1. 8. and chap. 2. 11.] forasmuch as thou hast not gone after young men, whether poor or rich.

11 And now my Daughter, fear not; whatsoever thou hast said, will I do unto thee: for all the City [Heb. gate. See Genes. 22. on v. 17.] of my people doth know that thou art a vertuous [Or, courageous] woman.

12 Now then, it is true indeed, that I am a redeemer: but there is yet one redeemer, nearer than I.

13 Tarry this night over; further in the morning it shall come to passe, if he redeemeth thee, good, let him redeem; but if he hath no minde to redeem thee, then will I redeem thee, (as true as) the L O R D liveth: Lay thy self down until the morning.

14 So she lay down at his foot-coverlet until the morning, and rose up before the one could know the other: [Heb. the man his neighbour,] for he said; Let it not be known, that a woman hath come into the threshing-floor. [As Boaz had a good conscience before God, so would he also keep a good name and repute among men.]

15 Furthermore he said; Bring the scarf [Or, apron wherewith the women cover the fore-part of their body] that is upon thee, and hold it, and she held it; and he measured six (measures) of barley, and laid them upon her; afterward he went into the City.

16 Now she came unto her mother in law, who said; Who art thou, my Daughter? [It was yet so dark, that the one could not well know the other, as is said, v. 14. although Naomi might have perceived by the burden that she carried, that she was but young, so that she (after the custome of old folks) called her Daughter,] and she told her all, that that man had done to her.

17 Also she said; he gave me these six (measures) of barley: for he said (unto me); Come not empty unto thy mother in law.

18 Then she said; sit (still) my Daughter, until thou know how the matter will fall out: for that man will not rest unless that he have finished this thing to day.

CHAP. IV.

Boaz treateth in the place of judicature with the other kinsman, that was nearer than himself, whether he will make use of his rights of redemption, and marrie Ruth, or no, ver. 1, &c. When he refused it, and resigned his right, Boaz calleth the Court and the people to bear witness, and with congratulation of all the standers by, marrieth Ruth, 6. Who beareth him Obed, Davids grand-father, 13. The Genealogie of Perez unto David, 18.

A Nd Boaz went up to the gate, [Where they kept Court, & the people assembled together] and sat him

(down) there: and behold, the redeemer, of whom Boaz had spoken, [see chap. 3. 12.] passed by: so he [viz. Boaz] said: Turn in hither, sit (down) thou, such an one. [Heb. Peloni Almoni. A phrase used by the Hebrews, when they mean any one, whose name they know not, or (it may be) have for gotten or intend not to name, in stead whereof we use to say N. N. or, thou man, whatever be thy name. See also 2 Kings 6. 8.] sit thee (down) here: and be turned in thither, and sat him (down.)

2 And he, [viz. Boaz] took ten men of the eldest of the City, [See 1 Kings 21. on v. 8.] and said; Set ye (down) here, and they sat them (down.)

3 Then said he unto that redeemer; Naomi that is come again out of the Land of the Moabites, hath sold [viz. through need and want. See Levit. 25. 25.] the parcel of Land, which was our brother [i. e. kinsman] Elimelech.

4 And I said; [Oth. thought. See Genes. 20. on v. 11.] I will reveal it (before) thine ear, [Heb. I will discover it before thine ear: i. e. I will make thee hear it; I will reveal to thee, or make known to thee that which thou art ignorant of, that thou, as being the nearest of kin, mayest declare thy self, what thou meanest to do. When the ears are covered, a man can hardly hear, on the contrary, when they are uncovered, and free, or open, a man heareth well. See the like phrase, 1 Sam. 9. 15. and the annotat. there. Item 2 Sam. 7. 27. Job 33. 16.] saying, Take [Buy, Purchase, and so in the following verles] it in the sence of the inhabitants, & so in the presence of the eldest of my people, if thou wilt redeem it, redeem it; and if it also shall not be redeemed, tell it me, that I may know it: for there is none, besides thee, that can redeem it, and I after thee: [i.e. I am the next after thee] then he said; I will redeem it.

5 But Boaz said; That the day, when thou takest the Land of the hand of Naomi, then thou shalt also take it of Ruth the Moabitess, the wife of the dead, [viz. Machlon, the son of Elimelech,] to raise up the name of the dead upon his inheritance. [That is, as being sold and alienated not only by Naomi, but also by Ruth; and in that respect thou must also marry Ruth, to raise up seed unto her deceased husband, (whose next kinsman thou art) according to the Law, Deut. 25. 5. 7.]

6 Then said that redeemer; I shall not be able to redeem it for my self, lest peradventure I mar mine inheritance. [That is, lose it, and likewise my name die. For if he should beget but one son by Ruth, the same should be held and accounted as the son of the party deceased, and bear his name according to the Law, Deut. 25. 6. so that this redeemers name should thereby be as it were dead] do thou redeem my redemption, [i. e. that, whereunto I have the right of redeeming] for thy self, for I shall not be able to redeem it.

7 Now this was concerning all resignation; [Or, heretofore, in times past] (a customs) in Israel, concerning the redeeming, and concerning the changing, or publick alienation, to confirm the whole matter, the man plucked off his shoe, [Compare Deut. 25. on v. 9.] and gave it to his neighbour: [To whom he resigned up his right, and was thereof himself for the future disbarred] and this was a testimony in Israel, [that a man resigned up his right of any land or inheritance to another, to be enjoyed and possessed by him as his own.]

8 Therefore this kinsman said unto Boaz: Take thou it for thy self; and he pluckt off his shoe. [Forasmuch as here is no mention made of Ruth, and Naomi had commandeth her to keep herself quiet, and to let Boaz alone with the business, chap. 3. 18. therefore from thence may be gathered, that Ruth was not here present; neither did manage this business before the Court, but Boaz; therefore this man delivered his shoe unto Boaz. Otherwise the Law, Deut. 25. 9. would doubtless have been prosecuted, unless the same had been mitigated by mans liking]

9 Then said Boaz unto the eldest, and (unto) all the people; Ye are witnesses this day, that I have taken or purchased all that was Elimelechs, and all that was Chilons and Machlons, of the hand of Naomi: [i. e. being aliened or sold by Naomi, as above v.5.]

10 Moreover, I purchase [Heb. buy, get, obtain] also Ruth, the Moabitess the wife of Machlon, for a wife unto me, to raise up the name of the dead upon his inheritance, that the name of the dead be not rooted out from his brethren, and from the gate of his place: ye are witnesses this day.

11 And all the people that were in the gate, together with the eldest, said; we are witnesses: the L O R D make this woman that cometh into thine house, as Rachel, and as Lea, who both did build the house of Israel; [i. e. increased the house of Jacob by bringing forth Children. See Genes. 16. on vers. 2.] and deal courageously, [Or, make, get riches, attain mighty, grow powerful, mighty,] in Ephrata, and make (thy) name famous [Heb. proclaim the name] in Bethlehem.

12 And let thy house be as the house of Perez, (whom Thamar bare unto Juda) [Here, and in the following verses is discovered the main cause, wherefore the Holy Ghost is pleased to insert this whole History of Ruth into the Canonical books of the Holy Scripture, and to preserve the same: to wit, that the truth of Gods promise might appear, that the Messias should spring forth from Juda, Gen. 49. 10. whose generalologie (according to the flesh) is related in the following veries, unto David, and so from David unto Christ, Matth. chap. 1. and Luke chap. 3.] of the seed, which the L O R D shall give thee, by this young woman.

13 So Boaz took Ruth, and she became a wife unto him, and he went in unto her: [See Genes. 6. on vers. 4.] And

the L O R D gave her, that she conceived, [Heb. conception] and bare a son.

14 Then said the women unto Naomi; praised [Heb. blessed] be the L O R D , who hath not omitted to give thee this day [Heb. who hath not caused to cease unto thee this day] a redeemer: [Meaning the son of Ruth, who as heir did enter into his fathers (viz. Machlons, who was Naomis son) seed, as from the sequel may be gathered. Others understand this of Boaz] and let his name be famous [Heb. proclaimed, or, named. Compare above v.11.] in Israel.

15 He shall be unto thee a cherisher of the soul [Heb. a restorer, of the soul: i. e. he shall restore thy life and vigour, and make thee as it were young again. Compare Psal. 19. on verse 8. and 23. 3. Lament. 1. 11, 19.] and to maintain [Or, feed, support. See the like use of the Hebrew word, Genes. 45. 11. and 47. 12. 1 Kings 18. 4. Psal. 55. 23.] thine old age: for thy Daughter in Law, which loveth thee, hath born him, which [viz. Daughter in Law Ruth] is better to thee than seven sons; [that is, then many sons. See Genes. 4. on v.15.]

16 And Naomi took that child, and set it upon her lap, and became his Nurse.

17 And the neighbour women gave him a name, saying, Unto Naomi is a son born: and they called his name Obed; this is the father of Isai, [Heb. Ischai] the father of David.

18 Now these are the births [i. e. offspring, posterity, who were born and descended from Perez] of Perez; Perez begat Hezron, [Heb. Cherzon]

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahesson, [Heb. Nachschon] and Nahesson begat Salmon.

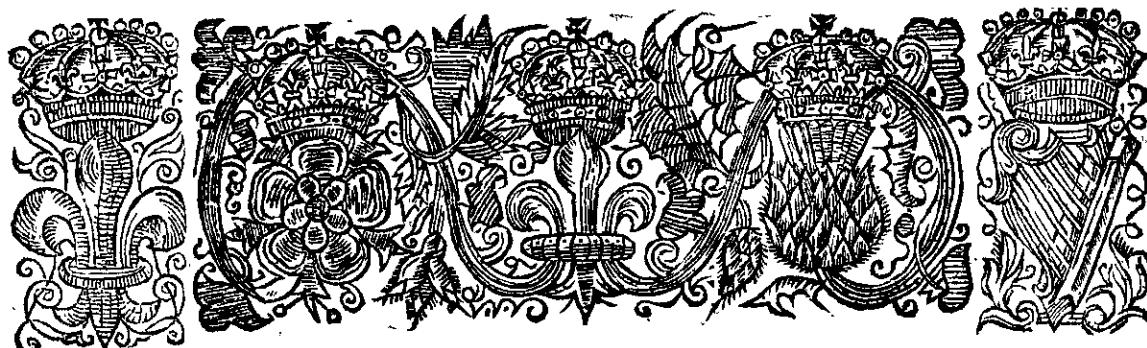
21 And Salmon begat Boaz, and Boaz begat Obed.

22 And Obed begat Isai, and Isai begat David.

The end of the Book of Ruth.

V V 2

THE



THE FIRST
B O O K
O F
S A M U E L.

The Argument of this Book.

First, in this Book is related and described the birth of Samuel, and how his Mother dedicated him to the Ministry of God: likewise the hymne or song of praise made by his Mother: as also the obstinate and wilfull wickednesse of the sons of Eli, who is reproved for it by a man of God, and foretold of the ruine of his house: which is also declared unto him by Samuel, who is ordained of God to be a Prophet, and acknowledged and taken for such by the people. Afterward in this Book is declared, how Israel was plagued by the Philistines, and how the Ark of God was taken, and carried away by the Philistines, which Eli bearing, falleth down backwards, and breaketh his neck. The Philistines bring the Ark of the Lord into the Temple of their Idol Dagon, who falleth down before the Ark, and is broken to pieces, and the Philistines are grievously plagued of God in their privities. Wherefore they send back the Ark of the Covenant with Presents: It cometh to Beth-Semes in the land of Juda: from thence it is carried unto Kiriath-Jearim, where Samuel setteth up a Reformation of Worship, and service of God: And he assemblerth the people together at Mizpa, where the Philistines intended to fall upon them, but God affrighted them by a great and mighty thunder, and they were beaten of the Israelites. Samuels sons, being made judges by him in his old age, follow not the foot steps of their Father, with the Israelites, desire a King for to rule over them, which displeaseith the Lord, who advertiseth them by Samuel, how they should be dealt withall by the King: But the people notwithstanding persevering in this request, at length the same is condescended unto both by God, and Samuel: and he telleth Saul, who was come unto him at Mizpa, that he was the man that should be created King over Israel: and he anointeth him for that very purpose: who in the beginning of his reign smiteth the Ammonites. Samuel leaveth his office of Judge, and having declared how sincerely and uncorruply he had behaved himself therein, is dismissed and thanked with a glorious testimony and applause of all the people. Saul and Jonathan make war against the Philistines, and others, and smite them. Samuel rellmeth Saul that the Lord would take away the Kingdom from him, and he anointeth David King over Israel. Who encountreth with the Giant Goliash, and conquereth him. Saul waxing jealous

jealous against David, because of the honour and reverence shewed to him, seeketh his life: Who thereupon fleeth from the Court, and cometh unto Samuel at Najoth, and he maketh a League of Amity with Jonathan, the Son of Saul. He fleeth and cometh for shelter unto Achis King of the Philistines, where he behaveth himself like a madman. He goeth to Adullam, where his friends and others are gathered to him: But he strayeth from the one to the other: and Saul causeth Achimelech the High-Priest, and all his Fathers house to be put to death, as also fourscore and five Priests, and the Citizens of Nob, because they had entertained and nourished David and his men. David fleeth into the Wilderness of Siph, from thence into the Wilderness of Maon, whither he pursueth close after him, untill newes was brought him, that the Philistines had invaded the Land; Whom having quelled, he proceedeth in his pursuit after David. But at length, acknowledging his offence unto him, entreateth David to favour his Posterny, when he should come to the Crown. Afterwards is related the death of Samuel, and Davids dealing with Nabal, and with Abigail: Item, how Saul persisted in pursuing after David: insomuch that he at length fled unto Achis King of Gath, who gave him the City Zilag, from whence marching forth with his men of war, he plundereth and slayeth certain of the neighbouring people thereabouts. And when the Philistines went forth with great strength, to batte against Israel, Saul asketh counsel of the Lord; but when he answered him not, he addresseth himself unto a witch for counsel. David being willing and ready to go forth with King Achis to batte against Saul, is sent back. In his absence, Zilag is plundered by the Amalekites, but he pursueth after them, and recovereth the prey. Lastly, in this book is described the death and ruine of Saul, and his sons.

In this first Book of Samuel are described the Histories of fourscore years; namely, fourty years under the government of Eli the Priest, chap.4.18. And other fourty years under the government of Samuel and Saul, Act.13.21.

This Book (as also the next following) is called the Book of Samuel, because therein are described and mentioned, the Parents, Birth, and Education; also the Youth, Life, and Government of Samuel, as Judge over Israel: Likewise the Life of two Kings, who, by the command of God, were by him anointed Kings over Israel. The Greek and ancient Latine Translators have joyned the two Books of Samuel, and the two next following Books together, and have called all four the Bookes of the Kings, because in these four Bookes are recorded the Lives, and the special Acts or Deeds of all the Kings, that have reigned over the people of God, from the first to the last, untill the Kingly Government, by the just judgment of God, received a period and determination among them.

I. SAMUEL

I. SAMUEL.

CHAP. I.

Elkana goeth yearly up unto the Feast at Silo, with both his wives, ver. 1, &c. Whereof the one, named Hanna, was barren, 5. The other, namely Peninna, upbraideth Hanna with her barrenness, 6. Wherefore Hanna prayeth fervently unto the Lord for a Son, whom she promiseth to give unto the Lord to minister unto him 10. Eli the Priest, thinking that she was drunk, rebuketh her, 12. But being better informed by her, 15 comforteth her, 17. She returneth homeward with Elkana, 18. She conceiveth, 19. and beareth Samuel, 20. When she had bred him up, she dedicateth him wholly unto the ministry of the Lord, as she had promised, 24.

1 Here was a man of Ramathaim [This word in the Hebrew is put in the dual number, as if one should say, twofold Rama, because this city (as it is thought) was divided into two parts, Matth. 27.27. it is called Arimathea] Zophim, [i.e. of the Zophites, or of the inhabitants of the land of Zuph, whereof mention is made below, chap.9.5.] of the mountain of Ephraim, [hereby this city is distinguished from Rama in Benjamin, and from Rama in the tribe of Naphtali, and other cities more, that are called Rama] whose name was Elkana, a son of Ferocham, the son of Elihu, the son of Tachu, the son of Zuph, an Ephraimite. [Otherwise, an Ephraimite, as Judg. 12.5. i. e. one that is born in the land of Ephraim : but he was by descent of the tribe of Levi, 1 Chron. 6.27.]

2 And he had two wives, the name of the one was Hanna, and the name of the other was Peninna, but Hanna had no children.

3 Now this man went up out of his city from year to year [Heb. From dayes to dayes. The Hebrew word Jamim is often used in the holy Scripture for years : and here is mention made of the three Annual Feasts of the Jews : see Levit. 25.29.] to worship, and to offer unto the LORD of Hosts at Silo, [where the Tabernacle was, Jos. 18.1.] and there were the two sons of Eli, Hophni and Pinehas, the Priests of the LORD [viz. under their Father Eli, who was the High-Priest.]

4 And it came to pass on that day when Elkana offered, [viz. Thank-offering, whereof he that offered, had his part or portion, which he might eat with his family] that he gave to Peninna his wife, and all her sons, and all her daughters, portions. [viz. of the offering or sacrifice : see Deut. 11.12. & 16.11.]

5 But unto Hanna he gave an honourable portion, [i.e. Which was glorious to behold. Heb. a piece of two sacerces. This courtesie Elkana shewed to his wife Hanna, to recreate her therewith] for he loved Hanna [i. e. he loved her exceedingly more then he did Peninna : see the like example, Gen. 29.30.] but the LORD had shut up her womb. [see Gen. 20.18.]

6 And her adversary [viz. Peninna, who envied her, or grudged her : see Levit. 18.18.] vexed her also with vexing, to incense her, [otherwise, while she thundered ; i.e. brake out into words of passion] because the LORD had shut up her womb.

7 And so [viz. As ver. 4,5. is mentioned] he [viz. Elkana] did year by year ; from that time she [viz. Hanna] went up to the house of the LORD, she vexed her so : [The meaning of these words is, that Peninna vexed, disquieted, and provoked Hanna to wrath] therefore she wept, and did not eat. [i. e. she did eat very little.]

8 Then said Elkana her husband ; Hanna, why weepest thou ? Why eatest thou not ? [oth. why is thy heart indisposed (or, grieved)] am not I better then ten sons ?

9 Then Hanna arose after that (be) [i. e. Elkana, for it seemeth that she did eat either nothing at all, or but very little] had eaten, and after that (be) had drank at Silo ; [and Eli the Priest sat upon a stool by a post of the Temple [i. e. of the Tabernacle, for at this time the Temple was not yet built] of the LORD].

10 She then being bitterly grieved in soul, [Heb. Bitter of soul. Compare Judg. 18. on v.25.] prayed unto the LORD, and she wept sore. [Heb. she wept weeping.]

11 And she vowed a vow, [i. e. With the privity and consent of her husband : for otherwise the womans vow was of no force : see Numb. 30.8.] and said ; LORD of hosts, if thou once lookest on [Heb. if thou seest seest] the misery of thine hand-maid, [thus she calleth her barrenness, see Gen. 29.32.] and remembrost me, and forgettest not thine hand-maid, but givest unto thine hand-maid a male-seed : [Heb. a seed of men ; i. e. a son] then will I give it unto the LORD [i. e. dedicate it unto thy ministry] all the dayes of his life, and no razor shall come upon his head. [i.e. he shall be a Nazarite, see Numb. 6.5.]

12 Now it came to pass, when she continued praying very much [Heb. multiplied to pray] before the face of the LORD, that Eli heeded her mouth.

13 For Hanna spake in her heart, her lips onely moved, but her voice was not heard: therefore Eli held her to be drunk.

14 And Eli said unto her: how long wilt thou dñe in thy self drunk? Put away thy wine from thee. [i.e. lay thy self to sleep, that thou mayest digest, and sleep away thy wine.]

15 But Hanna answered and said; No, my Lord, I am a woman grieved in spirit [Heb. hard of spirit, or, mind] I have neither drunk wine nor strong drink; but I have powred out my soul [i.e. the trouble and anguish of my heart] before the face of the LORD.

16 Count not, I pray thee, thine hand-maid for a daughter of Belial: [See Deut. 13. ver. 13. Heb. Put not thine hand-maid for a daughter of Belial] for I have hitherto spoken out of the abundance of my thoughts, and of my grief.

17 Then Eli answered and said; Go thy ways in peace: and the God of Israel will grant thy petition, [Or, grant thee thy petition] that thou hast petitioned of him.

18 And she said, Let thine hand-maid find favour in thine eyes: [In these words she requesteth, that Eli henceforward would pray unto the Lord for her] so the woman went her way, and she did eat, [for Eli's words had cheared her] and her countenance was not (such) to bear any more. [Heb. her countenance was not any more to her, i.e. that sad countenance, which she had had before.]

19 And they rose up early in the morning, and they worshipped [See Gen. 24. on v. 26. So below v. 28.] before the face of the LORD, and they returned, and came to their house at Rama: [verse 1. at Ramahaim] and Elkana knew his wife Hanna, [i.e. lay with her, as Genes. 4. 1.] and the LORD remembered her. [That is, he made it appear indeed that he had heard her prayer.]

20 And it came to pass after the expiration of dayes, that Hanna conceived, and bare a son, and she called his name Samuel: for (she said) I have petitioned him of the LORD.

21 And that man Elkana went up [viz. Unto Silo, as above ver. 3.] with all his house, to offer unto the LORD. [viz. that which he had vowed to offer unto the Lord, for a token of thankfulness, that the Lord had given him a son by his wife Hanna, or to perform both his, and his wifes Vow, concerning the child] the yearly offering, [Heb. the offering of dayes; i.e. which was every year offered on the Feast-days,] and his Vow.

22 But Hanna went not up [The women were not enjoyed to go up every year (although they might do it, and sometimes did use to do it) but only the men, Exod. 23. 17.] but she said unto her husband, when the boy is weaned, then will I bring him, that he may appear before the face of the LORD, and there to continue for ever. [i.e. his life-time: see above v. 11. and below v. 28.]

23 And Elkana her husband said unto her, Do that which is good in thine eyes, tarry until thou shalt have weaned him: onely the LORD establish his Word; so the woman tarried, and gave her son suck, until she weaned him.

24 Afterward when she had weaned him, she brought him up with her, with three Bullocks, and one Epha, [See Exod. 16. 36. & Lev. 5. 11.] of meal, and a bottle of wine, and she brought him into the house of the LORD at Silo: and the boy was (very) young.

25 And they slew a bullock: so they brought the child unto Eli.

26 And she said, Oh my Lord, (as true as) thy soul liveth, [i.e. As true as thou livest] my Lord, I am that woman, that stood here by thee to pray unto the LORD.

27 I prayed for this child, and the LORD hath granted me my petition, which I have petitioned of him.

28 Therefore I have also given him over, [Otherwife, Lent, viz. to minister in the Tabernacle] unto the LORD all the days that he shall be, [oth. All the days that he shall be, he shall be given to the LORD] he is begged of the LORD: and he [viz. Samuel, or Eli, or, also Elkana and Hanna] worshipped the LORD there.

CHAP. II.

Hanna's Song of Praise, wherein she proclaimeth the bountifulness of the Lord, both in general, and in specially, ver. 1. &c. Threatning the proud with utter ruine and destruction, 3. The obstinate wickednes of Elies sons is declared, 12. And on the contrary is shewed, how well Samuel behaved himself in his Ministry, 18. Hanna beareth more children, 21. Eli rebuketh indeed his sons for their wicked deeds, but not with that severity, as he ought, 22. The Lord calleth Eli, by a Prophet, that he and all his House should miserably perish, 21.

Then Hanna prayed, and said: Mine heart leapt up for joy in the LORD, [To wit, forasmuch as he hath shewed me this great mercy, that he hath given me this son] mine horn is exalted in the LORD [i.e. I have as it were received new strength from the Lord, I am now courageous and undanted. It is a similitude taken from horned beasts, who have their greatest strength, and likewise their ornament in their horns: see Psal. 92. 11.] my mouth is opened against mine enemies, [as if he had said, Seeing the Lord hath given me this son, now I dare speak with open mouth against mine enemies, especially against Peninna, her children and fiends, that upbraided me with my barrennes] for I rejoice in thy salvation, [that is, in the happiness which thou hast conferred upon me, O Lord. Oth. for thou hast made me joyful with thy salvation.]

2 There is none holy like the LORD, for there is none beside thee, and there is no rock [The strong God is also called a Rock, Deut. 32. 15. and elsewhere] like our God. [i.e. there is none that a man may rely upon, but only thou, O Lord God, Deut. 32. 4.]

3 Make it not too much, that thou shouldest speak loftily, loftily, [Hanna speaketh here unto Peninna (see above chap. 1. ver. 6. 7.) likewise unto all proud presumptuous persons] that any hard thing [or, that which is old; that is, as heretofore ye were wont to do] should go forth out at your mouth; for the Lord is a God of knowledges, [i.e. of all, or great knowledge. Compare v. 1, 20. with the annotat.] and his deeds are rightly done [compare chap. 18. 25. Oth. the deeds, or, works, are ordered, or, weighed by him. Others thus, are (not) his works made right?]

4 The bowe of the strong is broken: [Heb. the bowes are broken. See the like change of number, Job 29. 10. Oth. the strong (with) the bowe are broken] and they that stumbled [to wit, as well out of weaknes of body, as out of pusillanimity] are girt about with strength.

5 They that were satisfied, have hired out themselves for bread, [i.e. They are grown so poor, that they have been fain to hire out themselves, to get victuals] and they that were hungry [compare Job 18. on verse 12.] are not so more, [Heb. have ceased; viz. to be, or to be hungry] until the burden hath born seven [i.e. many, as Ruth 4. 15. see below v. 21.] and she that had many children is waxen feeble. [viz. to conceive and bear children.]

6 The LORD killeth, [i.e. He sendeth people great troubles and afflictions, which may be resembled to death] and maketh alive: [i.e. he delivereth again the afflicted and sorrowful out of their trouble and distress]

he causeth to descend into hell, [i. e. he bringeth into the uttermost shame and disgrace, see Gen. 3. on v. 7.] and he causeth to ascend (again).

7 The LORD maketh poor, and maketh rich, he humbleth, he also exalteth.

8 He liftest up the mean (one) out of the dust, (and) him that is in need he exalteth from the mire, [Or, from the dunghill] to make (them) fit among the Princes, that he may make them inherit the seat of honour; for the foundations of the earth are the LORD'S, and he hath set the world upon them.

9 He will keep the feet of his favourites, but the wicked shall be silent in darkness: [Or, shall be destroyed, (and cast) into darkness] for a man prevaileth not by strength.

10 They that contend with the LORD, shall be broken to pieces; he shall thunder in heaven upon them: the LORD shall judge the ends of the earth, [i. e. Even those that are in the uttermost ends of the world] and shall give strength unto his King, [viz. unto Christ, whom he hath ordained, and whom at the time appointed he will send] and exalt the horn of his anointed. [i.e. Christ, see Psa. 2.2.]

11 Afterward Elkana went unto Rama into his house, but the youth did minister unto the LORD before the face of Eli the Priest.

12 But the sons of Eli were children of Belial: [See Deut. 13. v. 13.] they knew not the LORD.

13 For the manner [Heb. Misphat, the right, which word signifieth sometimes a custome or use, not only a good and laudable, but also a bad and blameable use or custome] of those Priests with the people was, that (when) any man offered [i. e. brought to be offered or sacrificed. So verl. 15.] an offering, the Priest's boy came, while the flesh was a boylng, with a three-toothed flesh-hook in his hand.

14 And strok into the dish, or into the kettle, or into the pan, or into the pot, at that the flesh-hook drew up, [God had given the Priests for their food certain pieces, or parts of the beasts that were offered: viz. the brest and the right shoulder, Exod. 29.27, 28. and Levit. 7. 21, 31, 33. but they might not take what they pleased, or what the fork gave there: also the portion that belonged to the Priest must first be heaved up and waved before the Lord, Lev. 7. 34.] that the Priest took for himself: [Or, therewith, viz. with the flesh-hook] so they did at Silo unto all the Israelites [Heb. all Israel] that came thither.

15 Also before they burnt the fat, [See Levit. 3.3. &c.] came the Priest's boy, and said unto the man, that offered, give that flesh to rost for the Priest: for he will take no sodden flesh of thee, [yet the Priest took also sodden flesh, as appeareth, verl. 13.] but raw. [Heb. alive, here is intimated that he rather had raw flesh, than boild or sodden.]

16 When now that man said unto him, They will as to day wholly burn [Heb. burning burn] that fat; therefore take for thy self, as thy soul shall desire: then he said unto him, Now shalt thou surely give it, and if not, I will take it by force.

17 So the sin of these young men [viz. of the sons of Eli] was very great before the face of the LORD: for the people despised the meat-offering of the LORD. [Intimating that when the people saw how seriously the sons of Eli abused the Sacrifices to their own pleasure, and voluptuousness, they thereby got a loathing of the worship and service of God, so that they caught no more meat-offerings unto the Lord.]

18 But Samuel ministered before the face of the LORD, being a young man, girt about with a linnen upper garment. [Heb. Ephod. Compare 2 Sam. 6.14.]

19 And his mother made him a little coat, and brought it him from year to year [Heb. from dayes to dayes] when

she came up with her husband, to offer the yearly offering, [Heb. the offering of dayes.]

20 And Eli blessed Elkana and his wife [that is, He as High Priest wished them much joy] saying, The LORD give thee seed [i. e. children] of this woman, for the petition [i. e. for the petitioned son, who is now also dedicated and given unto God] which she [Heb. he. See the like change of the feminine and masculine gender, Genes. 6.1. Exod. 31.14. Levit. 2.8. 1 Sam. 25.27. 2 Kings 3. 26. Hos. 14. 7. Ruth 1.8, 9, 11, 19, 22.] hath petitioned of the LORD: [Oth. which hath been petitioned before the LORD, or, which hath been asked, or, desired before the LORD. It is as if he had said, She hath not begged or asked this son of the Lord for her self, or for her own benefit; but that she might dedicate him unto the Lord, to his ministry] and they w^mnt unto his place, [viz. unto Elkana's place]

21 For the LORD visited Hanna, [Confirming the blessing of Eli, which they confided, that the Lord would accomplish] and she conceived, and bare three sons, and two daughters, [The meaning is, at several births] and the lad Samuel waxed great [Understand this of the increase or growth of the body in bigness and stature, and of the soul in wisdom and knowledge. See Luke 1. 80. and 2. 40, 52.] by the LORD. [Oth. before, or, with the Lord.]

22 But Eli was very old, and heard all that his sons did unto all Israel, and that they lay with the women, that assembled in heaps; [See the annot. on Exod. 38.8.] at the door of the Tent [i. e. before the Tent, for unto the Tent they might not come] of the congregation.

23 And he said unto them, why do ye such things, that I hear (of) these your wicked deeds by all this people?

24 Not my sons: [i. e. It becometh you not to deal so] for this is no good report, that I hear, ye make the LORD'S people to transgress, [viz. ye command concerning sacrifice. See above verl. 17.]

25 When a man sinneth against a man, then the gods [Oth. the Magistrate, the Judges. See Exod. 21.6. and the annotat. there] shall judge him, but when a man sinneth [viz. wilfully and presumptuously] against the LORD, who shall pray for him? but they hearkened not unto the voice of their father, for the LORD would slay them. [Therefore the Lord gave them not grace to repent, but he did more and more forsake them, and gave them in his justice over to a reprobate minde to their own ruin and destruction.]

26 And the lad Samuel increased, [Heb. w^mnt. Compare Genes. 26. 13. with the annotat.] and grew great and acceptable [Heb. good] both with the LORD, and also with men.

27 And there came a man of God [i. e. a Prophet of the Lord, as 2 Pet. 1.11. 1 Tim. 6.11. and 2 Tim. 3.17. Who this Prophet was is unknown unto us. See the annot. Judg. 13. on verl. 6.] unto Eli, and said unto him, (thus saith the Lord) have I not clearly revealed my self [Or, am I not, &c. Heb. revealing revealed] unto the house of thy father, [viz. Aaron, of whom Eli descended by Ithamar] when they [viz. the children of Israel] were in Egypt, in the house of Pharaon, [i. e. when they were yet under the Dominion and Tyrannie of Pharaon.]

28 And I did chuse him [viz. Aaron] out of all the tribes of Israel to (be) Priest unto me, to offer upon mine Altar, to burn incense, to wear the Ephod before my face: and did give unto the house of thy father all the fireofferings. [Meaning all the parts of the beasts, which in the Sacrifices were hot to be burnt upon the Altar. See Levit. 7. 34. and Numb. 18. 18.] of the children of Israel.

29 Why kick ye [viz. thou Eli, and thy sons] against my slay-offering, and my meat-offering, which I commanded

manded in the habitation? [i. e. the Tabernacle, which was Gods habitation] and honourest thy sons more than me, [bearing more respect unto them, then unto me; for thou durst not provoke them, nor soundly reprove them, much lese punish them as thou oughtest to do, or to remove them from the Priest-hood, as their wicked practises have justly deserved] that ye [viz. thou Eli, as well as thy sons] fallen your selves with the chiefeſt of all the meat-offerings of my people Israel.

30 Therefore speakeſt the LORD the God of Israel, I had [To wit, when I instituted the Priestly office in thy fathers house] indeed clearly ſaid, [Heb. I had ſaying ſaid] Thy house and thy fathers house ſhould walk before my face [i. e. execute the Priestly office,] for ever: [viz. if they ſhould walk in my commandments] but now ſpeaketh the LORD, Be far from me [viz. by reaſon of your diſobedience] for they that honour me, will I honour, and they that deſpise me, ſhall lightly be eſteemed. [Heb. ſhall become light.]

31 Behold the dayes come, that I will cut off thine arm, [That is, I will deprive thee of thy strength: to wit of thy children and the Priestly office: for when the High-Priest-hood was taken away from Eli, and his, they had no strength or power at all. See below ver. 36. The word Arm is also used for strength, Job 22. 9. Psal. 37. 17. and in other places more] and the Arm of thy fathers house: that there ſhall not be an old man in thine house.

32 And thou ſhalt behold the diſtreſſe of the habitation (of God) [i.e. of the carrying away of the Ark out of the Tabernacle, or habitation, the slaughter of the Israelites, and the captivity of the Ark. See below chap. 4. ver. 11. Oth. Thou ſhalt ſee an adversary in the habitation. Thou, that is, thy poſterity (for Eli continued Priest all his life-time) but afterward shall another (thine, as being ex-cluded) be placed in their stead. See 1 Kings 2. 27.] in ſtead of all the good that he ſhould have done unto Israel: [Oth. in all things wherin he ſhould have done good unto Israel] and there ſhall at no day be an old man in thine house.

33 But the man [viz. he that ſhall continue in the ſervice or minifter at the Altar] whom I will not cut off unto thee [i. e. of thine] from mine Altar, ſhould be to conſume thine eyes, [i. e. if thou ſhouldſt then yet live, and ſhouldſt ſee all these things, thou wouldſt weep out thine eyes. This may be understood of the miſerable murdering of the Priests at Nob, 1 Sam. 22. 18. or also of the shameful depoſing of Abiathar, 1 Kings 2. 26. whereunto the firſt words of this verſe do well agree] and to grieve thy ſoul: and all [i. e. almoſt all] the muſitude of thine house ſhall die, being grown men. [i.e. in the flower of their age.]

34 Now this ſhall be a token unto thee, which ſhall come upon both thy ſons, upon Hophni and Pinehas: they ſhall both die in one day. [See the accomplishment hereof below chap. 4. 11.]

35 And I will raise me up a faithful Priest, [viz. Zadok, who was of the family of Eleazar. See the accomplishment, 1 Chro. 29. 22.] who ſhall do according to that which ſhall be in mine heart, and in my ſoul: [i. e. as it pleaſeth me] him will I build a ſtedfaſt-house, [Heb. a faithful house. In Zadoks family did the High-Priest-hood continue a long while, according to that which God promised unto Pinehas the ſon of Eleazar, Numb. 25. 13.] and he [Meaning, he, and his poſterity] ſhall alwayes [Heb. all the dayes, to wit, of his life] walk [i. e. adminiſter; or, execute the Priestly office, as ver. 30.] before the face of mine anointed. [i. e. before the King, whom I shall chufe, who alſo ſhall be a type of Christ, whom I have anointed King over Zion my mine holy mountaint.]

36 And it ſhall come to paſſe, that all that ſhall be left

of thine house, ſhall come, [See the fulfilling 1 Kings 2. 16. and 2 Kings 23. 9. See also tokens or evidences hereof, Ezech. 44. 14.] to bow down before him [viz. before Zadok, and his poſterity] for a piece of money, and a loaf of bread, and ſhall ſay, Aſſure me, I pray thee, into a Priestly function, that I may eat a morſel of bread.

CHAP. III.

Samuel was called thrice in one night by the Lord, and thought that it was Eli, that called him, ver. 1, &c. but being called the fourth time, he anſwereth the Lord, 10. Who revealeth to him, that he will deſtroy the house of Eli, 11. Which Samuel in the morning discovereth to him, at his request, 15. Eli ſubmitteth himſelf to the will of the Lord, 18. Samuel is acknowledged for a Prophet by all Israel, in regard the Lord often revealed himſelf unto him, 19.

A Nd the young man Samuel miniftred unto the L ORD, before the face of Eli: [See the annot. on chap. 2. 11.] and the word of the L ORD was pre-cious in thofe dayes, [intimating, that at that time there were but few Prophets and faithful Teachers in Israel: ſo that when there came a man of God, it was a moſt rare thing] there was no publick [Heb. broken thorow, broken out. Oth. manyfold] viſion.

2 And it came to paſſe that day, [viz. when the word of the Lord was ſo precious] when Eli lay down in his place (and his eys began to grow dark, that he could not ſee:) [i. e. not very well. So Genes. 48. 10. it's laid of Jacob, that he did not ſee; i. e. he did not ſee very well; for ver. 8. it's ſaid, that he ſaw the ſons of Joseph.]

3 And Samuel likewiſe had laid him down, before the Lamp of God was put out, [He ſpeaketh of the Lamp that stood on the golden Candlestick, which was to burn all night long from the evening until the morning, and then it was put out, Exod. 27. 21. Levit. 24. 3. and 2 Chron. 13. 11.] in the Temple of the L ORD, [i. e. in one of the rooms or chambers near or about the Tabernacle, for the Temple was not yet buiilt] where the Ark of God was:

4 That the L ORD called Samuel; and he ſaid, Lb, (here) am I.

5 And he ran unto Eli, and ſaid, Behold, (here) am I, for thou calleſt me: but he ſaid, I called not, return, lay thee down: and he went his way, and laid him down.

6 Then the L ORD called Samuel again, and Samuel roſe up, and went unto Eli, and ſaid, Behold (here) am I, for thou calleſt me: he then ſaid, I called not, my ſon, return, lay thee down.

7 But Samuel did not yet know the L ORD, [i. e. he did not know the calling voice of the Lord, as being not accustomed to hear it: Or, he had as yet no apprehenſion of ſuch kind of Revelations, whereby the Lord did appear unto men in a diſcourſive way,] and the word of the L ORD was not yet revealed unto him.

8 Then the L ORD called Samuel again, the third time, and he roſe up, and went unto Eli, and ſaid, Behold, (here) am I, for thou calleſt me: then Eli understood, that the L ORD called the young man.

9 Therefore Eli ſaid unto Samuel, go thy wayes, lay thee down, and it ſhall be, if he call thee, that thou ſhalt ſay, Speak L ORD, for thy ſervant heareth: then Samuel went his way, and lay him down in his place. [See above on v. 2.]

10 Then came the LORD, and set himself there [Oth. and he continued standing, i. e. he went not again away, as he had done before,] and called as at other times, [Heb. as turn upon turn,] Samuel, Samuel: and Samuel said, speak LORD, for thy servant beareth.

11 And the LORD said unto Samuel, Behold, I do a thing [Meaning the discomfiture of the Israelites, whereof mention is made below, chap. 4. ver. 2. and 10.] in Israel, that whosoever shall bear it (unto him) both his ears shall tingle. [Intimating, that those that should hear of the great discomfiture of the Israelites, they should as it were lose their senses through amazement or astonishment.]

12 The same day I will bring upon Eli all that I have spoken [viz. by the man of God, chap. 2. 27, &c.] against his house, I will begin it, and make an end.

13 For I have told him that I will judge his house [i. e. that I will execute my just judgment and vengeance upon him and his house,] for ever: for the iniquity, which he hath known, for when his sons made themselves accursed [Oth. light, contemptible: i. e. when by their wicked life and ungodly practises they made themselves to be cursed and despised, and to be counted vain light fellows, that were worthy no honour or esteem] he looked not once sour upon them [The Hebrew word signifieth properly to get wrinkles in the face, which is done by those, that being displeased do frown or look sour. Understand hereby also, much less did he punish them according to their demerit, which he ought to have done, as Father, as high Priest, and as Judge, who was ordered to stop and hinder wickedness, and to punish it, being committed.]

14 Therefore then I have sworn unto the house of Eli; If the iniquity of the house of Eli, [Of this kind of oath, see Genes. 14. ver. 22, 23.] shall be expiated by slain-offering, or meat-offering for ever. [To wit, so, as that I should keep book, and not execute the temporal judgments which I have pronounced against the house of Eli.]

15 Now Samuel lay until the morning, then opened he the doors of the house of the LORD: but Samuel feared to declare this vision [i.e. those things, with the Lord had revealed to him in a vision, although this was not only a vision, but also an appearance: Samuel waking heard these words, and not in a trance, as visions were wont to be made. See Gen. 15.1.] unto Eli.

16 Then Eli called Samuel, and said, Samuel my son: then he said, Behold, (bere) am I.

17 And he said, What is the word that he spake unto thee? conceal it not, I pray thee from me: Let God do so to thee, and so let him add thereunto, [See of this phrase, Ruth 1. 17.] if thou conceal one word from me of all the words that he hath spoken unto thee.

18 Then Samuel told him all those words, and concealed (them) not from him: and he said, he is the LORD, let him do what is good in his eyes.

19 Now Samuel waxed great, and the LORD was with him, and let not one of all his words fall to the ground [i. e. the Lord performed effectually, whatsoever he had foretold by Samuel. To fall to the ground, is as much to say as to come to nothing, or, to come to shame, as Matth. 10. vts. 29. Compare 1 Kings 8.56.]

20 And all Israel from Dan to Beersheba, acknowledged, that Samuel was established [Oth. was esteemed, or, found faithful] so (be) a Prophet of the LORD.

21 And the LORD proceeded to appear unto Samuel at Silo, for the LORD revealed himself unto Samuel at Silo by the word of the LORD. [Intimating, that the Lord revealed his word unto Samuel by dreams, visions, and discoursing or communing with him, which was seldom done before. See above v.1.]

CHAP. IV.

The Israelites are smitten by the Philistines, v. 1, &c. Therefore they cause the Ark of the covenant to be brought from Silo into the camp, which is received with great shouting of the people, 5. Which astonisheth the Philistines, 6. Yet they take courage again, 9. The Philistines smite the Israelites the second time, 10. The Ark is taken, and the two sons of Eli are slain, 11. When this was told Eli, 12. the whole city was grieved, 13. And Eli hearing all, falleth backward from his seat, and breaketh his neck, and dieth, 14. And his Daughter in law dieth in travail, 19. having named her son Icabod, 21.

A Nd the word of Samuel came to all Israel: [i. e. The Prophecie which was revealed unto Samuel by the Lord, he revealed unto the people, and it was fulfilled. See chap. 3. 11, 21.] and Israel went out to meet the Philistines to battle, and camped themselves by Eben-haezer, [i. e. the stone of help, help-stone. This place got first afterward this name. See below chap. 7. 12. So is Laz, Gen. 12. called Bethel, which name Jacob a long while after gave unto this place, Gen. 28. 19.] but the Philistines camped themselves by Aphek. [A city lying in the tribe of Juda, Jos. chap. 15. 53; but there is another Aphek in the tribe of Issachar, 1 Sam. 29. also one in the tribe of Ascher, Jos. 19. 30. Judg. 1. ver. 31.]

2 And the Philistines put themselves in battal-array to meet Israel: and when the battal [i. e. the soldiers that fought] spread it self out, [Intimating that when all the bands and companies were met together to fight, they smote, &c.] then was Israel smitten before the face of the Philistines: for they [to wit, the Philistines] slew in the battal-array in the field, [intimating, while the battal lasted, when both the camps yet stood in their battal-array] about four thousand men.

3 When the people were (again) come into the camp, then the eldest of Israel said, Wherefore hath the LORD so smitten us before the face of the Philistines? let us take unto us out of Silo the Ark of the covenant of the LORD, and let it come into the midst of us, that it may deliver us from our enemies. [This they did without asking counsel of God, thinking that this outward ceremony was able to protect and deliver them from the hands of their enemies.]

4 Therefore the people sent to Silo, and they brought from thence the Ark of the covenant of the LORD of hosts, who dwelleth between the Cherubims: [From between which God spake with Moses, and others, Exod. 25. 22. Numb. 7. 89.] and the two sons of Eli, Hophni and Phinehas, were there [viz. in the camp] with the Ark of the covenant of God.

5 And it came to passe when the Ark of the covenant of the LORD came into the camp, that all Israel shouted with a great shout, so that the earth shook.

6 Now when the Philistines heard the voice of the shout, then they said, what is [i.e. meaneth] the voice of this great shouting in the camp of the Hebrews: then they understood that the Ark of the LORD was come into the camp.

7 Therefore the Philistines feared; for they said God is come into the camp: and said, wo unto us, for the like hath not been done yesterday (nor) ere yesterday.

8 Wo unto us, who shall deliver us out of the hand of these glorious Gods? [Or, of this glorious God] these are the same Gods, which plagued the Egyptians with all plagues by the wilderness. [i. e. in the reed See, which dieth by the wilderness of Etham; see Exod. 13. 20. and chap. 14.]

CHAP. V.

9 Be strong, and be men, the Philistines, lest ye perhaps serve the Hebrews, according as they have served you, therefore be men, and fight.

10 Then the Philistines fought, and Israel was smitten, and every one fled into his tent, [i. e. into his house, as below chap. 13. 2. and 1 Kings 12. 16, &c.] and there was made a very great slaughter, [Heb. blow] so that there fell of Israel thirty thousand footmen.

11 And the Ark of God was taken: and the two sons of Eli, Hophni and Phineas died.

12 Then there ran a Benjamite out of the battle-array, and came to Silo the same day: and his clothes were rent, [In token of grief, and that he brought bad tidings. Of this phrase, see the annotation in Genes. 37. 29. and Jos. 7. 6, &c. and 2 Sam. 1. 2, 11.] and there was earth upon his head. [See the like example, Jos. 7. 6. and 2 Sam. 1. 2.]

13 And when he came, lo, Eli sat upon a stool by the wayes side, looking out: for his heart trembled because of the Ark of God: when that man came, to tell (it) in the city, then all the city cried out. [i. e. the inhabitants of the city called and cried loud out for grief, when they heard that the Ark of the covenant was taken.]

14 And when Eli heard the voice of the cry, he said, what is the voice of this tumult? then the man made haste, and he came and told it Eli.

15 Now Eli was a man of four score and eighteen years, and his eyes stood stiff, [Heb. stood] (so to he could not see.)

16 And that man said unto Eli: I am he, that come out of the battle-array, and I am fled to day out of the battle-array: then he said, what is there done, my son?

17 Then answered he, that brought the message, [Or, the messenger] and said, Israel is fled before the face of the Philistines, and there is likewise a great slaughter made among the people: besides thy two sons Hophni and Phineas are dead, and the Ark of God is taken.

18 And it came to passe, when he made mention of the Ark of God, that he fell backward from off the seat, at the side of the gate, [Understand this of the city-gate] and brake his neck, and died, for the man was old and heavy: and he judged Israel forty years.

19 And his daughter in law, Phineas wife, was with child, ready to travel: when this (woman) heard the tidings, that the Ark of God was taken, and her father in law was dead, and her husband, then she bowed her self, [viz. through pain and anguish which she felt] and travelled, for her woes [Pains, sorrows, anxieties, need] fell upon her, [Heb. her needs turned themselves upon her.]

20 And about the time of her dying, the woman that stood by her, [Or, over her] spake; fear not, for thou hast born a son: but she answered not; and took it not to heart. [Heb. she set not her heart (upon) it:] i. e. she was not at all moved at such sayings. They comforted or revived not her heart.]

21 And she named the child Iacob, [i. e. where is the glory?] Oth. there is no honour] saying, The glory is carried away from Israel, because the Ark of God was carried away captive, [As if she had said, All the glory and excellency of Israel is now taken away from us, for as much as the Ark is taken away from us, which brought great glory and renowne unto Israel: for it was a token of God's gracious presence with his people. This phrase is also used, Psal. 26. 8. and 78. 61.] and because of her father in law, and her husband.

22 And she said, The glory is carried away captive from Israel, for the Ark of God is taken. [This woman lamenteth more, and is more grieved for the common damage, then for her own private losse. See also above verse 18.]

The Philistines place the Ark of God at Asdod in the house of their Idol Dagon, verse 1, &c. Who falleth down before the same, 3. This is done again the next day, and his head and hands are broken off from his body, 4. The Philistines are grievously plagued with emerods in all the Cities, whither thy brought the Ark, 6. So that they take counsel together, how they may be rid of the Ark, 7. They send it into Ekron, 10. At which those of Ekron were much troubled, 10. At length they resolved to send it home again to the Israelites, 11.

Now the Philistines took the Ark of God; and they brought it from Eben-hadzer [See above chap. 4. vers. 1.] into Asdod. [This City is, Aft. 8. 40. called Azotus. It was one of the chiefe Cities of the Philistines, in which there dwelt giants in Josua's time, Jos. 11. 22.]

2 And the Philistines took the Ark of God, and they brought it into the house of Dagon, [i. e. Into the Temple of the Idol Dagon, See Judg. 16. 23. This the Philistines did for a token of victory, which they thought they had obtained by the help of this their God.]

3 But when those of Asdod arose early the next day, behold, Dagon was fallen upon his face to the earth before the Ark of the LORD: And they took Dagon, and set him in his place again.

4 Now when they arose early in the morning the next day, behold, Dagon lay fallen upon his face to the earth, before the Ark of the LORD: but the head of Dagon, and both the palms of his hands were cut off, at the threshold, only Dagon [i. e. the stump, whereas the head with the hands were off] was left thereon.

5 Therefore the Priests of Dagon, nor all that come into the house of Dagon, tread not upon the threshold of Dagon [i. e. on the threshold of the Temple of Dagon, so it is said, the Key of David; i. e., of the house of David] at Asdod unto this day. [Wherefore did they not tread on the threshold? It seemeth that they accounted it holy, because Dagon had layen upon it.]

6 But the hand of the LORD was heavy upon those of Asdod, [i. e. the Lord visited them of Asdod with grievous plagues] and made them desolate: [viz. by the mice, as is mentioned, 1 Sam. 6. 4.] and he smote them with emerods, [The Hebrew word properly signifieth an hill, and also the fundament, because this part of mans body is exalted, or lifted up. That this part of the body of the Philistines was plagued, is clearly expressed, Psa. 78. 66.] Asdod and her borders.

7 Now when the men at Asdod saw, that it so (hapned,) they said, Let not the Ark of the God of Israel abide with us, for his hand is hard, upon us, and upon Dagon our God.

8 Therefore they sent their wayes, and gathered unto them all the Princes of the Philistines, and they said, what shall we do with the Ark of the God of Israel? and they [viz. the Princes of the Philistines] said, Let the Ark of the God of Israel go round about Gath. [This was also one of the chiefe Cities of the Philistines, lying upon a hill, or mountain called Amma, not far from the Sea. David took this City, 2 Sam. 8. 1. compared with 1 Chron. 18. 1. See further concerning this City, 2 Kings 12. vers. 17. and 2 Chron. 11. 8. and 26. 6.] so they carried the Ark of the God of Israel round about.

9 And it came to passe after they had carried it round above,

about, that the hand of the LORD was against that city with a very great vexation, [Or, disturbance] for he smote the men of the city from the small to the great, and they had emerods in the hidden places. [Heb. were hidden to them: that is, the swellings were not outward, but inward in the intrals, so that a man could not come at them, to let them blood when they festered, which is the painful sort of emerods.]

10 Then they sent the Ark of God unto Ekron: [This was also one of the chiefest cities of the Philistines, and fell to the tribe of Juda for parcel of their inheritance, Jos. 15.45. Judg. 1.18. See further concerning this city, Judg. 3.3. & 2 King. 1.2. Jer. 15. 20. & Amos 1. 8. Zeph. 2.41. & Zach. 9.5.7.] but it came to pass when the Ark of God came to Ekron, that they of Ekron cried, saying, They have brought the Ark of the God of Israel round about unto me, to slay me and my people. [the Ekronites having heard and seen the heavy plagues, wherewith the Lord had plagued their neighbours, because of the Ark, were exceedingly afraid, when they heard that they would bring the Ark unto them]

11 And they sent their wayes, and gathered together all the Princes of the Philistines, [viz. The Governors of the city, for there follows, to slay me and my people] and said: Send away the Ark of the God of Israel, that it may return to its place, lest it slay me and my people; [Thus spake every one of the Princes of the Philistines] for there was a deadly vexation in all the city, (and) the hand of God was very heavy there. [Some are of opinion, that besides the emerods, there reigned yet another deadly disease amongst the Philistines: see the following verse.]

12 And the men which died not, [viz. Of the deadly vexation, whereof mention is immediatly before, ver. 11.] more smitten with emerods: so that the cry of the city [i.e. of the inhabitants of the city] went up to heaven.

CHAP. VI.

After that the Ark had been seven moneths with the Philistines, ver. 1, &c. they consult with the Priests, how they shall send it back, 2. They advise not to send it back empty, but with some Present, 3. Namely, with five golden Emerods and mice, 4. On a new Cart, 7. The Philistines did so, 10. The Kine that were tied to the Carts, went the straight way to Beth-Semes, 12. Where the Levites offer sacrifice for it, 14. What Princes and Cities offered golden emerods and mice, 17. The Beth-Semites are grievously smitten of the Lord, for their curiositie in looking into the Ark, 19. They request them of Kiriath-Jearim, to fetch away the Ark from thence, and to bring it into their own city, 20.

Now when the Ark of the LORD had been seven moneths in the land of the Philistines,

2. Then the Philistines called the Princes and the Soothsayers, saying, What shall we do with the Ark of the LORD? let us know wherewith [Oth. How] we shall send it to its place. [viz. into the land of Israel.]

3. Then they said, If ye send away the Ark of the God of Israel, send it not away empty, [i.e. without a Present or Gratuity] but in any wise render unto [Heb. rendering render unto] him [viz. the God of Israel] a trespass-offering: then shall ye be healed, and it shall be known to you why his hand [i.e. the plague or punishment, which only cometh from the power and providence of God] departeth not from you.

4. Then said they, What is that trespass-offering which we shall render unto him? and they said, five golden emerods, and five golden mice, [Of the mice no mention is made before] according to the number of the Princes of

the Philistines: [see concerning these five Princes, vers. 17.] for its one kind of plague [intimating, that the Princes, Rulers, and Commonalty of Ekron were plagued of God with one and the same plague or punishment] (that is) on you all. [Heb. on them all, see above chap. 5. v.11.] and on your Princes.

5. Therefore make images of your emerods, and images of your mice, [i. e. Of the mice that have plagued and tormented you: as the emerods plagued and tormented the body of the Philistines, so the mice hurt and endamaged them in their land that was sown, by gnawing and eating the seed] that mar the land, and give honour to the God of Israel: [by confessing, that ye are justly punished of God, for your trespass against the Ark of the Lord: so also speaketh Josua unto Achan, Jos. chap. 7. ver. 19.] peradventure he will lighten his hand from off you, and from off your God [viz. Dagon] and from off your land.

6. Wherefore now should ye make your heart heavy, as the Egyptians, and Pharaoh make their heart heavy? [This kind of phrase, viz. that something is affirmed in general, and afterward the one or the other in particular, is often used in the holy Scripture; as Jos. 2.1. & 1 Kin. 11.1. & 2 Sam. 2.1. & Psal. 18.1. Mark 1.6, 7.] did they not, when he had dealt (wonderfully) with them, [viz. the Egyptians. Others, when he was doing with them, or, when he exercised himself on them, or, after he had mocked them] let them [viz. the Israelites] go, that they departed? [viz. out of Egypt.]

7. Now then, take and make a new cart, [The Heathenish Priests accounted it an unseemly thing, that the Ark of the Lord should be put and carried in a cart, that had been formerly used to husbandry, or other servile labour or work; see the like, 2 Sam. 6. 3. Others, make and take a new cart] and two milch Kine, on which there hath come no yoke, tie the Kine to the cart, and taking their calves [Heb. their sons, or, children] so also ver. 10. from after them again home. [This increaseth the miracle, that the Kine turned not back after their sucking calves.]

8. Therefore take the Ark of the LORD, and put it on the cart, and lay the golden jewels [Heb. vessels, furniture, to wit, the golden emerods and mice] which ye shall return unto him, [viz. unto the God of Israel] for a trespass-offering, in a coffer by the side thereof: and send it away, that it may go away.

9. Then consider, if it go up by the way of its own border toward Beth-Semes, then he hath done us this great evill: [i.e. We shall thereby know that the God of Israel hath sent us this plague] but if not, then we shall know, that his hand hath not touched us: it was a chance unto us. [i.e. somewhat whereof the natural, or the governing cause cannot be known.]

10. And those men did so, and took two milch Kine that gave suck, and tied them to the cart, and shut up their calves, [Heb. their children, or, sons] in (the) house.

11. And they laid the Ark of the LORD upon the cart, and the coffer with the golden mice, and the images of their emerods.

12. Now the Kine went straight in that way, upon the way toward Beth-Semes [See of this city, Jos. 15.10. in the annotat. and Jos. 21.16.] in a street, they went still on, [Heb. they went going] lowing, [viz. because they were deprived of their calves, for even the beasts do love their young ones] and turned neither to the right hand, nor to the left: [From hence may be gathered, that there were divers streets, or by-ways, but these Kine by the providence of God, went the right way to Beth-Semes] and the Princes of the Philistines went after the same unto the border of Beth-Semes.

13. And they of Beth-Semes reaped the wheat-harvest [This was wont to be done in the land of Judea, about Pentecost, or Whitsuntide, Levit. 23. that is, in the moneth

moneth of *May*, or shortly after : Therefore the Ark was taken from the Philistines about the beginning of *November*, for it was seven moneths in their countrye, ver. 1.] in the valley, and when they lifted up their eyes, they saw the Ark, and rejoiced when they saw (it).

14 And the cart came into the field of *Josua*, the Beth-Semite, and stood there still, and there was a great stone : and they [viz. The Levitical Priests that dwelt at Beth-Semes, as appeareth ver. 15. for this city, was given to the Levites for an habitation, or dwelling place, see *Jos.* 21. 16. it was their office to touch the Ark, and to carry it, Numb. 4. 5. &c.] clave the wood of the cart, and offered the *Kine* unto the LORD for a burnt-offering.

15 And the Levites took down the Ark of the LORD, and the coffer that was by it, wherein the golden jewels were, and put them upon the great stone : and those men of Beth-Semes offered burnt-offerings [i.e. They brought or presented unto the Priests beasts for burnt-offerings, &c.] and slew slay-offerings unto the LORD, the same day.

16 And when the five Princes of the Philistines had seen it, then they returned unto *Ekron* the same day.

17 Now these are the golden emerods which the Philistines rendered unto the LORD for a trespass-offering : for *Azdod* one, for *Gaza* one, for *Askelon* one, for *Gath* one, for *Ekron* one :

18 Also golden mice, according to the number of all the cities of the Philistines, under the five Princes, from the fenced cities, unto the country villages : and unto *Abel*, [that is, complaint] the great (stone) [see of this stone above v. 14, and 15. Why it was so called, see verse 19. Compare Gen. 50. 11.] on which they had set down the Ark of the LORD, which [some do here understand the Ark; but others the stone, which is more credible] is in the field of *Josua* the Beth-Semite unto this day.

19 And the LORD smote among these men of Beth-Semes, because they had looked into the Ark of the LORD ; [Against the command of God, Numb. 4. 5. 20. It seemeth indeed that the Beth-Semites were too curious, to see if the Philistines had taken any thing out of the Ark, or had put any thing into it, and it seemeth that likewise some bold contempt or presumption was mixed therewith] yea he smote of the people [viz. of the Israelites, that lay there to keep watch that their borders might not be endamaged] also of all those that were come thither out of all the tribes to see the Ark, upon the report they had heard, that the same was come home again] seventy men, (and) fifty thousand men : then the people mourned, because the LORD had smitten a great blow among the people.

20 Then said the men of Beth-Semes, Who shall be able to stand before the face of the LORD, this holy God ? [That is, before the LORD, who revealed himself above the Ark] and to whom shall we go up from us ?

21 Therefore they sent messengers to the inhabitants of Kiriath-Fearim, saying : The Philistines have brought again the Ark of the LORD, come down, fetch it up to you.

CHAP. VII.

The Ark is carried and placed in Kiriath-Fearim, ver. 1, &c. Samuel exhorteth the people to repentance, and putting away of Idols, 3. The Israelites obey him, 4. A Fast or day of Humiliation, 6. The Philistines intend to set upon the Israelites : the Israelites are afraid, 7. Samuel offereth and prayeth unto the Lord for Israel : he, and the people are heard, 9. The Lord terrifieth the Philistines with thunder, and they are smitten, 10. Samuel setteth up a stone at Mizpa,

for a memorial of the victory, 12. The hand of the Lord was against the Philistines, as long as Samuel lived, 13. The Israelites recover those cities, which the Philistines had taken from them, 14. Samuel passeth thorow, and visiteth all the cities of the land, 16. and returneth to Rama, 17.

Then came the men of Kiriath-Fearim [See concerning this city the annotat. on *Judg.* 18. 12.] and fetcht up the Ark of the LORD, and they brought it into the house of *Abinadab* on the hill ; [Others at Gibea] and they hallowed his son *Eleazar*, [i.e. consecrated, or ordained him to a holy ministry] that he might keep the Ark of the LORD.

2 And it came to passe, from that day, that the Ark (of the L O R D) abode at Kiriath-Fearim, and the dayes were multiplied, and they were twenty years : and all the house of Israel lamented after the LORD. [Others, sighed unto the Lord, viz. When they were grievously oppressed by the Philistines ; see below v. 3.]

3 Then spake Samuel unto all the house of Israel, saying : If ye do turn unto the LORD with all your heart, then put away the strange gods [Heb. the gods of strangers : he meaneth the idols of the strange or outlandish nations, that lay round about them] out of the midst of you, also the Ashtarots, [See *Judg.* 2. 13.] and compose your heart unto the LORD, and serve him onely, then he will deliver you out of the hand of the Philistines.

4 Now the children of Israel did put away the Baalims [See *Judg.* chap. 2. 11.] and the Ashtarots, [Baalim is a masculine name, but Ashtaroth is a feminine name : so that here is spoken of the Idols or Ideoles, or he-and she-idols of the heathen] and they served the LORD only.

5 Moreover Samuel said, Gather all Israel to Mizpa : [Here the Israelites were wont to keep their land-meetings : see *Judg.* 20. v. 1. Samuel thought good to gather the people here together, that he might pray unto the Lord for them, and they likewise might joyn with him in prayer unto the Lord] and I will pray unto the LORD for you.

6 And they were gathered together at Mizpa, and they drew water, and poured it out before the face of the LORD, [Which was a token that they poured out their hearts (being washed and cleansed from sinne) before the Lord, see the like in *Sam.* 11. 15. The meaning is, they cried unto the Lord heartily for deliverance : whereunto likewise their fasting appertained] and they fasted on that day, and said there, We have sinned against the LORD : so Samuel judged the children of Israel at Mizpa. [i.e. he governed them, and he brought them by his good counsel and exhortation unto repentance. See the Annotat. on *Judg.* 2. 15.]

7 When the Philistines heard, that the children of Israel had gathered themselves together at Mizpa, then the Princes of the Philistines came up [viz. With armies, military forces, as appeareth ver. 10.] against Israel : when the children of Israel heard (it), they feared before the face [i.e. by reason of the coming. See the annotat. on *Gen.* 36. 6.] of the Philistines.

8 And the children of Israel said unto Samuel, Be not silent in our behalf, [Or, cease not, be not quiet from us, from crying, &c. See *Job* 13. on verse 13.] that thou shouldest not cry unto the LORD our God, that he may deliver us from the hand of the Philistines.

9 Then took Samuel a milk-lamb, [i.e. A young lamb, that yet sucked its mothers or dams milk] and he [viz. he himself, or by a Priest] offered it whole unto the LORD for a burnt-offering : and Samuel cried unto the LORD for Israel, and the LORD heard him. [Or, answered him.]

10 And it came to pass, when Samuel offered that burnt-offering, that the Philistines came on to battle against Israel, and the LORD thundered with a great thunder [Heb. voice] on that day upon the Philistines, and he affrighted them, so that they were smitten before the face of Israel.

11 And the men of Israel went out from Mizpa: and pursued the Philistines; and they smote them till under Bebraz.

12 Now Samuel took a stone, and set (it) between Mizpa, and between Sen, [i.e. The Tooth, and by similitude, Rock, which sticketh out sharp like a Tooth, as 1 Sam. 14. 4, 5.] and he called the name thereof Eben-haezer: [i.e. help-stone, or, stone of help] and he said, hitherto hath the LORD holpen us.

13 So the Philistines were humbled, and came no more [O:th. Not again, Heb. They went on no more to come, viz. with Armies, to take any cities from Israel; but they had and kept still their garrisons and soldiery upon the frontiers, to keep and preserve the same, as may be seen, 1 Sam 10.5. Or, no more, signifieth here in a long time not again. Or, no more, for, not so often, as Gen.32.28. & 2 King. 6. 23, 24.] into the borders of Israel: [i.e. into the land of the Israelites] for the hand of the LORD was against the Philistines all the dayes of Samuel.

14 And the cities which the Philistines had taken from Israel, were restored to Israel, from Ekron unto Gath, also Israel delivered the border thereof out of the hand of the Philistines: and there was peace between Israel and the Amorites. [Understand under the name of Amorites, also other nations of the land of Canaan, or of the Philistines. The meaning is, they made no publick War one against another.]

15 Now Samuel judged Israel [See above verse 6.] all the dayes of his life. [viz. from that day that he was made a Judge, until the day of his death, for although Saul reigned as King, yet Samuel continued likewise in the government, and they ruled both together 40 years, as appears Act.13.21.]

16 And he went from year to year, and went about to Bethel, [This may be understood of the City Bethel, or of the house of God (for that signifieth Bethel,) and so should here be understood Kiriath-Jearim, where at that time the Ark of the Covenant was] and Gilgal, and Mizpa: and he judged Israel in all those places.

17 But he returned to Rama, [This city is called, 1 Sam.1.1. Ramath-im; see the annotat. there. Heb. and his return was to Rama.] there was his house, and there he judged Israel [i.e. he had there his ordinary habitation: when he had gone round about, or walked thorowout the land, he came thither again.] and he built there an Altar unto the LORD.

CHAP. VIII.

Samuel maketh his sons judges over Israel, verse 1, &c. their names, 2. They are not sincere in the administration of their office, 3. Wherefore the people require a King, 4. This displeaseith Samuel, who presenteth the case unto the Lord, 6. It likewysse displeaseith the Lord, but he commandeth that he shall hearken to the people, 7. And that he shall present before them the hard and tyrannical government of Kings, 9. Which Samuel doth, 10, 11, &c. But the people continue firm and stedfast in their former request, 19. God commandeth Samuel to consent to the peoples request, 22.

Now it came to pass, when Samuel was grown old, that he made his sons Judges over Israel. [Understand this so, that notwithstanding he himself yet continued to

be the supreme Judge, or Lord chief Justice, as the sequel doth demonstrate.]

2 Now the name of his first-born son was Joel, [Oth. Yochin, 1 Chron.6.28. whose son was a chief singer, or singing-master, Heman by name, 1 Chron.6.23.] and the name of his second was Abia, they were Judges at Berseba. [i.e. having their habitation at Berseba, and there exercising the office of a Judge.]

3 But his sons walked not in his ways, but they inclined themselves unto [Heb. after, or, toward] covetousness, and took bribes, and wrestled [otherwise, perverted] judgment.

4 Then all the Eldest of Israel gathered themselves, and they came unto Samuel at Rama:

5 And they said unto him, Behold, thou art grown old, [And therefore canst not travel thorow the lands and cities as thou hast done hitherto] and thy sons walk not in thy ways: therefore now constitute a King over us, to judge us, [i.e. to govern us, with kingly authority] as all the nations [i.e. almost all, for there were also some among the heathen nations that had no Kings, but Princes, or Rulers] (have.)

6 But this word was evil in the eyes of Samuel, [For it pertained only to God, to constitute or appoint such a form of government over his people, as pleased him: But it became not the people to do this out of pride, ambition, or dissidence, or other respects, without asking counsel of the Lord: see ver.7.] when they said, Give us a King, to judge us: and Samuel prayed unto the LORD. [to know how he should behave himself in this matter, and whether he should consent unto the peoples request, or not]

7 But the LORD said unto Samuel, Hearken unto the voice of this people in all that they shall say unto thee: [This the Lord said in his anger, as Hoseas witnesseth, chap.13.11.] for they have not rejected thee, [i.e. not thee only: for they also rejected Samuel; as may appear also ver.8. See the like phrase, Gen.32.28.] but they have rejected me, [partly because they would acknowledge me no longer to be their only King, but would have another to be under, or with me: see below, chap. 12. 12. & 19. partly, because they did not leave it to my divine providence what form of government was best suitable for them] that I shall not be King over them, [Heb. From reigning over them.]

8 According to all the works which they have done; from that day when I led them out of Egypt unto this day, and have forsaken me, and served other gods; so do they also thee.

9 Now therefore hearken unto their voice: yet when thou shalt in the highest (degree) have protested unto them, [Heb. Protesting, shall have protested] then shalt thou shew them the way of the King [Or, manner, as above chap.2.13. also below chap. 27. 11. 1 King. 17.33,34, 40, &c. that is, how the King that shall reign over them, shall entreat them: how Kings commonly use to deal with their subjects. The word Mischphat doth not here signify right: for if Kings might do all this that here followeth, then Achab sinned not, when he took away Naboths land by violence. Note this also on ver. 11. God giveth unto Kings another right then here is mentioned, Deut.13.15. Samuel did afterward relate and describe the true rights of the Kings; 1 Sam.10.26.] that shall reign over them.

10 Now Samuel told all the words of the LORD unto the people, that asked a King of him.

11 And said, This shall be the way of the King, that shall reign over you: he shall take [viz. Violently], your sons, that he may appoint them for himself for his charers, and for his horsemen, that they run along before his chariot.

12 And that he may appoint them Chieftains of thousands, and Chieftains of fifties: and that they may plow his

his field, [Heb. properly his plowing] and that they may harvest his harvest, and that they may make his warlike weapons, and also the instruments of his chariots.

13 *And he will take your daughters for Apothecaries, and for Kitchen-maids, [Heb. she-slayers] and for she-bakers.*

14 *And he will take your fields, and your vineyards, and your olive-yards, which are the best, and give them unto his servants. [Meaning Counsellours, Officers, &c. not such servants as did servile works, as verse 16, 17.]*

15 *And he will take the tenth of your seed, [Heb. of your seeds; that is, all your seed] and of your vineyards, and he will give them unto his Courtours, [See the signification of this word in the annotation Gen. 27. v. 36.] and unto his servants.*

16 *And he will take your men-servants, and your maid-servants, and your best young-men, and your asses, and he will do his work with them.*

17 *He will take the tenth of your flock, and ye shall be his servants.*

18 *Ye shall indeed cry (out) in that day, because of your King, whom ye shall have chosen you: but the LORD will not bear you in that day.*

19 *But the people refused to hear the voice of Samuel: and they said, Nay, but there shall be a King over us. [As if they would say, your exhortation or admonition, shall not make us change our minde and purpose.]*

20 *And we also shall be like all the Nations: and our King shall judge us, and he shall go out before our faces, and he shall manage our wars.*

21 *When Samuel had heard all the words of the people, then he uttered the same before the ears of the LORD.*

22 *Now the LORD said unto Samuel, Hearken unto their voice, and appoint them a King: then said Samuel unto the men of Israel, Go your wayes, every one unto his city. [As if he had said, Depart hence for this time, I will take it into further consideration, and enquire of God, whom he will appoint to be your King.]*

CHAP. IX.

The Genealogie of *Kis* is related, verse 1, &c. Saul's person is described, 2. *Kis* sendeth Saul to seek the she-ashes, 3. He travelleth thorow the country, but findeth not the she-ashes, 4. By the advice of his servant he goeth unto Samuel, 6. Samuel goeth to meet Saul, 14. God revealeth unto Samuel that Saul would come to him, 15. And commandeth him to make him King, 16. Samuel inviteth Saul to a Feast, 19. He telleth him that the she-ashes were found, and that he should be King, 20. Which seemeth most strange unto Saul, 21. Samuel placeth him in the highest room at the Feast, 22. And graceth him with a speciall dish of meat, 23. Samuel talketh with Saul alone upon the roof, 25. And he revealeth to him that he should be King, 26.

Now there was a man of Benjamin, whose name was *Kis*, a son of Abiel, [Oth. Ner, 2 Chron. 8.33. and 9.39.] the son of Zecor, the son of Bechorath, the son of Aphiab, the son of a man of *Jemini*, [Oth. a man that was a Benjamite] a mighty man of power.

2 The same had a son whose name was *Saul*, a young man, and beautiful [Heb. Good; so also, Gen. 6.2.] Then there was not a more beautiful man then he among the children of

Israel: from his shoulders and upward, he was taller than all the people.

3 Now the she-ashes of *Kis* Saul's father were lost, [This came not to pass by chance, but by the providence of God, so to bring Saul unto Samuel, and to cause him to be anointed King] therefore said *Kis* unto his son *Saul*, Take now one of the lads with thee, and get thee up, go thy way, seek the she-ashes,

4 He then went thorow the mountain of *Ephraim*, and he went thorow the land of *Saltja*, [This is a plain countrey, as may be seen 2 King. 4.42.] but they found them not: therefore they passed thorow the land of *Sabalin*, [In this land, lying in the tribe of Benjamin, lay the city of *Salan*, whereof mention is made, Job. 3.23. not far from *Gilgal* by the *Jordan*] but they were not there: moreover he passed thorow the land of *Jemini*, [Or, thorow the land of the *Benjamites*] but they found them not.

5 Then they came into the land of *Zuph*, [See above chap. 1.1.] Saul said unto his lad that was with him, Come, and let us return: lest perhaps my father cease (thinking) of the she-ashes, and be careful for us.

6 He on the contrary said unto him, Behold now, there is a man of God [i.e. a Prophet, viz. Samuel: see the annotation Judg. 13. on verse 6.] in this city, and he is an honourable man, all that he speaketh that cometh surely (to pass): [Heb. it cometh coming] Now let us go thither, peradventure he will shew us our way that we should go, [i.e. which way we must go, for to find our she-ashes, for which cause we have undertaken this journey.]

7 Then said Saul unto his lad, But behold, if we go, what shall we bring unto that man: [As if he had said, We know not this man of God, neither doth he know us; we shall be troublesome to him; and it is both suitable to honesty and decency, that we should grace him with some Present or other: see the like example, 1 King. 14.3. and 2 King. 4.42.] for the bread [i.e. our store, or provision] is gone [i.e. all our provision is spent; so that we have nothing to present the man of God with] out of our vessels, [i.e. out of our knapacks or budgets] and we have no man of gift [see the annotations on Judg. 13.17. and 1 King. 14.3.] to bring unto the man of God, what have we?

8 And the Lad answered Saul further, and said, Behold, there is found in mine hand, [i.e. I have in mine hand: so 1 Pet. 2.22. it's said, There was no guile found in his mouth; i.e. there was no guile in his mouth; see Isa. 53.9.] the fourth part of a shekel of silver. [Of the value of the shekel, see the annotation Gen. 20.16. The fourth part of a shekel of silver was not much more then three styeves, that is about three pence half penny of our English money: so that in this Present, more was looked on the thankful mind, then on the worth or value of the gift] that will I give to the man of God, that he may shew us our way.

9 (Before time every one spake thus in *Israel*, [The words of this verse are the words of the writer or Penman of this book, and hence some will conclude, that not Samuel, but Ezra, or some other man, wrote this book] when he went to enquire of God, [to wit, by a Prophet] Come, and let us go to the Seer: for be that this day, (is called) a Prophet, was beforetime called a Seer.) [So were the Prophets called, because God revealed that unto them in visions, which they made known unto the people, see Numb. 12.6. and 24.4.]

10 Then said Saul unto his lad, Thy word is good, [i.e. Thou hast spoken well, or right] Come let us go: and they went unto the City, [viz. unto *Rama*] where the man of God was.

11 As they went up by the ascent of the City, they found maidens that went forth to draw water; and they said unto them, Is the Seer here? [Otherwise, Is here a Seer?]

- 12 Then answered they them, and said, Behold, he is before your face: [This doth not intimate, that Saul and his servant did at that very instant, see Samuel, or with the lifting up of their eyes could see him: They saw him not, till they came at him in the City. So that the words, before your face, signify, hard by, or neer at hand] make haste now, for he cometh to day into the City, forasmuch as the people have to day a sacrifice [Heb. a slaughter]. Oth. a feast, or, banquet, as Genes. 31. 54 and 1 Sam. 28. 24. 1 Kings 19. 21.] on the high place.
- 13 When ye come into the City, so shall ye finde him, before he go up to the high place to eat, for the people will not eat till he come, for he blesseth [viz. by prayer: and with thanksgiving, Deut. 8. 10.] the offering, [i. e. the flesh that is offered, wherewith the feast or banquet is to be made] afterwards they eat that he bidden: therefore now go up, for him, as to day ye shall finde him.
- 14 So they went up into the City: when they came into the midst of the City, behold, Samuel went out to meet them, [For he knew full well, that they should come to him at that time, as appeareth from verse 15. and 16.] for to go up to the high place.
- 15 For the LORD had revealed it (before) Samuels ear, [i. e. the Lord had plainly told Samuel. See the like phrase, Ruth 4. 4. and 1 Sam. 20. 12, 13. and 2 Sam. 7. 27. Job 33. 16. Isai. 22. 14. and chap. 48. 8] a day before Saul came, saying, [here the cause is shewed, wherefore Samuel went forth to meet Saul, for whose sake he had caused that sumptuous feast to be made.]
- 16 To morrow about this time I will send unto thee [viz. by a secret motion or instinct], for Saul thought not of this, but he was gone forth to seek the she-asses] a man out of the Land of Benjamin, him shall thou anoint to be a Leader over my people Israel, and he shall deliver my people out of the band of the Philistines, for I have looked upon my people, because their cry is come unto me.
- 17 When Samuel beheld Saul, then the L O R D answered him, [viz. by a secret discourse, as below chap. 16. ver. 8. 12.] Behold, this is the man, of whom I said unto thee, this (same) shall reign [Heb. keep back. 'Tis as much to say, as, he shall by his authority, command, and punishment keep back, bridle, restrain wicked men from sinning, or from doing what they would] over my people.
- 18 And Saul drew neer to Samuel in the midst of the gate [i. e. In the midst of the City. See above ver. 14.] and said, Show me, I pray thee, where is here the Servs house?
- 19 And Samuel answered Saul, and said, I am the Sser, go up before my face unto the high place, that ye may eat with me to day: and to morrow betimes I will let thee go, and I will tell thee all that is in thine heart, [i. e. all that thou art troubled about, and all that thou wilt ask me.]
- 20 For as touching the she-asses, to day (being) the third day thou didst lose them, set not thy heart thereon, [i. e. take it not to heart] for they are found: and whose shall be all the desirable that is in Israel? [i. e. the best and choicest that is in Israel. See above chap. 8. ver. 11. Others, Unto whom is all the desire of Israel? That is, whom do all the people of Israel desire for their King rather than thee? Others take it in this sense, as if he had said, upon whom shall the choice of a King, which all Israel desireth, light, but upon thee?] is it not thine, and of all thy fathers house?
- 21 Then answered Saul, and said, Am I not a son of Jemini, [i. e. of a Benjamite] of the least of the tribes of Israel? [this tribe, to wit, the tribe of Benjamin, was almost quite destroyed, by reason of the Levites wife, so that but six hundred men were left, 2dudg. 20. 47.] and my family (is it not) the least of all the families of the tribe of Benjamin? wherefore then speakest thou to me with such words? [Heb. speakest thou to me according to this word.]
- 22 Then Samuel took Saul, and his servant, and brought them into the chamber: and he gave them place in the uppermost (seat) of them that were bidden: [i.e. he placed them in the chiefest or uppermost seat of all. Hereby did Samuel, in some measure, intimate unto the guests that were there present, the dignity and excellency of the office, whereunto God had ordained Saul: As he likewise did so, by setting the choicest and daintiest dish of meat before Saul. See the like, Gen. 43. 34. Yea for Sauls sake he also honoured his servant, and set him like-wise at the upper end of the table] who were now about thirty man.
- 23 Then said Samuel unto the Cook, bring that piece, which I gave thee; whereof I said unto thee, Set it away by thee. [From hence it appeareth sufficiently, that Samuel had caused this feast or banquet to be made chiefly for Sauls sake, whom he knew was coming up that way.]
- 24 Now the Cook brought up a shoulder, [The Hebrew word signifieth as well a fore-joyn of meat, as an hinder joyn] with that that was on it, and set them before Saul, and he [viz. Samuel] said; Behold, this is that which is left, set it before thee, eat, for it was kept in due time for thee, [As if he had said, when I caused this feast to be made for thy honourable entertainment, I gave charge that this choicest dish, or portion of meat should be reserved for thee] when I said [viz. unto the Cook, or, Steward, or, to the servants, ministers, folks that waited] I have invited the people: so Saul did eat with Samuel that day.
- 25 Afterward they went down from the high place into the City: and he spake with Saul [i. e. he told him of the command of God, that he should be King] upon the roof [viz. upon his, to wit Samuels-roof. Heretofore among the Jews the roofs or house-tops were built flat, so that a man could go and walk upon them. See Deut. 22. 8.]
- 26 And they rose up early: and it came to passe about the rising of the morning, that Samuel called Saul up into the roof, [viz. there to commune with him alone about his calling to the Kingdom] saying, a rise, that I may let thee go: then Saul arose, and they both went out, he and Samuel abroad.
- 27 When they were gone down to the end of the City, Samuel said unto Saul, Say to the servant, that he passe on before our faces: [viz. that he may not hear what we speak] then he passed on: but stand thou now still, [Heb. as this day: i. e. at this time] and I will cause thee to hear the word of God, [Samuel indeed told Saul (when they were both together alone upon the house-top) of the will of the Lord concerning his election to the Kingly office; but afterward, at their parting, he did more fully inform him concerning the same, fore-calling him with all the signs, and tokens that he should meet with for his confirmation and assurance therein, whereof further mention is made in chapter 10.]

C H A P. X.

Samuel anointeth Saul King over Israel, verse 1, &c. And he fore-telleth him, what shoulde betide him in the way, 2. Saul prophesieth among the Prophets, 10. He cometh to his Uncle, 14. Whom he calleth what Samuel had said concerning the she-asses, but concealeth the matter of the Kingdom, 16. Samuel assemblerth the people at Mizpa, 17. There he sees their ingratitude before their eyes, 18. Saul by lot is chosen King over Israel, but he bideth himself, 21. His stature, 23. Saul is presented before all the people, who receive him with shouting, 24. Samuel writeth the right of a King in

in a book, 25. All this being accomplished, Saul goeth to his own house at Gibea, 26. Some vilifie and despise Saul, which he minded not, 27.

Then Samuel took a vial [Or, bottle, vess.] of oil [Below chap. 16. 13. where is spoken of Davids anointing, there is mentioned a horn of oil. Saul, and Jehu, (2 Kings 9. 1, 3.) were anointed out of a vial of oil, but David out of an horn] and poured it out upon his head, [in the Old Testament three sorts of persons were instilled into their offices by anointing, high Priests, Kings, and Prophets] and kissed him: [in token of subjection, threby acknowledging him to be his Lord, forasmuch as God had called him to the kingly office. See the like example, 1 Kings 19. 18. and compare Psal. 2. 12.] and said, Is it not (so) that the LORD hath anointed thee to be a Leader over his own inheritance? [i. e. over his people of Israel, whom the Lord hath chosen out of all nations for his own inheritance.]

2 When thou departest from me to day, then thou shalt finde two men by Rachels sepulchre, [This sepulchre was near unto Bethlehem Juda, as appeareth, Gen. 35 19, 20. but that border reached there to the border of the tribe of Benjamin] on the border of Benjamin at Zelzah: [This is the name of a place, no where else found but here, and signifieth as much as a fair shadow] they will say unto thee, The she-asses are found, which thou wentest to seek, and behold thy father hath left the matters of the she-asses, and he is solicitous for you saying, What shall I do for my son?

3 When thou goest on forward from thence, and shalt come unto Elon-Thabor, [Oth. the plun field of Thabor, or, at the Oak of Thabor; there be divers places called Thabor] there three men shall finde thee, going up to God to Bethel; [Some translate it, unto the house of God, to wit, at Kiriath-Jearim, as above chap. 7. 1, 2, 16. where the Ark was at that time] one carrying three Kids and one carrying three loaves of bread, and one carrying a bottle of wine.

4 And they will ask thee of (thy) welfare; [See Gen. 43. 27.] and they shall give thee two (loaves) of bread, them thou shalt receive of their hand.

5 After that thou shalt come to the hill of God, [This was an high place near the City of Gibea, where there was a school of young Prophets. In the City it self, the Philistines had their garrison, as immediately followeth. Oth. to Gibea of God] where are the forces of the Philistines: [i. e. Garrison, keeping watch, as below chap. 13. 3.] and it shall come to passe, when thou comest there into the City, that thou shalt meet an heap, [Heb. a cord, or, string; that is, a company of men, that march in rank and order, and as it were draw one line, or, cord: and so ver. 10.] of Prophets coming down from the high place, and before their faces Lutes, and Tabrets, and Pipes, and Harps, [With these Musical instruments they revived themselves, and roused up their Spirit to Prophesie. See the like example, 2 Kings 3. 15. In the Hebrew these words are put in the singular number] and they shall Prophesie. [i. e. Speak and sing of heavenly, Divine, holy edifying things.]

6 And the Spirit of the LORD shall be ready upon thee, and thou shalt Prophete with them, [i. e. thou shalt for some space of time have the gift of Prophesie. See Numb 11. 25.] and thou shalt be changed into another man, [i. e. thou shall get a bold, courageous, wise, and understanding heart, fit for government and for managing warlike affairs, as it becometh a King to have.]

7 And it shall come to passe, when these signs shall come unto thee, do thou what thine hand shall finde, [i. e. whatever the necessity and occasion require to be done for the good of the Land, do it as a wise and courageous King

This did Saul do, when he went forth to fight against the Ammonites; chap. 11. and against the Philistines; chap. 13. Concerning the phrase, see Judg. 9. on vers. 33. for God will be with thee.

8 Now thou shalt go down before my face to Gilgal, [Yet understand first to Mizpa, as appeareth vers. 17. and chap. 11. 14. Saul was by lot chosen King at Mizpa, but installed at Gilgal] and behold, I will come down to thee, to offer burnt-offerings, to offer sacrifice of thanksgiving: [See below chap. 13. 8.] seven dayes shalt thou tarry (there,) till I come unto thee, and tell thee what thou shalt do.

9 Now it came to passe, when he turned his shoulders, [i. e. back] to go from Samuel, (that) God changed his heart (into) another: and all those tokens came (to passe) the same day.

10 When they [viz. Saul and his servant] came thither to the hill, there (came) an heap of Prophets [Understand here by the word Prophets, the Disciples, or, Scholars of the Prophets, that exercised themselves in, and studied the Hebrew Scripture] to meet him: and the Spirit of the LORD waxed ready upon him; and he prophesied in the midst of them.

11 And it came to passe, when every one that had known him before of old time, [Heb. from yesterday, ere yester-day] saw, that he, behold, prophesied with the Prophets, that the people said, every one to his fellow, [i. e. the one to the other] what is this, that hath hapned to the Son of Kit? Is Saul also among the Prophets?

12 Then answered a man of that place, [Perhaps one out of the number of those Prophets] and said, But who is their Father? [As if he had said, even the same God and Father, who hath given to the rest the Spirit of Prophesie, he is also able to give the same unto Saul. Some do here take the word Father, for Teacher: as the Disciples, or, Scholars of the Prophets, are called sons of the Prophets. Some take it thus: who is their Father? i. e. the others have as mean fathers as Saul, but this is a special work of God] therefore it's become a Proverb, Is Saul also among the Prophets? [This Proverb is commonly used, when we speak of any one, that doth act some great or special matter unawares, and unexpectedly.]

13 Now when he had made an end of Prophecying, he came unto the high place, [viz. into the School or Synagogue, which was upon the Hill of God, vers. 6.]

14 And Sauls Uncle said unto him, and unto his servant, Whither went ye? now he said, To seek the she-asses: when we saw that they were not there, then we came to Samuel.

15 Then said Saus Uncle, Tell me I pray thee, what Samuel said unto you?

16 Now Saul said unto his Uncle, he told us certainly; [Heb. telling told] that the she-asses were found: but the matter of the Kingdom, whereof Samuel had said, he told him not. [It seemeth that Samuel had forbidden him to do it: And that it might be kept the more close, Samuel had spoken to Saul, to bid his servant remove, or go out of the way; when they two communed together, chap. 9. 27.]

17 But Samuel called the people together unto the LORD at Mizpa, [viz. To appear, as before the LORD, in the assembly of Gods people, to the chusing and installing of a King: Or, according to the opinion of some, before the Ark of the Covenant, from whence the Lord gave answer. For this cause might the Ark be brought thither, but hereafter at Gilgal, as may be gathered below, chap. 11. 15.]

18 And he said unto the Children of Israel, Thus hath the LORD the God of Israel spoken, I brought up Israel out of Egypt, and I delivered you out of the hand of the Egyptians, and out of the hand of all Kingdoms, that oppressed you.

19 But ye have this day rejected your God, who hath delivered you out of all your miseries, [Heb. evils] and your necessities, and have said unto him, [i. e. unto me, who am his Prophet; See above chap. 8.19. and below chap. 12. 12.] Set a King over us: now then present your selves before the face of the L O R D , according to your tribes, and according to your thousands. [The tribes of the Israelites were divided into certain companies, each company consisting of a thousand men, as Mich. 5.2. and else where appeareth.]

20 Now when Samuel had caused all the tribes of Israel to come near, [viz. to cast the lot. See the like example, Chap. 7.14. Before they cast the lot, they prayed unto the Lord, vers. 22. Act. 1.24.] the tribe of Benjamin was touched. [viz. with the lot. Heb. hit, caught, taken: i. e. the lot fell upon the tribe of Benjamin, whereby the Lord would signify, that it was one among the families of the tribes, whom he would appoint to be King.]

21 When he made the tribe of Benjamin to come according to their families, the family of Matri was touched: and Saul the son of Kis was touched, and they sought him, but he was not found.

22 Then they further enquired of the L O R D , whether that man would yet come thither? then the L O R D said, Behold, he hath hid himself among the vessels. [i.e. among the stuff, or, baggage of the people.]

23 Now they ran, and took him from thence, and he set himself in the midst of the people: and he was taller than all the people, from his shoulder and upward.

24 Then said Samuel unto all the people: Do ye see, whom the L O R D hath chosen? for there is none like him among all the people: then all the people [i. e. the greatest part of the people: for there were some that despised him, as appeareth vers. 27.] shouted, and said, Let the King live. [See 1 Kings 1. on v.25.]

25 Now Samuel told the people the right of the Kingdom, [Understand this, not of the way, manner, or custome of acting, which Kings sometimes take up contrary to Law, (as the Hebrew word is taken above chap. 8. verse 9, 11.) but of the Laws which Samuel by Gods instinct made or enacted, concerning the Government of Kings; see Deut. 17.18. or of the Ordinances, for to instruct as well the King as the subjects, how thy ought to carry, and demean themselves toward each other] and wrote it in a book, [this Book is not now extant] and laid it before the face of the L O R D : [i. e. before the LORD, who manifested his presence above the Ark.] Then Samuel let all the people go, every man to his house.

26 And Saul went also to his (own) house at Gibeon, and of the army went with him, whose heart God had touched.

27 But the Children of Belial [See Deut. 13. 13.] said, What should this (man) deliver us? and they despised him, and brought him no present; [As subjects were wont to do to their Prince, in token of homage and fealty, and that they acknowledge him to be their King; see 2 Chron. 17.5. and Math. 2.11.] but he was as deaf. [Or, as dumb, as silent.]

CHAP. XI.

Nahas besieget Jabel in Gilead, v. 1, &c. He will not make peace with the besieged, but upon hard and grievous conditions; 2. The besieged require seven dayes respite to consult thereof, 3. Which having obtained, they crave the assistance of their brethren, 4. Saul hearing of the unreasonableness of terms, is extreamly provoked, 5. He adviseth with himself how to raise the siege, 6. With an army of three hundred and thirty thousand men, 8. He sendeth word to the men of

Jabel, that he intended to raise their siege, 9. Who deceive their besiegers, 10. How Saul raised the siege at Jabel, 11. The people are ready to slay those, that refused to embrace Saul for their King, 12. But Saul will not suffer it, 13. He is invested in the Kingdom at Gilgal, 14.

Then Nahas the Ammonite went up, and besieged Jabel in Gilead: [See Judg. 21.8.] and all the men of Jabel said unto Nahas, make a covenant with us, so we will serve thee.

2 But Nahas the Ammonite said unto them, On this (condition) [Heb. therein] will I make (a covenant) with you, that I may put out unto all (of) you the right eye: and that I may lay this shame [Oth. reproach] upon all Israel.

3 Then said the Eldest of Jabel, [i. e. the Governors of the City of Jabel] unto him, cease from us seven dayes, [Or, let us be quiet seven dayes] that we may send messengers into all the borders of Israel: if then there be no man that delivereth us, we will go out unto thee. [viz. to deliver up our selves into thy hands.]

4 When the messengers came to Gibea of Saul, [This City was first called Gibea of Benjamin, because it lay in the inheritance of the tribe of Benjamin. It was then first called Gibea of Saul, after that Saul (who was born there) was made King of Israel] they spake these words before the ears of the people: then all that people lift up their voice and wept.

5 And behold, Saul came after the Oxen out of the field, [For when he was in private anointed King over Israel, and Samuel, and accepted of the greatest part of the people, he did not as yet begin to execute that office in publick, but lived a retired life, untill he was publicly installed by all the people] and Saul said, What aileth the people, that they weep? then they told him the words of the men of Jabel.

6 Then the Spirit of the L O R D waxed already upon Saul, [i. e. God immediately by the power of his Spirit gave unto Saul the gifts of strength and courage to oppose the Ammonites] when he heard these words: and his anger kindled exceedingly. [viz. against Nahas, because he had propounded such reproachful terms of peace to the inhabitants of Jabel.]

7 And he took a couple of Oxen, and hewed them in pieces, and he sent them [viz. the pieces of the Oxen, that the Israelites seeing them, might remember what damage would befall them, if they refused to follow Saul in this expedition] into all the borders of Israel by the hand of the messengers, [Either of the messengers of the Jabelites, or of others, whom he had chosen for the purpose,] saying, he that goeth not out in person after Saul, and after Samuel, [Samuel is here adjoined, because he as Judge and Prophet went along with Saul, to raise this siege, as appeareth vers. 12. Especially because Saul was not as yet publicly invested into the Kingdom] so shall it be done unto his Oxen: then the fear of the L O R D [i. e. a fear, which the Lord sent upon them] fell on the people, and they went out as one man.

8 And he numbered them [Or, mustered them] at Bezek: [i. e. in the border near or about the City of Bezek, whereto mention is made, Judg. 1.5.] and of the Children of Israel were three hundred thousand, and of the men of Juda thirty thousand.

9 Then they [viz. Samuel and Saul] said unto the messengers, that were come, Thus shall ye say unto the men at Jabel in Gilead, To morrow shall deliverance happen to you, when the Sun shall wax hot: When the messengers came, and told (that) unto the men at Jabel, they were glad.

10 And the men of Jabel said, [viz. unto the Ammonites,

monites, that besieged them] to morrow we will go out unto you ; and ye shall do to us according to all that is good in your eyes. [meaning, if no relief come, see ver. 3. They conceal the relief that was promised them, that they might not be upon his guard, but might be surprised and set upon unawares.]

11 Now it came to pass the next day, [It seemeth that this was the next day after that the messengers of Jabs were returned to the city, and it was the eighth day after the promise of surrendering the city, in case they were not relieved within seven dayes] that Saul put the people in three heaps, [Heb. heads : so also Judg. 16. 20.] and they came into the midst of the camp, [viz. of the Ammonites] in the morning watch [viz. when they were wont to break up the Courts of Guard, and to dissolve the Centinels] and they slew Ammon, until the day grew hot : and it came to pass that they which remained were so scattered, that among them there continued not two together.

12 Then the people said unto Samuel, Who is he that said, Should Saul reign over us ? give hither those men, that we may put them to death.

13 But Saul said, There shall not a man be put to death this day : [See the like example, 2 Sam. 19. 22.] for the LORD hath to day wrought a deliverance in Israel.

14 Moreover, Samuel said unto the people, [viz. In the camp by Jabs, after they had smitten the Ammonites, and so relieved Jabs] Come, and let us return to Gilgal, and renew the Kingdom there. [i.e. settle, or invest Saul there in the Kingdome. There were certain men that would now accept of Saul for their King, chap. 10. 27. Samuel doubted not whether the malevolent or ill-willers would not accept of him, seeing they had seen his courage and fortitude in the battel, and that others would have put them to death, but that Saul hindered it.]

15 Then all the people went to Gilgal, and made Saul there King before the face of the LORD at Gilgal, [See above chap. 10. 17. and below chap. 14. 18.] and they offered there thank-offerings before the face of the LORD : and Saul rejoiced there exceedingly with all the men of Israel.

CHAP. XII.

After that Samuel had appointed a King unto the people, v. 1, &c. he rehearseth how he himself had reigned, 2. and requireth witness therof, 3. which the people do give him, 4. Samuel setteth before the eyes of the people the sinne they had committed in rejecting the Lord, and asking a King, 7. But he comforteth them again if they should obey the Lord, 14. and threateneth them, if they obey him not, 15. By an unexpected token he so terrifieth them, 16. that they acknowledging and confessing their offence, desire to be reconciled to the Lord, 19. Samuel comforteth the people, 20. Promising likewise to pray for them, 23. Exhorting them again to fear and serve the Lord, 24.

Then Samuel said unto all Israel, [viz. At Gilgal, where he had installed the King] Behold, I have hearkened to your voice, in all that ye said unto me, and I have set a King over you.

2 And now, behold, there the King goeth along before your face [i.e. He is invested in his office to go before you into the battel, and to govern you] and I am grown old and gray, and behold, my sons are with you ; [i.e. They dwell and converse among you, no more as Governors, but as citizens and private persons, out of all of-

fice and place of the Government; make use of their further service it pleaseth you] and I have walked before your faces from my youth unto this day.

3 Behold, (here) I am witness against me before the LORD, and before his Anointed, [viz. King Saul, whom I by the command of the Lord have anointed to be King over you ; so also below ver. 5. and below chap. 24. 7.] whose once I have taken, and whose ass I have taken, and whom I have wronged, whom I have oppressed, [viz. by false and slanderous speeches, or by ill managing of affairs] and of whose hand I have taken a bribe [Heb. An expiation] that is, a gift, whereby the offender reconcileth himself to the angry Judge, and purchaseth his favour] that I should have bid mine eyes from him : [i. e. that I should not have seen his offence, to punish the same according to its demerit : Or, in this sense, that I must needs have blushed, and durst not look him in the face, when he should have witnessed me in the teeth, that I took bribes of him. Oth. Yet, I have bid mine eyes before, or, against it, or, therefore should have hidden.] and I will restore it unto you.

4 Then they said : Thou hast not wronged us, neither hast thou oppressed us, nor hast thou taken anything of any mans hand.

5 Then he said unto them, The LORD be a witness against you, and his Anointed be witness this day, that ye have not found (ought) in mine hand, [viz. That I have taken to wrest or pervert the law, or judgment : or, which might be reputed to me for shame and disgrace] and the people said, he be witness.

6 Furthermore, Samuel said unto the people, It is the LORD that made Moseh and Aaron, [i. e. That made them great and honourable ; viz. the one to be a Leader and Governour of his people, and the other to be an High-Priest] and that brought up your Fathers out of the land of Egypt.

7 And now set your selves (here), that I may reason with you before the face of the LORD, about all the righteousnesses [Understand by this word as well promises and mercies, as threatenings and judgments. Hereby intimating unto the people, that the Lord had in all his works manifested and declared himself to be a righteous God, as well in bestowing his mercies, as in inflicting judgments upon them, when they departed from him. Compare Judg. 5. 11. Mich. 6. 5. with the annotation of the LORD, which he did to you, and to your Fathers.]

8 After that Jacob was come into Egypt : your Fathers cried unto the LORD, [Samuel conjoyneth here together, that which hapned or followed many yeares after. For the Israelites did not cry nor complain unto the Lord, when they at first came with Jacob into Egypt, but a good while after, when there arose a King that imposed hard and grievous bondage upon them : see Exod. 1. vers. 13, 14. & 2. 23, 24, &c.] and the LORD sent Moseh and Aaron, and they led your Fathers out of Egypt, and made them dwell in this place. [viz. on this and the other side of Jordan, in the land of Canaan : Moseh placed them in the Kingdom of the Amorites, but Josua in the land of Canaan]

9 But they forgot the LORD their God ; so he sold them into the hand of Sisera, the Captain of the Host at Hazor, and into the hand of the Philistines, and into the hand of the King of the Moabites [Called Eglon, Judg. 3. 12.] who fought against them.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and served the Baalims, and the Ashtarets : and now, rescue us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, [i.e. Gideon; why he was named Jerubbaal, see Judg. 6, verse 32.] and Bedan, [otherwise called Jair, as some conceive, a Gileadite, Judg. 10.3.] It may be that Judge Jair was also called Bedan, to difference or distinguish him from another Jair, that lived in the time of Moses, of whom we read, Numb. 32, ver. 41. The rather, because in Chron. 7.17, mention is made of one Bedan among the children of Manasseh, the father of Gilead. Others take Bedan for Simeon, because he was of the tribe of Dan. Others for Abdon, because the names seem to agree, Judg. 12.13.] and Jephthah, and Samuel, and he rescued you out of the hand of your enemies round about, so that ye dwelled safe.

12 Now when ye saw that Nahash the King of the children of Ammon came against you, ye said unto me, Nay, but a King shall reign over us: when as the LORD your God was your King.

13 And now, behold there the King whom ye have chosen, [viz. After that the lot was drawn before the Lord above chap. 10.10.] whom ye desired: and behold, the LORD hath set a King over you. [to wit, when he granted you your desire, although it was evil, and mixed with great unthankfulness.]

14 If ye shall fear the LORD, and serve him, and hearken to his voice, and rebell not against the mouth of the LORD: then shall ye, as well ye, as the King that shall reign over you, be after the LORD your God. [As if he should say, the Lord shall go before you, he shall lead and direct you, defend and protect you. Oth. ye shall follow him.]

15 But if ye shall not hearken to the voice of the LORD, but rebell against the mouth of the LORD: then shall the hand of the LORD be against you, as against your Fathers. [Oth. and against your Fathers. i.e. Kings, or fatherly houses.]

16 Now also set your selves (here), [i.e. Pause a while, have a little patience, that ye may see and hear what the Lord will do] and see the great thing which the LORD will do before your eyes.

17 Is it not wheat harvest to day? [As if he should say, Is it not now a fair and bright day, as the dayes are wont to be in Wheat harvest? at which times no rain was wont to fall, Prov. 26.1. Ye see now no sign of any approaching tempest, yet ye shall see me obtain both rain, and thunder of God by my prayer] I will call unto the LORD, and he shall give thunder and rain: therefore know ye, and see that your wickedness is great, which ye have done before the eyes of the LORD, (in) that ye have asked for you a King.

18 When Samuel called on the LORD, the LORD gave thunder and rain that day: therefore all the people feared the LORD greatly, and Samuel.

19 And all the people said unto Samuel, Pray for thy servants [i.e. For us] unto the LORD thy God, that we die not: for above all our sins, we have added thereto this evil, that we have asked for us a King.

20 Then said Samuel unto the people, Fear not, ye have done all this wickedness; yet depart not from after the LORD, [i.e. From following after him; as if he should say, Although ye have committed so much wickedness, yet notwithstanding he will be gracious unto you, if ye cease from sinning] but serve the LORD with all your heart.

21 And back-slide not: [To wit, from the Lord] for then ye should (follow) after vanities, [i.e. Idols, which are called vanities, because the idol is nothing in the world; i.e. they have nothing divine in them, as Paul saith, 1 Cor. 8.4. or because they are not profitable, as Samuel here affirmeth: or because they are nothing else but the work of mens hands, Lev. 19.4. Psal. 115.4. or because they stir up and incite men to vanities and lies] which are not profitable, neither do deliver, for they are vanities.

22 For the LORD will not forsake his people, for his great Names sake: because it hath pleased the LORD to make you a people unto him.

23 Also what concerneth me, for be it from me, that I should sinne against the LORD, that I should cease to pray for you: but I will teach you the good and right way. [To wit, as becometh a Prophet and Teacher called of God; see 1 Cor. 9.16.]

24 Only fear the LORD, and serve him faithfully with all your heart: for consider what great things he hath done among you.

25 But if ye hence forward do evil, [Heb. doing evil do evil] ye shall perish, as also your King.

CHAP. XIII.

Saul chuseth thre thousand soldiery to be with him, and Jonathan smiteth the garison of the Philistines at Gibea, 3. Saul summoneth all the people together, 4. The Philistines come with great strength to fight against Israel, 5. The Israelites for fear hide themselves in caves, &c. 6. Saul offereth before Samuel cometh to him, 7. For which he is reproved by Samuel, 11. Who fore-telleth him that his Kingdome should not last long, 13. Saul with his people stay at Gibea, 16. The Philistines invade the land of Israel with three companies, 17. Where arms are wanting, 19. Only Saul and Jonathan have arms, 22.

Saul had been one year in his government. [Heb. Saul being the son of one year in his governing] and the second year [Heb. two years; i.e. the second year: see Judg. 14. on ver. 17.] he reigned over Israel.

2 Then Saul chose him three thousand men out of Israel, [These three thousand men waited alwayes upon Saul's service, where-ever or whercunto he would use them] and there were two thousand men with Saul at Michmas, [understand this, not of a city so called, but of a corner of the land in the border of Benjamin, by the mountain of Bethel: for as it is here said, that Saul was with his people at Michmas; so it is said below verse 5. that the Philistines also camped themselves at Michmas] and on the mountain of Bethel, and there were a thousand with Jonathan at Gibea of Benjamin, [see Judg. 19.12.] and he let the rest of the people go, every one to his tent:

3 But Jonathan smote the garison of the Philistines, [viz. By Saul's command, as appeareth ver. 4.] which was at Geba, [oth. on the hill; see above chap. 10.5.] which the Philistines heard: [understand withall, and they prepared themselves to fight against the Israelites] wherefore Saul blew with the trumper in all the land, saying: Let the Hebrews hear it, [viz. that they may beware they be not surprised by the Philistines, but arm themselves against them, or prepare to give the Philistines battle.]

4 Then all Israel heard say, Saul hath smitten the garison of the Philistines, [Not Saul, but Jonathan by Saul's command, or they thought that Saul had done it] and also Israel is become stinking among the Philistines: see Gen. 34.30.] then the people were called together, after Saul, to Gilgal.

5 And the Philistines were gathered together to fight against Israel, thirty thousand chariots, [i.e. Thirty thousand men, who being in chariots, fought out of them] and six thousand horsemen, and people in multitude, as the sand is on the sea-shore: [Heb. lip] & they marched up, & camped themselves at Michmas, [see above verse 2.] toward the east

east of Beth-Aven. [There was a city so called, and also a wilderness, *Jos. 18.12.*]

6 When the men of Israel saw that they were in need (for the people were distressed), then the people [viz. The soldiers of the Israelites, that were with Saul] bid themselves in caves, and in thorn-bushes, and in rocks, and in strong holds, and in pits.

7 Now the Hebrews. [Understand here the common people, which were not soldiers, or military men] went over the Jordan into the land of Gad, and Gilead: When Saul himself was yet at Gilgal, then all the people came trembling after him. [Heb. Then all the people trembled after him. This seemeth to be understood of the people that had hid themselves, *v.6.*]

8 And he tarried seven days, [*I Sam. 10.8.*] till the time that Samuel had appointed: [See above chap. 10. ver. 8. to what end and purpose this day was appointed] when Samuel came not up to Gilgal, the people were scattered from him. [viz. The soldiers, or warlike people, that had been with him: they ran hither and thither, leaving Saul.]

9 Then Saul said, [To wit, being vexed and wearied with tarrying any longer, and fearing the danger that was near hand; see *ver. 11, 12.*] bring me hither a burnt-offering, and a thank-offering, and he offered burnt-offering. [viz. by a Priest; and understand withall, that Saul likewise prayed unto the Lord, as appeareth below *verse 12.* If Saul himself in his own person, had offered (as some conceive) then his sinne was yet so much the greater.]

10 And it came to pass when he had made an end of offering the burnt-offering, behold, then Samuel came, and Saul went out to meet him, to blesse him. [i.e. To salute him, and to bid him welcome: see the annotat. on *Gen. 31.55.*]

11 Then Samuel said, What hast thou done? [This is no question of one that was ignorant, but rather a severe reproof; as *Gen. 3.13.*] now Samuel said, Because I saw that the people were scattered from me, and thou camest not at the appointed time of dayes, [Samuel came certainly on the seventh day to Saul, although he was not there at the very hour that Saul looked for him] and the Philistines were gathered together at Michmas:

12 Therefore said I, [viz. To my self, i.e. I thought] now will the Philistines come down to me at Gilgal, and I have not earnestly besought the face of the LORD: [With the offerings prayers were made unto God] I forced my self therefore, [Or, I offered violence to my self; i.e. I did it unwillingly, and with great regret and reluctancy of mind, yea, as it were, being through need compelled thereto] and offered burnt-offering.

13 Then Samuel said unto Saul, Thou hast done foolishly, [To wit, in that thou hast not waited out the appointed time] thou hast not kept the commandement of the LORD thy God, which he commanded thee; for now would the LORD have established thy Kingdom, [viz. the Kingdom over which he hath set thee, to reign as King] over Israel for ever. [i.e. a long time, all thy life time, either upon thy self, or upon some of thy posterity, to wit, if thou hadst obeyed me: Yet according to the everlasting decree of God, the Kingdome must of necessity at length come to the tribe of Juda; see *Deuteronomy 15.17.* in the annotation]

14 But now thy Kingdom shall not stand, the LORD hath sought him [Samuel could not know this but by the instinct and inspiration of God] a man according to his heart, [viz. David, of whom farther mention is made below *ver. 16.*] But at this time Samuel himself knew not this; as appeareth below chap. 16.] and the Lord hath commanded him to be a Leader over his people, [from that very time that David was chosen of God to be King, did Saul govern illegally] because thou hast not kept that which

the LORD had commanded thee.

15 Then Samuel gat him up, and he went up from Gilgal to Gibea of Benjamin: and Saul numbered the people that were found with him, about fix hundred men. [Whereas he was wont to have two thousand, *v. 2.* It seemeth that the rest were run away for fear: see above *v.6.* and *8.*]

16 And Saul and his son Jonathan, and the people that were found with them, abode at Gibea of Benjamin: [Oth. Gibea of Benjamin, *ver. 5.* and below, Gibea of Saul] but the Philistines were camped at Michmas.

17 And the destroyers, [Heb. The destroyer; i.e. the soldiers that were sent forth to fire and burn the country, and other ways to endamage it] went out of the camp of the Philistines in three heaps (or companies) one heap turned unto the way toward Ophra, [a city of the Benjamites, whereof also mention is made, *Jos. 18.23.*] toward the land of Saul.

18 And one heap turned toward the way of Beth-horon: [Lying in the tribe of Ephraim, *in* the border of Benjamin, *Jos. 16.3.* and *18.13.*] and one heap turned toward the way of the border that looketh toward the valley of Zeboim [lying in the tribe of Benjamin, by the Wildernesses of Jordan; whereof also mention is made, *Neh. 11.34.*] toward the wilderness.

19 And there was no Smith found in all the land of Israel; for the Philistines had said, Lest the Hebrews make either sword or spear. [Understand withall, it behoveth us to look to it; as *Gen. 3.22.*]

20 Therefore all Israel were fain to go down to the Philistines, every man to cause his plough share, or his spade, or his axe, or his mattock to be sharpened.

21 But they had teethy files [Heb. Files (with) mouths; i.e. which had sharp teeth] for their mattocks, and for their spades, and for the three toothy forks [Or, hooks] and for the axes, and to set the goads. [The Hebrew word signifieth the sharp edge in a plough-staff, whereby they use to prick the beasts that are plowing, to drive them on the faster.]

22 And it came to pass in the day of battel, that there was neither sword, nor spear found in the hand of all the people, that were with Saul, and with Jonathan: [In regard of the heavy and cruel dominion of the Philistines, *v.19.*] but with Saul and with Jonathan his son they were found.

23 And the Philistines camp [Oth. Garrison] marched toward the passage of Michmas. [Which when once they had got, they had a free passage into the land of the Benjamites.]

CHAP. XIV.

Jonathan with his Armour-bearer smite twenty men in the Philistines Army, *verse 1, &c.* whereat the whole camp is dismayed, *i.e.* Saul perceiving this, pursueth them, but the Philistines slay one another, *20.* The Israelites that were with the Philistines, adjoined themselves to Saul, *21.* As also all the Israelites that had hid themselves on the mount, *22.* Saul adjureth the people, that no man should eat anything before evening, *24.* so that no man durst eat of the flowing honey, *25.* Jonathan eateth a little honey, and is thereby revived, *27.* The people being hungry, eat the flesh with the blood, *28.* which Saul forbiddeth them, *34.* He buildeth an altar, *35.* He pursueth his enemies, *36.* Saul enquireth of the Lord, but obtaineth no answer, *37.* Saul causeth the Lot to be cast, to know who had transgressed, *40.* The Lot bitteth Jonathan, *43.* Saul will put him to death, but he is hindered by the people, *44.* Saul's wars, sons, daughters, wife, Generation, father, &c. *47.*

Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his Armour, Come, and let us go over unto the Garison of the Philistines, which is on the other side: but he told it not to his Father. [Perhaps because he feared his father would not have consented hereunto.]

2 Now Saul sat [i.e. Had pitched his tent] in the uttermost (part) of Gibeon under the pomegranate-tree; that was at Migron: [Of Migron is likewise spoken, Isa. 10. 28. It's a portion of Land lying on the one side of the strait toward Gibeon; here Saul with his six hundred men lay in the caves, watching to see what the Philistines would do, below ver. 11.] and the people that were with him, they were about six hundred men.

3 And Abia the son of Achitub, the brother of Icabod, [See above chap. 4. 21.] the son of Pinehas, the son of Eli, was the LORDS Priest at Silo, [Or, pertained to the Lords Priests at Silo] wearing [Or, wore] the Ephod: [Understand, y^thal likewise the breast-plate, and the Urim and Thummim, which the high Priest put on, when he asked counsel of the Lord] but the people knew not that Jonathan was gone away, [yea, neither did Saul nor the Priest know it.]

4 Now between the passages where Jonathan sought to go over unto the garison of the Philistines, there was a sharpness [Heb. tooth, and so in the following words] of a rock on this side, and a sharpness of a rock on the other side: [So that the way lay between two rocks] and the name of the one was Bozez, and the name of the other [Heb. of the one] Sene.

5 The one tooth lay toward the north, over against Michmas: and the other toward the south, over against Giba.

6 Now Jonathan said to the young man, that bare his armour, Come, and let us go over unto the garison of these uncircumcised, [As if he should say, These Philistines are strangers from the covenant of God, and therefore hateful in his eyes: but we are circumcised, and bear the token of Gods covenant in our bodies] it may be [Jonathan speaketh thus, because he had no promise of victory from God] the LORD will work for us: [Or, do (somewhat) for us] for there is no hinderance with the LORD to deliver by many, or by few. [See an example hereof, Judg. 7. 7. and 2 Chron. 14. See also Jof. 14. 12.]

7 Then his armour-bearer said unto him, Do all that is in thine heart, [i.e. all that seemeth good unto thee] turn thee, behold, I am with thee, according to thine heart. [i.e. so as it pleaseth thee, or seemeth good unto thee.]

8 Now Jonathan said, behold, we will passe over unto these men, and we will discover our selves unto them. [i.e. we will let our selves be seen of them, or, shew our selves to them.]

9 If they say to us thus, [See the like, Genes. 24. 14.] Stand still, [Heb. be silent. See Jof. 10. 12, 13.] till we come to you, then we will carry in our place, and not go up unto them.

10 But (if) they say thus, Come up to us, then we will go up, for the LORD hath delivered them into our hand: and this shall be a token to us. [Compare Genes. 24. 14. with the annotat.]

11 When they both discovered themselves into the garison of the Philistines: then the Philistines said, Behold, the Hebrews are gone forth out of the holes, where they had hid themselves.

12 Moreover the men of the garison answered, [i.e. said, or spake; for there goeth no question before] Jonathan, and his armour-bearer, and said, Come up to us, and we will shew it you. [As if they had said thus, we will teach you, and make you feel it, what it is for a man to jeopard himself rashly] And Jonathan said unto his ar-

mour-bearer, Come up after me, for the LORD hath delivered them unto the hand of Israel.

13 Then Jonathan climbed upon his hand, and upon his feet, and his armour-bearer after him: and they [viz. his enemies, whom he slew] fell before Jonathans face, and his armour-bearer [viz. having now gotten a sword, and arms of one of them that were slain: for before only Saul and Jonathan had swords, as appeareth chap. 13. 22.] slew them after him,

14 Now this first slaughter, wherewith Jonathan and his armour-bearer slew about twenty men, was made within about half an acre, being a yoke of Oxen of Land. [i.e. as much as a yoke of Oxen going under the yoke are able to plow in one day. By these words is intimated, that this slaughter was made in a small plat or compass of ground, so that Jonathan might easily have been surrounded and set upon by his enemies, had not God wonderfully assisted him.]

15 And there was a trembling in the camp, [viz. in the camp of the Philistines], on the field, and among all the people: the garison and the spoilers [viz. those Soldiers that were gone forth to spoil and destroy the Land, whereof mention is made chap. 13. 17.] themselves also trembled; yea the Land was troubled, for it was a trembling of God. [See the annotat, on Gen. 30. 8. Intimating that it was a terror, that God sent upon them: or a trembling of God; i.e. a very great trembling.]

16 Now when the marchmen of Saul at Gibea of Benjamin saw, that; behold the multitude [viz. of the Philistines] melted away, and went on, and were beaten:

17 Then said Saul unto the people that were with him, Number now, and see, who is gone away from us: and they numbered, and behold, Jonathan and his armour-bearer were not there.

18 Then said Saul unto Abia, [See above ver. 3.] Bring hither the Ark of God, [viz. to inquire of God by the Ark, whether I shall pursue the Philistines] (for the Ark of God was on that day with the Children of Israel) [viz. in the camp, whereas it was at other times, (as it's thought) at Silo]

19 And it came to passe while Saul yet talked unto the Priest, that the noise, i.e. at was in the Philistines camp, greatly increased, and multiplied: [Heb. going went, and multiplied] then Saul said unto the Priest, Put in thine hand, [i.e. Let that alone, which I commanded thee ere-while concerning the Ark. Saul would not tarry so long, till he received answer from God.]

20 Now Saul, and all the people that were with him, were called together, and they came to battel: and behold, the sword of the one was against the other, [Heb. the sword of the man against his neighbour: i.e. the Philistines slew one another. See the like example, Judg. 7. 22. and, 2 Chron. 20. 23.] there was a very great noise.

21 There were also Hebrews with the Philistines, [viz. that ministered to them as servants, or, were run away from their colours to them, who upon this occasion joyned themselves to the Israelites] as formerly, [Heb. as yesterday ere-yesterday] which went up with them into the camp round about: now these also joyned themselves with the Israelites, [Heb. they (were) to be with Israel] that were with Saul and Jonathan.

22 When all the men of Israel, that had hid themselves [See above chap. 13. verl. 6.] in mount Ephraim, heard that the Philistines fled, then they also clav^e unto them behinde in the battel. [i.e. they likewise helped to pursue and slay the Philistines.]

23 So the LORD delivered Israel that day: and the camp [Heb. the war, or, battel; i.e. the men of war, or Souldies; understand it of the men of war, that pursued the Philistines] marched over unto Bethaven. [Lying far from Michmas, as appeareth above chap. 13. nos 5.]

24 And the men of Israel were tired [Or, disfircfed, pressed, oppressed, viz. by the famine, as followeth] that day. for Saul had adjured the people, [Saul forbade the people to eat, that he might the speedier pursue and vanquish his enemies, fearing they might escape his hands, if the people should give themselves to eating; but he useth ill means to accomplish his design] saying, cursed [and consequently worthy to lose his life. See vers. 39.] be the man, that eateth meat [Heb. bread, so in the following words here, it appeareth, that bread is taken for all manner of food, for even honey is comprehended under that name; so also below ver. 28. and Genes. 43. 31.] untill evening, that I may avenge me on mine enemies: therefore all that people tasted no food.

25 And all the land [i. e. All the people, of the land; so also above ver. 15. and below ver. 29. and Genes. 41. 57.] came into a wood: and there was honey in the field.

26 When the people came into the wood, behold, there was a honey-flood: but no man touched his mouth with his hand, [viz. after that he had dipit it into the honey, to put thereof into his mouth, and to eat; that is, no man did eat thereof] for the people feared the adjuration.

27 But Jonathan had not heard it, [For he had not been in the camp after that he had smitten the Philistines] when his father had adjured the people, and he put forth the end of his staff that was in his hand, and he dipit the same in an honey-comb: now when he turned his hand to his mouth, [Understand withal, after that he had eaten of the honey, which might be perceived by his eyes] then his eyes were enlightened. [or, then his eyes saw, viz. clearly; i. e. he got as it were new strength and vigour.]

28 Then answered [i. e. spake, or, said] one of the people, and said, Thy father hath straitly adjured [Heb. adjuring adjured] the people, saying, Cursed be the man, that eateth bread this day: [viz. until evening, as ver. 24. for among the Hebrews the day endeth at Sun-setting] therefore the people fainteth. [Or, is wearied, or, weary.]

29 Then said Jonathan, My father hath troubled the Land: [i. e. the inhabitants of the Land, or, the Soldiers that are in the camp] see, I pray, how mine eyes are enlightened, because I have tasted a little of this honey.

30 How much more; [viz. would the people have been strong and lusty to pursue the enemies, if, &c.] if the people to day might have freely eaten [Heb. eating eaten] of the prey [viz. of the cattle, and other provision of food] of their enemies, which they found? but now that defeat of the Philistines was not great.

31 Tot they smote the Philistines that day from Michmas to Ajalon. [There was an Ajalon in the tribe of Dan, Jos. 19.42. given to the Priests, Jos 21.24. and 1 Chron. 6.69. But here mention is made of another in the tribe of Juda. Rehabeam strengthened or fenced the same, and it is accounted among the strongest or best fenced Cities of the Kingdom of Juda, 2 Chron. 11.10.] and the people was very weary.

32 Then the people got them to the prey, [Oth. the people turned themselves to the prey] and they took sheep, and oxen, and calves, [Heb. the sons of oxen] and they slew them on the ground: and the people did eat them with the blood. [viz. Before the blood was quite severed from the flesh. This the people did by reason of the great hunger they sustained, being not able to tarry till the beasts had left bleeding. See Levit. 3.17. and 17.10. Deut. 12.16. and 23.]

33 And it was told Saul, saying, Behold, the people sin against the LORD, eating with the blood: and he said, ye have dealt treacherously, [viz. against God] roll a great stone [viz. to slay the beasts thereon, that the blood may

the sooner and in greater quantity run or issue out of them. Some conceive that the Altar, whereof mention is made ver. 35. was made of that great stone] unto me this day. [i. e. forthwith, before it grow late.]

34 Moreover, Saul spake, Disperse your selves among the people, and say unto them, Bring unto me every man his Ox, and every man his Sheep, and slay them here, and eat, and sin not against the LORD, eating them with the blood: then all the people brought every man his Ox with his hand, by night, and slew them there.

35 Then Saul built an Altar unto the LORD; that was the first Altar, which he built unto the L O R D. [Heb. he began to build that Altar unto the Lord.]

36 Afterward Saul said, Let us go down after the Philistines by night, and let us rob them until it grow morning light, and let us not leave a man of them: they now said, Do all that is good in thine eyes. But the Priest said, Let us draw near hither unto God, [i. e. unto the Ark of God; viz. to inquire of him, whether it be his will, that we should do this.]

37 Then Saul enquired of God, [viz. by the high Priest] Shall I go down after the Philistines? will thou deliver them into the hand of Israel? But he answered him not that day. [This was a token that God was displeased with him: see the like example, 1 Sam. 28. 6. The Lord was angry, not with Jonathan, but with Saul, because he had made such a foolish and imprudent oath, and had charged the people therewith.]

38 Then said Saul, Come hither (out of) all the corners of the people: [See Judg. 20. on ver. 2.] and enquire, [Oth. know, acknowledge] and see wherein this sin hath been acted this day.

39 For (as true as) the L O R D liveth, who delivereth Israel, though it were in my son Jonathan; he shall die the death: [Heb. he shall dying die,] and not a man among all the people answered him.

40 Moreover, he said unto all Israel, Ye shall be on the one side, and I and my son Jonathan will be on the other side: Then said the people unto Saul, Do that which is good in thine eyes.

41 Now Saul spake unto the L O R D the God of Israel, Shew the guiltless (person:) [Heb. give the perfect, or, upright one. Oth. Give an upright (lot,)] then Jonathan and Saul were hit, and the people escaped. [Heb. To be hit by the lot, and to escape or go scotfree are here opposed to each other.]

42 Then said Saul, Cast (the lot) between me, and between my son Jonathan: then Jonathan was hit. [Saul prayeth, ver. 47. Shew the guiltless (person:) he would lay, the guilty (person:) but God sheweth here him, which indeed and in truth was innocent, or guiltless, as Saul's words do import.]

43 Then said Saul unto Jonathan, Tell me what thou hast done: then Jonathan told him, and said, I tasted but [Heb. tasting tasted, &c.] a little honey with the uttermost part of the staff, which I had in mine hand, behold, (here) I am, must I die?

44 And Saul said, God do so to (me) and let him so add thereto, [Of this manner of swearing, see Ruth 1.17. In that Saul here and elsewhere so often sweareth, it appeareth plainly, that he was bent and accustomed to cursing and swearing,] Jonathan thou must die the death.

45 But the people said unto Saul, Should Jonathan die, that hath done this great deliverance in Israel? farre be it, (as true as) the L O R D liveth, if there shall fall one hair of his head to the ground: [Understand withal, then let God punish us, or, somewhat the like. It is an abrupt kind of oath in use among the Hebrews, and see further hereof, 2 Sam. 14. on ver. 11.] for he hath done (this) with God [i. e. by the help and guidance of God's see above ver. 6.] this day: Thus the people delivered Jonathan, that he died not;

46 Now Saul went up from after the Philistines, [i. e. he ceased from pursuing the Philistines, partly because the night was past, partly because God had not answered him, verl. 37.] and the Philistines went to their place.

47 Then Saul took the Kingdom over Israel, and he fought against all his enemies round about, against Moab, [i. e. the Moabites] and against the Children of Ammon, and against Edom, [i. e. the Edomites] and against the Kings of Zeba, [Their Land lay from Batane unto the River Euphrates. See further on 2 Sam. 10, verl. 6.] and against the Philistines, and whither so ever he turned himself, he exercised punishment. [i. e. God used him as an instrument to punish the enemies of his Church. Oth. he made it ill, or, he did hurt, he troubled them, he plagued them, viz. in hurting, or, indamaging the enemies]

48 And he dealt valiantly, [Oth. he made, or, gathered an host] and he smote the Amalekites: [Of this is spoken more at large below chap. 15.] and he delivered Israel out of the hand of him that spoiled him.

49 Now the sons of Saul were Jonathan, and Iisui, [He is also called Abinadab, below chap. 31. 2. likewise 1 Chron. 8. 33. and 10. 2.] and Macht-Sua, and the names of his two Daughters were (these,) the name of the first-born was Merab, and the name of the least [Or, youngest] Michal.

50 And the name of Saul's wife was Abinoam, a Daughter of Abinaaz; and the name of his Captain-General was Abiner, [Oth. Abner] a son of Ner, Saul's Uncle.

51 And Kish was Saul's father, and Ner Abner's father, was a son of Abiel. [He is called Ner, 1 Chron. 8. 33. See above cap. 9.1.]

52 And there was a strong war against the Philistines all the dayes of Saul: wherefore all Champions and all valiant men [Heb. every son of valour, or, strength] that Saul saw, them he gathered unto him.

CHAP. XV.

Samuel commandeth Saul to destroy the Amalekites; verl. 2, &c. Saul mustereth his men, which are two hundred thousand and ten thousand strong, 4. He commandeth the Kenites to depart from Amalek, 6. Saul slayeth the Amalekites, but spareth the King, and the best of the goods, 7. This displeaseth the Lord exceedingly, 11. Samuel reproveth Saul, and rebuketh him, (notwithstanding his excuses and acknowledgement of guilt) that God had taken away the Kingdom from him, for his unthankfulness and disobedience, 14. The rent of Samuels mantle, signifieth that the Kingdom was rent from Saul, 27. God cannot lie, 29. Samuel heweth Agag the King of the Amalekites in pieces, 33. Goeth home, and mourneth for Saul, 34.

Then said Samuel unto Saul, The LORD sent me to anoint thee King over his people, over Israel; now therefore hear the voice of the words of the L O R D .

2 Thus saith the L O R D of hosts, I have visited [i. e. examined, considered, observed. Oth. I will certainly visite. As if God spake of the future, as of that which was past] that which Amalek did unto Israel, how he set himself against him on the way, when he came up out of Egypt.

3 Now go thy way, and smite Amalek, and ban all that he hath, [i. e. destroy utterly, and slay all that hath life, or every living thing] and spare him not; but slay

from the man to the woman, from the children to the sucklings, from the Oxen to the Sheep, from the Camels to the Asses.

4 This Saul told to the people, and numbered them at Telaim, [i. e. in the field by the City Telaim, lying in the tribe of Juda, which Jos. 15. 24. is called Thelem] two hundred thousand footmen: and ten thousand men of Juda.

5 When Saul came to the City of Amalek, [Understand this either of the first City of the Amalekites, before with Saul came, or of the metropolis or chief City of the Amalekites, where peradventure the King dwelt, and kept his Souldiers: Or City may be taken for Cities, for the Amalekites inhabited more Cities then one] then he laid an ambush in the valley.

6 And Saul send word to the Kenites, (saying) Go away, depart, go down out of the midst of the Amalekites, [This short abrupt manner of speaking, signifieth that they were to make haste in breaking up. See the like phrase, Genes. 18. 6.] lest I convey you away with them, [i. e. leit I deal by you, as I intend to deal by them] for ye shewed mercy unto all the children of Israel, when they came up out of Egypt: [This is properly to be understood of Jethro the Kenite, Moses his father in Law, from whom the Kenites descended] So the Kenites departed out of the midst of the Amalekites.

7 Then smote Saul the Amalekites from Havila [A Land lying in Arabia. See Genes. chap. 2. verl. 11.] untill where shou comest to Sur, [this is the border of Arabia toward Egypt. See Genes. 16. 17. and 25. 18. There is likewise mention made, Exod. 15. 22. of the wilderness of Sur] which is over against Egypt.

8 And he took Agag [It's thought that this was a name common to all the Kings of the Amalekites, as Pharas to the Kings of Egypt, and Abimelech to the Kings at Gerar] the King of the Amalekites alive, but he hanned all the people by the edge of the sword.

9 But Saul and all the people spared Agag, and the best sheep, and Oxen, and the next (to the best,) [i. e. the middle sort. Oth. the fatted, or, fatlings] and the Lambs, [Oth. Leaders of the cattle, Oth. Bell-meathers] and all that was best, [this God had forbidden, verl. 3.] and they would not ban them: but every thing that was despicable, and that was perishing, [Heb. that melted; i. e. that in it self perished, and as it were melted away] that they banned.

10 Then came the word of the L O R D unto Samuel, saying:

11 It repenteth me [This is spoken after the manner of men. See the annotat. on Genes. 6. 6. also below chap. 16. 1. So that that which is said below verl. 29. is no way contrary or repugnant to this] that I have made Saul King, because he hath turned himself back away from after me, and hath not established my words: [i. e. he hath not suffered my command to prevail with him, that he should have faithfully excuted the same. Compare Deut. 27. 26.] then Samuel kindled, [viz. with grief and wrath. He kindled against Saul, because he had not performed Gods command] and he cried unto the L O R D all night. [Samuel prayed unto the Lord for Saul, that he would not depose him from the Kingdom, but God heard not this prayer of Samuel, as may appear below verl. 23. 26. and 28.]

12 Afterward Samuel gat him up early in the morning, to meet Saul: and it was told Samuel, [Oth. notice was given, &c.] saying, Saul is come to Carmel, [a City and hill in the tribe of Juda, which lay on the way, as they passe out of the Amalekites Countrey into Juda, Jos. 15. 55. very fruitful in pasture and other fruits. There is another Carmel in the tribe of Issachar, 1 Kings 18. 19.] and behold, he hath set him (up) a pillar, [Heb. a hand; i. e. a memorial, perhaps in the fashion of a hand, in remembrance that he smote and consumed the

the enemies with the hand. See the like, 2 Sam. 18. 18. Oth. and had appointed a place, viz. to refresh and view his army, and to divide the prey] afterward he is gone about, and passed thorow, and come down to Gilgal.

13 Now Samuel came unto Saul, and Saul said unto him, Blessed art thou unto the LORD, I have established the word of the LORD. [See above v.11.]

14 Then said Samuel, what meaneth then the voice of the sheep in mine ears; and the voice of the oxen that I hear?

15 Now Saul said, They have brought them from the Amalekites, for the people have spared the best sheep and oxen, [See above ver. 9.] to offer unto the LORD thy God: but the rest we have banned. [See above verse 8.]

16 Then said Samuel unto Saul, Cease, so will I tell thee, what the LORD spake to me this night: then he said, speak (on).

17 And Samuel said, Is it not (thus), when thou wast little in thine eyes, [i.e. When thou esteemedst thy self little and mean: see above chap. 9. 21.] that thou art become the head of the tribes of Israel? and that the LORD hath anointed thee [viz. by me] to be King over Israel?

18 And the LORD hath set thee on the way. [i.e. Upon this design and expectation against the Amalekites, so also ver. 20.] and said, Go thy way, and ban the sinners [i.e. the great sinners, overtopping others in sinnes and wickedness. Compare Gen. 13. 13. Psal. 1. 1. Matth. 9. 10. & 11. 19. Job. 9. 24, 31.] the Amalekites, and fight against them, until thou bring them to nothing.

19 Wherefore now didst thou not hearken to the voice of the LORD, but didst fly to the prey, [See the annotat. on 1. Sam. 25. 14.] and didst that which was evil in the eyes of the LORD?

20 Then said Saul unto Samuel, yea, I have hearkened to the voice of the LORD, and have walked on the way on which the LORD sent me: and I have brought (with me) Agag the King of the Amalekites, but I have banned the Amalekites.

21 Now the people took of the spoil, [As if he had said, not I, but the people, whom I feared, verse 24. took of the prey] sheep and oxen the chiefeſt, [Heb. the firstlings] of the banned (things) to offer unto the LORD thy God at Gilgal.

22 But Samuel said, Hath the Lord delight in burnt-offerings, and slay-offerings, as in obeying the voice of the LORD? behold, to obey is better then slay-offering, to attend then the fat of ram.

23 For rebellion is a sinne of witchcraft, [i.e. It's as great a sinne as witchcraft is] and to oppose is Idolatry, [the Hebrew word signifieth Vanity, iniquity, and sometimes labour, pain, travel; also an idol, and idol-worship, or idolatry, so called, because Idolaters bestow much labour, and pains in the performance of their idolatrous superstitions, which are all meer vanities, and have nothing of reality in them] and image-worship: [Heb. Teraphim. See the annotat. on Gen. 31. 19.] because thou hast rejected the word of the LORD, therefore he hath rejected thee, that thou shalt not be King.

24 Then said Saul unto Samuel, I have sinned, because I have transgressed the LORD'S command [Heb. mouth; i. c. That which God by thy mouth hath spoken] and thy words; for I feared the people, and hearkened to their voice.

25 Now therefore, I pray thee, pardon my sinne: and turn again with me, that I may worship the LORD.

26 But Samuel said unto Saul, I will not return with thee; because thou hast rejected the word of the LORD, therefore the LORD hath rejected thee, that thou shalt not be King over Israel.

27 Then Samuel turned himself about to go away: then he [viz. Saul] took hold of a skirt [Heb. a wing; i. e.

skirt; or, gard, by which Saul would hold the Prophet Samuel fast] of his mantle, and it rent.

28 Then said Samuel unto him, The LORD hath this day rent off the Kingdome of Israel from thee, and hath given it to thy neighbour, that is better then thee.

29 And also he that is the victory of Israel [i.e. The Lord who fighthe for Israel, and conquereth his enemy. Oth. the eternity of Israel; i.e. the eternal unchangable God. Oth. the strengib of Isract] lieth not, and repenteſh him not: [see the annotat. on Gen. 6. 6.] for he is not a man, that he should repent (of any thing.)

30 Then he said, I have sinned, honour me now, I pray thee, before the Eldest [Or, in the presence of the Eldest] of my people, and before Israel: and turn again with me, that ye may worship the LORD thy God.

31 Then Samuel turned again after Saul: [viz. To honour the Kingly Dignity in the presence and repute of the people] and Saul worshipped the LORD.

32 Then said Samuel, Bring bitter to me Agag the King of the Amalekites: now Agag went unto him delicately; [Or, stately, delicately, tenderly. This may be understood of his soft and costly garments, which (it may be) he put on, to come thus before the Prophet with a stately countenance] and Agag said, [i.e. thought with himself, or, he said this to his servants, or those that stood about him] Verily the bitterness of death is past. [As if he had said, I perceive now plainly that I shall not be put to death, as I hitherto feared, because I am brought before a Prophet, having escaped the hands of an armed King]

33 But Samuel said, According as thy sword hath bereft women of their children, so shall thy mother be bereaved of her children among women: Then Samuel hewed Agag in pieces before the face of the LORD at Gilgal. [See the like example in the Prophet Elias, 1 King. 18. 40. & 2 King. 1. 10, 11. These Prophets were moved hereunto by an inward motion and instinct of God; so that this may not be followed by every one, whose calling properly is not to use the sword of Justice.]

34 Afterward Samuel went to Rama; and Saul went up to his house at Gibea of Saul.

35 And Samuel saw Saul no more [Oth: Visited Saul no more. viz. to instruct him concerning the government of the Kingdom, or to ask counsel of God for him; otherwise Samuel saw Saul unawares at Naioth in Ramah, below chap. 19. 24. Seeing for visiting, is likewise used; 2 King. 8. 29, and in other places more] until the day of his death, [the same being likewise counted in with the rest; intimating that he never visited him again, or after that time] nevertheless Samuel mourned for Saul. [Samuel mourned not for Saul all his life-time, but so long, until he was forbidden by God to do it; and he was commanded by God to anoint David King over Israel; as appeareth below chap. 16. 1.] and it repented the LORD, that he had made Saul King over Israel.

CHAP. XVI.

The Lord sendeth Samuel to Bethlehem unto Isai, to anoint one of his sons King: Samuel fearing Saul, is instructed how to manage the busines with safety, [vers. 1, &c.] Samuel was inclined to anoint Elias, Isaias's eldest son King, 6. But the Lord telleth him, that he had chosen David, Isai's youngest son to be King, 12. Hime Samuel anointeth, and the spirit of God cometh upon him, 13. But departeth from Saul, 14. David is summoned to Court by the advice of Saul's servants, to play before Saul, 16. David's praise, 18. Saul loveth him greatly, and maketh him his Armour-bearer, 21. David playeth before Saul when the spirit vexed and disquieted him, 23.

THEN said the LORD unto Samuel, How long doft thou mourn for Saul, whom I verily have rejected, that he be no King over Israel? fill thine horn with oyl, [See above chap. 10.1] and go thy wayes, I will send thee unto Isai the Bethlehemite, for I have provided me a King among his sons.

2 But Samuel said, How should I go thither? [Samuel was here possessed with humane fear, and out of anxiety, and perplexity of mind he asketh counsel of the Lord, how he might conveniently perform his command, and avoid the apparent danger] for Saul will hear it [i. e. come to know it, or, be advertised of it] and kill me: then said the LORD, Take a calf of the oxen with thee [Heb. in thine hand. As if he should say, get a calf ready, or at hand] and say, I am come to offer [Heb. to slay, viz. a thank-offering] unto the LORD.

3 And thou shalt invite [Heb. call] Isai to the offering, [or, to the feast, or, banquet, that was made after the offering was performed, of the meat that was offered unto God.] And hence it appeareth, that this was not done in Isai's house, for no man is invited to a feast or banquet in his own house] and I will acquaint thee what thou shalt do, and thou shalt anoint me (him) whom I shall say, (or, name) unto thee.

4 Now Samuel did that which the LORD had spoken, and he came to Bethlehem. Then came the Eldest of the city trembling to meet him, [Heb. trembled to meet him. Compare above chap. 13.17. below chap. 21. 1. Hos. 11.10.] and said, [Heb. said in the singular number, viz. one in the name of all] Is thy coming (in) peace? [Heb. Is thy coming peace?] Peradventure they thought that Samuel fled from Saul, having (it may be) heard that Saul was provoked against him, because that he had told him that God had rejected him from the Kingdom: or peradventure they were afraid they had committed some great sinne, which the Prophet came to discover unto them, and to denounce Gods judgment against them for the same.]

5 He then said, In peace: I am come to offer unto the LORD, hallow your selves, [i. e. Prepare, and fit your selves for it, as it becometh you so to do: see Exod. 19. verf. 10, 14, 15.] and come with me to the offering: and he halloved Isai, and his sons, [i. e. He commanded not only Isai, but also his sons, to hallow themselves. Doubtless Samuel likewise discovered to Isai, that he was sent of God to anoint one of his sons King in Sauls stead; as appeareth from the next following verses] and he invited them to the offering.

6 And it came to pass when they came in, [viz. The sons of Isai, who successively, one after another, came into a certain room or chamber] that he looked on Eliab [otherwise called Elihu, 1 Chron. 27. 18.] and thought, [Heb. said, viz. in his heart; but not by the instinct or inspiration of God.] Samuel looking on his beauty and tallness, thought that this was the right man whom the Lord had chosen, [surely (this man) is before the LORD, his anointed. [i. e. he is the man, whom I must anoint King: but he erred in this, as Nathan did, 2 Sam. 7. 3. speaking according to his own judgment and apprehension.]

7 But the LORD said unto Samuel, [viz. In a secret, hidden manner, as below ver. 12, and above, chap. 9. 17.] Look not on his countenance, nor on the height of his stature, for I have rejected him: [i.e. not chosen him to be King; and so ver. 8, 9, &c. for there is no mention made of the election to salvation] for it is not as man's faith, for man looketh on that which is before the eyes, but the LORD looketh on the heart.

8 Then Isai called Abinadab, and he made him pass before the face of Samuel: but he [viz. Samuel] said, neither hath the LORD chosen [viz. to the Kings honour or dignity] this.

9 Afterward Isai made Samma [Or. called Simeas, 2 Sam. 13. 3. & 1 Chron. 2. 13.] to pass by: But he said, neither hath the LORD chosen this.

10 Also Isai made his seven sons [Compare 1 Chron. 2. on ver. 13, 14.] to pass before the face of Samuel: but Samuel said unto Isai, the LORD hath not chosen these.

11 Moreover, Samuel said unto Isai, Are these all the young men? [Heb. Are the young men ended?] and he said, The least is yet remaining, and behold, he feedeth sheep: now Samuel said unto Isai, Send away, and let him be fetched, for we will not sit down round about [Heb. compass about, environ, turn about]. until he shall be come hither.

12 Then sent he away, and brought him in (now he was ruddy withall of beautiful eyes, and of (as) beautiful countenance) and the LORD said, [viz. By a secret or inward motion, or instinct of the Holy Ghost] Arise, anoint him, for this is he.

13 Then took Samuel the horn of oil, and he anointed him in the midst of his brethren, [viz. After he had made his father, him, and all that were there present, acquainted with the Will of the Lord touching this matter] and the spirit of the LORD waxed ready upon David [see the like example, Judg. 13. 25. & 1 Sam. 11. 6.] from that day, and (so) forward: afterward Samuel rose up, and he went to Rama.

14 And the spirit of the LORD departed from Saul, and an evil spirit from the LORD [This was a certain madnesse, or trouble of minde, which Satan stirred up in Saul, by Gods permission and providence, whereby he justly punished Saul] terrified him [or, troubled him, disquieted him.]

15 Then said Sauls servants unto him: Behold now, an evil spirit of God [Sent of God, to execute his righteous judgment] terrifieth thee.

16 Let our Lord now say to thy servants, [i.e. To us] which (stand) before thy face, [i.e. who stand ready and prepared to wait upon thee, or, to do thee service] that they seek out a man, that is skilful in playing on the Harp: [see Gen. 4. on v. 21.] and it shall come to pass, when the evil spirit of God [see verse 15.] is upon thee, that he play with his hand, that it may be better with thee. [i. e. that thy heart and mind may be eased and quieted, the melancholy humour being dispelled, and asswaged by the Music.]

17 Then said Saul to his servants: Provide me now a man, that can play well, and bring him to me.

18 Then answered one of the young men, and said, Behold, I have seen a son of Isai the Bethlehemite, that is cunning in playing, and he is a valiant champion, and a man of war, and understanding in matters; [Or, words. Otherwise, an eloquent man] and a beautiful man, and the LORD is with him. [i.e. he is blessed and prosperous in all his attempts.]

19 Now Saul sent messengers unto Isai, and said, Send me David thy son, which is with the sheep.

20 Then Isai took an ass with bread, [Heb. an ass of bread; i.e. an ass loaden with bread] and a leathern sack with wine, and a kid of the goats, and sent them by the hand of his son David unto Saul.

21 So David came unto Saul, and he stood before his face: [i.e. He abode at Court in this Kings service: so is the word to stand also taken, ver. 22. see the annotat. Deut. 1. 38.] and he loved him greatly, and he became his Armour-bearer.

22 Afterward Saul sent to Isai, saying; Let David, I pray thee, stand before my face, [As ver. 21.] for he hath found grace in mine eyes. [see the annotat. on Gen. 18.3.]

23 And it came to pass when the spirit of God [Understand that evil spirit, whereof mention is made, vers.

14.15.] was upon Saul, then David took the harp, and he played with his hand: that was a refreshing unto Saul, and it was better with him, and the evil spirit departed from him. [i.e. Those terrors and troubles of the evil spirit ceased, when David played. God by his providence so ruled and ordered this matter, that God might be advanced in the Kings Court, so to open the door, and to prepare the way for him to the Kingdome, whereunto he had chosen, and already anointed him.]

C H A P. XVII.

The Philistines and Israelites camps lying one against another, ver. 1, &c. the giant Goliath draweth near, and affrighteth the Israelites with his huge stature, armour, and daring challenge, 4. David being sent by his Father into the camp unto his brethren, and seeing this, is troubled at the proud and lofty carriage of this uncircumcised Goliath, and beweareth himself willing and ready to enter the List, and encounter with him, 12. For which he is sorely reviled by his eldest brother, 28. Saul causeth David to be sent for, who abideth constant in his proffer, and sheweth the ground or reason of his courage and confidence, 31. Goeth unarmed, only with his staff and a sling against the proud Philistine Goliath, 38. who despiseth, curseth, and threateneth him, 42. But David, full of faith and confidence in God, felleth him down, and slayeth him, 45. Whereupon the Philistines fleeing, are smitten and plundered, 51. Saul taketh notice of David, 55.

And the Philistines gathered together their army to battel, [Here, according to the opinion of some, is related that which was done before David came to the Court, which is described at the end of the 10. Chapter; but it's here set down, to shew by what means, or upon what occasion David came into the Court of Saul] and gathered themselves together at Soccho, [a city lying in the tribe of Juda, Jos. 15.35. Rehabeam built and fortified the same, 2 Chron. 11.8. But in the time of Achaz the Philistines took the same again, 2 Chron. 28. 18.] which is in Juda: and they camped themselves between Soccho, and between Azeka, [This city lay in the uttermost borders of the tribe of Juda towards the West, Jos. 15.45. Rehabeam feared the same, 1 Chron. 11.9. and it was besieged by Nebuchadnezzar: see Jer. 34.7. at the end of Dammin. [Oth. called Ephes-Dammin, and Paul-Dammin, 1 Chron. 11.13.]

2. But Saul and the men of Israel gathered themselves together, and camped in the Oak-valley: and set the battel in array against the Philistines.

3. Now the Philistines stood on a mount on that side, and the Israelites stood on a mountain on this side: and the valley was between them.

4. Then went there out a champion, [Heb. a man between two, or, between both, or, a treader between both. This Giant seemeth to be called thus, because he put himself between both the camps, and challenged to fight with any man: or, a man between two; i.e. that between them two will fight a duel, or single-combatte. Oth. a dueller] out of the camp of the Philistines, his name was Goliath of Gath: his height was six ells (or cubits), and a span,) [containing about three hundred breadths, or twelve inches]

5. And he had a copper-helmet on his head, and he had a scaly coat of mail on: and the weight of the coat of mail was five thousand shekels of copper: [Four common shekels make an ounce, so that after that reckoning this harness weighed 1250 ounces; i.e. 78 pound, and two ounces.]

6. And copper leg-harnas upon his feet, and a copper target [Or, neck-piece, breast-plate, or, shoulder-harnas] between his shoulders.

7. And the staff of his spear was as a Weavers beam, and the head of his spear was (made) of six hundred shekels of iron: and the Target-bearer went before his face.

8. Now this (man) stood, and cried to the armies of Israel, and said unto them, Why should you go forth to the battel in array? am not I a Philistine, and the servant of Saul? chuse a man among you, that may come down to me. [viz. To fight singly with me alone; as if he should say, What need is there that the whole army be engaged in battel, the controversy may be divided with less trouble, viz. by chusing one man out amongst you all that may enter the List with me, and fight with me hand to hand.]

9. If he be able to fight with me, and kill me, then we will be servants unto you: but if I conquer him, and smite him, then shall ye be servants unto us, and serve us.

10. Moreover, the Philistine said, [viz. When he saw that no man came forth to fight with him] I have defied the armies of Israel this day, [viz. seeing I have challenged them, to send one man forth from among them, to fight a single combat with me, and there's none of them all that dares attempt to do it: this will lie as a perpetual shame and reproach upon them: as concerning me; I have, &c.] (saying) Give me a man, that we may fight together.

11. When Saul and all Israel heard these words of the Philistine: they were then dismayed, and feared greatly.

12. Now David was the son of the Ephrathish man of Bethlehem Juda, [Of whom mention is made above chap. 16. 19.] whose name was Isai, and (he) had eight sons: [compare 1 Chron. 2. on ver. 13, 14.] and in the dayes of Saul he was a man, old, decaying, among men.

13. And the three greatest sons of Isai went their way, they followed after Saul into the war: Now the names of his three sons, that went into the war, were, Eliab the first-born, and his second Abinadab, and the third Samma.

14. And David was the least: [viz. Among them, that properly are called sons: see above chap. 16. 12.] and the three greatest followed after Saul.

15. But David went his wayes, [Some do understand this thus, that David went often to and fro, being oftentimes sent by his Father into the camp, to enquire how the case stood with his sons, and to furnish them with necessaries, ver. 17. which when he had done, he then returned to the sheep] and returned from Saul, [i.e. according to the opinion of some, from his brethren, which were with Saul in the camp, for this happened before David came to the Court] to feed his fathers sheep at Bethlehem.]

16. Now the Philistines drew near early in the morning, and at evening: Thus he presented himself (there) fourty dayes together.

17. And Isai said unto his son David, Take, I pray thee, [Oth. Now] for thy brethren an Epha [see of this measure, Exod. 16.36.] of this parched corn, and these ten loaves, and carry them speedily into the camp unto thy brethren.

18. But carry these ten milk-cheeses [i.e. Fresh-cheeses, out of which the milk might be yet pressed] unto the Captain, over the thousand: & thou shalt visit thy brethren, (to know) if they be in good pligr; and thou shalt take with thee (a) pledge from them, [viz. that I may thereby assuredly know that thou hast done thy message well.]

19 Now Saul, and they, and all the men of Israel were by the oak-valley fighting with the Philistines.

20 Then David gat up early in the morning, and he left the sheep with the keeper, and he took it up (those things) and went his wayes, according as Israel had commanded him; and he came to the Waggon-Fort, [i.e. To the place where the Camp with the Biggag-Waggons was as it were hemmed in, or compassed about : so also below chap. 26.5.] when the army marched forth in battel-array, and they called to the battel. [Oth. and they made a field-cry to the war, or, they made a great noise in the camp, as when there is an allarm.]

21 And the Israelites and the Philistines put battel-array against battel-array.

22 Now David left the vessels from him, under the hand of the keeper of the vessels, [Understand here, that David left his provision, or carriage, or lack, in which he carried the cheeses and the loaves (whereof mention is made v.17.) with the keepers of the vessels or carriage, that he might the speedier go and view the camp] and he ran to the battel-array: and he came and asked his brethren concerning (their) welfare. [Heb. concerning the peace.]

23 When he talked with them, behold, there came up [viz. Upward toward the mountain, where the camp of the Israelites lay, v.3.] the champion: his name was Goliath, the Philistine of Gath, out of the Philistines army, [or, battel-array] and he spake according to these words: [viz. which are mentioned v.8.] and David heard them.

24 But all the men in Israel, when they saw that man, then they fled before his face, and they feared greatly.

25 And the men of Israel said: have ye indeed seen that man that is come up? for he is come up to deliver Israel: and it shall come to pass, that the King will enrich that man, that smiteth him, with great riches, and he will give him his daughter, and he will make his fathers house free in Israel. [i.e. He will enable him and his family, and give them those privileges and immunities, which are wont to be given to the nobility, when they have done gallant service for their countrey, and for their Prince.]

26 Then spake David unto the men that stood by him, saying, What shall they do to that man? [Heb. What shall be done to that man?] that smiteth this Philistine, and turneth away the reproach from Israel: for who is this uncircumcised Philistine, that he should defie the Armies of the living God.

27 Again the people spake unto him according to that word, saying: Thus shall they do to the man that smiteth him.

28 When Eliab his greatest brother heard him speak to those men; then Eliabs anger kindled against David, and he said, Why art thou now come down? and under whom hast thou left the few sheep in the wildernes? I know thy presumption, and the wickedness of thy heart well, for thou art come down, that thou mightest see the battel.

29 Then said David, What have I now done? [viz. Wherefore thou thus chidest me, and accusest me of pride] Is there not a cause? [as if he had said, my Father indeed sent me unto you. Otherw. Is it not this word or cause? i. e. according to the opinion of some, is that word which was there spoke, the cause that thou art so angry with me, and so chidest me? Oth. Is not that the thing?]

30 And he turned himself away from him towards another, and he said according to that word: [David asked often divers persons, partly that he might fully know the certainty of the thing, partly to make known his proneness to encounter with this Philistine, that so the matter might come to the Kings ear] and the people answered him ag un according to the first words.

31 When those words were heard which David had spoken, and were rehearsed in the presence of Saul, then he

sent for him. [Heb. he took him.]

32 And David said unto Saul, Let no mans heart fail because of him: thy servant [i.e. I that am thy servant; so also below v. 34.] will go his wyes, and he will fight with this Philistine.

33 But Saul said unto David, Thou wilt not be able to go forth against this Philistine, to fight with him, [viz. With hope or appearance of getting the victory over him] for thou art a young man, [and therefore yet unexperiened in Warlike affaers: or, a child, viz. in comparison of this Giant] and he is a man of war from his youth.

34 Then said David unto Saul, Thy servant fed his fathers sheep, [Heb. Was feeding among the sheep] and there came a lion and a bear, and took away a sheep [or, Lamb, or goat] out of the flock.

35 And I went forth after him, and I smote him, and delivered it out of his mouth: when he rose up against me, then I caught him by his beard, and smote him, and killed him.

36 Thy servant smote both the lion and the bear: so shall this uncircumcised Philistine be as one of them, [As if he should say, he shall be smitten and killed by me, as I have killed the Lion and the Bear] because he hath defied the armes of the living God.

37 Furthermore David said, The L O R D, that delivered me from the hand [Or, Paw, claw] of the lion, and out of the hand [or paw, claw] of the bear, and he will deliver me out of the hand of this Philistine: then said Saul unto David, Go thy ways, and the L O R D be with thee.

38 And Saul clothed David with his clothes [Understand this of Sauls clothes; i.e. armour, or which he was wont to put on, when he went to battel, or which he took out of his armoury or magazine, which fitted David] and put a copper helmet upon his head: and he clothed him with a coat of Mail.

39 And David girded his sword upon his clothes, and would go, [Or, And began to go] for he had never tried it: then said David unto Saul, I cannot go in these, [viz. arms, or weapons, or harnesses] for I never tried it: and David put them off him.

40 And he took his staff in his hand, and he chose him five smooth stones out of the brook, and put them in the shepherds bag, [Heb. Vessel] which he had, to wit, in the sack, and his sling was in his hand: thus he drew near to the Philistine.

41 The Philistine likewise wert along, going and drawing near unto David; and his shield-bearer [Heb. The man that bare the shield] (went) before his face.

42 When the Philistine looked up, and saw David, then he despised him: for he was a youth, ruddy, likewise fair of countenance.

43 Now the Philistine said unto David, Am I a Dog that thou comest to me with sticks? [[Oth. With a stick, David had but one stick, or shepherds staff, ver. 40. So that here the plural number seemeth to be put for the singular: see Gen. 21.7.] and the Philistine cursed David by his gods.

44 Afterward the Philistine said unto David: Come to me, so will I give thy flesh unto the fowls of the heaven, and to the beasts of the field.

45 On the contrary, David said unto the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: [i.e. Thou reliest upon thy sword, &c. See above ver. 5, and 6.] but I come to thee in the name of the L O R D, [see Prov. 18.10.] of hosts, the god of the armies of Israel, [i.e. by motion or instinct of God, and having first called upon his Name; and I rely upon his gracious help and assistance, which he hath promised to them that trust in him] whom[or, which, viz. army] thou hast defied.

46 And this day will the L O R D shut thee up in mine hand, and I will smite thee, and I will take off thine head from thee, and I will give the car-

cases of the Philistines camp this day unto the fowls of the heaven, and to the beasts of the field: And all the earth shall know that Israel hath a God. [viz. A God, that maketh it really appear, that he is Almighty.]

47 And all this assembly shall know, that the LORD delivereth not by the sword, nor by the spear: for the war is the LORDS, [i.e. God, who governeth the war, giveth victory to whom he pleaseth. Oth. for this war is the Lords; as if he had said; ye make war against the Lord, but we for the Lord: he regardeth his own honour, and the deliverance of his people] he will give you into our hand,

48 And it came to pass when the Philistine gat up, and went forth, and drew near to meet David, then David hasted, and ran to the battle-array [viz. To the fighting place between both camps] to meet the Philistine.

49 And David put his hand into the pouch, and took thence a stone, and he flung it, and hit [Heb. smote] the Philistine in his fore-head, so that the stone sunk into his fore-head, [i.e. So that the stone stuck fast in his fore-head. The Hebrew word signifieth properly to dip, or sink into the water. The meaning is, that the stone went so easily, and so deep into his fore-head, and tarried there a while, as if it had been sunk in, and covered all over in it: and this by the power of God, which was with David] and he fell on his face to the ground.

50 So David prevailed over the Philistine with a sling and with a stone, and he smote the Philistine, and slew him: but David had no sword in (his) hand.

51 Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of its sheath, and he slew him, and he cut off his head therewith: When the Philistines saw that their champion was dead, then they fled.

52 Then the men of Israel and of Juda got up, and shouted, and pursued the Philistines, until there they came to the valley, [Whereof is spoken ver. 3.] and unto the gates of Ebron: and the wounded of the Philistines fell (down) on the way of Saaraim, [a city lying in the tribe of Juda, as appeareth Jos. 15. 36.] and unto Gath, and unto Ebron.

53 After that the children of Israel returned from the hot pursuit after the Philistines: and they spoiled their camps. [He speaketh in the plural number, in respect of the divers quarters, and the great number of soldiers, horses, and other beasts that carried burdens that were in this camp of the Philistines.]

54 Afterward David took the head of the Philistine, and brought it to Jerusalem: but he laid his armour [viz. Goliaths armour, which David had taken from him] in his tent. [But the sword of Goliath did David, before he was King, lay up in the Tent of the Congregation at Nob; see chap. 21. 9.]

55 When Saul saw David go forth to meet the Philistine, he said unto Abner the Captain General of the army, whose son is this young man? [These things were acted before David came to the Court: see on v. 1. Some think that Sauls mind and memory, in regard the evil spirit did so haunt and vex him, were distracted and hurt, so that he had forgotten whose son David was. Others affirm, that Saul indeed knew David as much as concerned his particular person, but that he now was desirous to know, of what stock and place he was descended] and Abner said, (As truly as) thy soul liveth, O King, I know not. [Some conceive that Abner was not at that Court at that time, when David was sent for by Saul to play before him, but that he was in some place or other present with the camp, as for the most part of time he was.]

56 Now the King said, Inquire thou, whose son the young man is.

57 When David returned from the slaughter of the Philistine, then Abner took him, and he brought him before the

face of Saul, and the head of the Philistine was in his hand.

58 And Saul said unto him, Young man, whose son art thou? and David said, I am a son of thy servant Jai the Bethlehemite.

CHAP. XVIII.

Jonathan loved David most dearly, and entereth into Covenant with him, ver. 1, &c. Giving him Presents, 4. Saul maketh him Commander over his soldiery and army, 5. The women exalt David in their songs of praise above Saul, 6. Hereat Saul is incensed, 8. He assayed to thrust David through with a spear, 10. But David escaped, 11. Saul sparest David, 12, 13. David is prosperous in all his ways, 14. He is beloved of the people, 16. Saul promiseth David fraudulently his daughter Merab, 17. But she is given to Adriel, 19. Afterward Saul promiseth to David his daughter Michal, 20. But to be a snare, 21. The servants of Saul counsel David to take the Kings daughter to wife, 22. David accepteth thereof, 23. Saul demandeth a hundred fore-skins of the Philistines for a Dowry, 25. David promiseth to deliver the same, 26. And delivereth them in double number or quantity: then Saul gave him Michal, 27. She loveth David, 28. Saul feareth David, and becomeith his enemy, 29. David prospereth, and is honoured, and becometh famous, 30.

I t came to pass when he [viz. David] had made an end of speaking unto Saul, that the soul of Jonathan was wed to the soul of David: [See the annotat. on Gen. 44. 30.] and Jonathan loved him as his soul. [i.e. as himself.]

2 And Saul took him that day, [Above chap. 16. 16. it is said, that Saul took David to him, that he might play before him on the harp, and then he was at liberty to go and come when he would, above chap. 17. 15. Now its laid there that Saul took David to him, viz. to use him in the war, as one of his Commanders, or Field-officers, v. 5. and in that respect he was continually to abide at Court] and he suffered him not to return to his fathers house.

3 Now Jonathan and David made a Covenant, because he loved him as his (own) soul.

4 And Jonathan put off his mantle which he had on; [Heb. Which was upon him] and gave it unto David; also his fathers, [understand this of his military clothes or armour] even to his sword, and to his bowe, and to his girdle.

5 And David went forth whithersoever Saul sent him, he behaved himself prudently, and Saul set him over the men of war, and he was accepted [Heb. Good] in the eyes of all the people, and also in the eyes of Sauls servants.

6 Now it came to pass, when they [viz. Saul with his soldiery] came, and David returned from the slaughter of the Philistines, [Heb. of the Philistine; whereby may be understood in the first place the giant Goliath; and secondly the camp of the Philistines in general] that the women went forth out of all the cities of Israel, with singing, and dances, to meet King Saul; with tabrets, with joy, and with instruments of musick. [The instrument that here is named in the Hebrew, is now adayes unknown to us, but it seemeth to have been an instrument with three strings: see the like examples, Exod. 15. 20; 21. Judg. 11. 34.]

7 And the women playing answered (one another) and said: Saul hath slain his thousands [i.e. many] but David his ten thousands. [i.e. ten times as many as Saul.]

8 Then Saul kindled greatly, and that word was evil in his eyes, and he said, They have given David ten thousands; but me (but) a thousand; and assuredly the Kingdome will be for him;

9 And Saul had the eye on David, [Heb. Eyed David, i.e. he laid wait for him, and watched all opportunity, to put him to death : or, he looked on him from that very time with an evil eye, and he was his enemy, v. 29.] from that day, and forward.

10 And it came to pass the next day, that the evil spirit of God [See above chap. 16. on ver. 15.] waxed ready upon Saul, and he prophesied [the meaning is, that Saul being vexed of the evil spirit, fell into an ecstasy or trance, and bewrayed strange kind of gestures and behaviour. Compare 1 King. 18. 29. with the annotat.] in the midst of the house, and David played with his hand on a stringed instrument, as from day to day : [viz. to ease Saul of the disquietness and vexation of the evil spirit, and to cheer him in his melancholy fit : for this purpose was David at first summoned to Court, above chap. 16. 16.] (now Saul had a spear in the hand.)

11 And Saul shot the spear, and said, [i.e. He thought with himself : for it's not to be imagined, that he spake this aloud : see the like below ver. 17. and 21.] I will dig (or, fasten) David to the wall : [Heb. I will smite into David, and into the wall.] but David turned himself twice away from his face.

12 And Saul was afraid of David, [Saul feared that the soldiers that loved David, would chuse David to be their King, v. 8.] for the L O R D was with him, and he was departed from Saul.

13 Therefore Saul removed him from him, and made him his Commander of a thousand : [Not advancing him to his state and degree of honour out of favour and affection he bare to him, but out of hopes that he should fall into his enemies hands and be slain : see ver. 17, and 25.] and he went out, and he went in before the face of the people. [i.e. he brought the people on upon the enemy, and led them off from the enemy, as it befitteth such a valiant Commander to do : see also below v. 16.]

14 And David behaved himself prudently in all his ways : and the L O R D was with him.

15 Now when Saul saw that he behaved himself very prudently, he feared before his face. [See the cause hereof above v. 8.]

16 But all Israel [Understand the eleven tribes] and Juda [i.e. the tribe of Juda] loved David, for he went out, and he went in before their face.

17 Therefore Saul said unto David, Bebold, my greatest daughter Merab, her will I give thee to wife, [Because Saul durst not put David to death openly, and God preserved him in the war, therefore he seeketh to ensnare him, and to destroy him, under a shew and pretence of love and friendship] only be thou a valiant son [Heb. a son of valour] unto me, and manage the L O R D S war : [i.e. the wars of the people of Israel, which they wage to maintain the honour of God against the idolatrous heathen] (for Saul said, [viz. with himself in his heart] Let not mine hand be against him, but let the hand of the Philistines be against him.) [i.e. I will not slay him with mine own hands, but I will cause him to perish by the hand of the Philistines. This Saul thought with himself, that he might get the ill-will of the people, that were affected to David.]

18 But David said unto Saul ; who am I, and what is my life, (and) my fathers family in Israel ? that I should be the Kings son in Law. [As if he should say, I am too too mean, that I should be son in Law to a King. Thus speaketh David likewise, 2 Sam. 7. ver. 18.]

19 Now it came to passe, at the time when Merab Sauls Daughter should be given to David ; that she was given unto Adriel [He was the son of Barzillai the Ephraimite, 2 Sam. 21. 8. where it is said, that the five children, which he begat of Merab, were hanged by the Gibeonites] the Meholathite [i.e. who was born at Meholah. This City was called Abel-Mehola, 1 Judg. 7. 22.] to wife.

20 But Michal Sauls Daughter loved David : when that was made known to Saul, then was that thing right in his eyes.

21 And Saul said, I will give him her, that she may be a snare to him, [See below ver. 25.] and that the hand of the Philistines may be against him : therefore Saul said unto David, Thou shalt this day [i. e. within a short time ; or, on that day, meaning a certain prefixed day, that Saul had appointed for that purpose, within which time David was to bring in his dowry of a hundred foreskins of the Philistines. See here below, ver. 26. But Sauls hope and expectation was, that David disposing himself for this, should at one time or other be destroyed] be my son in law by the other. [Heb. two : i. e. the sword. See above chap. 13. on ver. 1.]

22 And Saul commanded his servants, (saying) commune with David secretly, [As if he should say, let it not appear that you do it by my command, but as if you did it of your own accord, without my privity,] saying, Behold, the King hath delight in thee, and all his servants love thee : now then be the Kings son in law.

23 And Sauls servants spake these words before the ears of David : then said David, Is that (thing) light in your eyes, to be the Kings son in law & whereas I am a poor and contemptible man. [As if he should say, I being but a poor and mean fellow in comparison of the King, am not able to give such a large dowry, as becometh a Kings Daughter to receive : for in those times the men did not receive dowries or portions with their wives, but they gave dowries or marriage-portions. See Genes. 34. 12. Exod. 22. 16, 17. This dowry was at least 50 shekels of silver, Deut. 22. 25. that is, somewhat more than 12 ounces and an half, which is 12 Rixdollars and an half, which makes about 12 crowns and an half of our English money.]

24 And Sauls servants told him, saying, Such words [Heb. according to these words] hath David spoken.

25 Then said Saul, Thus shall ye say unto David, The King delighteth not in the dowry, but in a hundred foreskins of the Philistines, to be avenged on the Kings enemies : for Saul thought to make David fall by the hand of the Philistines. [i. e. Saul imagined that David would sooner die in the war, then kill a hundred Philistines.]

26 Now his servants told David those words, and that thing was right in the eyes of David, that he should be the Kings son in law : but the dayes, [viz. thole dayes that were appointed for the solemnizing of the marriage, or for the delivering in of the foreskins] were not yet expired.

27 Then David got up, and he and his men went forth, and they slew among the Philistines two hundred men, and David brought their foreskins, and they delivered them fully [i. e. in full tale, or number] to the King, that he might be the Kings son in Law : then Saul gave him his Daughter Michal to wife.

28 And Saul saw, and perceived, that the L O R D was with David : and Michal Sauls Daughter loved him.

29 Then Saul was yet the more afraid of David : and Saul was Davids enemy all (bis) dayes, [i. e. as long as Saul lived.]

30 When the Princes of the Philistines marched forth, [viz. To make war against the Israelites] then it came to passe, that when they marched forth, that David was valianter than all the servants of Saul, so that his name was greatly esteemed.

C H A P. XIX.

Saul seeketh to kill David, ver. 1, &c. Jonathan giveth David notice, 2. and speakeþ in his behalf unto Saul, 4. who seemeth that he will not put David to death, 6. David returneth to Court, 7. he marcheth into the field, and smiteth the Philistines, 8. Wherefore Saul seeketh again to kill David, 10. Michal Davids wife maketh him acquainted with it, 11. Wherefore he falleth, 12. Michal deceiveth her father, 13. David cometh to Rama unto Samuel, 18. Saul sendeth messengers to Nazareth, to apprehend David: they prophesie, 20. He sendeth other messengers that prophesie likewise, 21. he goeth himself thither, 22. and he prophesieþ likewise, 23.

Therefore Saul spake unto his son Jonathan, and to all his servants, to kill David: but Jonathan, Saul's son, took great delight in David.

2 And Jonathan told David, saying, My father Saul seeketh to kill thee: now therefore, I pray thee, take heed to thy self in the morning, [For Saul's Life-guard intended to kill him in the morning, ver. 11. Oth. until morning; for in the mean while Jonathan had undertaken to speak unto Saul in David's behalf, and to sift it out, whether Saul yet persisted in his wicked intent] and abide in(a) secret place, and hide thy self.

3 But I will go forth, and stand at my father's hand on the field, [Oth. in the field] where thou shalt be, and I will speak of thee unto my father: and will see: [Or, hearken, or, perceive] what it is, that I will tell thee.

4 So then Jonathan spake good of David unto his Father Saul: and he said unto him, Let not the King sinne against his servant David, [viz. Doing him wrong, and pursuing him thus in a deadly manner] because he hath not sinned against thee, and because his actions are very good before thee.

5 For he hath put his soul into his hand, [As if he should say, he hath adventured his life, and put himself in danger of death: see the like phrase chap. 28. 21. Judg. 12. 3.] and he hath smitten the Philistines, [Oth. the Philistines; see above chap. 18. 6.] and the LORD wrought great salvation (for) all Israel, thou sawest it, and thou didst rejoice: wherefore shouldst thou then sinne against innocent blood, killing David without a cause?

6 Now Saul hearkened to the voice of Jonathan: and Saul sware, (as true as) the LORD liveth, he shall not be killed. [i.e. by my command: so that Saul here desisteth from his intention, ver. 1. Heb. If he be killed: see the annotation on Gen. 14. 23.]

7 And Jonathan called David, and acquainted him with all these words: and Jonathan brought David unto Saul, and he was before his face as yesterday (and) ere yesterday. [i.e. He came to Court, and did his office, as he had done aforetime.]

8 And there was war again: and David went forth, and fought against the Philistines, and he smote them with a great slaughter, and they fled before his face.

9 But the evil spirit of the LORD was upon Saul, and he sat in his house, and his spear was in his hand: and David played with the hand upon a stringed instrument.

10 Now Saul sought to thrust David thorow to the wall, [See above chap. 18. 11.] but he escaped from the face of Saul, that smote with the spear into the wall: then David fled, and escaped the same night.

11 But Saul sent away messengers to Davids house, to watch him, and to kill him in the morning: [See above

ver. 2.] this Michal his wife made known to David, saying, 'If thou save not thy soul [i.e. thy self, thy person, thy life] this night, then thou shalt be killed in the morning.'

12 And Michal let David down thorow a window: [For the doors were beset with Sauls servants] and he fled, and went away, and escaped.

13 And Michal took an image, [Heb. Teraphim; as below ver. 16.] and she laid it in the bed, and she laid a goats skin at his head-pillow, [as if so be it had been David's hair] and covered it close with a cloth.

14 Now Saul sent messengers to fetch, [Otherwise, To apprehend. Heb. to take] David; she then said, he is sick.

15 Then Saul sent messengers to see David, [i.e. To visit him; as if so be they out of love came to visit him, or see how he did, in his sickness. But they came chiefly to see if he were sick indeed, or whether he only feigned himself sick, and in whatever condition he was, to take him along with them,] saying: Bring him up to me in the bed, that they may kill him.

16 When the messengers came, then behold, there was an image in the bed, and there was a goat-skin at his head pillow.

17 Then Saul said unto Michal, [viz.] After Sauls messengers had told him, what had befallen them] Why hast thou deceived me? and hast let mine enemy go, that he is escaped? now Michal said unto Saul, he said unto me, Let me go, why should I kill thee? [Intimating, that David had threatened to kill her, if she would not have let him go. See the like phrase, 2 Samuel 2. 22.]

18 So David fled, and escaped, and he came to Samuel at Rama, [viz.] To ask counsel what he should do, and also because he thought he should be there more safe and secure than elsewhere, to wit, in the company of Samuel, and the other Prophets, who were safe & secure eating at Gibeon, notwithstanding the Philistines had their garrison there, 1 Sam. 10. 10.] and he made known to him all that Saul had done to him; and he and Samuel went their ways, and they abode at Nazareth. [This is a place where the Prophets had a Colledge or school, lying by Rama, where Samuel dwelt.]

19 And it was told Saul, saying: Behold, David is at Nazareth by Rama, [Thus is the Hebrew letter Beth plainly taken, Jos. 5. 13. &c.]

20 Then Saul sent forth messengers to fetch David, [See above ver. 14.] who saw [Heb. saw, in the singular number; i.e. every one of them saw] an assembly of Prophets prophesying, [i.e. praising God, and magnifying his Name with prayers and hymnes] and Samuel standing appointed over them: and the spirit of God was upon Sauls messengers, and they prophesied likewise, [i.e. they behaved themselves as the Prophets did when they prophesie. See above chap. 18. 10. It seemeth that these messengers of Saul were so altered in their mind and opinion, that putting off their armour, they thought no more of seizing Davids person, whereas they were sent out for that very intent.]

21 When it was told Saul, then he sent other messengers, and they prophesied likewise: then Saul went on, and sent the third messengers, and they prophesied likewise.

22 Afterward he himself also went to Rama, and he came to the great Well, which was at Socha, [See concerning this city the annotations on 1 Sam. 17. 1.] and he asked, and said, Where is Samuel and David? then it was told him, Behold, they are at Nazareth by Rama.

23 Then went he thither to Naioth by Rama : and the same spirit of God was upon him also, and he going on prophesied, until he came to Naioth in Rama.

24 And he himself stript off his cloaths also, [i.e. He put off his Royal Robe, or louldiers upper garment wherewith he was come to apprehend David] and he himself prophesied also before the face of Samuel, and he fell down [understand, that he fell as it were into an ecstasy, as it sometimes befall the Prophets : see Numb. 24.4. or, he fell down as the other, stretching themselves toward the ground in prayer, humbling themselves thus together before the Lord] bare [or, naked]. Understand this thus, that he stript himself of his Royal Robe, or upper garment, or of his louldiers coat : see the like, Isa. 20.2. Mich. 1.8.] that same whole day, and all the night : wherefore they say, Is Saul also among the Prophets ? [see above chap. 10. on verl. 12. Here this Proverb is applicable to those, who are wonderfully disappointed of God in their intention, as it befall Saul here. See the like History, Numb. 23. and 24. in Bileam, and Act. 9. in Saul]

C H A P. XX.

David complaineth to Jonathan of Saul, ver. 1, &c. Jonathan comforteth David, and can hardly believe that Saul sought to kill him, 2. But David affirmeth it for a truth, 3. David desireth Jonathan to excuse his absence unto Saul, 5. Jonathan promiseth to give David notice, 9. Yea, he certifieth it with an oath, 13. He requireth the like kindness of David, 14. They renew the Covenant of friendship one with another, 16. Which David ratificeth with an oath, 17. They agree together, how Jonathan shoulf discover to him his Fathers mind and purpose, 19. Saul asketh for David at the feast of the new moon, 27. Jonathan excuseth David, 28. Saul incensed hereat, revileth Jonathan, and endeavoureth to kill him, 30. Jonathan advertiseth David, by shooting the arrows, 35. They part with much grief and teares one from another, 41.

Then David fled from Naioth by Rama : [viz. When Saul being thus rayished in his spirit, prophesied, and abode a day and a night at Naioth] and he came, [viz. to Gibeon of Saul, where Jonathan then kept Court, being his Fathers Deputy] and said before the face of Jonathan, What have I done ? What is mine offence, and what is my sinne before the face of thy father, that he seeketh my soul ? [i.e. that he seeketh my life ; as Mat. 2.20.]

2 On the contrary he said unto him : God forbid, thou shalt not die, behold, my father doth no great thing, nor small thing, which he revealeth not before mine ear. [See the annotat. on Ruth chap 4.v.4. Good Jonathan was deceived in his opinion, having too good a conceit of his Father, who discovered not to him his will and intent against David] why then shoulf my father bide this thing from me ? [or, before me] that's not (10).

3 Then spake David further, and said, Thy Father knoweth very well, [Heb. Knowing knoweth] that I have found grace in thine eyes, therefore he said, [viz. with himself in his own heart ; i.e. he thought] Let not Jonathan know this, lest he be troubled (at it) : [Or, lest it grieve him] and surely (as true as) the LORD liveth, and thy soul liveth, there is but as it were a step between me, and between death. [i. e. I am assuredly in danger of death.]

4 Now Jonathan said unto David : What thy soul

[i.e. Desire ; see Gen. 34.ver.3.] saith, that I will do unto thee.

5 And David said unto Jonathan, Behold, to morrow is the new moon, [On which day they were wont to feast, and to make merry together, after they had offered thank-offerings] that I should surely sit down. [Heb. that I fitting shoulf sit ; to wit, after the slay-offering that is kept ; see Numb. 10.10.] to eat with the King : therefore let me go, that I may hide me in the field unto the third evening. [i. e. give me leave to stay untill the evening of the third day of the new Moon, then will I be in the field : but I will first go to Bethlehem, to keep there the Feast of the new Moon with my kindred : see v. 19.35.]

6 If thy father do certainly misse me ; then thou shalt say, David hath greatly desired [Heb. Desiring desired] of me, that he might run to his City Bethlehem, [i. e. to Bethlehem where he was born ; as Joh. 7.42. see Genes. 23.v.10. and chap. 34.ver.10.] for there is a yearly offering [Heb. an offering of dayes ; i.e. of a full and compleat year ; see Lev. 25.ver.29. namely, a thank-offering, wherewith a feast was then kept : see the annotat. above chap. 9.v.12.] for the whole family.

7 If he saith thus, It is good, then thy servant [i.e. I] bath peace : but if he be at all kindled, [Heb. being kindled, be kindled] then know that evil is fully determined by him.

8 Shew then mercy to thy servant, [i.e. Do me this favour and kindness, that thou advertise, or give me notice betimes] for thou hast brought thy servant into a covenant of the LORD with thy self : but if there be an offence in me, then do thou kill me, why shouldest thou now bring me to thy father ? [viz. to be put to death by him : as if he had said, Thou thy self hast power to put me to death, if I have deserved it, without bringing me to thy father, to be put to death by him.]

9 Then said Jonathan, Far be it from me, [viz. That thou shouldest be put to death] but if I knew certainly, that this evil were fully determined by my father, that it should come upon thee, would I not then make it known unto thee ?

10 Now then David said unto Jonathan, Who shall make it known to me, if thy father answer thee some hard thing ? [viz. that he threatened to slay me, or the like. Oth. Who shall make (the good thing) known to me, or, if, &c.]

11 Then said Jonathan unto David, Come, let us go forth into the field : and they went both forth into the field.

12 And Jonathan said unto David, The LORD, the God of Israel, [Others, O Lord, God of Israel] : and thus did Jonathan call upon God, to be a witness of his sincerity] if I shall have sounded my father to morrow about this time, (or) the day after to morrow, [This was the second day after the new moon ; for this communication of Jonathan with David, happened the day before the new moon, ver. 5.] and behold, it is good for David, and I then send not unto thee, and reveal it before thine ear.

13 Let the LORD do so unto Jonathan, and let him so adde thereunto ! [See of this phrase, Ruth 1. 17.] When evil towards thee pleafeth my father, [i.e. If I perceive that my father hath an intention to hurt thee] then will I discover it to thine ear, and I will let thee depart, that thou mayest go thy wayes in peace : and the LORD be with thee, [viz. when thou shalt be King after my Fathers decease]. Hence may be gathered, that Jonathan well knew that David should be King, as being already anointed by Samuel. Jonathan was ready and willing to yeeld obedience to the Ordinance of God, although he was Sauls eldest son, and the next heir apparent to the Crown] according as he was with my father. [viz. when he

he blessed him, and gave him victory.]

14 And wilt thou not, if I then yet live, [viz. When thou art King] yea wilt thou not shew me the kindness of the LORD, [i.e. a kindness that is acceptable and well-pleasing to the Lord: or, he meaneth the amity and fervency which they had sworn one to another before the Lord] that I die not? [i.e. that thou put me not to death, suffering me to smart for the evil and mischief that my father intendeth towards thee]

15 Also thou shalt not cut off thy kindness from mine house [i.e. family, kindred, kinmen,] for ever: neither, when the LORD shall have cut off from the earth, every one of the enemies of David.

16 So Jonathan made (a covenant) with the house of David, [i.e. he renewed and ratified the covenant, formerly entered into with David, 1 Sam. 18. 3.] (saying) Let the LORD require it at the hand of David's enemies. [Jonathan, to assure David to the full, wisheth with an oath Gods just vengeance on Davids enemies, of which number he should be accounted one, if he came to break the covenant. Some take it thus, that Jonathan here adjureth David, that God will require it at Davids hand if on his part he should break the covenant, naming David's enemies, instead of David himself. Compare below chap. 25. 22. with the annotat. Some translate it thus: (But the Lord required it at the hand of David's enemies) intimating that David indeed kept this covenant, as much as in him lay, but that God notwithstanding executed his just judgement upon Saul's house.]

17 And Jonathan proceeded, in causing David to swear, [First Jonathan sware unto David, and vowed to protect him, vers. 13. Now Jonathan requireth, that David would promise him, and satisfy his promise with an oath, that he will shew mercy and kindness both to him and his, when he should come to be King,] because he loved him: for he loved him with the love of his (own) soul. [i.e. he loved him so, as he did his own soul: i.e. he loved him so entirely as he did himself.]

18 Afterward Jonathan said unto him, To morrow is the new Moon: then they will miss thee, for thy seat will be found empty.

19 And when thou shall have carried out the three dayes, come down quickly, [viz. from Bethlehem] and go to that place, where thou didst hide thy self in the day of this transaction; [viz. when I should speak to my father in thy behalf. See above chap. 19. 2.] and tarry by the stone Ezel. Oth. by the stone that sheweth the way; i.e. a stone that standeth by the way-side, and sheweth the Traveller which way he must go: or, by the stone of going, i.e. whether thou and I are wont to go, when we have occasion to talk together in private.]

20 Then will I shoot three arrows on the side (thereof,) as if I shot at a mark. [Oth. at the but]

21 And behold, I will send the youth, (saying,) Go thy wayes, seek the arrows: [Heb. finde the arrows: i.e. seek the arrows till thou hast found them] if I say expressly [Heb. saying say] to the youth, Behold, the arrows are on this side of thee, take him, [viz. the youth, Oth. take them, viz. the arrows] and come thou, for there is peace for thee, and there is nothing, [viz. in thy way, to hinder thee, or, that thou needst to be afraid] (as truly as) the LORD liveth.

22 But if I say thus to the youth, Behold, the arrows are beyond thee: go thy wayes, for the LORD set thee to go. [As if he should say, by these words, or by this token thou mayest know and gather, that it's Gods will that thou shouldest for a while keep out of the way, and not come to Court.]

23 And as touching the matter which thou and I have spoken of: behold, the LORD be [viz. witness] between me, and between thee for ever.

24 Now David hid himself in the field: [viz. Till the

appointed time, whereof mention is made above vers. 5, and 10. during which time was effected that, which is related in the eleven following verses] and when it was new moon, the King sat at meat, [Heb. at the bread, as vers. 27.] to eat.

25 When the King had set him (down) his seat, at this time, as at other times, [Heb. as time in time, as Num. 24. 1. and Judg. 6. 20.] on the place by the wall, then Jonathan rose up, [viz. to give place to Abner, to let him sit above him, for Abner was Saul's Uncle, and besides Captain General] and Abner sat by Saul's side: And Davids place was found empty.

26 And Saul spake nothing that day, [viz. of David; i.e. he asked not why David was not come to meal] for he said, [viz. with himself; i.e. he thought] Something hath befallen him, [Heb. it is an accident] that he is not clean, [Many things are recorded in the Law, that made men unclean: See Levit. 11. 24. and 15. 16. Now the unclean persons were forbidden to eat of the flesh which was offered up unto the Lord, Levit. 7. 19, 20, 21. yea they were to abstain from the society of other men, that others by means of them might not be made unclean] surely he is not clean. [Understand withal, and therefore he is not come.]

27 Now it came to passe the next day, the second (day) of the new moon, when Davids place was found empty, that Saul said unto his son Jonathan, Wherefore is the son of Isai: [Thus he calleth David in a scornful and contemptible manner, not once thinking, that he himself was the son of Kis] not come to meat, [Heb. to the bread, or, at meat, as above vers. 24.] neither yesterday, nor to day. [Saul might well think, that David had great cause to tarry out of his sight, seeing Saul had sought to take away his life: But he thought that David would ascribe it to his madness or phrenie, and would not be afraid of him, seeing he was now come to his right fences again].

28 And Jonathan answered Saul: David desired earnestly of me, that he might go to Bethlehem.

29 And he said, Let me go, I pray thee, for our family hath an offering in the City, and my brother himself hath commanded me [viz. in my fathers name, whom I am bound to obey] (to do) it; now if I have found favour in thine eyes, let me I pray thee get away, that I may see my brethren, for this cause is he not come to the Kings table.

30 Then Saul's anger kindled against Jonathan, and he said unto him, Thou son of the perverse in Rebellion: [i.e. of a perverse Rebellious mother] do not I know, that thou hast chosen the son of Isai to thy shame, and to the shame of thy mother's nakedness? [As if Saul should say, doing thus, thou wilt not be held to be my legitimate son, but a bastard, whom thy mother hath conceived and brought forth out of wedlock or marriage estate.]

31 For all the dayes that the son of Isai shall live on the earth, neither thou, nor thy Kingdom shall be established: now therefore send away, and seach him unto me, for he is a child of death. [As if he should say, he is a dead man; i.e. he is worthy of death, he shall surely die. So it's said, Ephes. 2. 2. children of wrath. See 2 Sam. 12. 5.]

32 Then Jonathan answered Saul his father, and said unto him, wherefore shall he be put to death & what hath he done?

33 Then Saul shot the spear on him, [Oth. at, toward him,] to smite him: [even as he meant to have done to David] Thus Jonathan perceived, that this was fully determined by his father, to slay David.

34 Wherefore Jonathan arose from the table in heat of anger: and he did eat no bread on the second day of the new moon, for he was troubled for David, because his father had done him shame.

35 And it came to passe in the morning, [viz. On the third day of the new moon] that Jonathan went into the field, at the time which was appointed to David: [See above ver. 19.] and there was a little youth with him.

36 And he said unto his youth, Run, seek [Heb. finde. See ver. 21.] now the arrows, which I shall shoot: the youth ran his wayes, and he [viz. Jonathan] shot one arrow, which he made to fly over him.

37 When the youth was come to the place of the arrow, which Jonathan had shot: then Jonathan called after the youth, and said, Is not the arrow beyond thee?

38 Again Jonathan called after the youth, haste thee, make speed, stand not still: now Jonathans youth took up the arrow, and he came to his Lord.

39 But the youth knew nothing of it: onely Jonathan and David knew of the matter.

40 Then Jonathan gave his furniture [Oth. artillery, armour: Heb. vessels; i. e. his bow, quiver, and arrows. With these Jonathan sent his youth to the City, that being alone, he might the more freely talk with David] to the youth that he had: and he said unto him, Go thy wayes, carry them into the City.

41 When the youth was gone away, then David arose from the south-side: [Understand here the South side of the field, wherein they were: or, the South-side of the stone, by which David had hid himself] and he fell on his face to the ground, and he bowed himself three times: and they kissed one another, [Heb. the man his neighbour] and wept one with another, until David made it exceeding much. [Heb. until David made it great, viz. with weeping.]

42 Then said Jonathan unto David, Go in peace: that whihc we both have sworn in the Name of the L O R D, saying, The L O R D be between me, and betwixen thee, and between my seed, and between thy seed, be for ever.

43 Afterward he [viz. David] arose, and went his way: and Jonathan came into the City, [viz. at Gibea of Saul, where his house was, as may be gathered below, chap. 23. 18, 19.]

CHAP. XXI.

David fleeing from Saul, cometh to Nob to Achimelech the Priest, ver. 1, &c. He feigneth as if he had been sent by Saul to dispatch some secret business, 2. He asketh bread, 3. Achimelech giveth him the shew-bread loaves, 4. Doeg seeth this, 7. David asketh armes, 8. Achimelech giveth him Goliaths sword, 9. David fleeth and cometh to Achis, 10. He is not welcome to the Princes of Achis, 11. David is in great fear, 12. He changeth his behaviour, and demeaneth himself, as if he were a fool, 13. Achis taketh it in ill part, that they had brought a fool to him, 14.

Then came David to Nob [This was a City, pertaining to the Priests, not far from Anathoth, in the tribe of Benjamin, 1 Kings 2. 26. Nehem. 11. 32. where at this time the Ark of the covenant was. Hence it came to passe that so many Priests were all together, as is related, chap. 22. 18.] to Achimelech the Priest: and Achimelech came trembling to meet David. [Heb. trembled to meet David. Compare above c. 13. 17. & 16. 4.] and he said unto him, Why art thou alone, [Matth. 12. 3, 4. is mention made of David, and them that were with him: of whom it is said here, that David had made known to them some certain place: so that it seemeth that David came alone to the Priest] and no man with thee?

2 And David said unto Achimelech the Priest, The King hath commanded me a busyness, and said unto me,

Let no man know any thing, of the busyness whereabout I have sent thee, and which I have commanded thee: [This is a lie, proceeding from humane frailty, to conceal and hide the right cause of his flight. See Exod. 1. 19.] now I have made known to the young men, [i. e. the men, which were added to me by the King] the place of such a one. [Heb. Peloni Almoni. See Ruth. 4. 1. Oth. on the place of N. N. distinct. Oth. on the place of one so, and so called.]

3 And now what, [viz. of eatable ware, or of things fit to be eaten] is there under thine hand, give me five loaves in mine hand, or what there is found.

4 And the Priest answered David, and said, There is no common [The word common is both here and elsewhere opposed to the word holy, or, hallowed] bread under mine hand: but there is holy bread, [Heb. bread of holiness; i. e. holy bread: and so below ver. 5. He speaketh here of the shew-bread loaves, here set before the Lord, and so hallowed unto the Lord, whereof no man might eat, but the Priests onely. See Exod. 25. 30. and Levit. 24. 5.] when the young men have at least kept themselves from women. [Understand it from their lawful wives; for although marriage be honourable in all, and an undefiled bed, Heb. 13. 4. yet by reason of mens weaknes, is sin easily mixt therewith, therefore the Lord requireth that at certain and occasional times and seasons people should abstain from mariage-copulation or coming together. See Exod. 19. 15. 1 Cor. 7. 5. Understand withal, then I will give thee that.]

5 Now David answered the Priest, and said unto him, Tea of a truth verily, the women have been kept from us yesterday, and ere yesterday, when I went forth; [As if David should say, we have been three dayes on the journey, and consequently so long time separated from our wives] and the vessels of the young men [i. e. their bodies, garments, and whatsoever they have taken along with them on the journey] are holy: [Holy signifieth in this place, not defiled, or polluted by touching any unclean thing] and it is in some manner common (bread,) [Heb. and this way is unholy, or, common. As if David should say, Thou needest not be so scrupulous, or make so great ado, to give me, and those that are with me, to eat of those loaves: for though they be holy as long as they stand upon the table before the Lord, yet seeing thou must now change them, and take them away, (or all must be taken away, and changed) and put new loaves in the room thereof (or, new be put in already:) therefore their holiness will not now be such as it was before: they will in some sort be common, because the Priests with their families will eat them, whereas before, they lying before the face of the Lord, might be beaten of no man. Therefore according to the rule and Law of charity, (which is more then the ceremonies) others may also in time of need, and through want of other food, eat thereof: as Christ hath expounded this Law, Matth. 12. 4, 7.] the rather because (other) will be hallowed in the vessels. [Of these vessels, see Exod. 25. 29.]

6 Then the Priest gave him that holy (bread,) because there was no bread, but the shew-bread (loaves,) which were taken away from before the face of the L O R D, that they might lay warm bread [i. e. fresh, new-baked bread] there, in the day [viz. when the Sabbath-day came, as is there commanded, Levit. 24. 8.] when that is taken away.

7 Now there was that same day a man of the servants of Saul detained [Or, having shut up himself: Be it either in respect of the Sabbath, whereon he would rest there; or, because he would tarry there a while, for to worship; or, because he would perform some vow that he had made] before the face of the L O R D, [viz. in the Tabernacle] and his name was Doeg, an Edomite: [viz. by birth, but by receiving and embracing the Jewish Religion, become a Proselyte, Oth. an Adomite; i. e. of the City Ada-

ma, lying in the tribe of Naphthali; *Jos. 19. 36.*] the mightiest among the Shepherds, that Saul had.

8 And David said unto Achimelech, Is (there) under thy hand no spear, or sword, for I have neither taken my sword in mine hand, nor also my weapons, because the Kings business required haste.

9 Then said the Priest, The sword of Goliath the Philistine, whom thou smotest in the oak-valley, behold, that is (here) wrapt in a cloth, behinde the Ephod, [So that it is kept and lockt up by, or with the Ephod in the Tent. Oth. after that the priest (Achimelech) had put on the Ephod, and had asked counsel of the Lord. See chap. 22. 10, 13, 15. See the like phrase, *Genes. 24. 67.* and *Deut. 24. 20, 21.*] if thou will take that for thy self, take it; for here is no other but that: Then said David, There is none like it, give it me.

10 And David gat him up, and fled that day from the face of Saul: and he came to Achis [This King is, *Psal. 34. 1.* called *Achimelech*. Achis was his proper name, but *Achimelech* a name common to all the Kings of the Philistines. See *Genes. 20. vers. 21. 26.*] the King of Gath. [Lying in the Philistines Land; see *I Sam. 5. 8.* and *17.1.*]

11 But the servants of Achis said unto him; Is not this David the King of the Land? [i. e. Governour or Ruler of the Israelitish Land, who hath married the Daughter of King Saul, and who is likely to be King after him] did they not sing of this (man) in the dances, saying, Saul hath slain his thousands, but David his ten thousands?

12 And David laid (up) these words in his heart, and he was much afraid before the face of Achis, the King of Gath: [See *Psal. 34.*]

13 Wherefore he changed his behaviour [Heb. his Saviour. As we perceive by the taste, whether the meat be good or bad, sweet or sour: So may we perceive by the behaviour or gestures, whether a man be wise or foolish, or good] before their eyes, and he feigned himself foolish among them: [i. e. when they had taken him, and led him to the King. See *Psal. 34. and 36.1.*] and he railed on the doors of the gates. [Oth. he marked on the doors of the gates: i. e. he pictured, or made little scrawlings on the doors, as if he had been simple or foolish] and he let his spirit run down into his beard.

14 Then said Achis unto his servants: Behold, ye see that the man is frantick, wherefore have ye brought him to me?

15 Have I need of mad (men;) that ye have brought this (man) to play the mad-man before me? [i. e. in my presence] shall this (fellow) come into my house?

CHAP. XXII.

David being fled from the Philistines, cometh to Adullam: where his kindred and other oppressed people come to him, ver. 1, &c. From thence he goeth to Mizpa in the Land of the Moabites, 3. Where with the leave of the King of the Moabites, they remain for a while, 4. But by the exhortation of the Prophet Gad, he returneth to the Land of Juda, 5. Which Saul coming to hear of, 6. He accuseth his servants, yea even Jonathan of secret compact with David, 7. Doeg revealeth to the King what he had heard and seen at Nob, 9. Wherefore Saul sentencth the High Priest Achimelech, and all the rest of the Priests to be put to death, 17. Which Doeg performed, slaying fourscore and five Priests, 18. Saul causeth the City of Nob, with all that is in it, to be laid waste, 19. Only Abiathar the Priest remaineth alive, who fled unto David, 20. Who telleth him what had passed at Nob, 21. David confesseth, that himself was the cause of this murder and carnality, 22. And he taketh Abiathar into his protection, 23.

T Hen David departed thence, and escaped into the cave of Adullam: [See the annotat. on *Judg. 12. 15.*] And his brethren heard it, and all his fathers house, and came down thither to him.

2 And (there) assembled to him, every man that was distressed, [viz. by reason of poverty, or any other misery. Heb. every man of distress] and every man that had a Crelitor, [viz. that vexed him sore, and daily urged payment, contrary to the Law, *Exod. 22. 25.*] and every man whose Soul was bitterly grieved, [Heb. to whom the Soul was bitter. See the like phrase, *I Sam. 1. 10.* and *2 Kings 4. 27.*] and he became a Commander over them: so (there) were with him about four hundred men.

3 And David went thence to Mizpa of the Moabites: [See of this City the annotat. on *Judg. 11. 1.*] and he said unto the King of the Moabites, [This King was Sauls enemy, as appeareth, *I Sam. 14. 48.* Wherefore he rather granted unto David a place of residence in his Land: As the Philistines also did, below chap. 27. Others conceive, that David fled thither, because his grandfathers wife, viz. Obeds mother, was a Moabitish woman, hoping in that respect to finde moie favour with the Moabites, then with other nations] Let I pray thee, my father, and my mother go out among you, [i. e. go out and in under your protection: dwell and converse among you for a while. Oth. go out unto you] till I know what God will do for me.

4 And he brought them before the face of the King of the Moabites: and they remained with him all the dyes that David was in the hold. [Understand this of Mizpa of the Moabites, as v. 3.]

5 But the Prophet Gad, [This Prophet was much with David, as appeareth, *2 Sam. 24. 11.* and *1 Chro. 21. 9.* and *2 Chron. 29. 25.* and elsewhere] said unto David, Abide not in the hold, go thy way, and go into the Land of Juda: then David departed, and he came into the forest of Cibeth.

6 And Saul heard that David was discovered, and the men that were with him: now Saul sat upon an hill, [Oth. in Gibca. Oth. in an high place] under the trees at Ramah, and he had his spear in his hand, and all his servants stood by him.

7 Then said Saul unto his servants that stood by him; Hear now, ye sons of Jemini: [See *Judg. 19.* on vers. 16.] will also the Son of Isai, [See above chap. 20. 27. As also below, vers. 9.] give to you all fields and vineyards? will he make you all Commanders of thousands, and Commanders of hundreds?

8 That ye have all combined against me; and no man revealeth (before) mine ear, [i. e. discovereth to me, or, maketh known: see *Ruth 4. 4.*] that my son hath made a covenant with the son of Isai, [Saul speaketh this, either by guess, because Jonathan spake in Davids behalf: or it was told him by some body, that Jonathan and David had entred into a covenant one with another, whereof mention is made above chap. 18. 3.] and there is none among you that is grieved for my sake, and that revealeth it (before) mine ear: for my son hath stirred up my servant against me to (be) a lier in wait, as it is at this day. [This Saul speaketh out of jealousy, the rather because David was come into the Land of Juda, with four hundred men, conceiving that he had secret intelligence with Jonathan]

9 Then answered Doeg the Edomite, [Oth. Abomite. See above chap. 21. 7.] which stood by the servant of Saul, [Oth. and which was set over the servants of Saul] and said, I saw the son of Isai, [This courtly flatterer speaketh just in the same language or stile as his Master Saul doth, vers. 7. See likewise of Doeg, *I Sam. 21. 7* and *Psal. 52. 1, 2, &c.*] running to Nob, to Achimelech the son of Achitub: [Of Achitub mention is made above chap. 14. 3.]

10 Who enquired of the LORD for him, and gave him vītual: he gave him also the sword of Goliath the Philistine.

11 Then the King sent forth, to call Achimelech the Priest the son of Abitub, [This Abitub was the son of Pinehas the son of Eli : he had two sons; viz. Ahija, of whom mention is made above chap. 14. 3. and Achimelech, of whom mention is made in this place] and all his fathers house, the Priests that were at Nob: and they came all to the King.

12 And Saul said, hear now, thou son of Abitub; and he said, Behold, (here) am I, my Lord:

13 Then said Saul unto him, Why have ye combined together against me, thou, and the son of Isai? in that thou hast given him bread, and the sword, and enquired of God for him, that he should rise up against me, to be a tēr in wait, as it is at this day.

14 And Achimelech answered the King, and said; Who is now among all thy servants, (so) faithful as Da-did, and the Kings son in Law, and going on in obedience of thee, [i. e. He goeth whither soever thou appointest, or sendest him. See above chap. 21. 2. Achimelech knew no otherwise, then he speaketh here, when he gave David the shew-bread and Goliaths sword] and is honourable in thine house?

15 Did I to day begin to enquire of God for him? be it far from me: [viz. That I should have conspired with Da-did against thee: as Saul upbraided him, ver. 13.] let not the King impute any thing [viz. any matter of conspiracy or rebellion against the King] unto thy servant, [i. e. unto me] (nor) to all the house of my father, for thy servant knew nothing of all these things, [viz. of any conspiracy or combining against the King, whereof mention is made, ver. 8.] little nor great.

16 But the King said: Achimelech, thou must die the death; [Heb. dying thou shalt die; as if he should say, I will straight-way command thee to be put to death] thou and all thy fathers house.

17 And the King said unto the Guard, that stood by him, Turn your selves, and slay the Priests of the LORD, [Saul indeed passed wrong sentence against these Priests, and through his own willfulness caused them to be put to death: Nevertheless, doing this, he fulfillleth that which the Lord in his just judgment had determined against the house of Eli. See above chap. 2. 30.] because their hand is also with David, [i. e. Because they hold intelligence with David, and are copartners with him in his disloyalty against me] and because they knew that he fled, and have not revealed it before mine ears: but the servants of the King would not put forth their hand, to fall upon the Priests of the LORD.

18 Then said the King unto Doeg, Turn thou thy self, and fall upon the Priests: then Doeg the Edomite turned himself, and he fell upon the Priests, and slew that day four score and five men, that wore the linnen Ephod. [i. e. that performed the service of God in the Tent: for when they performed that, they were to put on linnen garments. See Exod. 28. 42.]

19 He smote also Nob the City of these Priests with the edge [Heb. mouth] of the sword, from the man to the woman, from the children to the sucklings; even the oxen, and asses, and the sheep (he smote) with the edge of the sword.

20 But one of the sons of Achimelech the son of Abitub escaped, whose name was Abiathar: he fled after David. [He came to him at Kehila, 1 Sam. 23. 6.]

21 And Abiathar reported to David, [viz. when he was come to David at Kehila] that Saul had slain the Priests of the LORD.

22 Then said David to Abiathar, I knew well that day when Doeg the Edomite was there, that he would assuredly make it known [Heb. relating would relate] to Saul. I have given cause against all the souls [i. e. men, as Gen.

24. 21.] of thy fathers house. [As if David had said, I am the occasion of what hath come upon all the persons of thy fathers house: it was for my sake, but without my intent and purpose]

23 Abide with me, fear not, for who ever shall seek my Soul, the same shall seek thy Soul: but thou shalt be with me in custody [i. e. God will preserve and keep us both: Or, I take thee unto my custody, or, keeping custody. Oth. for thou shall be custody, (or, guard) with me: i. e. thou shall be with me, to keep the guard over the service and worship of God, and I will enquire of the Lord by thee in all concurrences: See 1 Sam. 30. 7.]

CHAP. XXIII.

David hearing that Kehila was besieged, ver. 1, &c. Relieveth it, and smiteth the Philistines, by Gods command, 2. Abiathar comfeth thither unto David, bringing the Ephod with him, 6. Saul intended to enclose David there, and to take him, 7. Wherefore he assyeth to besiege Kehila, 8. David nos confiding in those of Kehila, asketh counsel of the Lord by Abiathar, 9. The Lord acquainteth David, that those of Kehila were minded to deliver him up into the hands of Saul, 11. Wherefore he fleeth thence to the wildernes of Ziph, with those six hundred men that were with him, 13. Where Jonathan cometh to him, and reneweth the covenant of friendship with him, 16. And comforteth him, 17. Those of Ziph betray David unto Saul, 19. For which Saul thanketh them, 21. And exhorteth them diligently to heed all things, 22. He pursueth David with his camp in the wilderness of Ma-on, 25. Where he environeth him, 26. Saul receiveth tidings, that the Philistines had invaded his Land, 27. Whereby he is constrained to leave off from pursuing after David, 28.

And they told David, [viz. When he was in the land of Juda, in the forest of Chereth, above chap. 22. 5. That which is here described, came to pass before Abiathar came and fled to David, and brought him the sad news of the murder of the Priests, below ver. 6. wherefore some translate the first words of this verse thus: Now David was told] saying: Behold, the Philistines fight against Kehila, [this city lay in the tribe of Juda, as appeareth Joh. 15. 44.] and they spoil the barns. [cr, 1' re-shing-floor; i. e. the provision of corn that was gathered and laid up in the barns.]

2. And David inquired of the LORD, [Either by the Prophet Gad, (who was with him; 1 Sam. 22. 5.) or, by Abiathar, who came to David, when he went to Kehila, ver. 6.] saying, Shall I go forth and smite these Philistines? and the LORD said unto David, Go forth, and thou shalt smite the Philistines, and deliver Kehila.

3. But Davids men said unto him, Behold, we are afraid [viz. Of Saul, who pursued us as enemies] here in Juda: [viz. here in the forest of Cherith, where they were at that time, lying in Juda, above chap. 22. 5. Kehila lay also in Juda.] how much more, [I understand wchall shall we be afraid, viz. when we shall have the Philistines before us, and Saul behind us, and so shall have two enemies to encounter withal, instead of one.] when we shall go to Kehila against the Philistines Battalions.

4. Then David enquired of the LORD yet further, [Heb. And David went on to enquire of the LORD. Understand this thus, that David enquired of the Lord the second time, not so much in regard of himself, as in regard of his soldiers, which were timorous and fearfull to go to Kehila] and the LORD answered him, and said,

Get thee up, go down to Kehila, for I will give the Philistines into thine hand. [viz. before Saul shall be able to assault thee]

5 So David and his men marched to Kehila, and he fought against the Philistines, and drove away their cattle, and he smote a great slaughter among them: so David delivered the inhabitants of Kehila.

6 And it came to pass [Otherwise, It was come to passe] when Abiathar the son of Achimelech fled to David to Kehila: that he came down with the Ephod in his hand. [i.e. when he hastily fled, he took the Ephod along with him in his hand, wherein the Urim and the Thummim were, whereby they enquired of the Lord, Exod 28.30. Oth. That the Ephod came to him in his hand.]

7 When it was made known to Saul, that David was come to Kehila; then said Saul, God hath delivered up [Heb. Properly aliened, estranged: that which is delivered up, is aliened or estranged] into mine hand, for he is shut up, entering into a city with gates and bars. [Hcb. a city of gates and bars: as if he should say, David thinking to be safe and secure in a fenced city, hath as it were imprisoned himself, for when I do encompass and besiege the City with an Army, he can no ways escape.]

8 Then Saul caused all the people to be called to the battel: to go down to Kehila, to besiege David and his men.

9 Now when David understood that Saul secretly intended [Oth. Forged] this evil against him, [intimating, that Saul continually plotted, practised, and laboured with all his senses night and day to mischieve and kill David] he said unto Abiathar the Priest, Bring hither the Ephod. [viz. with Breast-plate, and put it on, and ask counsel of the Lord for me by Urim and Thummim. See Numb. 27.21.]

10 And David said, LORD God of Israel, thy servant [i.e. I] hath certainly heared [Heb. hearing hath heard] that Saul seeketh to come to Kehila, and to destroy the city for my sake.

11 Will the Citizens [Oth. The Lords: see Judg. 92. in the annotat.] of Kehila also deliver me into his hand? will Saul come down [Understand withall, If I tarry here, as appeareth ver. 14.] according as thy servant hath heard? O LORD God of Israel, make it known unto thy servant, I pray thee! now the LORD said, he will come down.

12 Then David said, Will the Citizens of Kehila deliver me and my men into the hand of Saul? and the LORD said, They will deliver (thee) up. [viz. If thou abidest in this City within the walls thereof.]

13 Then David and his men gat them up, about six hundred men, and they went out of Kehila, and they went whither they could go; when it was told Saul that David was escaped out of Kehila, then he forbore to go forth. [Intimating that Saul dismissed his soldiery, not pursuing David further with military power.]

14 Now David abode in the wilderness in strong holds, and he remained on the mountain in the wilderness of Ziph: and Saul sought him every day, [i.e. Continually from time to time, at least as long as David remained in the hold; for when David went to the Philistines, then Saul gave over seeking him, 1 Sam. 27.4.] but God delivered him not into his hand.

15 Then David saw [i.e. Came to hear, viz. by his spies, which he sent forth: or, by his friends which he had in Juda] that Saul was gone forth to seek his soul: then was David in the wilderness of Ziph in a forest.

16 Then Jonathan the son of Saul gat him up, and he went to David into the forest: and he strengthened his band in God. [i.e. He strengthened and comforted him, putting him in mind of the promises of God, as appeareth, v.17.]

17 And he said unto him: Fear not, for the hand of Saul my father shall not find thee, but thou shalt be King over Israel, and I shall be the second with thee; [It seemed that David had promised his friend Jonathan this, when they entered into Covenant one with another. Heb. I shall be a second to thee, or, let me be the second next to thee] also my father Saul knoweth it well. [Samuel had sufficiently acquainted Saul therewith, above chap. 15.28.]

18 And they both made a covenant [i.e. They renewed the covenant which they had formerly made one with another, chap. 18.3. & 20.16.] before the face of the LORD, [i.e. a firm covenant in the presence of the Lords Priest: or, they made a covenant, which they ratified with an oath, and whereunto they called upon God to be witness] and David abode in the forest; but Jonathan went to his house,

19 Then went up the Ziphites, [i.e. The inhabitants of Ziph: there were two cities so called: the one lay on the uttermost border of Juda Southward, whereof mention is made, Jof. 15.24. The other lay more inward in the land about the wilderness of Maon; whereof see Jof. 15.55. That is the Ziph, of which mention is made in this place, lying on a mountain. Below chap. 26.1. its said, that the Ziphites attempted the second time to deliver up David unto Saul. Now how David in this distress went to God for refuge, see Psal. 54. which he at that time made] to Saul to Gibea, laying, Hath not David hid himself with us in the strong holds in the woods, [as if they should say, David hath certainly hid himself from us: see of such questions, Gen. 13. v. 9.] on the hill of Hachila, which is on the right hand of the wilderness? [Oth. Which is on the South of Jesimon.]

20 Now then, O King, come down speedily, [Heb. Coming down come down] according to all the desire of thy soul; and it becometh us [See this phrase Mich. 3.1. with the annotat.] to deliver him into the Kings hand.

21 Then said Saul, Blessed be ye to the LORD. [Thus he abuseth the holy Name of God, to put them on to a filthy and abominable treachery] in that ye have pitcht on me. [as if he would say, ye be the men, that deliver me out of the hand of David, who seeketh my destruction.]

22 Go your ways, I pray you, and prepare (the matter) yet more, [See that all things be cunningly carried, and well ordered, that he may not slip away from us] know and see his place where his haunt is, [Heb. foot. i.e. where he hides himself, or makes his abode, where he commonly hath his haunt, and dog him there close] who hath seen him there; for he [viz. David himself when he was yet with me, and I asked him how he came to be so successful in war] told me, that he was wont to deal very cunningly. [Heb. that he dealing cunningly, dealt cunningly, or, used craft and subtlety]

23 Therefore look to (it), and enquire after all lurking places wherein he lurketh, then come to me again with sure notice, then will I go with you; and it shall come to pass, if he be in the land, that I will search him out among all the thousands of Juda.

24 Then they gat up, and they went to Ziph, before the face of Saul. now David and his men were in the wilderness of Maon, in the plain field, on the right hand of the wilderness.

25 Saul and his men went also to seek: that was told David, who was gone down from that rock, [viz. From the hill of Hachila in the wilderness, where he had hid himself: from thence he went where he had more scope or room, namely into the wilderness of Maon, ver. 19. where he could better get away, when Saul chased and pursued after him] and abode in the wilderness of Maon: [See the annotat. on Jof. 15.55.] when Saul heard that, he

be pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on the other side of the mountain: now it came to pass that David made haste to get away from the face of Saul, and Saul and his men encompassed David and his men round about, to take them.

27 But there came a messenger unto Saul, saying: Make haste, and come, for the Philistines have invaded the land, [Or, Have spread themselves in the land.]

28 Then Saul returned from pursuing after David, and he went to meet the Philistines: therefore they called that place Sela-Mach-lekobh. [Or, Sela Hammach lekobh; i.e. Rock of divisions, which was so called, because Saul was constrained to divide his men, and to leave David, for to pursue after the Philistines, or to resist them.]

CHAP. XXIV.

Saul having heard that David was by Engedi, pursued him there, ver. 1, &c. Cometh into a cave, in which David was with his men, who cutteh off the skirt of Saul's mantle, but will not lay hand on him, 4. Evidenteeth thereby his innocence and integrity towards Saul, after whom he gatheth, and communeth with him, 9. Saul is moved therewith, confesseth his fault, and taketh an oath of David, 17.

And David went up from thence, [viz. From the wilderness of Maon, where Saul thought to take him, as was said chap. 23. 25.] and he abode in the strong holds of En-gedi. [Oth. called Hazazon-Thamar, Gen. 14.7. & 2 Chron. 20. 3. It's a city lying in the tribe of Juda, at the salt or dead sea southward, between high mountains and rocks, in the midst whereof are many fair and pleasant valleys and fields, planted with manifold goodly trees, as palm-trees, and the like: also there groweth much balsam, &c.]

2 And it came to pass after that Saul was returned from after the Philistines: [i.e. From pursuing the Philistines that invaded his land while he pursued David, above chap. 23. 27.] that they told him, saying: Behold, David is in the wilderness of Engedi.

3 Then Saul took three thousand chosen men out of all Israel: and he went his way, to seek David and his men upon the rocks of the wild goats. [i.e. In the high and steep rocks, upon which those goats, (or wild goats) do climbe and leap.]

4 And he came to the sheep-coats [Oth. To Gidreth Zion] on the way, where was a cave: Saul went in thither, to cover his feet: [i.e. To eale nature: see of this phrase, Judg. 3. 24.] now David and his men sat at the sides of the cave.

5 Then said Davids men unto him: Behold, the day (in) which the LORD saith to thee, Behold, I give thine enemy into thine hand, [i.e. The Lord giveth thee even now so fit an opportunity to slay thine enemy, as if he spake unto thee, Behold, I give thine enemy into thine hand. Oth. of which the Lord said unto thee] and thou shalt do to him according as it shall be good in thine eyes: and David arose, and cut softly [or, handsomely, neatly] a skirt of Sauls mantle.

6 But it came to pass afterward, that Davids heart smote him: [Fearing, that he had offended God, in offering this design to the King. Compare 2 Sam. 24. 10.] because he had cut off Sauls skirt.

7 And he said unto his men, The LORD be far from me, that I should do that thing [viz. That which ye advise me to do] to my Lord the LORDS anointed, [i.e.

who by the command of the Lord is anointed King over Israel] that I should put forth, [or, stretch forth, lay bold on him] mine hand against him; for he is the LORDS anointed.

8 And David parted his men [Heb. Clave, or, divided his men; i.e. David rent or divided, and destroyed the combination of his soldiers that were ready to kill Saul: or when his men coming forth from both sides of the cave, intended to fall upon Saul, then he kept them on both sides asunder one from another] with words, and suffered them not to rise up against Saul: and Saul gat him up out of the cave, and went on the way, [or, went his way.]

9 Afterward David also gat him up, and went out of the cave, and he cried after Saul, saying: My Lord (the) King: Then Saul looked behind him, and David bowed himself with his face to the ground, [In token of subjection] and bowed himself.

10 And David said unto Saul, Wherefore hearest thou the words of men, saying, Behold, David seeketh thy hurt! [i.e. thy ruine and destruction.]

11 Behold, this day thine eyes have seen, that the LORD hath given thee to day into mine hand in this cave, [See above ver. 5.] and they said [i.e. some of those that were with me, counselled me, that, &c.] that I should kill thee, [Heb. to kill thee] but (mine hand) spared thee: [Heb. they spared thee, viz. mine hand, or my soul, or mine eye, or my sword,] for I said I will not put forth mine hand against my Lord, for he is the LORDS anointed.

12 Behold, now my father, [He seeketh by this loving compellation to move Saul to desist from his wicked intent] yea behold the skirt of thy manile in mine hand, for when I cut off the skirt of thy manile, then I killed thee not; acknowledge and say there is no evil nor transgression in mine hand, [i.e. that I thought nor imagined no hurt or mischief in mine heart against thy person, nor purposed to do with mine hand against thee] and I have not sinned against thee: yet thou huntest (after) my soul, [viz. as huntsmen search after wild beasts, chasing them through woods, and in the plain field, over hedge and ditch, over mountains and dales: see above ver. 3. and chap. 26. 20.] to take it away.

13 The LORD shall judge between me and between thee, and the LORD shall avenge me on thee: but mine hand shall not be against thee.

14 According as the Proverb of the Ancients saith, [Heb. According to the Proverb of the Ancient: i.e. of the Ancients who lived long before this time] Wickedness proceedeth from the wicked: but mine hand shall not be against thee, [as if he should say, Thou needest not to be afraid of me, I will not lay mine hands on thee: wicked men do perform such wicked actions: godly men do not avenge themselves, but they commit the vengeance unto God: so will I do in like manner, I will not defile mine hands with the Kings blood.]

15 After whom is the King of Israel gone forth? after whom doest thou pursue? after a dead dog? after a dead flea? [As if David should say, 'tis not worth the labour, nor honour enough, that a King of Israel should take such pains, to pursue me with so many men, whereas I can neither bite nor hurt, having no more strength nor power than a dead dog or poor flea: see the like phrase below, chap. 26. 20.]

16 But the LORD shall be judge, and judge between me and between thee, and see therein, and plead my cause, and deliver me out of thine hand.

17 And it came to pass when David had made an end of speaking all these words unto Saul, that Saul said, Is this thy voice, my son David? then Saul lift up his voice, and wept.

18 And he said unto David, Thou art more righteous than I : for thou hast rewarded me good, and I have rewarded thee evil.

19 And thou hast shewed me this day, that thou hast done me good : for the LORD had shut me up in thine hand, and thou hast not killed me.

20 Whosoever any man hath found his enemy, will he let him go upon a good way ? [i.e. Will he let him go without doing him any hurt ?] now the LORD reward thee good, for this day [in which thou hast saved my life. Compare the phrase with Psal. 118. 24.] which thou hast made me to day.

21 And now, behold, I know that thou shalt surely be King, [Heb. Being King shall be King] and that the Kingdome of Israel shall subsist [i.e. shall remain firm and steadfast, and be perpetual] in thine hand.

22 So then swear unto me now by the LORD, If thou shalt root out my seed after me ; and shalt destroy my name from my fathers house ! [This is a kind of oath, or manner of swearing; see Gen. 14. 22, 23.]

23 Then David sware unto Saul ; and Saul went to his house ; but David and his men went up into the strong hold. [For he durst not yet trust Saul, because he had sufficiently experienced his inconstancy, in the reconciliation which heretofore he had made with him, chap. 19. also Saul after this returned to his former prosecution, or pursuing of David.]

C H A P. XXV.

Samuel dieth : David goeth to the wilderness of Paran, v.

1 &c. Nabal's riches, 2. His and his wife Abigail's nature and condition, 3. David requesteth most courteously of Nabal some relief for his camp, 4. But Nabal entreateth the messengers of David scornfully and disdainfully, 10. Which they tell David of, 12. Who was so moved thereat, that he threatened to destroy Nabal with all his family, 13. Abigail having heard this, goeth speedily to meet David, and pacifieth his anger by moving arguments and presents, 14. Nabal hearing this, is troubled, and dieth, 37. David taketh Abigail, and Achiram to wives, 39.

And Samuel died, and all Israel gathered themselves together, and they mourned for him, and buried him in his house at Rama : and David got him up, and went down to the wilderness of Paran. [As long as Samuel lived, David sought to him for comfort and counsel, therefore he abode as near to him as he could or might do : But when Samuel was dead, David departed to the wilderness of Paran, which lieth on the south side of Canaan. See concerning Paran the annotations on Genes. 14. 6.]

2 And there was a man at Maon, [Concerning this place, lying in the tribe of Juda, see the annotat. on Jos. 15. 55.] and his occupation was at Carmel, [This mountain, with the city and country, is to be distinguished from the other lying in the tribe of Issachar, renowned in respect of the Prophet Elia : see 1 King. 18. on verse 19. and above chap. 15. on ver. 12.] and that man was very great, [i.e. rich, wealthy, great in power; as 2 Sam. 19. 32.] and he had three thousand sheep, and a thousand goats : and he was at the shearing of his sheep at Carmel.

3 And the name of the man was Nabal, and the name of his wife was Abigail, and the woman was good of understanding, and beautiful of countenance ; but the man was churlish, and evil of doings, and he was a Calebite. [i.e. (as it is thought) of Caleb's posterity. Compare below chap. 30. 14. with the annotat.]

4 When David heard in the wilderness, that Nabal did shear his sheep ;

5 Then David sent ten young men ; and David said to the young men, Go up to Carmel, and when ye come to Nabal, then shall ye ask him in my name, touching the welfare. [Heb. Touching the peace ; i.e. ask how he doeth, whether he be in good pligr.]

6 And shall say thus to that prosperous (man) [Heb. Living ; i.e. that liveth merrily or prosperously. Compare the salutation used toward Kings : Let the King live, 1 Sam. 10. 24, &c.] Peace be to thee [Heb. thou peace ; i.e. to thee be peace ; as 2 Sam. 17. 3. & 20. 9.] and peace be to thine house, and peace be to all that thou hast.

7 And now, I have heard, that thou hast shearers ; Now the shepherds which thou hast, were with us, we offered them no disgrace, [Or, Scorned them not, made them not ashamed] neither missed they any thing [i.e. in the tale and number of their sheep that were committed to their trust and keeping, there was not any one missing or wanting, which they needed to have sought after : so also below, ver. 15, and 21.] all the dayes that they were at Carmel.

8 Ask thy young men, [i.e. Thy shepherds and servants that were with thy sheep] and they will tell thee ; let then these young men find grace in thine eyes, [They relate Davids words, therefore they speake of themselves, as of a third person, as if they should say, Let us, who are the young men or servants of David, and sent by him to thee, find grace and favour with thee] for we are come on a good day, [i.e. on a merry day, because thou doest now receive and gather the wool of thy sheep : it is therefore just and equal, that thou out of thy superfluity and abundance shouldest communicate something to the distressed and persecuted ones, according to the law, Deut. 12. 12. & 14. 26, 29. & 15. 7.] give, I pray thee, unto thy servants, and to thy son David, [as if he should say, who honoureth thee, as a son doth his father] that which thine hand shall find. [i.e. any Present or gift, as much, and whatever thou art pleased to give us. See Judg. 9. on ver. 33.]

9 When Davids young men were come, and in Davids name had spoken unto Nabal according to all these words, then they ceased, [Heb. they rested ; i.e. they kept their peace, and were silent, to hear what Nabal should answer.]

10 And Nabal answered Davids servants, and said, Who is David, and who is the son of Isai ? there be to day many servants that rent themselves every one from his lord. [i.e. That ran away from, and forsook their lords or masters. Thus doth he upbraid David, as if he lifted himself up against his lord and master Saul.]

11 Should I then take my bread, and my water, [In that country water was hard to come by, for that the land where Nabal dwelt was a dry land ; so that for and in respect of water, there often happened strife and contention in those parts. See Gen. 21. 25. & chap. 26. 15.] and my killed (flesh), which I have killed [Heb. my slaying which I have slain] for my shearers, and should I give it to the men whom I know not whence they be ?

12 Then Davids young men turned them to their way, and they returned, and came, and told him, [viz. David] according to all these words.

13 Then David said unto his men, Every man gird on his sword, and David also girded on his sword : and they marched up after David, about four hundred men, and there remained two hundred by the stuff. [Heb. Vessels, i.e. stuff, baggage, loading, carriage ; as above chap. 17. ver. 22.]

14 But one young man of the young men [viz. One of Nabal's servants] told Abigail, Nabal's wife, of it, saying,

ing. Behold, David hath sent messengers out of the wilderness to bleſſ [i.e. to salute, and to wish much happiness; as Gen. 31. 55.] our lord, but he railed on them. [The Hebrew word that is here used, is by similitude taken from a bird of prey, that violently and swiftly falleth upon a carcase, to rent it in pieces: so, he would say, hath Nabal treated and sent away Davids messengers with biting and spiteful words, snarling at them, as if he would have bitten them in pieces.]

15 Yet they were very good men to us, and we suffered no disgrace, and we missed nothing all the dayes (that) we conversed with them, when we were in the field.

16 They were a wall about us, [As if he should say, They have not only not hurt or mischieved us themselves, but they have likewise kept and protected us from others, both thieves and wild beasts, that might have done us hurt or mischief] both by night and by day, all the dayes, that we were with them, feeding the sheep.

17 Now then know, and see what thou wilt do, for evil is fully determined against our Lord, and against all his house, and he is a ſor of Belial, [see Deut. 13. on verfe 13.] that a man cannot ſpeak to him.

18 Then Abigail made haf, and took two hundred loaves, and two leather jacks of wine, and five dressed [Heb. Made] ſheep, and five measures [Heb. Scim. See Gen. 18. on ver. 6.] of parched corn, and a hundred pieces of raisins, and two hundred lumps of figs, and laid them on Aſſes.

19 And ſhe ſaid to her young men, Go your wayes before my face, behold, I come after you; but ſhe made it not known to her husband Nabal.

20 Now it came to paſſ when ſhe rode on the aſſe, and that ſhe came down into the hidden (place) of the mountain, and behold, David and his men came down to meet her, and ſhe met them. [The text intimateth, that David and Abigail met one another unawares, the one coming from this, and the other from that ſide of the hill or mountain.]

21 Now David had ſaid, Surely in vain have I kept all that this (fellow) [viz. Nabal. He counteth him not worthy to call him by his name, because of the great incivility and unthankfulness, which he used towards him.] hath in the wilderness, ſo that nothing is lacking of all that he hath: and he hath recompensed me evil for good.

22 Let God do ſo to the enemies of David, and let him ſo adde thereunto, [i.e. God grant that all Davids enemies may fare ſo, as I intend to do to this Nabal: Although ſome conceive that David instead of ſaying, God do this or that to me, wished the evil to befall his enemies, which ſome are wont to wish to themselves, by rafhly curſing themſelves. See the annotat. on Ruth 1. 17. concerning this phrase, and compare ch. 2. on v. 16.] if of all those that he hath [or, if of all that he hath] I leave until morning (him) that piffeth, against the wall? [a phrase, or manner of ſpeaking, whereby is implied a total ruine and deſtruction of a house, ſo that no man be left, or escape, not ſo much as a dog that commonly piffeth againſt that wall: ſo also v. 34. & 1 King. 14. 10. & 2 King. 9. 8.]

23 Now when Abigail ſaw David, then ſhe made haf, and lighted off the aſſe; and ſhe fell on her face before the face of David, and ſhe bowed her ſelf to the ground,

24 And ſhe fell at his feet, [In token of humble reverence: ſee the like, 2 King. 4. 27.] and ſaid, Ah my Lord, let the offence be mine, [as if ſhe had ſaid, puniſh me instead of mine husband, and all the rest, which thou didſt intend to puniſh] and let, I pray thee, thine handmaid [i.e. me] ſpeak before thine ears, and hear the words of thine handmaid.

25 Let not my Lord, I pray thee, ſet his heart on this

man of Belial, on Nabal, for as his name is, ſo is he, his name is Nabal, [i.e. Fool, ſot; one that is void of wiſdom and goodness] and folly is with him: and I thine hand-maid have not ſeen the young men of my Lord, [i.e. thy] which thou didſt ſend.

26 And now, my LORD, (as true as) the L O R D liveth, and thy ſoul liveth, [See 2 King. 2 on v. 2.] it is the L O R D that hath hindered thee [viz. when he ſent me to meet thee, to pacifie thine anger with courteous words and presents, and to ſtop and hinder thine evil intent and purpoſe] from coming with blood-ſbed, [Heb. with bloods; as Gen. 4. 10. and here below ver. 33.] that thine hand ſhould deliver thee: [viz. ſo that thou canſt not avenge thy ſelf with thine own hand against my wicked huſband, and deliver thy ſelf from the affront that he hath offered thee] and now let thine enemies be as Nabal, [as if he should ſay, I wish that thine enemies may prevail as little, and may be as base and contemptible men as Nabal is, who is not worthy that thou ſhouldſt thus vex thy ſelf about him, much leſſe that thou ſhouldſt deſtroy me, and my whole family, for his ſake. Others understand thoſe words thus, I wish it may befall thine enemies as it would befall Nabal, if thou ſhouldſt perfevere in thine intent] and they that ſeek evil againſt my lord.

27 And now this is the blessing, [i.e. This is the gift or Present, which thou by thy ſervants ſent by thee, didſt ask of Nabal, above ver. 8.] which thine hand-maid hath brought unto my Lord: let it be given to the young men, that walk after my Lords foot-ſteps, [Heb. that go by, or, at my Lords feet; i.e. that follow him.]

28 Forgive, I pray thee, thine hand-maid the tranſgression: [As if he should ſay, I take the punishment of my wicked huſband upon my ſelf, onely pardon me, I pray thee] for the L O R D will surely make my lord a ſtedfast house, [i.e. that thou ſhalt dwell and reign quietly and peaceably, and shall no longer need to flee from one place to another, as thou art fain to do] because my Lord warreth the L O R D S wars, [see the annotat. above chap. 18. ver. 17.] and no evil hath been found with thee from thy dayes. [this is here properly to be meant of deſire of ſelf-revenge, or other great tranſgressions; as if he should ſay, in this respect I hope they will not begin now to do it.]

29 When a man ſhall riſe up to pursue thee, and to ſeek thy ſoul; then ſhall the ſoul of my lord be bound in the bundle of the living with the L O R D thy God, [This is a phrase taken from men, who bind the thing which they count precious, and deſire to keep ſafe, in a bundle, and lock it up. It is as if ſhe had ſaid, thy life shall not be taken from thee, for thou ſhalt be in the Almighty's keeping. Saul shall pursue thee in vain] but the ſoul of thine enemies he ſhall ſling out of [or, in, viz. being, as if the ſoul, like a ſtone, lay in the ſling] the midſt of the hollowneſſe of the ſling, [on the contrary ſhall thoſe wicked ones that pursue thee, be ſcattered and ſlung away, as if they were thrown out with a ſling, and cast away.]

30 And it ſhall come to paſſ, when the L O R D ſhall do to my lord, according to all the good which he hath ſpoken concerning thee, and he ſhall command thee to be a Leader over Israel:

31 Then ſhall this be no ſtumbling nor offence of heart unto thee, my Lord, to wit, that thou ſhouldſt have ſhed blood cauſeſly, and that my lord ſhould have delivered himſelf: [As if ſhe had ſaid, then ſhalt thou neither have a gnawing conſcience, nor grief of mind, that thou haſt avenged thy ſelf with the ſhedding of innocent blood] and when the L O R D ſhall do well unto my lord, then thou ſhalt remember thine hand-maid. [as if he should ſay, When thou ſhalt hereafter think on this, that I have been the meanes or instrument to ſtop and hinder thee from ſhedding innocent blood, then thou wilt yet thank me for it.]

32 Then

32 Then said David unto Abigail: Blessed be the LORD the God of Israel, which sent thee this day to meet me.

33 And blessed be thy counsel, [viz. The counsel which thou hast taken, for to dislodge and hinder me by this thy coming and courtesy from shedding innocent blood] and blessed be thou, that thou this day hast stopped and prevented me from coming with blood-shed, [as above verse 26.] that mine hand should have delivered me.

34 For surely 'tis (as true as) the LORD the God of Israel liveth, which hath hindered me from doing thee harm: [Understand withall, and all thy family, as I rashly sware in mine wrath, v. 22.] that unless thou hadst made haste, and hadst come to meet me, there had not been left unto Nabal by the morning light any one that pisseth against the wall.

35 Then David took from out of her hand that which she had brought him; and he said unto her, Go up in peace to thine house, behold, I have hearkened to thy voice, and have accepted thy face. [i.e. I have taken thee into favour, and will do what thou requirest: see the annotat. on Gen. 19. 21. & 31. 20.]

36 When Abigail now came to Nabal, behold, he had then a feast in his house, like the feast of a King, [See the like, 2 Sam. 13. 23. Nabal did like that rich man, Luke 16. 19. forgetting the poor and needy people,] and Nabal's heart was merry [Heb. good] at the same, [viz. feast. Oth. in him] and he was very drunk: therefore she made not a word known to him, little nor great, until the morning light.

37 Now it came to passe in the morning, when the wine was gone from Nabal, [When he had slept his drunkenness quite away. As long as he continued in his drunkenness, her admonitions would have been as roses strowed before Hogs, or Peals cast before Swine.] then his wife made those words [viz. which she had spoken, what she had said unto David, what David had answered her again, &c.] known to him: then his heart died in the innermost (parts) of him, [i.e. he was so affrighted, that he almost fell down dead] and he became as a stone. [Heb. he became a stone; i.e. he became senseless, was without feeling, his blood changed in his body, when he heard of the danger, into which he had brought himself.]

38 And it to passe about ten dages (after,) that the LORD smote Nabal that he died.

39 When David heard that Nabal was dead, then he said, Blessed be the LORD, who hath pleaded the cause of my reproach from the hand of Nabal, and hath with held [Oth. kept back] his servant [i.e. me] from evil, [Or, from that evill deed, viz. that I should have shed innocent blood out of a desire of self-revenge] and (that) the LORD hath caused the wickednesse of Nabal to return upon his own head: and David sent forth, and caused to commune [viz. by his messengers or ambassadors, and after that Nabal had been dead a good while] with Abigail, to take her to him to wife.

40 Now when the servants of David were come to Abigail to Carmel: there they spake unto her, saying, David hath sent us unto thee: to take thee to him to wife.

41 Then she arose, and bowed her self with the face to the ground: and she said, [viz. unto David, though absent, delivering his messengers to relate these words of hers unto him, and to tell David in her name] Behold, let thine hand-maid be a servant to wash the feet of the servants of my Lord. [i.e. to do the meanest and lowest service]

42 Abigail now made haste, and gat up, and rode upon an Ass with her five young-maidens, that walked after her foot-steps: [Oth. that followed her feet, or, went after

her] she then followed after Davids messenger's, and she became his wife.

43 David also took Achinoam of Jizreel: [This was a City in the tribe of Juda, as appeareth, Jos. 15. 36.] thus were they both also his wives.

44 For Saul had given Michal his Daughter, Davids wife to Palti: [He is called Paltiel, 2 Sam. 3. 15.] the son of Laish, [In this act there sinned and did ill, Saul, Michal, and Palti, breaking and violating the lawful marriage of Michal with David,] who was of Gallim. [This seemeth to have layen in the tribe of Benjamin, not far from Gibeon of Saul, see Isai. 10. 30.]

C H A P. XXVI.

Saul having intelligence, by means of the Ziphites, where David was, seeketh him, ver. 1, &c. David coming to hear of it, spieth out Sauls camping-place, and taketh away his spear, and water cup, or bottle; but will not suffer him to be hurt, 4. After that upbraideth Abner with his negligence, 13. Admonisheth Saul, 18. Who acknowledgeth his own fault, and Davids innocency, 21. They part in friendship, 25.

T He Ziphites now came to Saul at Gibeon, saying: [This is the second treachery of the Ziphites, the first is described, chap. 23. 19.] Dost not David hide himself on the hill of Hachila, before the wildernes? [As if they should say, yea certainly he is come again to us, and hideth himself on, &c.]

2 Then Saul gat up, and went down to the wildernes of Ziph, and three thousand chosen men of Israel with him: to seek David in the wildernes of Ziph.

3 And Saul camped himself on the hill of Hachila, which is before the wildernes by the way, but David abode in the wildernes, and saw that Saul came after him to the wildernes.

4 For David had sent spies, and he understood that Saul came of a certain.

5 And David gat up, and came to the place where Saul had camped himself, and David viewed the place where Saul lay, with Abner the son of Ner, the Commander of his host: and Saul lay in the trench, [See the annotat. above chap. 17. 20.] and the people [Others the soldiers, men of war] were camped round about him.

6 Then answered [i.e. spake, for there goeth no question before] David, and spake unto Achimelech the Hethite, [viz. by descent, but by Religion an Israelite or Proselyte. They are properly called Hethites, that descended from Heth, the son of Canaan: See Genes. 10. 16. and 15. 20.] and to Abisai the son of Zeruja, [This was Davids sister, she had three sons, viz. Joab, Abisai, and Asahel, who from the mother are called the sons of Zeruja, here, and 1 Chron. 2. 16. in respect of Davids fame or renown: but no mention is made of their father] the brother of Joab, saying, Who will go down with me to Saul into the camp? Then said Abisai, I will go down with thee.

7 Thus David and Abisai came to the people [viz. in the camp of Saul] by night, and behold, Saul lay sleeping in the trench, and his spear stuck in the ground at his head-end, and Abner, and the people lay round about.

8 Then said Abisai unto David: God hath shitt up thine enemy in thine hand this day: let me now, I pray thee, smite him with the spear to the ground at once, [Oth. with one blow, with the first] and I will not do it to him the second time: [As if he should say, I'll be sure so to hit him at the first blow, that I shall surely kill him out right, and shall not need to smite him the second time.]

9 David on the contrary said unto Abisai : Destroy him not : [i. e. do not kill him] for who hath laid his hand on the LORDS anointed, [See above chap. 24. 7. in the annotat.] and remained guiltless? [i.e. unpunished]

10 Moreover, David said, (As true as) the L O R D liveth ; [Understand withal, I will not suffer it] but the L O R D shall smite him, [As if he should say, I'll let the Lord do with him, what pleaseth him ; as for me, I'll not lay my hand on him] or his day shall come, [i.e. the time that God hath limited and appointed him to die his natural death. See Job 15. on vers. 34.] or he shall go into a battle, that he may perish.

11 The L O R D let it be far from me, that I should lay mine hand [Heb. from laying mine hand] on the L O R D S anointed : take therefore now, I pray thee, the spear that is at his head-end, and the water bottle, and let us go.

12 So David took the spear, and the water bottle from Sauls head-end, and they went their way ; and there was no man that saw it, and no man that heeded it, also no man that awaked, for they were all asleep, for there was a deep sleep of the L O R D fallen upon them. [i. e. a deep sleep sent from God.]

13 When David was come over on the other side, then he stood on the top [Heb. on the head] of the mountain afar off : (so) that there was a great place (or space) between them.

14 And David cried to the people, [viz. to Sauls soldiery] and to Abner the son of Ner, saying, Will thou not answer, Abner? then answered Abner, and said, Who art thou that criest to the King? [As if he should say, Who art thou, that thus criest, roarrest, that thou even sparest not the King himself, but awakest him also out of his sleep?]

15 Then said David unto Abner, Art thou not a man? [This question affirmeth, as elsewhere besides. As if he should say, Abner, thou art indeed a stout man, a champion, valiant and courageous] and who is like to thee in Israel? [As if he had said, no man is like to thee in strength, and valour] wherefore then hast thou kept guard over thy Lord the King? for there came one of the people to destroy thy Lord the King.

16 This thing which thou hast done is not good, (as true as) the L O R D liveth ye are children of death, [i. e. ye have deserved death] who have not kept a guard over your Lord the King : and now behold, where the Kings spear is, and the water-bottle, which was at his head-end.

17 Now Saul knew Davids voice, and said, Is this thy voice, my son David? David said, It is my voice, my Lord, (O) King.

18 He said further, Wherefore doth my Lord thus pursue after his servant, [i. e. me] for what have I done? what evil is there in mine hand? [i.e. what evil have I done. See the annotat. above chap. 24. vers. 12.]

19 And now, my Lord the King, hearken, I pray thee to the words of thy servant : If the L O R D stir thee up against me [viz. by his command, or special ordering] let him smell the meat-offering : [Or thus : he will smell the meat-offering. Some do understand this thus : If God hath commanded thee to do this, then he will accept thy meat-offering. Others thus : then will I appease the Lord with sacrifice for the sin, whereby I have deserved it] but if they be the children of men, then cursed be they before the face of the L O R D, because they drive me out this day, that I cannot abide firmly fixed in the inheritance of the L O R D, [i. e. with the people of the Lord, which are as dear unto him, as an inheritance can be to any man whatsoever. The meaning of the words is this, so that I cannot constantly dwell where the service and worship of God is performed, but am constrained continually to serve about, and to flee from place to place] saying, Go thy way, serve other Gods. [i. e. they move

me as much as in them lieth, to fall away from the true worship of God to the Idolatry of the Gentiles]

20 And now, let not my blood fall to the earth [i.e. As if he had said, The Lord before whose face I walk uprightly, suffer thee not to spill my blood] from before the face of the L O R D : [i. e. the Lord see it, and punish it. Oth. before the face of the Lord] for the King of Israel is gone forth to seek an only flea ; as they hunt after a partridge on the mountains.

21 Then said Saul, I have sinned, return, my son David, for I will not hurt thee any more, because my soul was precious in thine eyes this day : [i. e. because thou hast spared me, and hast not taken away my life, whereas indeed thou couldst have done it] behold, I have done foolishly, and I have erred exceedingly.

22 Then answered David, and said, Behold, the Kings spear, therefore let one of the young men come over, and fetch it

23 The L O R D then recompense to every one his righteousness and his faithfulness : [i. e. according as every one hath walked uprightly, and hath kept faith and truth] for the L O R D had delivered thee into (mine) hand this day, but I would not stretch forth mine hand against the L O R D S anointed. [i. e. against thee, who art the Lords anointed]

24 And behold, according as thy Soul was this day, esteemed great in mine eyes : so let my Soul be esteemed great in the eyes of the L O R D, and let him deliver me out of all need.

25 Then said Saul unto David, Blessed be thou my son David, thou shalt assuredly do it, and thou shalt also certainly have the upper hand : [Heb. doing thou shalt do it, and prevailing thou shalt prevail. i. e. Thou shalt be too potent, or too strong for thine enemies, and thou shalt over-power them. Others take it in this sense, Go on in like manner in all thy affairs with righteousness and faithfulness, as thou doest towards me, and doubt not but thou shall prevail, and get the upper-hand, and attain to the kingly honour and dignity,] Then went David on his way, and Saul returned to his place.

CHAP. XXVII.

David not trusting Saul, determineth to leave the Land of Israel, verl. 1, &c. He goeth forth with six hundred men to King Achis, 2. Where he abideth a while with all his family, 3. Saul hearing of this, desisteth from pursuing after him, 4. David desirereth a City to dwell in, 5. Achis giveth him Ziklag, 6. There he dwelt a year and four months, 7. David spoileth some of the neighbour nations, 8. And left no man there alive, 9. That no man might complain of him to Achis, 11. Achis believeth and trusteth David too much, 12.

David now said in his heart, [i. e. with himself.] Now I shall one of the dayes [i. e. at one time or another] perish by the hand of Saul : [This is a demonstration of the weakness of Davids faith and confidence in the excellent promises of God] nothing is better for me, then that I should speedily escape [Heb. escaping escape] into the Land of the Philistines, [This was the counsel of weak flesh, See 1 Sam. 22. 5. There the Prophet Gad reproved David in a like matter] that Saul may lose the hope of me, to seek me (any) more in all the border of Israel, so shall I escape out of his hand.

2 Then David got up, and he passed thorow, he, and his six hundred men that were with him, unto Achis the son of Maoch [Likely having first desired and obtained leave of Achis to come thither, and to tarry there : And that not for his own person alone, as he did at first, chap.

21. 10. but for all the men and women that were with him] the King of Gath. [Lying in the Philistines land, of which City Goliath was, above chap. 6. 17.]

3 And David abode with Achis at Gath, he, and his men, every one with his house: David with both his wives, Abinoam the Israelite, and Abigail the wife of Nabal, [i. e. which had been the wife of Nabal. She is likewise so called below, chap. 30. 5.] the Carmelite.

4 When it was told Saul, that David was fled to Gath: then he proceeded not to seek him (any) more.

5 And David said unto Achis, If I have now found grace in thine eyes, let them give me a place in one of the Cities of the Land, that I may dwell there: [David sought to dwell somewhere apart by himself, with those that appertained to him, to escape the danger both of body and soul, which might have befallen him from the Philistines] for why should thy servant dwell in the royal City with thee? [David knew full well how dangerous it was, for strangers (especially that were of any power) to dwell with a King in his own City: Therefore he was desirous to prevent this jealousy or suspicion; but he giveth it another name, as if he had said, This honour belongeth not to me, my Lord, O King.]

6 Then Achis gave him Ziklag [This City belonged first to the tribe of Juda, in as much as God had given them those Cities of the Land, as appeareth, Jos. 15. 31. But the Philistines had taken it from the Israelites, and had kept possession of it till now, and now Achis giveth it unto David] that day: Therefore Ziklag was (or pertained to) the King of Juda unto this day.

7 Now the number of the dayes that David dwelt in the Philistines Land, was a year, and four moneths. [Heb. was dayes, and four moneths. The word dayes in the plural number, is often taken by the Hebrews for a year, See Levit. 25. 29. David abode at Ziklag until the death of Saul, then came he to Hebron, 2 Sam. 2. 1. Some take it thus: (certain) dayes, and four moneths]

8 David now went up with his men, and they fell upon the Gessurites, [See the annotat. on Fol. 12. 5. and 16. 3.] and the Girzites, [For Gizzrites. These were Canaanites, that dwelt before time at Gezer, or Gazer, in the Land of Ephraim. These being thence also expelled, went and dwelt on the South-side of the Land of Canaan] and the Amalekites; [These were of Esau's posterity whom the Lord commanded Saul utterly to destroy: but he left some remaining, against whom David here maketh war] (for these) [viz. the Gessurites, and the Girzites; these formerly inhabited the Land of Canaan] were of old the inhabitants of the Land) [viz. the Jewish Land, both on this and on the other side of Jordan] where thou goest to Sur, and unto the Land of Egypt.

9 And David smote that Land, [viz. The inhabitants of the Land. This is now to be understood of all the Amalekites, which he found there, whom God had commanded to be destroyed, Exod. 17. 14. Deut. 25. 19. and Sam. 15. 3.] and left neither man nor woman alive. [This he did for this end, that they might not complain of him to the Philistines, whom he would make believe, that he had fallen into the Land of the Israelites] he took also the sheep, the Oxen, and the Asses, and Camels, and apparel, and returned, and came to Achis.

10 When Achis said, Whither fell ye in to day? then David said, Against the South of Juda, [But not in the Land of Juda, as Achis meant, and also David seemed to say: But David fell into these Lands that bordered thereon, viz. into the Land of the Amalekites, and of their neighbour nations, and thus did David through humane frailty deceive King Achis with ambiguous and equivocal words, words that bear a double sense and meaning,] and against the South of the Jerahmeelites, [These were inhabitants of the Land of Juda, the posterity of Hebron, 1 Chron. 2. 9. 25.] and against the South of the

Kenites. [These were the posterity of Jehu, the father in law of Moseh. See the annotat. on Judg. 1. 16.]

11 And David left neither man nor woman alive, [This did David do for this end, that no man might bring tidings to Achis, as immediately followeth. Besides Ziklag lay so far distant from Gath, that in this respect also tidings hereof could not straight way be brought to Achis. In the mean while David executed Gods vengeance against the banned nations] to bring (tidings) to Gath, saying, [i. e. thinking with himself] lest peradventure they should tell of us, [Understand with all, It behoveth me to look to it] saying, Thus hath David done: and thus was his manner, all the dayes that he dwelt in the Philistines Land.

12 And Achis believed David, saying, [viz. with himself] he hath made himself quite stinking [Heb. making stinking made stinking; i. e. made himself so stinking, hateful, and contemptible, that his own nation cannot endure him. See the annotat. on Genes. 34. 30.] among his people, in Israel, therefore he shall be my servant for ever. [i. e. always, all his life-time.]

CHAP. XXVIII.

Achis intending to march forth against Israel, relieth on David, verl. 1, &c. Samuel was dead and buried, and Saul had destroyed the wizards and conjurers, 3. But now being afraid of the Philistines, and forsaken of God, he goeth to a witch for evnse, 5. Who being assured of Saul, that she should not be punished for it, caufeth a Samuel to come up, 9. Of whom Saul having understood his approaching destruction, fainteth, 16. Is by the advice and service of the witch, and his own servants cheareed and revived with meat, 21.

ANa it came to passe in those dayes, when the Philistines gathered their camps [Here mention is made of camps in the plural number, as also below chap. 29. 1. Whence may be gathered that the Philistines brought divers camps together into the field] together to batte, to fight against Israel: that Achis said unto David, Thou shalt surely know, [Heb. knowing thou shall know] that thou shalt march forth with me into the camp, thou and thy men.

2 Then David said unto Achis, Thus [Or, hereby,] thou shalt know what thy servant will do. [This is again an ambiguous Phrase, as above chap. 17. 10.] and Achis said unto David, Therefore will I make thee a keeper of mine head all dayes. [As if he had said, Because I trust to thee, that thou wilt behave thy self valiantly in my service, therefore I will make thee a keeper of mine head, that is, of my body and life, as long as I shall live.]

3 Now Samuel was dead, and all Israel had mourned for him, and had buried him at Rama, [This is mentioned here, to shew, why Saul did not ask counsel of Samuel, but gave order to seek out a witch] to wit, in his City: [viz. in the City where he was born and bred, and had lived the most part of his time] and Saul had putt away the sooth-sayers [See Levit. 19. on verl. 31.] and the wizards [Or, black artifs] out of the Land. [Understand the Land of Israel. See Levit. 19. 31.]

4 And the Philistines came, and gathered themselves together, and they camped themselves at Suncem: [See the annotat. Jos. 19. 18.] and Saul gathered all Israel together, and they camped themselves upon Gilboa. [This is a mountain lying not far from the valley of Jizreel, where the battel hapned, in which Saul & his sons perish-ed: see below chap. 31. 1. and 2 Sam. 1. 21.]

5 When Saul saw the Philistines camp: then he feared, and his heart trembled greatly.

6 And Saul required of the LORD, [viz. by some Prophet, for Abiathar was at this time with David, with the Ephod, wherein were the Urim and Thummim, whereby they enquired of the Lord : See above chap. 23. ver. 6. and below chap. 30. ver. 7.] but the LORD answered him not : neither [In the Hebrew, for neither, or nor is the word also thrice mentioned, whereby must also be understood, out of the foregoing words, the particle not, which together is as much as neither or nor] by dreams, [See Numb. 12. 6.] nor by Urim, [See Numb. 27. ver. 21.] nor by Prophets. [i. e. nor by neither ordinary, or extraordinary means.]

7 Then said Saul to his servants, Seek me a woman, that hath a soothsaying spirit, that I may go to her, and enquire by her : now his servants said unto him, Behold, (there) is a woman at Endor, [A City lying in the tribe of Manasseh, on this side of Jordan. See the annotat. on Jos. 17. ver. 11.] that hath a soothsaying spirit.

8 And Saul disguised himself, [Or, changed himself, made himself unknown, put on other apparel. Compare 1 King. 22. on ver. 30. viz. that this woman might not know him] and put on other apparel, and went his way, and two men with him, and they came to the woman by night : and he said, I pray thee, foretell unto me by the soothsaying spirit, and cause him to come up, [viz. out of the grave, or sepulchre. Thus Saul asketh counsel of the dead for the living, which the Prophet Isaia reprover chap. 8. ver. 19.] unto me, whom I shall name unto thee.

9 Then said the woman unto him, Behold, thou knowest what Saul hath done, [viz. as being an Israelitish woman, she might perceive by his speech and apparel : but when she spake this, she knew not yet that she communed with Saul himself] how he hath cut off the soothsayers and the wizards out of this Land : wherefore then layest thou a snare for my soul, to put me to death ? [As if she would say, to give Saul occasion, when he shall come to hear of it, to put me to death]

10 Now Saul sware unto her by the LORD, saying, (As true as) the LORD liveth, if a punishment [Heb. iniquity, or, trespass : i. e. punishment of iniquity. See Levit. 5. on ver. 1.] shall happen to thee for this thing ? [Understand withal, then let God punish me, or some thing like to it. See the annotat. on Genes. 14. 23.]

11 Then said the woman, Whom shall I cause to come up unto thee ? and he said, make Samuel come up unto me.

12 Now when the Woman saw Samuel, [i. e. an evil spirit in the shape and form of Samuel, whom she had raised by her Devilish art. Jesus Syrach is in a great error when he writheth, that Samuel after he was fallen asleep prophesied, and fore-told Saul his end, chap. 46. 23.] then she cried with a loud voice : [viz. for fear of being imprisoned and put to death by Saul : for by the Devils intinck or otherwise she came to know that it was Saul himself : Or, she cried, when she saw Samuel come up] and the woman spake unto Saul, saying, Why hast thou deceived me ? for thou art Saul :

13 And the King said unto her, Be not afraid [viz. that I will put thee to death, or cause thee to be put to death] but what seest thou ? [viz. that thou art thus afraid and affrighted] then said the woman unto Saul, I see Gods a standing out of the earth. [i. e. a stately honourable person in the shape & form of Samuel. She speaketh thus, Elohim in the plural number, in a heathenish manner, and as a witch. Some understand here by Gods, the counterfeit Samuel, with a company of evil spirits waiting upon him.]

14 He then said unto her, how is his shape, and she said, There cometh up an old man, and he is clothed with a mantle : when Saul perceived [viz. according to the judgement of his distracted senses, and the witches words : for

he himself saw not this Samuel] that it was Samuel, then he bowed himself with his face to the ground, and he bowed himself. [Saul being cosened by the Devil by this witches means, did honour the Devil in stead of Samuel]

15 And Samuel [As above verl. 12.] said unto Saul, Why hast thou disquieted me, causing me to come up ? [It was neither in the Devils nor in the witches power to raise up the true Samuel, and to make him appear there : twas nothing but meer deceit and collusion of the devill, whom God sometimes permitte[n]t to do some actions for the ruine and destruction of those that give credit thereto] then said Saul, I am greatly distressed, [Heb. distress is gresly to me, that is, great distrest] for the Philistines war against me, and God is departed from me, and anyprethren me no more, neither by the ministry of the Prophets, [Heb. by the hand of the Prophets : i. e. by means of any Prophet. See further on ver. 6,] nor by dreams, therefore have I called thee, that thou mayest make known to me what I shall doe.

16 Then said Samuel, Wherefore doest thou now ask of me ? seeing the LORD is departed from thee, and is become thine enemy.

17 For the LORD hath done for himself, [viz. to his glory, according to his good pleasure. Oth. him ; viz. David. Or, simply, he hath done it] as he shaketh by my ministry : [Heb. by my hand. God had not spoken this by the evill spirit, but by the true Samuel, above chap. 15. 28.] and hath rent the Kingdom out of thine hand, and he hath given that to thy neighbours, to David.

18 According as thou hast not hearkened to the voice of the LORD, and hast not executed [Heb. done] the heat of his wrath against Amalek : therefore hath the LORD done this thing unto thee this day. [i. e. at this time]

19 And the LORD will also deliver Israel [i. e. the camp of the Israelites] with thee, into the hand of the Philistines, [The Devil might guess this in part, because he knew that the Lord was departed from Saul, and that Saul was now thus dismayed and fearful, and also because there was but little courage and order among the Israelites to oppose and resist the Philistines] and to morrow shalt thou, and thy sons be with me : [viz. among the dead] i. e. thou shalt be dead. See the like phrase, 2 Sam. 12. 23. for that this should be understood of being in hell, where the Devils are, cannot be applied to Jonathan, and to many of the Israelites, who indeed died in the battle, but went not (in respect of the soul) to the place of the damned] the LORD also shall deliver the camp of Israel into the hand of the Philistines.

20 Then Saul fell hastily on the ground, [Heb. then Saul hasted and fell on the ground] as long as he was, [Heb. (with) the fulness of his stature, or, length] and he was sore afraid, because of the words of Samuel, there was also no strength in him ; for he had eaten no bread [i. e. taken no food] all the day, nor all the night.

21 Now the Woman came to Saul, and saw that he was sore amazed : and she said unto him, Behold, thine hand-maid hath hearkened to thy voice, [i. e. I have hearkened to thy voice] and I have put my soul in mine hand, [Heb. psalm. As if she would say, I have ventured my life : for she had to please Saul, done that which ought to have been punished with death, if Saul had persisted in his former intent, whereof mention is made, verl. 9. See the annotat. on Jdgld. 12. 3.] and I have hearkened unto thy words, which thou speakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine hand-maid, and let me set a morsel of bread before thee, and eat : so shall there be strength in thee, that thou mayest go on (thy) way.

23 But he refused it, and said, I will not eat : but his servants, and also the woman were instant with him : then hearkened he to their voice : and he arose from the ground, and set himself on the bed,

24 And the Woman had a fatted Calf in the house, and

she hasted, and killed it, and she took meal, and kneaded it, and baked thereof unleavened (cakes.)
25 And she brought them before Saul, and before his servants, and they did eat: after that they rose up, and went away the same night.

CHAP. XXIX.

The Princes of the Philistines will not suffer David to be in the camp, though Achis plead for him, ver. 3, &c. The Princes shew cause why they will not suffer David to be with them, 4. Achis causeth David to return, though sore against his will, 6. David would rather have stayed with Achis, 8. But he commandeth him the second time to depart, 10. Which David doth, 11.

Now the Philistines had gathered together all their camps to Aphek. [There were divers cities in the land of Canaan called Aphek. First, one in the tribe of Juda, Jos. 15. 52. Secondly, another in the tribe of Aser, Judg. 1. 31. Thirdly, a third in the tribe of Issachar, by mount Gibea, by the great field of Megiddo, of which this here may be understood] and the Israelites camped themselves by the fountain, which is by Jizreel. [This was a fair city on the borders of the tribe of Issachar and Manasseh, Jos. 19. 18. lying at the foot of Gibeon.]

2 And the armies of the Philistines went thither by hundreds, and by thousands: but David and his men marched with Achis in the rereward.

3 Then said the Commanders of the Philistines, What shall these Hebrews? [Or, To what purpose are these Hebrews here?] then said Achis to the chief of the Philistines, Is not this David, the servant of Saul the King of Israel, who hath been with me these days, or these years? [It was now about the second year, that David had dwelt in Ziklag, see chap. 27. 7. and before that time he had been also a while at Gath with Achis] and I have found nothing, [viz. no evil, or, no disloyalty] from that time that he fell off, [viz. from his lord Saul, who is mine enemy. Otherwise, fell unto me] unto this day.

4 But the chief of the Philistines were wroth with him, and the chief of the Philistines said unto him: Make this man return, [Oth. Turn about] that he may return to his place, where thou hast appointed him, and that he may not go down with us into the battle, lest he be an adversary, [see the annotation on Job 1. 6.] to us in the battle: [viz. as many Hebrews heretofore have done; who fell off from us to Jonathan, above ch. 14. v. 21.] for wherewith should this (fellow) make himself acceptable unto his lord? [i.e. reconcile himself unto the lord] is it not with the heads of these men? [viz. by delivering us up into the hands of Saul, revolting in the fight, and turning his sword upon our men?]

5 Is not this that David, of whom they answered (one another) in the dance, saying, Saul hath slain his thousands, but David his ten thousands?

6 Then Achis called David, and said unto him, (It is as true as) the LORD liveth, [Although Achis was an Idolater, yet he sweareth by Jehovah the true God: The Philistines indeed had experience of the power of the true God, when the Ark of the Covenant was among them, above chap. 5. It is also possible, that Achis by conversing long with David, attained to some knowledge of the true God] that thou art upright, i.e. I take thee to be an upright and faithful servant] and thy going out, and thy coming in with me in the camp is good in mine eyes, [i.e. thy carriage and conversation, thy ordering and managing of affairs pleaseth me very well: see Numb. 27. 17.]

for I have found no evil in thee from that day that thou camest unto me unto this day; but thou art not acceptable [Heb. good] in the eyes of the Princes.

7 Therefore now turn about, and go in peace; that thou do no evil in the eyes of the Princes of the Philistines.

8 Then said David unto Achis, But what have I done? or what hast thou found in thy servant, from that day that I have been before thy face unto this day, that I may not go and fight against the enemies of my lord the King? [David seemed to be very angry and forward to go and fight against the people of God, but what his intent and purpose was, was best known to the LORD]

9 Now Achis answered, and said unto David, I know it, indeed thou art acceptable [Heb. Good] in mine eyes, as an Angel of God, [Achis, though an Heathen, acknowledgeth that there be good Angels]: but the Rulers of the Philistines have said, Let him not go up with us into this battle.

10 Now then, get up early in the morning, [viz. Before the battle beginneth] with thy lords servants, that are come with thee: and when ye shall have got up early in the morning, and the light appeareth to you, then depart.

11 Then David got up early, he, and his men, to depart in the morning, to return into the land of the Philistines: on the contrary the Philistines marched up to Jizreel.

CHAP. XXX.

David finding that the Amalekites in his absence had plundered & burnt Ziklag, & carried the people, and his two wives away captives, is exceedingly troubled thereat, and in great danger of his own people, ver. 1, &c. He asketh counsel of God, who biddeth him to pursue the Amalekites, 7. David doing so with a part of his Army, findeth a poor starved Egyptian that was left behind, who discovereth all things unto him, and bringeth him to the Amalekites, 9. David falleth upon them, smiteth them, and spoileth them again of all that they had, 17. Maketh an Ordinance for dividing the prey, 22. Sendeth Presents to his friends, 26.

And it came to passe, when David and his men came to Ziklag on the third day: [viz. After that David was parted from the Philistines camp, for at so great a distance lay the Philistines camp (where David and his men had been) from the city of Ziklag, as may be gathered from 2 Sam. 1. 2.] that the Amalekites [understand the remnant of the Amalekites that escaped, when Saul smote that people, 1 Sam. 15. 7.] Or this may be understood of the Amalekites that lived in another part or corner of the land, then those did that were destroyed by Saul. These bewrayed their old inveterate hatred against the Israelites] were fallen into the South, and at Ziklag, and had smitten Ziklag, [i.e. ruined it, and ill treated the inhabitants thereof: see Ezek. 33. on v. 21.] and burnt the same with fire.

2 And had carried away the women captives, that were therein, (but) they had slain none, from the least to the greatest: [Oth. Small nor great] but had carried them away, and were gone their way.

3 And David and his men came to the city, and behold, it was burnt with fire; and their women, and their sons, and their daughters, were carried away captives.

4 Then David and the people that were with him, lift up their voice, and wept: until there was no (more) power in them to weep.

5 Both Davids wives were also carried away captives, Achinoam the Gifreelitee, and Abigail the wife of Nabal, [See the annotat. on chap. 27. 3.] the Carmelite.

6 And David was sore distressed, for the people spake of stoning him, for the souls of all the people were embittered.

[Heb. The soul of all the people was bitter; i.e. they were heartily grieved, besides possessed with bitterness and wrath against David, laying the blame on him, that they were bereft of their wives and children by the Amalekites, who were thereunto moved and provoked, because David had first set upon them in an hostile manner, and smitten them, chap. 27. 8.] every one for [or, because of] his sons, and for [or, because of] his daughters: but David strengthened himself in the L O R D his God. [Trusting and relying on the promises, that God had made to him, that he should be King: see the annotat. above chap. 23. 16.]

7 And David said to Abiathar the Priest, Achimelechs son, I pray thee, bring me hither the Ephod; [i.e. Put on the Ephod for my sake, that thou mayest thereby ask counsel of the Lord for mee: see Numb. 27. 21. and above chap. 23. 9.] and Abiathar brought the Ephod to David.

8 Then David enquired of the L O R D, saying, Shall I pursue after this band? [He meaneth the Amalekites, as also ver. 15.] shall I overtake them? and he said unto him, Pursue, for thou shalt certainly overtake, and thou shalt certainly deliver.

9 Then David went his way, he, and the six hundred men that were with him, and when they came to the brook Besor, then the rest [viz. Two hundred men, which were so weary, that they could not follow, ver. 10.] stayed.

10 And David pursued them, he, and those four hundred men; and two hundred men stayed (behind), which were so weary, that they could not go over the brook Besor.

11 They [viz. The men that were with David] found an Egyptian man in the field, and they brought him to David: [Heb. They took him to David; i.e. they took and brought: see the annotat. on Gen. 12. ver. 15.] and they gave him bread, and he did eat, and they gave him water to drink.

12 They gave him also a piece of a cake of figs, and two pieces of raisins, and he did eat; and his spirit came again into him. [Oth. To him; i.e. he that was faint, and almost dead with hunger, was cheared and revived by the meat or food they gave him: so that the word spirit here signifieth breathing] for he had eaten no bread, [i.e. meat, food] nor drank any water (in) three days and three nights.

13 After that David said unto him: Whose art thou? and whence art thou? then said the Egyptian lad, [i.e. Youth, young man: see Gen. 22. on v. 5.] I am an Amalekitish mans servant, and my lord left me, because three dayes (ago) [Heb. this is the third day] I fell sick.

14 We made an invasion upon the South of the Corebites, [i.e. Of the Philistines, as may be gathered from v. 16. Thus are the Philistines also called Ezeek. 2. 5. 16. Zeph. 2. 5.] and upon that (part) which is of Juda, and against the south of Caleb, [i.e. Against the south part of the land, where Calebs posterity dwell: see Jos. 14. 13. & 15. 13.] and we have burnt Ziklag with fire.

15 Then said David unto him; Canst thou bring me hither down to this land? he then said: Swear unto me by God, that thou wilt not kill me, and that thou wilt not deliver me into the hand of my lord! [Heb. If thou shalt kill me, and if thou shalt deliver me, &c. See of such kind of oath, Gen. 24. 23. The meaning is, that thou wilt not kill me, or that, &c. Compare above chap. 24. 22, &c.] then will I bring thee down to this land,

16 And he led him down, and behold, they lay scattered upon all the earth, eating, and drinking, and dancing, because of all the great prey that they had taken out of the land of the Philistines, and out of the land of Juda. [Under which belonged to Ziklag, and the land of Caleb.]

17 And David smote them from the twilight [The Hebrew word that is here used, as also the Dutch word Schemeringe, signifieth both the evening and morning glimmering, or twilight. Some conceive that David fell upon this people in the evening twilight, (for he found them eating, drinking, and dancing, which commonly is done in the evening, or at even-tide, not at break of day) they also conceive, that David having but four hundred men with him, rather chose the darkness of the night, to fall upon this great multitude in their drunkenness and jollity, then the glimmering of the morning, when the day began to dawn. Yet others take it here for the glimmering of the morning, conceiving that David and his men at even-tide were too weary to make an invasion upon their enemies] unto the evening of their next day, [i.e. the evening of the day wherein David went forth with his men] and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

18 Thus David rescued all that the Amalekites had taken: David also rescued his two wives.

19 And there was nothing lacking among them from the least unto the greatest, and unto the sons and daughters: and of the prey also unto all that they had taken to them: David brought it all back again.

20 David also took all the sheep, and the oxen: they [viz. Davids men] drove them on before that same cattel, [i.e. Before the cattel that had been taken from them by the Amalekites] and said: This is Davids prey. [i.e. which pertaineth to David, therefore he gave away thereof, where and to whom he pleased; see below verse 26.]

21 When David came to the two hundred men, [See above v. 9, 10.] which were so weary, that they could not follow David, and whom they had let tarry at the brook Besor, they went to meet David, and the people that were with him: and David went to the people, and asked them touching the welfare. [i.e. he kindly saluted them, and asked them if they were well.]

22 Then [viz. When they began to talk of dividing the prey] answered every wicked Belial among the men that went with David, and they said, Because they went not with us, [Heb. With me] we will not give them of the prey that we have rescued, but to every one his wife, and his children, let them lead them away, and depart.

23 But David said, Ye shall not do so, my brethren, with that which the L O R D hath given us, [viz. With the prey which we have gotten, not by our own strength or power, but which the Lord hath given us] and hath delivered the band, that came against us, into our hand.

24 Who, I pray, should hearken to you in this matter? for as their part is that went along down into the battel, so shall also their part be that tarried by the stuff, they shall share alike. [i.e. The men that tarried behind, and abode by the baggage, shall have their share of the prey, as well as those that marched forth with me into the battel. Herein David followeth Gods Ordinance, Numb. 31. 27. and also the rule of right reason and equity, see Jos. 22. 8. and 2 Mach. 8. 28.]

25 And this was (so) from that day, and (so) forward [Oth. Above, or, upwards, which some understand of the time past; so that it was here again revived, and brought in use again by David] for he made it a statute, and an ordinance in Israel, unto this day. [The sentence will be perfected thus; which remaineth unto this day.]

26 Now when David came to Ziklag, then he sent the

the prey unto the Eldest of Juda, his friends, [i.e. Unto those that continued faithful to him in his grievous persecution] saying, Behold, there is a blessing [i.e. a Present: see Gen. 33.11.] for you, of the prey of the enemies of the LORD.

27 (Namely) to them at Beth-El, [Oth. To them that were in the house of God, viz. at Kiriath-Jearim, where the Ark of the Covenant was, 1 Sam. 6.21. & 7.1.] and to them at Ramoth, toward the South, [This city lay in the inheritance of the tribe of Simeon, Jos. 19.8. and it lay in the South-quarter of the land of Canaan, and is thus distinguished from other cities, which were also called Ramah; as Ramoth in Gilead, 1 King. 22. 13.] and to them at Juber. [a city lying in the tribe of Juda on the mountains, Jos. 15.48.]

28 And to them at Aroer, [This city lay by the brook Arnon, given to the tribe of Reuben: see Deut. 3. 12. Jos. 13.16.] and to them at Siphmoth, [Oth. called Sepham, Num. 34.10.] and to them at Eshemoa. [a city lying in the tribe of Juda, Jos. 15.30. Oth. called Eschimo It was given to the children of Aaron; 1 Chron. 6.37.]

29 And to them at Rachat, and to them which were in the cities of the Gerah-meetites, [See the annotat. above on chap. 27.v.10.] and to them which were in the cities of the Kenites. [See of these Judg. 1.16.]

30 And to them at Horma, [Oth. Zephath: see Judg. 1.17.] and to them at Chor-Asan, [this seemeth to be the same city, which Jos. 19.7. is only called Asan, being in the tribe of Simeon] and to them at Atach.

31 And to them at Hebron, [See of this city, Gen. 23.2. in the annotat.] and to all the places where David had walked, he, and his men. [i.e. Where David and his men abode for some space of time, when he was fain to flee from Saul, David was thankful to those who had entertained him and his, and done them good.]

C H A P. XXXI.

The Israelites are smitten of the Philistines, v.1, &c. Also Saul's sons are slain, 2. Saul is wounded, 3. He falleth upon his own sword, 4. So doth likewise his armour-bearer, 5. Saul dieth; his three sons, his armour-bearer, and his people perish, 6. The rest flee, forsaking the cities, 7. The Philistines cut off Saul's head, 8. And they put his Armour in the house of Astarte, and hang his body on the wall at Bethsan, 10. Those of Jabe take down the bodies of Saul, and of his sons, and burn them, 12. And bury their bones, 13.

THe Philistines then fought against Israel; [Here the Pen-man of this Book returneth to the History, which he had left in the 29. Chap. to relate in the interim what David had done the mean while against the Amalekites, who in his absence had plundered and burnt Ziklag. This Chapter agreeeth almost word for word with 1 Chron. 10.] and the men of Israel fled before the face of the Philistines, and fell (down) smitten. [Heb. properly thrust thorow] on mount Gilboa,

2 And the Philistines close upon Saul, and his sons, and the Philistines smote Jonathan, and Abinadab, [1 Sam. 14.49. He is called Ichai] and Machi-Sna, Saul's sons.

3 And the battle grew heavy against Saul, and the archers hit him, [Heb. Found him] and he was sore afraid of the archers. [Oth. he was sore wounded of the archers.]

4 Then said Saul to his armour-bearer: Draw thy sword, and thrust me thorow therewith, lest peradventure those uncircumcised come, and thrust me thorow, and make a laughing-stock of me: [viz. When having taken me captive, they should offer me all shame and disgrace, and at last put me to a shameful and ignominious death. The Philistines being not able to get Saul alive, offered great abuse and disgrace to his dead body, below v. 10] but his armour-bearer would not, for he was sore afraid: then Saul took the sword, and fell upon it. [i.e. he stabbed himself: so also v.5.]

5 When his armour-bearer saw that Saul was dead: then he also fell upon his sword, and died with him.

6 Thus Saul died, and his three sons, and his armour-bearer, and all his men that same day together. [Understand the greatest part of his Courtiers, and of his Household; as also the generality or major part of the camp; though of both sorts some escaped. Compare 1 Chron. 10. on ver. 6.]

7 When the men of Israel that were on this side of the valley, [Understand here the valley, or the low grounds of Jizreel] and that were on this side of Jordan, saw that the men of Israel were fled, and that Saul & his sons were dead: then they forsook the cities, and they fled: then came the Philistines, and dwelt in them. [see above chap. 27. 6.]

8 Now it came to pass the next day, [viz. After the battle] when the Philistines came to plunder the slain, then they found Saul and his three sons, lying on mount Gilboa.

9 And they cut off his head, and they stripped off his armour, and they sent them [viz. Saul's head and armour] into the land of the Philistines round about, to publish [viz. their victory] in the house of their Idols. [The Hebrew word signifieth properly grieves, pains, and terrors. Thus are the Idols called, because they cause God to punish the Worshippers thereof with sorrow, pain, and terror] and among the people.

10 And they put his armour in the house of Astarte. [See Judg. 2.13. in the annotat.] and they fastened his body to the wall, [viz. In the street which was by the city wall, as may be gathered from 2 Sam. 21.12.] at Beth-san. [Oth. called Beth-sean, Jos. 17.11. & Judg. 1.27. This city lay in the tribe of Manasseh, Jos. 17.11. which at this time was possessed by the Philistines.]

11 When the inhabitants of Jabe in Gilead heard thereof, what the Philistines had done to Saul:

12 Then all the warlike men got up, and went all night, and they took the body of Saul, and the bodies of his sons, from the wall at Beth-san, and they came to Jabe, and burnt them there. [Forasmuch as these bodies had been certain days unburied, and had hung in the Sun, without all doubt they were become putrid and stinking, so that they could not be kept or preserved with safety; therefore they burnt the flesh, and buried the bones.]

13 And they took their bones, and buried them under the tree. [See 1 Chron. 10.12.] at Jabe: and they fasted seven days. [Understand daily until the evening. See 1 Chron. 10. on v.12. Thus testifying their grief for Saul and his sons.]



THE SECOND B O O K O F S A M U E L.

The Argument of this Book.

In this Book are described the passages, after Sauls death, under the kingly Government of David. And therein is lively pourtrayed the incomprehensible grace and favour of God shewed to David, not only in blessings temporal and corporal, exalting him, to the comfort of his people, after much suffering, by his divine providence and election to the kingly office, first over Juda, then over all Israel, and further endowing him with many sons, underpropping him likewise with stout Officers and Commanders, and many valiant brave warlike Champions, adorning him with heroic valour, establishing, increasing, and enlarging his Kingdom, and granting him very many and wonderful victories against all his foreign and domesick enemies : but also effectually in blessings spiritual and eternal : guiding him by the spirit of faith and adoption, of Prophecy, extraordinary, religiousness and godlines, wisdom, righteousness, meekness, humility, patience, and other very commendable virtues, which continually appeared in all his actions and government : making him besides (upon occasion, that he had a purpose to build God an house) those exceeding glorious promises of the spiritual, heavenly, and everlasting Kingdom of the Messiah, our Lord and Saviour Jesus Christ, that should proceed from his seed according to the flesh, and whose type God made both him, and also his Son and Successour Salomon.

On the contrary, there are also not concealed, but very circumstantially described, the grievous sins, whereby this most worthy servant and man of God, sometimes transgressed against his most bountiful God, by the seduction of Satan, and the weakness of his own flesh, especially in the matter of Utia the Hethite, and the presumptuous triumphing of the people : for which he indeed by true and hearty repentance found grace and mercy with God, but notwithstanding was chastised with sharp and smarting rods for his own and the Churches benefit ; as appeareth by the great grief and heavie which he suffered from his children, wives, and subjects, and especially by that abominable and most dangerous conspiracy and rebellion of his own son Absalon, before whom he was fain to flee in his old age. Although the LORD did not forsake him in this, and in all other troubles, nor cast him away from his presence ; but withall strengthened him with an holy confidence and patience, and evermore gave him a good issue and event. A clearer evidence, that he is a faithful and holy God, who notwithstanding the manifold wants and unworthiness of his children, yet faithfully keepeth his gracious Covenant ; but in the mean while no way approvereth or liketh of their sins. This Book containeth the history of about forty years, Chap. 5.4. Namely, from the beginning of Davids Kingdome, to the end of it ; also, the last conspiracy of his son Adonia, together with his death, which are not described in this Book, but in the beginning of the following first Book of the Kings.

II. SAMUEL

CHAP. I.

David being at Ziklag, receiveth tidings of Saul's death, and Jo-nabans death, ver. 1, &c. For which he and those that were with him mourned, he causeth the messenger, that bragged he had killed Saul, to be put to death, 13. David's lamentation for Saul and Jonathan, 17.

Moreover, it came to pass after Saul's death, when David was returned from the slaughter of the Amalekites, [Heb. from smiting Amalek. See the historic, 1 Sam. 30.] and David had tarried two days at Ziklag: [See 1 Sam. 27. 6.]

2 Then it came to pass on the third day, that behold, a man came out of the host, from Saul, whose clothes were rent, [In token of mourning, and grief of heart. See Genes. 37. on vers. 29.] and earth was upon his head: [Compare Job. 7. 6. 1 Sam. 4. 12, and below chap. 13, 19, and 15. 32. Job 2. 12. This was in mourning a token of shame, unworthiness, and deep humiliation] and it came to pass, when he came to David, that he fell to the earth, and bowed himself down.

3 And David said unto him; Whence comest thou? and he said unto him; I am escaped out of the Host of Israel.

4 Moreover, David said unto him; What is the matter? [Or, properly what was the matter, or the business?] relate it to me, I pray thee: and he said, That the people were fled out of the battle, and that there were also many of the people fallen and dead, that also Saul, and his son Jonathan were dead.

5 And David said unto the lad [i. e. youth, young man. See Genes. 22. on vers. 5.] that brought him the tidings: how knowest thou that Saul is dead, and his son Jonathan?

6 Then said the young man, that brought him the tidings; I came by chance [Heb. meeting I met, or, coming by chance I came by chance] upon the mountain of Gilboa: [Lying in Issachar, on the South-borders. See 1 Sam. 20. 1. and 31. 1.] and behold, Saul leaned upon his spear: [i. e. thrust into the head of his spear to pierce thorow his body] and behold the chariot, and the Captains [Heb. the masters, or, lords of the Horse-

men] held close upon him. [Heb. clave, or, stuck close to him.]

7 Then he looked behinde him, and saw me: and he called me, and I said, Behold, (here) am I.

8 And he said unto me; Who art thou? and I said unto him; I am an Amalekite.

9 Then he said unto me; Stand, I pray thee, by me, [Or, against me, upon me: or, stand up against me: so v. 10.] and slay me, for this coat of mail [Or, eyed, or, embroidered military coat. The Hebrew word is thus only found in this place, and cometh from a word, which signifieth embrodering, or making work full of eyes, also compassing about, inlaying of precious stones in ouches sales, or, scutcheons. Therefore some translate it, this compassing about, hemming in, straitening (of the Horsemen), also terror, anguish, hath caught hold of me] hath kept me up, [That the spear could not pierce thorow into my body] for my life is yet whole in me. [As if he should say, I have strongly endeavoured to take away my life with my spear, but it would not be, my life is yet whole in me]

10 So I stood by him, and slew him; for I knew that he would not live after his fall: [After he was fallen upon his spear, and by means thereof was fallen down. This he addeth to excuse himself of being the cause of Saul's death, and to confirm, and put out of doubt the tidings which he brought. The Reader may compare this whole relation with 1 Sam. 31. and judge of the matter] and I took the Crown that was upon his head, and the Bracelet that was upon his arm, and have brought them hither unto my Lord. [viz. David: i. e. unto thee. The Reader may compare this whole relation with 1 Sam. 31. and judge what truth there is in the thing.]

11 Then David took hold on his clothes, and rent them: [As above vers. 2.] likewise also all the men that were with him.

12 And they mourned, and wept, and fasted until the evening, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel, because they were fallen by the sword.

13 Moreover, David said unto the Lad, that had brought him the tidings; whence art thou? and he said; I am the son of a stranger, an Amalekite.

Ccc

14 And

14 And David said unto him: How? wast thou not afraid to stretch forth thine hand, to destroy [i. e. to slay, smite down, kill. Compare Judg. 20. on vers. 21, 25; 35, 42, and elsewhere] the LORDS anointed? [See 1 Sam. 10. 1. and 1 Kings 1. 24.]

15 And David called one of the Lads [His servants, or, courtiers] and said; Go near, fall upon him: and he smote him, that he died.

16 And David said unto him; Thy blood be upon thine head: [See Judg. 9. on ver. 24. and Levit. 20. on v 9.] for thy mouth hath witnessed against thee, saying: I have killed the LORDS anointed.

17 Now David lamented (with) this lamentation, [Which beginneth, ver. 19.] over Saul, and over Jonathan his son;

18 When he had said, [i. e. commanded, giving order] that they shuld teach the Children of Juda [From which tribe David himself was descended, and who had the promise of God concerning the Kingdom, and valour in war, Genes. 49. 8, 9, 10.] the bowe: [To wit, the use or handling of the bowe, to grow experienced archers and soldiery, after the example of Saul and Jonathan. See ver. 22. This David did in the first place to raise up the people of God after the death of their King, and to encourage them that they might not be daunted by his following lamentation] behold, it is written in the book of the upright. [Of this book, see Jos. 10. on v. 13. This may be understood thus, that in this book was written, what order David had given concerning them, so as to make the use and exercise of armes a thing common to his tribe.]

19 Ornament of Israel, [Thus he calleth God, from whom all Israels glory and ornament descended. Compare Deut. 4. 7, 8. and 33. 29: Others apply it to Saul, or the Land of promise] he is smitten upon thy high places: [viz. upon the mountains of Gilboa (ver. 21. and 1 Sam. 31. 8.) which he calleth Gods high places, because they specially pertained to God, as lying in Israel] how are the champions fallen?

20 Relate it not at Gath, publish it not in the streets of Askelon: [Gath and Askelon were both inhabited by the Philistines, lying in the South west of the mountains of Gilboa by the Sea, Gath in Dan, and Askelon in Simeon. See Judg. 14. on vers. 19. and below chap. 21. 20, 22.] left the Daughters of the Philistines rejoys, [blaspheming and mocking God and his people: as Judg. 16. 23, &c.] left the Daughters of the uncircumcised [See Judg. 15. on ver. 18.] leap up for joy. [By outward gestures and token of joy ascribing the praise of this victory unto their Gods]

21 To mountains of Gilboa, let neither dew, nor rain be upon you, nor fields of heave-offerings: [i.e. let there be no fruitful fields upon these mountains, whereof heave-offerings might be made. Or, upon the heaved, or, listed up fields, high fields. Heb. fields of heavings, or, listings up. This serveth to move and stir up the Israelites at the things, that there hapned. Compare Judg. 5. 23. Job 3. and elsewhere] for there the shield of the mighty is reproachfully [Or, loathsomely, vilely, contemptibly] cast away, the shield of Saul, as though he had not been anointed with oil, [viz. Saul, who fell so shamefully and contemptibly, that it was pitiful for one that was the Lords anointed to fall so. Others apply it to Sauls shield: as they were wont in those times to anoint the shields (that were covered with leather) with oil. See Isa. 21. 5. Oth. without the anointed with oil: i.e. severed from the anointed, &c. viz. from Saul.]

22 From the blood of the slain, from the fat of the mighty, the bowe of Jonathan was not driven back, and the sword of Saul returned not empty. [The meaning is, Jonathans bowe, and Sauls sword were wont ever to hit sure, so that they turned not back without having felled to the ground the stoutest and valiantest soldiery of the

enemy, though it have now (alas) hapned quite otherwise]

23 Saul and Jonathan, those beloved and close lovely ones) in their life, were neither separated in their death: they were lighter [i.e. swifter] than Eagles, they were stronger than Lions.

24 Ye Daughters of Israel weep over Saul: who clothed you with scarlet; [Protecting the Land against the enemies, so that it flourished in peace and abundance of all kind of riches, whereof this was a token] with delights [i.e. pleasantly, lovely, tenderly, that it was delightful to behold. Oth. with (all manner of, or, with other) delights] who made you wear ornaments of gold upon your apparel. [Heb. who make ornaments of gold come up upon your apparel, by reason of the cause mentioned in the fore-going annotation, as also in regard of the prey, which he took from the enemies]

25 How are the mighty fallen in the midst of the battle? Jonathan is slain upon thy high places. [See ver. 19.]

26 I am distressed for thy sake, my brother Jonathan; very lovely hast thou been unto me: thy love [Which thou barest to me] was more wonderful to me, than the love of women. [viz. where with men love women: i.e. it excelled the greatest love and friendship that can be among men, being for Davids comfort kindled, and preserved by the Holy Ghost in the heart of Jonathan]

27 How are the mighty fallen, and the weapons of war [Or, instruments of war: viz. Saul and Jonathan, who were as Israels weapons and means, whereby Israel was defended and protected. It may also be properly understood of the weapons of war, which the Philistines got for a prey] lost?

CHAP. II.

David at Gods command, removeth with his household and people to Hebron, ver. 1, &c. Where these of Juda anoint him King over them, 4. He commendeth and conforteth the citizens of Jabel in Gilcaid, for burying Saul, 5. On the contrary Abner installeth Ishbosheth Sauls son, King over Israel, 8. And leadeth forth his armed men against Davids men by Gibcon, 12. Where after a terrible and bloody fight of four and twenty young champions, he is put to flight by Joab, 17. Asahel pursueth him, and is thrust thorow by him, 19. Abner and Joab at length part again one from another, 26. Asahel is buried, 32.

And it came to passe after this, that David enquired of the LORD, [See 1 Sam. 23. 6, 9. and 30. 7, 8. and Judg. 1. on v. 1.] saying; Shall I go up into one of the Cities of Juda? and the LORD said unto him; Go up: and David said; Whither shall I go up? and he [i.e. the LORD] said; Unto Hebron. [Lying in Juda, not far from the Western mount, and allotted to the children of Aaron. See Genes. 13. 18. Jos. 21. 10, 11, 12. From whence may be gathered, that David indeed for his own person in particular dwelt and kept Court there, but that his people or soldiery abode in the next adjacent Cities and places, (as below v. 3.) that the Priests and Levites, to whom this City was given by the tribe of Juda, might not be straitened in their possession.]

2 So David went up thither, as also his two wifes, Abinoam the Jizreelite, and Abigail the wife of Nabal [Understand, that had been Nabals wife. So 1 Sa. 30. 5. See 1 Sam. 25. 39, &c. and compare below, chap. 12. 15.] the Carmelite.

3 David also made his men that were with him, [Understand the warlike men, that had followed him in his banishment. See 1 Sam. 22. 2.] go up, every man with

with his household : and they dwelt in the cities of Hebron. [i. e. which lay about Hebron, and belonged thereto]

4 After that came the men of Juda; and there anointed David King over the house of Juda : [David was first by Gods appointment secretly anointed King by Samuel, *Sam. 16. 13.* Here he is again anointed by his own tribe, the tribe of Juda, who undoubtedly knew the will of God. The third time he is anointed by all Israel, below chap. 5. 3. This all tending to the strengthening and encouraging of David, and establishing of his calling, as also typifying and shadowing out of the anointing of our Lord Jesus Christ. See *I Kings 1. on vers. 34.*] Then they told David. [Who had asked or inquired, what was become of Sauls dead body, desiring to bury it, if it had not been done] saying ; They are the men of Jabel in Gilead, that have buried Saul. [See *I Sam. 31. 11. 12, 13.*]

5 Then David sent messengers to the men of Jabel in Gilead : and he said [i. e. sent word] unto them ; Bleſſed be ye unto the LORD, [See *Genes. 24. on v. 31. Ruth. 2. 20. and 3. 10.*] that ye [Or, who] have shewed this kindness unto your lord, unto Saul, and have buried him.

6 So now the LORD shew kindness and faithfulness unto you : and I also, I will do this good (deed) to you, [i. e. require, or, in this sense : as the Lord will require it unto you, so will I also do it. Oth. according to this good (deed) or, goodness] because ye have done this thing. [Or, who have, &c.]

7 And now, let your hands be strong, and be valiant [Heb. children, or, sons of valour, or, courage. See Below, chap. 3. on vers. 34.] seeing your lord Saul is dead. [As if he should say, Let not your courage abate, although your lord and King be dead] and also they of the house of Juda have anointed me King over them. [Heb. The house of Juda have, &c.] So that besides the willingness and readiness, I have also the power and ability to help and succour you in all occasional straits. Although David was assured of Gods purpose and counsel, yet nevertheless he useth these lawful and commendable means, by well-doing to gain the hearts of the Israelites, and to wait with confidence and patience for the issue or event.]

8 Now Abner [Called also Abiner. See *I Sam. 14. 50, 51.*] the son of Ner, the Captain General, that Saul had took Isboseth, [Heb. Isch-boscheth] Sauls son, and carried him over to Mabainaim. [i. e. over the river Jordan, where Mabainaim lay, by the brook Jabbok, not far from Jabel in Gilead : See *Genes. 32. 2.*] Abner seemeth to have done this, to get the Gileadites, to whom David had sent his messengers, to side against David, and to break the friendship and favour that he there might have obtained.]

9 And made him King [Although he was not ignorant of the Lords will, as appeareth chap. 3. 9, 10, 18.] over Gilead, [See of Gilead, *Numb. 32.*] and over the Ascharites, [Hereby is meant by most Interpreters the tribe of Asher, being the uttermost in the North of Canaan, by the Sea. Heb. the Ascharite] and over Israel; [The City lay between half Manasseh and Issachar, on the borders : the valley of Jisreel lay in Issachar, almost in the midst of Canaan, under which the next adjacent Zebulon, Naphtali, and half Manasseh are likewise understood : as besides Ephraim, Dan and Simeon lay partly in Juda] and over Ephraim, and over Benjamin, and over all Israel. [Excepting Juda, as followeth.]

10 Isboseth Sauls son was forty years old, when he was King [Heb. reigned : i. e. was King, or began to reign; and so often in these Histories of the Kings] over Israel, and he reigned the second year : [See *I Sam. 13. on v. 1.* Or, had reigned, for the sense seemeth to be, that he had reigned two full years, when the battel mentioned, *vers. 12,* &c. hapned. See further below chap. 3. on v. 1.]

although it followeth not hence, that they let David lie quite at peace in these two fore-going years] only those of the house of Juda, followed after David. [Heb. were after David.]

11 Now the number of dayes, that David was King at Hebron, over the house of Juda, is seven years and six moneths.

12 Then Abner the son of Ner went forth, [To war against David and Juda] with the servants of Isboseth the son of Saul, from Mabainaim to Gibeon. [Lying in Benjamin, *Jos. 18. 23.* See also *Jos. chap. 9. and 10.* This City lay not far from the Frontiers of Juda, and was given to the children of Aaron, *Jos. 21. 17.*]

13 Joab [This was Davids Captain General, as Abner was Isboseths. Zeruia was Davids sister. See *I Chron. 2. 16.*] and the servants of David went forth also, and they met one another by the pool of Gibeon : [Which was without Gibeon, on the South-side of it] and they abode, those on this side of the pool, and those on the other side of the pool.

14 And Abner said unto Joab, Let now the young men [Certain lusty young soldiers] get up, and play [i. e. skirmish trying one another at their weapons. It seemeth that Abner, after the manner of rough soldiers, lightly esteemed the death of certain young champions : for whilch he felt his punishment in the end of this combate. See *vers. 17. 26, 27.*] before our face, [In our presence, before our eyes, for a fight or shew ; that we may only sit still look on, and leave them alone to themselves] And Joab said, Let them get up.

15 Then there gat up, and went over [Or, a longe, viz. the pool, whereof *vers. 13.*] by number, [i. e. by equal number on both sides] twelve of Benjamin, to wit, for Isboseth Sauls son, and twelve of Davids servants.

16 And the one caught the other [Heb. the man his neighbour, or, his fellow companion : to i. e. the following words] and (thrust) his sword in the others side : and they fell together : [i. e. they died all the four and twenty, whence that place was called Chelkath, Hazurim, [i. e. part, piece of Land, or, field of rocks ; i. e. of Champions, who were unmoveable like rocks, and every one kept his standing : or, of points, edges, because they fell one another down by the point or edge of the sword] which is by Gibeon.

17 And there was a very sore battel that day : But Abner and the men of Israel were smitten before the face of Davids servants.

18 Now there were three sons of Zeruiah, Joab, and Abisai, and Asabel : and Asabel was light of his feet, [i. e. very swift in running. Compare above chap. 1. 23.] as one of the roes, that are in the field.

19 And Asabel pursued after Abner : and he turned not aside to the right hand, or to the left, from going after Abner.

20 Then Abner looked behind him, and said ; Art thou this, Asabel ? and he said ; I am he.

21 And Abner said unto him ; Turn (thee) aside to thy right hand, or to thy left hand, and lay thee hold on one of those, and take for thee their habit : [i. e. their apparel, or weapons, or both. Compare *Judg. 14. 19.*] but Asabel would not turn aside from after him.

22 Then Abner proceeded further, saying to Asabel ; Turn aside from after me. Wherefore should I smite thee to the ground ? how then should I hold up my face before Joab thy brother ? [As if he had said, Why wilt thou hazard thy self ? Thou wilt so urge me, that I shall not be able to spare, which otherwise I would willingly do for thy brothers sake, who is a valiant and brave Commander.]

23 But he refused to turn aside ; so Abner smote him with the hindermost (part) of the spear, [Or, he thrust him with the sharp, which was at the undermost, or hindermost part of the spear] on the fifth rib, [Or, by near

near, under. This by many is meant of that place of the right side, where the liver lieth, or neer the brest-bone, and where is the use or root of the liver-vein: where (as learned and experienced Physicians do affirm, and the same was likewise not unknown to the ancient heathens) the wound that is there given, bringeth speedier death to a man, than any other wound whatsoever. Some understand it of the left side, where the heart lieth, or the hypochondries under the short ribs which are five in number, which seemeth to be confirmed by the effusion or pouing out of the bowels, hapned by the same wound, whereof below chap. 20.10. Compare below chap. 3. 27. and 4. 6. and 20.10.] that the *fpear came out behind him*; and he fell (down) there, and died on his place? [i. e. he lay dead on the place, where he had stood, or where he was thrust thorow.] And it came to passe, that all that came to the place, where *Aſabel* fell (down) and died, stood still.

24 But *Foab* and *Abisai* pursued after *Abner*, and the sun went down when they were come to the hill of *Amma*, which is before *Giach*, by the way of the wilderness of *Gibeon*.

25 And the children of *Benjamin* gathered themselves together after *Abner*, and became one heap: [Or, close joyned together iroop. Heb. properly bundle] and they stood on the top of an hill. [They put themselves in battel-array upon the top of an hill, the better to defend themselves.]

26 Then *Abner* called to *Foab*, and said; Shall then the sword devour for ever? [i. e. without ceasing.] knowest thou not that it will be bitternesse in the latter end? [i. e. that it will yeeld at last a bitter and sorrowfull event] and how long wilt thou not say unto the people, that they return from pursuing their brethren? [Heb. from after their brethren.]

27 And *Foab* said; (As true as) God liveth, unless thou hadst spoken, surely then from the morning the people had been conveyed away, every one from pursuing his brother. [Heb. from after his brother. As if he should say, if thou hadst not at first set them on to fighting, and so occasioned the battel; See above ver. 14. I would have caused the people to retire betimes today.]

28 Then *Foab* blew with the trumpet, and all the people stood still, and pursued no more after *Israel*, and proceeded no further to fight.

29 *Abner* then and his men went all that night over the plain field: and they passed over *Jordan*, and walked thorow all *Bithron*, [Or, all the Land-partition, the separated, or, divided part of the Land, which lay over or beyond *Jordan*, and thereby was severed or divided from *Canaan*. Thus Cant. 2.17. they are called *Hills of Baithor*; i. e. of separation, because they lay in *Gilead*, and were separated or divided from *Canaan* by the river *Jordan*] and came to *Mahanaim*. [From whence they went forth, or, set out, ver. 12.]

30 *Foab* also returned from after *Abner*, and gathered all the people together: and there were lacking of Davids servants, nineteen men, and *Aſabel*.

31 But the servants of David had smitten of *Benjamin*, and among *Abners* men: (so that) there died three hundred and threescore men.

32 And they took up *Aſabel*, and buried him in his fathers sepulbre, which was at *Bethlehem*: now *Foab* and his men went all night, (so) that the light arose to them at *Hebron*.

CHAP. III.

The war between the house of Saul, and the house of David, ver. 1, &c. A list of Davids sons, that were born to him at Hebron, 2. Abner being had in great respect in Sauls house, is incensed against Isboseth for some

*affront offered him, and treateth with David for an agreement, 6. He bringeth Michal Sauls Daughter, again to David, according to his desire, 13. And having communed with the Eldest of Israel, visiteth David at *Hebron*, becometh friends with him, and departeth in peace, 17. *Foab* coming from abroad, and hearing of this, blameth David for it, overtaketh *Abner* without Davids privity, and murdereth him treacherously, 22. For which David is greatly incensed and declareth publicly his innocency, burith *Abner* in a stately manner, proclaimeth his valour, lamenteth over him, and excuseth himself for not punishing at present the authors of this murther, 28.*

A Nd there was a long war between the house of *Saul* and between the house of *David*: [This war seemeth to have lasted five years. For at the time of the first battel (whereof chap. 2.12 &c.) David and Isboseth, both of them, had reigned two years, as appeareth from chap. 2. 10. compared with v. 4. and 9. of the same chapter: from whence may be gathered, that they both began to reign at one and the same time. Now David reigned at *Hebron* seven years and six moneths, chap. 2.11. untill such time that Isboseth being slain, (below chap. 4.6, 7.) he was anointed King over all *Israel*, chap 5.3. So that this war seemeth to have lasted the five remaining years and certain moneths] but *David* went and grew stronger, [Heb. was going, and growing strong: i. e. grew stronger and stronger] but those of the house of *Saul* went and grew weaker. [Heb. the house of *Saul* were going and growing weak, or, thin, exhausted: i.e. those of the house of *Saul* grew smaller and smaller, or lesse powerful. See Gen. 26. on v.13. Jon. 1. on v.11.]

2 And unto *David* were sons born at *Hebron*: Now his first-born was *Amnon*, of *Achinoam*, the *Fixreelite*.

3 And his second was *Chileab*, [Otherwise called *Daniel*, 1 Chron. 3.1.] of *Abigail*, the wife of *Nabal*, [See above chap. 2. on ver. 2.] the Carmelite: and the third *Absalom*, [Heb. *Abschalom*] the son of *Maacha* [Being converted to the true Religion] the Daughter of *Thalmai*, King of *Gesur*: [Heb. *Geschur*, as below, chap. 13.37, 38. & 14.13. & 15.8. A city lying in the North, on the frontiers or borders of *Gilead*, in the fore-part of the division of *Syria*, called *Trachonites*. See Deut. 3.14. Jos. 12. 5. below chap. 15. 8. There were also *Geturites* on the South-side of *Canaan*, toward *Egypt*, 1 Sam. 27. 8. from whom David, being at *Ziklag*, fetched great store of prey.]

4 And the fourth *Adonia*, the son of *Haggith*: and the fifth *Sephatia*, [Heb. *Schepatia*] the son of *Abital*:

5 And the sixth, *Fitream*, by *Egla*, Davids wife: [There be divers opinions concerning the question, Why this woman only is called in this place Davids wife, whereas all the rest before mentioned were his wifes like-wife? Some conceive that she was the most excellent and chiefliest of all Davids wifes; others, that she was the meanest, and of lowest condition among them all, and known by nothing peculiar and special, but that David had taken her to wife. But the truest and most probable opinion seemeth to be this, that it's possible there might have been another woman of the same name, and that this was distinguished from that other by this appellation, or addition] these were born to David at *Hebron*.

6 While that war was between the house of *Saul*, and between the house of *David*, it came to passe, that *Abner* made himself strong in the house of *Saul*. [Getting by his great courage, and valiant acts, special power, authority, and respect, even with King Isboseth himself, as appeareth in the following veres. Oth. behaved himself valiantly for Sauls house.]

7 Now Saul had a concubine, whose name was Rizpa, the daughter of Aija: [Of this woman, see below, chap. 21.8, 10, 11, &c.] and (Isboseth) said unto Abner, Wherefore hast thou gone unto my fathers concubine? [i.e. hast layen with her. It seemeth that Isboseth had a shrewd suspicion of Abner, as it he aspired after the Crown.]

8 Then Abner was much incensed [Heb. kindled to to Abner greatly; viz. anger, wrath. See Genes. 4. on vers. 5.] for Isboseth's words, and said; Am I a Dogs head, [i.e. base and contemptible, of no worth, value, esteem. Compare 1. Sam. 24.15. and Deut. 23.18. below ch. 19. 16. hard by the borders of Juda, as the Maps do shew] I who against Juda do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, [Oth. that I should be of, with, or, for Juda? Should I this day, &c. i.e. as if I held with Juda, or had revolted to Juda, or, belonged to Juda? whereas on the contrary I have done thus and thus, and yet still do, &c.] and have not delivered thee into the hand of David [Heb. have made to be found; i.e. have made to fall, or, delivered into Davids hand] that thou searchest on me the ini- quity of a woman? [i.e. committed with a woman, or with this woman. Or, thou lyest to my charge, viseft me to day (for, or, because of) &c. or, viseft upon me: i.e. thou wilt examine me, and bring me to a trial, and punish me, for a fault which I should have committed toward this woman? Whereas thou should have conniv'd and wint at it: or reprovest me, as if it were true: Is this my reward for all my true and faithful services? So intolerable was this reproof unto him.]

9 Let God do so to Abner, and let him so add thereunto, [Of this manner of swearing, see Ruth 1. on v.17. and 1 Kings 19. on v.2.] surely, according as the LORD hath sworn to David, [Notwithstanding that he knew this full well, yet nevertheless he had afflited the house of Saul, and resisted or opposed David. See also v.18.] even so will I do to him;

10 Transforming the Kingdom from the house of Saul, and setting up [Or, establishing] the throne of David over Israel and over Juda, from Dan to Berseba. [These were the uttermost borders of Canaan. Dan in the North, and Berseba in the South. See 1 Kings 4. on v.15.]

11 And he [viz. Isboseth] could not answer Abner a word more, because he feared him. [Fearing, if he should be roughly dealt withal, he would do that in good earnest, which he only seem'd to threaten in his passion: and that in regard of his power, and the authority which he had, above vers. 6.]

12 Then Abner sent messengers to David in behalf of himself, [Or, in his stead; i.e. in stead of coming himself, or, in his own name, but not in the name of King Isboseth, or of the Kingdom. Oth. instead of that: i.e. therefore, in that respect, regard] saying; Whose is the Land? [As if he should say, the Kingdom of Israels Land, belongeth indeed to no man, but to thee, to whom it was promised by God] saying (further;) Make thee a league with me, and behold, my hand shall be with thee, to turn about all Israel unto thee.

13 And he [viz. David] said, well, [Or, 'tis well, 'tis good: i.e. thy project pleaseth me well; I accept of it] I will make a covenant with thee: but one thing I require of thee, saying; [i.e. to wit this, &c.] Thou shall not see my face, [Compare Genes. 43.3.] unless thou first bring in Michal, Sauls Daughter, [Davids first wife, of whom the Scripture witnesseth, that she loved him, and had been faithful to him, 1 Sam. 18. 20, 28. and 19. 11, 12.] When thou comest to see my face.

14 David also sent messengers unto Isboseth, the son of Saul, [Thus to give occasion to Abner, to fulfil his promise without the least suspicion of Isboseth] saying; Give (me) my wife Michal, whom I have espoused unto me, with a hundred foreskins of the Philistines. [According to Sauls bargain, who by that means thought to have de-

stroyed David by the hands of the Philistines. See 1 Sam. 18. 25, 27.]

15 Then Isboseth sent forth, [Without doubt, being over-ruled and perwaded by Abner, whom through fear he durst deny nothing] & took her [i.e. caused her to be taken by the messengers sent by him] from (her) husband, from Paltiel, [called also Palti, to whom Saul gave this Michal to wife, after David was fled, 1 Sam. 25.44.] the son of Lais.

16 And her husband went with her, going and crying after her unto Bahurim: [Lying in Benjamin, below ch. 19. 16. hard by the borders of Juda, as the Maps do shew] Then said Abner unto him; I depart, return; and he returned.

17 Now Abner had words with the eldest of Israel [Heb. Abnrs word, (or, dealing, advice) was, or, had been, with, &c. Compare 1 Kings 1.7. and Numb. 31.16.] saying: He desired David long ago [Heb. also yesterday, also ere yesterday] to (be) King over you.

18 Therefore do it now: for the LORD hath spoken unto David, saying, By the hand of my servant David I will deliver my people of Israel from the hand of the Philistines, and from the hand of all their enemies.

19 And Abner also spake before the ears of Benjamin, [As he had done with the Eldest of Israel] moreover, Abner went also his way, to speak before the ears of David at Hebron, all that was good in the eyes of Israel, and in the eyes of the whole house of Benjamin. [Meaning the greatest part: for as yet many were addicted to the house of Saul, because Saul came of the tribe of Benjamin. See 1 Sam. 16. and 10. 20, 21. 1 Chron. 12.29. Compare this phrase with Matth. 3.5. and Phil. 2. 21, &c. To speak before the ears of David, &c. i.e. to report unto David all that Israel, and especially Benjamin had found good and declared]

20 And Abner came to David to Hebron, and twenty men with him; and David made Abner, and the men that were with him, a feast.

21 Then said Abner unto David; I will get me up, and go my wayes, and gather all Israel together unto my Lord the King, that they may make a league with thce, and that thou mayest reign over all that thy soul desireth: [Or, according to all, or, altogether as, &c. i.e. according to thy hearts wish, and desire] So David let Abner go, and he went in peace.

22 And behold Davids servants, and Joab came from a band, [Or, a troop, a company of roving soldiers, whom they had overtaken and plundered] and brought with them a great prey: now Abner, he was not with David at Hebron; for he had let him go, and he was gone in peace.

23 Now when Joab, & all the host that was with him, were come, then they told Joab, saying; Abner, the son of Ner, is come to the King, and he hath let him go, and he is gone in peace.

24 Then Joab went in to the King, & said; what hast thou donc? behold, Abner is come unto thee; now why hast thou let him go, that he is gone so free away? [Heb. going is gone]

25 Thou knowest Abner, the son of Ner that he is come to thce; [i.e. To seduce thee with sweet flattering words. See Judg. 14. on v.15.] and to know thy going out, and thy coming in, [i.e. thy dealing & conversation, thy managing of affairs both at home & abroad, within doors and without doors. See Deut. 28. on vers. 6.] yea to know all that thou doest.

26 And Joab went forth from David, and sent messengers after Abner, [As if the King had yet something further to say to him: although it was without the Kings privity, as followeth] which brought him again from that well of Sira: [Or, fountain, or, well, pit, or pool of Sira: laying Northward off from Hebron, close by the way that goeth from Hebron to Jerusalem and Benjamin, as the Maps do shew] but David knew it not.

27 Now when Abner returned to Hebron, then Joab led him aside in the midst of the gate, to speak with him quietly: [Or, peaceably, as if he had something to tell him in a

confident manner, secretly and in private] and he smote him there on the fifth rib, [As above chap. 2. 23.] that he died for his brother Asbel's blood, [i.e. slaughter, which he had committed on his brother Abiel; above chap. 2. 23. and below v. 30. See Gen. 4. 9, 10.]

28 Afterward when David heard that, he said; I am guilty, and my Kingdom with the LORD, [Heb. From, with the LORD: as if he had said; I am free from punishment before the Lord, who will not impute this murder to me, nor to my Kingdome] for ever from the blood [Heb. bloods: as Gen. 4. 9, 10, &c.] of Abner the son of Ner.

29 Let it [viz. Blood: see Judg. 9. on ver. 24.] rest on the head of Joab, and on all his fathers house: and let there not be cut off from the house of Joab, that bath an issue, [see Lev. 15. 2, &c.] and is leprosy, and that leaneth on the staff, [i.e. that is cracie, weak, feeble, or lame] and falleth by the sword, and lacketh bread, [i.e. let there be ever in Joabs house some person that is subject and liable to these plagues, or some of them.]

30 Thus Joab and Abisai his brother slew Abner, [Hence it appeareth, that Abisai was privie to this murderer, although he be not named in the foregoing verses] because he had slain their brother Asbel at Gibon in the battle, [and consequently in a murderous way, as Joab had done Abner: see above chap. 2. 20, 21, 22, 23.]

31 Then David said unto Joab, and to all the people that was with him, Rent your garments, [See Gen. 37. on v. 24.] and gird you with sackes, [see Gen. 37. on ver. 34.] and mourn before Abner: [i.e. before the corps, as is declared in the following words. Compare Luke 7. 14.] and King David went after the Bier. [or, Corps, Heb. Bed, i.e. wherein Abner lay and was carried.]

32 Now when they buried Abner at Hebron, then the King lift up his voice, and wept at Abners grave; also all the people wept.

33 And the King made a lamentation over Abner, and said; Did then Abner die, as a fool dieth? [As if he had said, Is it not a sad thing that such a valiant champion hath been fain to lose his life in such a pitious way, as if he had been one of the vilest persons that are living, or some one person, that shall foolishly suffer himself to be murdered without any opposition at all. But (as if David should say) that shall in no wise obscure his military praise.]

34 Thy hands were not bound, nor thy feet put into copper fetters, [Intimating, that Joab should have found, that he had to deal with a soldier, that could use both hands and feet, if he had fought with him hand to hand] (but) thou art fallen, as they fall before the face of children of perverseness: [or, sons of perverseness, iniquity, craftiness: as below chap. 7. 10. i.e. most perverse men; whereby David openly hits Joab and his brother thorrow, and upbraids them with that base and shameful murder. Touching the phrase (children) or, sons of perverseness, the same is often elsewhere used in Scripture. Also children of Belial; i.e. of vice, or looseness, stiff-neckedness, Deut. 13. 13. children of transgression, Isa. 57. 4. children of disobedience, Ephes. 2. 2. children of darkness, 1 Thess. 5. 5. as on the contrary, children of courage, or, valour, above chap. 2. 7. children of light, Ephes. 5. 8. and the like. Compare below chap. 12. on ver. 5.] then all the people wept yet more [or, again. Heb. all the people went on, or, added to weep] over him.

35 After that all the people came to cause David to eat bread, [i.e. To exhort, or persuade him, to take some victuals to refresh and strengthen himself with meat] while it was yet day: but David swore, saying, Let God do so to me, and let him so adde thereto, [as above verse 9.] if I taste bread, or ought else before Sun-setting! [For so was the manner of a right Fast, that they abstained

from all manner of food whatsoever until evening: so above chap. 1. 12, &c.]

36 When all the people perceived this, it was good in their eyes: [i.e. It pleased the people well] all, so as the King had done, was good in the eyes of all the people.

37 And all that people, and all Israel observed that day, that it was not of the King, [i.e. That it was in no wise the Kings counsel and will] that they had slain Abner, the son of Ner.

38 Moreover, the King said unto his servants: Know ye not, that a Prince, yea a great (man) is fallen this day in Israel? [And that consequently, the murderer of such a person, for the example and terror of others, ought to be secretly punished.]

39 But I am this day tender, [i.e. I am yet mean in power: a comparison taken from a young child] and anointed King; [i.e. I am yet weak and young in my Kingdome; I am indeed anointed by Samuel King over all Israel, but yet have indeed and in truth no tribe under me, but Juda only,] and these men, the sons of Zeruia, are harder than I, [i.e. Mightier, stronger, or firmer, that I should dare, or be able to punish them, according to desert, in regard of the great sway and respect they bear among the soldiery. Thus David (who had so many experiences of Gods gracious help and assistance) seemeth to have yielded too much to humane policy, and carnal respects, putting off the punishment till further opportunity, which notwithstanding in his life-time he found, or (at least) leaving at last the vengeance to his son Salomon, 2 King. 2. 5.] the LORD shall reward the evil-doer according to his wickedness. [as if he should say, Because I for the present do want power, therefore the Almighty God shall punish him, or grant me yet the power to do it, or to cause it to be done. See the beginning hereof, below chap. 1. 9. 14. the progres, 1 King. 2. 5, 6. and that full and perfect execution or accomplishment, 1 King. 2. 34.]

CHAP. IV.

*I*sboseth and his party are astonished at Abners death, v. 1. Two Captains murder Isboseth, and bring his head unto David, 2. Who caused them to be put to death, and hanged up; but Isboseths head to be buried, 9.

Now when Sauls son [viz. Isboseth] heard, that Abner was dead at Hebron, his bands grew feeble, [i.e. He fainted, and left all courage to war against David. Compare below chap. 17. 2. Ezra. 4. 5. Isa. 13. 7. and 35. 3. Jcr. 38. 4. & 47. 3. & 50. 43. Zeph. 3. 16] and all Israel was terrified, [or, troubled; because Abner having treated with them, to bring the Kingdome unto David, was now dead, so that they knew not what would become of the matter. The rest that sided with Sauls house, were astonished at the loss of this great Commander, on whom Sauls house relied.]

2 And Sauls son had two men, Commanders of Bands: [Of plundering, ranging, and roving soldiers; as above chap. 3. 22.] the name of the one was Baena, [Heb. Baanah] and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin; for Bee-roth, [see Jos. 18. 25.] also was reckoned to Benjamin: [although the Benjamites after Sauls defeat (as is related in the sequel) were fled thence, and possibly the Philistines had taken this place, as they had done others, see 1 Sam. 31. 7.]

3 And the Beerothites were fled to Gittaim, [Neb. 11. 33.] There is a city of this name mentioned to be in Benjamin. Some conceive that there was yet another place of the same name by the South-borders of Juda, whither

whether they were fled for safety, and found themselves so well there, that they thought not at all of returning, until the affairs of Saul's house were thus transacted, and this here mentioned was written at such time when it was but newly done] and were strangers there unto this day.

4 And Jonathan, Saul's son, [Who died in the battle with his father Saul] had a son that was smitten [i.e. lame; as followeth: so below chap. 9.3.] on both feet: he was five years old, [Heb. he was a son of five years] when the rumour came of Saul and Jonathan [i.e. the tidings came of the defeat of Saul and Jonathan] out of Jezreel, and his nurse took him up, and fled; and it came to pass, when she made haste to flee, that he fell, and became cripple, and his name was Mephiboseth [Heb. Mephiboseth: other wise called Merik-baal, 1 Chron. 8.34.]

5 And the sons of Rimmon the Beerothite, Rechab and Baena, went their way, and came to the house of Ishbosheth [Perceiving that Ishboseth's affairs, after Abner's death, were grown low, and of small appearance, and that David undoubtedly should come to the Crown, because Mephiboseth being lame (as in the former verse is related) was unfit to succeed, and so no cause to fear his vengeance, therefore they attempted this murder, to curry favour with David] when the day was grown hot: [or, about the heat of the day] and he lay on the couch at noon. [To rest himself, or to take an afternoon's sleep. Compare below chap. 11.2.]

6 And they came in thither, into the midst of the house (as) intending to fetch wheat: [Feigning and demeaning themselves, as if they had been Corn-mERCHANTS, or Coin-poRTERS] and they smote him on the fifth rib: [as above on chap. 2.23. & 3. 27] and Rechab and Baena his brother escaped.

7 For they came into the house when he lay on his bed, in his bed-chamber, and smote him, and slew him, and cut off his head: [Heb. Put away, or, off his head] and they took his head, and went their way on the plain field [of Mehanaim (where Ishboseth kept Court, above chap. 2.8, 29.) having passed Jordan, they went speedily over the plain fields of Jericho to Hebron] all night.

8 And they brought the head of Ishboseth unto David to Hebron, and said unto the King: Behold, there is the head of Ishboseth, the son of Saul, thine enemy, who sought thy soul: [i.e. Who sought thy life, who attempted to take away thy life. See Exod. on ver. 19. 1 Sam. 20. 4. and 23.15. 2 Sam. 10.11. Psal. 63. 10, &c. Elsewhere this phrase signifieth also, to seek to preserve a man's life, Prov. 29.10.] that the LORD hath given vengeance to my Lord the King this day of Saul, and of his seed.

9 But David answered Rechab and Baena his brother, the sons of Rimmon the Beerothite, and said unto them: (As true as) the LORD liveth, who hath delivered my soul out of all distress:

10 Seeing I took hold of him, that told, saying; Behold, Saul is dead; [Adding withall, that he himself had holpen to slay Saul at his request, above chap. 1. 10.] whereas he was in his (own) eyes, [i.e. he thought so, he persuaded himself so, he had such a good opinion of himself] as one that brought good tidings; yet notwithstanding I took hold of him, and slew him [i.e. I caused him to be apprehended and put to death. See above chap. 1. 15.] at Ziklag: although he (thought) that I would have given him a messenger's reward. [Oth. which was the messenger's reward, which I ought to give him.]

11 How much more [viz. Ought I to do it] when wicked men have slain a righteous man [That had no way deserved it at their hands] in his (own) house upon his bed? now then should I not require his blood of your hands, and take you away from the earth? [By punishing you, because ye have shed his blood, and are not able to restore it, as likewise unto the man his life. See Gen. 9. on v. 1. Psal. 9.12; 13. Ezek. 3.18, 20. & 33.8.]

12 And David commanded his youths, [i. e. Servants, Ministers, Courtiers, Officers, Pages] and they slew them, and cut off their hands and their feet, and hanged them up by the pool at Hebron: but they took the head of Ishboseth, and buried it in Abner's Sepulchre at Hebron.

CHAP. V.

David is anointed King over all Israel, ver. 1, &c. The years of his reign at Hebron and Jerusalem, 4. He subdueth the strong hold of Zion, and dwelleth there, 6. Horam maketh a league with him, and sendeth him wood and work-men to build an house, 11. David taketh more wives, and getteth more children, 13. The Philistines march up against him, and are twice smitten by him, 17.

Then all the tribes [Understand Ambassadors sent from all the tribes: see ver. 3.] of Israel came to David to Hebron: and they spake, saying; Behold, we are thy bone, and thy flesh. [i.e. we are of one blood, both descended from the Patriarch Jacob, and consequently brethren: such a person God had commanded them to chuse for their King, Deut. 17.15. concerning the phrase, see Gen. 29. on v. 14.]

2 Besides, heretofore, [Heb. Yesterday, also ere yesterday,] when Saul was King over us, thou wast leading out, and bringing in Israel: [i.e. He that led the soldiers, and brought them off from the enemy, went every where before them, and had the chief command and managing of War, and in that respect, as an experienced Commander, is most fit for the Kingdome. See 1 Sam. 18. 5, 16. and compare Numb. 27. on v. 17.] Also the LORD said unto thee; [viz. At the time of thine anointing by Samuel, described 1 Sam. 16. ver. 11, 12, 13. although these words be not there mentioned] thou shalt feed my people Israel, [i.e. govern them with such care, affection, and faithfulness, as a good shepherd (as thou art) leadeth, feedeth, governeth, taketh care of, and protecteth his sheep: see Psal. 78. 70, 71. and below chap. 7.7.] and thou shalt be a Goer before [or, thou shalt be Leader, Duke, see above chap. 6.21.] over Israel.

3 So all the Elders of Israel [See Exod. 3. 16. and compare Lev. 4. 15. & 9. 1.] came to the King to Hebron; and King David made a league with them [whereby they were bound on both sides by oath to perform their duties to each other] at Hebron before the face of the LORD: [i.e. in the presence of the Priest clothed with the Ephod, or in a stately Assembly, and solemn meeting, with calling upon the Name of the Lord. Compare Judg. 11. on ver. 11.] and they anointed David King over Israel. [This was David's third anointing. See above chap. 2. on v. 4.]

4 David was thirty year old, [Heb. A son of thirty year] when he was King: he reigned fourty year. [And six moneths, as appeareth from the following verse. Of such an use of a round and compleat number, see Judg. 11. on v. 26. Others understand six moneths less than fourty years. But the verse following, and 1 King. 2. 11. (where the same years of David's reign at Hebron are only mentioned without the six moneths) seem to import, that the six moneths of his reign at Hebron, are over and above the fourty years.]

5 At Hebron he reigned over Juda seven years, and six moneths; and at Jerusalem he reigned three and thirty years over all Israel and Juda.

6 And the King went [Without doubt by the advice and counsel of God, and with the consent and approbation of the Ambassadors and Elders of Israel, that had been with him, ver. 3.] with his men, [i.e. soldiers; as often in the former chapter is declared] to Jerusalem, formerly,

[formerly called *Jebus*, *Judg.* 19. 10. and *Salem*, *Gen.* 14. 18. *Psal.* 76. 2. 3. being the place chosen by God, to set his Name there, and to erect the throne of the Kingdome over all *Israel*, belonging to *Juda* (Davids tribe) and *Benjamin*] against the *Jebusites*, [who hitherto had had possession of Jerusalem, or at least of the greatest and strongest part thereof, to wit, of the strong hold, or castle. See *Judg.* 1. on ver. 8. and 19. on ver. 12.] who dwelt in that land : and they spake unto David, saying ; Thou shalt not come in hither, but the blind and cripple shall drive thee away, [to whose custody and protection (according to the opinion of some) they had committed the strong hold, to the spite and scorn or disgrace of David, & had given the strong hold to keep, intimating thereby, that the place of it self was so firm and strong, that even cripple and blind persons were able to keep and defend it against David. Oth. Except thou take away, or, put away those blind and cripple ones : whereby some understand the idolatrous images of the *Jebusites*, whom they as Protectors intrusted with the keeping and guarding of the strong hold, calling them blind and cripple, according to the opinion of David and the *Israelites* ; but imagined, that they would finde them otherwise then so. Others understand by the blind and cripple the souldiers of David, whom they so upbraidingly reviled ; as if they had said, They must be other kind of souldiers that must do it then thy men are] that is to say, David shall not come in hither.

7. But David took the strong hold of Zion, the same is the city of David. [See verle 9. & 1 *King.* 2. on verse 18.]

8. For David said on that day ; Whosoever smiteth the *Jebusites*, [Meaning, he that shall be the first and foremost in smiting the *Jebusites* : see 1 *Chron.* 11. 6.] and getteth up to that gutter, [or, channel, pipe, water-course, sluice ; that is, within the strong hold, wherein this gutter, together with the blind add lame lay, or where the Idols were set up], and (to) those cripple, and those blind (ones), that are hated of Davids soul, [because of the scorn and contempt offered by the *Jebusites*, above verse 6. Or, it may be meant of the Idols of the *Jebusites*, whom Davids soul hated and abhorred. Oth. for the cripple and blind are hated of Davids soul. i. e. David loveth no lame and blind people, but valiant and stout souldiers] (he shall be an Head, and a Commander :) [These words are here inserted out of 1 *Chron.* 11. 6. to fill up Davids speech or saying. Some conceive that it may be here so taken, as that the promise of reward may be concealed, as is most usual in swearing and otherwise] therefore its said : [i. e. in remembrance of this remarkable passage doth this Proverb remain] a blind and cripple (person) shall not come into the house. [Or, there is a blind and lame (one), i.e. there are blind and lame (ones) he shall not enter therein] That flout and jeer a careles person, or those who being proud and bragging of idle and vain help, find themselves deceived as the *Jebusites* did, in their boasting of the blind and cripple against David. Some are of opinion that it was concluded at that time for remembrance hereof, to suffer no blind and lame persons to come any more into the strong hold of Zion. Some conceive this to be the meaning, that they must be stout and valiant souldiers, that shall take or subdue a strong place.]

9. Thus David dwelt in the fort, and called that city, The City of David : And David built round about from Millo, [Of Millo, see 1 *King.* 9. on verse 15. & *Judg.* 9. on verse 6.] and inward. [And Joab built the rest, 1 *Chron.* 11. 8.]

10. Now David went on constantly, and became great : [Heb. Went going and growing great ; i. e. grew from time to time the longer the stronger] For the LORD, the God of Hosts, [See 1 *King.* 18. on verse 15.] was with

him. [see *Gen.* 21. on verse 22. and 26. on verse 24. *Num.* 14. on ver. 9.]

11. And Hiram [Heb. *Chiram*] the King of Tyrus, Heb. *Tsur* : a very famous, mighty, royal, merchantable city, lying at and in the Sea by the Western borders of the tribe of *Aser*. See also *Jos.* 19. on ver. 29.] sent messengers to David, and cedar-wool, and carpenters, [Heb. masters, or, artificers of wool] and masons ; [Heb. artificers, or, masters of stone of the wall, or, wall-stone] and they built David an house.

12. And David perceived, that the LORD had established him King over *Israel* : [i. e. He was by experience of Gods gracious blessing and assistance both in spiritual and corporal things, more and more strengthened, and assured to his calling to the Kingdome over *Israel*] and that he had exalted his Kingdome, for his people *Israels* sake. [i. e. for the good of his Church.]

13. And David took more concubines, [Of Concubines, see *Gen.* 22. on verse 24.] and wives from *Jerusalem*, after that he was come from *Hebron* : And (there) were more sons and daughters born to David.

14. But these are the names of those that were born at *Jerusalem* ; Schammua, [Called also Schima, 1 *Chron.* 3. 5.] and Schobab, and Nathan, and Salomo, [Heb. Sche-moh.]

15. And Ibechar, and Elischua, [Called also Elischuna, 1 *Chron.* 3. 6.] and Nepheg, and Japhia :

16. And Elischama, and Eljada, [Called also Beelia-das, 1 *Chron.* 14. 7.] and Elipelet.

17. Now when the Philistines heard, that they [viz. The *Israelites*] had anointed David King over *Israel* : then all the Philistines marched up to seek David : [i.e. To fall upon him betimes, as upon a dreadful and terrible enemy, and with united strength and power to smite him. Compare herewith the repetition of this passage, 1 *Chron.* 14. 8. &c.] and David hearing that, marched down, [viz. with his souldiers, forces] to the Fort. [To abide with his Camp by the Fort, until he should have determined some certain thing upon a sure ground.]

18. And the Philistines came and spread themselves in the valley of Rephaim. [Or, Of the Giants. See *Genes.* 14. on verse 5. This valley lay in *Juda*, *Jos.* 15. 8. or on the Northern borders of *Juda*, in *Benjamin*, Westward from *Jerusalem*.]

19. So David enquired of the LORD, [Compare 1 *Sam.* 23. 9. & 30. 7. & 2 *Sam.* 2. 1. &c.] saying ; Shall I march up against the Philistines ? wilt thou deliver them up into mine hand ? and the LORD said unto David ; March up, for I will surely deliver [Heb. giving give, or, delivering deliver] the Philistines into thine hand.

20. Then David came to Baal-Perafim ; [Afterward so called by David, as in the following words is declared] and David smote them there, and said ; The LORD hath rent mine enemies before my face ; as a rent of waters ; [or, the LORD hath broken forth upon mine enemies, before my face, as a water-break, or, incursion, breaking thorow of waters. The sense seemeth to be, that God by his power, and Davids service (1 *Chron.* 14. 11.) had fallen upon the Philistines, and overthrown them, as waters do with force and violence break thorow, and over-run all things, and cast them down : or as easily as water passeth away, or is divided and scattered, so easily hath God scattered the Philistines one from another] therefore he called the name of that place Baal-Perafim. [i.e. Lord, or, Master, Possessor of rents, breaches, breakings thorow : i.e. the plain, or, even (ground) of rents, the place of rents.]

21. And they [viz. The Philistines, who had taken their Idols along with them, imagining by their pre-

Chap. vi.

fence surely to get the victory] left their Idols [the Hebrew word signifieth pains, smart, griefs, because these are the fruits of Idolatry, see 1 Sam. 31. on ver. 9.] there : And David and his men took them up, [to burn them with fire, according to Davids order, and Gods command, Deut. 7.25. as expressly is mentioned, 1 Chron. 14. 12. Otherwise, burnt them, let them ascend (in the fire.)]

22 After that the Philistines marched up again : [Heb. Added, or, went on again, or, more times to march up,] and they spread themselves in the valley of Repham, [as before ; see above v. 18.]

23 And David enquired of the LORD, [See above on ver. 19.] who said ; Thou shalt not march up : (but) fetch a compass behind them, that thou mayest come upon them over against the Mulberry-trees.

24 And let it be, when thou hearest the sound of a going ; [i.e. (as some understand it) a noise as it were of marching : whereby may be understood the presence of the holy Angels] in the tops of the Mulberry-trees, then be stir thy self : [get thee up with the soldiery, to fall upon the Philistines] for then is the LORD gone out : [see Judg. 4. on ver. 14.] before thy face, to smite the host of the Philistines.

25 And David did so, according as the Lord had commanded him : And he smote the Philistines from Geba, [Otherwise, ever called Gibeon, lying in Benjamin. See Judg. 19. on verse 13. and 20. on verse 10. 1 Chron. 14. 16. it's called Gibeon] until thou come to Gezer, [Lying in Ephraim, in the West toward the sea : see Jos. 16.10.]

CHAP. VI.

David fetcheth the Ark of the Covenant with much people and great joy out of the house of Abinadab, ver. 1, &c. Uza presumptuously laying hold of the Ark, is slain of God, 6. At which David being grieved, causeth the Ark to be set in the house of Obed Edom, 8. Afterward fetcheth it most solemnly from thence, danceth before it, and is despised for it by Michal, 12. He causeth the Ark to be put in its place, offereth unto God, blesseth the people, and giveth them Presents, 17. is mocked by Michal, and pleadeth with a holy zeal against her in his own defence, 20. Michals barrenness, 23.

A fter that David gathered again together [It seemeth that he had made the like gathering before, when he was to go forth to battel against the Philistines, above chap. 5.7,&c. Some conceive that this hath relation to the former gathering ; whereof above chap. 5.1.3.] all the chosen (men) in Israel, thirty thousand. [Compare this History with 1 Chron. 13. where the same is repeated.]

2 And David got him up, [viz. When he was come from Jerusalem to Baalim Juda, i. e. Kiriath-Jearim] and went his way with all the people that were with him, from Baalim Juda, [See 1 Chron. 13.6. & 1 Sam. 7. 1. & Jos. 15. 10. 60.] to bring up from thence the Ark of God, [i. e. which was ordained of God for his peoples comfort] by which the Name is called upon, the Name of the Lord of hosts [compare Levit. 24. on ver. 11. and Deut. 28. on ver. 58. Oth. whose (viz.) Gods Name is called, the Name, &c. See further 1 King. 18. on ver. 15. & 2 King. 8.29.] that dwelleth thereupon [viz. upon the Ark] between the Cherubins : [See Gen 3. on ver. 24.]

3 And they carried the Ark of God on a new Cart, [Having forgotten, or not thinking on the command of the LORD, who had commanded the Priests to bear the Ark, Numb. 4.14. & 7.9. It seemeth that they herein followed the Philistines example : see 1 Sam. 6. 7, 8,

&c.] and fetched it [Heb. lifted it, took it up] out of the house of Abinadab, which is upon an hill, [upon an high place which was by or in Kiriath-Jearim. Heb. Gibea, 1 Sam. 7.1.] And Uza, and Abio, [Heb. Achio,] Abinadabs sons, led the new Cart.

4 Now when they carried it away out of the house of Abinadab, which is upon the hill, with the Ark of God, then Abio went along before the Ark ; [viz. To lead the Oxen that drew the Cart : see ver. 6. Some take the former words thus : Now when they carried it, (viz. the Ark) away out of the house of Abinadab, which was upon the hill with the Ark of God. Some understand the word him, of Uza, that they took him to go next to the Ark.]

5 And David, and all the house of Israel played before the face of the LORD, on all manner of (stringed instruments) of fir-wood ; as on Harps, and on Lutes, and on Tabrets, also on Spels, [otherw. Trumpets, Cornets] and on Cymbals.

6 Now when they came to Nachons threshing-floor ; [Heb. Goren Nachon, 1 Chron. 13. 9. called Chidons threshing-floor] then Uza stretched forth (his hand) these words are mentioned, 1 Chron. 13. 9.] to the Ark of God, and held it (fast), for the Oxen [that drew the Cart with the Ark that was in it] stumbled, [or, trod fide-wayes, but glided. Oth. shaked (the Ark) that it seemed to be in danger of falling down.]

7 Then the anger of the LORD kindled against Uza, and God smote him there, for this inconsiderateness : [Or, This fault, error, imprudence, transgression, presumption : for God had expressly commanded, that no man but the Priests should touch the holy Vessels, on pain of death, Numb. 4. 15.] and he died there by that Ark of God.

8 And David kindled, because the LORD had rent a rent on Uza : [Heb. Unto David it kindled, viz. his mind, or anger with grief, for the sinne and punishment of Uza, whereby his publick joy was as it were rent and interrupted : see further, 1 Chron. 15. 2,3.] and he called that place Perez-Uza, [i.e. the rent, or, breach, gap of Uza] unto this day, [viz. that name continueth.]

9 And David was afraid of the LORD that day : [Being terrified, and standing in awe of Gods Majesty, holiness, righteous severity, and jealousy, he durst not proceed any further, being solicitous and troubled, how he might accomplish and finish this work, so as the same might be well-pleasing unto God] and he said ; How shall the Ark of the LORD come unto me ? [As it he had said, It seemeth as yet not to be the LORDS will, (in regard of this sad rent) that I should fetch it unto me : or, there must needs be yet something lacking, which I am ignorant of, and whereof I must be fain to expect Gods revelation.]

10 David then would not (suffer) the Ark of the LORD to be brought unto him in the city of David : but David caused it to turn aside into the house of Obed-Edom, [Who was a Levite, one of the Porters and Singers, see 1 Chron. 15. 18,21.] the Gethite. [From Geth, or, Gath, a Royal Metropolis, or chief City of the Philistines, distinguished (according to some Maps) from Gath-Rimmon, lying near it, and allotted to the Levites, Jos. 21. 24,25. Some are of opinion, that Obed-Edom fled thither with David in Sauls time, 1 Sam. 21. 10. Others, that he was born there in banishment. Others, that he was born at Gath-Rimmon.]

11 And the Ark of the LORD continued in the house of Obed-Edom, the Gethite, three moneths : and the LORD blessed Obed-Edom, and all his house.

12 Then they told King David, saying ; The LORD hath blessed the house of Obed-Edom, and all that he hath for the Ark of Gods sake : So David went his way, and brought up the Ark of God out of the house of Obed-Edom into the city of David, with gladness. [Gathering D dd ring

ring and confiding both from this, and other blessings of the LORD, set down in order, 1 Chron. 14. that the LORD was appeased with him and his people. The manner of this fetching in of the Ark is described more at large, 1 Chron. 15.]

13 And it came to passe, when they that bare the Ark of the LORD, [Meaning the Priests and Levites, see 1 Chron. 15. 2, 12, 13, 14.] had gone on six paces, [see 1 Chron 15. 26. oth. had gone six goings] that he [viz. David, by the Priests] offered Oxen and fatred (carcet). [to please God both in general, and also in particular, for his grace and mercy, that there was no rent made as formerly, and that the bearers of the Ark were strengthened of God, and preserved from all disaster or sad accident that might have befallen them. This Offering possibly was performed upon some Altar cast up in haste, according to the command, Exod. 20. 24. compared with 1 Chron 15. 26.]

14 And David skipped [The Hebrew word cometh from ar, signifying a Lamb, which in going onward skippeh, and leapeh. Understand this not carnally, or, according to the manner of the children of this world: but out of meet holy spiritual joy, or gladness, which the Holy Ghost kindled in his heart, at the settling of the pure worship of God, and the divine (or godly) types and tokens of the saving grace of our Lord Jesus Christ, who should proceed from his seed, according to the flesh] before the face of the LORD [who was present above the Ark, and manifested himself there: see 1 Sam. 4. 4.] with all (his) might: And David was girt about with a linnen upper-garment. [Heb. Ephod. i. e. he had a light linnen upper garment on; see 1 Sam. 2. 18.] And this, to evidence his humility and abasement before the LORD. See ver. 21, 22.]

15 Thus David, and all the house of Israel [See 1 Chr. 15. 3, 25. and above verse 1.] brought up the Ark of the LORD; with shouting, and with the sound of the trumpets. [see 1 Chron. 15. 24.]

16 And it came to passe, when the Ark of the LORD came into the city of David, that Michal, Saul's daughter, [See above ch. 2. 13, &c.] looked out at the windows; Now when she saw King David leaping [or, strengthening himself, or (as we say) composing himself for it with his utmost might] and skipping [i.e. skipping with all (his) might, as ver. 14.] before the face of the LORD, [as above ver. 14. and below ver. 17, 21.] she despised him in her heart. [Judging unholily and carnally of Davids holy and spiritual work.]

17 Now when they brought in the Ark of the LORD, they set it in its place, in the midst of the Tent, which David had pitched for it: [viz. Before he went forth to fetch the Ark. See 1 Chron. 15. 1.] This he did by inspiration and instinct of the Holy Ghost, to serve till such time that another house of the LORD should be built, which he intended to have done, but by Gods command and appointment was performed by Salomon. The other Tent set up by Moses, was at Silo, 1 Sam. 1. 3, &c. and 14. 3. at Nob, 1 Sam. 21. 1, &c. and at Gibeon, 1 Chron. 16. 39, 40.] and David offered burnt-offerings, and thankofferings before the face of the LORD.

18 When David had made an end of offering the burnt-offering, and the thank-offerings, then he blessed the people [As a Prophet and godly King he wished unto the people from God all corporal and spiritual welfare, or happiness] in the name of the LORD of hosts. [See above v. 2.]

19 And he dealt out to all the people, to all the multitude of Israel, from the men to the women, to every one a cake of bread, and a fair peice (of flesh), [The Hebrews understand this of such a portion, or part of the beast, as friends use to entertain one another, withall at great Feasts, or Banquets. Some conceive that the Hebrew word Eschpat, is a compound, signifying fire and leek;]

but that is waste-leef] and a bottle (of wine): Then all the people went away, every one to his house.

20 Now when David returned to bles. [See on ver. 18.] his house, Michal, Sauls daughter, went forth to meet David, and said; How was the King of Israel glorified to day, w^o uncovered himself to day before the eyes of the hand-maids of his servants, as one of the vain fellows, [i. e. Of the basest and vainest people, see Judg. 9. 4.] shamelefly uncovereth himself? [Heb. uncovering unco-ereth himself, or, being uncovered is uncovered. She speaketh this in a flouting and jeering way; intimating, that David had as it were prostituted and exposed it himself to shame and disgrace; behaving himself not as a King, but as one of the vilest and contemptiblest among the people.]

21 But David said unto Michal, Before the face of the LORD, [As above ver. 14, 16, 17. intimating, that he did all this to the honour of God, and to manifest his thankfulness for Gods incomprehensible mercy and favour, both spiritual and corporal; yea, that he (as it followeth) was yet much more bound to do it, and would do it] which chose me before thy father, and before all his house, passing by thy father, and thy fathers house [instituting me a Leader; as 1 Sam. 9. 16. & 10. 1. & 13. 14. & 25. 30. Heb. Commanding, or, enjoyning me a Leader, understand, to be, i.e. appointing, or ordering me a Leader. Compare below chap. 7. on ver. 11. and 1 Sam. 13. 14.] over the people of the LORD, over Israel; yea, I will play before the face of the LORD.

22 Also I will behave my self yet meaner than thus, and I will be low in mine (own) eyes, and with the hand-maids, of which thou hast said, with the same shall I be glorified. [Accounting it to be no disgrace for me (as thou imaginest) but an honour in the sight of God, when I do honour and glorifie him with the least and meanest of his people, and make my self therein equal with them.]

23 Now Michal, Sauls daughter, had no child, until the day of her death. [i.e. As long as she lived, never. Compare 1 Sam. 15. 35. Mal. 1. 25, &c.]

CHAP. VII.

David having attained to rest, is desirous to build the LORD an house, which the Prophet Nathan commandeth, ver. 1, &c. But God straightway forbiddeth him by the same Prophet to do it, annexing a relation of the great mercies and favours bestowed on him in time past, and a Promise of yet greater for time to come, to wit, a son, Salomon, that should build God an house, and of the Messiah, that should proceed of his seed, according to the flesh; 4. Whereat David much admiring and rejoicing, maketh a very hearty and solemn thanksgiving unto the LORD, 17.

And it came to pass when the King [Compare this whole Chapter with 1 Chron. 17.] sat in his house [dwelling quietly, and being at rest, as followeth] and the LORD had given him rest from all his enemies round about; [who were so afraid of David, that they durst not make any more war against him: although David afterward of his own motion, made divers wayes, to put Israel in possession of the right and freedome, that was promised them by God. See below chap. 8. ver. 11, 12, 13, 14. 1 Chron. 18. 3. & Gen. 15. 18.]

2 Then the King said unto the Prophet Nathan; Behold now, I dwell in an house of Cedar, [See above chap. 5. 11.] and the Ark of God dwelleth in the midst of Cartains. [According to Gods command, Exod. 26. 1, &c. intimating, that it became not him to have better dwelling

ling, then the Ark had; and that therefore he purposed to build God an house of Cedar. See verse 7.]

3 And Nathan said unto the King; Go thy ways, do all that is in thine heart: for the LORD is with thee. [Nathan speaketh this in haste of his own accord, thinking no otherwise, but that Davids purpose pleased God, without expecting revelation from him in this weighty matter. See the like concerning Samuel, 1 Sam. 16. 6.]

4 But it hapned that night, that the Word of the LORD came unto Nathan the Prophet, saying:

5 Go, and say unto my servant, unto David; Thus saith the LORD: Shouldest thou build me an house, [God speaketh thus, because he manifested himself in this house, and above the Ark, by his gracious presence] for my dwelling?

6 For I have not dwelt in any house, since that day that I brought [Understand thereupon, thou shalt not do it] the children of Israel out of Egypt, unto this day, but I have walked [Heb. I have been walking] in a Tent, and in a Tabernacle.

7 Whithersoever I have walked with all the children of Israel, spake I indeed a word with one of the tribes of Israel, whom I commanded to see my people Israel. [See above chap. 5. on verse 2. Out of which I now and then took, or raised a Judge or Ruler] saying, Why build ye not me an house of Cedar? [The meaning is, that the LORD never complained, that the Rulers of Israel built him no house of Cedar.]

8 Now then, thus shalt thou say unto my servant, unto David; Thus saith the LORD of hosts; [As above chap. 6. on ver. 2.] I took thee from the sheep-cote, from after the sheep, to be a Leader over my people, over Israel. [The following rehearsal of Gods special favours manifested unto David, and to be manifested in time to come, served to prevent the scruple and doubt, which David might have drawn thence, that God would have no house for himself built by him: whereby he might have fallen into this surmise, as if he were not accepted of God, or that he esteemed him not worthy to do it.]

9 And I have been with thee whithersoever thou wentest, and have destroyed all thine enemies before thy face: and have made thee a great name, as the name of the great ones that are on the earth.

10 And I have appointed [Oth. I will appoint] a place for my people, for Israel, and planted him, that he may dwell in his (own) place, [i.e. in his own peculiar land] and be no more driven to and fro; and the children of perverseness [See above chap. 3. on verse 34.] shall no more oppress him, [Heb. shall not add, or go on to oppress him] (Israel) understand all this, on condition of obedience, see Deut. 28.] according, as at the first. [this may be understood of the oppression in Egypt.]

11 And from that day, that I commanded [i.e. By my command, counsel and word raised and appointed. See above chap. 6. ver. 21.] Judges to be over my people Israel; But I gave thee rest from all thine enemies: [since that Israel being brought into and planted in the land of Promise by Joshua, was served and protected by Judges, and also oppressed and plagued by divers enemies, unto this time, that I have given you rest, &c. See of the word Judges, Judg. 2. on verse 16.] Also the LORD maketh known to thee, that the LORD will make thee an house. [In stead, that thou purpolest to build the LORD an house, he giveth thee to understand that he will build thee an house; i.e. establish and continue thy Kingdom in thy posterity, and (that which is far more) raise up out of thy seed (according to the flesh) the Messiah, who shall be an everlasting King over his people. This Prophecie is so to be understood, that it partly looketh at Solomon, as a type of the Lord Christ, partly at Christ

himself, whose type he was: and that some things suit or agree to Solomon only, some only and properly to Christ, some to them both.]

12 When thy dayes shall be fulfilled, and thou shalt be fallen asleep with thy fathers, [See Deut. 31. on verse 15. Act. 13. 36.] then I will cause thy seed [i.e. thy son, or one of thy sons, meaning Solomon, and the Messiah our Lord Jesus Christ, whole type and figure Solomon was. See 1 Chron. 28. 6 & Heb. 1. 5. & Act. 13. 22, 23. Rom. 1. 3, &c.] to arise after thee, that it shall proceed out of thy body, [Heb. out of thy bowels] and I will establish his Kingdom.

13 He shall build an house [Salomon the Temple of the Lord, Jesus Christ the spiritual house, that is, the Church of God] for my name, and shall establish the throne of his Kingdom for ever. [The Kingdom of Salomon and David continued indeed a long time, but this is properly to be understood of the spiritual Kingdom of Jesus Christ, forasmuch as the same above is properly everlasting: so below verse 16. See Luke 1. 32, 33.]

14 I will be to him a father, [To him; i.e. to Solomon, by grace, viz. through adoption in Christ: but to the Lord Christ himself by nature, he being mine own, eternal, only begotten Son. See Job. 1. 18. Act. 13. 33. Heb. 1. 3, 5. Rom. 8. 3. 1 Job. 4. 9 &c.] and he shall be to me a Son: Who when he offendeth, [viz. Solomon, for the Lord Christ was altogether without sinne. See Isa. 53. 9. Heb. 4. 5. 2 Cor. 5. 21. 1 Pet. 1. 19.] although he hath taken our sins upon him, and as our Surety paid for them] then I will punish him with a rod of men, and with plagues of the children of men. [i.e. Fatherly and moderately, as a man useth to chasten his child: but will not cast him off, as in the following verse is set forth.]

15 But my loving kindness shall not depart from him; according as I have taken (the same) away from Saul, whom I have taken away from before thy face.

16 But thine house, and thy Kingdom shall be established for ever, [See above on verse 13 and compare Luke 1. 32, 33.] before thy face: [i.e. Thou shalt live to see the beginning of the accomplishment of these Promises in thy Son Solomon: from whence thou shalt be confident of the rest, as if thou now beheldest the accomplishment with thine own eyes. See 1 King. 1. 48. & 24.] thy throne shall be stabilized for ever.

17 According to all these words, and according to all this vision; so did Nathan speak unto David. [i.e. Nathan delivered faithfully unto David, all that was revealed to him from the LORD, without diminishing from, or adding any thing thereunto.]

18 Then King David went in, [viz. Into the Tent, which he had caused to be made for the Ark of the Covenant, above chap. 6. 17.] and continued before the face of the LORD: [see above chap. 6. on ver. 13] and he said, Who am I, Lord LORD, and what is mine house, that thou hast brought me hitherto?

19 Moreover, this [Which thou hast hitherto done by me] was yet little in thine eyes, Lord LORD, but thou hast spoken also over thy servants house for a great while to come: [i.e. of things which shall not happen till after a long time; and this (accordingly) the law of men, i.e. as men are wont to dispose their house, goods, and posterity. Oth. according to an instruction of men; i.e. very freely, familiarly, and friendly, as men are wont to speak with men, and to teach and instruct them. Oth. Is this a manner of men? i.e. thus to deal with men? The meaning will be thus: Are men worthy, that thou shouldest speak to them in such a friendly and familiar way of such great and weighty things to come, which are determined in thy counsel? 'Tis too much, and too great!] Lord LORD.

20 And what shall David speak yet more unto thee? for thou knowest thy servant, Lord LORD.

21 For thy words sake, [i.e. For thy promise sake, Or, understand by the WORD the eternal Son of God, who is the substantial Word of the Father, in whom all the Promises of God are Yea and Amen : see 1 Chron. 17. on verse 19. Hdg. 2. on verse 6.] and according to thine heart, [i.e. gracious good pleasure, counsel, or favourable affection toward me] hast thou done [David speaketh by Faith, and according to the manner of the Prophets, of things to come, as if they were already fulfilled, by reason of the certainty of Gods promises] all these great things; [Heb. all this greatness] to make (them) known to thy servant. [or, making (them) known to thy servant]

22 Therefore thou art great, LORD God; for there is none like thee, and there is no God then thou alone, [Or, except, or, besides thee] according to all that we have heard with our ears. [i.e. according to the demonstration of all, &c.]

23 And who is like thy people, like Israel, an onely people upon earth, which [Or, that, because] God went forth [Heb. E L O H I M went forth. See of this phrase Gen. 20. on ver. 13.] to redeem for a people to himself, and to make himself a Name, [i.e. to the honour of his holy Name] and to do for you [to wit, O Israel] these great and terrible things, [Heb. these greatnesses and terriblenesse, or, fearfulness] to thy hand [O God] before the face of thy people, which thou redemtest to thee from Egypt, (expelling) [this word is here inserted from 1 Chron. 7. 21.] the heathen, and their gods. [oth. thus: before the face of thy people, which thou redemeſt to thee, from Egypt, from the Nations, and their gods.]

24 And thou hast established to thy self thy people Israel (to be) a people unto thec for ever: [Understand Israel, according to the flesh, till the coming of Christ, but the spiritual Israel (that is, the Church of God, consisting of believing Jewes and Gentiles) to all eternity] and thou, LORD, art become, [or, hast been] a God unto them. [See Gen. 17. on verse 7. Levit. 18. on verse 2.]

25 Now then, LORD God, establish for ever, wh. ch thou hast spoken over thy servant, and over his house; and do according as thou hast spoken.

26 And let thy Name be magnified for ever, that it may be said; The LORD of hosts is God over Israel, and the house of thy servant David shall be established before thy face.

27 For thou LORD of hosts, thou God of Israel, thou hast revealed (before) the ear of thy servant, [i.e. Thou hast caused me to hear, revealed to me, made known, that which formerly was hidden from me. See the like phrase, Ruth 4. 4. & 1 Sam. 9. 15. See there] saying; I will build thee an house: therefore thy servant hath found in his heart to pray this prayer unto thee. [Heb. hath found his heart, or, found with, or, by his heart, &c. i.e. he found himself so moved in his heart at it, that he purposed to utter this prayer before thee, as an evidence of his faith and thankfulness.]

28 Now then, Lord L O R D , thou art that God, and thy words shall be truth: and thou hast spoken this good unto thy servant.

29 So let it now please thee, and bless the house of thy servant, that it may be for ever before thy face: for thou Lord L O R D hast spoken (it), and with thy blessing shall thy servant's house be blessed for ever. [By these words David testifieth his Faith, whereby he received these promises of God, being strongly confident, that they shall be fulfilled.]

C H A P. VIII.

David subdueth the Philistines, ver 1. as also the Moabites, 2. Smiteh likewise Hadadezer King of Zoba, 3. and the Syrians of Damasus that came to help him, 5. placeth a Garrison in Syria of Damascus, 6. is honoured with sumptuous Presents by King Thoi, which he dedicateh to God, w. th a great prey, 10. Smoteth the Edomites, and placeth a Garrison in their Land, 13. A relation of Davids Government, and his chiefest Officers, 15.

And it came to pass after that, that David smote the Philistines, and subdued them: And David took Meteg-Amma [i.e. the bridle of Amma, or, of the Elbowe. It seemeth altogether, that hereby is meant Gath, which was the Royal City, or Metropolis of the Philistines, exp[licitly] mentioned, 1 Chron. 18. 1. and (as some conceive) lying upon a mountain called Amma, and here called a bridle, because by its strength and power it bridled and kept in awe the circumjacent places, and hindered the inroad of the enemies] out of the Philistines hand.]

2 He smote also the Moabites, and measured them with a line, [i.e. He divided their Land by measuring it, which was done at that time with lines or cords, destroying by lot two parts of the Inhabitants, but saving one full part alive: or, he divided the people into three equal parts, by casting lots so equal, as if they had been measured with lines, &c.] God indeed had commanded to spare Ammon and Moab (the Posterity of Lot) Deut. 2. 9, 19. but because they had exercised bitter enmity against the people of God, and had combined with their enemies, therefore David dealt in an hostile manner with them. See Numb. 22. 2, 3, 4. &c. & 24. 17. & 25. 17, 18. & 31. 2. Judg. 3. 14. 21, 28, 30. 1 Sam. 14. 47. and below chap. 10. 4, 7, &c.] causing them to lie down on the ground; [in a contemptible manner casting them down to the ground: or, so beating and bruising them, that they bowed (as it were) down to the ground, being wearied out, and conquered] and he measured (with) two lines, to put to death, and (with) one full line to keep alive: thus the Moabites became servants to David, bringing Presents. [In token of subjection. So below verse 6.]

3 David smote also Hadadezer [Called also Hadarezer: 1 Chron. 18. 3.] the son of Rechob, the King of Zoba; [see 1 Sam. 14. 47. This is thought to have been that part of Syria, which is called Saphene. these words Zoba, or Zoba, and Saphene, agreeing very neer together. See also below chap. 10. 6.] when he [viz. David; or, as some conceive, Hadadezer] went his way to turn his hand to the river Pbrat, [i.e. to stretch out his hand, &c.] Oth. to set, or recover his borders, (Heb. to cause to return, or, to bring back) at the river Pbrat: i.e. Euphrates, which border was promised Israel by God, and consequently was to be allotted to them: compare 1 Chron. 18. 3. and see Gen. 15. 18. &c.]

4 And David took from him a thousand (Charets,) [This is here inserted from 1 Chron. 18. 4. where this History is repeated] and seven hundred horsemen, [understand (as some take it) troopes or companies of horsemen, each troop or company consisting of ten, which make together seven thousand horsemen, which number is explicitly set down, 1 Chron. 18. 4. Compare below chap. 10. on v. 18] and twenty thousand foot-men; and David boughed all [except the hundred, which he kept, as followeth] the charet-horses, [or, charrets: see Jos. 1. 6.] and reserved therof an hundred charrets.

5 And the Syrians of Damascus [Heb. Aram; i. e. Syria : see Gen. 10.on ver. 22. & 22.on ver. 21. whereby the Syrians are understood. Syria of Damascus was indeed the chief part of Kingdome, among all the parts, Lands, Provinces, or Kingdomes (whereof some are re-heard below, chap. 10.6.) which were comprehended under Syria : being for difference sake called Syria of Damascus, from the name of the Metropolis, or chief City of this Kingdome] came to succour Hadadezer, King of Zoba ; but David slew of the Syrians two and twenty thousand men.

6 And David put Garrisons in Syria of Damascus, and the Syrians became servants unto David, bringing Presents : [As above ver. 2.] and the LORD preserved David [or, gave David salvation, or conquest, victory : for which the Hebrew word may be fitly taken in Martial, or warlike affairs : so below v. 14. and 22.on v. 51. and 23.v 10,12. Psal. 20.6. Prov. 21.31,&c.] whithersoever he went.

7 And David took the golden shields, that were with the servants [i.e. Officers] of Hadadezer, and brought them to Jerusalem.

8 Besides, King David took exceeding much Copper from Beirith, and from Berothah, [Called Tibchah, and Can, 1 Chron. 18.8.] cities of Hadadezer.

9 Now when Ibot [Called also Thobi, 1 Chron. 18.9.] King of Hamath [See Numb. 13. on v. 22.] heard, that David had smitten all the host of Hadadezer,

10 Then Thobi sent his son Joram [Called Hadoram, 1 Chron. 18.10.] unto King David, to ask him concerning (his) welfare, [Heb. concerning the peace ; i. e. to salute him in a friendly manner : see Gen. 43. on v. 27.] and to bless him, [i. e. to salute him, and to bid him joy, in regard of the victory obtained, that is, to congratulate him, as we use to say] because he had warred against Hadadezer, and smitten him ; (for Hadadezer made war continually against Thobi :) [Heb. was a man of wars of Thobi : i.e. he made continual war against him, was his enemy, and fought against him, who never left him unmolested : see Gen. 9 on v. 20. & compare Judg. 12. on v. 2 below chap. 18.on v. 20. & 2 Chron. 35 on v. 21. Psal. 41. 10] and in his hand were silver vessels, and golden vessels, and copper vessels ; [i. e. Joram the son of Thobi had these Gifts or Presents by him ready at hand, as we use to say : see the like phrase, 1 Sam. 9. 8. 2 King. 5.5 &c.]

11 Which also King David hallowed unto the LORD, with the silver, and the gold, which he had dedicated, of all the Hea hen, which he had subjected (unto himself).

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Ama'ek, and of the prey of Hadadezer, the son of Reobob, the King of Zoba,

13 Also David got (him) a name, when he returned, after that he had smitten the Syrians in the valley of salt, [viz Got him a name, or (smiting) in the valley of salt, &c. whereof 2 King. 14.7. The Valley lay at the south-end of the salt-sea, at the East end of the mountain of the Edomites, or Seir] eighteen thousand. [of the Edomites : see 1 Chron. 18.12. whereunto agree the following verse : compare also Psal. 60.on v. 2.]

14 And he put Garrisons in Edom, in all Edom put he Garrisons, and all the Edomites became servants to David : [And his Posterity, until the time of Joram, the son of Josaphat : see 2 King. 8.22.] and the Lord preserved David [as above v. 6.] whithersoever he went.

15 Thus David reigned over all Israel ; and David did [Heb. was doing] right and justice [see Gen. 18.on v. 19.] unto all his people.

16 Now Joab, the son of Zeruia, was over the host [i.e Captain General, or Commander in chief] and Josaphat, the son of Achitub, was Chancellor, [See 1 King. 4 on v. 3.]

17 And Zadok [Of Aarons line or race, by Eleazar, 1 Chron. 6.4,8. & 24.3. see of this man below chsp. 15. 24. & 20.25. 1 Chron. 16.39. & 24.3. & 29. 22. also 1 King. 1.8,32,38. & 1 King. 2. 35] the son of Ahitub, and Abimelech, [of Aarons line or race, by Ithamar, and Eli, 1 Chron. 24.3.] the son of Abiathir, were Priests : [of the orders of the Priests : see Numb. 3. on v. 32. & 2 King. 23.on v. 4.] and Seraja was the Scribe, [see 1 King. 4.3.]

18 There was also Benajai, the son of Jojada, with the Cethi, and the Plethi : [Over whom Benajai was Commander or Governor : see 2 Sam. 20.23. 1 Chron. 18. 17. Of the Cethi and Plethi, see 1 King. 1.on v. 38.] but Davids sons were Princes. [or, head-officers, chief Rulers. Of the Hebrew word (which other wise generally signifieth Priests) see Gen. 41.on v. 45. Here it cannot signifie Priests, because Davids sons were of the tribe of Juda, not of the tribe of Levi. This word is thus expounded, 1 Chron. 18. 17. Davids sons were the first on the Kings hand : or, ready at hand for the King, as we use to say.]

CHAP. IX.

David, calling to mind his promises made to Jonathan, causeib Mephiboseth, the son of the said Jonathan to be sought for, and brought before him, ver. 1, &c. Giveth him all Sauls estate, and appointeth Ziba to be Governor over the same, but ordereth Mephiboseth to sit at his table, 7.

A Nd David said, Is there yet any one, that is left of the house of Saul ; that I may shew kindness to him, for Jonathans sake ? [See above chap. 1.26. & 1 Sam. 20.]

2 Now the house of Saul had a servant, [A Purveyor of the house ; as Steward, Gen. 15.2,3. Compare below v. 10] whose name was Ziba ; [Heb. Tisba] and they called him unto David : and the King said unto him ; Art thou Ziba ? and he said, Thy servant, [i. e. I am Ziba, at thy service, or ready to do thee service.]

3 And the King said ; Is there not yet any one of the house of Saul, that I may shew the kindness of God [See 1 Sam. 20.14,15,16,17.] unto him ? Then said Ziba unto the King ; There is yet a son of Jonathan, that is smitten on both feet, [as above chsp. 4.4. i.e. lame, cripple, as below v. 13.]

4 And the King said unto him ; Where is he ? and Ziba said unto the King, Behold, he is in the house of Machir, the son of Ammiel at Lodabar. [Lying beyond Jordan, in the land of Gilead, not far from Mahanaim : see below chap. 17.27.]

5 Then King David sent forth ; and he took him [i.e.

Sent for him, caused him to be fetched] out of the house of Machir, the son of Ammiel from Lodabar.

6 Now when Mephiboseth, the son of Jonathan, the son of Saul, came in to David, he fell on his face, and bowed himself down ; and David said, Mephiboseth ! and he said, Behold, thy servant is (here.)

7 And David said unto him, Fear not, for I will surely shew kindness unto thee, [Heb. I will doing do, &c.] for Jonathan thy fathers sake, and I will restore [Forasmuch as Ishboseth, and others of Sauls house had waited against David, their estates therefore were forfeited to the King, who restorcth them now unto Mephiboseth] unto thee [and thy son, below v. 9 & 12.] all the fields, [or, all the ground, land] of Saul thy father ; and thou shalt eat bread at my table continually. [i. e. daily eat and drink with me : board, or table with me : see above chap. 3. 35.]

8 Then he bowed himself, and said ; What is thy servant, that thou hast looked about toward such a dead Dog, [A Proverb among the Jews, whereby a mans nothingness and contemptibleness is express'd : see 1 Sam. 24. 15. and below, chap. 16. 9. Compare above chap. 3. on ver. 8.] as I am ?

9 Then the King called Ziba, Sauls servant, [i.e. Who had been Sauls servant] and said unto him ; I have given unto thy Lords son, [viz. Mephiboseth; or, as some conceive, Micha (ver. 12.)] to live upon : but by this the Father was not excluded, or shut out ; as ver. 7.] all that Saul hath had, and all his house.

10 Therefore thou shalt till the land for him, thou, and thy sons, and thy servants, and shalt bring in (the fruits,) that thy Lords son may have bread to eat : and Mephiboseth thy Lords son, shall eat bread at my table continually : now Ziba had fifteen sons, and twenty servants.

11 And Ziba said unto the King ; According to all that my Lord the King commandeth his servants, so shall thy servant do : Also Mephiboseth should be eating at my table, as one of the Kings sons. [Intimating, that he himself also (if it had been the Kings pleasure) would have entertained and feasted Mephiboseth at his own table, as well as if he had been at Court. Others take them to be the Kings words, thus : but Mephiboseth (said the King) shall eat at my table, as one of the Kings sons.]

12 Now Mephiboseth had a little son, whose name was Micha ; and all that dwelt in the house of Ziba, [Heb. all, the whole dwelling of the house of Ziba] were Mephiboseths servants.

13 Thus Mephiboseth dwelt at Jerusalem, because he did eat continually at the Kings table : and he was cripple (or lame) on both his feet. [Or, although he, &c.]

CHAP. X.

David sendeth Ambassadors to the King of the Ammonites, with presentation of his favour. ver. 1, 2, &c. But the same King entreateth the Ambassadors most shamefully, 3. And gathereth a great Army together against David, 6. Against whom David sendeth forth Joab and Abisai, who smite the Ammonites, and the Syrians that came to succour them, and return to Jerusalem, 7. The Syrians gathering themselves again together against David, are smitten and subdued by him, 15.

And it came to passe after that, that the King of the children of Ammon [See of this King, 1 Sam. 11. where he is called Nahas, as also here in the following verse] died : and Hanun [Heb. Chanun] his son was King in his stead. [Compare this Chapter with 1 Chron. 19.]

2 Then said David : I will shew kindness unto Hanun the son of Nahas, [Heb. Nachash] according as his father shewed kindness unto me ; [When and wherein this was done, is not mentioned in the holy Scripture. It's possible that he shewed the like kindness to David at the time of his banishment, as the King of the Moabites did, 1 Sam. 22. 4.] So David sent forth to comfort him by the Ministry [Heb hand] of his servants, [i.e. his Officers, or Courtiers, whom as Ambassadors he sent unto him] touching his father : [i.e. his fathers death] and the servants of David came into the land of the children of Ammon.

3 Then said the Princes of the children of Ammon unto Hanun their Lord : Doth David honour thy father in thine eyes, [i.e. In thy opinion or judgment : the meaning is, thinkest thou, or seemest it unto thee, that

David doth this to honour thy father ?] because he hath sent comforters unto thee ? hath not David therefore sent his servants unto thee, to search this city, and to spie it out, and to ruin it ? [intimating, that he did it for that very end and purpose : see of such kind of questions, Judg. 4. on ver. 6.]

4 Then Hanun took Davids servants, and shaved their beard half off, [Heb. The mowly, or, one half of their beard] and cut their garments half off, [or, through the half, or, midst] unto their buttocks, and be let them go.

5 When they let David know this, then he sent to meet them ; for these men were greatly ashamed : and the King said ; Tarry at Jericho, [Meaning the place, or thereabouts, where Jericho had formerly been built : for Jericho was not built up again till Ahabs time, 1 King 9. 24.] untill your beard shall be grown, [Heb. shall grow, bud forth. A compaison taken from herbs and trees, that sprout forth, green, bud, blossom] then return.

6 Now when the children of Ammon saw, that they had made themselves stinking [See Gen. 34. on ver. 30.] with David, the children of Ammon sent forth, and hired [viz. To serve them as soldiers in this war. This is the first History in the holy Scripture, wherein we read of mercenary soldiers that were hired for money, to serve other Lords and Masters in the Wars] of the Syrians [see above chap. 8. on verse 5.] of Beth-Rechob, and of the Syrians of Zoba, twenty thousand foot men, and of the King of Maacha a thousand men, and of the men of Tob [see Judg. 11. on verse 3.] twelve thousand men.

7 When David heard this, he sent Joab forth, and all the Host, with the Champions, [See of Davids Champions, or Worthies, below chap. 23. 8, &c.]

8 And the children of Ammon marched forth, and put the Battalas before the door of the gate : [Of the City Medela, see 1 Chron. 19. 7. This they likewise did to secure the City, and (if need were) to retire in thither : (below verse 14.) leaving the succour by themselves apart in the field, to set upon Joab on the other side] but the Syrians of Zoba, and Rechob, and the men of Tob, and Maacha, they were by themselves in the field.

9 Now when Joab saw that the field [Heb. face] of the Battel-array was against him, before and behind, then he chose out of all the choice (men) of Israel, and put them in array against the Syrians : [Heb. in the meeting of Syria : and so in the following verses, 10, 17.]

10 And the rest of the people he gave under the hand of Abisai his brother, who put them in array against the children of Ammon.

11 And he said ; If the Syrians shall be too strong for me ; then thou shalt come to deliver me, [Heb. be a Deliverer] and if the children of Ammon shall be too strong for thee, then will I come to deliver thee.

12 Be strong, [i.e. Be of good courage, and play the men] and let us be strong for our people, and for the cities of our God : now the LORD do [or, will do] that which is good in his eyes. [that which pleaseth him.]

13 Then Joab drew nigh, and the people that were with him, unto the battel against the Syrians : and they fled before his face.

14 When the children of Ammon saw that the Syrians fled, they fled also before the face of Abisai, and came into the city : and Joab returned from the children of Ammon ; and came to Jerusalem.

15 Now when the Syrians saw that they were smitten before the face of Israel, then they gathered themselves (again) together.

16 And Hadarezer sent forth, and caused the Syrians to come out, that are on the other side of the River, [viz. Euphrates] and they came to Helam : [Heb. Gheram. This place is no where mentioned in the Holy Scripture, but in this History] and Sobach, [called also Schopbach, 2 Chron. 19. 16.] Hadarezers Commander in chief, (marched) along before their face.

17 When that was told David, he gathered all Israel together, and went over the Jordan, and came to Helam : and the Syrians put (the battle-array) against David, [Heb. in the meeting, &c. as above vers. 9, 10.] and fought with him.

18 But the Syrians fled before the face of Israel, and David slew [Heb. smote dead] of the Syrians seven hundred charers [understand with their horse-men, which fought from the charers, on which they were carried. And hereby may be understood seven hundred troops or companies of horse-men, each troop or company on a charer, consisting of ten horse-men, which make together seven thousand, which number is expressly set down, 1 Chron. 19. 18. See above chap. 8. on v. 4.] and forty thousand horse-men : [for this is put, 1 Chron. 19. 18. foot-men, or foot : which may be thus compared, that besides the afore-mentioned charers and horse-men, the great part of the army, both horse and foot were slain, so that here the number of horse, and 1 Chron. chap. 19. a like number of foot is mentioned, that these nations were wont to go forth to battle with huge multitudes (as also David himself therefore went forth with all Israel) is clear and evident by the Holy Scripture. Others understand in this place seven hundred great and eminent charers, and the whole number of charers together, both great and small, to be seven thousand, 1 Chron. 19. 18.] Besides, he smote Sobach, their Commander in chief, that he died there.

19 Now when all the Kings that were Hadarezers servants [i.e. which were subject to him, or under his protection, or which he had used for his service in this war] saw, that they were smitten before the face of Israel, they made peace with Israel, and served them : [i.e. were subject and obedient unto them. Compare 1 Sam. 4. 9. and elsewhere often] and the Syrians were afraid to deliver [i.e. to assist, aid, help, succour, come to deliver] the children of Ammon any more.

C H A P. XI.

While Joab at Davids command besiegeth the city of Rabba, v. 1. David at home committed adultery with Bathsheba, 2. and hearing that she was big with child, he sendeth for Uriah her husband out of the camp to cover his shame, 5. which miscarrieng, he sendeth Uriah again into the camp, with a letter unto Joab, whom he commandeth to order the matter so, as that Uriah may fall by the Enemies hand, 9. which so happeneth ; and word being sent unto David by Joab, David marrieth the same Bathsheba, 17.

And it came to pass with the return of the year, at the time when Kings go forth, [i.e. when the year was expired or gone about, and the summer time of the ensuing year came on, when Kings were wont to march into the field to make war : the weather then serving to get provision and necessaries both for men and beasts. See 1 Kings 20. 22, 26. and 1. Chron. 20. 1. and 2 Chron. 36. 10.] that David sent away Joab and his servants, [i.e. his officers, or commanders with the soldiers] with him, and all Israel, to destroy the children of Ammon, and besiege Rabba ; [the metropolis, or chief city of the Ammonites, lying beyond Jordan on mount Gilead, by the house of the brook Jabbok. See also below chap.

12. 26, &c.] But David tarried at Jerusalem.

2 So it came to pass towards evening-tide, that David arose from off his bed, [Whereon he had taken his afternoons rest. Compare above chap. 4, 5, 7.] and walked upon the roof [See of the situation of roofs, Deu. 22. on v. 8.] of the Kings house, and beheld from the roof a woman washing of her self : now this woman was very beautifull of countenance.

3 And David sent forth, and inquired after this woman : and they said, [Hebr. he said, i.e. some one of his family, court] is not that Bathsheba, [otherwise called Bathsua, 1 Chron. 3. 5.] Intimating that it was surely Bathsua. See of such kind of questions, Judg. 4. on v. 6. and above chap. 10. 3.] the daughter of Eliam, [otherwise called Ammiel, 1 Chron. 3. 5.] the wife of Uriah the Hethite ? [but converted to the true Religion, and being therein zealous, as appeareth below v. 11. Compare 1 Sam. 26. 6. Some think that he was called an Hethite, because he had dwelt among the children of Heth. Of this people, see Gen. 23. 3, &c.]

4 Then David sent forth messengers and caused her to be fetched ; [Heb. took her ; i.e. caused her to be taken and brought. Although he had understood that she had a lawfull husband] and when she was come in unto him, he lay with her ; [now she had purified [Hebr. bathed, i.e. purified, cleansed. See hereof Lev. 15. 19, 20, 21, &c.] her self from her uncleanness :] after that she had returned to her house.

5 And the woman conceived : so she sent away, and let David know, [Perceiving that she was with child by David] and said, [i.e. sent him word] I am with child.

6 Then David sent to Joab, (saying) ; Send Uriah the Hethite unto me : and Joab sent Uriah unto David.

7 Now when Uriah came to him, then David asked after the welfare [Heb. after the peace] ; and so in the sequel, see above chap. 8. on v. 10. and Gen. 43. on v. 27.] of Joab, and after the welfare of the people, and after the welfare of the war.

8 After that David said unto Uriah ; go down to thy house, and wash thy feet ; [see Gen. 18. on v. 4] and when Uriah departed out of the Kings house, (there) followed after him a messe of the King. [Hebr. a messe of the King went forth after him. Meaning a messe from the Kings Table, whereby David would stir up Uriah to make merry with his wife, and to lie with her : thus to make the world believe that Uriah was the childe own father, and so to hide his adultery from the eyes of men.]

9 But Uriah laid himself down before the door of the Kings house, with all the servants of his Lord : and he went not down into his house.

10 And they made it known unto David, saying ; Uriah is not gone down into his house : then said David unto Uriah ; comest thou not from the journey ? [Heb. way] why art thou not gone down into thine house ?

11 And Uriah said unto David ; The Ark, [Which they were wont to take along with them in great wars, to enquire of the Lord in time of need, as appeareth Num. 31. on v. 6. 1 Sam. 4. 4. and 14. 8. although the same was vain and fruitles in respect of hypocrites, who being unfaithfull, do in vain rely on the outward tokens of grace] and Israel, and Juda, abide in tents ; and my Lord Joab, and the servants of my Lord are camped in the open Field, [Heb. face of the Field] and should I go into mine house, to eat and to drink, and to lie with my wife ? (As true as) thou livest, [See Gen. 42. on v. 16.] and thy soul liveth, if I shall do this thing. [whereupon must be understood, then God do this and that to me. Of such abrupt phrase used in swearing, see Gen. 14. on v. 23. These zealous and Religious speeches of Uriah ought to have moved David, to sin no more against this godly man.]

12 Then said David to Uriah ; tarry here also to day,

so I will send thee away to morrow: Thus Uriah tarried at Jerusalem that day, and the next day.

13 And David invited him, so that he did eat and drink before his face, [i.e. in David's presence at his table] and he made him drunk, [David made Uriah drunk, all this tending to the same end, whereof mention is made v. 8.] after that he [viz. Uriah] went forth in the evening, to lay himself down on his bed, with the servants of his Lord, [viz. David] but went not down into his house. [Though he was drunk, yet he continued steadfast in his resolution and purpose, mentioned, verse 11.]

14 Now it came to pass in the morning, that David wrote a letter to Joab, [When he perceived that the first assy, to hide and cover his adultery by Uriah lying with Bathsheba, miscarried, he attempted to cause the good man to be destroyed in such a way, as that the carriage and practise (as he thought) should no waies be perceived: falling thus, being blinded by his own flesh, and seduced by the Devil, from one grievous sin into another] and be sent (it) by the hand of Uriah.

15 And he wrote in that letter, saying; [i.e. thus in this manner] Set [Heb. give, bring] Uriah before over against the strongest battel, [Heb. over against the face of the strongest battel, i.e. where the stoutest and valiantest soldiers of the Enemy are, as is mentioned in the following verse, that being forsaken by you, he may without fail be slain and perish] and retire from him that he may be smitten and die.

16 So it came to pass, when Joab had observed [viz. to perceive where the besieged employed their valiant soldiers, and to set Uriah in the front against them. Others, had set watch against] the city, [viz. Rabba, which he had besieged, above v. 1.] that he put Uriah in the place, wherof he knew that there were warlike men.

17 Now when the men of the City marched forth, and fought with Joab, there fell of the people, [i.e. there were some slain] of David's servants: And Uriah the Hethite died also.

18 Then Joab sent away, and let David know the whole transaction of this battel.

19 And he charged the messenger, saying; When thou shalt have made an end of uttering the whole managing of this war unto the King,

20 And it shall be, if the King's wrath arise, and he say unto thee; wherefore approached ye so nigh unto the City to fight? Know ye not, that they would shoot [viz. with arrowes, or other instruments of war, as was usual in those times, see v. 24.] from the wall?

21 Who (more) Abimalech, the son of Jerubbeseth? [Otherwise called Jerubbash, i.e. Gideon. See Judg. 7.1.] did not a woman cast a piec of a mil-stone upon him from the wall, that he died at Tebez? [See Judg. 9. 52, 53.] why went ye nigh the wall? Then shalt thou say; Thy servant Uriah the Hethite is dead also.

22 And the messenger went his way, and came in, and made known to David all that Joab had sent him forth for.

23 And the messenger laid unto David; Those men [Of the besieged City of Rabba] were surely too strong for us, and marched out unto us into the field: but we were against them unto the [or because the men (of the city) behaved themselves manfully or valiantly against us, and marched out against us into the field, therefore we, &c.] door of the gate. [i.e. we beat them back to the very entrance of the City gate, inasmuch that through the fierceness of the battel, we coming somewhat too near, lost some of our men.]

24 Then the Archers shot from off the wall upon thy servants, (so) that there are (some) of the Kings servants dead: and thy servant Uriah the Hethite is dead also.

25 Then David said unto the messenger, thus shalt thou say unto Joab; let not this thing be evil in thine eyes, [i.e. let not this displease thee, let it not seem strange to thee] for the sword devoureth as well this (man) as that; [Heb. according to that and according to this: or so as thus] strengthen thy battel against the City and overthrow it: strengthen him thus. [David chargeth the messenger to strengthen Joab thus, and in the King's name to bespeak a good courage in him. His History is prosecuted, chap. 12. 26.]

26 Now when Uriah's wife heard that her husband was dead, then she mourned for her Lord. [Or husband. Compare Gen. 20. 3. and see Exod. 21. 3.]

27 And when the mourning was past, David sent thither and took her [Heb. gathered her. See Judg. 19. on v. 15.] into his house, and she became his wife, and bare him a son? But this thing, which David had done, was evil in the eyes of the LORD. [i.e. this whole busines of David displeased the Lord exceedingly.]

C H A P. XII.

The Prophet Nathan, by God's command, setteth before David's eyes his grievous sins, under a certain parable, sharply reproving his unthankfulness, and threatening heavy judgements against him, v. 1. &c. David confesseth his sins, and obtaineth pardon of God for them, yet with an addition of sharp chastisement, 13. he prayeth and fasteth, and mourneth grievously for the sick child, while it yet lived, but is cheared again, when it was dead, 15. of which being demanded, he giveth a reason, 21. Obtaineth after that by Bathsheba the promised son Solomon, who is called Fedidja, 24. David subdueth Rabba, and punisheth the Ammonites grievously, 26.

AND the LORD sent Nathan [The Prophet, as above cha. 7. 2.] unto David: When he came in unto him, he said unto him; there were two men in one city the one rich, and the other poor. [by means of this parable and the exposition thereof it pleased God first to bring his servant David to this, that he ignorantly passed sentence against himself, and in the next place awaked out of the sleep of his sins, laid to heart the abomination and odiousness thereof, and obtained and manifested true sincere repentance for the same.]

2 The rich (man) had exceeding many sheep and oxen.

3 But the poor (man) had nothing at all, save one only small ew-lamb, which he had bought and had nourished it up, that it was grown great with him, and with his children likewise: it did eat of his (own) morsell, and drink of his (own) cup, and slept in his bosom, and it was unto him as a daughter.

4 Now when (there) came a traveller unto the rich man, he spared to take of his (own) sheep, and of his (own) oxen, to dress (something) for the way-faring-man, that was come to him: and he took the poor man's ew-lamb, and dressed that for the man, that was come to him.

5 Then David's anger kindled greatly against that man; [Meaning the rich man] and he said unto Nathan; (as true as) the LORD liveth, that man that hath done that, is a child of death. [i.e. he is guilty of death, he hath deserved death: in regard of the circumstances of the merciless cruelty used toward that poor man. Compare with this phrase, Deu. 25. on v. 2. Gen. 20. 3. Eph. 2. 3 and above chap. 3. on v. 34.]

6 And he shall restore that ew-lamb four fold, [According to the Law of God, Exod. 22. 1.] because he did this thing, and because he hath not spared,

7 Then said Nathan unto David; thou art that man: [i.e.

[i.e. thou art like that man, having committed so much the glosfer, and more abominable fact; as it is a far greater crime to take any mans wedded wife from him, then to take from any man an only lamb: and yet besides to put the guiltless man to death.] Thus saith the LORD, the God of Israel; I anointed thee King over Israel, and I delivered thee out of the hand of Saul:

8 And I gave thee thy Lords house, [i.e. Saul's house, Heb. the house of thy Lords, in the plural number, which in the Holy Scripture is wont to be used for the singular number. See Gen. 39. on v. 2. Some retain in the translation the plural number thus: of thy Lords; that is, of those that were greater and mightier than thou: and so in the following words; understanding that the match or mariage between David and Saul's wives (in respect of the affinity) was unlawfull. Some understand by Saul's wives, not his wedded wives, but other Ladies of honour] besides thy Lords wives [not that God approved of the plurality of wives, but tolerated or suffered it in the old Testament, without punishing the same] into thy bosome [See Gen. 16. 5. Lcu. 13. on v. 6. Others understand, into thy bosome, that is, into thy power: yet so, as that he might not abuse them against the Law of God. Compare 1 Sam. 24. 11.] iea I gave thee the house of Israel and of Juda, [i.e. the Kingdome of all my people] and if it be little, I would do moreover such and such (things) for thee, [or it (this had seemed too) little (for the), I would moreover have done such and such (things) for thee. Heb. as, or, according to those and according to these things. Intimating that God who had done him so much good, was able further to provide for him according to his own hearts desire, if any thing should be lacking unto him: So that he had no cause at all to provoke his to good and gracious God in such a manner as he had done; and to satisfie his wicked and sinfull lusts by such base and shamefull means.]

9 Wherefore (then) hast thou despised the word of the LORD, [viz. the sixth, seventh and eighth commandement of the Law of the Lord] doing that which is evill in his eyes? Thou hast smitten Uriah the Hethite with the sword, [procuring him by Joabs means, to be slain by the Ammonites, as in the following words is declared. See above chap. 11. 14, 15, 16, 17.] and thou hast taken thee his wife to wife: and thou hast slain him with the sword of the children of Ammon, [which were uncircumcised, and Enemies of God and his people.]

10 Now then the sword shall not depart from thine house for ever; [i.e. in a long time, or all thy life-time, as 1 Sam. 1. on v. 22. See also Deu. 15. on v. 17.] because thou hast despised me, and hast taken the wife of Uriah the Hethite (to be) thy wife.

11 Thus saith the LORD, behold, I will raise up evil against thee out of thine (own) house, [Meaning by David's own sons, Amnon, Absalom and Adonia, as in the following chapters, and 1 Kings 1. is related. By their wickedness did God, in his just and unrebutable judgement, severely punish and chasten David for his sins. See on the following verse] and will take thy wives before thine eyes, [i.e. in thy life-time, that thou shalt be fain to hear and believe it to thy grief and sorrow of heart, as if thou hadst beheld it with thine own eyes, as well as all Israel. See below chap. 16. 22.] and will give them unto thy neighbour: [namely, Absalom] he shall lie with thy wives before the eyes of this sun, [i.e. in broad day-light, even while the Sun shineth. Thus often mention is made of these creatures, as if they had hearing, sight and understanding. See Deu. 32. on v. 1.]

12 For thou didst it secretly; but I will do this thing [Mentioned in the former verse, viz. that God would take David's wives, and give them unto Absalom, &c. Is God then the Author of Absalom's abominable sins? God forbid. Yet he saith here expressly, that he will do

this thing, &c. Did he then not pour this sin and wickedness into Absalom. But he so ruled and ordered Absalom, Achitophel, and the divers wilfull wickednes, (which they had of themselves), by his holy providence, that they practised and used the same to David's grief and sorrow, which so little favoureth the Devil, Absalom, and Achitophel (who sought to fulfill their own hatred and wicked lusts) as Gods counsel of delivering up to death his well beloved Son for our salvation, did or could favour Judas the traitor, the Jews and Pilate. The work of Absalom, &c is wicked and evillish, but the work of God is holy and good: for he intended to chasten his servant David by evil instruments for his own glory and Davids good, to discover Absalom's and Achitophel's wickednes, and to punish the same to the glory of his own righteousness. The holy Scripture every where aboundeth with such examples of Gods over-ruling providence in and concerning evill. And this David knew and acknowledged full well, and therefore did heartily humble himself before God. See Gen. 45. on v. 5.] before all Israel, and before the sun.

13 Then said David unto Nathan; I have sinned against the LORD; [See the declaration of this confession in the 51. Psalm] And Nathan said unto David; the LORD hath also taken away [Heb. caused to pass over, pass thorow, pass by, i.e. forgiven, pardoned, remitted. So below-chap. 24. 10. Job 7. 21. Compare Mich. 7. 18. and 1 Chron. 21. 8. Prov. 19. 11. Amos 7. 8. Zach. 3. 4.] thy sin, thou shalt not die. [i.e. I will not punish thee with death for this sin, either temporally, or eternally, although thou hast well deserved it, according to thine own sentence, v. 5. and my justice.]

14 Yet, because by this thing thou hast caused the Enemie of the LORD greatly to blasphem, [Heb. blaspheming hast caused to blaspheme. First, the Ammonites, who having slain Uriah and others of thy servants, have praised their Gods, after the manner of the heathen, and blasphemed the God of Israel, as void of power; and in the second place, generally all Enemies round about, who speak evill of God and his people, making much of such a King, who committed such foul acts upon his good subjects. Or thou hast given them occasion to speak blasphemously, when they shall hear of this, compare Rom. 2. 24. and elsewhere] also the child that is born unto thee, shall die the death. [Heb. dying die.]

15 Then Nathan went unto his house; and the LORD smote the child, which the wife of Uriah [i.e. which had been Uriah's wife. Compare above chap. 2. on v. 2.] had born unto David, (so) that it was very sick.

16 And David sought God for the child: [That is to say in this place, he prayed fervently unto God for the child's health. See 2 Chron. 20. 3, 4. Psa. 27. 8. and 34. 5. and 77. 3. Isa. 26. 26. and 31. 1. Jer. 50. 4, &c.] and David fasted a fast, and went in, [i.e. into his inner chamber, or cloister] and lay all night on the ground. [Heb. he over-nigbed, and lay on the ground.]

17 Then the Elders of his house [i.e. his chiefest Officers and Courtiers, who in the following verses are called his servants] gat them up to him, to make him rise up from the ground; but he would not, and did eat no bread [see above chap. 3. on v. 3 &c. and elsewhere often] with them.

18 And it came to pass on the seventh day, that the child died: and Davids servants feared to tell him that the child was dead: for they said; behold, when the child was yet alive, we spake unto him, but he hearkned not to our voice, how shall we then say unto him, the child is dead? for it might hurt. [i.e. this might vex and grieve him yet more than formerly.]

19 But David saw that his servants whispered; so David perceived that the child was dead: therefore David said unto his servants; Is the child dead? and they said; It is dead.

20 Then David arose from the ground, and washed, and anointed him self. [See Ruth 3. on ver. 3.] and changed his apparel, and went into the house of the LORD, [Meaning the Tent, which David had caused to be made for the Ark ; see above chap. 6. 17.] and worshipped : after that he came into his house, and required (bread), and they set bread [as above ver 7. and in the following verse] before him, and he did eat.

21 Then said his servants unto him ; What thing is this, that thou hast done ? For the living child's sake thou didst fast and weep ; but after the child is dead, thou doest rise up and eatest bread.

22 And he said ; When the child yet lived, I fasted and wept : for I said [viz. By my self ; I thought] Who knoweth, the LORD might be gracious to me, that the child might remain alive.

23 But now it is dead, wherefore should I now fast ? Shall I be able yet to fetch him again [viz. Into life] I shall indeed go to him, [viz. to the child, to the body into the grave, to the soul into heaven] but he shall not return [into this life] to me.

24 After that David comforted his wife Bathseba, and went in unto her, and lay with her : And she bare a son, whose name he called Salomon, [Heb. Schelomoh. This name David gave him according to Gods command. See 1 Chron. 22.9.] and the LORD loved him.

25 And sent forth, [viz. The LORD. Oth. he (viz. David) sent (him) under the hand of Nathan the Prophet, (i.e. to be taught and directed by Nathan in the fear of the Lord) who called his name Jedidjah] by the hand [i.e. by the Ministry] of Nathan the Prophet, and called his name Jedid Jah, [i.e. beloved of the Lord. Heb. Idjide-Jah] for the LORDS sake. [i.e. because the Lord loved him, as is said ver. 26. and because he should be a type and figure of the Lord Christ, who is the well-beloved Son of God, the builder of his Church, and the right King of peace. See above chap 7. 13. &c. 2 Chron. 22.9. 10. Psal. 45. Canticles, Matth. 3. 17. Luke 1. 32. 33. Heb. 3. 6. 1/2. 9. 5. &c.]

26 Now Joab warred against Rabba of the children of Ammon : [Here is now prosecuted the History, which was begun above chap. 11.] and he took the Royal City. [Heb. the City of the Kingdome. Whereby may be understood that part of the City, where the Kings Court was, which perhaps lay by the water side, or was compassed about with waters. "See. the following verse."]

27 Then Joab sent messengers to David, and said ; [i.e. Sent him word] I have warred against Rabba, I have also taken the Water-city. [See on the former verse.]

28 Now therefore gather the rest of the people together, and besiege the City, and take it ; lest if I should take the City, my name be called out upon it. [or, named upon it : i.e. that thou mayest have the honour, and not I, who should have the honour, if they should say, Joab hath taken Rabba.]

29 Then David gathered all that people [i.e. The rest of the people, as was said in the former verse] together, and marched to Rabba : and he warred against it, and took it.

30 And he took their Kings Crown from off his head, the weight [Oth. price, value, worth,] whereof was a talent of gold, [See Exod. 25. on ver. 39. a civil talent amounted to threescore and two pound and an half, the pound consisting of twelve ounces, which maketh six and fourty pounds (each pound consisting of sixteen ounces, haver de pois) and fourteen ounces] with precious stones, and it was (set) upon Davids head : he carried also a very great booty out of the City.

31 Now he brought forth the people, [Meaning as many of them as were needful to be exposed to exemplary

punishment. Below chap. 17. 27. mention is made of one Sobi, whom some conceive to have been the King of Rabba's son, and not only to have been kept alive, but also crowned King by David in Hanun his brothers stead] and he put them under saws, and under iron harrows, and under iron axes, [i.e. he caused them to be sawed asunder, to be bruised in pieces (like corn) with iron-harrows, or threshing-carts tacked together, and to be cut in twain with axes, or hatchets] and made them pass thorow the briuk-kiln : [i.e. to be burnt in brick-kilns, or brick-ovens. Oth. thorow the furnace of Malben, (that is, of Moloch) unto which Idol they were wont to offer up their children, causing them to passe thorow the fire. See 2 King. 16. 3. & 23. 10. Item, Levit. 18. 21. & 20. 2. &c. David inflicted these hard and grievous punishments usual and common (as it is conceived in those Eastern Countreys) upon the Ammonites, because they had so basely misconstrued his friendly intent and act, and so disgracefully entreated his Ambassadors against the Law of Nations. See above chap. 10. 2, 3, 4. and moreover were abominable Idolaters, Blasphemers, and enemies of God and his people, who without all question had tyrannically inflicted such kinds of deaths upon the people of God. Compare above chap. 8 on ver. 2. Amos 1. 3. & Heb. 11. 37. and see of the tacked iron harrows, or threshing-carts, Deut. 25. on ver. 4.]

CHAP. XIII.

Amnon loveth his sister Thamar, and deflowereth her, by means of Jonadabs crafty counsel, but presently driveth her away, ver. 1. &c. Which Absalom Thamars own brother, both by father and mother, some two years after, cruelly avengeth, abusing his brother Amnon to be treacherously murdered, 23. These things trouble and grieve David exceedingly, 21, 36. Absalom fleeth to Geshur, 37.

A Nd it came to passe after that, Absalom, Davids son, [By Maacha, the daughter of Talmai, King of Geshur, above chap. 3. 3. By this woman David had also Thamar : Absalom and Tamar, being both born of one father, and of one mother] having a fair sister, whose name was Thamar, that Amnon, Davids son, [by Ahinoam, above chap. 3. 2.] loved her.

2 And Amnon was so troubled, that he fell sick for his sister Thamars sake, for she was a virgin ; [And consequently so narrowly look'd to, that it seemed impossible for Amnon to talk with her in private, and to prevail with her. Compare Prov. 30. 19.] so as that it was grievous [or, impossible. Heb. properly wonderfull, hidden. Compare Gen. 18. 14.] in Ammons eyes to do any thing to her.

3 But Amnon had a friend, whose name was Jonadab a son of Simea, [See 1 Sam. 16. 9. and below chap. 21, 21.] Davids brother : and Jonadab was a very wise man, [i.e. in this place, very crafty and cunning, to invent evil counsel, as he here did ; whereas he ought rather to have reproved, and disswaded Amnon from this fact ; and, if need required, to have told the King of it. Compare below chap. 14. 2. Psal. 58. 6.]

4 The same said unto him, Why art thou so lean [Heb. so thin, conjuined, wasted away] from morning to morning, [Heb. in the morning, in the morning, or, on the morning, on the morning] ; i.e. every morning, every day from day to day. As if he should say, What aileth thee, that thou lookest daily so lean ? thou Kings son, wilt thou not make it known to me ? Then Amnon said unto

unto him ; I love Thamar, my brother Absalom's Sister.

5 And Jonadab [Heb. Jechonadab] said unto him ; Lay thee (down) upon thy bed, and make thy self sick : [Or, feign thy self sick ; that is, behave thy self so, as if thou were sick] when therefore thy father shall come to see thee, then thou shalt say unto him ; I pray thee, let my sister Thamar come, to feed me with bread, [i. e. as followeth, to dress me some meat, or viands] and dress the meat before mine eyes, that I may see it, and eat it at her hand.

6 Then Amnon laid himself down, and made himself sick : Now when the King came to see him, Amnon said unto the King ; I pray let my sister Thamar come, that she may dress two cakes [or, make pancakes]. There be two words in the Hebrew, both derived from one word, which signifieth the heart ; as if he should say, heartily make, or, dress heartily (cakes) ; i. e. bake some cakes (for which the Hebrew word is taken) so, as that the baking and dressing may please me, and cherish my heart, as well as the meat it self] before mine eyes, that I may eat at her hand.

7 Then David sent home to Thamar, saying : Go thy ways now [i.e. He sent her word] into thy brother Ammons house, and dress him some meat.

8 And Thamar went her ways into her brother Ammons house, (he was now laid down) [viz. upon his couch, or, bed ; as above verse 5.] and she took dough, and kneaded it, and dressed cakes before his eyes, and did bake the cakes.

9 And she took a pan, and poured them out [Or, staked them] before his face; but he refused to eat : and Amnon said : Cause all (or, every) man to go forth from me : and all (or, every) man went forth from him.

10 Then said Amnon unto Thamar ; Bring the meat into the chamber, that I may eat of thine hand : so Thamar took the cakes which she had made, and brought them into the chamber to Amnon her brother.

11 Now when she brought them nigh unto him to eat, then he took hold of her, and said unto her ; Come, lie with me, my sister.

12 But she said unto him ; Nay, my brother, do not force [See Gen. 34. on ver. 7.] me, for thus they do not do in Israel : [being an holy people, and making profession of Piety] do not this folly.

13 For I, whither should I bring my shame ? and thou, thou shouldest be as one of the fools in Israel : now then, I pray thee, speak unto the King ; for he will not withhold me from thee. [Tis conceived, that she spake this to get away from Amnon for the present, not doubting but that the King would afterward finde out means to hinder such marriage, which was forbidden in the Law of God, Lev. 18.9,11.]

14 But he would not hearken to her voice ; but being stronger then she, he forced her, and lay with her.

15 After that Amnon hated her with a very great hatred, for the hatred, wherewith he hated her, was greater then the love, wherewith he had loved her : and Amnon said unto her, Go thee up, go away.

16 Then she said unto him ; There be no causes to drive me away ; this evil would be greater than the other, which thou didst unto me : [Oth, let there be no causes ; that is, give no cause for a new evil to arise, whence more evil would ensue then from the former : for the thing as yet might be kept secret, but if thou doest only thrust me away from thee with shame and disgrace, Gods name will be blasphemed by the enemies, his people offended, thou and I publicly disgraced, the King angered, and my brother Absalom provoked to be avenged on thee for this fact. Unto this request of Thamar, the words following do fitly agree, where Amnon rejecteth her suit] but he would not hearken to her.

17 And he called his youth that served him, and said ; Put now this (woman) [balefully and shamefully spoken] forth from me, and bolt the door after her.

18 Now she had a coat on of many colours ; [See Gen. 37. on ver. 3.] for so were the Kings daughters, that were virgins, apprelled with mantles : and his servant brought her forth, and bolted the door after her.

19 Then Thamar took [i. e. She took and cast, and strewed] ashes upon her head, [compare above chap. 1. on ver. 2.] and rent the coat [see Gen. 37. on verse 29.] of many colours, which she had on : and she laid her hand on her head, [after the manner of mourning women : see Jerem. 2. v. 37.] and went fast away, [Heb. went going to wit, to her brother Absalom, as followeth] and cried : [i. e. going and crying. Compare below chap. 16.5.]

20 And her brother Absalom said unto her : Hath Ammon [Some conceive that Absalom here thus chargeth his mothers name out of scorn and contempt : for his name was Amnon] thy brother [i. e. half brother : see above on verse 1.] been with thee ? now then, my sister, hold thy peace, [for the honour of our house] he is thy brother ; set not thy heart upon this thing ; [i. e. take it not too much to heart, do not vex at it] thus Thamar remained, and was desolate [as being ashamed, shunning the company of men, and being visited by none : or, dismayed in her brother Absaloms house.]

21 When King David heard all these things, then he kindled greatly, [Heb. it kindled greatly to him, viz. anger : see Gen. 4. on ver. 5.]

22 But Absalom spake not with Amnon, neither evil or good [Heb. from the evil to the good. Compare Gen. 24.50. & 31.24. The meaning is, that although Absalom was exceedingly incensed against Amnon, yet he did not let it appear, but waited for an opportunity of revenge] but Absalom hated Amnon, because he had forced his sister Thamar.

23 And it came to passe after two full years, [Heb. two years of dayes] that Absalom had (sheep-) shearers at Baalazar, [Heb. Baal-Chatfor. Oth. in the level, or, plains of Hazor, lying on the borders of Ephraim and Benjamin, where also the City of Ephraim lieth, otherwise called Ephren, as the Maps do shew] which is by Ephraim : so Absalom invited all the Kings sons, [as in those times they were wont to make great feasts at the shearing of sheep. See 1 Sam. 25.2,4. 7.36. & Gen. 38. on ver. 12.]

24 And Absalom came to the King, and said ; Behold now thy servant hath (sheep-) shearers : let the King, I beseech thee, and his servants, [i.e. Officers, Courtiers] go with thy servant, [i.e. with me]

25 But the King said unto Absalom ; Nay, my son, let us not go now altogether, lest we be burdensome to thee : [For the presence of the King, and his Officers, or Courtiers, would have been very chargeable and burdensome unto Absalom] : and he [viz. Absalom] was instant with him, howbeit he [viz. the King] would not go, but blessed him, [i.e. wished him all happiness ; as above chap. 6,20. &c.]

26 Then said Absalom ; If not, I pray let my brother Amnon go with us : but the King said unto him, Why should he go with thee ?

27 When Absalom was instant with him, then he let Amnon and all the Kings sons go with him.

28 Now Absalom commanded his youth, saying ; Mark now, when Ammons heart is merry [Heb. good. See Judg. 16. on ver. 25.] of wine, and I shall say unto you, Smite Amnon, then ye shall kill him, fear not : is it not, because I have commanded you (to do) it ? [or, is it not (so) that I have commanded, &c. i.e. ye do it not of your own accord, but by my command and appointment, therefore I

shall answer for it, and not you : therefore fear not] be strong and be valiant. [Heb. children, or, sons of courage, or, valour. See above chap. 3. on v. 34.]

29 And Absalom's youths did unto Amnon according as Absalom had commanded : then all the Kings sonnes arose, and rode every one upon his Mule, and fled.

30 And it came to passe, when they were upon that way, that the rumour came to David, that they said Absalom hath smitten all the Kings sons, and there is not one of them left.

31 Then the King arose, and rent his garments, [As above ver. 19.] and laid him down on the ground ; [as above chap. 12. 16.] likewise all his servants stood with rent garments. [or, all his servants, that stood there, had rent garments, or, all his servants, that stood there, rent (their) clothes. Heb. were rent in clothes.]

32 But Jonadab, the son of Simeon, [See above vers. 3.] Davids brother answered, [i.e. spake, began to speak. See Judg. 18. on ver. 14.] and said ; Let not my Lord say, [viz. with himself ; i.e. let him not think, imagine] that they have slain all the young men, the Kings sons ; for Amnon only is dead : for it was intended by Absalom, [Or, it was done at, or, by Absaloms command : or, it was appointed, determined, set on foot by Absaloms command : or, it was an appointment of Absalom. Oth. by Absaloms mouth ; i.e. word, saying, or, command] from the day that he forced his sister Thamar. ¶

33 Now therefore let not my Lord the King take [Heb. lay, put, set,] the thing into his heart, thinking ; [Heb. saying, to wit, by himself ; i.e. thinking ; as verse 32.] all the Kings sons are dead : for Amnon only is dead.

34 Now Absalom fled ; and the youth that kept the Watch, [And when he perceived any thing, gave a token thereof with the Trumpet, or came and told it, or told him that asked him, that which he saw,] lift up his eyes, and looked ; and behold, there came much people by the way, on the side of the hill behind him. [viz. Absalom, who was gone that way to Baal-hazor, and now fled thence to Geshur.]

35 Then said Jonadab unto the King : Behold, the Kings sons come, according to the word of thy servant, so it cometh to passe. [i.e. As I said, so it is. See verse 32.]

36 And it came to passe, when he had made an end of speaking, behold, then came the Kings sons, and lift up their voices, and wept : and the King also, and all his servants, wept with a very great weeping.

37 (Absalom then fled, and went to Thalmai, the Son of Ammicur, [Heb. Ammicbar. This Thalmai was Absalom's Grandfather by the Mother side. See above chap. 3. 3.] King of Geshur :) [See above chap. 3. on verse 3. and below chap. 15. 8.] and he [viz. David] mourned for his son, all these dayes. [i.e. many dayes, viz. the three years that Absalom was at Geshur, as followeth. For after that the King left mourning. Oth. this is generally understood of all the dayes of (his) life ; which words of (his) life, are oftentimes added thereunto.]

38 So Absalom fled, and went to Geshur, and he was there three years.

39 Then the (soul) of King David lingred [Or, fainted, was consumed. Item, the desire of lustyng, or, longing consumed David. The Hebrew word is put in the semi-feminine gender, so that it agreeth not to David, but rather to his soul : which word is here inserted out of Psal. 84. 3. & 119. 81. where the like phrase is found thus full and entire. See also Job 19. on v. 27.] exceedingly to go forth unto Absalom : [This may be understood of causing to go forth, that is, to send some body forth to bring Absalom back again] for he had comforted himself concerning Amnon that he was dead, [i.e. he had given over, or, laid

aside mourning for Ammons death. See Gen. 37. 35. & 38. 12.]

CHAP. XIV.

Foab bringeth Absalom again into favour with David, by means of a wise woman of Thekoa, verle 1, &c. David giveth foab leave to bring Absalom back again to Jerusalem, but will not consent that he should come in to his sight, 21. Absalom's beauty, long hair, and children, 25. At last he compelleth foab to get leave for him, to come into his fathers presence, 29.

Now when foab the son of Zeruia, perceived, that the Kings heart was toward Absalom, [i.e. That his heart was so inclined toward him, that he would fain see him brought back again, but that he might want a fit opportunity, or honest pretence, therefore he plotteth or contriveth a cunning way for it, which is mentioned in the sequel.]

2 Then foab sent away to Thekoa, [A City lying upon an hill, on the Northern borders of Juda, not far from Jerusalem. See 2 Chron. 11. 6.] and took thence a wise woman [compare above chap. 13. on v. 3.] and he said unto her ; I pray thee, feign thy self, as if thou didst mourn, and put on now mourning-apparel, and anoint not thy self with oil, [see Ruth 3. on verse 3.] and be as a woman that now bath mourned many dayes for a dead (person) :

3 And go in unto the King, and speak unto him, according to this word : and foab put the words into her mouth [i.e. He told her the very words, which she afterwards should utter, or speak to the King. Compare Exod. 4. on v. 15.]

4 And the Thekotish woman said unto the King, when she was fallen on her face to the ground, [In token of humble reverence ; as Ruth 2. 10. 1 Sam. 20. 41. & 25. 23, 24. below v. 22. 1 King. 18. 7, &c.] and had bowed her self down : [see Gen. 18. on vers. 2.] then she said ; help [or, deliver, give salvation] O King.

5 And the King said unto her, What aileth thee ? and she said ; Surely, I am a widow woman, and my husband is dead.

6 Now thine hand-maid had two sons, and these both strove (together) in the field, and there was no Parter, [Deliverer : and consequently none could witness of the case of the offence, or what the offence was. See Deut. 19. 15, &c.] between them ; so the one smote the other, and killed him.

7 And behold, the whole family is risen against thine hand-maid, [To execute the Law of revenge of blood against the slayer. See Numb. 35. 19. Deut. 19. 12.] and have said ; Deliver here him, that hath smitten his brother, that we may put him to death for the foul [i.e. life, or person] of his brother, whom he hath slain, and destroy the heir also : thus shall they quench my cole that is left, [i.e. put mine only son that is left to death, whereby the family might be planted and preserved, as from a coal a fire may be raised and preserved] that they may leave [Heb. put] mine husband no name nor remainder upon the earth. [Because this son was only to bear his fathers name, and to be their heir. See Deuteronomy 25. 6. Ruth 4. 5, 10.]

8 Then said the King unto this woman ; Go to thine house, and I will give charge for thee [Over thee, or, about thee, concerning thee. The meaning is, I will give charge, that no hurt come to thy son. Or, (as some would have it) I will cause the matter to be examined by Judges.]

9 And the Thekotish woman said unto the King : My Lord (O) King, the iniquity, [If there may be any in this fen-

sentence of thine] be on me, [i.e. I take the same upon me, as being assured of my sons innocency, or the equity of thy sentence] and on my fathers house: on the contrary, the King and his throne be guiltless.

10 And the King said; If any man speak against thee, then bring him to me, and he shall not touch thee any more. [Heb. not adde, or, proceed to touch thee; i.e. To vex thee, trouble thee, molest thee.]

11 And she said, I pray let the King remember the LORD thy [i.e. His] God, [It seemeth, that she lookes at the Law given by God, Numb. 35.11,12. Some conceive, that by these words she requireth an Oath of the King. Others, that she looketh on the example of Cain that murdered his brother, whom God spared] that the revenge of blood may not be multiplied to destroy, lest they destroy my son: [The meaning is, seeing there be many next Kinmen and avengers of blood, it would be requisite, that the King should not only give charge to one, but to all: Otherwise one or other having received no charge to the contrary, might easily slay my son] then said he; [As true as] the LORD liveth, [Understand withall; I which also do that which I have said] If there shall one of the heirs of thy son fall on the earth. [Understand withall: Then let God do this and that to me. See of such kind of Oath, Gen. 14. on ver. 23. The meaning of the words is this, as if David had said, I will take order, that thy son shall not be damnified in the least. See 1 Sam. 14.45. 1 King. 1.52. Act. 27.34. & compare Mat. 10.30.]

12 Then said this woman; I pray let thine hand-maid speak one word unto my Lord the King: and he said, Speak (on.)

13 And the woman said; Wherefore then hast thou thought such a (thing) [viz. Which thou hast but even now condemned in the sentence thou passedst; as being unjust and unbecoming] against the people of God? [which long for Absaloms return, that he may joyn for their good in his old fathers stead] for thence, that the King hath spoken this word, [i.e. the former speech or sentence in my sons case] he is as a guilty (person), seeing the King doth not fetch back again his banished. [namely, Absalom, whose case (she would say) is like her sons case: although there was great difference between both, in that Absalom had not slain his brother in the fight, nor unawares, but had caused him to be treacherously murdered: see above chap. 13.28.]

14 For we shall die the death [Heb. dying die: to wit, if Absalom return not. Others understand this and the words following, of the natural death; as if he had said, Do not hasten Absaloms death, he will yet die soon enough, as all of us must die once, and not rise again till the last day] and be as water, which being poured forth on the ground, is not gathered up again: [i.e. cannot be brought together again, when it is once poured forth on the ground] God then [for his peoples sake, lest being deprived of Absalom, we should after thy death be without an head and Protector, and become a prey unto our enemies] will not take away the soul, [or, hath not taken away (his) soul; i.e. Absaloms life. Oth. and God will not accept any person; viz. that any man should avoid death] but he will think thoughts, [i.e. and he (to wit, the King) will think thoughts, &c. devise, or find out means, order the matter, meaning, so as that after his death the Kingdome may be provided of a successor] so as not to expel the expelled [viz. Absalom] from him. [so that he should not return to Gods people.]

15 Now then, that I am come, to speak this word unto my L. the King (is) because the people [Speaking daily in the former verse is related, for fear that Absalom should carry quite away] made me afraid: so thine hand-maid said; [viz. by her self; i.e. thought: so ver. 17.] I will now speak unto the King; peradventure the King will perform the word [i.e. the counsel, advice, fore-cast] of his hand-maid.

16 For the King will hear, to deliver his hand-maid out of the hand of the man (that intendeth) to destroy me and my son together from Gods inheritance, [i.e. from Gods people; they being as dear unto him, as any mans inheritance can be unto him: and consequently in like manner must do to his son Absalom, in regard of the likeness of both these cases.]

17 Moreover thine hand-maid said; [i.e. Thought-as v. 15.] the word [i.e. the sentence, the judgment passed] of my Lord, the King be for rest; [spoken in a desiring, or, wishing manner: or, shall now be for rest; i.e. shall serve for comfort and rest; not only to me and my son, but also unto Absalom, the King himself, and all the people, that long for Absalom] for as an Angel of God, [so wise, as, &c. see v. 24.] so is my Lord the King, to hear good and bad; [i.e. to understand, to discern, to judge what is good, or what is bad: so below chap. 19.27.] and the LORD thy God will be with thee. [or, be with thee]

18 Then the King answered, and said unto the woman; Hide not now the thing from me, which I shall ask thee: and the woman said; Let my Lord the King speak, I pray.

19 And the King said; Is not the hand of Joab with thee in all this? [i.e. Doest thou not all this by Joabs order and direction] and the woman answered, and said; [As true as] thy soul liveth, my Lord (the) King, if any man could turn away to the right hand, or to the left, from all that the King hath spoken; [Oth. If there be (any) turning away to the right hand, or to the left, &c.] Intimating, that it was impossible to couzen the King with liars, seeing he straightway perceiveth the meaning of the thing] for thy servant Joab he bade me (do) it, and be put all these words in the mouth of thine hand-maid: [as above v. 3.]

20 That I should thus turn about the form [Heb. face] of this thing, [first speak of mine own case, and having had the Kings sentence or judgment passed upon it, then fetch the matter about, and apply it to Absalom] thy servant Joab hath done this: but my Lord is wise, according to the wisdom of an Angel of God [as above ver. 17.] to perceive all, that is upon the Earth. [or, (that happeneth or passeth) in this land.]

21 Then the King said unto Joab; behold now, I have done this thing: [I have granted the request, which thou hast made unto me by the woman of Thekoa: Or, thou hast done this thing; that is, so ordered or managed it] Go thee thy ways, fetch the young man [Heb. Lad: although he was a man. See of the Hebrew word Gen. 22. on ver. 5.] Absalom again.

22 Then Joab fell on his face to the ground, and bowed himself, and humbled [Heb. blessed] the King: and Joab said; to day thy servant [i.e. I] hath perceived, that I have found grace in thine eyes, my Lord, (O) King, because the King hath done that word [i.e. the request, the counsel, advice] of his servant. [oth. of thy servant.]

23 So Joab gat him up; and went to Gersur: [See above chap. 3. on v. 3. and chap. 13. 37.] and he brought Absalom to Jerusalem.

24 And the King said; let him [viz. Absalom] turn to his (own) house, and let him not see my face [see Gen. 43. on v. 3. This served partly to put Absalom the more in mind of his fault, and partly to avoid the offence and trouble that might have risen among the godly, and the Kings children, if Absalom had been straightway put again into equal degree with his brethren] so Absalom turned into his own house, and saw not the Kings face.

25 Now in all Israel there was no man so beautifull, as Absalom, much to be praised: from the sole of his foot unto the crown of his head there was no defect in him.

26 And when he shaved [i.e. caused to be shaved or shorn, and so in the following words] his head, (now it hapned at the end of every year [Heb. from the dayes to the dayes; i.e. from year to year, or every year. See Lev. 25. on v. 29.] that he shaved it: because it was too heavy for him, therefore he shaved it;) then the hair of his head weighed two hundred shekels, according to the Kings weight. [i.e. according to the common civil shekel, and not the shekel of the sanctuary. See Gen. 20. on v. 16. Heb. according to the Kings stone, i.e. according to the Royal weight. Set Lev. 19. on v. 36. and Deu. 25. 13.]

27 Also unto Absalom (there) were born three sons, and one daughter, whose name was Thamar: this was a woman fair of countenance,

28 Thus Absalom remained two full years [Heb two full years of dayes. See Gen. 41. on v. 1.] at Jerusalem, that he saw not the Kings face.

29 Therefore Absalom sent unto Joab, to send him to the King, but he would not come to him: so he sent again the second time, nevertheless he would not come.

30 Then he [viz. Absalom] said unto his servants, behold the parcel of Joabs Field is at the side of mine, [Heb. at mine hand, i.e. side. The meaning is, at the side of my field] and he hath barly upon it; go your wayes, and set it on fire: and Absaloms servants set that part of the field on fire.

31 Then Joab gat him up, and came to Absalom into the house, and said unto him; why haue thy servants set the parcel of the field, which is mine, on fire.

32 And Absalom said unto Joab; behold, I sent unto thee, saying; come hither, that I may send thee to the King, to say; wherefore am I come from Gefur? it were good for me, that I were there still: now then let me see the Kings face: [Absalom speaketh this now unto Joab] and if there be any fault in me, then let him kill me, [he speaketh so boldly, because he well knew the Kings gracious goodness.]

33 Then Joab went in unto the King, and acquainted him with it; [viz. that which Absalom had given in charge] then he called for Absalom, and he came in unto the King, and bowed himself before him on his face to the ground, before the Kings face: and the King kissed Absalom. [in token of perfect reconciliation and favour. Compare Gen. 27. on v. 26.]

CHAP. XV.

Absalom having stolen the hearts of the people by subtle practises, ver. 2. &c. goeth under pretence of a vow, with his fathers leave, to Hebron; but maketh there, with Achitopels aid, a great conspiracy, aspiring to be King, 7. David hearing thereof, flyeth in haste with all his men out of Jerusalem, leaving there only some of his concubines, 13.

And it came to passe after that, that Absalom caused to be prepared for him a charet and horses; and fifty men running along before his face, [Which were his footmen, life-guard, pages, lackeys, &c, as 1 Kings 1. 5. See also 1 Sam. 8. 11. Thus Absalom assayed to put himself in a new kind of way, to make the people believe, that he carried himself as the heir apparent to the crown: Ammon the first born being dead, and perhaps Chilead, the second son likewise, or at least of no account. It's possible also, that he intended hereby to prevent Solomon, of whose succession (it may be) he had understood Gods counsel, and his fathers intent and purpose.]

2 Also Absalom gat him up early in the morning, and stood beside the way of the gate: [Of the Kings court]

and it came to passe, that Absalom called all (or every) man, that had a controversy, to come to the King for judgement, unto him, and said; of what city art thou? when he then said; thy servant is of one of the tribes of Israel; [i.e. of this or that city, lying in this or that tribe.]

3 Then said Absalom unto him; behold, thy matters are good and right, [Or consider thy matters, they are good and right] but thou haft no bearer (deputed) of the King. [i.e. there is no man deputed or appointed of the King, to examine thy cause duely, and to help thee to right.]

4 Moreover Absalom said; O that they would appoint me Judge in the Land, [Heb. who will make me, &c.] A manner of wishing. Compare Judg. 9. on v. 29.] that all (or every) man, which bath a suit or cause might come unto me, that I might do him justice.

5 Also it came to passe, when any man drew near, to bow himself before him, then he reached forth his hand, and took hold of him, and kissed him.

6 And according to that manner [Hebr. according to this word, or according to this thing, i.e. thus on this manner] did Absalom to all Jerusalem, that came to the King for judgement: thus Absalom stole the hearts of the men of Israel. [i.e. he won and drew to him the affection of the Israelites. Compare Gen. 31. on v. 20.]

7 Now it came to passe at the end of fourty years, [How or from whence these fourty years are to be counted, is very uncertain, seeing the Holy Scripture maketh no mention of it, and divers opinions there are touching the same] that Absalom said unto the King, I pray thee let me go my wifes, and pay my vow, [he covereth his mischievous conspiracy with a shew of holiness, to deceive his Father, and to hide his ambition from the common people] which I have vowed unto the LORD, at Hebron. [a place very well known in Israel by reason of many remarkable things. See Gen. 32. 2. above chap. 2. 4. and 5. 1. &c.]

8 For thy servant [i.e. I] hath vowed a vow, when I dwelt at Geshur [see above chap. 13. 37, 38.] in Syria; saying; If the LORD shall surely bring me again, [Heb. bringing again shall bring again] then I will serve the LORD. [i.e. perform a special service unto God, in offering offerings, and praising God for his mercy shewed to me, as my vow importeth.]

9 Then said the King unto him; go in peace; so Absalom gat him up, and went to Hebron.

10 Now Absalom had sent forth spies [To prepare and encourage the people that were inclined to Absalom, v. 2. to fall off from David, and to follow Absalom] to say; when ye shall hear the sound of the trumpet, then ye shall say, Absalom is King [or reigneth] at Hebron.

11 And there went with Absalom out of Jerusalem two hundred men, being invited [To be present at Absaloms feast of thanksgiving, without being in the least privy to his conspiracy, as followeth] but going in their simplicity; for they knew not (of) any thing.

12 Absalom sent also Achitophel the Gilmitre, Davids Counsellor out of his city, (to fetch him) out of Cilo, [A city in Juda, Jos. 15. 51.] when he offered offering: And the combination grew strong, and the people went, and increased with Absalom.

13 There came also a messenger unto David, saying; The heart of every one in Israel (followeth) after Absalom.

14 Then David said unto all his servants, that were with him at Jerusalem; get ye up, and let us flee, for there will be no escaping for us from Absaloms face: [If we should tarry long here, he will surprize us; we shall not be able to escape his hand] make haste to depart, lest peradventure he make haste and overtake us, and bring [Heb. bring on] evill upon us, and smite this city [i.e. the

the inhabitants of Jerusalem] with the edge [Heb. at the mouth] of the sword.

15 Then the King's servants said unto the King; according to all that my Lord the King shall chuse, behold, (here) thy servants are. [i.e. we are ready and willing to follow thee, and to do what pleaseth thee, what thou commandest. Compare below chap. 19. 38. and Psa. 25. on v. 12. See also Gen. 22. on v. 3.]

16 And the King went forth with all his house, on foot: [Heb. upon, or with his feet; and so in the following verse. Compare v. 30. Oth. at his feet, i.e. after him, or following him] but the King left ten concubines [Heb. ten women, concubines] to keep his house.

17 Now when the King was gone forth with all the people on foot, then they tarried in a remote place (that was) far off [Heb. in an house (i.e. place) of remoteness. The meaning is, when they were gone a good way of from the city, then they stood still to place themselves in order, and so to march over the brook Kidron.]

18 And all his servants [i.e. Officers and Courtiers as often] marched on beside him, also all the Cretes, and all the Philistis [his life guard. See 1 Kings 1. on v. 38] and all the Gibeonites, six hundred men, which were come on foot [Heb. upon his feet. The meaning is, that every one of them came on foot] from Gath, [See above chap. 6. on v. 10. and chap 8. on v. 1] marched on before the King, face.

19 Then the King said unto Ithai the Gibeonite [The chief Commander of the six hundred men that were come from Gath unto David, who kept Garrison (as some conceive) in the city of Gath, which David had taken from the Philistines. See above chap. 8. on v. 1. This man was also used by David as a commander, below chap. 18. 2.] why shouldest thou also go with us? return, and abide with the King; [viz. Absalom, who was now held by the people to be their King] for thou art a stranger, [so that Absalom can have no cause to suspect thee, and consequently thou shalt, with Absalom leave, have free liberty to return to Gath; whereas thou, abiding with me, wilt hazard thine estate and the people that are with thee] and also thou shalt return to thy place.

20 Thou camest yesterday, [i.e. lately] and should I lead thee about to day to go with us? seeing I must now go, whither I may go: return, and bring back thy brethren; kindness and faithfulness be with thee. [i.e. the like kindness and faithfulness happen to thee, as thou hast shewed to me. Oth. reward thy brethren, that are with thee, (with) kindness and faithfulness.]

21 But Ithat answered the King, and said: (as true as) the LORD liveth, and my Lord the King liveth; surely in the place, where my Lord the King shall be, be it for death, be it for life, there also shall thy servant be.

22 Then said David unto Ithai; come then and pass over: [Over or thorow the brook Kidron, as is related in the sequel] So Ithai, the Gibeonite, passed over, and all his men, and all the children that were with him.

23 And all the land [i.e. all the inhabitants of the land, lying about Jerusalem] wept with a loud [Heb. great] voice, when all the people passed over: [or passed thorow; as some conceive that there were shallow places, where they might pass thorow on foot] the King also passed over the brook Kidron, [running East-ward by Jerusalem, along the foot of the mount of Olives. Our Saviour Jesus Christ himself went also over this brook, when he was to be apprehended and to suffer for us, Jos. 18. 1.] and all the people passed over straight toward the way [Heb. toward the face of the way] of the wilderness. [lying between Jerusalem and the Jordan, otherwise also called the plain field. See below v. 28. and ch. 16. 2. and 17. 16. Item above chap. 29.]

24 And so, Zadok [See above chap. 8. on v. 17.]

was there also, and all the Levites with him, bearing the Ark of the covenant of God, and they set down the Ark, and Abijahar [see of this man, 1 Sam. 22. 20. &c. and 30. 7, 8. below chap. 28. 25. 1 Kings 1. 7. and 2. 26, 27.] went up, [it may be, to spy from the top of the mount of Olives, when all the people that followed David out of Jerusalem, were passed over the brook Kidron, and that there were none more to be expected. Compare Jos. 3. 17.] until all the people of the city had made an end of passing over.

25 Then the King said unto Zadok; bring back the Ark of God into the city. if I shall find grace in the eyes of the LORD, then he will bring me back again, and will let me see it, together with his habitation. [Oth. with her habitation, namely, the Ark. Understand the Tabernacle, wherein the Ark was placed at that time, and consequently where God in a special manner was present with his grace. See above chap. 6. 17.]

26 But if he shall say thus, I have no delight in this; behold, (there) am I, [See Gen. 22. on v. 3.] let him do so as it is good in his eyes. [i.e. so as it shall please, or seem good unto him. As it he had said; if on the contrary it please him to chastise me further, I am ready to submit to his will.]

27 Moreover the King said unto Zadok the Priest; art not thou a Seer? [i.e. a Teacher, that must look to the people? Oth. thou art the Seer, i.e. as a Prophet: (See 1 Sam. 9. 9.) because he enquired of the Lord by Urim and Thummim, and received answer from him: it may be also that he was a Prophet besides. Some take it thus: seest thou not, viz. how affairs go, and what is needfull] return into the city in peace: also both your sons, Abimael, thy son, and Jonathan, Abijahar's son.

28 Behold, I will tarry in the plain field of the wilderness, until there come a word [i.e. some intelligence of what hapneth at Jerusalem, or is attempted by Absalom] from you, to be certified to me.

29 So Zadok and Abijahar brought the Ark of God again to Jerusalem: and they tarried there.

30 And David went up to the ascent of the Olives [That stood in great quantities upon the mount of Olives] going up and weeping, , and his head was wounded about, and he himself went bare-foot, [These were tokens of mourning, shame and humiliation. See also of covering the head, below chap. 19. 4. Esh. 6. 12. Jer. 14. 3, 4. and chap. 31. 15. and of going bare-foot, or unshod, Isa. 20. 2, 3, 4. Jer. 2. 25.] and all the people that was him, had every man his head covered, and went up, going up and weeping.

31 Then they told David, saying; [Oth. then David declared, saying] Achitophel is among those, that have conspired with Absalom: therefore David said; O LORD I pray turn the counsel of Achitophel into foolishness. [Heb. make foolish, beset. Compare below chap. 16. 23.]

32 And it came to pass, when David came to the top, [viz. of the mount of Olives, from whence he might behold the city, and the habitation of the Lord, wherein the Ark (a type of the Messiah Jesus Christ) abode, and whither Believers of the Old Testament, being absent or in banishment, were wont to direct their faces in praying, in token that they grounded their prayers on the merits of the Messiah. Compare 1 Kings 8. 44, 48. Dan. 6. 10.] that he worshipped God there, behold, then Hushai, the Archite, met him, having his coat rent, and Earth upon his head. [see chap. 1. on v. 2.]

33 And David said unto him, if thou passest on with me, then thou shalt be a burden unto me. [Heb. be a burden upon me.]

34 But if thou return into the city, and say unto Absalom; thy servant, [An abrupt speech, as we now also use to say, for I am thy servant, I will be thy servant]

I will be the Kings : I have been indeed thy Fathers servant heretofore, [Heb. from that time] but now I will be thy servant : [oth. O King : I will be thy servant, as I have been formerly thy suhers, so will I now be thy servant] then thou shalt defeat for me the counsel of Achitophel.

35 And are not there with thee Zadok and Abijahar the Priests? [i.e. they are surely there. Of such kind of questions see Judg. 4. on v. 6. and elsewhere often] So therefore it shall come to pass, that what thing soever thou shalt hear out of the Kings house, thou shalt make known to Zadok and Abijahar the Priests.

36 Behold, both their sons are there with them, Abimael Zadocks (son), and Jonathan Abijahars (son) : so by their hand [i.e. ministry] ye shall send to me what thing soever ye shall hear.

37 So Hushai Davids friend, came into the city ; And Absalom came to Jerusalem.

C H A P. XVI.

Ziba by presents and false information, getteth of David all his master Mephiboseths estate, v. 1, &c. since revileth and curseth David, 5. Abisai would revenge it but David taketh it very patiently, 9. Absalom cometh with Achitophel to Jerusalem, 15. Hushai completh prudently with Absalom, and Absalom lieth with his Fathers concubines, in the sight of all Israel, according to Achitophels counsel, 20. which in those dayes was highly esteemed, 23.

Now when David was a little past the top, [Of the mount of Olives] behold, then Ziba met him, Mephiboseths lad, [i.e. servant or minister. See of this man above chap. 9. 2. &c.] with a couple of saddled [oth. girt, or loaden] asses, and upon them two hundred (loaves of) bread, with an hundred pieces of raisons, and an hundred (pieces) of summer-fruits ; and a leather-sack of wine.

2 And the King said unto Ziba ; what wilt thou (do) with these ? [Heb. what (shall) they (do) to thee] And Ziba said ; the asses are for the Kings house to ride on, [there being some women, and also friends and courtiers of the King, besides the King himself, that went on foot, above chap. 15. 16, 17, 30.] and the bread, and the summer-fruits, for the youths to eat, and the wine, that those that be faint in the wilderness [see above ch. 15. on v. 23. and below chap. 17. 29.] may drink.

3 Then said the King where is then thy Lords [viz. Jonathans] son ? [viz. Mephiboseth] and Ziba said unto the King, behold, he abideth at Jerusalem, for he said ; to day shall the house of Israel restore me the Kingdome of my Father. [a shamefull disloyalty to word his Lord with a bold lie, which David, without further search or inquiry, too soon believed. See above chap. 19. 26, 27.]

4 Then said the King unto Ziba ; behold, all that Mephiboseth hath : [see above chap. 9. 7. 9.] shall be thine [a rash judgement of so wise a King. See below chap. 19. 27, &c.] and Ziba said ; I bow my self down, [in token of reverence and thankfulness, as above chap. 14. 22. This was all that Ziba aim'd at, to make Davids necessity serve his own particular profit] let me find grace in thine eyes, my Lord, (O) King.

5 Now when King David came to Bahurim ; [See above ch. p. 3. on v. 16. and below chap. 19. 16.] behold, there came thence out a man of the family of the house of Saul, whose name was Simei, [Heb. Schimi] the son of Gera ; he went still on, and cursed. [Heb. he went, or came forth, going forth, or coming forth, and cursed, i.e. going and cursing. Compare above chap. 13. 19. and below v. 13.]

6 And he cast stones at David ; and likewise at all the servants of King David : although all the people, an all the champions were at his right hand and on his left. [He attempted so bold a fact, notwithstanding that all these marched by Davids side.]

7 Now thus said Simei in his cursing : [O when, or while he cursed him, to wit, David] come out, come out, thou man of blood, [Heb. man of bloods, i.e. thou murderer, thou blood-thirsty person, see Psa. 5. on v. 7.] and thou man of Belial. [see Deut. 13. on v. 13.]

8 The LORD hath caused to return upon thee all the blood [See Judg. 9. on v. 24.] of the house of Saul, in whose stead thou hast reigned : [he reviles David, as the Author of Abners and Isboseths murder, intimating, that by that means David came to the Crown & Kingdome of all Israel] now the LORD hath delivered the Kingdome into the hand of Absalom, thy son : behold, now thou art in thy mischief, [Heb. evill, i.e. milery, punishment of thy sins] because thou art a man of blood.

9 Then said Abisai, the son of Zeruja, unto the King, why should this dead dog [see above chap. 9. on v. 8.] curse my Lord the King ? let me go over, I pray thee, and take off his head.

10 But the King said ; what have I to do with you, [Heb. what (is) to me and to you ? or what have I and ye ? viz. to do one with another. As if he had said : why do ye alwaies vex me with your wrath and haistness, whereby ye are prone to be straightway smitten with the sword. So below chap. 9. 22. and Judg. 11. 12, &c.] the sons of Zeruja ? yea, let him curse ; for the LORD hath now said unto him, curse David : [understand this not properly, as if God had commanded it either outwardly by his word, or inwardly by his holy Spirit : but by comparison from the secret guidance and providence of God, whereby he delivered up this same Simei unto Satan, and to his own wicked lusts, and so over-ruled his wickednes, which he had of and from himself, that he now exerciseth it against David, to chastise and humble him as a gracious and loving Father, and then justly to punish Simeis wickedness. Compare 1 Sam. 18. 10, 11. 1 Kings 22. 21, 22. 1 Chron. 21. 1. and above ch. 12. 11, 12. below chap. 24. 1.] who shall then say ; [viz. unto the Lord. Although God at this time did David no wrong, yet Simei committed a grievous crime, who judged David to be worthy of punishment. See 1 Kings 2. 9] wherefore hast thou done so ?

11 Moreover, David said to Abisai, and to all his servants ; behold, my son which came forth of my body, seeketh my soul ; [i.e. hunteth after my life. See above chap. 4. on v. 8] how much more then this son of Jemini ? [i.e. this Benjamite, as Judg. 19. 16.] Simei was of Sauls family, above v. 5. and Saul was of the tribe of Benjamin. See above chap. 3. on v. 19. and below chap. 19. 16.] let him alone, let him curse, for the LORD hath said it to him. [see on the former verse.]

12 It may be the LORD will look on my misery : [Oth. mine eye, i.e. my tears] and the LORD will recompense good unto me, for his curse, this day. [i.e. wherewith Simei curseth me this day, or it may be God will also even this very day allot me out some good for this curse.]

13 So David with his men went on the way : and Simei went on [Heb. went, going] along the hills side over against him, [viz. David] and cursed, and threw with stones from over against him, [or at him] and dusted with it. [i.e. he raised dust and kickt it up, and cast it upon David and his men : or he threw lumps or pieces of Earth, so that David and his men were all bedusted with it.]

14 And the King came in, and all the people that were with him, being weary : and he refreshed himself there.

15 Now

15 Now Absalom and all the people, the men of Israel, came to Jerusalem, and Achitophel with him. [viz. Absalom.]

16 And it came to pass, when Husai, the Archite, Davids friend came to Absalom, that Husai had said unto Absalom; let the King live, let the King live. [i.e. I wish the King health and happiness with a long life.]

17 But Absalom said unto Husai; is this thy kindness to thy friend? why wentest thou not with thy friend.

18 And Husai said unto Absalom; nay, but whom the LORD chuseth, and all this people, and all the men of Israel, his will I be, and with him will I abide.

19 And again, whom shall I serve? should I not be before the face of his [viz. Davids] son? according as I have served before thy Fathers face, so will I be before thy face.

20 Then said Absalom to Achitophel? Give counsel among you, what shall we do?

21 And Achitophel said unto Absalom: go in unto thy Fathers concubines, [i.e. lie with them, see Gen. 6. on v. 4.] which he hath left to keep the house: then all Israel shall hear, that thou art become stinking before thy Father, [see Gen. 34. on v. 30. i.e. hearing that, they will understand and perceive, that thou goest in good earnest against thy father, and carest not for him, so that they need not fear that thou wilt be reconciled to thy father, and they then be in danger of punishment] and the hands of all that are with thee shall be strengthened. [i.e. they will take heart and courage, to go on stoutly and without fear with thee against thy father. As on the contrary, the hands growing slack, signifieth to lose all courage and valour. See above chap. 4. 1.]

22 So they spread Absalom a tent upon the roof: [See Deu. 22. on v. 8. and above chap. 11. 2.] And Absalom went in unto his fathers concubines, before the eyes of all Israel. [without either shame or fear of God or men did he follow this shamefulnes and detestable counsel, because it proceeded from Achitophel, whose counsel was so highly esteemed, as followeth. And thus is that fulfilled which God had foretold David by Nathan, above chap. 12. 11. 12.]

23 And the counsel of Achitophel, which he had counselled in those dayes, was as if they enquired at the word of God; [i.e. so much and so highly esteemed, as if the counsel came from God himself. So that David had cause enough to pray unto God, as he did above ch. 15. 31. Now how God heard David, and commended both Achitophel and his counsel, see thereof in the following chapter.]

C H A P. XVII.

Achitophels counsel to invade David with all speed, is by Gods disposal rejected, and Husais counsel followed v. 1. &c. Husai certifieth David thereof, and adviseth him forthwith to march on, 15. So David passeth over Jordan, 22. Achitophel taketh this so to heart, that he hangeth himself, 23. David cometh to Mahanaim, and Absalom passeth over Jordan, making Amasa his commander in chief, 24. Davids good friends furnish him at Mahanaim with all kinds of necessities, 27.

Moreover Achitophel said unto Absalom: let me now chuse out twelve thousand men, that I may get me up, and pursue after David this night.

2 So I will come upon him, where he is weary and feeble of hands [See above. chap. 4. on v. 1.] and will make him afraid, and all the people that are with him shall

flee: then will I smite the King only.

3 And I will cause all the people to return unto thee, the man whom thou seekest, is as the returning of all; so all the people shall be in peace. [Heb. shall be peace. Compare 1. Sam. 25. 6. below chap. 29. Job. 21. 9, &c. As if he should say, thou only aimest at David; thou wouldst draw the people to thee. Now when I shall have made David away, there will be an end of the busines, then I'll easily bring the people to thee: yea his death is in every degree the returning of all the people, which will be quiet, and embrace thee for their King, when David is dispatcht. Oth. when they all return, [he is yet] the man whom thou seekest (so) all the people shall be quiet.]

4 Now this word [Or, this thing, this advice] was right in Absaloms eyes, [i.e. pleased Absalom well, seemed to him to be right and good] and in the eyes of all the Elders of Israel.

5 But Absalom said; call now Husai the Archite also, and let us hear what he likewise saith. [Heb. what he likewise (hath) in his mouth.]

6 And when Husai came in to Absalom, then spake Absalom so to him, saying; thus [Heb. according to this very word: that is, thus in this very manner] hath Achitophel spoken: [hath he counselled, advised] Shall we do his word? if not, speak thou. [give thou also thine advice.]

7 Then said Husai unto Absalom: the counsel that Achitophel hath counselled at this time, is not good. [As if he had said: he is otherwise a wise counsellour, but herein he hath failed.]

8 Further Husai said; thou knowest thy Father and his men, that they be champions, that they be bitter of mind, [Heb. soul; as Judg. 18. 25. i.e. bitterly incensed] as a bear that is robbed of (her) whelpes in the field: Besides thy Father is a man of war, and will not overnight with the people. [but sequester himself from them, and hide and secure himself somewhere in some secret and unknown place, as he often did in his banishment in Sauls time.]

9 Behold, he hath now hid himself in one of the holes, or in one of the places: [Which have been known to him since the dayes of Saul] And it shall come to pass when there shall fall some among them [i.e. among thole that pursue David. Oth. by them, i.e. might be slain by Davids soldiery] at the first, that every that shall hear it, will then say, [Heb. the hearing shall hear, and say] there is a slaughter male among the people which follow Absalom. [Heb. are after Absalom.]

10 Then should he that is also a valiant man [Heb. a son, or, child of valour, courage. See above chap. 3. on v. 34. so in the following words] whose heart is as the heart of a lion, quite melt: [Heb. melting, melt, i.e. be quite discouraged and disheartened. See Deut. 1. on v. 28.] for all Israel knoweth, that thy father is a champion, and that they are valiant men that are with him.

11 But I counsel, that all Israel be in all haste gathered [Heb. being gathered be gathered] unto thee, from Dan to Berseba, [the two uttermost borders in the North and South] as the sand that is by the sea in multitude: and that thy person [Heb. face] go along with them into the battle.

12 Then we will come to him in one of the places, where he is found, and easily fall upon him, [Or, besiege him, or, be against him] as the dew falleth on the ground: and of him and of all the men that are with him, there shall not also be left one.

13 And if he shall get into a city, then shall all Israel bring ropes to that city, and we will pull it down into the brook, [i.e. into the ditch] until [there] be not also one small stone [viz. lying upon another] found there. [as if he shoulde say, we will easily and wholly destroy the city.]

14 Then said Absalom, and all (or, every) man of Israel ; The counsel of Hushai, the Archite, is better then the counsel of Achitophel : But the LORD had commanded [i.e. So willed, ordained, appointed, and by his divine providence so ordered and disposed for the good of David : compare above chap. 16. 10, 11, 12. and see Levit. 25. on ver. 21. Amos 6. 11. & 9. 3. Nahum 1. 14. Item, Psal. 33. 9. & 111. 9. & 148. 5.] it, to defeat the good counsel of Achitophel, [as more useful or serviceable for Absalom, to surprize David, and to give him no breathing time at all : although this counsel in it self was most unjust] that the LORD might bring evil (i.e. the deserved punishment, whereof mention is made in the following chapter] upon Absalom.

15 And Hushai said unto Zadok, and to Abijah, the Priests ; Thus and thus hath Achitophel counselled Absalom, and the Elders of Israel : but thus and thus have I counselled.

16 Now then, send away quickly, and tell David, saying ; Overnight (or lodge) not this night in the plain fields of the wilderness, and also speedily passe over : [viz. Over the Jordan, as is shewed in the following verses, Heb. passing over passe over] lest the King be swallowed up, and all the people that are with him.

17 Now Jonathan and Achimaaq stood by the fountain Rogel ; [i.e. They hid themselves there, and waited for tidings, to carry over unto David. See of this place; Jos. 15. 7. & 18. 16.] and a maid servant [that without the least suspicion might be sent to a fountain, to wash something, or to fetch water] went her wayes, and told them, and they went their wayes, and told King David : [see above ch. 15. 27, 28.] for they might not be seen to come into the city, [i.e. they durst not come into the city, and then go out again to David, for fear of giving any suspicion.]

18 Nevertheless, a Lad saw them, and told Absalom : But they went both (of them away) quickly, and came into a mans house at Bahurim, which had a well in his Court, [meaning an open place by his house] and they went down into it.

19 And the woman took and spread a covering over the open (place, or mouth) [Heb. face] of the well, and strewed ground corn thereon : Thus the thing was not known.

20 Now when Absaloms servants came to the woman into the house, they said ; Where are Achimaaq and Jonathan ? and the woman said unto them ; They be gone over that water-brook : [Or, water-ferry] and when they had sought and not found them, they returned to Jerusalem.

21 And it came to passe, after they [viz. Absaloms servants] were departed : then they came up out of the well, and went their wayes, and told it King David : and they said unto David ; Get you up, and passe quickly over the water, [viz. The Jordan, as followeth] for thus [as is mentioned above] bath Achitophel counselled against you.

22 Then David gat him up, and all the people that were with him, and they passed over the Jordan : By the morning light there lacked not one, that was not gone over the Jordan. [They all passed over by night, so that by morning there was not one left on the other side.]

23 Now when Achitophel saw, that his counsel was not done, he saddled the ass, and gat him up, and went to his house into his city [Called Gilo, above chap 15. 12.] and gave command to his house, [or gave order, put in order, took order, settled his house in order, disposed of it ; i.e. his household, goods, or estate : which is as much to say, as he made and declared his last Will and Testament : compare 2 King. 20. 1. Isa. 38. 1.] and hanged himself : Thus he died, and was buried in his fathers Sepulchre.

24 Now David came to Mahanaim : [See above chap. 2. on v. 8.] and Absalom marched over the Jordan, he, and all the men of Israel with him.

25 And Absalom had put Amasa over the host in Joabs stead : now Amasa was a mans son, whose name was Ithra, the Israelite, [Heb. Jithra the Israelite, otherwise called Jether, 1 Chron. 2. 17. where he is called an Ismaelite : From whence is gathered by some, that he was an Ismaelite by descent : but being converted, was embodied with the people of God, and in that regard called an Israelite. Others think that he was an Israelite by descent, but that he had dwelt and conversed among the Ismaelites, and from thence likewise was so called] that was gone to Abigail, [i.e. that had lain with her : see Gen. 6. on v. 4. Abigail, 1 Chron. 2. 16, 17. She is called Abigail. This woman was Davids sister, as also Zeruia was] the daughter of Nahash, [as some conceive, the wife of Ilai, Davids Father. Others are of opinion, that Ilai himself was otherwise called Nahash. Heb. Nachash] sister of Zeruia, Joabs mother.

26 Now Israel and Absalom camped themselves in the Land of Gilead. [Where also Mahanaim lay, to compass David about on all sides, according to Hushais counsel.]

27 And it came to passe, when David was come to Mahanaim, that Sebi, [Heb. Schobi. Some conceive that this was a brother of Hanun, whereof mention is made, chap. 10. 1. &c. and that David having deposed Hanun, or it may be also put him to death, when he took Rabba, (above chap. 12. 30, 31.) made this brother of his King in his stead, who shewed his thankfulness there unto David for it] the son of Nahash, of Rabba, of the children of Ammon, and Machir, [see above chap. 9. 4. 5.] the son of Ammicl of Lo-Debar, and Barzillai, [see below chap. 19. 31, 32. &c. 1 King. 2. 7.] the Gileadite of Rogelim,

28 Brought beads, and cups, and earthen vessels, [Heb. Vessels of the maker ; i.e. of the Potter] wheat, and barley, and meal, and parched (corn), and beans, and lentils, also parched, [viz. beans and lentils]

29 And honey, and butter, and sheep, and cheese of kine unto David, and unto his people, that were with him, to eat : for they said, [viz. within themselves, that is, thought] this people is hungry, and weary, and thirsty in the wilderness. [Or, from the wilderness. Hearing of Davids flight from Jerusalem, and speedy passage thorow the wilderness, that without doubt they must needs have wanted all things there : therefore they brought this provision to them, to refresh them.]

CHAP. XVIII.

David mustereth his men, and putteth the battell in array, but himself (at the peoples request) tarrieth at Mahanaim, ver. 1, &c. giveith order to favour Absalom, 5. Absaloms men are smitten, and Absalom himself hanging on an Oak by his long hair, is thrust thorow by Joab, and cast into a pit, a great heap of stones being laid upon it, 7. Of Absaloms Pillar, which in his life-time he had caused to be set up for his Monument, 8. Absimaeaz and Cuschi bring David tidings, 19. Who maketh great moan for Absalom, 33.

AND David mustered the people, that were with him : And he set Commanders of thousands, and Commanders of hundreds over them.

2 Moreover, David sent the people forth, a third part under the hand of Joab, and a third part under the hand of Abisai, the son of Zeruia, Joabs brother, [See above chap. 15. on v. 19.] and a third part under the hand of Ithai, [see above chap. 15. on ver. 19.] the Gethite : And the King said unto the people ; I ; I will surely go forth with you my self also.

3 But the people said, Thou shalt not march forth; for if we should quite flee (away), they would not set the heart upon us, [i.e. Not care for it, be much troubled at it, make much ado about it; for they do not mind or regard us, but thy person only] yea if the (one) half of us should die, they would not set the heart upon us; but (thou art) now as ten thousand of us: [i.e. thy person is of more concernment, than many thousands of us. Compare herewith the words of Achitophel, above chap. 17. 2, 3. Oth. Though (there were) ten thousand times more of us, according as we (are) now] so it will be now better, for thee to be a succour to us [Heb. for the to help, ex. succour: when we should be in a strait] out of the city. [viz. Mahanaim; as above chap. 17. 24, 27.]

4 Then said the King unto them; I will do that which is good in your eyes: [i.e. That which pleaseth you, or seemeth good unto you] now the King stood by the side of the gate; [or, on the place, between the two gates, below ver. 24. Heb. properly hand: but of such use of this word, see Deut. 23. on verse 12. and below verse 18. and else-where] and all the people marched forth by hundreds, and by thousands.

5 And the King commanded Joab, and Abisai, and Ithai, saying; (Deut.) me gently with the young-man, with Absalom: and all the people heard it, when the King charged all the Commanders concerning the matter of Absalom.

6 So the people marched forth into the field, to meet Israel: [i.e. Absalom and his men, who are constantly called Israel in this place, in regard the far greater part of Israel were joyned with him] and the battle hapned by the wood of Ephraim. [this wood lay not far from Mahanaim, or the East-side of the Jordan, in Gilead, in the tribe of Gad; but received the name of Ephraims wood (as some conceive) from the defeat of Ephraim, in the time of Jephthe the Gileadite: see Judg. 12. 1. 4, 5. The Land of Ephraim was on the West side of the Jordan, in the Land of Canaan.]

7 And the people of Israel were smitten there before the face of Davids servants; and there hapned that day a great slaughter of twenty thousand. [Of the Israelites, which were smitten by Davids men.]

8 For the battle was there spread over all that Land: And the wood devoured more of the people that day, then the sword devoured. [i.e. Those that fled into the wood, or were driven thither, perished in the wood, intangling and wounding themselves in one bush or other, and falling into pits and bogs, perhaps also being rent of wild beasts, and dying of hunger and thirst. Heb. The wood multiplied, to devour, &c.]

9 Now Absalom met before the face of Davids servants; and Absalom rode upon a Mule, and when the Mule came under the thick [Heb. The thickness] boughs of a great Oak, his head was fastened to the Oak, [in regard his long hair (whereof above chap. 14. 26.) slipped about the thick boughs of the Oak, and caught hold thereon] (so) that he continued [Heb. was given] hanging between the heaven, and between the earth; and the Mule that was under him, went away.

10 When a man saw that, then he certified Joab thereof, and said, Behold, I saw Absalom hanging on an Oak.

11 Then said Joab unto the man that certified him thereof; Behold now, thou sawest it, why then didst thou not smite him there to the ground? seeing it (appertained) to me, to give thee ten silverlings, [see Gen. 20. on v. 16.] and a girdle.

12 But that man said unto Joab; And though I might weigh a thousand silverlings on mine hands, [i.e. Being weighed unto me, receive them in mine hands, or tell them] I would not lay mine hand on the Kings son; for the King charged thee, and Abisai, and Ithai, before our ears, saying; Beware, whoever (thou art) of [mea-

ning, touching or hurting] the young man, of Absalom, [Heb. properly keep thy self, consider, lay hold of, take it into consideration, look to it, (as we say) whosoever, to, or, toward the young man, to Absalom.] The meaning is, who-soever, or he that hurteth him, him will I, &c. 'Tis an abrupt kind of speech or sentence, much in use even among us; or look to it, that no man hurt him. Oth. let every man consider the young man, Absalom.]

13 If I should have dealt falsely against mine (own) soul, yet nothing would be bid from the King: [i.e. If having slain Absalom, I should falsely deny it, yet it would not be hid from the King, and then should I go in danger of my life. oth. 'ns soul, i.e. toward, or against Absaloms life or person] also thou thy self wouldest set thy self against (me). [i.e. thou wouldest forsake me, and stand aloof, without helping me. Compare Psal. 38. 12. oth. oppose.]

14 Then said Joab, I will not tarry thus here with thee [Heb. Before thy face: as if he should say, 'Tis no time to stay long here with you. I'll do as I please] and he took three arrows, [meaning darts, javelings, small lances, or any such like sharp weapon, used in war in those times] and thrust them into Absaloms heart, [i.e. into the midst of his body, about the heart; for it appeareth v. 15. that he lived yet a while] where he was yet alive in the midst of the Oak. [Heb. is the heart of the Oak. See Deut. 4. on v. 11.]

15 And ten Lads, Joabs armour-bearers, compassed (him) about, and they smote Absalom, and killed him.

16 Then Joab blew with the trumpet, and all the people turned away from pursuing after Israel: for Joab held the people back.

17 And they took Absalom, and threw him into a great pit in the wood, and laid a very great heap of stones upon him: [An other kind of Monument, set up by Gods righteous judgment, then that which he had caused to be set up for himself in his life-time: see the following verse] and all Israel [viz. which had followed Absalom] fled every one to his tent. [i.e. dwelling place.]

18 Now Absalom in his life-time had taken, and reared up for himself a Pillar, which is in the Kings date; [See Gen. 14. 17.] for he said, I have no son, [hence appealeth that Absaloms sons (whereof mention was made above chap. 14. 27.) were dead at this time] to cause my name to be remembered: and he called that Pillar after his (own) name, therefore it is called unto this day, Absaloms hand. [i.e. Monument, or, hand; i.e. his work: some conceive that it was a Pillar, so called from the fashion of an hand. Oth. place, or, room: see above on v. 4. compare 1 Sam. 15. on v. 12.]

19 Then said Abimaaz, the son of Zadok; Let me, I pray thee, run, and bear the King tidings, that the LORD hath done him right, [i.e. Doing right, hath delivered him: so below v. 31. compare the annotat. Judg. 2. on v. 16.] from his enemies hand.

20 But Joab said unto him; Thou shalt be no bringer of tidings [Heb. Nomin of errand, or, tidings: compare above chap. 8 on v. 10.] this day, but thou shalt bear tidings another day: now this day thou shalt not bear tidings, because the Kings son is dead. [As if he should say, Thou wilt carry such newes or tidings, which will not please the King. Oth. for it would be of the Kings dead son.]

21 And Joab said unto Cuschi; [Or, the Black-
more, or Arabian: (see Numb. 12. on v. 4.) being also one of Davids servants, as appeareth by v. 29.] Joab seemeth to have made choice of this man, because he was a stranger. Some conceive it to be a proper name] Go thy wayes, and tell the King what thou hast seen; and Cuschi bowed himself before Joab, and ran his wayes.

22 But Abimaaz, the son of Zadok, proceeded yet on, and said unto Joab; What ever it be, [As if he should

say, be it what it will : Let there issue from , what will issue : so in the following verse. It seemeth , that he imagined a better thing then Joab had said] let me, I pray thee, run also after Cuschi : and Joab said ; Wherefore shouldest thou now run, my son, [i.e. good young man, whom I love, as my son. Thus persons that are elder and greater, are wont to speak in a loving and friendly way to the younger and meaner sort : see Gen. 43. on v. 29.] seeing thou hast no fit tidings. [Heb. finding tidings : i.e. pleasant, fit, well agreeing, suitable : compare Numb. 11. 22. Oth. seeing it would be no profitable tidings for thee ; or, seeing it would bring thee nothing in : i.e. no messengers reward or favour, but the contrary. Or thus : seeing no good tidings is offered unto thee, or, offers it self unto thee.]

23 Whatever it be, (said he) [viz. Ahimeaz] let me run my wayes ; then he [viz. Joab] said unto him, Run thy wayes : and Ahimeaz ran the way of the plain field, and went out to Cuschi.

24 Now David sat between the two gates : And the Watch-man went up to the roof of the gate unto the Wall, and lift up his eyes, and saw, and behold, there ran a man alone.

25 So the Watch-man cried, and told the King ; and the King said ; If he be alone, then there is tidings in his mouth : and he [viz. Ahimeaz, whom the Watch-man saw first] went on and drew near. [Heb. he went going.]

26 Then the Watch-man saw another man running, and the Watch-man cried to the Porter, and said, Behold, there runneth (yea) a man alone : Then said the King, he is also a bringer of tidings.

27 Moreover, the Watch-man said ; I spie the running of the foremost, as the running of Ahimeaz, the son of Zadok. Then said the King ; That is a good man, and will come with good tidings.

28 Then Abimael called, and said unto the King, Peace, [i.e. All is well ; as if he should say, I bring good news] and he bowed himself before the King with his face to the ground ; and he said, Praised [Heb. blessed] be the LORD thy God, which hath delivered up [or, shut up, viz. in the hand of Davids men ; so 1 Sam. 24. 19 & 25. 8. and elsewhere] the men that lifted up their hand against my Lord the King.

29 Then said the King ; Is it well with the young man, with Absalom ? [Heb. Hath he peace ? so below v. 32.] And Abimeel said ; When Joab sent away the Kings servant, [viz. Cuschi] and (me) thy servant, I saw a great tumult [or, a great multitude] but I know not, what. [Having further considered of Joabs words, he concealeth the newes concerning Absalom.]

30 And the King said, Turn aside, set thy self here : so he turned aside, and stood still.

31 And behold, Cuschi came, and Cuschi said ; Tidings is come to my Lord the King, that the LORD hath done thee right, [as above v. 19.] this day of the hand of all them that rose up against thee.

32 Then said the King unto Cuschi ; Is it well with the young man, with Absalom ? [As ver. 29.] and Cuschi said, Let the enemies of my Lord the King, and all that rise up against thee for evil , be as that young man.

33 Then the King was much troubled, and went up to the upper room of the gate, and wept, and in his going he said thus ; My son Absalom, my son, my son Absalom ! O that I, I, had died for thee, [Heb. Who will give, or, O that any man would give, that, &c. See of such phrase or manner of speaking in wishing, Exod. 16. on verse 3. Deut. 5. on verse 29, &c.] Absalom my son, my son ! [David had sundry causes or occasions to be heartily grieved for his mishap, especially when besides his sons

temporal death, he might fear his eternal ruin and destruction.]

CHAP. XIX.

foxb, by hard threatenings, moveth David to give over mourning for Absalom, and to shew himself to the people, ver. 1, &c. David is restored unto his Kingdom, and maketh Amasa Commander in chief in Joabs room, 13. Simei saeth to David for mercy, and obtaineth it, 16. David restoreth back unto Mephiboseth, upon proof of his innocence, the half of his estate, 24. Is desirous to have good old Barzillai with him at Court, but he desiring to be excused, he taketh his son Chimham in his room, 31. The other tribes contend with them of Judah, for their hastiness in bringing back, and conducting the King; 41.

A Nd it was told Joab : Behold, the King weepeth, and mourneth for Absalom.

2 Then the deliverance [Or, Salvation, Conquest, Victory] became that day mourning unto all the people. [i.e., The joy which the people should have shewed for the Victory, was turned into sorrow and mourning] for the people had heard say that day ; It grieves the King for his son. [or, the King is very much grieved.]

3 And the people came that day by stealth [Heb. The people stole themselves to come, or, coming] into the city : [viz. Mahanaim] according as people steal away, that are ashamed, when they fled in battle.

4 Now the King had his face wound about, [Or, covered, in token of great mourning : see above chap. 15. on v. 30.] and the King cried with a loud voice : My son Absalom, Absalom my son, my son ! [see above chap. 18. on v. 33.]

5 Then Joab came into the house to the King, and said, Thou hast shamed this day the face of all thy servants, which have this day freed thy soul, [That is here, thy life, or person, as elsewhere often] and the soul of thy sons, and of thy daughters, and the soul of thy wives, and the soul of thy concubines.

6 Loving then that hate thee, and hating them that love thee : for thou declarest this day, that Commanders and servants are nothing with thee ; for this day I perceive, that if Absalom lived, and all we were dead this day, that it would then be right in thine eyes.

7 Now then arise, go forth, and speak to the heart of thy servants : [See Gen. 34. on ver. 3.] for I swear by the LORD, when thou goest not forth, if there overnight one man with thee this night ! [Understand with all, then God do this and that to me ; a kind of oath as often] and this will be worse unto thee, than all the evil that hath befallen thee from thy youth, until now.

8 Then the King arose, and sat himself (down) in the gate : and they let all the people know saying : Behold, the King sitteth in the gate : Then all the people came before the Kings face, but Israel [viz. who had followed Absalom] was fled, every man to his tents. [i.e. dwelling places.]

9 And all the people, in all the tribes of Israel, were contending among themselves, [With sorrow and shame condemning themselves] saying ; The King hath delivered us from the hand of our enemies, and he hath freed us from the hand of the Philistines, and now he is fled out of the Land from Absalom !

10 And Absalom, whom we had anointed over us, [i.e. Whom we had chosen to be King, and intended to cause him to be anointed] is dead in the barrel: Now then, why do ye hold your peace [or, are still quiet: see Judg. 18, on verse 9.] of bringing the King [viz. David, our lawful and bountiful King] back.

11 Then King David sent to Zadok, and to Abiathar, the Priests, saying; [i.e. To send word to them] Speak unto the Elders of Juda, saying: Why shouldest ye be the last, to bring the King back into his house? [i.e. into the Royal Court or Palace at Jerusalem] (for the speech of all Israel [related in the former verses] was come to the King in his house.) [viz. at Mahanaim.]

12 Ye are my brethren, ye are my bone and my flesh. [See above chap. 5. on v. 1. so in the following verse] If by then shouldest ye be the last to bring back the King?

13 And ye [Priests, Zadok and Abiathar] shall say unto Amasa; Art thou not my bone and my flesh? [For he was Davids sisters son: see above chap. 17. on v. 25.] Let God do so to me, and let him so addre thereunto, [Of such kind of swearing, see Ruth 1. on v. 17. & 1 King. 19. on v. 2.] if thou shouldest not be chief Commander before my face, all dayes, in Joabs room. [see above chap. 3. on v. 39.]

14 So be [viz. David; some apply it to Amasa] bowed the heart of all the men of Juda, as of one man; [That they were so unanimous, of one accord, as one man: see Judg. 20. on v. 1.] and they sent forth to the King, (saying) Return, thou and all thy servants.

15 Then the King returned, and came to Jordan; and Juda came to Gilgal, to go to meet the King, to conduct the King over the Jordan.

16 And Simei, the son of Gera, a son of Jemini, [i.e. a Benjamite: see above chap. 16. on v. 11.] which was of Bahurim, [see above chap. 3. on verse 16. & chap. 16. 5.] made haste, and came down with the men of Juda, to meet King David.

17 And a thousand men of Benjamin with him; also Ziba the servant [Heb. Lad: so above chap. 2. 9. on ver. 1. & chap. 16. 1. &c.] This man feared that David would come to know (as indeed he did) of his deceitful dealing with Mephiboseth: therefore he sought by this serviceableness of his to mollifie and soften the Kings heart against it, by way of prevention; which also hapned unto him] of the house of Saul, and his fifteen sons, and his twenty servants [as above chap. 9. 10.] with him; and they went readily over the Jordan, [or, they made the Jordan ready; i.e. they made all things fit and ready for the King his household, to passe over before the King. [i.e. before the King was come to the Ferry of Jordan, to passe over, they were all got over, and had got all things ready.]

18 Now when the Wherry [Or, Hulk, Ferry-boat] went over, to fetch over the Kings house, [i.e. the King with his household] and do that which was good in his eyes; then Simei, the son of Gera, fell down before the Kings face, when he went over the Jordan: [Oth. when he was come over, or, should go over.]

19 And he said unto the King; Let not my Lord impute the iniquity unto me, neither remember, what thy servant did perversly that day, when my Lord the King went out of Jerusalem, that the King should take it to heart. [i.e. Regard it, mind it, and cause me to be punished according to my desert. Heb. put it in, or, to his heart.]

20 For thy servant [i.e. I] knoweth assuredly, (that) I have sinned: but behold, I am come this day the first of all the house of Joseph, [Hereby he understandeth not only Ephraim and Manasseh, but also Benjamin (of which tribe he was, ver. 16.) because Joseph and Benjamin were entire brethren, both of one father and mother;]

so that Benjamin also marched up under the standard of Ephraim, Numb. 10. 22, 23, 24. Some understand, that he would say, that he came sooner than any man of the ten tribes, or Ephraim and Manasseh; but it seemeth that here by the house of Joseph, are meant the Israelites in general, opposed to the house of Juda] to go down to meet my Lord the King.

21 Then Abijai, the son of Zeruja, answered, and said; Should the Simei not be put to death for this? [That he suesth for mercy, and is come to meet the King] seeing he hath cursed the LORDS anointed. [Compare 1 Sam. 24. 7. of Davids anointing King, see 2 Sam. 5. on v. 3.]

22 But David said; What have I to do with you, [See above chap. 16. on ver. 10.] ye sons of Zeruja, that ye shouldest this day be Sathan [i.e. adversary, opposer, that hinders me, and crosseth me in mine intent and purpose; compare Matth. 16. 23. see further, Job 1. on verle 6.] should any man be put to death this day in Israel? [compare 1 Sam. 11. 13.] for do not I know, that I am this day made King over Israel? [as if he should say again, as it were anew, &c.]

23 And the King said unto Simei, Thou shalt not die: [Meaning this day, and so onward during my reign, I will not cause thee to be punished: yet in regard Simeis fault was very scandalous and grosse, and did likewise much concern the Publike, therefore David would not that he should altogether, or for ever go unpunished: see 1 King. 2. 9, 10.] and the King sware unto him.

24 Mephiboseth, the son of Saul, [i.e. His Grandchild. For Mephiboseth was Jonathans son, above chap. 9. 3, 6. &c.] came also down to meet the King: and he had not made his feet clean, nor shaved his moustache-beard, [Heb. bid not make his feet, nor made his moustache-beard: that is, (as this word elsewhere is oft taken) dressed himself, fitted, or ordered. Compare especially Deut. 21. on ver. 12.] nor washed his clothes, [these were all tokens of great grief and sorrow, that Mephiboseth took at Davids misfortune, who had done him so much good. Compare above chap. 12. 20.] from that day, that the King was departed, [viz. from Jerusalem, fleeing from Absalom] -untit that day that he came again in peace.

25 And it came to passe, when he came to Jerusalem to meet the King, [After the King was come into Jerusalem: It seemeth he found no opportunity by the way, or was afraid to speak to the King. Oth. when Jerusalem (that is, the inhabitants of Jerusalem) came to meet the King, among whom Mephiboseth joyned himself, to meet the King at the Jordan] that the King said unto him; Wherefore wentest not thou with me, Mephiboseth?

26 And he said; My Lord (O) King, my servant [viz. Ziba] deceived me: for thy servant said; I will saddle me an ass, and ride thereon, and go to the King, for thy servant is cripple.

27 Besides, he hath falsely accused thy servant unto my Lord the King: [See above chap. 16. 3.] but my Lord the King is as an Angel of God; [as above chap. 14. 17.] do then that which is good in thine eyes.

28 For all my fathers [i.e. My Grand-father Sauls] house was nothing, but as men of death [i.e. they had all deserved death: compare Gen. 20. on ver. 3. & 2 Sam. 12. on ver. 5.] before my Lord the King, yet thou didst set thy servant among them that eat at thy table: [see above chap. 9. 7, 10, 13.] what have I then more to cry for justice unto the King? [to complain of the wrong that my servant hath done me.]

29 Then said the King unto him; Why speakest thou more (of) thy matters? I have said; [viz. When I called to minde, that Ziba had done thee wrong: or

I say, that is, ordain, and appoint. So much had Ziba by his cunning plots and devices prevailed with this, otherwise most wise King, that he obtaineth a reward or gratuity, in stead of a punishment, which he had most justly deserved, by reason of his shameful unfaithfulness shewed towards Mephiboseth, and his lying and falsehood whereby he had counseled and cheated the King.] Thou and Ziba divide the Land.

30 And Mephiboseth said unto the King; Let him also take all away: forasmuch as my Lord the King is come in peace into his (own) house. [As if he had said, It sufficeth me, that the publick thieveth: As for mine own particular; I weigh it not; or, I'll bear that loss patiently, considering the publick prospereth so well]

31 Barzillai the Gileadite [See above chap. 17. 27. and 1 Kings 2. 7.] came down also from Rogelim; [Before the King passed over the Jordan] and he went with the King over the Jordan, to conduct him over the Jordan.

32 Now Barzillai was very old, a man [Heb. a son] of fourscore years: and he had susteined the King, when he abode at Mahanaim; for he was a very great man. [In power or means. As 1 Sam. 25. 2.]

33 And the King said unto Barzillai, Come thou over with me, and I will susteine thee with me at Jerusalem.

34 But Barzillai said unto the King. How many will the dayes of the years of my life be, that I shouldest go up with the King to Jerusalem? [As if he had said: I have now but a little time to live, why then should I undergo that trouble?]

35 I am this day four score years old; [Heb. a son of four score years.] shouldest I be able to distinguish between good and evill? shouldest thy servant be able to taste what I eat, and what I drink? shouldest I be able to hearken (any) more to the voice of singing-men, and singing-women? and why shouldest thy servant be (any) more a burden unto my Lord the King? [Intimating that he was too old, to take delight in all these things; that it besetteth him better to be near his grave, and to prepare himself for his dying day.]

36 Thy servant shall go but a little (way) over the Jordan with the King: why now shouldest the King make me such a recompense? [for a small courtesie give so great a reward]

37 Let thy servant, I pray, turn back again, that I may die in mine (own) city, by my father's and my mother's grave: but behold, there is thy servant Chimham, [Called Chimham, below vers. 40. One of Barzillai's sons, as appeareth by 1 Kings 2. 7.] let him go over with my Lord the King, and do to him, that which is good in thine eyes.

38 Then said the King; Chimham shall go over with me, and I will do to him, that which is good in thine eyes: [That which shall be acceptable and well-pleasing unto thee] yea all that thou shalt desire of me [Heb. shalt chuse, to wit, for to desire of me, or, whatsoever shall please thee, whatsoever shall be delightful and acceptable unto thee. See above chap. 15. on vers. 15.] will I do unto thee.

39 Now when all the people had passed over the Jordan, and the King also had passed over, [With the wherry or ferry-boat. As v. 18.] the King kissed Barzillai, [Taking his leave of him, with thanksgiving and wishing him all happiness. See Genes. 29 on vers. 11.] and blessed him; so he returned unto his (own) place [i. e. Barzillai returned to Rogelim]

40 And the King went on to Gilgal, and Chimham went in with him: and all the people of Juda had brought the King over, [Or, conducted the King: and so in the following verse] as also one part [Heb. the half: which is sometimes taken for a part] of the people of Israel, [i. e. Of the other tribes]

41 And behold, all the men of Israel came unto the

King: and they said unto the King; Why have our brethren, the men of Juda, stolen thee, [i. e. going aloof by themselves as it were by stealth, without sending for us] & have brought [Or, conducted] the King and his house, and all David's men with him [i. e. David's Officers and soldiers were all with David, and held with them of Juda, who had moved David himself to it, above v. 11. 12. 14. Therefore those of Juda spake the bolder. Or, All David's men (were) now by him; to wit, by the King, who had all his officers and soldiers by, or, about him] over the Jordan.

42 Then all the men of Juda answered the men of Israel, Because the King is near of kin to us: [Heb. me; viz, the tribe of Juda,] and wherefore are ye now angry for this matter? have we eaten at all [Heb. eating eaten] of the King's (cost,) [Heb. of the King] or hath he given us a gift? [As if they should say, Do ye think that the King hath bought or bribed us with good cheer, or with gifts and presents to do it?]

43 And the men of Israel answered the men of Juda, and said; We [Heb. I; to wit, Israel: and so in the following words] have ten parts [Heb. hands. They say this, because they were ten tribes, and in that regard had ten voices] in the King [i. e. in the King in general, or in the Kingdom, and also in this King David, whom we with our common vote have chosen, 2 Sam. 5. 1.] and we have also more (right) in David then ye: why then did ye dis-esteem us, that our word was not the first, to bring our King back again? [i. e. that we had not the first voice, or led on the van in this busynesse] But the word of the men of Juda, was harder then the word of the men of Israel. [i. e. it was stronger, mightier, more powerful, so that those of Israel could not prevail, but were fain to desist.]

CHAP. XX.

Wicked Seba, by occasion of this strife, stirreth up Israel to sedition and revolt from David, verl. 1, &c. How David dealt with the Concubines, that were abused by Absalom, 3. David sendeth forth Amasa, to assemble Juda against Seba, 4. But while this man lingred awhile, he dispatcheth forth Abisai with forces & men, 6. Amasa meeteth them by the way, and is treacherously thrust thorow by Joab, 8. Joab and Abisai pursue after Seba, and besiege him in Abel Beth-Maacah, 13. Where the Citizens by the advice of a wise woman, cut off Seba's head, and cast it over the wall unto Joab, whereby this sedition and war is ended, 16. A Catalogue or list of the chiefeft Officers, and Commanders in David's Kingdom, 23.

Then was there by chance a man of Belial, [See Deut. 13. on vers. 13.] whose name was Seba, [Heb. Schabi] a son of Bichri, a man of Jemini: [see above chap. 16. on vers. 11.] he blew with the trumpet, and said; We have no part in David, neither have we any inheritance in the son of Isai; every man to his tents, [Understand withal, depart, get him] O Israel. [He speaketh to those of Israel, that were at strife with Juda, and complained, that they were wronged. See chap. 19. 41. 43.]

2 Then all (or, every) man of Israel went up from after David, after Seba, the son of Bichri: [i. e. they left David, and followed after Seba] But the men of Juda clave unto their King, from Jordan to Jerusalem. [i. e. They left him not, as the other tribes had done, but continued with him, conducting him on to Jerusalem]

3 Now when David came into his house at Jerusalem, the King took the ten women, (his) concubines, whom he had left to keep the house [See above chap. 15.16.] and put them in an house of custody, [the cause hereof see above chap. 16. 22.] and maintained them, and went not in unto them: [see Gen. 6. on v. 4.] and they were shut up [Heb. bound, that is so shut up, as if they had been imprisoned and bound: It may be they had consented to Absalom's fact] unto the day of their death, living as widows, [(in) a widow-estate, that is, living as widows, or being as widows all their life long, or widows whose husbands were yet alive.]

4 Moreover, the King said unto Amasa; call me the men of Judah together, against the third day: [Or, within three dayes. Heb. the third of the dayes] and thou, set thy self (then) here; [that is, come in then, and keep by me, to receive charge from me; for David had made him Captain General in Joab's room, above chap. 19.13.]

5 And Amasa went his way to call Judah together: but he stayed behind above the set time, [Others he caused (them) namely, those of Juda, to tarry, that is, he gave them longer time] that he [David] had appointed him.

6 Then said David unto Abishai; [Joab's brother, being also a commander. See above chap. 18. 2. whom David herein useth, that he might give no occasion to Joab (who otherwise should have been the next) to intrude himself into the place of Amasa, with the offence of Amasa, to whom the King had promised and confirmed by oath the Generals place] Now shall Seba, the son of Bichri, do us more harm than Absalom: Take thou thy Lord's servants, [that is, my officers and soldiery. Some understand here Amasa, who at this present, as General, is called Abishai's Lord] and pursue after him, lest peradventure he find fenced cities before him and withdraw himself from our eyes.

7 Then (there) went out after him Joab's men, [That is, Joab's soldiery, as also Joab himself] and the Cheribim and the Pethi [See 1 Kings 1. on vers. 38.] and all the champions: These marched forth from Jerusalem to pursue after Seba, the son of Bichri.

8 Now when they were by the great stone, which is by Gibeon, [See Jos. 10.] then came Amasa before their face; [i.e. he came directly to meet them, returning from the journey whereon the King had sent him; or he came before or beside them, or along the way, where it may be they baited] and Joab was girt about upon his garment [or, soldiery's coat, cassock, soldiery's cloak; a garment (as some conceive) much used in war, and well known in those times] which he had on [Heb. of his cloathing] and upon it was a girdle, where the sword was fastned upon his loines in its sheath; and when he [to wit, Joab] went on, [stepping aside from his rank, or the place where they baited to salute Amasa] then it fell out, [to wit, the word] so that Amasa having seen the sword fall, suspected not that Joab had taken it with his left hand, as some do gather from the next verse.]

9 And Joab said unto Amasa; is it well with thee [Heb. (art) thou peace, as 1 Sam. 25.6. and above ch. 17. 3.] my brother? [that is, cousin, kinsman] they were two sisters children, 1 Chron. 2. 16, 17. See also above chap. 17. 25.] and Joab took hold of the beard of Amasa with (the) right hand [Heb. Joab's right hand took hold of the beard of Amasa] to kiss him. [as was usual in salutings, Gen. 29. on v. 11.]

10 And Amasa took no heed to the sword that was in Joab's hand, therefore he smote [That is, stabbed] him therewith in the fift rib [see above ch. 2. on v. 23.] and he shed out his bowels to the ground, and he smote him not the second time, [Heb. he doubled, or repeated not on him, to wit, the blow, i.e. he stabbed him not the second time, because he died presently of the first stab as followeth, Com. 1 Sam. 26.8. Job 29.22.] and he died: then Joab and his brother Amasa pursued after Seba the son of Bichri.

11 But a man of Joab's lads [That is, servants]

stayed by him: and he said; who is there that hath a mind to Joab; and who is there that is for David; Let him follow Joab. [Heb. (let him be) after Joab: as above often, and in the sequel. The meaning is, let all those that side with Joab and David follow Joab. Compare Deut. 20. 5. Thus Joab by means of the the soldiery thrusteth himself straightway into the office or place of General in Amasa's room, whom for that very intent and purpose he had murdered.]

12 Now Amasa lay wallowing in blood, in the midst of the street, when that man [Mentioned in the former verse] saw that all the people [that passed by that way, as in the end of this verse is declared] stood still, then he removed Amasa out of the street into the field, and cast a cloth upon him, because he saw, that all (or very one) that came by him, stood still.

13 Now when he was removed out of the street, all (or every) man marched on after Joab, to pursue after Seba, the son of Bichri:

14 And he [viz. Joab] marched on thorrow all the tribes of Israel unto Abel, [He pursued Seba fleeing thoroow Ephraim, Issachar, Zebulon and Naphtali, unto Abel, where he now was] to wit, Beth-maacha, [by this fir-name was this city of Abel called, to distinguish it from another city of the same name, this city lay in the tribe of Naphtali, on the North-end of Canaan, over against Syria, where was a part of Syria called Maacha. See also 2 Kings 15. 29. and here the following verse] and all Berim: [a country lying by Abel] and they [viz. the Israelites] gathered themselves together and went also after him. [of the fore-mentioned places followed Joab likewise.]

15 And they came and besieged him [viz. Seba the rebel] in Abel Beth-Maacha, and they cast up [Heb. they poured out] a wall [an earthen bank raised up high; that is, a bulwark or wall. So 2 Kings 19. 32. Jerem. 32. 24. and 33. 4.] against the city, (so) that it stood on the outward wall: and all the people that were with Joab, spoiled the wall, to throw it down. [Heb. were spoiling, to throw the wall down, i.e. hewing, pushing, breaking, battering, perhaps also undermining; for from the Hebrew word here used, is derived another, which also signifieth a ditch.]

16 Then there cried a wise woman out of the city: [From the wall of the city] here, here, say, I pray unto Joab; come near hither, that I may speake to thee.

17 Now when he came neer unto her, the woman said; art thou Joab? And he said, I am: and she said unto him; hear the words of thine hand-maid, and he said, I hear.

18 Then she spake, saying; they spake commonly [Heb. speaking they spake] in former time, saying; they shall undoubtely enquire [Heb. enquiring they shall enquire, or asking counsel they shall ask counsel] at Abel, and so they accomplished it. [i.e. when the counsel of this city was followed, things went well. Or so they ended the difference, or controversie. Oth. so they shall accomplish, or, end the matter. It seemeth to have been an old proverb, used to the honour of the inhabitants of this city, because wise and understanding people were found there, as appeareth here by the example of this woman.]

19 I am one of the peaceable of the faithfull (ones) in Israel [She speaketh in the name of the city of Abel] and thou seekest to slay a city, which is a mother in Israel; [Heb. a city and a mother, &c. i.e. a metropolis or chief city, having under it other small townes and villages. Or understand by the mother, the inhabitants of a city, which is as it were a mother of others, which she is wont to go before good and wise counsel, as a mother doth her children] why shouldest thou swallow up the inheritance of the LORD? [i.e. his people, whom he loveth as a man doth his inheritance.]

20 Then Joab answered, and said; far be it, far be it from me, that I shouldest swallow up, and that I shouldest

destroy! [Hebr. if I shall swallow up, &c. Understand withall, then let God do this and that to me: as is used in swearing.]

21 The master is not so; but a man of the mount of Ephraim, whose name is Seba the son of Bichri; [As if he should say, I am not come for that intent, but to have Seba] hath lift up his hand [hath risen up, and raised rebellion] against the King, against David; deliver him only, then I will depart from this city; Then said the woman unto Joab; behold, his head shall be thrown to thee over the wall.

22 And the woman came in to all the people with her wisdom, [Moving the inhabitants with wise and solid sound arguments, to perform that which she had promised Joab] and they cut off the head of Seba the son of Bichri, and threw it unto Joab: Then he blew with the trumpet, and they [viz. the besiegers] scattered themselves from the city, every one to his tent; Joab returned to Jerusalem unto the King.

23 Now Joab was over all the host of Israel; [After Amasa's death he was restored to his former place. See above on v. 4.] and Benaja the son of Jojada, over the Creti and over the Plethi. [See above v. 7.]

24 And Adoram was over the tribute: [Oth. leavy. See 1 Kings 4. on verl. 6.] and Josaphas the son of Abilud was Chancellour. [See 1 Kings 4. on v. 3.]

25 And Seja [Heb. Sobeja: called above chap. 8. 17. (according to the opinion of some) Seraja] was Scribe: and Zadok and Abijah were Priests. [see Num. 3. on v. 32. and 2 Kings 23. on v. 4.]

26 And also Ira the Fairite, was Davids chief Officer. [Heb. Coben. See above chap. 8. on ver. 18. These Officers are here the second time, because David was now as it were anew restored to his Kingdom, above chap. 19. 22. and because there seemeth to have hapned some alteration, and likewise some addition. Compare above chap. 8. 17, 18.]

C H A P. XXI.

David enquires of God concerning the cause of the three years famine, and understanding that it was because Saul had persecuted and slain the Gibeonites, he delivereth the Gibeonites at their request, seven persons of Saul's family, (sparing the son of Jonathan) whom they hung up, v 1 &c. Rispa preserveth the dead bodies, 10. David causeth the bones of Saul and Jonathan, as also the bones of them that were hung up, to be buried in Saul's sepulchre, 12. A relation of four wars of David against the Philistines, wherein four of the Philistines Giants are slain by Davids champions, 15.

And there was a famine in the dayes of David, three years; and David sought the face of the LORD: [To know of God by Urim and Thummim the cause of this death, and then to use convenient means to pacify Gods wrath. See Num. 27. 21.] and the LORD said; it is for Sauls, and for (his) bloody house sake, because he slew the Gibeonites. [contrary to the promise made to them, and ratified by oath; as followeth. See Jos. 15. 18, &c. For this offence all the land is punished, because the people had commanded Sauls perverse zeal, or at least (as it often hapneth) had not hindred it, nor any satisfaction was hitherto made to the Gibeonites for the same. Of this fact of Saul the holy scripture hitherto is altogether silent.]

2 Then the King called the Gibeonites, and said unto them: (now the Gibeonites they were not of the children of Israel; but of the remnant of the Amorites, i.e. remaining of the former heathenish inhabitants of the land of Canaan, whom God had commanded to

destroy, and are also generally called Amorites. Otherwise they were Hivites; Jos. 9. 7. and 11. 19.) and the children of Israel had sworn unto them, [See Jos. 9. 19.] but Saul sought to smite them in his zeal for the children of Israel and Juda). [Understand an irregular and feigned zeal, whereby he thought to mend that which by Joshua and other godly Governors (according to his opinion) was neglected, or ill done. But it was directly against the oath, made by Gods name, by his special providence. For which thing God was now greatly provoked, as by this plague upon the land, and Gods answere appeareth.]

3 Then David said unto the Gibeonites; what shall I do for you? and wherewith shall I make the atonement, that he [Heb. that they; to wit, your husband-men] may bless the inheritance of the LORD. [i.e. that ye may no more complain to God, but that ye may help to deprecate, or pray away this judgement from the people of God, (as chap. 20. 19.) and pray for all good to happen unto thee.]

4 Then said the Gibeonites unto him; we (require) not silver nor gold of Saul, nor of his house, neither (do) we (require) any man to be killed in Israel: [excepting Sauls house, as followeth] And he [viz. the King] said; what do ye say then that I shall do for you.

5 And they said unto the King; The man [i.e. Saul, so disdainfully they speak of him] that reduced us to nothing, and devised [intended, purposed, plotted, practised] against us, that we should be destroyed, without being able to subsist in any border of Israels]

6 Let seven men of his sons, [i.e. of his posterity, children, or childrens children, &c. pertaining to Sauls bloody house, mentioned ver. 1,] be delivered to us, that we may hang them up unto the LORD [i.e. to his honour, by whose name the oath was made to spare us, or to pacify him] at Gibeon of Saul, O thou chosen of the LORD: [as in the former verse they spake contempnably of Saul, so on the contrary in this verse they speak very reverently unto David. Oth. of the chosen of the Lord, understanding it of Saul whom they so called, to aggravate his offence committed on them against the the oath of God] and the King said; I will deliver them.

7 But the King spared Mephiboseth the son of Jonathan, the son of Saul, because of the LORDS oath that was between them, between David, and between Jonathan, the son of Saul. [See 1. Sam. 18. 3. and 26. 15, 16, 17, 42. and 23. 18.]

8 But the King took the two sons of Rispa [Sauls concubine: above ch. 3. 7. and below v. 11.] the daughter of Aja, whom she had born unto Saul, Ammoni and Mephiboseth: besides the five sons of Michals (sister), [viz. Merab, who had been married to this Adriel here mentioned, 1 Sam. 18. 19. Thus the word brother is inserted below ver. 19. and son, Jerem. 32. 12. Some understand here by Michals sons, her sister Merabs sons, whom Michal bred up, and in that respect was called their mother. Compare Ruth 4. 17.] Sauls daughter whom she had born unto Adriel the son of Barzillai the Meholathite. [Heb. Meholathite; of Manasseh on the west-side of Jordan, where Abel-meholah lay. See Judg. 7. on v. 22. to distinguish him from Barzillai the Gileadite, Davids friend, above chap. 19. 31, &c.]

9 And he delivered them into the hands of the Gibeonites, who hanged them upon the hill [At Gibeon of Saul, as above v. 6. not far from Silo, Gibeon and Nob in which places the tent of the congregation was. See above chap. 6. on v. 17.] before the face of the LORD, and those seven fell [i.e. perished] all together: And they were put to death in the dayes of harvest, in the first (dayes), in the beginning of barley-harvest.

10 Then Rispa the daughter of Aja, took a sack, [i.e. course cloth, like a tent, to abide under it both by night and

and by day, out of a motherly affection, by the dead bodies of the children, which otherwise by the Law, Deut. 21. 23. were usually taken down, and burned the same day. But it seemeth, that these were fain to hang still, until God shewed by the rain, that he was appeased with the Land, forasmuch as God had occasioned the dearth or famine by immoderate drought] and stretched it out [oth. spread it] for her upon a rock, from the beginning of harvest, until there dropped water upon them [i. e. the dead bodies] from out of heaven; and she suffered not the fowls of heaven to rest upon them by day, nor the beasts of the field by night, [to preserve the dead bodies entire and unviolated for burial.]

11 And it was told David, what Rizpa, the brother of Japha, Saul's concubine had done.

12 Then David went his ways, and took the bones of Saul, and the bones of Jonathon, his son, from the Citizens of Gaba in Gilead, who had stolen them from the tree of Beth-San, where the Philistines had hanged them, when the Philistines had slain Saul on Gilboa. [viz. Mount Gilboa. See the story, 1 Samuel 31. 10, 11, 12, 13.]

13 And he brought up from thence, the bones of Saul, and the bones of Jonathon, his son; [After that their bones were burnt, as may be gathered from 1 Sam. 31. 12. see there] they also gathered the bones of them that were hanged.

14 And they buried the bones of Saul and his son Jonathon in the Land of Benjamin at Zela, [See Jos. 18. 28.] in the Sepulchre of his Father Kib, [see 1 Sam. 9. 1, 2.] and did all that the King had commanded: Thus after this God was intreated for the Land, [i.e. the Israelites, the inhabitants of the Land, that he took away the judgment of famine, and gave rain again with fruitfulness. Compare below chap. 24. 25.]

15 Moreover, the Philistines had yet a war against Israel: [Oth. had had, &c. meaning that these wars against the Philistines are here only related as a conclusion of David's Victories, but were transacted long before] and David marched down, and his men with him, and fought against the Philistines, (so) that David waxed weary.

16 And Isbi-Benob, who was of the children of Rapha; [Oth. Of the Giant, that dwelt at Gath, below ver. 22. so in the sequel] and the weight of his spear, [or, of the iron sharp, or, the head of his spear] (was) three hundred weight of copper, [see 1 Sam. 17. on verse 5.] and he was girded with a new [or, anew; i.e. armed in a new manner, or fashion, not used heretofore in War] (sword) This (man) thought [Heb. said, viz. by himself; i.e. thought; as elsewhere] to smite David.

17 But Abisai, the son of Zeruja, succoured him, and smote the Philistine, and killed him: Then David's men sware unto him, [i. e. David's Officers and soldiers sware unto David] saying; Thou shalt no more march forth with us to battle, lest thou quench the Lamp of Israel. [or, candle, light, lantern of Israel; i.e. lest thou, who bearest the light before Israel, perish. See more of this excellent comparison, 1 King. 11. on v. 36.]

18 And it came to pass after that, that there was again a war at Gob, [Lying by Gezer, where this hapned, 1 Chron. 20. 1. in Ephraim, by the borders of Benjamin, toward the Philistines Land] against the Philistines: Then Sibbechai, the Husabite, [Heb. the Cuscharite] smote Saph, [called also Sippai, 1 Chron. 20. 4.] who was of the children of Rapha.

19 Moreover, there was yet a war at Gob, against the Philistines; and Elhanan [Heb. Elchanan] the son of Jaare Oregim, [called fair, 1 Chron. 20. 5.] smote Beth-Halachmi, (who was) with Goliath [whom David slew, 1 Sam. 17.] Oth. (brother) of Goliath: which some insert here out of 1 Chron. 20. 5. where he is called

Lachmi: which place the Reader may compare with this] the Gethite, the wood of whose spear was, as a Weaver's beam.

20 There was also yet a war at Gath: [A known city of the Philistines, lying near the mid-land sea] and there was a very tall man [Heb. a man of measure 3 i. e. great above, or, beyond measure. Compare Numb. 13. 33.] that had six fingers on his hands, and six toes on his feet, four and twenty in number, [Heb. the fingers of his hands, and the fingers of his feet (were) six and six, four and twenty (in) number] and this (man) was also born to Rapha.

21 And he deset Israel, [Compare 1 Sam. 17. 10.] but Jonathon, the son of Simeon, [Heb. Schima, called also Schamma, 1 Sam. 16. 9.] David's brother, smote him.

22 These four were born to Rapha at Gath; and they fell by the hand of David, [As Goliath also was formerly slain by David, 1 Sam. 17. who was also here their Head and Leader; wherefore that is likewise ascribed to him, which his servants did. Otherwise, and; i. e. to wit] and by the hand of his servants; [i.e. his Officers and Champions.]

CHAP. XXII.

A very excellent Song of praise and thanksgiving made by David, wherein he wish all the strength of his spirit, extolleth his God to the highest, setting forth very lively his extreme necessities and dangers, wherein he was, by reason of the bitter persecution of all his enemies who hated him, wrongfully and continually sought his ruine and destruction: besides, describing in very lofty terms, the incomprehensible mercy and almighty power of God, who ever most wonderfully delivered him, (that were innocent, and walked in uprightness before him) and lifted him up, quelled and subdued all his enemies, and at length brought him to rest and peace. In the mean while he pointeth by the Spirit of Prophecy, at the stable, everlasting, and unconquered Kingdom of our Lord Jesus Christ, whose type or figure he was, witness the future calling of the Gentiles to the obedience and fellowship of the Lord Christ and his Church.

And David spake unto the LORD the words of this Song. in the day when the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul, [i.e. Especially out of the hand of Saul, whose persecution was the most dangerous of all unto David: compare Mark 16. 7.]

2 He said then: The LORD is to me my Rock, [See Deut. 32. on ver. 4, and 31. So below ver. 47.] and my fortresse, and my helper. [Compare the 18. Psalm with this Song.]

3 God is my rock, [Heb. The God of my Rock] I will trust in him: [or, go to him for refuge: so verse 31. compare Rath 2. on verse 12.] my shield, and the horn of my salvation, [i.e. who by his power fighteth for me, defendeth and largeth me. A comparison taken from horned beasts; that defend and protect themselves with their horns: compare Numb. 32. 22. & 24. 8. Deut. 33. on ver. 17.] my high resting place, [Heb. properly height, high place: as a height, where I hide my self, and am secure and safe. These and other comparisons are borrowed from the meanes, which they used in those times to hide and defend themselves from the violence

of the enemies, as on Rocks, Heights, Towers, Fortresses, strong Holds &c.] and my refuge, my deliverer, thou hast delivered me from violence.

4 I called on [Heb. properly will call on ; and so in the following veres. The Hebrews use many words in relating of former passages, or things already past & done, which otherwise do properly signifie the time to come : as they do also sometimes use them for the present time, or something that continually and commonly hapneth] the LORD, who is to be praised, [or, that is praised,] and I was delivered from mine enemies.

5 For Waves of death had compassed me about; brooks of Belial [i. e. Of wretched and vicious crew, or of the Devil and his instruments : see Deut. 13. on v. 13.] made me afraid.

6 Bands of hell [Or, of the grave : i.e. anxieties, that threatened death. oth. pines of hell.] environed me : snare of death encountered me. [David doth intimate by these elegant and often flourishing speeches, that his necessities were such, that without Gods wonderful and powerful deliverance, he had been a lost and undone man for ever.]

7 When I was in distresse, I called upon the LORD, and cried to my God : and he heard my voice out of his Palace, [i.e. Out of Heaven, from whence he sent the following Wonders for Davids deliverance. Others, Temple ; i. e. Tabernacle : see Psal. 5. on v. 8.] and my cry (entred) [this word is here inserted out of Psal. 18. 7.] into his ears.

8 Then the earth shook and trembled, [This is a figurative description of the Earth-quake and fearful Tempests, whereby God, being called upon by David, fought for him and his people against their enemies. Compare Judg. 5. on ver. 20, 21. Psal. 29. 5, 6, 7, &c. & 144. 5, 6, 7.] the foundations of heaven moved, and shook, [of the foundations, pillars, and powers of heaven, see Job 26. on ver. 11.] because he was kindled. [Heb. because to him was kindled, to wit, anger.]

9 Smoak went up out of his nose, and a fire out of his mouth devoured, coals were kindled by it. [Or, by him, to wit, the Lord.]

10 And he bowed the heaven, and came down, [Spoken of God after the manner of men, in regard of his workings in the air, whereby he doth manifest his special presence, in stormy windes, sweeping rains, thunder, lightning, hail, &c. as followeth] and darknesse was under his feet.

11 And he rode upon a Cherub, [i.e. Angel, (see Gen. 3 on verse 24.) whereby the Angelical Hosts are understood, which God useth for his service, according to his good pleasure] and flew : and was seen upon the Wings of the Winde.

12 And he made darknesse for tents round about him ; a binding together of the waters, clouds of heaven. [God holdeth the waters in the thick black clouds, as if it were bound up together, loosening and pouring down the same at his pleasure : see Job 26. 8.]

13 Through the brightnesse of him were coals of fire kindled. [A description of the Lightning ; as verse 10.]

14 The LORD thundered from heaven, and the most High uttered his voice. [The sound of the Thunder-claps : see Psal. 29. on v. 3.]

15 And he sent forth arrowes, and scattered them, lightning, and made them afraid. [Or, discomfited them, undid them, destroyed them, to wit, the enemies.]

16 And the deep gulphs of the sea were seen, [Through the terrible tempests, as followeth] the foundations of the world was discovered, by the rebuking of the L O R D, [see Psal. 9. on v. 6.] from the blast of the wind of his nose. [or, of his anger. Gods anger, or wrath, is so described by

a comparison taken from men : compare Job 4. 9. Psal. 74. on v. 1.]

17 He sent from on high [viz. His help, or his holy Angels : or, he put forth, to wit, his right hand, when a man taketh hold of any one that is in danger of drowning, and pulleth him up out of the water] he took me ; he drew me out of great waters. [or, many violent waters : i.e. out of deep dangers and distresses, into which I was as it were sunk, which overwhelmed me as a strong flood, and threatened to swallow me up, or carry me away. See likewise this comparison, Job 22. 11. Psal. 32. 6. and 66. 12. & 69. 2, 3. & 124. 4. Isa. 43. 2. Eze. 26. 19. &c.]

18 He delivered me from my strong enemy ; from my haters, because they were stronger then I.

19 They had encountered me in the day of my disaster, [compare 1. Sam. 23. 24, 25, 26. The Hebrew word signifieth ruine, destruction, deadly danger. See Dan. 3. 23, 35. It signifieth otherwise damp. Gen. 1. 6. whereunto (as also unto darknesse) miseries and perils are not unfitly resembled] but the L O R D was a stay unto me.

20 And he brought me forth into the large place, and pulled me out : for he had a delight in me.

21 The L O R D rewarded me according to my righteousness ; [i.e. The innocency or righteousness of my cause. For Davids enemies were in the wrong, hating and persecuting him wrongfully, or without cause : Whereas on the contrary, he was careful not to sinne in any wise, even against his most bitterest enemies, or for their sakes, as notoriously appeareth in his carriage and dealing towards Saul, and in the sequel is related. Otherwise David knew full well, that he was a sinner, and was to obtain his salvation from God, out of Free-Grace, by the Promised Seed, the Messiah, according to his own manifold acknowledgments and confessions, even here in the 24. ver. of this Chapter. See above chap. 11, & 12, and Psal. 51. &c.] he recompensed me according to the cleanliness of mine hands. [see Gen. 20. on v. 5.]

22 For I have kept the wayes of the L O R D, and have not wickedly departed from my God. [Oth. I have not dealt wickedly (in departing) from my God.]

23 For all his judgments were before me, and (as for) his Statutes, I departed not from them.

24 But I was upright before him ; and I kept my self from mine iniquity. [That I might not be seduced by the corruption and wickednes that is in me, to do any unrighteous thing.]

25 So the L O R D recompensed me according to my righteousness, according to my clearnesse, before his eyes. [Which he knew full well, which was known to him.]

26 With the bountiful thou behavest thy self bountiful, with the right valiant (person) thou behavest thy self upright.

27 With the pure thou behavest thy self pure, with the perverse thou behavest thy self as (one) turned about. [Or, as a Wrangler ; by wonderful, unlookt for, and incomprehensible wayes, ensnaring, catching, casting down, and so justly punishing the wicked, who walk in wicked and perverse wayes against thee and those that be godly. oth. unsavoury ; i. e. wayward, unpleasant, according to the opinion of those that understand, that here is used another word in the Hebrew, then in Psal. 18. 27. compare further, Leu 26. 24, 27, 28.]

28 And thou deliverest the afflicted people ; but thine eyes are against the haughty, [i.e. Proud, lofty persons] thou wilt bring them down.

29 For thou art my Lamp, [Or, Candle, Light, Lantern : i.e. the cause and author of all my prosperity, joy, and comfort] O L O R D ; and the L O R D causeth my darknesse [i.e. adversity, sorrow, grief, misery. See Gen. 15. on ver. 12] to clear up. [Heb. properly he causeth my dark-

darkness to shine, he maketh it shining, or, glistening.]

30 For with thee [i. e. By thy mighty, powerful help] I do run thorow [oth. I break, or, break thorow] a band, with my God, I leap over a wall.

31 Gods way [See Gen. 18. on ver. 19.] is perfect; [Heb. God, his way is perfect. oth. God is perfect (in) his way] the word of the LORD is refined: [as metal, that by the Goldsmiths art is purified and refined from all dross and filth. See Psal. 12.7. & 119. 140. Prov. 30. 5.] he [viz. the LORD] is a Buckler to all that trust in him.

32 For who is God, save the LORD? [See Deut. 32. 39. 1 Sam. 2. 2. Psal. 86. 8. Isa. 45. 5.] and who is a rock, save our God? [as above ver. 1,3.]

33 God is my strength (and) power; [Or, (in the) host] and he hath perfectly opened [Heb. loosened] my way, [my passage, that I could pass in spite of mine enemies, whereas I seemed to be shut up]

34 He maketh my feet as the Hindes (feet), [viz. Swift and light in running: compare above chap. 1. 23.] and setteth me upon mine high places. [whereunto I retired, to be safe and secure from mine enemies; as in Sauls time he was fain to do often. Otherwise this may be compared with Deut. 32. 13. & 33. 29. understanding it of the Forts and strong holds, which God enabled David to subdue.]

35 He teacheth mine hands to fight; [i. e. Maketh them fit for battel] so that a bowe of steel [or copper] is broken by mine arms,

36 Thou hast also given me the shield of thy salvation; [i.e. Thy saving, conquering, delivering shield; or thy salvation which was as a shield unto me] and (by) thine humbling, thou hast made me great. [i.e. by that adversity, which otherwise would have destroyed me, hast wonderfully exalted me, made me great and mighty. Oth. by thy hearing, &c. i.e. in that thou hast heard my prayer. For this it's said, Psal. 18. 36. by thy gentleness, or, mcekeness.]

37 Thou hast made room for my foot-step [Or, going, treading] under me; [So that I went on my way freely and firmly to smite mine enemies, and to put thy people in safety; as in the following words is declared.] and my ankles have not wavered.

38 I pursued mine enemies, [Oth. I will pursue, &c. and so in the following verse] and destroyed them, and turned not again until I had destroyed them.

39 And consumed them, and thrust them thorow, that they rose not again; but they fell under my feet.

40 For thou girdedst me about with strength for battel; thou madest them bow down under me, that rose up against me.

41 And thou gavest me the neck of mine enemies, of my haters; [That they fled before me: or, thou hast as it were held forth their neck unto me, that I might cut it off. See. Genes. 49. on verse 8. Exod. 23. 27.] and I destroyed them.

42 They looked out, but there was no deliverer; unto the E O R D, but he answered them not.

43 Then did I beat them (as) small, as the dust of the earth; I stamped them, I spread them abroad, as the mire of the streets.

44 Thou hast also helped me out from the strivings of my people, [Which Israel had, partly with the Heathen enemies lying round about, which now are ended by my Victories; partly (whereto this seemeth chiefly to look) with my self, in the time of Saul, Isboseth, Absalom, and Seba, who all perished miserably, and Israel did submit themselves with one accord unto me] thou hast kept me (to be) an Head of the Heathen: [i.e. in so many dangers preserved me for the Kingdome] the people (which) I knew not, had served me.

45 Strangers [Heb. Sons, or, children of a stranger:

so in the following verse] have dissemblingly submitted unto me: [Heb. have lied unto me, feigned, dissembled, played the hypocrites, as hypocrites are wont to do in the prosperity of the godly; see Deut. 22. on v. 29. The meaning is, strange Nations, that are estranged from God and his people, have vowed obedience and service-ableness unto me out of fear, although they meant it not from the heart] As soon as (their) ear heard (of me), [Heb. at the hearing, or, with the hearing of the ear: as soon as they had heard what God had done for me] they obeyed me.

46 Strangers did fade away, [As leaves and flowers do wither and fall off] and did gird themselves out of their strong holds. [To encounter me out of their fences, or forts, or came trembling with their weapons out of their close places, being dismayed, and doubting. Oth. did quake; as Psal. 18. 46. i.e. ran away with quaking and trembling.]

47 The LORD liveth, and praised [Heb. Blessed] be my rock, and exalted [i.e. highly praised] be God, the rock of my salvation:

48 The God that giveth me perfect vengeance, [Heb. Vengeance; i.e. perfect vengeance] and casteth down the Nations under me.

49 And that bringeth me forth from mine enemies; and thou exaltest me above them that rise up against me, thou deliverest me from the man of all violence. [Heb. of violences, to wit, from Saul, who hath continually hunted after me with wrong and violence; and from others, who with malicious and bold attempt rose up against me. See Psal. 5. on v. 7. & 140. 2,5.]

50 Therefore, O LORD, I will praise thee among the Heathen, and I will sing Psalms unto thy Name. [Here David prophesieth of the calling of the Gentiles to the fellowship of the Lord Christ, Rom. 15. 9. as undoubtedly many other things in this Psalm of praise do look at the Kingdom of our Lord Jesus Christ, whose type, or, figure David was.]

51 (He is) a tower [Oth. That maketh great, as Psal. 18. 51.] of salutations [or, victories, see above chap. 8. on v. 6.] of this King, [i.e. of David] and he sheweth mercy to his anointed, [compare Psal. 2. 2.] to David, and to his seed [i.e. to David, who was a type and ancestor (according to the flesh) of our Lord Jesus Christ, who is also called David, Jer. 30. 9. Ezek. 34. 23, 24. Hos. 3. 5. and sprung from his seed, Am. 13. 23. Rom. 1. 3. having also his own spiritual seed, that is, the children, whom God hath given him, Heb. 2. 13.] for evermore. [Compare 2 Sam. 7. 12. 13.]

CHAP. XXIII.

The last words of David, wherein he testifieth of his Calling by God, to the kingly and Prophetic Office, ver. 1,2. He prophesieth of the Messiah Jesus Christ, and the happiness under his Government, with the acknowledgment of the faults of his house, and a confession of his confidence in Gods everlasting Covenant of Grace, 3. &c. Lastly, denounces everlasting destruction to the wicked, 6. A Relation of Davids Worships, and their valour, 18.

Moreover, these be the last words of David: [Before his death: according to the example of Jacob, Gen. 49. and of Moses, Deut. 32. and 33.] David, the son of Iai, saith; and the man that was raised up on high, the anointed of the God of Jacob, [Lifted up out of low condition, and anointed King over Gods people] and pleasant (in) Psalms [which by the inspiration of the Holy Ghost he endited for the Church of God] of Israel, saith;

2 The Spirit of the LORD hath spoken by me, and his speech hath been upon my tongue.

3 The God of Israel hath said, the Rock [As above chap. 22. 2. Compare 1. Cor. 10. 4.] of Israel hath spoken unto me : [oth. of me, meaning that David here relateth the Prophecies, which God had related concerning his person, kingdome and house, partly to David himself, partly to the prophets, Samuel, Nathan, &c.] (there shall be) a Ruler over men, a righteous (person), [see Isa. 53. 11. Jer. 23. 5, 6. and 33. 15, 16. Zech. 9. 9. with the annotat.] a ruler (in the) fear of God. [compare Isa. 11. 2, 3. Understand by this ruler our everlasting spirituall King and Lord Jesus Christ. whose type David (as also Solomon) was, and of whom God had revealed to him, that he should proceed from his seed, according to the flesh. See Psalm 2. 8. and 72. 8. Jerem. 30. 21. Mich. 5. 1. Others take it as a description of the vertues and duties of Rulers, or Govenours, applying thereunto also the following resemblance, ver. 4. as whereby is signified the graciousnes and usefulness of such Rulers, as David and Solomon were, though defective in many things.]

4 And he shall be as the light of the morning, (when) the Sun riseth : of the morning without clouds, (when) by the clear shining after the rain, the (tender) grass-plants (spring) out of the Earth. [i. e. the coming of the Messiah, and the executing of his soul-slaying office, will be so pleasant, acceptable, profitable and fruitfull for his church, as the things specified in this resemblance, are for the Earth and her increase. Compare herewith Hos. 6. 3. Psa. 110. 3. Item Mat. 4. 2. Isa. 60. 1, 2. Luke 1. 78. and also Isa. 44. 3, 4, &c. and 55. 10, 11, &c.]

5 Although my house is not so with God, yet he hath made with me an everlasting covenant, [In these words, and the rest of the verse, David confesseth his own sins and unworthines, and also the sins and unworthines of his house. Compare 2. Sam. 7. 18, 19, &c. and see 2. Sam. chapters 11. 12, 13, 15, &c. and excolleth on the contrary Gods undeserved bounty shewed to him in the everlasting and unchangeable covenant of grace, being founded on the Messiah, whose day David (as also Abraham) having seen by faith, thereupon comfortably and joyfully fell asleep in the Lord. Compare 2. Sam. 22. 51. and Psa. 72. 20. with the annotat.] which is well ordered and kept in all things : [i.e. which in Gods everlasting counsel is determined and fore-ordained, to his own glory and the salvation of his people, with all means thereunto belonging, and shall be so firmly kept and preserved to the final fulfilling thereof, that the very gates of hell shall not be able to prevail against it. Compare Mat. 16. 18. and Acts 13. 23, 32, 33, &c. Eph. 1. 3, 4, &c. 1 Pet. 1. 5, 10, 11, &c.] surely all my salvation is (in it), and all (my) desire, although he make it not (yei) to spring forth. [although the promised sprout or sprig of Isai and David, the mediatour of the covenant, the Messiah be not yet come. Compare Isa. 4. 2. and 11. 1. Jer. 23. 5. and 33. 15. Zech. 3. 8. and 6. 12. Some conceive that David in the fourth and fift verses opposeth one against another, the transitorines of things related ver. 4. and the everlastingnes of his Kingdome and Houle in the Messiah, that should sprout forth from his seed : and translate these two verses thus : 4 And as a light of the morning, (when) the Sun riseth ; in the morning (it) being without clouds, by the brightness, by the rain, the grass-shoots (spring) out of the Earth ; 5 That my house will not be so with God : for he hath made me an everlasting covenant, in all things well prepared and kept : surely all my salvation and delight is, that he will not cause it to spring forth, (as which is now already sprouted forth, and shall never perish.)]

6 But the (men) of Belial, [i.e. reprobate, wicked wretches, despisers and Enemies of the Kingdome of

Christ. See of this word Deut. 23. on v. 13.] they shall be all as thornes that are cast away ; because they cannot be taken hold of with the hand :

7 But every man that shall touch them, furnisheth himself with iron and the wood of a Spear ; [Heb. is filled, &c. that is, he filleth his hand, he furnisheth himself first with some instrument, whereby he may handle the thornes without hurting himself] and they shall be utterly burnt [Heb. burning be burnt] with fire in the same place. [where they grow, or were cast, where they lie. Heb. properly in the fitting place, or place of abode; or seat.]

8 These are the names of the champions, [Thus are Davids chieffest Officers and Commanders here called, in respect of their special valour, stontness, undauntednes in the wars. The order appointed by David among them according to their valour and deservings, is very remarkable. See 1 Chron. 11. 11.] whom David had : Joschab Basibebeth [1 Chron. 11. 11. he is called Jas-cobbum] (the son of Tachkimon) [the word son is here inserted out of 1 Chron. 11. as also chachmoni is there put for Tachkimon] the chieffest [Heb. the head] of the commanders. This was Adino the Ezrite, (who set himself) against eight hundred, [oth. who had the upper hand) over, or against, &c.] which were slain (by him) at one time. [compare 1. Chron. 11. 11. Some conceive that of these eight hundred there died but three hundred upon the place, because this number is only mentioned in the book of Chronicles. Others hold it to be two several victories.]

9 And after him was Eleazar, the son of Dodo, the son of Abobi : [1 Chron. 11. 12. the Abobite] (this (man) was) among the three champions with David, when they mocked the Philistines [or spited, defied them by daring, challenging them, &c. Oth, when they ventured themselves, or despised, or contemned (their souls) against the Philistines, i.e. when they ventured, or hazarded their lives or persons. See Judg. 5. 18. where that phrase is found so full and entire] (that) were there gathered together to battle, and the men of Israel were gone away.

10 This (man) arose, and smote among the Philistines, until his hand grew weary, yea his hand clave to the sword ; And the LORD wrought a great salvation [Or a great victory, so v. 12. and above chap. 22. on v. 51. see there] that day ; and the people returned after him, only to plunder. [i.e. the people that readily ran away, turned back again, and followed him, not to fight, (for he had fought and gotten the victory himself alone) but to rob and plunder.]

11 After him was Sammer, the son of Age the Harrarite : when the Philistines were gathered together in a village, [Oth. in an heap, or troop, as below v. 13. or for forrage, provision, to fetch in provision] and there was a piece of ground full of lentiles, [as also barley, 1 Chron. 11. 13. which it may be the Philistines would carry away, or set on fire] and the people fled before the face of the Philistines.

12 Then he put himself into the midst of the piece, and delivered that, [Or. kept that in] and smote the Philistines ; And the LORD wrought a great salvation.

13 Also three of the thirty heads, [Or, (thee) three the chieffest above the thirty] went down and came to David in the harvest-(time), into the cave of Adullam : [see 1 Sam. 22. 1.] And the Philistines heap [for this is put camp, 1 Chron. 11. 15. Of the Hebrew word see Psa. 68. on v. 11.] had camped themselves in the valley of Rephaim. [or, of the Giants. See above chap. 5. on v. 18.]

14 And David was then in a strong hold ; [See 1 Sam. 22. 4, 5. Some understand here the foot or tower of Zion, from whence David (having taken it formerly) marched forth to Adullam against the Philistines] And the

the Garrison of the Philistines was then at Bethlehem.
15 And David, longed, and said; who will give me to drink water out of the well of Bethlehem, which is in the gate? [i.e. Oh. that any man, &c. a manner of wishing in use among the Hebrews, as elsewhere often.]

16 Then those three champions brake thorow the camp of the Philistines, and drew water out of the well of Bethlehem, which is in the gate, and carried it, and came unto David: but he would not drink the same, but pour'd it out before the LORD;

17 And said, be it far from me, O LORD, that I should do this; should (I drink) [This is here inserted out of 1 Chron. 11. 19.] the blood of the men, that went in jeopardy of their lives? [Heb. with, or on their posts. Oth. thus: (Is it not) the blood of the men, that went in jeopardy of their lives?] And he would not drink it: This did those three Champions.

18 And Abisai the brother of Joab, the son of Zeru-ja, he was also an head of three: [viz. Commanders] and belift up [or tossed, wickled, shook, shrew, cast, &c.] his Spear against three hundred, who were slain (by him) and he had a name among those three. [whose head he was, but not of the three first that are named verse 8. 9.]

19 Was he not the most honourable of those three? therefore he was their Chieftain: but he attained not to the (first) three.

20 Moreover, Benaja, the son of Jojada, the son of a valiant man, great in deeds, of Kabzeel: [Heb. Kab-jeel. A city lying in the South-end of Juda, Jos. 15. 21.] he slew two strong lions [Heb. Ariel, i.e. lion of God. Some understand by this word properly lions; some men like lions. Others two strong places, called Ariel, which he took, and smote the Garrison thereof] of Moab: he went down also, and smote a lion in the midst of a pit in snow time. [when the wild beasts are most hungry and cruel.]

21 Beside, he smote an Egyptian man, a man of regard [In respect of great stature, and otherwise eminent. See 1. Chron. 11. 23.] and in the Egyptians hand was a Spear, [see 1. Chron. 11. 23.] but he went down to him with a staff; and he plucked the Spear out of the Egyptians hand; and killed him with his (own) Spear.

22 Those things did Benaja, the son of Jojada: therefore he had a name among the three Champions.

23 He was the most honourable of the thirty, but he attained not to those (first) three, and David set him over his guard. [Heb. for his bearing, over his hearkening, or obedience; that is, over the men of his obedience; Understand the guard that were to be continually with and about him, to hear and obey his commands. Some understand here the Kings guard, called the Crethi and the P lethi. See above chap. 8. 18. and 20. 23. Compare 1. Sam. 22. 14.]

24 Asael, the brother of Joab, was among the thirty: Elhanan, the son of Dodo, of Bethlehem.

25 Samma the Harodite, [See Judg. 7. on v. 1.] E-like the Harodite.

26 Haleq, the Paltite. Ira, the son of Ikes; the Theboite. [See above chap. 14. on v. 2.]

27 Abiezer, the Anethothite. [See Jos. 21. 18. 1 Kin. 2. 26. 1 Chr. 1. 1. and 11. 21.] Mebunai, the Husathite.

28 Zolmon, the Abohite. Mahanai, the Netophahite.

29 Heleb, the son of Baena, the Netophahite: Ithai, the son of Ribai, of Gibea [See Judg. 19. & 20.] of the children of Benjamin.

30 Benaja, the Pirithonite. [See Judg. 12. on v. 13.] Hiddai, of the brooks [or, dales, valleys] of Gais, [A mountain lying in Ephraim, where Joshua was buried, Judg. 2. 9. and one or more brooks sprung, which ran into the midland sea, as the Maps shew.]

31 Abi-Albon, the Arbaelite, Azmaveth, the Barhamite.

32 El-fachba, the Sualbonite; of the sons of Jasan, Jonathan.

33 Summa, the Hararite, Abiam the son of Sarar, the Harorite.

34 Elihelet, the son of Abashai, the son of a Maathite: Eliam, the son of Achitophel, the Gilonite. [See above chap. 15. 12.]

35 Hezera, the Carmelite. Paari, the Arbite.

36 Figal, the son of Nathan, of Zoba. Bani, the Gadite.

37 Zelek the Ammonite: Naharai the Beerothite, [See above chap. 4. 2.] the armour bearer of Joab, the son of Zeruia.

38 Ira, the Jeribrite. Gareb the Jeribrite.

39 Uriah the Hethite, seven and thirty in all. [Joab who was Captain General, and the next man to the King, being likewise comprehended in this number (according to the common opinion of Expositors) although it hath not pleased the Holy Ghost to set down his name among them. 1 Chron. 11. a greater number is mentioned than here, because it may be some are placed in the room of the deceased, or also otherwise added.]

C H A P. XXIV.

By a just judgement of God David is stirred up through pride to number the people, v. 1. 2. Joab and other dissuade him from it, but in vain, 3. After that David is sensible of, and acknowledgeth his sin, 10. God by the Prophet Gad propoundeth three judgements to him, to chuse one, 11. At which being greatly distressed, but chuseth the pestilence, which sweepeth away a great number of the people, 14. God commandeth the destroying Angel to cease, wherefore also David, seeing the Angel, humbleth himself and prayeth most devoutly, 16. Gad chargeth David in Gods name, to rear an altar and offer sacrifice on the threshing-floor of Arauna, 18. David buyeth the threshing-floor, and furniture for the offering of Arauna, and offereth there, so the plague ceaseth, 19.

And the Anger of the LORD went on [This seemeth to look at the fore-mentioned three years famine, whereof above chap. 21. 1. &c.] to kindle against Israel, and be [viz. the Lord] stirred up David against them [to wit, against the Israelites, i.e. for a punishment of the Israelites. Not that he inspired it into David, but because in his just judgement, by his secret over-ruling providence, he suffered Satan to do it, and used him as an instrument to punish the Israelites deservedly, and to chastise and humble his servant David, as appeareth by comparing 1. Chron. 21. 1, where this History is repeated. Oth. among them] saying; [see above chap. 16. on ver. 10. and compare 1 Sam. 26. 19. and 1 Kin. 22. 22.] go, number Israel and Juda.

2 The King then said unto Joab the Commander in chief, who was with him: go now about thorow all the tribes of Israel, from Dan to Berseba [The two uttermost borders of Canaan, Dan in the North & Berseba in the South] and number the people, [thou and thy company, which thou shalt take along with thee, shall number all that are fit for battel, from twenty years old and upward. See Num. 1. 3. and below v. 9. But some conceive that Davids sin consisted chiefly therein, that David also gave command to number those that were under the age of twenty years and were fit for war: from whence also (according to their opinion) ariseth the difference of the number, mentioned here v. 9. and 1 Chron. 21. 5.] that I may know the number of the people. [Hereby David seemeth, that he was led hereunto by meer curiosity and pride, which Joab and other Officers perceiving, laboured to draw and dissuade David from it. Compare 1. Chron. 21. 3. 6. and 27. 23.]

3 Then said Joab unto the King; Now the LORD thy God addc unto this people so as those and these now are,

So as every tribe now is] an hundred times more; that the eyes of my Lord the King may behold it: But why hath my Lord the King a desire to this thing?

4 But the King's word prevailed against Joab, and against the commanders of the host: So Joab went out with the commanders of the host, from the face of the King, to number the people Israel.

5 And they passed over the Jordan, and camped themselves by Aroer, on the right hand of the city, which is in the midst of the brook of Gad, [Aroer lay in the tribe of Gad, in the midst between the two brooks of Arnon, whereof the one ran down into the Jordan, the other into the dead sea. See also Deu. 2.36.] and at Jazer. [lying on the brook Arnon, where it runneth from the North to the South.]

6 They came also into Gilcad [Extending from the brook Arnon unto the Northern borders of Canaan] and in the low land of Hodsi [Heb. the Land Tachin Chodschis; which some translate, the land of them that dwell in the low grounds, lately (inhabited, or gained) to wit, in Saul's time as some conceive. See 1 Chron. 5. 10. Others apply it to the land of the Ammonites and Moabites, whereof above chap. 8. 2. and 12. v. 29, 30, 31. Some hold it to be a proper name of a certain country] they came also to Dan-Jaan [this is held to be the city of Dan, the Northern border of Canaan, mentioned v. 2. formerly called Luis, and Lescben, Jos. 19. 47. Judg. 18. 29.] and round about by Zidon. [See Judg. 18. on v. 7.]

7 And they came to the strong hold of Tyrus, [See Jos. 19. on v. 29.] and all the Cities of the Hivites, and of the Cananites: And they went out of the South of Juda at Bersabe.

8 Thus they went about thorow all the Land; and they came to Jerusalem at the end of nine moneths and twenty days.

9 And Joab gave (up) the sum of the people that were numbered [Heb. of the numbring] unto the King: And in Israel were eight hundred thousand warlike men, [viz. (according to the opinion of some) besides the number of those that were ordinary and known soldiery, which amounted to 288000 with their Officers and Commanders, each Commander having under him 24000 as is related, 1 Chron. 27. 1, &c. These being likewise reckoned or cast up among this number, we find there or thereabout the greater number specified, 1 Chron. 21. 5. See further on v. 2.] that drew the sword, [See Judg. 8. on v. 10.] and the men of Juda were five hundred thousand men. [the ordinary appointed soldiery of Juda (as some conceive) being also reckoned among them, which are left out, 1 Chron. 21. 5. (because they were already reckoned among the eleven hundred thousand) and whose Commanders are mentioned above chap. 23. 8, &c.] 'Tis also worthy of observation, that Joab would not number the tribes of Levi and Benjamin, and perhaps neither the city of Jerusalem. See 1 Chron. 21. 6. and 2. 24.]

10 And David's heart smote him, [For grief and sorrow, when he thought on his sin committed. See the like phrase 1 Sam. 24. 6. with the annotat.] after that he had numbered the people: And David said unto the LORD, I have greatly sinned (in) that which I have done, but now O LORD, I beseech thee take away [see above chap. 12. on v. 13.] the iniquity of thy servant, for I have done very foolishly.

11 Now when David rose up in the morning, then the word of the LORD came unto the Prophet Gad, [See of this man, 1 Sam. 22. 5. 1 Chron. 29. 29.] David's Seer, [See 1 Sam. 9. 9.] saying;

12 Go thy ways, and speak unto David; thus saith the LORD; I offer thee [Or ly upon thee] three things: chuse thee one of them, which I may do to thee. [i. e. I offer or propound three judgements unto thee, that which thou shalt chuse, I will lay upon thee, or send thee.]

13 So Gad came to David, and made him acquainted with it, and said unto him: Shall a famine of seven years

[The former three years (whereof above ch. 21. 1.) and the fourth (wherein this hapned) being reckoned therewith, are the seven years: withall comprehending here under the time, in which the famine ceased; otherwise but three, which number is specified 1 Chr. 21.12. Some take seven years for a long time, for which three years are mentioned in the Chronicles. Some conceive that God in dealing with David at first, propounded seven years, and after that mitigating the same, propounded fewer, to wit three] come unto thee in thy land? or (wilt) thou flee three months before the face of thine Enemies, that they may pursue thee? [Heb. that he (to wit, every one of thine enemies) may pursue thee: Understand withall, & overtaking thee, deal cruelly with thee. See 1 Chr. 21.12.] or that there be three daies pestilence in thy land? now consider and look to (it) what answer I shall carry back to him, that sent me?

14 Then said David unto Gad: I am in a great strait, let us fall I pray into the hands of the LORD, [So that he himself may chastise us without the intervening of men] for his mercies are many, [or great] but let me not fall into the hand of men. [Heb. of a man, to wit, of mine enemies, with whom I have found no mercy at all.]

15 Then the LORD gave a pestilence in Israel, from the morning unto the time appointed: [Which God had specified by the Prophet Gad, to wit, for three dayes together. Some understand by the appointed time, the time of the Evening-offering of the first day: so that the time of David's repentance and prayers (whereof mention is made in the sequel) was shortened by God] and there died of the people, from Dan to Berseba, [that is, thorow out the whole land; as v. 2.] seventy thousand men.

16 Now when the Angel [Whom God had sent forth for that intent, 1 Cbr. 21.15.] stretched out his hand upon Jerusalem to destroy it, [viz. by the pestilence] it repented the LORD [see Gen. 6. on v. 6.] of that evil, and he said unto the Angel that made the destruction among the people, it is enough, withdraw now thine hand: now the Angel of the LORD was by the threshing-floor of Arauna [called below v. 18. Arauja, and 1 Chron. 21. 22. Ornn] the Jebusite. [but converted to the true Religion. Jerusalem was formerly called Jebus, and inhabited by the heathenish Jebusites. See Judg. 19. 10, 12. and 1. 21. and above chap. 5. 6.]

17 And David when he saw the Angel [For the Angel appeared in the shape of a man, between heaven and earth, having a drawn sword in his hand, 1 Cbr. 21.16.] that smote the people, spake unto the LORD, and said; behold, I, I have sinned, [in numbring the people] and I, I have dealt unjustly, but what have these sheep done? [he meaneth the people, who indeed were innocent as touching this sin of David, but otherwise had justly deserved this punishment] Let thine hand I pray be against me, and against my fathers house. [i. e. my kinmen, that have also advised me, or at least not disswaded me.]

18 And Gad came that day to David, and said unto him; go up [Out of thy strong hold, to the mount called Morija, where Arauna dwelt, where Abraham was commanded to offer up his son, Gen. 22. v.14. and afterward the temple was built. See 2 Chron. 3.1. and 1 Chron. 22. &c.] rear an altar unto the LORD, on the threshing-floor of Arauja [above and below called Arauna] the Jebusite.

19 So David went up according to the word of Gad, according as the LORD had commanded. [By the Angel whom God had charged to inform the Prophet Gad thereof, 1 Chron. 21. 18.]

20 And Arauna looked and saw the King and his servants coming over to him; so Arauna went out and bowed himself before the King with his face toward the ground.

21 And Arauna said; wherefore cometh my Lord the King unto his servant? [i.e. unto me] and David said; to buy of thee this threshing-floor, to build an altar unto the LORD, that this plague may cease [compare Numb. 16. 48.] from the people.

22 Then

22 Then said Arauna unto David ; Let my Lord the King take and offer (up) that which is good in his eyes, [That which pleaseth him] behold there (be) the oxen [for Aurana was busie with threshing, whereunto oxen were used, that drew about the threshing-cart, or sledge over the corn : see Deut. 25.on ver.4.] for burnt-offering and the sledges, and the instruments of the oxen for wood. [to set the offering on fire.]

23 All these things did Arauna the King [Some think that he is called a King, because he behaved himself here so bountiful, as if he had been a King. Others conceive, that he was a King of the Jebusites, before David took the hold of Zion. Others think, that his surname was King] give [as much as concerning him : but David would not accept of it] unto the King : moreover, Arauna said unto the King ; The LORD God take delight in thee, [i.e. Manifest, that he doth graciously behold and accept thee, and also thy ways and offerings in the Messiah : whereof a clearer evidence appeared by the fire, which God sent from heaven upon the Altar of burnt-offering, 1 Chron. 21.26.]

24 But the King said unto Arauna ; Nay, but I will surely buy [Heb. buying buy] it of thee for the price, for I will not offer burnt-offerings unto the LORD my God for nothing : [Which are given me by another for nothing, but of that which is mine own] so David bought the threshing-floor, and the oxen for fifty shekels of silver. [This is to be understood of the price of the Oxen, and of the other furniture : for he bought the whole place or parcel of ground for six hundred shekels of gold, 1 Chron. 21.25 : Some conceive that here is spoken of the bargain of the threshing-floor, and of the Oxen ; but 1 Chron. 21. 29. of the bargain of the whole place, or plat of ground, whereon the Temple was built. Of shekels of gold, see Gen. 24.on v.22.]

25 And David built there an Altar unto the LORD, and offered burnt-offerings and thank-offerings : So the LORD was intreated for the Land, [i.e. Reconciled to the inhabitants of the Land, by the means of Prayers, made in Faith on the Messiah, and his onely Propitiatory sacrifice, whereof these Offerings were a Type and Figure.]

The End of the Second Book of SAMUEL.

THE



THE FIRST
B O O K
OF THE
K I N G S.

The Argument of this Book.

IN this, and the following Book, is described the History of the Kings that governed the people of God, from Davids time, unto the Babylonish Captivity. Therefore they are called the first and second Book of the Kings. The first beginneth with the sickness, and death or departure of King David : whereupon followed the Reign of his Son Salomon, who after that he had received of his Father good instruction, to order his life aright ; and wise direction to establish his Kingdom, and was honoured of God with his communication, or speaking to him : was also blessed in his person, with wisdome, riches, and honour ; and in his Land, with peace, trading, and abundance of all things, having settled his Court and house in order, he buildeth and halloweth a Temple unto the Lord, and besides reareth certain roiall buildings : be growth so famous, that he is solemnly visited, and honoured by the Queen of Scheba, and of the Nations round about, with offer of friendship, and with Gifts and Presents. But afterward being fallen to Idolatry, by marrying with many Heathenish wives, he provoketh God to wrath, who raiseth up enemies against him, and denounceth by his Prophet Achia, the renting of his Kingdome. This now hapned when his son Rehabeam by foolish counsel, estranged ten tribes from himself ; who accepted of Jeroboam, the son of Nebat, for their King. Rehabeam kept nothing to himself, save onely Juda, and a part of Benjamin. He likewise is forbidden by God to bring back to himself the revolted tribes by force of arms, as he intended. For his and his peoples sins the Temple of Jerusalem is robbed by Silak the King of Egypt. His son Abiam succeedeth him in his Kingdom, and in his sins : but Asa and Josaphat being godly, reformed the Worship of God. As for the Kings, who after the dividing of the tribes, reigned over Israel, of whom mention is made in this first Book ; they were all Idolaters, who corrupted the true Religion by idolatrous abominations. For Jerobeam, besides the rearing of two golden Calves, changed almost the whole Worship of God, and ordained Priests according to his own phansie : whereby he drew aside the ten tribes from the true Religion, and from true Godlineſſe. His Successours followed his foot-steps ; but especially Achab. For besides the Idolatry, wherein he exceeded the former Kings, he exercised great tyranny against the true Believers that yet remained in his Kingdome. By reason whereof the Scepter of Israel continued not in one family, as it did in Juda, but by terrible commotions, and cruel blood-sheddings was now and then transported to others. Although now the admonitions of the Prophets Achia, Semaja, Adda, Azaria, Jehu, Amani, Elia, and Mach, sent by God, to call those back-sliding Israclites to repentance, were not wanting ; yet amongst the greatest part they were fruitleſſ and unprofitable, even when they were backed also with eminent and powerful Miracles. In Juda the Faith of Doctrine, and the Purity of Worship, was stronger rooted and grounded, because there the godly Kings joynd hand in hand with the Prophets, and with singular zeal raised up that which was fallen. Of this we have in this Book, as also in the following, a very fair Map, wherein is lively pourtrayed unto us the changeable condition, which the visible Church is subject to in this world and the unchangeable faithfulness, which God never ceased to shew toward his chosen remnant, for the most part invisible to the eyes of men. This Book containeth the passages of 118. years : whereof 40. belong to the Reign of Salomon, and 78. to the reign of the following Kings of Juda, and Isracl ; to wit, whose History is described in this Book.