

2 Samuel 1:1 2 SAMUEL CHAPTER 1

David being at Ziklag receiveth tidings by an Amalekite of Saul and Jonathan's death: the messenger pretendeth himself to have killed Saul 2Sa_1:1-12. David causeth him to be put to death, 2Sa_1:13-16; lamenteth Saul and Jonathan with a song, 2Sa_1:17-27.

Which though burnt, yet was not so consumed by the fire, that David and his men could not lodge in it.

2 Samuel 1:2

On the third day; from David's return to Ziklag, as the foregoing words manifest.

With his clothes rent, and earth upon his head; pretending sorrow for the loss of God's people, in compliance with David's humour.

2 Samuel 1:3

No text from Poole on this verse.

2 Samuel 1:4

He mentions only these two, as those who seemed most to obstruct David's coming to the crown.

2 Samuel 1:5

For the knowledge of this did most concern both David and the whole commonwealth of Israel.

2 Samuel 1:6

No text from Poole on this verse.

2 Samuel 1:7

No text from Poole on this verse.

2 Samuel 1:8

No text from Poole on this verse.

2 Samuel 1:9

Stand upon me, i.e. lean upon me by thy weight and force, that the spear may come through me; or, *stay by me*, i.e. stop thy flight, and tarry so long with me till thou hast killed me.

Anguish is come upon me, i.e. I am in great pain of body, and anguish of mind. Or thus, *my coat of mail, or embroidered coat, hath hindered me*, that the spear could not pierce into me. Thus divers both Hebrew and other learned expositors understand it.

My life is yet whole in me; I am heart-whole, and not likely to die, as well as not willing to live.

2 Samuel 1:10

I stood upon him, and slew him: it is most probable this was a lie, devised to gain David's favour, as he supposed. For, 1. Saul was not killed by a spear, as he pretends, but by his sword, 1Sa_31:4.

2. It is expressly said that *Saul's armour-bearer*, being yet living, *saw that Saul was dead*, 1Sa_31:5; which doubtless he would very thoroughly examine and know, before he would kill himself upon that account, as he did.

3. Saul's death is manifestly ascribed to his own action, even to his falling upon his sword, 1Sa_31:4,5.

I was sure that he could not live after that he was fallen: this he addeth by way of caution and excuse, that it might be thought all act of necessity and kindness, and not of choice or ill will, that he killed Saul. But here also he betrays himself; for how could this be true, when Saul's life was whole within him, as he had now said, 2Sa_1:9?

The crown that was upon his head; not that he then wore it; which would have exposed him too much, and that unnecessarily, to the rage of the Philistines; but that he used to wear it. It is not likely that he found it now actually upon Saul's head, but that he met with it in some part of the camp, whither Saul had brought it to wear it when he saw fit.

Unto my lord; unto thee, whom, now Saul is dead, I own for my lord and king.

2 Samuel 1:11

No text from Poole on this verse.

2 Samuel 1:12

No text from Poole on this verse.

2 Samuel 1:13

Whence art thou? David heard and knew before what he was, but he asked it again judicially, in order to his trial and punishment.

2 Samuel 1:14

Why didst not thou refuse to kill him, as his armour-bearer had done? For notwithstanding his great danger, something might have fallen out through God's all-disposing providence, whereby his life might have been preserved.

2 Samuel 1:15

No text from Poole on this verse.

2 Samuel 1:16

Thy blood be upon thy head; the guilt of thy bloodshed or death lies upon thyself, not upon me, for thy free and voluntary confession is sufficient proof of thy guilt in killing the king.

2 Samuel 1:17

No text from Poole on this verse.

2 Samuel 1:18

Also: having mentioned David's lamentation in general, before he comes to the particular description of it, he interposeth this verse by way of parenthesis; to signify, that David did not so give up himself to lamentation as to neglect his great business, the care of the commonwealth, which now lay upon him; but took particular care to fortify them against such further losses and calamities as he bewails in the following song; and by his example, and this counsel, to instruct the people, that they should not give up themselves to sorrow and despondency for their great and general loss; but should raise up their spirits, and betake themselves to action.

He bade them: David being now actually king upon Saul's death, takes his power upon him, and gives forth his commands.

The children of Judah: these he more particularly teacheth, because they were the chief, and now the royal tribe, and likely to be the great bulwark to all Israel against the Philistines, upon whose land they bordered; and withal, to be the most friendly and true to him, and to his interest.

The use of the bow, i. e. the use of their arms, which are all synecdochically expressed under the name of the *bow* , which then was one of the chief weapons; and for the dexterous use whereof Jonathan is commended in the following song: which may be one reason why he now gives forth this order, that so they might strive to imitate Jonathan in the military skill, and to excel in it, as he did.

It is written; not the following song, as many think, for that is written here, and therefore it was needless to refer us to another book for it; but this foregoing counsel and course which David took to repair the last loss, which is here mentioned but briefly, and in general terms; but, as it seems, more largely and particularly described *in the book of Jasher* ; of which see on Jos_10:13.

2 Samuel 1:19

The beauty of Israel; their flower and glory, Saul and Jonathan, and their army, consisting of young and valiant men.

Upon thy high places, i.e. those which belong to thee, O land of Israel.

How are the mighty fallen! how strangely! how suddenly! how dreadfully and universally!

2 Samuel 1:20

Tell it not in Gath: this is not a precept, but a poetical wish; whereby he doth not so much desire that this might not be done, which he knew to be vain and impossible; as express his great sorrow because it was and would be done, to the great dishonour of God and of his people. He mentions

the daughters of the Philistines, because it was the custom of women in those times and places to celebrate those victories which their men obtained, with triumphant songs and dances; as **Exo 15 Jud 11:34 1Sa_18:6**.

2 Samuel 1:21

Let there be no dew, neither let there be rain, upon you: this is no proper imprecation; which he had no reason to inflict upon those harmless mountains; but only a passionate representation of the horror which he conceived at this public loss; which was such,

as if he thought every person or thing which contributed to it were fit to bear the tokens of Divine displeasure, such as this is, when the earth wants the blessed and necessary influences of dew and rain.

Nor fields of offerings, i.e. fruitful fields, which may produce fair and goodly fruits fit to be offered unto God.

The shield of the mighty; the shields of the valiant men of Israel.

Vilely dishonourably; for it was a great reproach to any soldier to cast away or lose his shield.

Cast away to wit, by themselves, that they might flee more swiftly away, as the Israelites did, and Saul with the rest; as is said, 1Sa_31:1,2.

As though he had not been anointed with oil; as if he had been no more nor better than a common soldier: he was exposed to the same kind of death and reproach as they were.

2 Samuel 1:22

Turned not back, to wit, without effect: compare Isa_45:23 **55:2**. Their arrows shot from their bows, and their swords, did seldom miss, and commonly pierced fat, and flesh, and blood, and reached even to the heart and bowels.

Empty, i.e. not filled and glutted with blood: for the sword is metaphorically said to have a *mouth*, which we translate an *edge*; and *to devour*, 2Sa_2:26 **11:25** Jer_2:30 **46:10**. And this their former successfulness is here mentioned as an aggravation of their last infelicity.

2 Samuel 1:23

Pleasant; amiable and obliging in their carriage and conversation, both towards one another, and towards their people; for as for Saul's fierce behaviour towards Jonathan, 1Sa_20:30,**33**, it was only a sudden passion, by which his ordinary temper was not to be measured; and for his carriage towards David, that was from that jealousy and reason of state which usually engageth even good-natured and well-nurtured princes to the same hostilities in like cases. But it is observable, that David speaks not a word here of his piety and other virtues; but only commends him for those

things which were truly in him; a fit pattern for all preachers in their funeral commendations.

In their lives; Jonathan was not false to his father, as was reported; but stuck close to him.

In their death they were not divided; and as he lived, so he died with him, at the same time, and in the same common and good cause.

Swifter than eagles; expeditious and nimble in pursuing their enemies, and executing their designs; which is a great commendation in a prince and in a soldier.

Stronger than lions, in regard of their bodily strength and the courage of their minds.

2 Samuel 1:24

Ye daughters of Israel: these he mentions, partly because the women then used to make songs, both of triumph and of lamentation, as occasion required; and partly because they usually are most delighted with the ornaments of the body here following.

Who clotheth you in scarlet: this he did, partly because he procured them so much peace as gave them opportunity of enriching themselves; and partly because he took these things as spoils from the enemies, and clothed his own people with them. Compare Psa_68:12.

2 Samuel 1:25

Which were in thy country, and (had not thy father disinherited thee by his sins) in thy dominions.

2 Samuel 1:26

For thee, i.e. for the loss of thee. For besides the loss of a true friend, and all the comfort of friendship, which is inestimable, he lost him who both could, and undoubtedly would, have given him a speedy, and quiet, and sure possession of the kingdom; whereas now he met with long and troublesome interruptions.

The love of women, i.e. that love wherewith they love their husbands or children; for their affections are usually more vehement and ardent than men's.

2 Samuel 1:27

Either,

1. Metaphorically so called, to wit, Saul and Jonathan, and the brave commanders and soldiers of Israel; who might have been called *the chariots of Israel, and the horsemen thereof*. Or rather,
2. Properly; for, together with the men, their arms were lost, which was a very great aggravation of their loss, and that loss seems to be at this time more irrecoverable and dangerous than the loss of their men.

2 Samuel 2:1 2 SAMUEL CHAPTER 2

David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah, 2Sa_2:1-4. He commendeth them of Jabesh-gilead for burying Saul, 2Sa_2:5-7. Abner maketh Ishbosheth king of Israel, 2Sa_2:8-11. A mortal fight between twelve of Abner's and twelve of Joab's men, 2Sa_2:12-17. Asahel pursueth Abner, and is slain by him, 2Sa_2:18-24. At Abner's motion Joab soundeth a retreat, 2Sa_2:25-31. Asahel's burial, 2Sa_2:32.

David inquired of the Lord, by Urim, as 1Sa_23:6,9 **30:7,8**. Thus David begins at the right end, and lays his foundation in God's counsel and assistance, which now he seeks. He asketh not whether he should take the kingdom, for that was appointed and known before; and he would not offend God, nor dishonour his ordinance, with frivolous and unnecessary inquiries; but only where he should enter upon it; whether in Judah, as he supposed, because of his relation to that tribe, and his interest in it; or whether in some other tribe; for he doth not limit God, but resolves exactly to follow his counsels. **Unto Hebron**; which was next to Jerusalem, (part whereof the Jebusites now possessed,) the chief city of that tribe, and a city of the priests, Jos_21:10, &c., and in the very centre or middle of that tribe, to which the whole tribe might speedily resort, when need required.

2 Samuel 2:2

No text from Poole on this verse.

2 Samuel 2:3

i.e. The cities or towns belonging and subject to Hebron, which was the metropolis, Jos_21:11,12; for in Hebron itself there was not space for them all, because it was filled with priests, and with David's court.

2 Samuel 2:4

They anointed David king over the house of Judah: this they did upon just grounds, because not only the kingdom was promised to that tribe, Gen_49:10, but David was designed and anointed by God, whose will both they and all Israel were obliged to observe and obey. And they piously resolved not to neglect their duty, though they saw the other tribes would. Yet their prudent caution and modesty is observable, that they make him king of Judah only, and not of all Israel. And therefore there was need of a third anointing to the kingdom over all Israel, which he had 2Sa_5:3. But as for that first anointing, 1Sa_16:13, it was only a designation of the person who should be king, but not an actual inauguration of him to the kingdom.

2 Samuel 2:5

This kindness; this respect and affection to procure him burial. For as it is and ever was esteemed an act of inhumanity to deny burial to the dead; so it is an act of mercy and kindness to bury them.

2 Samuel 2:6

Kindness and truth, i. e. true and real kindness; not in words only, but also in actions, as you have now done to your king, the Lord's anointed.

I also will require you this kindness; so far am I from being offended with you for this kindness to my late enemy, that I will requite it.

2 Samuel 2:7

Be ye valiant; be not afraid lest the Philistines should punish you for this fact, but take good courage, I will defend you.

For your master Saul is dead, or

though your master Saul be dead, and so your hearts may faint within you, as if you were now sheep without a shepherd.

2 Samuel 2:8

Partly out of envy and malice against David; and partly out of his own ambition and desire of rule, because he knew that Ish-bosheth would have only the name of king, whilst he had the power.

Ish-bosheth, called also *Esh-baal* , 1Ch_8:33 **9:39**; it being usual with the Hebrews, instead of Baal, the name of false gods, to put Bosheth, which signifies *shame* , or *confusion* , or a *shameful thing* ; as appeareth by comparing Jud_9:53, with 2Sa_11:21; and 2Sa_4:4, with 1Ch_8:31; and from Jer_3:21 Hos_9:10.

Mahanaim; a place beyond Jordan, whither he carried him; partly to secure those brave and valiant men of Jabesh-gilead to himself; and principally because this place was most remote from David, and from the Philistines too; and therefore here he might recruit his forces with less disturbance than in other places.

2 Samuel 2:9

Gilead; largely so taken for all the land of Israel beyond Jordan, as it is Jos_22:9 Jud_10:8.

The Ashurites, i.e. the tribe of Asher, as the Chaldee Paraphrast and others understand it.

Jezreel; a large and rich valley situate in the borders of the tribes of Zebulun, Issachar, and Naphtali, and so put synecdochically for them all.

All Israel; except Judah, as it follows.

2 Samuel 2:10

Reigned two years, to wit, before the following war broke forth; compare 1Sa_13:1; for that he reigned longer, may appear both from the following verse and from 2Sa_3:1, and from the following history; though some think he reigned only two years, and that the rest of David's seven years the Israelites by Abner's instigation stuck to the house of Saul, but were in suspense whether they should confer the crown upon Mephibosheth the right heir, but a child; or upon Ish-bosheth, a grown man, whom with some difficulty, and after long debates amongst themselves, they preferred.

2 Samuel 2:11

No text from Poole on this verse.

2 Samuel 2:12

The servants of Ish-bosheth, i.e. his officers and commanders, and their army.

To Gibeon, in the country of Benjamin, Jos_18:25, near Judah, to fight with David's army, and to bring back the rest of the kingdom to Saul's house.

2 Samuel 2:13

Went out, to battle.

Quest. How could or durst this one tribe oppose all the rest?

Answ. First, This tribe was very numerous and valiant of themselves, and they had a king of extraordinary courage, and conduct, and success. Secondly, There were great numbers of the other tribes which favoured them, as appears from **1Ch 12**. Thirdly, They had the encouragement of special promises of God, made both to their tribe and to David.

Met together, i. e. met the opposite army, and put themselves into a posture for battle.

2 Samuel 2:14

Abner trusting to his greater numbers, offers battle.

Play before us, i.e. show their prowess and dexterity in managing their weapons, and fighting together. He speaks like a vain-glorious and cruel man, and a soldier of fortune, that esteemed it a sport to see men wounding and killing one another. So this he designed, partly for their mutual recreation, and trial of skill and valour; and partly that by this occasion they might be engaged in a battle.

2 Samuel 2:15

Abner selected all his combatants out of Benjamin, both because that was a warlike and valiant tribe, and that he might give the more honour to his own tribe.

2 Samuel 2:16

By the head; by the hair of the head, which after their manner was of a considerable length, and therefore gave their enemy advantage; which every one of them endeavoured to get, and to improve against the other.

Helkath-hazzurim, or

the field of rocks, i. e. of men who stood like rocks, unmovable, each one dying upon the spot where he fought.

2 Samuel 2:17

No text from Poole on this verse.

2 Samuel 2:18

No text from Poole on this verse.

2 Samuel 2:19

No text from Poole on this verse.

2 Samuel 2:20

No text from Poole on this verse.

2 Samuel 2:21

Take thee his armour: if thou art ambitious to get a trophy or mark of thy valour, desist from me, who am an old and experienced captain, and go to some young and raw soldier; try thy skill upon him, and take away his arms from him.

2 Samuel 2:22

He was loth to enrage Joab too much against him, because his guilty conscience told him that his cause was bad, and herefore he presaged ill success, and that he might need such a friend as Joab to make his peace with David.

2 Samuel 2:23

The hinder end of the spear was sharp-pointed, after the manner.

Under the fifth rib; the seat of the liver and bowels, where wounds are mortal.

In the same place; upon the spot, not being able to go one step further.

2 Samuel 2:24

No text from Poole on this verse.

2 Samuel 2:25

Where, being upon the upper ground, they might better defend themselves.

2 Samuel 2:26

It will be bitterness in the latter end; it will produce dreadful effects, and many bloody slaughters, if by a further prosecution thou makest them desperate; which is against all the rules of policy.

Their brethren, by nation and religion; whom therefore they should not pursue with so fierce a rage, as if they were pursuing the Philistines.

2 Samuel 2:27

Unless thou hadst spoken; unless thou hadst made the motion that they might fight, 2Sa_2:14. It was thou, not I, that gave the first occasion of this fight. Withal, he intimates that Abner was the sole cause of this war; and that if he had not given commission and command, the war had never been undertaken, but all things had been ended by an amicable agreement; which might have been made that very morning, if he had so pleased.

2 Samuel 2:28

Either, first, at that time; or rather, secondly, in any pitched battle.

2 Samuel 2:29

Bithron; otherwise called *the mountains of Bether* , Son_2:17, which were beyond Jordan; or some other country now not known by that name, which is the case of hundreds of places.

2 Samuel 2:30

No text from Poole on this verse.

2 Samuel 2:31

No text from Poole on this verse.

2 Samuel 2:32

No text from Poole on this verse.

2 Samuel 3:1 2 SAMUEL CHAPTER 3

The war between the house of David and the house of Saul. Six sons born to David in Hebron, 2Sa_3:1-5. Abner, displeased with Ish-bosheth, 2Sa_3:6-11, revolteth to David, who requireth of him that he bring with him Michal, which he does, and communes with the elders of Israel; is feasted by David and dismissed,

2Sa_3:12-21. Joab returning from battle is displeased with the king, and treacherously murdereth Abner, 2Sa_3:22-27. David curseth Joab, 2Sa_3:28-30. Mourneth over Abner, 2Sa_3:31-39.

Long war; for five years longer; for it is probable that Ish-bosheth was made king presently upon Saul's death, to give them countenance for their rebellion against David; and the other tribes did not submit to David before seven years were expired.

2 Samuel 3:2

No text from Poole on this verse.

2 Samuel 3:3

Chileab, called also *Daniel* , 1Ch_3:1.

Geshur; a part of Syria, northward from the land of Israel, Deu_3:14 Jos_12:5. See 2Sa_13:37 **14:23 15:8**. Her he married, as it may seem, in policy, that he might have a powerful friend and ally to assist him against Ish-bosheth's party in the north, whilst himself opposed him in the southern parts. But he paid dear for making piety give place to policy herein, as the history of Absalom showeth. There were other Geshurites southward from Canaan, whom David invaded, 1Sa_27:8, and it is not impossible but they were a colony of those in the north.

2 Samuel 3:4

No text from Poole on this verse.

2 Samuel 3:5

David's wife: this is added, either because she was of obscure parentage, and was known by no other title but her relation to David; or to distinguish her from some other person of that name, who possibly might be of no good fame; or because this was his first and most proper wife, best known by her other name of Michal, who, though she had no child by David after she scoffed at him for dancing before the ark, 2Sa_6:23, yet might have one before that time. And she might be named the last of these here, because she was given away from David, and married to another man, when David took the other wives; and therefore though she had been first, yet now she was become the last of them. Or this title, being put in the last place, may belong to all the rest of the women above mentioned, by a figure called *zeugma* , to distinguish them from his concubines, 2Sa_5:13 1Ch_3:9.

2 Samuel 3:6

He used all his endeavours to support Saul's house; which is mentioned, to show the reason of his deep resentment of the following aspersion. Or, he strengthened himself in the house of Saul, i.e. he so managed all affairs, as to get all the riches and power into his own hands; which made Ish-bosheth suspect that he aimed at the kingdom, and sought to marry the king's concubine in order to it, as the manner was. See 2Sa_12:8 **16:21** 1Ki_1:17.

2 Samuel 3:7

Either, first, To satisfy thy own lust. Or rather, secondly, By that pretence to take away my crown first; for this was that which stirred up his jealousy and rage, and caused him to speak that to Abner which otherwise he neither would nor durst. But whether Abner were guilty or no, it is not evident from the following words; for if it were true, great men cannot endure to be told of their faults, though they be true and great.

2 Samuel 3:8

A dog's head, i.e. a vile and contemptible creature, as a dog was. See Deu_23:18 1Sa_24:14 2Sa_9:8 **16:9** Job_30:1 Ecc_9:4. And a *dog's head* is put for a *dog* by a synecdoche, usual both in the Hebrew and in other languages, as the *head* is oft put for the whole man in the Latin tongue. *Which against Judah*; so the particle *lamed* is well rendered, as *el*, which among the Hebrews is confessedly of the same nature and use, is used Ecc_9:14 Jer_34:7 Eze_13:9, **20 Am 7:15**.

Have not delivered thee into the hand of David, which I could oft and easily have done. That thou chargest me to-day with a fault concerning this woman; either, that thou accusest me falsely concerning this matter; or, that thou canst not wink at so small a fault (for so he esteemed it) as conversation with this woman, who, whatsoever she formerly was, is now so impotent and inconsiderable, that she can do thee no service, as I have done.

2 Samuel 3:9

Whence it appears that this wicked wretch did all this while fight against his own knowledge and conscience, and against God himself.

2 Samuel 3:10

No text from Poole on this verse.

2 Samuel 3:11

He could not answer Abner, because he durst not provoke Abner further, lest he should really execute what he supposed as yet he only threatened. Because he feared him, as having a greater interest in, and power with, both the army and the rest of the people, than himself had.

2 Samuel 3:12

Messengers on his behalf; who in his name and stead might treat with David concerning his reconciliation with him. Thus God overrules the lusts and passions of wicked men, to accomplish his own wise and holy purposes. And who then dare contend with that God who makes even his enemies to do his work, and destroy themselves?

Whose is the land? to whom doth this whole land belong, but to thee? Is it not thine by Divine right? Saul's son is but a usurper, thou only art the rightful owner.

Make thy league with me, that thou wilt pardon all past offences to me, and to all Israel, and thou wilt receive me into thy grace and favour.

2 Samuel 3:13

I will make a league with thee, to wit, upon thy terms; which, all circumstances considered, seems to be lawful, to prevent the great effusion of Israelitish blood, which otherwise would certainly have been split. And although the principle of this action of Abner's was base and wicked, yet the action itself was lawful and commendable, and no more than his duty to God and David obliged him to; and therefore David might well persuade and induce him to it.

2 Samuel 3:14

Ish-bosheth's consent was necessary, both to take her away from her present husband, and to persuade her to return to David. Hereby David opened to him also a door of hope for his reconciliation, lest being desperate he should hinder Abner in his present design.

My wife Michal; who, though she was taken from me by force, and constrained to marry another, 1Sa_25:44, yet is indeed my rightful wife. Her David demands, partly, for the affection he formerly had and still retained to her; partly, to deliver her from the sin and reproach of adultery with another man, who was not in truth and justice her husband, though he was so called and accounted; and partly, upon a politic consideration, that she might strengthen his right and title to the kingdom.

2 Samuel 3:15

For, being forsaken by Abner, he durst not deny David, into whose power he saw he must unavoidedly come; and besides he supposed that she might be an effectual instrument to make his peace with David.

2 Samuel 3:16

Bahurim; a city of Benjamin, upon the borders of Judah. See 2Sa_19:16 1Ki_2:8.

2 Samuel 3:17

Even in Saul's time you highly honoured him, and prized his conduct, and wished that the power were in his hands; and great numbers of you went to him when he was in the hold, **1Ch 12**. And after Saul's death you would gladly have advanced him to the crown, if your respect to Saul's family, together with my authority and influence, had not diverted you.

2 Samuel 3:18

Now then do it; you shall have my free consent and utmost assistance in procuring it.

The Lord hath spoken of David; he wickedly pretends religion, when he intended nothing but the satisfaction of his own pride, and malice, and fury against Ish-bosheth. It is very probable God spake these words, but undoubtedly he spake the same sense by Samuel, though it be not expressed before.

2 Samuel 3:19

In the ears of Benjamin; to these he particularly and applies himself. because they might be thought most kind to Saul his house, and most loth to let the kingdom go out of their own tribe; and therefore it was necessary that he should use all his art and power with them, to persuade them to a compliance with his

design; and besides, they were a Valiant tribe, and bordering upon Judah, and situate between them and the other tribes; and therefore the winning of them would be of mighty concernment to bring in all the rest.

2 Samuel 3:20

Which in those times was customary when persons entered into covenant. See Gen_26:30 **31:44,46**.

2 Samuel 3:21

All Israel, i.e. the elders and chieftains of all Israel, representing and ruling all the rest.

2 Samuel 3:22

A troop of robbers, either Philistines, or Edomites, or some others, who taking advantage of the discord between the houses of Saul and David, made inroads into Judah, as they had occasion.

2 Samuel 3:23

No text from Poole on this verse.

2 Samuel 3:24

What hast thou done? thou hast committed a great oversight, to dismiss so dangerous and mischievous a person when he was in thy hands.

2 Samuel 3:25

To search out thy counsels and secret designs, and to make use of them against thee.

2 Samuel 3:26

He sent messengers after Abner, in the king's name, and upon pretence of some further communication with him.

2 Samuel 3:27

In the gate; in the entrance into the city before he came to the king; and in the place where conferences used to be.

Quietly; with appearance of great civility and kindness. Or, *secretly*, as having some matter of great importance to utter, which none but himself must hear.

Smote him there under the fifth rib; as he did Asahel, 2Sa_2:23.

For the blood of Asahel his brother; to revenge the death of Asahel; and withal (though that be not here mentioned) to secure his own standing, and rid his hands of so great and powerful a competitor. And thus was Joab's design; but God had other designs in it, both to punish Abner's manifest wickedness, and particularly his rebellion against David, and against God and his own conscience therein; and that David might not owe his kingdom to Abner, and to his revenge and treachery, but wholly to God's wise and powerful providence.

2 Samuel 3:28

David said publicly, before his courtiers and people; and seriously, as in God's presence; I call the Lord to witness, that this was not done by my instigation or authority, or by any public counsel, but only by Joab's malice; and therefore I trust that God will not punish me nor my kingdom, but Joab only.

2 Samuel 3:29

Let it rest, i.e. this blood, the guilt and punishment of it.

And on all his father's house. But children were not to suffer for their parent's sin, Deu_24:16; and therefore either this was only a prediction; or, if it were an imprecation, David may seem to have transgressed his bounds, and mingled his passion with his zeal, that so he might express his utter detestation of this horrid murder, and how far he was from having any hand in it.

An issue was not only a troublesome and shameful disease, but also infectious, both to him that had it, and to all that touched him; so that whilst it was upon a man, he was cut off in a great part from converse either with God or men.

That leaneth on a staff, through craziness, or feebleness, or lameness, whereby he is rendered unfit for action and public service.

2 Samuel 3:30

Joab and Abishai; for though Joab only committed the murder, yet Abishai was guilty of it, because it was done with his consent, and counsel, and help, and approbation; for by these and such-like actions men are involved in the guilt of other men's sins, at least in God's judgment. Abner slew Asahel in the fury of battle, and for his own necessary defence; and therefore it was no

justification of this unnecessary and treacherous murder in a time of peace.

2 Samuel 3:31

David said to Joab; him he especially obliged to it; partly to bring him to repentance for his sin; partly to expose him to public shame, and to the contempt and hatred of all the people, with whom he had too great an interest, which hereby David designed to diminish.

Mourn before Abner, i.e. attending upon his corpse, and paying him that respect and honour which was due to his quality.

King David himself followed the bier; which was against the usage of kings, and might seem below David's dignity; but it was now expedient, to vindicate himself from all suspicion and contrivance or concurrence in this action.

2 Samuel 3:32

No text from Poole on this verse.

2 Samuel 3:33

i. e. As a wicked man; for such are oft called

fools in Scripture. Was he cut off by the hands of justice for his crimes? Nothing less; but by Joab's malice and treachery. Or did he die by his own folly, because he had not wisdom or courage to defend himself? Ah, no. The words may be thus rendered: *Shall or should Abner die like a fool, or a vile contemptible person?* i.e. unregarded, unpitied, unrevenged; as fools or vile persons die, for whose death none are concerned. Or, *How is Abner dead like a fool!* pitying his mischance. It being honourable for a great man and a soldier to fight, if met with by an enemy, and not (having his arms at liberty) stand still like a fool to be killed, without making any resistance or defence; which, by this treachery of Joab, happened to be his case.

2 Samuel 3:34

Thy hands were not bound, nor thy feet put into fetters; thou didst not tamely yield up thyself to Joab, as his prisoner, to be bound hand and foot, at his pleasure. Joab did not overcome thee generously and honourably in an equal combat, nor durst he

attempt thee in that way, as a general or soldier of any worth would have done.

Before wicked men; or, *before* , i. e. in the presence or by the hands of *froward* , or *perverse* , or *crooked men* , by hypocrisy and perfidiousness, whereby the vilest coward may kill the most valiant person. Thus he reproached Joab to his very face, before all the people; which was a great evidence of his own innocency herein; because otherwise Joab, being so powerful, and proud, and petulant to his sovereign, would never have taken the shame and blame of it wholly to himself, as he did.

2 Samuel 3:35

To eat meat; to refresh and cheer up his depressed spirits, as they used to do at funerals. See Jer_16:5 Eze_24:17.

Till the sun be down, i.e. till evening; for then fasting days ended of course.

2 Samuel 3:36

Took notice of it; observed what the king said and did. It pleased them; they were satisfied concerning David's integrity, and the method he used here for his own just vindication.

Whatsoever the king did; either in this matter; or rather, in all things following this action. The meaning is, by his carriage herein he gained so great an interest in the hearts of his people, that they judged most favourably of, and put the best construction upon, all his words and actions; as, on the contrary, when people have a prejudice against or an ill will towards their prince, they are apt to judge most harshly of all his counsels and doings.

2 Samuel 3:37

Not done by his design or good will.

2 Samuel 3:38

A great man, both for his illustrious quality, and for his high courage and wise conduct; and especially now for his great usefulness and serviceableness to me in giving me the entire and peaceable possession of all Israel. But still observe David's prudence and piety, that he doth not commend him for his virtues and graces, as men of vendible consciences and tongues use to do

upon funeral occasions; but only for the kind of worth which was really in him. Compare 2Sa_1:23.

2 Samuel 3:39

Weak, or *tender*, in the infancy of my kingdom, not well rooted and settled in it. The metaphor is taken from a young and tender child or plant.

The sons of Zeruiah; Joab and Abishai, the sons of my sister Zeruiah.

To hard for me, i.e. two powerful. They have so great a command over all the soldiers, and so great favour with the people, that I cannot punish them without apparent hazard to my person and kingdom; especially now when all the tribes, except Judah, are yet in a state of opposition against me. But this, although it might give some colour to the delay of their punishment for a season, yet it may seem to have been one of David's infirmities, that he did not do it within some reasonable time, both because this indulgence proceeded from a distrust of God's power and faithfulness; as if God could not, or would not, make good his promise of the kingdom to him, without and against Joab and all his confederates; and because it was contrary to God's law, which severely requires the punishment of wilful murderers, Gen_9:6 Exo_21:14 Num_35:21, which David had no power to dispense with. And David might and should have remembered how dear Saul paid for this very thing, that he dispensed with God's command, and spared these whom God commanded him to slay, **1Sa 15**. And it seems David's conscience oft smote him for this; which made him watch for a fit opportunity to remove, and then punish him, and having neglected it till death, he declareth his sorrow for that neglect, by giving Solomon a charge to execute it after his death, 1Ki_2:5,6,34.

2 Samuel 4:1 2 SAMUEL CHAPTER 4

Ish-bosheth and his party are astonished at Abner's death, 2Sa_1:7. Two captains murder Ish-bosheth, and bring his head to David, 2Sa_4:2-8; who caused them to be put to death, and hanged up; and Ish-bosheth's head to be buried, 2Sa_4:9-12.

His hands were feeble; his spirit, and courage, and strength failed him. This phrase is used in the same sense Ezr_4:1 Neh_6:9 Isa_13:7 **35:3**. The Israelites were troubled, because now they were unable to oppose David, and doubtful of obtaining his favour, now Abner their peace-maker was dead.

2 Samuel 4:2

Of the children of Benjamin; of Ish-bosheth's own tribe, whom therefore he trusted the more; and this gave them opportunity to execute their wicked design.

Beeroth also, was reckoned to Benjamin: this is added as the reason why he called them *Beerothites* , because though Beeroth was now in the hands and possession of the Philistines, 1Sa_31:7, yet of right it belonged to the Benjamites, Jos_18:25.

2 Samuel 4:3

And, or, *yet* , or *but* ; for this comes in to anticipate an objection against what he had now said. It is true, saith he, the

Beerothites fled. as others did, upon the overthrow of Saul and his army, 1Sa_31:7, to a place called

Gittaim, 2Sa_4:3; not that in Benjamin, Neh_11:33, but some other place of that name more remote from the Philistines; and so they were Gittaimites by their present habitation, but Beerothites by their original, and place of their birth.

2 Samuel 4:4

This history is inserted as that which encouraged these men to this wicked murder, because Saul's family was now reduced to a low ebb; and if Ish-bosheth was dispatched, there would be none left but a lame child, who was altogether unfit to manage the kingdom, especially in so troublesome a time as this was; and therefore the crown must necessarily come to David by their act and deed, for which they promised themselves no small recompence.

Jezreel; the place of that last and fatal fight, 1Sa_29:1.

Mephibosheth; called also *Merib-baal* , 1Ch_8:34. See Poole "2Sa_2:8".

2 Samuel 4:5

Either from discontent of mind, as Ahab did, 1Ki_21:4; or from sloth and sensuality, as David seems to have done, 2Sa_11:2.

2 Samuel 4:6

Into the midst of the house, or, *into the house* ; for the midst is not always taken exactly, and mathematically, but for any part within, as Gen_48:16 Exo_8:22 Jos_3:17.

As though they would have fetched wheat; which was laid up in public granaries in the king's house, and was fetched thence by the captains and commanders of the army for the pay of their soldiers, who in those ancient times were not paid in money, but in corn, as is well known. Upon this pretence they were admitted into the house, and so went from room to room, to the place where the king lay.

Rechab and Baanah escaped; which was not difficult to do, when the king was left alone; either because he desired to compose himself to rest or sleep; or because his guards, if he had any, were very small and negligent, now, at least, in his declining and forlorn condition.

2 Samuel 4:7

Through the plain, i.e. in the way from Mahanaim to Hebron; which for the most part was a plain country.

2 Samuel 4:8

Which sought thy life, i.e. to destroy it, or take it away; as this phrase is used, 1Sa_20:1 **23:15**, and elsewhere. They thought their action not only blameless, but meritorious; because they had but executed justice upon Saul's house, and David's enemies, and made way for David's obtaining of his rights. It may seem strange they were not discouraged by David's punishing of the Amalekite for killing Saul, **2Sa 1**, and by his sharp reproof of Joab for murdering Abner; but they thought the first case much differing from theirs, because Saul was anointed king by God; whereas Ish-bosheth was not, but was a mere usurper: and for the latter, they thought that David's sharp words proceeded rather from art and policy, than from any real dislike of thee thing; which they judged, because David contented himself with words, and Joab did not only go unpunished, but continued in his former place and power.

2 Samuel 4:9

Who hath hitherto delivered and will deliver me from all mine enemies. So that I needed not your wicked help in this way.

2 Samuel 4:10

No text from Poole on this verse.

2 Samuel 4:11

A righteous person; for so he was comparatively, and in respect of these men, having not deserved death at their hands.

2 Samuel 4:12

His young men; those of his guard, who used to execute justice upon malefactors at the king's command.

Their hands and their feet; which had been most instrumental in this villany; their hands to cut off his head, and their feet to carry them away, and his head with them.

Hanged them up over the pool in Hebron; as monuments of their villany, and of David's abhorrency of it.

2 Samuel 5:1 2 SAMUEL CHAPTER 5

The tribes come to Hebron to anoint David king over all Israel: the years of his reign at Hebron and Jerusalem: his age, 2Sa_5:1-5. He taketh the strong hold of Zion from the Jebusites, and dwelleth there, 2Sa_5:6-10. Hiram maketh a league with David, and sendeth wood and workmen to build a house, 2Sa_5:11,12. He taketh more wives, and eleven sons are born to him at Jerusalem, 2Sa_5:13-16. David, directed by God, smiteth the Philistines at Baal-perazin, 2Sa_5:17-21; and again at the mulberry trees, 2Sa_5:22-25.

To wit, by their ambassadors, Ish-bosheth and Abner being now dead, and that without David's concurrence.

Thy bone and thy flesh, i.e. thy brethren, or kinsmen, of the same nation and parentage, though not of the same tribe; and therefore, as God's law, Deu_17:15, permits us, so our own relation and affection incline us, to choose thee for our king; and we doubt not thou wilt receive us for thy subjects and people, and pardon our offences against thee.

2 Samuel 5:2

Thou wast our chief commander in our expeditions against the Philistines, and therefore art most fit to be king over us.

The Lord said to thee, to wit, by Samuel, 1Sa_16:11-13; for though the words vary, yet the sense is the same.

Thou shalt feed my people Israel i.e. rule them, and take care of them, as a shepherd doth of his sheep, Psa_78:70,71. This expression he useth to admonish David, that he was not made a king to advance his own glory and interest, but for the good and benefit of his people; and that he ought to rule them with all tenderness, and to watch over them with all diligence.

2 Samuel 5:3

King David made a league with them; whereby he obliged himself to rule them according to God's laws; and the people promised fidelity and obedience to him.

Before the Lord; either,

1. Before the ark, which might be here, though that be not mentioned in this place. Or,

2. Before the priest clothed with the ephod; whereby he was in a manner put into God's presence. Or rather,

3. In the congregation of the mighty, or magistrates, where God used to be present, Psa_82:1; in the public assembly now met together in God's name and fear, and as in his presence, to call upon him, to appeal to him as the witness and judge of their transactions. Compare Jud_11:11 1Sa_23:18. *They anointed David* ; either by a prophet, or the priest, to whom this office belonged. See 2Sa_2:4.

2 Samuel 5:4

And some odd months, as it follows.

2 Samuel 5:5

No text from Poole on this verse.

2 Samuel 5:6

Having the advantage of so great a confluence of his people to make him king, he thought fit to begin his reign with some eminent action, and to lead them forth in this expedition; wherein

doubtless he asked advice from God, and the consent of the elders now present.

To Jerusalem; as the place which God had designed for his worship; and in the centre and heart of his kingdom, and therefore fittest for his royal city.

The Jebusites continued to dwell there in spite of the Benjamites, to whose lot it fell. See Jos_15:63 Jud_1:21 **19:10,11**.

Except thou take away the blind and the lame, thou shalt not come in hither; or, *Thou shalt not come in hither, but the blind and the lame shall remove or hinder thee* . By the blind and the lame they understand, either,

1. Their own people; and so they imply that the place was so impregnable, that a few blind and lame men were able to defend it against all David's assaults. And these may be called and were the *hated of David's soul* , 2Sa_5:8, not because they were blind and lame, but because they were Jebusites, a people hated and accursed by God: and the Jebusites of this place were more hateful to him than the rest of that nation; partly, because they possessed this place, which David knew was designed for the one and only place of God's solemn worship; and partly because they did so wickedly and insolently defy the armies of Israel, and consequently, the God of Israel. Or,

2. Their gods or images; which, after the manner of the heathens, they worshipped as their tutelary gods, and placed in their gates or walls. These they call *blind* and *lame* sarcastically, and with respect to David's opinion; as if they said, These gods of ours, whom you Israelites reproach, as blind and lame, Psa_115:5,6, and so unable to direct and protect us, they will defend us against you; and you will find they are neither blind nor lame, but have eyes to watch for us, and hands to fight against you; and you must conquer them before you can take our city. And these may well be called *the hated of David's soul* . But I prefer the former sense, as being most easy, and natural, and proper; whereas the latter is metaphorical, and seems doubtful and forced.

David cannot come in hither; concluding their fort to be impregnable.

2 Samuel 5:7

The strong hold of Zion; either,

1. A very strong fort which fitly had built upon Mount Zion; which being taken, the city quickly yielded. Or,
2. The city of Zion, which was very strongly fortified.

2 Samuel 5:8

Whosoever getteth up to the gutter, i.e. whosoever scaleth the fort, or getteth up to the top of it, where the gutter was.

And the lame and the blind, or *even* , or *especially* (for the Hebrew particle *vau* signifies both ways) *the lame and the blind* ; i.e. those of them who are set to defend that place; who, as they pretend, should be only the lame and the blind. Others understand it of their idols or images. But they could not properly be said to be *smitten* , i. e. killed; as that word is used here, and elsewhere.

That are hated of David's soul: this belongs to the Jebusite, *and the lame and the blind* ; and it is explained in 2Sa_5:6.

He shall be chief and captain: these words are fitly supplied out of 1Ch_11:6, where they are expressed; and they must needs be understood to make the sense complete. And such ellipses or defects of a part of the sentence are usual in promises, and oaths, and conditional offers, such as this was.

Wherefore they said, The blind and the lame shall not come into the house, i.e. whence it became a proverb, or a common saying, used by David and others upon this occasion. Or otherwise, *The blind and the lame* Jebusites were set to keep the house, i.e. the fort of Zion; and to keep others from coming into it; but now they are shut out of it, and none of them, to wit, either,

1. Of the Jebusites; or,
2. Of blind and lame persons, shall be admitted to come into it again; which David might resolve, and ordain, to keep up the memory of this great exploit, and of the insolent carriage of the Jebusites, and their unhappy success. Or, *The blind and the lame shall not come into my house* , to wit, into the king's palace. And although this might be a general rule and decree of David's, yet he might dispense with it in some special cases, as in that of

Mephibosheth. But it is not necessary that this should be a proverb; for the words may be thus rendered, as it is in the margin of our Bible, *Because they had said, even the blind and the lame*, He (i. e. David) shall not come into the house; or, *Because they* (i. e. the Jebusites) *had said, The blind and the lame shall hinder him*; (which words are easily supplied out of 2Sa_5:6, where having spoken of this more largely, it was sufficient here to mention the most emphatical words, as is usual in such cases;) *he shall not come into the house*, or *hither*, as they say, 2Sa_5:6. i. e. into the fort; for the word *house* is used very largely and generally in the Hebrew language, for any place, as Jud_16:21.

2 Samuel 5:9

Millo seems to have been some large and well fortified building, Jud_9:6 2Ch_32:5, adjoining or near to the wall of the city of Zion.

2 Samuel 5:10

Grew great in reputation and power.

2 Samuel 5:11

For Lebanon, which was famous for its cedars, was a great part of it in his dominion. For the Tyrians were excellent artists and workmen, as both sacred and profane writers agree.

2 Samuel 5:12

By reflecting upon the promises which God had made. him, and the constant course of God's providence favouring him.

2 Samuel 5:13

This may well be reckoned amongst David's miscarriages, the multiplication of wives being expressly forbidden to the king, Deu_17:17. The use of it seems to have been his policy, that hereby he might enlarge his family, and strengthen his interest by alliances with so many considerable families. And the number of wives being not limited, **Deu 17**, he might conceive this was no transgression of that law.

2 Samuel 5:14

No text from Poole on this verse.

2 Samuel 5:15

No text from Poole on this verse.

2 Samuel 5:16

No text from Poole on this verse.

2 Samuel 5:17

Whilst the civil war lasted between the houses of Saul and David, they wisely forbore all hostilities, and left them to tear out one another's bowels, that afterwards they might make a more easy conquest of both; but that being ended, and all united under David, they bestir themselves.

To seek David; to find him out, and fight against him, and cut him off now in the infancy of his kingdom; whereby they give David a just occasion to fight against them for his own necessary defence, and acquit him from any note of ingratitude, in opposing them who had formerly exercised kindness and hospitality to him; though indeed David's obligations were in a manner wholly to Achish, who seems to be dead at this time, there being no mention of him.

To the hold; to some fortified place to which his people might conveniently resort from all places, and where he might intrench his army, and which lay towards the Philistines.

2 Samuel 5:18

Or, *of the giants* ; which lay westward from Jerusalem, and so was the ready way to Jerusalem, which it seems they designed to take.

2 Samuel 5:19

No text from Poole on this verse.

2 Samuel 5:20

Baal-perazim; whither the Philistines were come from the valley of Rephaim, 1Ch_14:11.

As the breach of waters; as floods or rivers of waters, which break the banks, and overflow a land, and overturn all that stands in their way.

2 Samuel 5:21

Their images they seem to have brought into the field to fight for them, as the Israelites had formerly done the ark.

David burned them, as God had commanded, Deu_7:5.

2 Samuel 5:22

The Philistines came up again, doubtless with greater force, as those that saw their all lay at stake.

2 Samuel 5:23

Thou shalt not go up, to wit, directly against them, as the following words explain it.

Over against the mulberry trees, where they least expect thee. God's purposes and promises do not exclude men's just endeavours, but require them.

2 Samuel 5:24

The sound of a going; a noise as it were of persons walking upon the tops of them, which I shall cause; and by this sign, both thou shalt be assured that I am coming to help thee, and the Philistines shall be affrighted and amused, and not perceive the noise of thy army until thou art upon them.

Then thou shalt bestir thyself; do thou fall upon them.

2 Samuel 5:25

They followed their victory, and pursued them to their own borders, in which Gazer was, as Josephus relates.

2 Samuel 6:1 2 SAMUEL CHAPTER 6

David fetcheth the ark with much people and great joy out of the house of Abinadab, 2Sa_6:1-5. Uzzah laying hold of the ark is slain of God: David is grieved; carries the ark into the house of Obed-edom, whom God blesseth for its sake, 2Sa_6:6-11. David bringeth the ark into Zion with sacrifices; danceth before it; for which Michal despiseth him, 2Sa_6:12-16. They place it in a tabernacle: he offereth to God; blesseth the people; giveth them presets, 2Sa_6:17-19. Michal reproving David, he answereth her: she is childless to her death, 2Sa_6:20-23.

The stoutest and valiantest in his army and land, lest the Philistines should attempt to disturb them in this work.

2 Samuel 6:2

With all the people that were with him; with the whole body of the people; for these seem to be a differing party from the thirty thousand now mentioned. See 1Ch_13:1,2.

From Baale of Judah.

Quest. How from it, when they went to it; as is evident, both from 1Ch_13:6, and because the ark was there, and to be fetched thence?

Ans. Some affirm that the Hebrew preposition *mem* sometimes signifies *to* , as Gen_13:11. But there is no need of that; for 1Ch_13:6 mentions their going to Baalah, and this place mentions their going from it; and the one of these doth manifestly suppose the other; for they went thither, that they might return thence. So the sense is plain,

They went from Baale of Judah, to bring (or rather to *carry* , for the word signifies either)

up from thence the ark; whereby it is supposed that they first went thither, which is related 1Ch_13:6. Moreover, this place is commonly called *Kirjath-jearim* , 1Sa_7:1 1Ch_12:5, and formerly *Kirjath-baal* , Jos_15:60, and *Baalah* , Jos_15:9, and here *Baale of Judah* ; so called because it was in the tribe of Judah, as is evident from Jos_15:1, &c.

To bring up from thence the ark of God unto Jerusalem, which, in many respects, was fitter for it than Baalah; because this was a more public place, where it would be more observed and regarded; and in the centre of the kingdom, to which they might more easily come from all parts; and the royal city, where it might be always at hand for David to inquire at, as occasion required; and the place which God had allotted for it.

Whose name is called by the name of the Lord of hosts: thus *whose* belongs not to the ark, but to *God* ; for what follows is not the name of the ark, but of God. The place may well be, and is by some, rendered thus, *Upon* (or *at* , or *beside* , or *before*) *which (ark) the name, even the name of*

the Lord of hosts, that dwelleth between the cherubims, is called upon; i. e. by or before which they were to present their

prayers to God for counsel and succour upon all occasions. And this is mentioned here as the reason why David put himself and his people to so great trouble and charge, because it was to fetch up the choicest treasure which they had, and so the benefit would abundantly recompense the inconvenience.

2 Samuel 6:3

They set the ark upon a new cart; being taught and encouraged to do so by the example of the Philistines, who did so without any token of God's displeasure upon them for so doing. But they did not sufficiently consider that God might wink at the Philistines, because they were ignorant of God's laws; and yet be angry with them for the same thing, because they knew, or might and should have known, the law of God, which commanded the priests to bear it upon their shoulders, Num_4:14,15 7:9. But their present transports of joy at, the happy change of their affairs, and their greedy desire of having the ark removed, make them hasty and inconsiderate.

In Gibeah; or, *on the hill* , as 1Sa_7:1.

Uzzah and Ahio, the sons of Abinadab; for Abinadab himself seems now to have been dead, or at least detained at home through infirmity or indispensable occasions.

2 Samuel 6:4

To lead the oxen that drew it.

2 Samuel 6:5

No text from Poole on this verse.

2 Samuel 6:6

Nachon, otherwise called *Chidon* , 1Ch_13:9.

The oxen shook it; for they stumbled. 1Ch_13:9.

2 Samuel 6:7

God smote him with some deadly disease or stroke, as it follows.

For his error; either,

1. For his touching the ark, when he was no Levite, as Josephus reports; nor indeed was Kirjath-jearim a Levitical city; or, that being but a Levite, he touched the bare ark, which only the priests might do, Num_4:15 18:3. And though the ark was ordinarily

covered, yet it is not impossible but the covering might be either loose, and so blown aside by the wind; or worn out, and so he might touch the ark itself. Or,

2. Because he put the ark into a cart, and thereby exposed it to the danger of falling, which would have been a great discouragement to the Israelites, and a reproach to, the ark. And though Ahio also might have a hand in putting it into the cart, yet Uzzah only is smitten; either because he was the elder brother, and the person to whose care the ark was more especially committed; or because he was the chief author of this counsel of putting it into a cart; or because he added a new fault of touching the ark, and that out of distrust of God's care over it.

There he died: this may seem very severe, considering that his intention was pious, and his transgression not great. But, besides that men are very improper judges of the actions of God, and that God's judgments are always just, though sometimes obscure, there are many things to be said of this and suchlike cases.

1. That it is fit and reasonable that God should make some persons examples of his just and high displeasure against sins seemingly small; partly for the demonstration of his own exact and impartial holiness; partly for the establishment of discipline, (for which very reason even earthly princes have oftentimes inflicted great punishments for small offences,) and for the greater terror and caution of mankind, who are very prone to have slight thoughts of sin, and to give way to small sins, and thereby to be led on to greater; all which is or may be prevented by such instances of severity; and consequently, there is more of God's mercy than of his justice in such actions, because the justice is confined to one particular person, but the mercy and benefit of it public and common to mankind of that and all future ages.

2. That God is justly most severe in those things which immediately concern his worship and service; and against those persons who have the nearest relation to him, and the greatest opportunities of knowing, and the highest obligation of careful practicing, those duties which they neglect: see Lev_10:3.

3. That this punishment possibly was not so great as it may seem to be; for as for his body, the disease, though dangerous, might not

be exceedingly painful; and for his soul, the stroke probably was not so sudden as not to give him space of repentance.

2 Samuel 6:8

David was displeased, or, *grieved* , both for the sin, which he acknowledgeth, 1Ch_15:2,13, and for God's heavy judgment; whereby their hopes were dashed, and their joys interrupted, and a good subject struck dead for the circumstantial error of a pious mind, which he might possibly think harsh and very severe, and therefore be displeased or offended at this sharp providence.

2 Samuel 6:9

Afraid of the Lord; either that God was displeased with him for removing the ark, and bringing it to his city; or lest God should proceed further in the way of his judgments upon him and his people; or lest the ark being brought to his house, might be the occasion of inconveniencies and great calamities, for some neglects or errors which they might easily and frequently commit.

How shall the ark of the Lord come unto me? how may I presume, or how shall I dare do it, when God hath showed his displeasure for my attempting it? I will therefore wait further upon God for his direction in the case, and at present forbear. But why did not David consult God presently by the Urim, as he used to do? This therefore seems to have been his infirmity and neglect.

2 Samuel 6:10

Which doubtless was done by the consent and desire of the owner of it, who for the enjoyment of so great a privilege, was willing to expose himself to some hazard; and wisely considered that the late judgment was not to be imputed to the ark, but to Uzzah's carelessness in managing it.

The Gittite: he was certainly a Levite, 1Ch_15:18,21,21 16:5 26:4, and here called a *Gittite* , either, first, from Gath of the Philistines, where he or his father might be born or have sojourned, which might be upon divers occasions; or, secondly, from Gath-rimmon, which was a Levitical city, Jos_21:24,25.

2 Samuel 6:11

With happy success in all their affairs and actions.

2 Samuel 6:12

David brought up the ark of God; understanding that the ark was entertained without danger or inconvenience, and with great advantage, he apprehended his former mistake, and brought it to himself.

From the house of Obed-edom, which is thought to have been either in Jerusalem, or very near it.

2 Samuel 6:13

Had gone six paces with safety and comfort. He sacrificed oxen and fatlings, upon an altar suddenly erected, as was usual in such cases. See Exo_20:24. This he did either to appease God for the former miscarriage; or to praise him for his present mercy, that he had not made another breach upon them; or to implore his favour and gracious presence with them in this great affair.

2 Samuel 6:14

David danced before the Lord, to express his inward joy and thankfulness to God by his outward carriage, according to the manner of these times. See Exo_15:20 Jud_11:34 **21:21** 1Sa_18:6 Psa_149:3.

A linen ephod; the usual habit of the priests and Levites in their sacred ministrations, yet sometimes worn by others, as it was by the young child Samuel, 1Sa_2:18, before he was come to those years in which the Levites were allowed to minister; and so hereby David, who laid by his royal robes, and put on this robe, to signify and declare, that although he was king of Israel, yet he willingly owned himself to be the Lord's minister and servant.

2 Samuel 6:15

No text from Poole on this verse.

2 Samuel 6:16

As one of a base and mean spirit, that knew not how to carry himself with that majesty which became his place, but behaved himself like one of the fools or vain persons in Israel.

2 Samuel 6:17

In the tabernacle that David had pitched for it; for Moses's tabernacle was still at Gibeon, 1Ch_16:39 **21:29** 2Ch_1:3, which David left there, because he designed to build a temple at

Jerusalem with all speed, though he was countermanded therein by God himself.

2 Samuel 6:18

He blessed the people, i.e. he heartily and solemnly prayed to God for his blessing upon them; which he did both as prophet and as their king, to whom by office it belongs, by all means, to seek his people's welfare.

2 Samuel 6:19

No text from Poole on this verse.

2 Samuel 6:20

Who uncovered himself; either, first, by stripping himself of his royal robes, that he might put on a Levitical ephod; or by discovering some part of his thighs or legs, as might possibly happen whilst he

danced with all his might, as is said above, 2Sa_6:14, considering that the men did then wear loose garments; or she speaks thus, not that he did so, but only by way of aggravation of his fault, and to vilify him the more, as is usual with persons in such cases.

The handmaids of his servants; who either bore a part in the solemnity, as women sometimes did, Exo_15:20; or at least were spectators of it, and of David's carriage in it.

As one of the vain fellows; as idle and light persons use to do.

2 Samuel 6:21

It was before the Lord; in his presence and service, which though contemptible to thee, is, and ever shall be, honourable in mine eyes.

Which chose me before thy father, and before all his house; which took away the honour from him and his, and transferred it upon me, whereby he hath obliged me to love and serve him with all my might.

2 Samuel 6:22

I will be base in mine own sight; I will always be ready to humble and abase myself before God.

Of them shall I be had in honour; I shall rather choose to get honour from the meanest of my people, in serving and praising God, than to gain esteem from thee by my lukewarmness in God's service.

2 Samuel 6:23

Therefore; not because of David's words to her, which have nothing in them to this purpose; but because of her proud, and petulant, and ungodly speech and carriage to David, which God justly punished with sterility.

Michal had no child, to wit, by David, and after this time, which these words evidently respect; which was true, although those five children ascribed to Michal, 2Sa_21:8, were hers by birth, and not by adoption only.

Unto the day of her death, i.e. never; for if she ever had any, it must be before her death. Compare 1Sa_15:35 Mat_1:25.

2 Samuel 7:1 2 SAMUEL CHAPTER 7

David being at rest desires to build God a house; which Nathan at first approves of; afterwards, in obedience to the word of God, forbiddeth him 2Sa_7:1-11. He promiseth him benefits and blessings in his seed, Solomon and the Messiah, who should build the house of God, 2Sa_7:12-17. David's prayer and thanksgiving, 2Sa_7:18-29.

When the king sat in his house, i.e. was settled and warm in the house which Hiram's men built for him, 2Sa_5:11; then he reflected upon the unhandsome and unsettled state of the ark.

From all his enemies, Philistines, Moabites, and others; so that they durst not invade his land, as they had formerly done; for though you read of David's wars with them, **2Sa 8**, yet in them David was the aggressor, and entered their lands.

2 Samuel 7:2

i.e. In a tent or tabernacle, 1Sa_7:6 composed of several curtains, Exo_26:1, &c.

2 Samuel 7:3

Pursue thy intentions, and build a house for the ark. The design being pious, and the thing not forbidden by God, Nathan hastily

approves it, before he had either seriously considered it in his own mind, or consulted God about it, as both he and David certainly ought to have done in a matter of so great moment. And therefore Nathan meets with this rebuke, that he is forced to acknowledge his error, and recant it. For the holy prophets did not speak all things by prophetic inspiration, but some things by a human spirit, and prudent conjecture; and therefore they were ignorant and mistaken in some matters, as 1Sa_16:6 2Ki_4:27.

2 Samuel 7:4

It came to pass that night: because David's mistake was pious, and from an honest mind, God would not suffer him to lie long in his mistake, nor to disquiet his mind, or run himself into inconveniencies, in order to the work, before he gave a stop to it.

The word of the Lord came unto Nathan; that the same person who had confirmed David in his mistake, might now rectify it.

2 Samuel 7:5

i.e. Thou shalt not. Or, *Wilt thou build* , &c.? Dost thou purpose it?

2 Samuel 7:6

These two seem thus to be distinguished; the one may note the curtains and hangings within, the other the frame of boards, and coverings upon it.

2 Samuel 7:7

Spake I a word? did I ever give any command about it? without which neither they did, nor thou shouldst attempt it.

With any of the tribes: in 1Ch_17:6, it is of the judges; and to them, not to the tribes, the following words agree,

whom I commanded to feed my people Israel. Either therefore the *tribes* are here put synecdochically for the rulers of the tribes, as the word *church* is sometimes used for the governors of it; or the word here rendered *tribes* may be rendered *sceptres* , as it is used Gen_49:10, and *sceptres* put for *sceptre-bearers* or *rulers* , as is very frequent.

2 Samuel 7:8

So shalt thou say unto my servant David: lest David should be too much discouraged, or judge himself neglected and forsaken of God, as one thought unworthy of so great an honour, God here

gives him the honourable title of *his servant* , thereby signifying that he accepted of his service, and of his good intentions, which also was expressed at this time, as it may seem from 1Ki_8:18, though not in this place.

I took thee from the sheep-cote, to be ruler over my people; I advanced thee, and I do not repent of it.

2 Samuel 7:9

No text from Poole on this verse.

2 Samuel 7:10

I will appoint a place, i.e. I will make room for them; whereas hitherto they have been much constrained and distressed by their enemies, Or, *I will establish* (for so that verb sometimes signifies)

a place for them, i.e. I will establish them in their place or land. Some learned men render the verse thus, and the Hebrew words will bear it: *And I have appointed (or assigned, or given) a place for my people Israel* , (to wit, the land of Canaan,) and have planted them in it, *that they may dwell in their own place, and be no more driven to and fro* ; or rather, *and they shall dwell in their own place* , &c.; i.e. as I did long ago appoint it to them, and afterwards planted them, or put them into actual possession; so now they shall continue or dwell in it, in spite of all their enemies.

For my people Israel. Among the favours which God had vouchsafed, and would vouchsafe to David, he reckons his blessings to the people of Israel, because they were great blessings to David; partly because the strength and happiness of a king consists in great part in the multitude and happiness of his people; and partly because David was a man of a pious and public spirit, and therefore no less affected with Israel's felicity than with his own.

In a place of their own, i.e. in their own land, not in strange lands, nor mixed with other people.

As beforetime; either, first, As in the land of Egypt; and so he goes downward to the judges. Or, secondly, As in Saul's time; and so he ascends to the judges.

2 Samuel 7:11

Nor as they did under the judges, neither so oft nor so long. But all this is to be understood with a condition, except they should notoriously forsake God, or rebel against him; which being so oft declared by God in other places it was needless to mention it here. Or this may relate to the latter ages of the world, when the people of Israel shall be converted to Christ, and recalled out of captivity, and planted in their own place; when they shall enjoy a far greater degree of tranquillity than ever they did before. And this agrees best with the future tense,

I will appoint—and will plant them, & c.; otherwise the work was already done, God had already appointed this land for them, and actually planted them in it.

And have caused thee to rest from all thine enemies, i. e. and until this time in which I have given thee rest. But these words, though according to our translation they be enclosed in the same parenthesis with the foregoing clauses, may seem to be better put without it, and to be taken by themselves. For the foregoing words in this verse, and in 2Sa_7:10, do all concern the people of Israel; but these words seem to concern David alone, to whom the speech returns after a short digression concerning the people of Israel. And they may be rendered either thus, *and I have caused thee to rest* , &c., or, *and I will cause thee to rest* , &c., to wit, more fully and perfectly than yet thou dost.

He will make thee an house; for thy good intentions to make him an house, *he will make thee an house* , to wit, *a sure house* , as is expressed, 1Ki_11:38, i. e. he will increase and uphold thy posterity, and continue thy kingdom in thy family.

2 Samuel 7:12

When thy days be fulfilled; when the time of thy life shall expire. This phrase implies that his days shall be completed and prolonged to the usual course and stint of nature, and not out off in the midst, by any violent or untimely death.

I will set up thy seed after thee; I will set up in thy stead and throne thy posterity, first Solomon, and then others successively, and at last the Messias. So the following words may be understood diversely, part of his posterity in general or

indefinitely taken, part of Solomon, and part of Christ only, according to the differing nature of the several passages.

Out of thy bowels; out of thy inward parts, or from thy loins; who shall be begotten by thee.

2 Samuel 7:13

He shall build an house: this is meant literally and immediately of Solomon, who alone did build the material house or temple; but mystically and ultimately of Christ, who is the builder of God's spiritual house or temple, Heb_3:3,6 1Pe_2:5.

For my name, i. e. for my service, and worship, and glory.

I will stablish the throne of his kingdom: this is not meant of Solomon, for his kingdom was not for ever. And though the phrase *for ever* is sometimes used of the time of a man's life, yet it cannot be so understood here, because the mercy here promised to David's son is of another nature, and of far longer continuance, than that which was given to Saul, 2Sa_7:15, who yet enjoyed the kingdom as long as he lived. But it is to be understood of David's posterity in general, but with special respect to Christ in whose person the kingdom was to be lodged for ever, Isa_9:7 Dan_2:44 Luk_1:32,33.

2 Samuel 7:14

I will carry myself towards him as becomes a father, with all affection and tenderness, and I will own him as my son. This is intended both of Solomon, as a type of Christ; and of Christ himself, as is evident from Heb_1:5.

If he commit iniquity: this agrees only to Solomon and some others of David's posterity; but not to Christ, who never committed iniquity, as Solomon did, who therein was no type of Christ and therefore this branch is terminated in Solomon; whereas in those things wherein Solomon was a type of Christ, the sense passeth through Solomon unto Christ.

With the rod of men; either, first. With such rods as men use to correct their sons, or to beat other men; which are here opposed to the rods or strokes which an angry God inflicts. See, Job_23:6 Psa_39:11 Isa_47:3 Rom_9:22 Heb_10:31 **12:29**. Or, secondly, With such rods as are gentle and moderate, and suited to man's

weakness; as a tolerable and resistible *temptation* is called *human* , or *common to men* , 1Co_10:13.

2 Samuel 7:15

My mercy, or *my kindness* , i. e. the kingdom which I have mercifully and kindly promised to thee and thine.

As I took it from Saul; in regard of his posterity, for the kingdom was continued to his person during life.

2 Samuel 7:16

Before thee; thine eyes in some sort beholding it; for he lived to see his wise and godly son Solomon actually placed in the throne, with great reputation and general applause, 1Ki_1:39,40, which was in itself a good presage of the continuance of the kingdom in his family; and being considered, together with the infallible certainty of God's promise to him and his for ever, of the accomplishment whereof this was an earnest, gave him good assurance thereof; especially considering that he had his eyes and thoughts upon the Messia, Psa_90:1, &c., whose *day he saw by faith*, as Abraham did, Joh_8:56, and whom he knew *that God would raise out of the fruit of his loins to sit on his throne* , as is affirmed, Act_2:30, and that for ever: and so the eternity of his kingdom is rightly said to be before him. The LXX. and Syriac read *before me* , which is a usual phrase, which makes no great variation in the Hebrew text.

2 Samuel 7:17

Although it was contrary to his own opinion, and an evidence of his rashness and folly. This therefore is here mentioned as an evidence of his fidelity and impartiality in relating the whole mind of God herein, and of his modesty in taking shame to himself.

2 Samuel 7:18

Sat: this word may note either, first, His bodily posture, for there is no certain gesture to which prayer is limited and we have examples of saints praying in that posture, Exo_17:12 1Ki_19:4; or he might sit for a season whilst he was meditating upon these things, and then alter his posture, (though it be not here expressed,) and betake himself to prayer. Or rather, secondly, His continuance, as this Hebrew word is oft used, as Gen_22:11 Lev_14:8 1Sa_1:22 **20:19**, that he did not barely present himself

before God but abode there for some competent time, that he might with God's leave pour out his soul freely before him. For howsoever one may in some cases pray sitting, yet it is most probable that David would in this holy place, and upon this occasion, use a more humble and reverent gesture, such as kneeling is, which therefore David prescribeth or adviseth, Psa_95:6 and Solomon accordingly practiseth, 1Ki_8:54 2Ch_6:13.

Who am I, and what is my house, that thou hast brought me hitherto? how indefinitely unworthy am I and my family of this great honour and happiness!

2 Samuel 7:19

This, to wit, which thou hast already done for me, as he now said, *that thou hast brought me hitherto* , i.e. to that pitch of honour, and peace, and prosperity, in which through thy favour I now stand. *This was yet a small thing in thy sight* ; though it was more than I deserved, or could expect, yet thou didst not think it enough for thee to give me.

For a great while to come; for many future ages and indeed to all eternity.

Is this the manner of man, O Lord God? do men use to deal so freely and kindly with their inferiors, as thou hast, done with me? No: this is the prerogative of Divine grace, to give such promises and largesses as this. So these are words of admiration; which very well suit with the foregoing and following words. Or, *Is this the manner, or law, or custom, of mean or obscure men* , &c, as the Hebrew *adam* is confessed and sometimes to signify as Psa_49:2 **62:9** Isa_2:9; i.e. Is this the manner of men's dealing with mean and obscure persons, such as I am? So the Hebrew *haadam* is the genitive case of the object, which is frequent in the Hebrew and other languages. And this seems more probable, because it exactly agrees with the parallel place, 1Ch_17:17, where the words are, *thou hast regarded me according to the estate of a man of high degree* , i.e. thou hast dealt with me as if I had been not a poor mean shepherd, but the son of some great monarch, to whom such honours best agree.

2 Samuel 7:20

What can David say more unto thee? either, first, In way of gratitude and praise to thee; words cannot express my obligations to thee, nor my sense of these obligations. Or rather, secondly, In way of prayer, as appears by the parallel place, 1Ch_17:18. What can I ask or desire of thee more than thou hast freely done?

Thou knowest thy servant; thou knowest, either, first, my deep sense of thy favours, and my obligations to thee; or rather, secondly, my condition and necessities, what I do or may need hereafter; and as thou knowest this, so I doubt not thou wilt be ready to supply me accordingly. Compare Mat_6:8,32.

2 Samuel 7:21

For thy word's sake; that thou mightest fulfil thy promises made to me by Samuel and Nathan, and thereby demonstrate thy faithfulness.

According to thine own heart, i. e. of thine own mere liberality and good pleasure, without any desert of mine. So far was David, though now a very gracious man, from thinking his actions meritorious.

To make thy servant know them, i.e. that thy gracious and wonderful purposes of mercy towards me, which lay hid in thine own heart, might be manifested unto me and others by thy most kind words and actions. So it agrees with 1Ch_17:19.

2 Samuel 7:22

Thou art great, both in power and in goodness, as appears by the great and good things which thou hast done for me,

All that we have heard with our ears; what we have heard from our parents, or out of thy word, concerning the incomparable excellency of thy majesty, and of thy works; of that I have this day eminent experience.

2 Samuel 7:23

God went, to wit, into Egypt; an expression of God after the manner of men.

To make him a name; to advance the glory of his power and goodness, and other perfections. Compare Exo_9:16.

2 Samuel 7:24

Thou hast confirmed to thyself; partly by thy promises, and that sure covenant which thou hast made with them; and partly by thy glorious works wrought on their behalf, as it appears this day.

Thou art become their God, in a peculiar manner, and by special relation and covenant; for otherwise he is *the God and Father of all things* , 1Co_8:6.

2 Samuel 7:25

No text from Poole on this verse.

2 Samuel 7:26

The Lord of hosts is the God over Israel, i.e. do thou never cease to manifest thyself to be the God and Governor of Israel.

2 Samuel 7:27

Because thy promise hath given me encouragement to pray, and assurance of answer.

Found in his heart, or, *found his heart* , i.e. taken courage; as a man is said to lose his heart when he wants courage.

2 Samuel 7:28

That God who hast declared thyself to be Israel's God, and in particular my God.

2 Samuel 7:29

Thou, O Lord God, hast spoken it, and therefore wilt certainly do it, for thy words never fail.

2 Samuel 8:1 2 SAMUEL CHAPTER 8

David subdueth the Philistines and the Moabites; smiteth the king of Zobah, and the Syrians; placeth a garrison in Damascus, 2Sa_8:1-8. Toi sendeth Joram with presents to bless him; which with the spoil he dedicateth to God, 2Sa_8:9-13: smiteth the Edomites, and placeth a garrison in their land, **2Sa 14**. David's government and officers, 2Sa_8:15-18.

Metheg-ammah, i.e. *Gath and her towns* , as it is expressed in the parallel place, 1Ch_18:1, which are called *Metheg-ammah* , or the bridle of Ammah, because Gath was situate in the mountain of Ammah; and because this being the chief city of the Philistines,

and having a king, which none of the rest had, was the bridle which had hitherto kept the Israelites in subjection, but now was taken out of their mouths.

2 Samuel 8:2

He smote Moab; for although the king of Moab, out of hatred to Saul, pretended some kindness to David, and gave protection to his parents, 1Sa_22:3,4; yet the Moabites were perpetual and sworn enemies to the Israelites, who therefore were forbidden to admit them into the congregation of the Lord, and to seek their peace and prosperity, Deu_23:6. And though God commanded them in their march to Canaan to spare the Moabites, Deu_2:9,19, yet afterwards they proved unthankful, and insolent, and fierce enemies to God and his people, Num_22:2,24:17,18 Jud 3:14, &c.; 1Sa_14:47, &c., and thereby provoked God to alter his course and carriage towards them.

With a line, i. e. as with line, the particle as being oft understood, as Psa_11:1 22:6 45:1. The sense is, having conquered the land, he made an estimate of it, and, as it follows, distributed the towns and people into three parts.

Casting them down to the ground, i. e. overthrowing their towns, and utterly destroying their people in, manner following.

With two lines measured he to put to death; which severity was necessary for his own and his people's security, because they were numerous and potent, and bordering upon Canaan, and very vexatious and mischievous to the Israelites. And now that prophecy, Num_24:7, was accomplished.

2 Samuel 8:3

Hadadezer, called *Hadarezer*, 1Ch_18:3, the Hebrew letters *daleth* and *reseh* being alike, and so oft interchanged.

Zobah; a part of Syria, lying north-east from Canaan, towards Hamath, 1Ch_18:3. See 1Sa_14:47.

As he went.

Quest. Who?

Answ. Either, first, *Hadarezer* ; who, being already very potent, and going to enlarge his dominion further, David thought fit to oppose him. Or, secondly, David, who remembering the grant which God had made to his people of all the land as far as Euphrates, and having subdued his neighbouring enemies, went to recover his rights, and stablish his dominion as far as Euphrates.

2 Samuel 8:4

Chariots; which word is fitly supplied out of 1Ch_18:4, such substantives being oft understood in the Hebrew language, as Gen_26:30 2Sa_21:16.

Seven hundred horsemen, or *seven hundred companies* of horsemen, i. e. in all *seven thousand* ; as it is 1Ch_18:4; there being ten on each company, and each ten having a ruler or captain, Exo_18:21 Deu_1:15. Or these *seven hundred* were the chief and the rulers of the rest, and the remaining six thousand three hundred were the common horsemen, subject to their commanders.

Houghed, i.e. cut the sinews of their legs, that they might be useless for war. Compare Jos_11:6.

All the chariot horses, except the following reserve. Chariots are here put for chariot horses, as they are 1Sa_13:5 2Sa_10:18 Psa_76:6. David did this because he could not keep them for his own use, Deu_17:16.

2 Samuel 8:5

The Syrians of Damascus, i. e. who were subject to Damascus, the chief city of Syria.

2 Samuel 8:6

Brought gifts, to purchase their peace, and acknowledge their subjection to him.

2 Samuel 8:7

That were on the servants, or rather, *which were with the servants* , i.e. committed to their custody, as being kept in the king's armory; for it is not probable they carried them into the field.

2 Samuel 8:8

In 1Ch_18:8, it is *from Tibnath and from Chun* . Either therefore the same cities were called by several names, as is usual, the one by the Hebrews, the other by the Syrians; or those were two other cities, and so the brass was taken out of these four cities.

2 Samuel 8:9

Hamath; another eminent city of Syria.

2 Samuel 8:10

Toi sent Joram: here also the names differ from 1Ch_18:9,10, where it is *Tou* and *Hadoram* .

Had wars, Heb. *was a man of wars* , i.e. was exercised with continual wars. Compare Gen_9:20, &c.

2 Samuel 8:11

Unto the Lord; to the building of God's temple. So he showed his affection to God and his house, in preparing for it when he was not permitted to build it.

2 Samuel 8:12

No text from Poole on this verse.

2 Samuel 8:13

Gat him a name, i.e. much increased his reputation. *The Syrians* , or *Edomites* , as they are said to be, 1Ch_18:12. It is likely these two people were confederates, and that divers of the Syrians whom David had defeated in Syria fled to Edom, and there joined with them against their common enemy, and made up together a very great army, (as the number of the men slain in it showeth,) consisting of the veteran soldiers of both countries; although the slaughter here following may seem not to have been of the Syrians, as the words at first reading seem to intimate, but of the Edomites; (it not being probable that the Syrians would come so far from their own country, as to the valley of salt, to fight;) and this verse may be read thus, and that very agreeably to the Hebrew:

And David gat him a name when he returned from smiting of the Syrians, in smiting (which is easily repeated out of the last clause, according to the common usage of Scripture)

in the valley of salt eighteen thousand men, who were *Edomites*, as is sufficiently implied here in the next verse, and expressed 1Ch_18:12.

The valley of salt; a place in Edom so called, either from its neighbourhood to the Salt Sea, or for some other cause now unknown. Being eighteen thousand men; as it is also 1Ch_18:12, where also they are said to be smitten by Abishai, because he was then a chief commander of the army under David, and, it may be, began the fight; as, for the like reason, they are said to be smitten by Joab, Psa_60:1, where also there are only 12,000 mentioned; which place, if it speak of this battle, the state of it was this: Abishai begins the combat, and kills 6000; after him comes in Joab, and kills 12,000 more, which makes up this 18,000. But why may not that be another history and battle? So the Edomites and Syrians together did first fight with Abishai, and lost 18,000 men, and afterwards recruited their forces and fought with Joab, and lost other 12,000 men. Nor is it strange if two battles were fought in one place; of which there are divers instances in historians.

2 Samuel 8:14

No text from Poole on this verse.

2 Samuel 8:15

Judgment and Justice, i. e. just judgment, as Deu_16:18. A figure called *hendiadis* as in Gen_3:16 Mat_4:16.

2 Samuel 8:16

Joab having doubtless declared his repentance for his former crimes, and having done eminent service for his country, and having received the chief command by virtue of David's promise and contract, 2Sa_5:8, was still continued in his place.

Recorder; either, first, The writer of chronicles. But it is not likely he would have been put among the great officers of state and church. Or, secondly, The treasurer, who examined all the accounts, and kept records of them. Or, thirdly, The king's counsellor, as Ahithophel is called, 2Sa_15:12 1Ch_27:33, who was to bring things of moment to the king's mind and remembrance, and to admonish him from time to time of things fit to be done. See 1Ki_4:3 2Ki_18:18.

2 Samuel 8:17

The son of Ahitub; not of that Ahitub, **1Sa 22;** for that was of Ithamar's race, but this of Eleazar.

Ahimelech the son of Abiathar; so Abiathar called his son by the name of his father, **1Sa 22:20.** The priests, i. e. the chief priest next under Abiathar, who fled to David, **1Sa 22:20,** and now was high priest, as may be gathered from **2Sa 15:35 1Ki 2:27,35:** under him these two were the next chief priests, or the second priests, each one being chief of the house of his father, Zadok of Eleazar, and Ahimelech of Ithamar. See **Num 3:32 1Ch 24:3,4.** Or these two are here mentioned, because they constantly attended upon the king, that he might consult with them in the matters of the Lord, as need required.

2 Samuel 8:18

Was over: these words are supplied out of the parallel place, **1Ch 18:17,** and out of **2Sa 20:23,** where they are expressed.

The Cherethites and Pelethites were undoubtedly soldiers, and such as were eminent for their valour and fidelity to the king, as is evident from **2Sa 15:18 20:7 1Ki 1:38,44;** and most probably they were the king's guards, which consisted of these two bands, who might be distinguished either by their several weapons, or by the differing time or manner of their service. They are supposed to be thus called, either, first, from their office, which was upon the king's command to cut off or punish offenders, and to preserve the king's person, as their names in the Hebrew tongue may seem to imply; or, secondly, from some country or place to which they had relation. As for the Cherethites, it is certain they were either a branch of the Philistines, or a people neighbouring to them, and confederate with them, as is manifest from **1Sa 30:14 Eze 25:16 Zep 2:4,5.** And so might the Pelethites be too, though that be not related in Scripture. And these Israelites and soldiers of David might be so called, either because they went and lived with David when he dwelt in those parts; or from some notable exploit against or victory over these people; as among the Romans the names of Asiaticus, Africanus, &c. were given for the same reason. One of their exploits against the Cherethites is in part related **1Sa 30:14.** And it is likely they did many other against them, and against other people, amongst which the Pelethites might be one.

Were chief rulers; had the places of greatest. authority and dignity conferred upon them.

2 Samuel 9:1 2 SAMUEL CHAPTER 9

David, for Jonathan's sake, sendeth for his son Mephibosheth, 2Sa_9:1-6; entertaineth him at his table; and restoreth him all that was Saul's; appointing Ziba to be his servant, 2Sa_9:7-13.

David's wars being ended, he set himself to the administration of justice to all his people, 2Sa_8:15; and, amongst others, he minds his just debt and obligation to Jonathan and his family.

Of the house of Saul; he saith not *of the house of Jonathan* , for he knew not of any son which he had left, and therefore thought his kindness and obligation was to pass to the next of his kindred. As for Mephibosheth, he was very young and obscure, and possibly concealed by his friends, lest David should cut him off from jealousy of state, as hath been usual among princes in like cases, and therefore was unknown to David, as well he might be, especially when David's head and hands were full of war with divers and potent enemies, as they had hitherto been.

2 Samuel 9:2

A servant; one who had been a servant, and, as it may seem, a steward to Saul. **See Poole** "2Sa_9:10".

2 Samuel 9:3

The kindness of God; either, first, That kindness which I owe him for God's sake, and by virtue of my oath given to him about it, 1Sa_20:14,15. But that oath seems only to oblige him to Jonathan's posterity, and not to any other of Saul's house. Or, secondly, Great and eminent kindness.

2 Samuel 9:4

In a place beyond Jordan, 2Sa_17:27, where his friends thought he might be kept out of David's sight.

2 Samuel 9:5

No text from Poole on this verse.

2 Samuel 9:6

No text from Poole on this verse.

2 Samuel 9:7

All the land of Saul is now seized and possessed by David, as due to him, either in right of his wife, to whom the inheritance was devolved, Saul's sons by his wives being all dead; see Num_27:8; or by Divine donation, as belonging to the crown which God had now given him; or by forfeiture, because of Ishbosheth's rebellion against his lord and king.

2 Samuel 9:8

So contemptible in my person and condition.

2 Samuel 9:9

No text from Poole on this verse.

2 Samuel 9:10

That thy master's son may have food to eat, i.e. that he may have wherewith to buy food for all his family, and all manner of provisions (which oft come under the title of *food* and bread) necessary for himself and them.

It is probable he had been the chief steward to manage Saul's lands; whereby he had great opportunities to enrich himself, which also he was very intent and resolved upon, either directly or indirectly, as the following history of him shows; and therefore it is not strange that he was so rich.

2 Samuel 9:11

These are the words, either, first, Of David; the words *said he* , or *said the king* , being supplied out of the former and following verses. Or, secondly, Of Ziba, being thus rendered and understood. *Also Mephibosheth* , if the king so please,

shall eat at my table, and shall be treated there according to his quality, *as one of thy sons* , as thou desirest; for the estate will suffice for that also.

2 Samuel 9:12

Mephibosheth had a young son; either, first, Before he was discovered and brought to the king; and then David seems guilty of a great error in forgetting his dear Jonathan so long; although his long and continued wars, both civil and foreign, might afford him some excuse, as filling his mind and time with business of

another nature. Or, secondly, After that time; for there is nothing here which determines when this son was born. Whose name was

Micha; who also had other children and grandchildren, to keep up the name and memory of worthy and famous Jonathan. See 1Ch_8:34,**35 9:40,41**.

2 Samuel 9:13

No text from Poole on this verse.

2 Samuel 10:1 2 SAMUEL CHAPTER 10

David sendeth messengers to comfort the king of the Ammonites: he abuseth them, 2Sa_10:1-5. The Ammonites and Syrians prepare to fight against the Israelites; and are overcome by Joab and Abishai, 2Ki_10:6-14. They renewing their forces, are again conquered by David, 2Ki_10:15-19.

The king of the children of Ammon; Nahash, 2Sa_10:2; probably the same whose army Saul defeated and destroyed, **1Sa 11**, who out of enmity to Saul showed kindness to David, as it follows; hoping also by fomenting the differences between Saul and David, to make way for his future conquests.

2 Samuel 10:2

Therefore there had hitherto been peace and friendship between David and him; and therefore *the spoils of the children of Ammon* are mentioned 2Sa_8:12, by way of anticipation, and with respect to the story here following.

As his father showed kindness unto me; which he might do either by offering him his help, if he needed it; or by supplying him with military or other provisions upon occasion, or many other ways.

2 Samuel 10:3

To observe where the city is weakest, and may soonest be taken. The ground of this suspicion was, partly, the conscience of their ill deserts and carriage towards the Israelites, whose quarrel David had espoused; partly, the opinion they had of David's policy; and partly, the severity of God's law, particularly against them, Deu_23:6, which might easily come to their ears. And they knew David was a zealous asserter of God's laws.

2 Samuel 10:4

Shaved off the one half of their beards; partly that he might compel them to bear a part in their mourning, and that in such a way as was usual with them, but forbidden to the Israelites, Lev_19:27 Deu_14:1; which probably was not unknown to them; and partly to fasten this as a reproach upon them, and to make them ridiculous and contemptible. Compare Isa_20:4 **47:2 50:6**.

Even to their buttocks: this was worse than the former, because the Israelites wore no breeches, and so their nakedness was hereby uncovered. Compare Isa_20:4.

2 Samuel 10:5

He sent to meet them; he sent them clothes and other necessaries.

Tarry at Jericho; both because this was one of the first places which they came to in Canaan; and because it was now a very obscure village, and therefore fittest for them in their circumstances; for it was not built as a city till after this time, 1Ki_16:34.

Until your beards be grown; for the want or loss of beards was esteemed a reproach among the Israelites.

2 Samuel 10:6

Beth-rehob, near Hamath, Num_13:21.

Zoba; of which see 1Sa_14:47 2Sa_8:3.

Of king Maacah, i. e. of that part of Syria which was under king Maacah; for Syria was a large country, and there were divers kings in the several parts of it. This part was near Gilead. See Deu_3:14.

Of Ish-tob; or, *of the men of Tob*, the country where Jephthah dwelt, Jud_11:3. Besides these, they hired others out of Aram-naharaim, or Mesopotamia, as appears from 1Ch_19:6 Psa_60:1. And all these were forward enough to combine against David, both to revenge their former losses and reproaches, and to give check to his growing greatness.

2 Samuel 10:7

Choosing wisely to carry the war into their country, rather than to expect it in his own.

2 Samuel 10:8

Of the gate, to wit, of Medeba, as it is expressed, 1Ch_19:7, which was a frontier city. See Num_21:30. This place they chose for the fight, that they might both defend that city and their country, whereof that was the entrance, and, if need were, might retreat into it. *The Syrians were by themselves in the field* ; that by their numerous forces they might fall upon the Israelites on the other side. Which were the most valiant and expert soldiers.

2 Samuel 10:9

Which were the most valuable valiant and expert soldiers.

2 Samuel 10:10

No text from Poole on this verse.

2 Samuel 10:11

No text from Poole on this verse.

2 Samuel 10:12

For our people; for the preservation of ourselves and all our brethren from that utter ruin which our enemies design for us. Our war is not vainly undertaken to enlarge our empire or glory, but for our own just and necessary defence; and therefore we may hope for God's blessing and assistance in it.

For the cities of our God; which are devoted to his worship and service, and therefore he will plead their cause against his enemies.

The Lord do that which seemeth him good; let us do our parts, and quietly refer ourselves and the event to God's good pleasure, which we have no reason to distrust.

2 Samuel 10:13

He prudently falls upon them first, because they were but mercenaries, and not concerned so much in the success as the Ammonites were, all whose interest lay at stake; and therefore not likely to venture too far in their defence.

2 Samuel 10:14

That the Syrians were fled; in whose numbers and prowess they had the most confidence.

Joab returned from the children of Ammon; not judging it convenient or safe to pursue them, because the forces were not utterly ruined, but only dispersed and put to flight, and so might easily rally together.

2 Samuel 10:15

Partly, to wipe out the stain of cowardice which they had now contracted; partly, to prevent that vengeance which they supposed David would execute upon them for their last attempt; and partly, to shake off the yoke that David had lately put upon them.

2 Samuel 10:16

Hadarezer; the same with *Hadadezer* , 2Sa_8:3.

The Syrians that were beyond the river; who having engaged themselves in the former expedition, as was noted before, were now obliged to proceed in their own defence, being also persuaded and hired to this second expedition, 2Sa_10:19. *Shobach* , or *Shopach* , 1Ch_19:16.

2 Samuel 10:17

All Israel, i.e. the chosen and valiant men picked out of all Israel.

2 Samuel 10:18

The men of seven hundred chariots; Heb. *seven hundred chariots* , i.e. the men belonging to them, that fought in or with them; as plainly appears,

1. Because the men only, and not the chariots, were capable of being killed, as these are said to have been.

2. Because it is thus explained in the Book of Chronicles, which was written after this book, for this end, to explain what was dark or doubtful, and to supply what was omitted here; where, instead of these words, are seven thousand men which fought in chariots, 1Ch_19:18. And this is a very common metonymy; of which see above, 2Sa_8:4, and the notes on 1Sa_13:5. Although there might be seven thousand chariots in all, whereof seven hundred were *chosen ones* ; according to the distinction made Exo_14:7.

Forty thousand horsemen; for which in 1Ch_19:18, is forty thousand footmen; which may be reconciled divers ways.

1. Both these may be true, that he slew forty thousand horsemen, which being the most considerable part and strength of the army, it might seem sufficient to name them, and every one could easily understand that the footmen in that case were certainly cut off; and that he slew also forty thousand footmen, as is said in 1 Chronicles where he mentions them only, because they were omitted in 2 Samuel, and the horsemen being expressed here, it was needless to repeat them in **1Ch 2**. The horsemen may be here called *footmen*, in opposition to those that fought in chariots; because they sometimes fought on horseback, and sometimes came down from their horses, and fought on foot, when the place of the battle was more commodious for footmen than for horsemen; which it is not improbable was their case here; for David being a soldier of great prudence and experience, and understanding the great numbers of the Syrian horsemen, whereas the Israelites had but very few, Deu_17:16, would doubtless endeavour to choose a place as inconvenient for their horsemen as he could.

3. Peradventure the Syrians designed to bring the war into David's country, and therefore hastened their march, and for that end put their footmen on horseback, (as hath been frequently done in like cases,) who, when they came to the place of battle, came down from their horses, and fought on foot. So there is no need of acknowledging an error of the scribe in the sacred text; which yet if it were granted in such historical passages of no moment to the doctrine of faith and good life, it would not shake the foundation of our faith in matters of great importance, which it might reasonably be presumed the providence of God would more watchfully preserve from all depravation or corruption.

2 Samuel 10:19

The kings that were servants to Hadarezer, to wit, for that time, or in that expedition to which he hired them.

2 Samuel 11:1 2 SAMUEL CHAPTER 11

Whilst Joab besieged Rabbah David committeth adultery with Bath-sheba, 2Sa_11:1-4. And hearing that she was with child, he sendeth for Uriah her husband out of the camp, to cover his shame. He will not go to his own house, neither sober nor drunk,

2Sa_11:5-13. David sendeth him again into the camp with a letter to Joab to expose him to death, 2Sa_11:14-17. The news of which Joab sendeth to David: he marrieth Bath-sheba, 2Sa_11:18-27.

After the year was expired; when that year ended, and the next begun, which was in the spring time, Exo_12:2.

When kings go forth; which is when the ground is fit for the march of soldiers, and brings forth provision for man and beast.

To battle: these words are to be understood here, as Gen_10:11 **14:8.**

Rabbah; the chief and royal city of the Ammonites, Deu_3:11.

2 Samuel 11:2

From off his bed; where he had lain and slept for some time; being possibly disposed to sleep after dinner, by reason of some excess committed in eating or drinking; and indulging himself in his lazy humour, which may seem very improper for so great a prince and captain, who had so many and great burdens upon his shoulders, especially in a time of war; and therefore such practices have been condemned by heathens; and Homer will not allow a general and great counsellor to sleep all the night, much less to take any part of the day for it. And therefore this is thought to be David's first error, and the occasion of his following fall. Walked upon the roof; which was plain, after the manner, Deu_22:8.

Washing herself, to wit, in a bath, which possibly was in her garden, or in some room near to the king's palace, where she might wash herself divers ways, and for different ends; either for health, or coolness, or to cleanse herself from some kind of legal impurity; where also, the windows being open, and she careless, David might espy her.

2 Samuel 11:3

Instead of suppressing that lust which the sight of his eyes had kindled, he seeks rather to feed it; and first inquires who she was; that, if she were unmarried, he might make her either his wife or his concubine.

Bath-sheba, called also *Bath-shuah*, 1Ch_3:5, where also *Eliam* is called *Ammiel*. *The Hittite*; so called, either,

1. By his original, being born either of that race, but become a zealous proselyte; or, at least. among that people. Or,
2. By his habitation among them. Or,
3. For some notable exploit of his against that people: see 1Sa_26:6, and **See Poole** "2Sa_8:18".

2 Samuel 11:4

David sent and took her from her own house into his palace, not by force, but by persuasion, as desiring to speak with her.

She came in unto him; into his palace and chamber, as he desired. For she was purified, to wit, from her menstruous pollution, according to the law, Lev_18:19; which is here noted as the reason, either why David pursued his lustful desire, or why she so easily yielded to it, because she was not under that pollution which might alienate her from it; or rather, why she so readily conceived, that time being observed by Aristotle and others to be the most likely time for conception.

2 Samuel 11:5

Consider therefore what to do for thy own honour, and for my safety, whom thou hast brought into a most shameful and dangerous condition.

2 Samuel 11:6

No text from Poole on this verse.

2 Samuel 11:7

Frivolous questions, which any common messenger could have answered; which probably made Uriah suspect that there was some other secret cause why he was sent for. And he might understand something, either by David's messengers, 2Sa_11:4, or by some of his own family, concerning her being sent for to the court; which, together with other circumstances, might give him cause of further suspicion. Yet such might be the questions (though not here particularly mentioned) concerning those heads, as every private person might not be acquainted with, nor able to resolve, but such only as were acquainted with the counsel of war.

2 Samuel 11:8

Go down to thy house; not doubting but he would there converse with his wife, and so cover their sin and shame.

Wash thy feet; as travellers there used to do. There followed him a mess of meat; seemingly as testimony of David's respect and affection to him; but really to cheer up his spirits, and dispose him to desire his wife's company.

2 Samuel 11:9

With all the servants of his lord; with the king's guard. This he did, either upon some suspicion of the matter; see 2Sa_11:7 or by the secret direction of God's wise and irresistible providence, who would bring David's sin to light.

2 Samuel 11:10

When they had told David; whether of their own accord, or being first asked by David, it doth not appear.

Camest thou not from thy journey, wearied with hard service and travel, and therefore didst need refreshment? nor did I expect or desire that thou shouldst now attend upon my person, or keep the watch.

2 Samuel 11:11

The ark, it seems, was now carried with them for their encouragement and direction, as was usual: see Num_10:35 1Sa_4:4.

In the open fields, to wit, in tents which are in the fields.

And to lie with my wife: he might possibly add these words, to insinuate his apprehension of the king's design, and to awaken his conscience to the consideration of his sin, and of the injury which he had done him. His meaning is, Now when God's people are in a doubtful and dangerous condition, it becomes me to sympathize with them, and to abstain even from lawful delights. Whereby he might possibly intimate how unworthy it was for David in such a season to indulge himself in sinful and injurious pleasures. But David's ear was now deaf, his heart being hardened through the deceitfulness of sin.

2 Samuel 11:12

No text from Poole on this verse.

2 Samuel 11:13

When David had called him, i.e. being invited by David.

He made him drunk, or, *he made him merry* , as the word oft signifies. He caused him to drink more than was convenient.

He went out to lie on his bed; which it doth not appear that he did the night before; but now his excess in eating and drinking might make it more necessary for him.

With the servants of his lord, i.e. in some chamber in the king's court, where the king's servants used to take their repose.

2 Samuel 11:14

No text from Poole on this verse.

2 Samuel 11:15

So far is David from repenting upon these just and great occasions, that he seeks to cover one sin with another; and to hide his adultery with murder, even the murder of a most excellent person, and that in a most malicious and perfidious manner.

2 Samuel 11:16

Placed there to defend it, because that part of the city was supposed either the weakest, or the place designed for the assault. Joab having formerly committed a base murder upon Abner, was ready to execute this wicked command of the king; that so he being involved in the same guilt with him, might the more willingly receive him into favour.

2 Samuel 11:17

No text from Poole on this verse.

2 Samuel 11:18

No text from Poole on this verse.

2 Samuel 11:19

No text from Poole on this verse.

2 Samuel 11:20

No text from Poole on this verse.

2 Samuel 11:21

Jerubbesheth, called also *Jerubbaal* , Jud_9:1. See Poole "2Sa_2:8". Thy servant Uriah the Hittite is dead also; which he knew would be acceptable news to the king, and therefore allay his wrath. This indeed might make the messenger suspect that David had a hand in Uriah's death; and possibly Joab might say so

for that very reason, that these matters by degrees being known, David might be hardened in sin, and so Joab might have the greater interest in him.

2 Samuel 11:22

No text from Poole on this verse.

2 Samuel 11:23

We beat them back, and pursued them even to the gate.

2 Samuel 11:24

No text from Poole on this verse.

2 Samuel 11:25

Let not this thing displease thee; be not dejected or discouraged by this sad occasion.

Encourage thou him, i.e. Joab, to proceed in the siege.

2 Samuel 11:26

No text from Poole on this verse.

2 Samuel 11:27

When the mourning was past; which was seven days, Gen_1:10 1Sa_31:13. Nor could the nature of the thing admit of longer delay lest the too early birth of the child might discover David's sin.

David sent and fetched her to his house, and she became his wife; by which it appears that David continued in the state of impenitency for divers months together, and this notwithstanding his frequent attendance upon God's ordinances; which is an eminent instance of the corruption of man's nature, which is even in the best; and, without Divine assistance, is too strong for them; of the deceitfulness of sin, and of the tremendous judgment of God in punishing one sin, by delivering a man up to another.

The thing that David had done, i.e. his adultery and murder, as is evident from the next chapter.

2 Samuel 12:1 2 SAMUEL CHAPTER 12

Nathan by a parable reproveth and threateneth David, 2Sa_12:1-12. He confesseth his sin, and is pardoned, but the child must die, 2Sa_12:13,14: David mourneth and prayeth for it whilst life was

in it; after is satisfied and cheered: the reason, 2Sa_12:15-23. He goeth in to Bath-sheba: Solomon is born of her, and is called *Jedidiah*, 2Sa_12:24,25. David taketh Rabbah, and tortureth the people thereof, 2Sa_12:26-31.

Nathan, the prophet, 2Sa_7:2 1Ki_1:8. When the ordinary means did not awaken David to repentance, God useth an extraordinary course. Thus the merciful God pities and prevents him who had so horribly forsaken and forgotten God.

Nathan prudently ushereth in his reproof with a parable, after the manner of the eastern nations and ancient times, that so he might surprise David, and cause him unawares to give sentence against himself. He manageth his relation as if it had been a real thing; and demands the king's justice in the case. Though the application of this parable to David be easy and obvious, yet it matters not if some circumstances be not so applicable; because it was fit to put in some such clauses, either for the decency of the parable, or that David might not too early discover his designs.

2 Samuel 12:2

Noting David's many wives and concubines.

2 Samuel 12:3

The poor man had nothing, save one little ewe lamb; designing Uriah, with his own and only wife. Which he had bought; as men then used to buy their wives; or, had procured. Lay in his bosom; which David might take for hyperbolical expressions of his tender care of and affection to it; although there want not instances of some who have treated such brute creatures in this manner.

2 Samuel 12:4

A traveller: this some make to be the devil, whom David gratified by his sin; but it rather seems added for the decency of the parable.

2 Samuel 12:5

This seems to be more than the fact deserved, or than he had commission to inflict for it, Exo_22:1. But it is observable, that David now, when he was most indulgent to himself, and to his own sin, was most severe to others; as appears by this passage and the following relation, 2Sa_12:31, which was done in the time of David's impenitent continuance in his sin.

2 Samuel 12:6

No text from Poole on this verse.

2 Samuel 12:7

Thou art the man; thou hast committed this crime with great aggravations; and out of thine own mouth thy sentence hath proceeded, and thou art worthy of death.

2 Samuel 12:8

Thy master's wives, or, *women*, as that word is elsewhere used; as Num_31:18. And though we read not a word of God's giving, or of David's taking, any of Saul's wives into his bosom; or, which is all one, into his bed; yet (which I think to be aimed at here) it might be according to the manner of that time, that the wives and concubines of the precedent king belonged to the successor, to be at least at his dispose. And to pretend to them, was interpreted little less than pretending to the crown; which made it fatal to Adonijah to ask Abishag, 1Ki_2:23; and to Abner to be suspected for Rizpah, 2Sa_3:8. And Absalom, usurping the crown, usurped the concubines also; which is looked on as a crime unpardonable, 2Sa_16:21. Nor would this have been reckoned amongst the mercies and blessings which God here is said to give him, and which are opposed to that which he sinfully took. But we do read, that Merab, Saul's daughter, was given to him for his wife by Saul's promise, and consequently by God's grant; though afterwards Saul perfidiously gave her to another man; and that Michal, the other daughter, was actually given to him, **1Sa 18**. And it is very possible that some other of David's wives were nearly related to the house of Saul; whereby David might design to enlarge and strengthen his interest in the kingdom; although there is no absolute necessity of restraining this to Saul, seeing the word is plural, masters, and may belong to others also, who sometimes were owned by David as his masters, lords, or superiors, such as Nabal was, and some others not elsewhere named might be, whose houses and wives, or, at least, women, God might give to David. Such and such things; such other things as thou hadst wanted, or in reason desired.

2 Samuel 12:9

The commandment of the Lord, i. e. those laws of God which forbade thee to do this thing, by not giving them that respect and observance which they deserved.

Uriah the Hittite; that valiant, and generous, and noble person.

Hast taken his wife to be thy wife: this he mentions amongst his other sins; partly because he had rewarded her, who by God's law should have been severely punished; partly because he compassed this marriage by wicked practices, even by Uriah's murder, and for sinful ends, even for the gratification of his inordinate and sensual lusts, and for the concealment of that sin which he was obliged to confess and lament.

Hast slain him with the sword of the children of Ammon; those cursed enemies of God, and of his people, whom thou hast encouraged and hardened in their idolatry, by giving up him and others of God's people into their hands. And note here, that although David did not kill Uriah himself, nor command any to do it; but only that he should be put upon dangerous service (which a general of an army oft doth to soldiers under him, on justifiable accounts, without being therefore legally chargeable with murder, though the person so employed die in the service); yet in God's account, who judged of David's design therein, it is justly so reputed. And therefore, though the Ammonites slew Uriah, yet David is said to have killed him with their sword.

2 Samuel 12:10

Shall never depart from thine house, during the residue of thy life; as appears from the following history.

2 Samuel 12:11

I will raise up evil, to wit, the evil of punishment.

Out of thine own house; from thy own children and family.

Before thine eyes, i. e. openly, so as thou shalt know it as certainly as if thou didst see it, and yet not be able to hinder it.

Give them, i.e. I shall by my providence give him power over them, which I know he will abuse; and I shall not restrain him from so doing, either by my grace or providence.

Unto thy neighbour; to one who is very near to thee, even thy beloved son Absalom. But God expreseth this here darkly and doubtfully, that the accomplishment of it might not be hindered.

In the sight of the sun; in the open day, and in a public place. The accomplishment hereof, see 2Sa_16:22.

2 Samuel 12:12

I will do this thing, i.e. I will execute this judgment. This God did by inclining David's heart to leave his concubines to keep his house, and so to come into Absalom's power; by giving up Ahithophel to his own carnal policy, which readily suggested to him that wicked and desperate counsel; and by exposing Absalom to these temptations, and leaving him to his own vicious inclinations, which God certainly knew would in such circumstances produce that effect. So the sin was wholly from men, but the ordering and overruling their mistakes and miscarriages to this end was from God.

2 Samuel 12:13

I have sinned against the Lord; I now freely confess that sin which I have hitherto so wickedly smothered; and I have deserved all these and far heavier judgments for it; and I am more troubled for my sin against my sovereign Lord and gracious God, than for the shame and punishment that follow it. How serious and pathological this confession was, we may see, **Psa 51**.

The Lord also hath put away thy sin, i.e. so far as concerns thy own life and eternal salvation; both which were forfeited by this sin.

Thou shalt not die, as by thy own sentence, 2Sa_12:5, thou didst deserve, and as thou mightest expect to do by my immediate stroke; though possibly thou mightest elude the law before a human judicature, or there be no superior to execute the law upon thee.

2 Samuel 12:14

To blaspheme, i. e. to reproach both God and his people, and the true religion. For though these were not concerned in David's sin, the blame and shame of which should have been appropriated to him; yet heathens and wicked men would, according to their own evil minds and malicious hearts, fasten the reproach of this upon

God and religion; as if God were unholy, because the man after God's own heart was so; and partial, in conniving at so great a crime, when Saul was cast off for a far less sin; and negligent in the government of the world, and of his church, in suffering such a wickedness as even heathens have abhorred to go unpunished; and as if all religion were but hypocrisy and imposture, and a pretence for villainies. Besides, the Ammonites, upon their success against Uriah and his party, did doubtless magnify and praise their idols, and blaspheme the God of Israel.

The child shall surely die; which, considering his affection to it, and the punishment threatened to the poor innocent infant for his sake, must needs be grievous to him.

2 Samuel 12:15

The Lord struck the child with some sudden and dangerous distemper.

2 Samuel 12:16

David besought God for the child; supposing the threatening might be conditional, and so the execution of it prevented by prayer.

Went in, to wit, into his closet, as Mat_6:6, to pray solitarily and earnestly, as he had done with others. Or this word may only note his progress and continuance in the actions here expressed.

2 Samuel 12:17

The elders of his house; the chief officers of his kingdom and household who were there present.

This excessive mourning did not proceed simply from the fear of the loss of the child; but from a deep sense of his sin, and from the Divine displeasure manifested herein; and particularly from a just apprehension of the injury which he had done to the child by his sin, which justice obliged him to do his utmost to repair by prayer or other means.

2 Samuel 12:18

On the seventh day; either,

1. From the beginning of the distemper. Or rather,

2. From the day of his birth, which is the most usual way of computation of men's days or years; for it is apparent that this happened during the time of David's fasting and lying upon the earth, 2Sa_12:20, which it is not probable that it lasted for seven days.

They said, whispering among themselves, 2Sa_12:19.

2 Samuel 12:19

No text from Poole on this verse.

2 Samuel 12:20

Into the house of the Lord, i. e. to the tabernacle, to confess his sin before the Lord, and to own his justice in this stroke and the other threatenings, and to deprecate his great and just displeasure, and to acknowledge God's rich mercy in sparing his own life, and to offer such sacrifices as were proper and required in such cases. Nor did David transgress that law, Num_19:14, in going thither before the seven days were expired. For neither is there the same reason of a tent, and of a dwelling-house, where the several rooms of the house are as distinct as several tents; nor is it here said, that David was in the same room, or in the same house, where the child died.

2 Samuel 12:21

No text from Poole on this verse.

2 Samuel 12:22

For God's threatening of the child's death might be conditional, as that was of Nineveh's destruction, Jon_3:4.

2 Samuel 12:23

Wherefore should I fast, seeing fasting and prayer cannot now prevail with God for his life?

I shall go to him; *into the state of the dead, in which he is, and into heaven* , where I doubt not I shall find him.

2 Samuel 12:24

David comforted Bathsheba; who was now much dejected, both for her former sin, which she truly repented of, as may be gathered from Pro_31:1-3, &c., and for the loss of that child which was very dear to her, and which might seem to be the only tie of David's affection to her; which being now dead, she might

think that David would utterly cast her off, and leave her to that shame and punishment which she had deserved. Went in unto her, to wit, into her chamber or bed. The Lord loved him, i.e. the Lord declared to David that he loved his son, notwithstanding the just cause which David had given to God to alienate his affections from him.

2 Samuel 12:25

Either because of the Lord's love to him, as the name signifies; or because the Lord commanded him to do so.

2 Samuel 12:26

i.e. That part of the city where was the king's palace, where he ordinarily resided; though now it seems he was retired to a strong fort.

2 Samuel 12:27

The same royal city so called, because it either stood beside the river, or was encompassed with water, both for defence and delight. Although the words are by some learned men rendered thus,

I have taken, or *intercepted*, or *cut off water from the city*; which well agrees, both with the words, eth being here put for meeth, which is frequent; as Gen_4:1 44:4 Exo_9:29, &c.; and with the relation of Josephus the Jew, who saith, The conduits of water were cut off, and so the city was taken; and with a relation of Polybius concerning the same city, which was taken afterwards by Antiochus in the same manner, by cutting off water from the city.

2 Samuel 12:28

Take it; for having taken one part of the city, he concluded the remaining part of it could not long stand out.

Lest it be called after my name; lest I have the honour of taking it. Thus he seeks to ingratiate himself with the king, by pretending great care for his honour and interest.

2 Samuel 12:29

David, gathered all the people together; either because Joab needed more help for the storming of the city; or, at least, for the prosecution of the victory, and execution of justice upon the whole

land; or because he would have them all to partake of the spoil of the city, which was there in great abundances, 2Sa_12:30; the rather because they were all exposed to the hazard of utter ruin, in case the Ammonites had prevailed against them.

2 Samuel 12:30

The weight whereof was a talent of gold, or rather, *the price whereof*, &c. For as the Hebrew *shekel* signifies both a weight, and a piece of money of a certain price; so also may *mishkal*, as proceeding from the same root. And, in general, the same words both in Hebrew, Greek, and Latin are promiscuously used, to signify either weight or price, as is well known to the learned. And the addition of

precious stones, which are never valued by the weight of gold, makes this signification here most proper and probable. Moreover, the weight might seem too great, either for the king of Ammon or for David, to wear it upon his head. Although, if this were meant of the weight, it might be said that this was not a crown to be worn ordinarily, but merely to be put on upon the king's head at his coronation, or upon solemn occasions, as here where this was done, in token of the translation of this kingdom to David; and, it may be, it was held up or supported by two officers of state, that it might not be too burdensome to him, and after a little while taken off.

2 Samuel 12:31

The people that were therein: the words are indefinite, and therefore not necessarily to be understood of all the people; for it had been barbarous to use women and children thus; but of the men of war, and especially of those who had been the chief actors or abettors of that villainous action against David's ambassadors, (which was contrary to the law of nature, and of nations, and of all humanity,) and of the dreadful war ensuing upon it; for which they might seem to deserve the severest punishments. Although indeed there seems to have been too much rigour used; especially, because these dreadful deaths were inflicted not only upon those great counsellors, who were the only authors of that vile usage of the ambassadors; but upon a great number of the people, who were innocent from that crime. And therefore it is probably conceived that David exercised this cruelty whilst his heart was

hardened and impenitent, and when he was bereaved of that free and good Spirit of God which would have taught him more mercy and moderation.

Put them under saws: he sawed them to death; of which punishment we have examples, both in Scripture, Heb_11:37, and in other authors. **Under harrows of iron, and under axes of iron;** he caused them to be laid down upon the ground, and torn by sharp iron harrows drawn over them, and hewed in pieces by keen axes. **Made them pass through the brick-kiln,** i.e. to be burnt in brickkilns. Or, *made them to pass through the furnace of Malchen*, i.e. of *Moloch*, called also *Milchom*, and here *Malchen*; punishing them with their own sin, and with the same kind of punishment which they inflicted upon their own children: see 2Ki_16:3 **23:10** Lev_18:21 **20:2** Deu_18:10.

2 Samuel 13:1 2 SAMUEL CHAPTER 13

Amnon loveth his sister Tamar; ravisheth her; then hateth and driveth her away, 2Sa_13:1-19. Absalom entertaineth and revengeth her with Amnon's death, 2Sa_13:20-29. David is grieved: Absalom fleeth to Geshur, 2Sa_13:30-39.

A fair sister; his sister by father and mother: see 2Sa_3:3.

2 Samuel 13:2

He fell sick; the passion of his mind disturbed his body, as is usual. She was a virgin, and therefore diligently kept, so as he could not get private converse with her; and withal modest, and abhorring any compliance with his lustful desires, both from her inclination and interest.

2 Samuel 13:3

Shimeah, called also Shammah, 1Sa_16:9.

2 Samuel 13:4

From day to day, Heb. *from morning to morning*; for whereas in the day he had many diversions and refreshments, in the night he was pestered with tormenting thoughts and passions; the effects whereof appeared in his countenance in the morning.

Wilt thou not tell me, thy sure friend and faithful servant, who am ready to advise and assist thee?

2 Samuel 13:5

Let my sister Tamar come; so he calls her, to prevent the suspicion of any dishonest design upon so near a relation, whom neither nature nor respect and affection would permit him to vitiate.

Eat it at her hand; pretending that his stomach was so nice that he could eat nothing but what he saw dressed, and that by a person whom he much affected.

2 Samuel 13:6

No text from Poole on this verse.

2 Samuel 13:7

It is strange that so wise and sagacious a person as David did not see through so vain a pretence; but that must be ascribed partly to the instincts of nature, which generally preserve near relations from such monstrous actions; and partly to God's providence, which blinded David's mind, that he might bring upon him the designed and threatened judgments.

2 Samuel 13:8

He was laid down upon his bed, or rather his couch.

2 Samuel 13:9

Poured them out; out of the frying-pan into the dish.

2 Samuel 13:10

Into the chamber; an inner chamber; either,

1. That wherein he lay sick upon his bed, where also Tamar made the cakes in his sight, who then carried them out into the next room, to bring them in again when he called for them. Or rather,

2. Another chamber; Ammon lying upon his couch in one chamber where the company were with him, where also she made the cakes before him, first sendeth all out of that room, and then riseth from his couch, and, upon some pretence, goes into another secret chamber, where he might have the better opportunity for his intended wickedness.

2 Samuel 13:11

No text from Poole on this verse.

2 Samuel 13:12

Nay, my brother, whom nature both teacheth to abhor such thoughts, and obligeth to defend me from such a mischief with thy utmost hazard if another should attempt it.

Do not force me: thou shouldst abhor it, if I were willing; but to add violence to thy filthiness is abominable.

In Israel; among God's people, who are taught better things; who also will be infinitely reproached for such a base action.

2 Samuel 13:13

Whither shall I cause my shame to go? how can I either endure or avoid the shame and reproach of it?

As one of the fools in Israel, i.e. loathsome and contemptible to all the people, whereas now thou art in great reputation, and heir apparent of the crown.

He will not withhold me from thee: this she spake, either because she did not understand or not remember that the law of God prohibited such marriages between a brother and his half-sister; or because she thought her royal father could or would dispense with it, upon this extraordinary occasion, to save his first-born son's life; or that by this pretence she might free herself from her present and most urgent danger, knowing she should have opportunity enough to prevent other mischiefs.

2 Samuel 13:14

No text from Poole on this verse.

2 Samuel 13:15

Then Amnon hated her exceedingly; partly because, his lust being now satisfied, his mind and conscience had a true and clear prospect and deep sense of the natural turpitude and baseness of the action, and of that shame, and contempt, and loss, and mischief which was likely to follow it, and consequently an utter aversion from her who had been the instrument and occasion of his sin; and principally by the just judgment of God, both upon Amnon and David, that so the sin might be made public, and way made for the succeeding tragedies; for otherwise it would probably produce love and kindness to her, as it did in another, Gen_34:2,3; especially, in him, whom both nature, and interest,

and even lust itself, obliged to allay her grief and shame by all possible demonstrations of kindness.

2 Samuel 13:16

There is no cause, to wit, given thee by me.

This evil is greater than the other: this she might truly say, because though the other was in itself a greater sin, yet this was an act of greater inhumanity and barbarous cruelty, and a greater wrong and calamity to her, (which she means by evil,) because it exposed her to public infamy and contempt, as if she had been an impudent strumpet, and had either enticed him to the sin, or at least consented to it; and besides, it turned a private offence into a public scandal, to the great dishonour of God and of his people Israel, and especially of all the royal family, and was likely to cause direful passions, and breaches, and mischiefs among them.

2 Samuel 13:17

No text from Poole on this verse.

2 Samuel 13:18

Of divers colours; of embroidered work. Compare Gen_37:3.

2 Samuel 13:19

Put ashes on her head, and rent her garment; to signify her grief for some calamity which had befallen her, and what that was concurring circumstances did easily discover.

Laid her hand on her head, in token of grief and shame, as if she were unable and ashamed to show her face. See Jer_2:37.

Went on crying, to manifest her abhorrency of the fact, and that it was not done by her consent.

2 Samuel 13:20

Been with thee, i.e. lain with thee. Behold, and imitate the modesty of Scripture expressions.

He is thy brother; therefore thou must forgive and forget the injury; therefore thy disgracing of him will be a blot to us all; therefore thou wilt not get right from David against him, because he is as near and dear to him as thou; therefore thy dishonour is the less, because thou wast not abused by any mean person, but by a king's son; therefore this evil must be borne, because it cannot

be revenged. And thus he covers his design of taking vengeance upon him at the first opportunity.

Regard not this thing, so as to torment thyself.

Desolate; neglected and forsaken by others, none now seeking her in marriage; and through shame and dejection of mind, giving herself up to solitude and retirement.

2 Samuel 13:21

To wit, with Amnon; whom yet he did not punish, at least so severely as he should; either from the conscience of his own guilt in the like kind; or from that foolish indulgence which he oft showed to his children; or because the case was perplexed; for if he had been put to death for the fact, by virtue of that law, Deu_22:23,24, she also, who was innocent, must have died with him, because she did not cry out; although indeed that law did not reach the present case, Tamar not being betrothed to a husband: and for the following law concerning a virgin not betrothed, that could have no place here: he could not force Amnon to marry Tamar, because that marriage had been incestuous.

2 Samuel 13:22

Absalom spake unto his brother Amnon neither good nor bad, i. e. he said nothing at all to him, to wit, about that business. It is a synecdochical expression, used in like manner, Gen_31:24. He neither debated it with him, nor threatened him for it; but seemed willing to cover it, and pass it by with brotherly kindness. For if he had wholly forborne all discourse and converse with him, it would have raised great jealousies in Amnon and David, and hindered him in his intended and desired revenge.

For Absalom hated Amnon; or rather, *but*, or *though Absalom*, as the Hebrew particle *chi* commonly signifies; for the following clause is not added as a reason of the former, but by way of exception or opposition. Though he outwardly expressed no dislike of the fact, yet he inwardly hated him.

2 Samuel 13:23

After two full years: this circumstance of time is noted, partly as an aggravation of Absalom's malice, which was so inveterate and implacable; and partly as an act of Absalom's policy, that both

Amnon and David might more securely comply with his desires, as being now free from all suspicion of revenge.

Absalom had sheep-shearers, according to the manner of those ancient times, when princes did not give themselves up to sloth and luxury, but spent their time and pains in some honest employment.

Ephraim; either, first, The city called *Ephraim* , or *Ephrem* , Joh_11:54. Or, secondly, The tribe of Ephraim, towards or nigh unto which this place was situate.

2 Samuel 13:24

To the feast, which was usual upon those occasions. See Gen_38:12 1Sa_25:7,11.

2 Samuel 13:25

He pressed him; pretending great desire of his presence there, to prevent any jealousies, which otherwise he thought would arise in the breast of a king so wise and experienced, and under the expectation of God's dreadful judgments to be inflicted upon his family.

Blessed him; dismissed him with thanks for his kindness, and with his fatherly blessing.

2 Samuel 13:26

Let my brother Amnon go with us; for the king designed (as the following words show) to keep him at home with him, as being his eldest son, and heir of his kingdom; otherwise Absalom would never have made particular mention of him, which now he was forced to do. Nor did this desire of Amnon's presence want specious pretences, as that seeing the king would not, he who was next to him might, honour him with his company; and that this might be a manifest and public token of that love and friendship which was between him and his brother, notwithstanding the former occasion of difference.

2 Samuel 13:27

It is strange that his urgent desire of Amnon's company raised no suspicion in so wise a king; but God blinded his mind, that he might execute his judgments upon David, and bring upon Amnon the just punishment of his lewdness.

2 Samuel 13:28

When Amnon's heart is merry with wine; when he least suspects, and will be most unable to prevent the evil.

Have not I commanded you; I who am the king's son, and, when Amnon is gone, his heir; who therefore shall easily obtain pardon for you, and will liberally reward you?

2 Samuel 13:29

Mules were in use amongst the Israelites. See 1Ki_1:33. For though they might not promote such mixed kinds of procreation, Lev_19:19, yet they might use creatures so engendered.

2 Samuel 13:30

Which was not improbable, when the sword was once drawn among them, and one of them killed, which might provoke the rest to draw their swords, both to defend themselves, and to revenge their brother's death, and thereby occasion the death of all. And God suffered this false report to be spread for David's greater terror and humiliation, that he who had formerly rejoiced in the tidings of Uriah's death, might now be tormented with the report of the death of all his sons.

2 Samuel 13:31

No text from Poole on this verse.

2 Samuel 13:32

Jonadab was a man of great craft and subtlety, and one that had exact knowledge of Amnon's fact, and of Absalom's temper.

By the appointment, or, *by the command* ; Heb. *mouth* , put for *command* , Num_3:16. From the day; it was resolved from that time in his breast; but the word of command was not then given to others, for that would probably have hindered his design. But all this he seems to have spoken from a probable conjecture, rather than of certain knowledge, as appears by the sequel.

2 Samuel 13:33

No text from Poole on this verse.

2 Samuel 13:34

Absalom fled; he who had undertaken to defend his servants flees or his own life.

Behind him; behind the watchman; for it seems they did not come in the direct road, where the watchman looked for them, but (for some reason or fancy they had) fetched a compass, and came that way which he least expected them.

2 Samuel 13:35

No text from Poole on this verse.

2 Samuel 13:36

No text from Poole on this verse.

2 Samuel 13:37

Talmi, the son of Ammihud; his mother's father, 2Sa_3:3; that he might have present protection and sustenance from him; and that by his mediation he might obtain his father's pardon and favour.

2 Samuel 13:38

No text from Poole on this verse.

2 Samuel 13:39

To go forth unto Absalom, to wit, to visit him, or to send for him. And thus this word the *soul* is here understood, partly from the Hebrew verb, which being of the feminine gender, agrees not with David, but with David's soul; and partly by comparing this with other places, where the same verb is used, and the soul expressed, as Psa_84:2 **119:81**. But as this supplement may seem too bold, so this version seems not so well to agree with that phrase of *going out to Absalom* ; for David neither desired nor intended to go out to Absalom, but that Absalom should come home to him. And these words may be and are otherwise rendered, by the most ancient and remarkable interpreters, to this purpose; *And king David made an end of going out* (to wit, in an hostile manner, as that verb is oft used, Gen_14:18 2Sa_11:1) *against* (for so the Hebrew particle *el* is oft used, as Jer_34:7 **Eze 13 9,20 Am 7:15**). *Absalom* ; i. e. having used some, though it is probable but cold and remiss, endeavours to pursue after Absalom, and to fetch him from his grandfather's to receive condign punishment, he now gave over thoughts of it. Thus the same verb, and that in the same conjugation, is used in the same manner, 1Ki_3:1, he *made an end of building* . It is to be objected, That the Hebrew verb is of the feminine gender, and therefore doth not agree with king David,

which is masculine. It may be answered, That enallage of genders is a most frequent figure; and as the masculine gender is sometimes applied to women when they do some manly and gallant action, Exo_1:21, so the feminine gender is sometimes used of men when they show an effeminate tenderness in their disposition; which is the case here, as some learned Hebricians have noted.

2 Samuel 14:1 2 SAMUEL CHAPTER 14

Joab suborning a widow of Tekoah by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem, but not into David's sight, 2Sa_14:1-24. Absalom's beauty, hair, and children, 2Sa_14:25-27. After two years Joab bringeth, him into the king's presence, 2Sa_14:28-33.

He desired to see him, but was ashamed to show kindness to one whom God's law and his own conscience obliged him to punish; and wanted a fair pretence, which therefore Joab gave him.

2 Samuel 14:2

Tekoah; a city of Judah, 2Ch_11:5,6. One of Jerusalem was not convenient, lest the king might know the person, or search out the business. And besides, this woman seems to be of great eminency for her wisdom, as the following discourse manifests.

A wise woman, rather than a man, because women can more easily express their passions, and do sooner procure pity in their miseries, and an answer to their requests.

Anoint not thyself with oil; as they used to do when they were out of a mourning state. See Rth_3:3 Mat_6:17.

2 Samuel 14:3

No text from Poole on this verse.

2 Samuel 14:4

No text from Poole on this verse.

2 Samuel 14:5

I am indeed a widow woman; one of them who most need thy compassion and assistance, and whom thou art by God's law obliged in a singular manner to protect and relieve.

2 Samuel 14:6

There was none to part them; and therefore there is no witness, either that he killed him, or how he killed him, whether from some sudden passion and great provocation, or in his own necessary defence, or otherwise.

Slew him; as the avengers of blood report.

2 Samuel 14:7

That we may kill him; according to the law, Num_35:19 Deu_19:12.

We will destroy the heir also; so they plainly discover that their prosecution of him was not so much from love of justice, as from a covetous desire to deprive him of the inheritance, and to transfer it to themselves; which self-interest might justly render their testimony suspected. Or perhaps these words are not spoken as the expresswords of the prosecutors, (who can hardly be thought so directly to express a sinister design,) but as the woman's inference or comment upon what they were doing, (for this would be indeed the result of it, though they did not say so in express words,) thereby to represent her case as the more deserving pity.

My coal which is left; the poor remainder of my light and comfort, by whom alone my hopes may be revived and repaired.

To my husband; she names him rather than herself, because children bear the names of their fathers, not of their mothers.

2 Samuel 14:8

That thy cause may be justly and truly examined, and thy son preserved from their unjust and malicious proceedings.

2 Samuel 14:9

The sense is, either, first, this, If I do not inform thee aright, and thou thereby be drawn to give an unrighteous sentence on my behalf, I am willing to bear the whole blame of it before God, and men; I acknowledge thou art wholly innocent in the case. Compare Gen_27:13. Or, secondly, this, If through thy forgetfulness or neglect of this my just cause, my adversaries prevail and destroy my son, my desire is, that God would not lay it to the king's charge, but rather to me and mine, so the king may be exempted thereby. Whereby she both insinuates her great esteem

of and affection for the king, thereby winning upon him to compass her design; and withal implies that such an omission of the king's will bring guilt upon him; and yet most prudently and decently orders her phrase so as not to seem to blame or threaten the king. Compare Exo_5:16,2Sa_20:16. This sense seems best to agree with David's answer, which shows that she desired some further assurance of the king's care and justice in her concern.

2 Samuel 14:10

i.e. So as to hurt or molest thee, by pursuing thy son.

2 Samuel 14:11

Let the king remember the Lord thy God: the sense is, either, first, Make mention (as this Hebrew verb is oft rendered) of the name of the Lord thy God, to wit, in an oath, i.e. swear to me by God, that thou wilt protect me and my son against the revenger of blood; for so David did in compliance with this desire of hers. Only she was forced to express her mind in more general and ambiguous terms, because it had been presumption and rudeness for her in plain terms to desire the king's oath, as if she durst not trust his word; yet withal she insinuates her meaning so plainly that the king understood it; and yet so handsomely and elegantly, that the king was much pleased with her wisdom, and thereby inclined to grant her request. Or, secondly, this, Remember the gracious nature of thy God, who is not too severe and rigorous to mark at all that is amiss, nor doth cut off every man-slayer, as appears from **Num 35**, and from the example of Cain, and from thyself, O king; though this she expresseth not, but only useth such words which she knew would give so wise and good a king occasion to reflect upon himself, and upon the goodness of God in sparing him, though a wilful murderer, that thereby he might be obliged to imitate God, in sparing the person whom she designed. Or, thirdly, this, Remember the Lord in whose presence thou hast made me this promise, and who will be a witness against thee, if thou breakest it.

That thou wouldest not suffer the revengers of blood to destroy any more, Heb. *lest the avenger of blood multiply to destroy*, i. e. lest they cause one destruction to another, and add my surviving son to him who is slain already. Or, *lest thou dost multiply avengers of blood to destroy*, i. e. lest by thy connivance

at their cruel and malicious proceedings against my son, thou dost encourage avengers of blood to the like furious practices, and thereby increase the number of that sort of men, and upon that pretence occasion multitudes of murders.

Lest they destroy my son; or, and *let them not destroy my son* ; the future tense being put for the imperative mood, as is frequent.

There shall not one hair of thy son fall to the earth, i. e. he shall not suffer the least damage. We have the same phrase used 1Sa_14:45 1Ki_1:52 Act_27:34: compare Mat_10:30.

2 Samuel 14:12

Having obliged the king by his oath in her supposed case, she now throws off the veil, and begins to apply this parable to the king's and kingdom's present case.

2 Samuel 14:13

If thou wouldst not permit the avengers of blood to molest me, or to destroy my son, who are but two persons; how unreasonable is it that thou shouldst proceed in thy endeavours to avenge Amnon's blood upon Absalom, whose death would be highly injurious and grievous to the whole commonwealth of Israel, all whose eyes are upon him as the heir of the crown, and a wise, and valiant, and amiable person, unhappy only in this one act of killing Amnon, which was done upon a high and heinous provocation, and whereof thou thyself didst give the occasion, by permitting Amnon to go unpunished!

The king doth speak this thing as one which is faulty; by thy word, and promise, and oath given to me for thy son, thou condemnest thyself for not allowing the same equity towards thy own son.

His banished, to wit, Absalom, from that heathenish country, where he is in evident danger of being infected with their idolatry and other vices; which is likely to be a great and public mischief to all thy people, if he come to reign in thy stead, which he is very likely to do. It is true, there was a considerable disparity between her son's and Absalom's case, the one being a rash and sudden action, the other a deliberate and premeditated murder; but that may seem to be balanced in some measure, partly by Amnon's great and lasting provocation, and principally by the vast

difference between a private injury, which was her case, and in a public calamity and grievance, which she affirmed, and the king easily believed, was Absalom's case: and what David said in the case of Joab's murder of Abner, that he could not revenge it, *because the sons of Zeruiah were too hard for him*, 2Sa_3:39; the like peradventure might have been said in this case, where the people's hearts may seem to have been universally and vehemently set upon Absalom, and the rather, because his long banishment moved their pity, and his absence made him more desirable, as it frequently happens among people; and therefore it might really be out of the king's power to punish him; and so he might seem to be obliged to spare him for the common safety of his whole kingdom.

2 Samuel 14:14

We must needs die, Heb. *in dying we shall die*, i. e. we shall certainly and suddenly die all of us; both thou, O king, who therefore art obliged to take due care of thy successor, who is Absalom; and Absalom, who, if he do not die by the hand of justice, must shortly die by the necessity of nature; and Amnon too must have died in the common way of all flesh, if Absalom had not cut him off. Therefore, O king, be not implacable towards Absalom for nipping a flower a little before its time of fading, and restore him to us all before he die in a strange land.

Spilt on the ground, which cannot be gathered up again; which is quickly drunk up and buried in the earth, and cannot be recovered.

Neither doth God respect any person, to wit, so far as to exempt him from this common law of dying. But this version seems not to agree with the Scripture phrase; for

the accepting of a person is never to my knowledge expressed in Hebrew by *nasa nephesh*, which is the phrase here, but by *nasa panira*, every where. The words therefore may be rendered either thus, *yet God will not take away*, or *doth not use to take away*, (the future tense oft noting a continued act, as Hebricians observe,) *the soul*, or *souls*, or *lives* of men, to wit, by violence. God doth not severely and instantly cut off offenders, but suffers them to live till they die by the course of nature; and therefore so

shouldst thou do too. Or rather thus *yet God hath not taken away his soul or life* ; the pronoun his being understood here as it is in many other places, and as being easily supplied out of the context. So the sense is, God hath hitherto spared him, and did not suffer his brethren to kill him, as in reason might have been expected; nor hath God himself yet cut him off for his murder, as he oft doth with persons who are out of the magistrate's reach; but hath hitherto preserved him even in a heathenish land; all which are intimations that God would have him spared.

Yet doth he devise means, that his banished be not expelled from him; or, *but hath devised means* , &c., i.e. hath given laws to this purpose, that the man-slayer who is banished should not always continue in banishment, but upon the high priest's death return to his own city; whereby he hath showed his pleasure that the avenger of blood should not implacably persist in seeking revenge, and that the man-slayer should be spared. Or rather thus, *but thinketh thoughts* , or, *but hath designed* , or, *therefore he intendeth that he who is banished* (to wit, Absalom) *be not* (always) *expelled or banished from him* , i.e. from God and from his people, and from the place of his worship, but that he should return home to him. So the sense is, that God, by sparing Absalom's life in the midst of dangers, did sufficiently intimate that he would in due time bring him back to his land and people.

2 Samuel 14:15

It is because the people have made me afraid; the truth is, I was even forced to this bold address to thee by the disposition and condition of thy people, who are discontented at Absalom's perpetual banishment, and full of fears; either lest, upon thy death, which none knoweth how soon it may happen, they should be involved in a civil war about thy successor; or lest, in the mean time, if Absalom by his father-in-law's assistance invade the land, and endeavour by force to regain and secure his right to the succession, the people, who have a great opinion of him, and kindness for him, and think he is very hardly used, should take up arms for him; or lest he who is thy heir and successor should by continual and familiar conversation with heathens be ensnared in their errors, or alienated from the true religion, and from God's worship, from which he is now utterly excluded.

And thy handmaid said, or, therefore *thy handmaid said* ; either within myself, i.e. I intended; or to the people, to quiet them.

2 Samuel 14:16

For I know the king is so wise and just, that I assure myself of audience and acceptance; which expectation of hers is cunningly insinuated here, that the king might conceive himself obliged to answer it, and not to disappoint her hope, nor to forfeit that good opinion which his subjects now had of him.

To deliver his handmaid out of the hand of the man; to grant my request concerning my son, and consequently the people's petition concerning Absalom.

Me and my son; implying that her life was bound up in the life of her son, and that she could not outlive his death; (and supposing, it is like, that it might be David's case also, and would therefore touch him in a tender part, though it were not proper to say it expressly;) and thereby suggesting that the tranquillity, safety, and comfort of the people of Israel depended upon Absalom's restitution, and the settlement of the succession in him.

Out of the inheritance of God, i.e. out of that inheritance which God hath given to me and mine; or out of that land which God gave to his people to be their inheritance and possession, and in which alone God hath settled the place of his presence and worship; whereby she intimates the danger of Absalom's living in a state of separation from God and his house, and amongst idolaters.

2 Samuel 14:17

The word of my lord the king shall now be comfortable; I doubt not the king will give a gracious and satisfactory answer to my petition.

As an angel of God, to wit, in wisdom, and justice, and goodness.

To discern good and bad; to hear and judge of causes and requests, whether they be just, and good, and fit to be granted, as mine is; or unrighteous, and unreasonable, and fit to be rejected. So she intimates her confidence in the justice of her cause, and thereby confirms the king in his purpose and promise to grant her request, and withal arms the king against the suggestions of them

who should advise him to a rigorous execution of God's law against Absalom, and be ready to censure him for restoring Absalom, and this for want of that angelical wisdom which the king had, who wisely considered many things far above their reach.

Therefore; because thou art so wise, and just, and pitiful, and gracious to those who in strict justice deserve punishment.

The Lord thy God will be with thee; God will own and stand by thee in this thy act of grace; or, God will prosper thee in thy enterprises; or, at least, not be offended with thee.

2 Samuel 14:18

No text from Poole on this verse.

2 Samuel 14:19

Is not the hand of Joab with thee in all this? hast thou not said and done this by Joab's direction and contrivance?

None can turn to the right hand or to the left from ought that my lord the king hath spoken: as the king is so wise that no man can deceive him by any turnings or windings to the right or left hand, but he quickly searcheth out the truth in every thing; so, (it is a folly to dissemble, or go about to conceal it,) it is even so, thou hast now discovered the truth of this business.

He put all these words in the mouth of thine handmaid, to wit, for the scope and substance of them, but not as to all the expressions which she used, for these were to be varied as the king's answer gave occasion, which also she did with singular prudence.

2 Samuel 14:20

To fetch about this form of speech, i.e. to propose mine, and his, and the people's desire of Absalom's restitution in this parabolical manner, in mine and my son's person.

In the earth, or, *in this land* , in all thy kingdom; all the counsels and devices of thy subjects which have any relation to thee or thy affairs.

2 Samuel 14:21

I have done this thing, in compliance with thy desire; although in truth it was according to his own desire. He overlooks the woman in this grant, because she was but Joab's instrument in it.

The young man; by which expression he mitigates his crime, as being an act of youthful heat, and folly, and rashness.

2 Samuel 14:22

i.e. Restored Absalom at my request; whereby. Joab thought to establish himself for ever, and that he should be both the father's and the son's favourite.

Quest. Whether David did well in granting this request?

Answ. Although there be some circumstances which in part extenuate David's fault herein, as Amnon's high provocation of Absalom; Absalom's being out of the reach of David's justice, where also he could and would have kept himself, if David had not promised him immunity; the extreme danger of Absalom's infection by heathenish principles and practices; the safety of David's kingdom, which seemed to depend upon the establishment of the succession, and that upon Absalom, to whom the hearts of the people were so universally and vehemently inclined, if the matter was really so, and not pretended or magnified by the art of this subtle woman: yet it seems most probable that David was faulty herein, because this action was directly contrary to the express laws of God, which strictly command the supreme magistrate to execute justice upon all wilful murderers, without any reservation, Gen_9:6 Num_35:30,31. And David had no power to dispense with God's laws, nor to spare any whom God commanded him to destroy; for the laws of God did bind the kings and rulers as well as the people of Israel to observe and obey them, as is most evident from Deu_17:18,19, and from Jos_1:8, and many other places. And indeed we may read David's sin in the glass of those tremendous judgments of God which befell him, by means of his indulgence to Absalom. For although God's providences be in themselves no rule to judge of the good or evil of men's actions; yet where they comply with God's word, and accomplish his threatenings, as here they did, they are to be taken for the tokens of God's displeasure.

2 Samuel 14:23

No text from Poole on this verse.

2 Samuel 14:24

Let him not see my face; lest whilst he showed some mercy to Absalom, he should seem to approve of his sin, and thereby wound his own conscience, and lose his honour, and encourage him and others to such-like attempts; and that by this means Absalom might be drawn to a more thorough humiliation and true repentance.

2 Samuel 14:25

This is here noted as the occasion of his pride and insolency, and of the people's affections to him, and consequently of the following rebellion.

2 Samuel 14:26

Whereas ordinarily the hair of a man's head which grows in a year's space comes not to half so much. But some men's hair grows much faster, and is much heavier, than others. But others understand this not of the weight, but of the price of his hair, which was sold by him that polled it at that rate.

2 Samuel 14:27

Three sons; all which died not long after they were born, as may be gathered from 2Sa_18:18, where it is said that *Absalom had no son. Tamar* ; so called from her aunt, 2Sa_13:1.

2 Samuel 14:28

No text from Poole on this verse.

2 Samuel 14:29

To have sent him to the king; that by his mediation he might be admitted into the king's favour and presence.

He would not come; partly, because perceiving David's affections to be cold to Absalom, he would not venture his own interest for him, especially in desiring that which he feared he should be denied; partly, lest by interceding further for Absalom, he should revive the remembrance of his former murder, and meet with the reproach of one murderer's interceding for another; and partly, because by converse with Absalom he observed his temper to be such, that if once he were fully restored to the king's favour,

he would not only eclipse and oppose Joab's interest and power with the king, but also attempt high things, not without danger to the king and kingdom, as it happened.

2 Samuel 14:30

Go and set it on fire, that Joab may be forced to come to me to complain of and demand reparations for, this injury.

2 Samuel 14:31

No text from Poole on this verse.

2 Samuel 14:32

It had been good for me to have been there still, rather than here, because my estrangement from him now when I am so near to him is both more grievous and more shameful to me. But the truth of the business was this, Absalom saw that his father had accomplished his design in bringing him thither, having satisfied both his own natural affection, and his people's desire of Absalom's return from banishment; but that he could not without restitution into the king's presence and favour compass his design, i.e. confirm and improve that interest which he saw he had in the people's hearts.

Let him kill me; for it is better for me to die, than to want the sight and favour of my dear father. Thus he insinuates himself into his father's affections, by pretending such respect and love to him. It seems that by this time Absalom having so far recovered his father's favour as to be recalled, he began to grow upon him, and take so much confidence as to stand upon his own justification, as if what he had done had been no iniquity, at least not such as to deserve death; for so much this speech intimates.

2 Samuel 14:33

In testimony of his thorough reconciliation to him; which Absalom did very ill requite, as the next chapter manifesteth.

2 Samuel 15:1 2 SAMUEL CHAPTER 15

Absalom stealeth the hearts of Israel, 2Sa_15:1-6. Under pretence of a vow obtaineth leave to go to Hebron: there with Ahithophel's aid he conspires to be king, 2Sa_15:7-12. David fleeth from

Jerusalem with all his men; leaveth ten of his concubines, 2Sa_15:13-37.

As being the king's eldest son, now Amnon was dead; for Chileab, who was his eldest brother, 2Sa_3:3, was either dead, or manifestly incapable of the government. And this course he knew would draw the eyes and minds of people to him, and make them conclude that David intended him for his successor.

2 Samuel 15:2

Rose up early; thereby making a show of self-denial, and diligence, and solicitude for the good of the public, and of every private person, as he had opportunity.

Beside the way of the gate; either, first, Of the king's palace. Or rather, secondly, Of the city; for that was the place of judicature or judgment, for which these men came.

Absalom called unto him, preventing him with the offers of his assistance.

Of what city art thou? as if he were ready to make particular inquiry into the state of his cause.

Of one of the tribes of Israel; or rather, of one city (which word is easily understood out of the foregoing question) *of the tribes of Israel*, i.e. of an Israelitish city, either this or that; of such or such a city.

2 Samuel 15:3

Thy matters are good and right: upon some very slight hearing of their case he approved it, that he might oblige all.

No man deputed of the king to hear thee, to wit, none such as will do thee justice. The other sons and relations of the king, and the rest of the judges and rulers under him and them, are wholly corrupted, and swayed by favour or bribes; or, at least, not careful and diligent, as they should be; and my father being grown in years, is negligent of public affairs, leaving them wholly to their conduct.

2 Samuel 15:4

Oh that I were made judge in the land! for the king had only restored Absalom to favour, but thought not fit to put him into any place of power and trust.

I would do him justice; I should refuse no man, and decline no pains to do any man good. So he pretends to a very public spirit.

2 Samuel 15:5

Putting on the garb of singular humanity and good will to all men; for that seems to have been a ceremony in frequent use in those times of showing respect, as pulling off the hat, and bowing, or embracing, is at this day with us.

2 Samuel 15:6

i.e. He secretly and subtly undermined his father, and robbed his father of the good opinions and affections of his people, that he might gain them to himself, by such insinuations into their affections, by his plausible and over-civil carriage.

2 Samuel 15:7

After forty years.

Quest. Whence are these to be computed?

Answ. Not from Absalom's birth; for he was born in Hebron some considerable time after David had begun his reign, 2Sa_3:3, much less from the time of his vow made, or of his return from banishment; but either, first, From the time of David's election or designation to the kingdom. 1Sa_16:13. Or, secondly, From the beginning of Saul's reign; which being a solemn time, and observable for the change of the government in Israel, might very fitly be made an epochs, from which the computation or account of times begin; as the Greeks and Romans began their accounts in the same manner, and upon the same ground. Or rather, thirdly, From the beginning of David's reign, who reigned forty years; and so the words may be rendered, *about or towards the end of forty years*, i. e. in the beginning of the fortieth year. And so this very phrase is used Deu_15:1, *At the end of every seven years*, i.e. in the seventh year, even from the beginning of it, as is manifested and confessed. So in a like expression, *After three days will I rise again*, Mar_8:31, i.e. on the beginning of the third day, when Christ did rise; the number of three days being then completed

when the third day is begun. And the forty years are here expressed as one motive or inducement to Absalom to rebel, because now his father's end grew near; and one of the Hebrew doctors affirms, that there was a tradition, or rumour, or prediction, that David should reign but forty years. And Absalom might easily understand that David intended to decline him, and to make Solomon his successor, as well by the conscience of his own wickedness and unfitness for so great a trust, as by that eminent wisdom and piety which appeared in Solomon in his tender years, and that great respect and affection which his father must needs have and manifest to him upon this account, and by that promise and oath given to Bathsheba concerning his succession mentioned 1Ki_1:30, but made before that time, which also might come to Absalom's ear. Against this opinion two things are objected: first, That David was in the time of this rebellion a strong man, for he marched on foot, 2Sa_15:30, whereas in his last year he was very infirm and bedrid. Secondly, That after this rebellion was ended divers other things happened, as the three years' famine, 2Sa_21:1, and other things following in the history. But it may be answered to the first, that David might in the beginning of his last year have so much strength and vigour left as to march on foot, especially when he did so humble and afflict himself, as it is apparent he did, 2Sa_15:30; and yet through his tedious marches, and the tormenting cares, fears, and griefs of his soul for Absalom, might be so strangely and suddenly impaired, as in the end of the same year to be very feeble and bedrid, it being a very common accident, especially in old men, and upon extraordinary occasions, to languish and decline exceedingly, and to fall from some competent degree of health and rigour, to be very infirm and bedrid, and that in the space of a few months. And to the second objection, That those histories related **2Sa 21**, &c., though they be placed after this rebellion, yet indeed were done before it; the proof of which see on 2Sa_21:1. For it is so confessed and evident, that things are not always placed in the same order in which they were done, that it is a rule of the Hebrews, and approved by other learned men, *Non datur pri us et posterius in Saetia literis*; that is, *There is no first and last in the order of Scripture relations*. And here is a plain reason for this transplacing of this history, which is allowed in other like cases,

that when once the history of Tamar's rape had been mentioned, it was very fit to subjoin the relation of all the mischiefs which followed upon that occasion. If any infidel will yet cavil with this text and number of years, let him know, that instead of *forty*, the Syriac, and Arabic, and Josephus the Jew read *four years*; and that it is much more rational to acknowledge an error of the scribe, who copied out the sacred text, than upon so frivolous a ground to question the Divine authority of the Holy Scriptures. And that some men choose the latter way rather than the former, is an evidence that they are infidels by the choice of their wills, more than by the strength of their reasons.

Let me go and pay my vow: he pretends piety, which he knew would please his father, and easily procure his consent.

Hebron is mentioned as the place, not where the vow was made, for that was at Geshur, 2Sa_15:8, but where he intended to perform it. The pretence for which was, that he was born in this place, 2Sa_3:3, and that here was a famous high place; and, till the temple was built, it was permitted to sacrifice upon the high places.

2 Samuel 15:8

i.e. Worship him by the offering of sacrifices of thanksgiving to God, for restoring me to the place of his presence and service, and to my father's favour. But why should not this service have been performed at Zion, or at Gibeon? Here was some ground of suspicion; but God blinded David's eyes, that he might bring upon David and upon Absalom the judgments which they deserved, and he designed.

2 Samuel 15:9

This place he chose, as being an eminent city, and next to Jerusalem, the chief of the tribe of Judah, and the place of his birth, and the place where his father began his kingdom, which he took for a good omen, and where it is probable that he had secured many friends, and which was at some convenient distance from Jerusalem, that his father could not suddenly reach him.

2 Samuel 15:10

Absalom sent from Hebron; or, had sent from Jerusalem; that when he went to Hebron, they should go into the several tribes to

sift the people, and to dispose them to Absalom's party, and acquaint them with his success.

As soon as ye hear the sound of the trumpet; which I shall take care to have sounded in several parts by other persons; and when that is done, you shall inform them of the reason of it. Or, as soon as you understand that the trumpet was sounded at Hebron; partly to call the people together for my assistance; and partly to celebrate my inauguration to the kingdom, which you shall speedily know by messengers whom I shall send to you to that end.

2 Samuel 15:11

That were called; such as Absalom had picked out as fit for his purpose; such as were of some quality and reputation with the king and people, which would give a great countenance to his undertaking, and give occasion to people at first to think that this was done by his father's consent or connivance, as being now aged, and infirm, and willing to resign the kingdom to him, as his eldest son, and the noblest too, as being descended from a king by both parents; and such as by their wisdom and interest in the people might have done David much service in this needful time; yet such as were not very martial men, nor likely with violence to oppose his proceedings. They knew not any thing concerning Absalom's design.

2 Samuel 15:12

Ahithophel is thought to have been the author, or, at least, the fomentor of this rebellion; either because he was discontented with David, for which there might be many reasons; or because he saw the father was old and nigh his end, and he thought it best policy to worship the rising sun, and to follow the young prince, whom he observed to have so great an interest in the hearts of the people, and whom he supposed he could easily manage as he pleased, which he could not do with David.

While he offered sacrifices; which he did not in devotion to God, for he neither feared God, nor revered man; nor to implore God's favour and assistance against his father, which he knew was a vain thing to expect; but merely that upon this pretence he might call great numbers of the people together, whereof many would

come to join with him in the worship of God, and most to partake of the feasts which were made of the remainders of the sacrifices, according to the manner.

2 Samuel 15:13

The generality of the people are for him; which is not strange, considering either, first, David, whose many miscarriages had greatly lost him in the hearts of his people. Or, secondly, The people, whose temper is generally unstable, weary of old things, and desirous of changes, and apt to expect great benefits thereby. Or, thirdly, Absalom, whose noble birth, and singular beauty, and most obliging carriage, and ample promises, had won the people's hearts; considering also that he was David's first-born, to whom the kingdom of right belonged, and yet that David intended to give away his right to Solomon, which the people thought might prove the occasion of a civil and dreadful war, which hereby they designed to prevent. Or, fourthly, The just and holy God, who ordered and overruled all these things for David's chastisement, and the instruction and terror of sinners in all future ages.

2 Samuel 15:14

Arise, and let us flee; for though the fort of Zion was strong and impregnable, and he might have defended himself there; yet he had not laid in provisions for a long siege; and, if he had been once besieged there, Absalom would have got speedy and quiet possession of his whole kingdom; whereas if he marched abroad, he might raise a considerable army for his defence, and the suppression of the rebels. Besides, the greatest part of Jerusalem could not be well defended against him. And he suspected that a great number of the citizens might take part with Absalom, and possibly deliver him up into Absalom's hands. Besides, if he had made that the seat of the war, he feared the destruction of that city, which he vehemently desired to preserve, because it was the chief and royal city, and the place in which God had appointed to put his name and worship. Moreover, when David considered that God's hand was now against him, and that he was now bringing *evil upon him out of his own house* , as he had threatened, 2Sa_12:11, it is no wonder if he was intimidated and disposed to flee.

2 Samuel 15:15

No text from Poole on this verse.

2 Samuel 15:16

After him, or, *on foot* , by comparing 2Sa_15:30, which the king chose to do rather than to ride; partly, to humble himself under the hand of God; partly, to encourage his companions in this hard and comfortless march; and partly, to move compassion in his people towards him.

The king left ten women; for he supposed that their sex would protect them even among barbarians, and their relation to David would gain them some respect, and, at least, safety from his son. But it seems he did not now actually consider that clause of the threatening concerning his wives, (God diverting his mind to other things,) or he thought that would be accomplished some other way, conceiving that Absalom would abhor the thoughts of such incestuous converse, especially with persons which were now grown in years.

2 Samuel 15:17

Either to rest and refresh themselves a little; or rather, in expectation of others who should or would come after him, that they might march away in a considerable body, which might both defend the king, and invite others to come in to their assistance.

A place that was far off; at some convenient distance, but not very far.

2 Samuel 15:18

Of the Cherethites and the Pelethites See Poole on "2Sa_8:18". **The Gittites** were either, first, Israelites by birth, called Gittites because they went with him to Gath, and abode with him in that country. Or rather, secondly, *Strangers* , as Ittai their head is called, 2Sa_15:19, and they are called his *brethren* , 2Sa_15:20; and probably they were Philistines by birth born in the city or territory of Gath, as the following words imply, who by David's counsel, and example, and the success of his arms, were won to embrace and profess the true religion, and had given good proof of their military skill, and valour, and fidelity to the king.

2 Samuel 15:19

Return to thy place; either, first, To thy native country of Gath, where thou wilt be remote from our broils. Or, secondly, To Jerusalem, where thy settled abode now is.

And abide, or, *or abide* ; for he could not both go to Gath, and tarry in Jerusalem with Absalom. Although this part of the verse lies otherwise in the Hebrew text, and may be rendered thus,

Return (to wit, to Jerusalem) and *abide with the king* (there);

for thou art a stranger and exile *from thy own place* ; or, *in respect of thy own place* , or, *as concerning thy place* , i. e. in regard of the place of thy birth and former habitation. *With the king* ; with Absalom, who is now made king by the choice of the people, and therefore is able to give thee that protection and encouragement which thou deservest; whereas I am in a manner deposed, and unable to do for thee what I desired and intended.

A stranger, and also an exile; not much concerned in our affairs, and therefore not fit to be involved in our troubles.

2 Samuel 15:20

Thou camest but yesterday; by which it may be gathered that these were not the Israelitish soldiers which went with David to Gath, and came up with him from thence to Hebron, which was above thirty years before this time, but some proselytes which came from thence more lately. For though this word

yesterday be sometimes used of a time long before past, as @2Ki 9:26 Job_8:9 Isa_30:33; yet it seems to be here restrained to a shorter compass by the following words, and by the argument here used.

Go whither I may; I know not whither; having now no certain dwelling-place.

Thy brethren; thy countrymen and soldiers the Gittites, 2Sa_15:18.

Mercy and truth be with thee; since I am now unable to recompense thy kindness and fidelity to me, my hearty prayer to God is, that he would show to thee his mercy, in blessing thee with all sorts of blessings, and his faithfulness, in making good all

those promises which he hath made, not to Israelites only, but in and with them to all true-hearted proselytes, such as thou art.

2 Samuel 15:21

No text from Poole on this verse.

2 Samuel 15:22

For being so deeply engaged for David, he durst not leave his little ones to Absalom's mercy.

2 Samuel 15:23

All the country, i.e. the generality of the people by whom they passed; for it must be considered that Absalom's friends and partisans were gone to him to Hebron, and the rest of the people thereabouts were either well-willers to David, or at least moved with compassion at the sad and sudden change of so great and good a king, which was able to affect a heart of stone.

The brook Kidron was near Jerusalem. See Mat_26:36 Joh_18:1.

Toward the way of the wilderness; which was between Jerusalem and Jericho.

2 Samuel 15:24

Bearing the ark of the covenant of God; as a pledge of God's presence and assistance, and that David might inquire at it upon occasion.

They set down the ark of God; either in expectation of drawing forth more people to David's party, if not from their loyalty to their lawful king, yet from their piety and reverence to the ark; or that all the people might pass along, and the ark might come in the rear of them for their safeguard and encouragement.

Abiathar went up; either,

1. From the ark, which now was in the low ground, being near the brook Cedron, to the top of the Mount of Olives, whence he had the prospect of the city and temple, as appears from Mar_13:3, where he could discern when the people ceased to come out of the city after David; which when they did, he gave notice to David that he should wait no longer, but march away and carry the ark with him. Or,

2. From the ark to the city, which was in a higher ground, that so he being high priest, might use his authority and interest with the people to persuade them to do their duty, in going forth to defend and help their king against his rebellious son; and there he staid until all those whom he could persuade were gone forth.

2 Samuel 15:25

Carry back the ark of God into the city; partly, out of care and reverence to the ark, which though sometimes it was and might be carried out to a certain place; yet he might justly think unfit to carry it from place to place he knew not whither, and to expose it to all the hazards and inconveniences to which he himself was likely to exposed; partly, out of respect to the priests, whom, by this means, he thought he should expose to the rage of Absalom, as he had before exposed them to Saul's fury on another occasion **1Sa 22**; and partly, that by this, means he might have the better opportunity to search out and to counterwork Absalom's plots; which was so necessary, not only for himself, but for the defence and maintenance of the ark, and all God's ordinances, and of the true religion.

His habitation, i.e. the tabernacle which David had lately built for it, **2Sa_6:17**, in which the ark, and God, by means thereof, ordinarily dwelt. And hereby he insinuates another reason of his returning the ark to Jerusalem, be cause there was the tabernacle made for the receipt of it.

2 Samuel 15:26

I have no delight in thee; I will not receive thee into my favour, nor restore thee to thy throne and city, and to the enjoyment of my ark and ordinances.

Here am I, ready to obey him, and to submit to his will and pleasure concerning me.

2 Samuel 15:27

The king said also unto Zadok; either because Abiathar was gone from him, **2Sa_15:24**, and not yet returned; or because David put more confidence in Zadok.

A seer, i.e. either,

1. A prophet, for such were called *seers* , 1Sa_9:9 2Sa_24:11 Amo_7:12. And such he may be called, either because he really had the gift of prophecy or because as the name of prophets is sometimes given to those who had not prophetic gifts, but were only officers and ministers devoted to and employed in God's worship and service, as 1Sa_10:5, &c.; 1Ki_18:4,13; compare 1Ch_25:1-3; so it is reasonable that the name of seers be extended to the same latitude; and therefore he may properly and fitly be called a

seer , as he was with and under Abiathar the chief governor of the house and worship of God; who, by his office, was to instruct and direct the people in those matters, whereby he had many opportunities both of sifting out Absalom's counsels, and of minding the people of their duty to David, as he saw opportunity: which sense suits well with David's scope and design. Or,

2. *A seeing* , or *discerning* , or *observing man* ; for so the Hebrew verb *raah* is oft used. And this suits well with David's mind: Thou art a wise man, and therefore fit to manage this great business, which requires prudence and secrecy.

In peace; as men of peace, giving over all thoughts of war, and devoting yourselves entirely to God's service.

2 Samuel 15:28

No text from Poole on this verse.

2 Samuel 15:29

No text from Poole on this verse.

2 Samuel 15:30

He went barefoot, in testimony of his deep sorrow, and humiliation and shame for his sins, whereby he had procured, this evil to himself; for these were the habits of mourners, 2Sa_19:4 Est_6:12 Isa_20:3,4 **Jer 14:3,4**; and to take a holy revenge upon himself for his former delicacy and luxury.

2 Samuel 15:31

One told David, or, *David told* , i.e. David being hereof informed, acquaints his friends and followers with it, to stir them up to join with him in the following prayer against him.

Turn the counsel of Ahithophel into foolishness; either infatuate him, that he may give foolish counsel; or let his counsel be rejected as foolish, or spoiled by the foolish execution of it.

2 Samuel 15:32

He worshipped God; looking towards Jerusalem, where the ark and tabernacle was. Compare 1Ki_8:44,**48 Da 6:10.**

2 Samuel 15:33

Increasing my charge, and care, and sorrow for what may befall thee, and being but of little use to me: for it may seem he was an old man, and fitter for counsel than for war.

2 Samuel 15:34

i.e. I will be as faithful to thee as I have been to thy father; which he neither was nor ought to be; and therefore the profession of this was great dissimulation. And David's suggesting this crafty counsel may be reckoned amongst his errors; which, proceeding from a violent temptation, and his present and pressing straits, God was pleased mercifully to pardon, and to direct this evil advice to a good end.

2 Samuel 15:35

No text from Poole on this verse.

2 Samuel 15:36

There with them; not in Jerusalem, but in a place near to it, to which they could easily send upon occasion. See 2Sa_17:17.

2 Samuel 15:37

No text from Poole on this verse.

2 Samuel 16:1 2 SAMUEL CHAPTER 16

Ziba, by presents and false suggestions, obtaineth of David his master's inheritance, 2Sa_16:1-4. Shimei revileth and curseth David, who restraineth Abishai from revenging it, 2Sa_16:5-14. Absalom cometh with Ahithophel to Jerusalem; lieth with his father's concubines in the sight of all Israel, according to the counsel of Ahithophel, who was esteemed as an oracle, 15—23.

Ziba; a crafty man, who, being persuaded that God would in due time appear for the righteous cause of so good a king, and scatter

the cloud which was now upon him, takes this occasion to make way for his future advancement. **A bottle;** a large bottle or vessel proportionable to the other provisions.

2 Samuel 16:2

For the king's household to ride on; for the king and his wives and children were all on foot; not that he had not or could not procure asses for them at Jerusalem, but because he chose it as best becoming that state of penitence and humiliation in which they were.

2 Samuel 16:3

Which though it might seem a very unlikely thing, yet such vain expectations do often get into the minds of men; nor was it impossible, that when David's family was thus divided, and one part engaged against another, they might destroy themselves by mutual wounds; and the people being tired out with civil wars, might restore the kingdom to the family of Saul their old master, whereof this was the top branch. And this was a time of general defection of many whom the king had greatly obliged, witness Ahithophel. And Mephibosheth's absence made the calumny more probable.

2 Samuel 16:4

Thine are all that pertained unto Mephibosheth; a rash sentence, and unrighteous, to condemn a man unheard, upon the single testimony of his accuser and servant. But David's mind was both clouded by the deep sense of his calamity, and biassed by Ziba's great and seasonable kindness, And he might think that Ziba would not dare to accuse his master of so great a crime, which, if false, might so easily be disproved.

I humbly beseech thee that I may find grace in thy sight: thy favour is more to me than this gift; which, as a token of thy favour, I accept with all thankfulness.

2 Samuel 16:5

Bahurim; a city in Benjamin, 2Sa_3:16 **19:16;** i.e. to the territory of it, for to the city he came not till 2Sa_16:14.

2 Samuel 16:6

He cast stones; not so much to hurt them, as to show his contempt of them.

All the people were on his right hand and on his left; which is noted to show the prodigious madness of the man; though rage (which is truly said to be a short madness) and the height of malice hath oft transported men to the most hazardous and desperate speeches and actions.

2 Samuel 16:7

Or rather, *go out* , as the word properly signifies. Be gone out of thy kingdom, as thou deservest.

2 Samuel 16:8

All the blood of the house of Saul; either,

1. The blood of Abner and Ish-bosheth; which he maliciously imputes to David, as if they had been killed by David's contrivance; especially the former, because David did only give Joab hard words, as in policy he was obliged to do; but instead of punishing him, did reward and prefer him. Or,

2. The death of Saul's seven sons, 2Sa_21:8, which, though related after this, seems to have been done before; of which See Poole on "2Sa_15:7".

In thy mischief: the same mischief thou didst bring upon others, is now returned upon thy own head. Or, thy sin hath found thee out, and thou art now receiving the just punishment of it.

2 Samuel 16:9

No text from Poole on this verse.

2 Samuel 16:10

What have I to do with you? to wit, in this matter I ask not your advice, nor will I follow it; nor do I desire you should at all concern yourselves in it, but wholly leave it to me, to do what I think fit.

Because the Lord hath said unto him; not that God commanded it by his word, for that severely forbids it, Exo_22:28; or moved him to it by his Spirit, for neither was that necessary nor possible, because *God tempteth no man* , Jam_1:13; but that the secret providence of God did order and overrule him in it. God did not put any wickedness into Shimei's heart, for he had of himself a heart full of malignity and venom against David; but only left him to his own wickedness; took away that common prudence which

would have kept him from so foolish and dangerous an action; directed his malice that it should be exercised against David, rather than another man, as when God gives up one traveller into the hands of a robber rather than another; inclined him to be at home, and then to come out of his doors at that time when David passed by him; and brought David into so distressed a condition, that he might seem a proper object of his scorn and contempt. And this is ground enough for this expression, *the Lord said* , not by the word of his precept, but by the word of his providence, in respect whereof he is said to command the ravens, 1Ki_17:4, and to send forth his word and commandment to senseless creatures, Psa_147:15,18.

Who shall then say? not unto Shimei, for it was justly said so to him afterwards, 1Ki_2:9, but unto the Lord; who shall reproach God's providence for permitting this? Or, who shall by words or actions restrain him from executing God's just judgment against me?

2 Samuel 16:11

Ver. 11. No text from Poole on this verse.

2 Samuel 16:12

It may be; he speaks doubtfully, because he was conscious that by his sins he had forfeited all his claim to God's promises.

The Lord will look on mine affliction with an eye of commiseration.

2 Samuel 16:13

Not that he could reach him or hurt him with it; but only as an expression of contempt. And the like is to be thought concerning the stones, wherewith he could not think to reach David, when he was encamped with his men on every side.

2 Samuel 16:14

Came to the city of Bahurim, 2Sa_16:5.

2 Samuel 16:15

No text from Poole on this verse.

2 Samuel 16:16

To wit, Absalom, whom he pretends to own for his king and liege lord.

2 Samuel 16:17

Is this thy kindness to thy friend? doth this action answer that profession of greatest friendship which thou hast hitherto made to him? Dost thou thus requite his favour and true friendship to thee? He speaks thus only to try him. And he saith, *thy friend* , by way of refection on David; as one who was a *friend* to Hushai, and to strangers, but not to his own sown, whom, by his severity and design to give away his right to Solomon, he provoked to this course; and therefore he doth not vouchsafe to call him his *father* .

2 Samuel 16:18

Though as a private person I owed and paid friendship to David whilst he was king; yet I must make all my obligations give place to the authority of God, who putteth down and setteth up kings at this pleasure; and to the common sense and decree of the whole body of the nation. But Hushai expresseth himself very cautiously; for though he would be thought to understand Absalom, yet in truth this character did not agree to him, whom neither God nor all the people had chosen, but only a part, and that the worst part of them.

2 Samuel 16:19

Thou art his son, and heir, and successor, and now in his place and stead; whereby my friendship which was due to him is devolved upon thee by right of inheritance; and I reckon that my friendship is not wholly alienated from him, when it is transferred upon one that came out of his bowels.

2 Samuel 16:20

No text from Poole on this verse.

2 Samuel 16:21

This counsel he gave, partly to revenge the injury done to Bathsheba, who was the daughter of Eliam, 2Sa_11:3 who was

the son of Ahithophel, 2Sa_23:34; and principally for his own and the people's safety, that the breach between David and Absalom might be made wide and irreparable by so vile an action which must needs provoke David in the highest degree, both for the sin and shame of it; as the like action had done Jacob, Gen_49:3,4; and cut off all hopes of reconciliation, which otherwise might have been expected by some treaty between

Absalom and his tender-hearted father; in which case his followers, and especially Ahithophel himself, had been left to David's mercy.

Israel shall hear that thou art abhorred of thy father; and therefore obliged by thy own interest to prosecute the war with all possible rigour, and to abandon all thoughts of peace; as knowing that his father, though he might dissemble, yet would never forgive so foul and scandalous a crime.

Then shall the hands of all that are with thee be strong; they will fight with greater courage and resolution when they are freed from the fear of thy reconciliation, which otherwise would make their hearts faint and hands slack in thy cause. But by this we may see the character of Absalom's party, and how abominably wicked they were, whom such a loathsome and scandalous action tied the faster to him, whom for that very reason they should have deserted and abhorred. And we may further learn how corrupt and filthy the body of the people was, and how ripe for that severe judgment which is now hastening to them.

2 Samuel 16:22

Upon the top of the house, to wit, of the king's palace, the very place from whence David had spied and gazed upon Bath-sheba, 2Sa_11:2. So that his sin was legible in the very place of his punishment.

Unto his father's concubines, i.e. to one or some of them; and by so doing did further make claim to the kingdom as his own; and, as it were, take possession of it; it being usual in the eastern countries to account the wives and concubines of the late king to belong of right to the successor: **See Poole on 2Sa_12:8.**

In the sight of all Israel; who saw him go into the tent, and thence concluded that he lay with them, as he had designed to do.

2 Samuel 16:23

Was as if a man had inquired at the oracle of God; it was received by the people with equal authority and veneration, and was usually attended with as certain success; which is mentioned as the reason why a counsel which had so ill a face, should meet with such general approbation.

With David; to whose pious disposition he accommodated himself, as policy obliged him; but being weary of it, he takes this first occasion to discover himself, and execute that wickedness which before lay in his heart.

2 Samuel 17:1 2 SAMUEL CHAPTER 17

Hushai, David's friend, being, by David's order, gone over to Absalom, by God's appointment overthroweth Ahithophel's counsel, 2Sa_17:1-14. Hushai certifieth David thereof, and adviseth him forthwith to march on, 2Sa_17:15-21. David passeth over Jordan, 2Sa_17:22. Ahithophel hangeth himself, 2Sa_17:23. David cometh to Mahanaim: Absalom passeth over Jordan, making Amasa the captain of his host, 2Sa_17:21-26. David is there furnished with provisions by his friends, 2Sa_17:27-29.

I am so well assured of the goodness of this counsel, that I will venture my own person and life in execution of it.

2 Samuel 17:2

Weary and weak-handed; tired with a tedious march on foot, and destitute of men and military provisions; and disheartened by his own small numbers, and by the general defection of his subjects.

2 Samuel 17:3

The man whom thou seekest is as if all returned, i. e. the death of that man whom thou seekest to destroy is no less considerable to thee, than if all the people that follow him should desert him and return unto thee.

2 Samuel 17:4

No text from Poole on this verse.

2 Samuel 17:5

A wonderful effect of Divine Providence, blinding his mind, and influencing his heart, that he could not rest in Ahithophel's counsel, though it was so evidently wise, and good, and approved by the general consent of his whole party; and that he should desire Hushai's advice, though neither his reputation for wisdom was equal to Ahithophel's, nor had he yet given any one proof of his fidelity to Absalom as Ahithophel had done; nor was he so

fixed by his interest to him as Ahithophel was; and though there wanted not just cause to suspect him and his counsel too. But there is no contending with that God who can arm a man against himself, and destroy him by his own mistakes and passions, without any other help.

2 Samuel 17:6

No text from Poole on this verse.

2 Samuel 17:7

Though at other times he generally gives most wise and admirable counsel; yet, as he is a man, he seems now to be under a mistake, and not sufficiently to consider all the present circumstances of this business.

2 Samuel 17:8

Mighty men; of approved courage and strength, therefore not so soon vanquished as Ahithophel supposeth.

Chafed in their minds, Heb. *bitter of soul* , inflamed with rage; desperate, and therefore resolved to sell their lives at a dear rate.

A man of war; a wise prince and general; who knowing of what importance it is to secure his own person, and that your great design is against his life, will doubtless use extraordinary care to keep out of your reach, which he may easily do.

2 Samuel 17:9

He is hid now in some pit, or in some other place; having been oft accustomed to that course, and well acquainted with all hidingplaces from Saul's time. In one of them, unknown to us, he will lurk with some of his chosen men, and lie in ambush for us; and when they see a fit opportunity, they will suddenly come forth and surprise some of our men when they least expect it, and fall upon them with great fury, and probably will at first put them to flight.

Some of them, to wit, of Absalom's men sent against David.

Overthrown at the first; implying that their good success at first would mightily animate David's men to proceed vigorously in the fight, and intimidate Absalom's army, and consequently would be both a presage and an occasion of their total defeat.

Whosoever heareth it will say; they who first hear these ill tidings will propagate it, and strike terror with it into the rest of the army.

2 Samuel 17:10

The known fame of the prodigious valour of David and his followers will easily gain credit to that report, and strike the stoutest of our men with dread, even Ahithophel himself, if he should go with them.

2 Samuel 17:11

His pretence was, that they might have a far greater army, and make sure though slow work; his design was to gain David more time, that he might increase his army, and make better provisions for the battle; and that the present heat of the people might be cooled, and they might at last bethink themselves of their duty to David, and return to their former allegiance.

That thou go to battle in thine own person; for thy presence will put more life and courage into all thy soldiers, who will be ambitious to show their utmost skill and courage in defending thy person and cause, when they know that all their actions are observed by him who hath the distribution of rewards and punishments in his hands. So mayst thou also give counsel as occasion offers, and encourage thy men to kill David, which otherwise they may possibly be afraid to do. Besides, the glory of the victory will be wholly thine, which now Ahithophel seeks to get to himself.

2 Samuel 17:12

As the dew falleth on the ground, i. e. plenteously, suddenly, irresistibly, and on all sides; for so the dew falls.

2 Samuel 17:13

Then shall all Israel bring ropes to that city; not that they should do so, or that it was the custom to do so; but it is an hyperbolical and thrasonical expression, suited to the vain-glorious temper of this insolent young man; and therefore most likely to prevail with him; implying that they would do so if they could not discover and destroy him another way; or that they should be enough to do so, if there were occasion. We will draw it

into the river, adjoining to the city; it being usual to build cities near some river, both for defence, and for other accommodations.

2 Samuel 17:14

Absalom and all the men of Israel were infatuated by a Divine power, and given up to believe lies and mistakes.

The Lord had appointed to defeat the good counsel; so it was, politically considered; being the wisest and most effectual course to accomplish Absalom's end.

2 Samuel 17:15

No text from Poole on this verse.

2 Samuel 17:16

Lodge not this night in the plains of the wilderness, lest the king's and people's minds change, and Ahithophel, by his deep wit and great interest, persuade the king to follow his former advice, and to pursue you speedily.

2 Samuel 17:17

En-rogel, or, *the fuller's well* ; a place near Jerusalem, Jos_15:7 **18:16.**

A wench went and told them; pretending to go thither to wash some clothes,

2 Samuel 17:18

A lad saw them, who knew them to be favourers of David, and observed them to wait there upon design, and to gain intelligence, and possibly saw the wench speaking privately to them.

They went both of them away quickly; suspecting by this lad's observation and carriage that they were discovered.

Wither they went down; either to some hole in the side of the pit; or to the bottom of the pit, it being then dry, as pits often were in those hot countries. And this being in so open a place, they concluded none would imagine them to be hid there. And besides, they relied upon God's good providence, which they knew watched over David, and them for his sake.

2 Samuel 17:19

Spread ground corn thereon, under pretence of drying it by the sun; which shows it was summer time.

2 Samuel 17:20

Over the brook of water, i.e. over Jordan. This was a manifest lie; but because it was spoken for no hurt, but good only, many persons in those times conceived such lies to be lawful. Compare Exo_1:19 Jos_2:4,5. But although God was pleased to overlook and pardon the sin, and graciously to reward the good intention which accompanied them; yet it is certain that all kinds of lies are moral evils, and condemned by plain scriptures, and that we must not do evil that good may come, nor tell a lie for God's glory, Rom_3:7,8.

2 Samuel 17:21

No text from Poole on this verse.

2 Samuel 17:22

They passed over Jordan; either at the ford, or in boats.

2 Samuel 17:23

Put his household in order; disposed of his estate by will. Compare Isa_38:1.

Hanged himself; partly because he could not endure to outlive his disgrace, and the rejection of his counsel; and partly because he foresaw by this means David would gain time and strength, and in all probability be victorious, and then the storm would fall most heavily upon his head, as the main author and pillar of the rebellion, and the contriver of those two pernicious counsels above mentioned.

2 Samuel 17:24

Mahanaim; a place in the country of Gilead, bordering upon the land of the Ammonites, 2Sa_17:27. See Gen_32:2 2Sa_2:8.

Absalom passed over Jordan; not speedily, but when all the men of Israel were gathered together according to Hushai's counsel, who are said to be with him here, as it follows.

2 Samuel 17:25

Ithra an Israelite.

Object. He was an Ishmaelite, 1Ch_2:17.

Answ . Not Amasa; but Ithra, or Jether, Amasa's father, is there so called, because he was such, either by his birth from such parents,

or by his long habitation among them, or for some other reason now unknown. Compare 2Sa_15:18. And Amasa is here called an Israelite, either because he was a proselyte; or in opposition to Joab, who was of the tribe of Judah, as Amasa was of one of the ten tribes; or rather, to intimate, that although he or his parents were called Ishmaelites for some reason, yet as to their extraction they were indeed Israelites; which if Amasa had not been, it is not probable that he could have had so powerful an influence upon the tribe of Judah as he had, 2Sa_19:14.

That went in to Abigail, i.e. lay with her, whether being first married to her, or not, is uncertain.

The daughter of Nahash. Nahash is either another name of Jesse; or rather, the name of Jesse's wife; by whom he had this Abigail, as he had Zeruah by another wife; so they were sisters by the father, but not by the mother; and Nahash is here named to signify so much.

2 Samuel 17:26

No text from Poole on this verse.

2 Samuel 17:27

Shobi, as it may seem, disliked and disowned that barbarous action to the ambassadors; and therefore, when the rest were destroyed, was left king or governor of the residue of the Ammonites.

Machir the son of Ammiel of Lodebar. See above, 2Sa_9:4.

2 Samuel 17:28

Beds and basons, i.e. all sorts of household stuff, as well as other provisions, all which David now wanted.

2 Samuel 17:29

i.e. Having been

in the wilderness; which is an easy and common ellipsis. Or, because of (so the Hebrew particle *beth* is oft used) *the wilderness*, which they have passed through, in which provisions are very scarce.

2 Samuel 18:1 2 SAMUEL CHAPTER 18

David viewing the armies in their march, giveth them charge of Absalom, 2Sa_18:1-5; whose men are smitten: he hanging by his hair on an oak, is slain by Joab, and cast into a pit: his pillar and monument, 2Sa_18:6-18. David hearing hereof, 2Sa_18:19-32, mourneth for Absalom, 2Sa_18:33.

The people that were with him; which flocked to him thither, so as to make up a small army.

2 Samuel 18:2

Under the hand of Joab, to wit, for his especial conduct and management in the battle: otherwise Joab was the general of all the forces; nor had David yet taken away that power from him, nor was this a time to do it. But such distributions of forces are usual in battles.

I will surely go forth with you myself also, that by my presence I may put life and courage into my soldiers; and because it is fit I should run the same hazards with you, which you do for my sake.

2 Samuel 18:3

Thou shalt not go forth; for this was Absalom's great error, into which he was drawn by a Divine infatuation, and by Hushai's craft, to go to battle in his own person, which was the utter ruin of him and of his cause.

Thou art worth ten thousand of us; not only for the dignity of thy person, but also for the importance of our common cause and concern, which, if thou art slain, is irrecoverably lost.

That thou succour us out of the city, by sending us supplies of men, and provisions of all sorts, as we have occasion; and by securing our retreat, if we be defeated. Or thus, Not go along to the battle with us, but only go out with us, or accompany us out of the city, (to encourage the company,) slid then retire for thy own safety. And so it seems by the next verse.

2 Samuel 18:4

By the gate side, i.e. *between the two gates of the city*, as it is expressed below, 2Sa_18:24.

2 Samuel 18:5

Deal gently with Absalom; if you conquer, (which he presaged they would by God's gracious answer to his prayer for the turning of Ahithophel's counsel into foolishness,) take him prisoner, but do not kill him. Which desire proceeded, partly, from his great indulgence towards his children; partly, from David's consciousness that he himself was the meritorious and procuring cause of this rebellion, Absalom being given up to it for the punishment of David's sins, and therefore did indeed deserve some pity from him; partly, from the consideration of his youth, which commonly makes men foolish, and heady, and violent, and subject to ill counsels; and partly, from his piety, being loth that he should be cut off in the act of his sin without any space or means for repentance, whereby both his soul and body would be in danger to perish for ever. All the people, to wit, the citizens and others who stood with the king in the gate when the army marched forth.

2 Samuel 18:6

So called, not from its situation in the tribe of Ephraim, which was on the other side Jordan, as is evident; but from some memorable action or occurrent of the Ephraimites beyond, Jordan; whether it was their killing of Oreb and Zeeb there, Jud_7:25 **8:3**, or their slaughter by Jephthah, Jud_12:5,6, or some other not mentioned in sacred Scripture.

2 Samuel 18:7

The people of Israel, i.e. the soldiers of Absalom; so called, partly to note that all Israel (some few excepted) were engaged in this rebellion, which made David's deliverance more glorious and remarkable; and partly in opposition to David's men, who, as to the main body, or most considerable part, were of the tribe of Judah, or had followed him from Judah.

2 Samuel 18:8

The battle was there scattered, i. e. the warriors being beaten in the fight, fled, and were dispersed; the abstract being put for the concrete, as *poverty* is put for *poor men* , 2Ki_24:14, and *deceit* for the *deceiver* , and *dreams* for *dreamers* , Pro_12:24 **13:6**.

The wood devoured more people, i.e. more people died in the wood, either through hunger, and thirst, and weariness; or by the wild beasts, whereof great numbers were there, which, though they were driven away by noise and clamour from the place of the main battle, yet might easily meet with them when they fled several ways, which also might be directed and sent to them by God's providence and just judgment to punish them for their rebellion; or by falling into ditches and pits, which were in that place, 2Sa_18:17, and probably were covered with grass or wood, so as they could not see them till they fell into them; or by being hanged in trees, as Absalom was, 2Sa_18:9; and especially by David's men, who pursued them, and killed them in the wood: and the *wood* is rightly said to have *devoured* them, because it gave the occasion to their destruction, inasmuch as the trees, and ditches, and pits, entangled them, and stopped their flight, and made them an easy prey to David's men, who followed them, and slew them in the pursuit, being therein directed and assisted by the people of that country, who, after the manner, fell in with the victorious side.

Than the sword devoured, to wit, in the main battle; *the sword* being put for the *battle*, by a common metonymy.

2 Samuel 18:9

Absalom met the servants of David, who, according to David's command, spared him, and gave him an opportunity to escape.

His head caught hold of the oak; in which probably he was entangled by the hair of the head, which being very long and thick, might easily catch hold of a bough, especially when the great God directed it. Either he wore no helmet, or his helmet was such as left much of his hair visible; or he had thrown away his helmet as well as his other arms, to hasten his flight, or because of the heat of the season. Thus the matter of his pride was the instrument of his ruin, as also Asahel's swiftness, 2Sa_2:18, and Ahithophel's policy, 2Sa_17:23, were the occasions of their destruction.

The mule that was under him went away; which might easily happen, because being in flight the mule passed along very swiftly.

2 Samuel 18:10

No text from Poole on this verse.

2 Samuel 18:11

Why didst thou not smite him down from the oak, and with thy spear nail him to the ground?

A girdle; a military belt of more than ordinary price, as a testimony of thy valour and good service. **See Poole on "1Sa_18:4"**.

2 Samuel 18:12

Or, *take heed what* (for so the Hebrew pronoun *mi* is sometimes used, as Jud_13:17) ye do *with the young man* . He expresseth David's sense, though not his words.

2 Samuel 18:13

Either, first, I should have been guilty of false and perfidious dealing against the king's express injunction, and that with the manifest hazard of my own life. Or, secondly I should have betrayed my own life. I should not only have deceived myself with false hopes, either of concealing my fact from the king, or of obtaining a reward, yea, or a pardon, from him or thee for it; but also have destroyed myself thereby, and laid a plot against my own life.

There is no matter hid from the king; this, as all other things, would certainly come to the king's ear.

Thou thyself wouldest have set thyself against me; thou wouldest have been my adversary and accuser; partly because it was thy duty to be so; and partly to vindicate thyself by casting the blame upon another. Or, *thou wouldest have stood afar off* , as this phrase is used, Psa_38:11. Thou wouldest not have stood to me to intercede for my life or reward, but wouldest keep at a distance from me.

2 Samuel 18:14

I may not tarry thus with thee; I must not lose time in contending with thee till I let the occasion slip.

Through the heart of Absalom; not properly so called, for he was yet alive after these wounds, and was slain, 2Sa_18:15; but through his middle, as the word heart is oft used, as Psa_46:2, and

that too not exactly, but more largely understood, as Deu_4:11 Eze_27:4 Mat_12:40; or through his body; which might be, and yet the wounds not mortal.

While he was yet alive, or, *yet he continued alive* , i.e. the darts did not despatch him, and therefore they smite him again, and kill him, 2Sa_18:15.

2 Samuel 18:15

Judging that there could be no safety to the king, nor peace to the kingdom, nor security to himself, and all David's friends and loyal subjects, and good men, if Absalom had lived, as may seem probable from 2Sa_19:10, and yet perceiving that the king's heart was reconcilable to Absalom, notwithstanding his abominable crimes of lying with his father's concubines, and of horrid and unnatural rebellion; both which were capital crimes by the law of God; he adventured to save David's life against his will. But whether Joab did well in this, all things considered, I shall not here determine.

2 Samuel 18:16

Who otherwise were highly incensed against the rebels, and hotly pursued them. But the head of the rebellion being cut off, and the danger thereby past, he puts a stop to the effusion of Israelitish blood.

2 Samuel 18:17

Laid a very great heap of stones upon him, as a lasting monument of Absalom's sin and shame, and of the righteous judgment of God upon him. Compare Jos_7:26 **8:29 10:27**. He was first hanged, after a sort, which was an accursed death, Deu_21:23; and then thrust through with darts and swords; and, after all, in a manner stoned, which was the proper punishment of a rebellious son, Deu_21:21.

Every one to his tent; to their houses and dwellings, to avoid the shame and punishment of their rebellion.

2 Samuel 18:18

A pillar, to preserve his name in memory; whereas it had been more for his honour if his name had been buried in perpetual oblivion. But this was the effect of his pride and vain-glory.

The king's dale; a place near Jerusalem so called. Gen_14:17.

He said, I have no son.

Object. He had three sons, 2Sa_14:27.

Answ. Either they were all now dead; or if one of them was left alive, he thought him unfit and unworthy to keep up his name and honour; or he erected this pillar before his sons were born. But the first opinion seems most probable; and it was a remarkable judgment of God, that he who struck at his father's life, should be punished with the death of all his sons.

Absalom's place, Heb. *Absalom's hand*, i.e. his work, made though not by his hand, yet for him and his glory, and by his procurement.

2 Samuel 18:19

No text from Poole on this verse.

2 Samuel 18:20

And thou shalt not be a messenger of evil tidings, which will be unwelcome to him, and prejudicial to thee.

2 Samuel 18:21

To Cush, or, *to an Ethiopian*; so he might be by birth, and yet by profession an Israelite.

2 Samuel 18:22

My son; so he calls him with respect both to his younger years, and to that true and tender affection which he had for him.

2 Samuel 18:23

The way of the plain was the smoother and easier, though the longer way.

2 Samuel 18:24

Between the two gates; for the gates of the cities then were, as now they are, large and thick; and, for the greater security, had two gates, one more outward, the other inward. Here he sat, that he might hear tidings when any came into the city.

Unto the wall; unto the top of the wall or tower upon the gate, where watchmen used to watch. Compare 2Ki_9:17 Eze_33:2.

2 Samuel 18:25

There is tidings in his mouth; he is sent with some special message; which was a very probable conjecture; for if he had run or fled from the enemy, many others would have followed him.

2 Samuel 18:26

No text from Poole on this verse.

2 Samuel 18:27

He loves me well, and therefore would not afflict me with evil tidings.

2 Samuel 18:28

Into thy hand and power; or, to destruction. Compare 1Sa_24:18 **26:8**.

2 Samuel 18:29

The king's servant, Cush.

I knew not what it was; he seems to tell an untruth, as is evident from 2Sa_18:20, because he now plainly perceived what Joab foretold him, that such tidings would be very unwelcome to David. But he made a bad choice, to offend God with a lie, rather than to displease the king with a truth. Yet thus far it might be true, that though he had reason to think Absalom was dead, yet was not able to give account of the particulars which concerned it, wherewith Cush was intrusted.

2 Samuel 18:30

No text from Poole on this verse.

2 Samuel 18:31

No text from Poole on this verse.

2 Samuel 18:32

May they perish and be cut off, as he is.

2 Samuel 18:33

Went up to the chamber over the gate; retiring himself from all men and business, that he might wholly give up himself to lamentation.

David might speak thus from a deep sense of his eternal state, because he died in his sins, without the least testimony of

repentance, and because David himself had by his own sins been the unhappy instrument and occasion of his son's death.

2 Samuel 19:1 2 SAMUEL CHAPTER 19.

Joab by hard words moveth the king to cease his mourning, and show himself to the people, 2Sa_19:1-8. The king is brought back by the men of Judah, and Amasa put in Joab's place, 2Sa_18:9-15. Shimei sueth for mercy, and obtaineth it, 2Sa_19:16-23. Mephibosheth meeting the king, recovers half his estate, 2Sa_19:24-30. Barzillai is dismissed; Chimham his son is taken into the king's family, 2Sa_19:31-40. The Israelites expostulate with Judah for bringing home the king without them, 2Sa_19:41-43.

It was told Joab, by his messengers, upon their return.

2 Samuel 19:2

No text from Poole on this verse.

2 Samuel 19:3

Not openly, and orderly, and triumphantly, as conquerors use to do; but secretly, and disorderly, and asunder, as if they were afraid and ashamed, lest David should see them, and look upon them with an evil eye, as those that had a hand in the killing of his dearly beloved son.

2 Samuel 19:4

The king covered his face, as a deep mourner, as one that desired neither to see, nor to be seen by any others.

2 Samuel 19:5

Joab came into the house; either the gate-house, or his now dwelling-house in the city, to which he was retired, that he might more freely indulge himself in the expressions of his grief.

Thou hast shamed the faces of all thy servants, by disappointing their just hopes of praises and rewards, and by requiting them with contempt and tacit rebukes.

Thy life, and the lives of thy sons, and of thy daughters, and of thy wives, and of thy concubines; all which Absalom struck at, and had sooner or later actually taken away, if he had not been cut

off in such a manner, without expecting thy knowledge or consent; and therefore thy carriage towards them that have saved the lives of thee and thine, with the utmost hazard of their own, is highly unjust and ungrateful.

2 Samuel 19:6

This is not to be understood as exactly true in the rigour of it, but only comparatively and hyperbolically spoken; for David desired their preservation and Absalom's too: but it must be considered that Joab was now in a high transport of passion, which might easily hurry him into indecent expressions; and that David's carriage gave too much colour to such a suggestion; and that such sharpness of speech was in a manner necessary to awaken the king out of his lethargy, and to preserve him from the impendent mischiefs.

2 Samuel 19:7

I swear by the Lord: this oath was either assertory of what he believed might in reason be expected, as likely in great measure to come to pass; or else promissory; or rather, minatory of what he by his influence could and would effect; and if so, it was much more than became him to say to his sovereign, and could only be excused by the circumstances, which at this time might make it seem necessary: for David was indeed to blame in taking no more notice of their good service (however Joab might be faulty also in disobeying the king's express command as to Absalom's person); and great reason there was that David, as Joab did now advise, should show himself less displeased to the people, who had exposed their lives to preserve him and his.

If thou go not forth to the gate, to show thyself to thy people, and kindly and thankfully to acknowledge the good service that they have now done thee.

There will not tarry one with thee this night; the hearts of all thy people will forthwith be irrecoverably alienated from thee, and they will look out for some other person on whom they may set the crown.

2 Samuel 19:8

The king arose, and sat in the gate; He was come forth out of his retirement, and appeared in public on the seat of judgment, at

the gate of the city, to receive the addresses of his people, and mind the affairs of the kingdom.

All the people came before the king, to congratulate him for the victory, and to profess their subjection to him. So Joab's speech, though very severe and presumptuous, was it seems a word in season, and had that good effect which he designed.

2 Samuel 19:9

All the people were at strife; quarrelling one with another, as the authors or abettors of this shameful and cursed rebellion, discoursing privately and publicly of David's high merits, which God, being now reconciled to David, brings afresh to their memories, and reneweth the sense of their obligations to their king, which they had lately shaken off. Thus the crowns of kings sit faster or looser upon their heads, as God is pleased to dispose of the thoughts and hearts of their people, which he can turn in an instant which way he will.

Now he is fled out of the land for Absalom: now we come to reflect upon our own actions, we are sensible of our folly and unworthiness in adhering to Absalom, and thereby forcing David to flee out of the land of Canaan to the parts beyond Jordan for his security.

2 Samuel 19:10

Whom we anointed, i.e. caused to be anointed by Zadok or Abiathar, or some other of the priests, whom they persuaded or constrained to do this office: for this being a sacred ceremony, of a great reputation, and a likely means to gain the more authority and veneration from the people to Absalom, as one whom God by his vicegerent had constituted and set up; and this rite being usual upon all translations of the government from one person to another in an extraordinary way, as this confessedly was; it is not likely that they would now omit it; though otherwise anointing is frequently put for designing or constituting.

Is dead in battle; and therefore we have no obligation to him, and no hope of any thing from him.

Why speak ye not a word? the people of Israel speak thus to the elders of Israel, as appears by comparing this verse with the next. Seeing their designs for Absalom disappointed, they now repented

of that undertaking, and were willing to testify so much by their forwardness to bring back David, and reestablish him.

2 Samuel 19:11

Speak unto the elders of Judah; who being the first and chief abettors of Absalom's rebellion, despaired of ever obtaining the king's grace and pardon, and therefore were backward to promote the king's restoration.

To his house; to his royal palace at Jerusalem.

To the king, even to his house, i.e. even to Mahanaim, where now the king's house and family is. Thus sometimes one word is taken in divers senses in the same verse, as Mat_8:22. Or rather thus, About bringing the king back *to his house* : for, first, Those words are very fitly and easily understood here out of the foregoing member of the verse; such defects being usual in the Hebrew, which is a very concise or short language. So it is Exo_22:15 Deu_1:4, &c.

Secondly, It seems most reasonable to understand the same phrase,

to his house, being twice here used in the same sense in both places, to wit, of his house in Jerusalem; and this is most agreeable to rule and to Scripture usage.

Thirdly, Thus the words have more emphasis than the other way; for if the speech came to the king at Mahanaim, it matters not whether it found him in his house there, or in the gate-house, or in the field.

Fourthly, David had no house in Mahanaim which could properly be called his house, as he had in Jerusalem. And then the parenthesis should close before those last words,

even to his house, or *even to his own house* , to wit, that at Jerusalem.

2 Samuel 19:12

My bones and my flesh; of the same tribe, and some of you of the same family, with myself; and therefore if I should revenge myself of you, which perhaps you may fear I will do when I have fully regained my power, I should but tear my own flesh in pieces,

and hate my own body which nature and interest obligeth every man to preserve.

Wherefore then are ye the last to bring back the king? this delay doth not suit with the relation you have, and the affection you owe to me.

2 Samuel 19:13

Amasa, Absalom's late general; who judging his case, above all others, desperate, might be ready to use all his interest with that tribe to delay or hinder the king's return.

Of my bone, and of my flesh, i.e. my near kinsman, my nephew. See 1Ch_2:16,17.

Before me, i.e. in my presence, or now whilst I live; lest he should think he promised him only the reversion of it.

In the room of Joab; who, besides his other crimes, had lately exasperated the king by his wilful murder of Absalom, contrary to David's express command; and by his insolent carriage towards him. And therefore the king having now the opportunity of another person, who had a greater interest both in Judah and Israel than Joab, he gladly complies with it, that so he might both chastise Joab for his faults, and rescue himself from the bondage in which Joab had hitherto held him. Yet it is not necessary, from those words *in the room of Joab*, to conclude that Joab was to be displaced to make room for Amasa, but that he might be in like condition with Joab; but what follows in the next chapter makes it very probable that he was indeed displaced, and Amasa put in his place.

2 Samuel 19:14

He; either, first, Amasa, by his great influence upon them. Or rather, secondly, David, by his prudent and kind message, and his free offer of pardon and favour to them, as if they had never offended.

2 Samuel 19:15

To attend upon the king in his passage over Jordan, and to furnish him with conveniences for his passage and journey. See below, 2Sa_19:41,42.

2 Samuel 19:16

No text from Poole on this verse.

2 Samuel 19:17

A thousand men of Benjamin with him; whom he brought, partly to show his power and interest in the people, whereby he was able to do David either great service or great disservice; and partly as intercessors on his behalf, and as witnesses of David's clemency or severity, that in him they might see what the rest of them might expect.

And Ziba; who, being conscious of his former abuse of David, and of his master Mephibosheth, which he knew the king would understand, designed to sweeten David's spirit towards him, by his great officiousness and forwardness in meeting him, and congratulating his return.

They went over Jordan before the king; they did not tarry on this side Jordan, waiting till the king came over, as the most of the men of Judah did; but went over Jordan to pay their respects and duty to the king there, to express their eager and impatient desire to see the king.

2 Samuel 19:18

A ferry boat, made by the men of Judah for the king's proper use; besides which there were doubtless many boats ready for the use of others.

As he was come over Jordan, or rather, *as he was passing*, or *about to pass, over Jordan*; but this was beyond Jordan; for as he went over Jordan to the king, 2Sa_19:17, so doubtless he fell down before him at his first coming into his presence there.

2 Samuel 19:19

i.e. Be affected with it, or excited to revenge it.

2 Samuel 19:20

Thy servant doth know that I have sinned; I do not excuse my sin, but with grief and shame confess it; in which case the Lord thy God is ready to pardon offenders, and so I trust wilt thou be.

I am come the first; the sense of my former sin now hath, and whilst I live will, make me the first and most forward in all acts of

duty and service to thy majesty.

Of all the house of Joseph.

Object. He was a Benjamite, 2 Samuel 16:5. How then doth he make himself one of the house of Joseph?

Answ. The house of Joseph is here put, either,

1. For the ten tribes, which are oft distinguished from Judah, and then they are called the house of Joseph, as [Zechariah 10:6](#). But this distinction was not made before the division of the people into two kingdoms; and even after that division Benjamin was constantly reckoned with Judah, and not with Joseph or Ephraim. Or,
2. For all the tribes of Israel, who are called the children of Joseph, Psalms 77:15; compare Psalms 80:1, Psalms 81:5; as well they might, not only because of Joseph's eminency, (the most eminent persons and things being oft put for the rest of the kind,) and because the rights of primogeniture were in a great part devolved upon him, 1 Chronicles 5:1; but also because Joseph had been as a father to them, and had nourished them all like children, as is expressed in the Hebrew text, Genesis 47:12. But in this sense this was not true, for the house of Judah came before him, 2 Samuel 19:15.

Or rather,

3. For all the tribes except Judah, which are conveniently called *the house of Joseph* for the reasons now mentioned, and are fitly distinguished from Judah, because the rights of the first-born were divided between Judah and Joseph, 1 Chronicles 5:2. And though Benjamin, after the division of the kingdoms, was fitly joined with Judah, because then they adhered to that tribe; yet before that time it was more conveniently joined with Joseph, because they marched under the standard of the house of Joseph, or of Ephraim, Numbers 10:22-24; whence it is that Ephraim, Benjamin, and Manasseh are put together, Psalms 80:2.

2 Samuel 19:21

i.e. The king. By this expression he minds David of his former zeal against those who offered any injury to Saul, because he was the Lord's anointed, 1 Samuel 24:6, 1 Samuel 26:9; and therefore demands the same justice against Shimei for his cursing of the king, which was so expressly forbidden, Exodus 22:28, and by the analogy of that law, Exodus 21:17, might seem punishable with death.

2 Samuel 19:22

What have I to do with you? I do not ask, neither will I take, your advice in this matter.

Ye sons of Zeruiah; implying that Joab's hand was in this contrivance, or that he suspected it.

That ye should this day be adversaries unto me, i.e. that you put me upon things unfit for me to do, and contrary to my present interest; for it was David's interest at this time to appease the people, and reconcile them to him, and not now to give them any new distaste by acts of severity; for this would make others jealous, that David will not forgive them neither, but would watch an opportunity to be revenged on them. You pretend friendship herein, and would have me take it for an effect of your zeal for my service; but in truth you give me such counsel as my enemies would wish me to follow, that thereby I might awaken the fears and jealousies of my people which are now asleep, and cast them into a second rebellion: which either Joab and Abishai really designed by this advice, that so Joab might recover his place again, and be made necessary for the king's service; or David suspected that they did so.

Do not I know that I am this day king over Israel? is not my kingdom, which for my sins was in a manner wholly lost, just now restored and assured to me? And when God hath been so merciful to me in forgiving my sin, shall I now show myself revengeful to Shimei? Shall I sully the public joy and glory of this day with an act of such severity? or shall I alienate the hearts of my people from me, now when they are returning to me?

2 Samuel 19:23

Thou shalt not die, to wit, this day, as Abishai desireth; nor whilst I live, nor by my hands, as it is repeated and explained, 1 Kings 2:8; nor for this cause alone. For though David gave order to Solomon for his punishment after his death; nor was it fit for the public good that such a horrid crime should go unpunished; yet he would not have him punished for this fault alone, but for some other capital crime, which he presumed Shimei's temper would easily betray him to, and Solomon's deep wisdom would easily find out, 1 Kings 2:9.

The king sware unto him, that he would *not put him to death with the sword*, as it is expressed, 1 Kings 2:8.

2 Samuel 19:24

The son of Saul, i.e. the grandson, 2 Samuel 9:3,6.

Had neither dressed his feet; by cutting his nails, and by washing his feet, which was usual in those hot climates, and very refreshing; and therefore now neglected, as becoming a mourner.

Nor trimmed his beard; but suffered it to grow very long and disorderly, as was usual with many persons in a forlorn or mournful state.

Nor washed his clothes; his linen clothes. This and the former were signs that he was a true and obstinate mourner, that laid aside his usual refreshments; and they are here mentioned as evidences of the falsehood of Ziba's former relation concerning him, 2 Samuel 16:3.

2 Samuel 19:25

When he was come to Jerusalem; so it is supposed, that Mephibosheth, though he went to meet the king, wanted either courage or fit opportunity to speak to the king till he came to Jerusalem, because of the great multitudes that addressed themselves to the king by the way. Though it might more reasonably be thought that he could not go from Jerusalem to meet the king, as others did, because he wanted conveniences for his journey; for Ziba had gotten all his lands and goods, 2 Samuel

16:4, and it is not likely that he, who would not provide him an ass to ride on, or to accompany the king at his departure, would now be hasty to furnish him with one to meet the king, to whom he knew he would complain of him. But the words may seem to be better rendered thus, *when he went* (for so the Hebrew verb signifies, Ruth 3:7 Jonah 1:3) from (which preposition is oft understood) *Jerusalem*; for there he was, 2 Samuel 16:3; and having continued there, as probably he did, (because he wanted an ass to convey him elsewhere, and knew not where to be with more safety,) he could not properly nor truly be said to have come thither to meet the king.

Wherefore wentest not thou with me, as justice and gratitude obliged thee to do?

2 Samuel 19:26

My servant deceived me, by carrying away the ass which I bid him saddle for me.

2 Samuel 19:27

As an angel of God, to distinguish between true reports and calumnies: **See Poole on "2 Samuel 14:20"**.

2 Samuel 19:28

Before my lord the king, i.e. before thy tribunal: we were all at thy mercy; not my estate only, (which thou hast now granted to Ziba,) but my life also was in thy power, if thou hadst dealt with rigour, and as earthly kings use to do with their predecessors' and enemies' children. For otherwise by the law of God Saul himself had not deserved to die by David's hands, as David himself confessed; much less his children, who were not to die for their father's sins, Deuteronomy 24:16. But Mephibosheth speaks like a courtier, and like an orator, aggravating matters against himself, that he might seem to justify the king's sentence, and to submit to it; and so insinuate himself unto the king's favour.

To cry any more unto the king, to wit, for the vindication of mine honour, and the restitution of my estate.

2 Samuel 19:29

Why speakest thou any more of thy matters? For as Ziba was present, so doubtless he was not silent, but said and did what he could to make good his former charge; which must needs occasion many words before the king. And the king was not now at leisure for long debates, and therefore makes an end of the matter.

I have said, to wit, within myself; I have considered the matter as far as now I can, and upon the whole am come to this resolution, wherein I expect that thou and he do both acquiesce. Or, *I do now say*; I pronounce this sentence in the cause.

Thou and Ziba divide the land: the meaning is either,

1. The land shall be divided between thee and him, as it was by my first order, 2 Samuel 9:10; he and his sons managing it, and supporting themselves out of it, as they did before, and giving the rest of the profits thereof to thee. And to this the following words may well enough be accommodated, Yea, let him take all, to wit, to his own sole use.

Or, 2. The right and profits of the land shall be equally divided between you. It seems a very rash and harsh sentence, and very unbecoming David's wisdom, and justice, and gratitude to Jonathan; and Ziba seems to have deserved death for falsely accusing his master of treason, rather than a recompence. But the whole transaction of the matter is not here set down. Possibly Ziba might bring plausible pretences to justify his accusation; and it might be pretended that Mephibosheth neglected the trimming and dressing himself only in policy, and that for a season, till David and his family had destroyed one another by their civil wars, and given him a fit opportunity to take the crown. So that David might really be at a loss what to determine. And Ziba had given proof of his affections to David by an act of kindness which could not be without hazard to himself, 2 Samuel 16:1,2, which Mephibosheth had not done. And possibly this was only a present sentence, and David resolved to examine things more thoroughly when he had more leisure, and then to make a more full and final determination of the business; which also he might do, though it be not here

recorded; for we must not think that nothing was done and said about such things but what is mentioned in Scripture. Besides, Ziba being a powerful man, and the crown not yet firmly fixed upon the king's head, David might think fit to suspend his final sentence till a more convenient season, and not now to provoke him too much by taking away all his estate from him at once, but to proceed against him by degrees. Howsoever, this is certain, we cannot pass a right judgment upon this action of David's, unless we understood all the circumstances of it, which we cannot pretend to do.

2 Samuel 19:30

I am contented to lose all, being fully satisfied with the happiness of seeing my dear and dread sovereign restored to his crown, and truth and peace returned to his kingdom.

2 Samuel 19:31

And then to cross Jordan again, and so return to his native land.

2 Samuel 19:32

No text from Poole on this verse.

2 Samuel 19:33

No text from Poole on this verse.

2 Samuel 19:34

Seeing my time of continuance in this world is but short, it is not advisable to change my habitation, or to give thee or myself any further trouble.

2 Samuel 19:35

My senses are grown dull, and incapable of relishing the delights of the court. I am past taking pleasure in delicious tastes, or sweet music, and other such delights of the court. I am through age both useless and burdensome to others, and therefore most improper for a court life.

2 Samuel 19:36

A little way over Jordan; a little onward in thy way to Jerusalem, and then return.

Recompense it me, or, *recompense me*, to wit, for my small kindness to thee at Mahanaim, which was but a part of my duty to thee.

2 Samuel 19:37

Chimham, Barzillai's son, 1 Kings 2:7

2 Samuel 19:38

No text from Poole on this verse.

2 Samuel 19:39

No text from Poole on this verse.

2 Samuel 19:40

Conducted the king; attended upon him on his journey towards Jerusalem.

And also half the people of Israel; whereas the men of Judah came entirely and unanimously to the king, as is noted here, and above, 2 Samuel 19:14, the Israelites of the other tribes came in but slowly, and by halves, as being no less guilty of the rebellion than the tribe of Judah; but not encouraged and invited to come in by such a particular and gracious message as they were. And this is here mentioned as the occasion both of the contention here following, and of the sedition, 2Sa 20.

2 Samuel 19:41

All the men of Israel, to wit, such as were present.

Stolen thee away, i.e. conveyed thee over Jordan hastily and privily, not expecting nor desiring our consent and concurrence in the business, which we were no less ready to afford than they. It is also a secret reflection upon the king, for permitting this precipitation.

All David's men, i.e. all thy men; such changes of persons being most frequent in the Hebrew language; thy officers, and guards, and soldiers. This is mentioned as an aggravation of their fault, that they did not only carry the king over Jordan, but all his men too, without asking their advice.

2 Samuel 19:42

Near of kin to us; of the same tribe with us, and therefore both oweth the more respect to us, and might expect and challenge more respect from us. Hath he given us any gift? we have neither sought nor gained any advantage to ourselves hereby, but only discharged our duty to the king, and used all expedition in bringing him back, which you also should have done, and not have come in by halves, and so coldly as you have done. See 2 Samuel 19:40.

2 Samuel 19:43

We have ten parts; they say but ten, though strictly there were eleven; either because they accounted Joseph (which comprehends both Ephraim and Manasseh under it) for one tribe, as it is sometimes reckoned; or because Simeon, whose lot lay within the tribe of Judah, were joined with them in this action.

In the king, i.e. in the kingdom, and the management of the affairs of it; the word *king* being put for *kingdom*, as it is 2 Chronicles 23:20 Isaiah 23:15 Daniel 7:17 Hosea 10:15. Or, in the king's person, and the disposal thereof.

We have also more right in David than ye; as in the general we have more right in the king and kingdom, so particularly we have more right in David, than you, because you were the first beginners and the most zealous promoters of this rebellion; and as David is nearest of kin to you, so he hath been most injured by you; howsoever, as he is king, we justly claim a greater interest in him than you, inasmuch as we are the far greatest part of his subjects.

That our advice should not be first had in bringing back our king; that we being the far greater number, should not have the first and chiefest vote in this action. But the words are by some, and may well be, rendered interrogatively, *And was not my word first about bringing the king back?* Did not we make the first mention of it, before you could be drawn to it? For so indeed they did, 2 Samuel 19:11; and therefore the neglect of their advice herein might seem more inexcusable.

The words of the men of Judah were fiercer; instead of mollifying them with gentle words, they answered them with greater fierceness and insolency; so that David durst not interpose himself in the matter.

2 Samuel 20:1 SAMUEL CHAPTER 20

By occasion of this quarrel Sheba stirreth up Israel to sedition, 2 Samuel 20:1,2. David's ten concubines are shut up in perpetual prison, 2 Samuel 20:3. Amasa is slain by Joab, 2 Samuel 20:4-10. He and Abishai pursue Sheba unto Abel, 2 Samuel 20:11-15. The citizens, by the advice of a wise woman, cut off his head, and cast it over the wall to Joab, 2 Samuel 20:16-22. David's officers, 2 Samuel 20:23-26.

There happened to be there; his presence was casual in itself, though certain, and ordered by God's providence.

Man of Belial; a lawless person, one that attempted to shake off the yoke of civil authority. See Deuteronomy 13:13.

Benjamite; aggrieved at the translation of the kingdom from Saul and that tribe to David.

We have no part in David: the tribe of Judah have monopolized the king to themselves, and will not allow us any share in him; let them therefore enjoy him alone, and let us seek out a new king.

The son of Jesse; an expression of contempt, implying their rejection of him, that he was no more to be owned as their king, but as a private person, as the son of Jesse.

Every man to his tents; let us all desist from this unthankful office of bringing the king back, and go each to our homes, that we may consider, and then meet together to choose a new king.

2 Samuel 20:2

Every man of Israel, i.e. the generality of those Israelites who were present.

2 Samuel 20:3

Put them in ward; partly, because they had not vigorously opposed Absalom's lustful desire, as they should have done, even with the hazard of their lives; and partly, lest the sight of them should renew the memory of Absalom's filthiness, and of their own and David's reproach, which it was fit to bury in-perpetual oblivion; and partly, because it might appear incestuous to have to do with those who had been defiled by his own son; and partly, because as David would not, so it was not now convenient that any other man should have any conjugal conversation with them.

2 Samuel 20:4

Assemble me the men of Judah, and march in the head of them as their general, as I have promised thee, 2 Samuel 19:13.

Within three days; which he supposed Amasa, having been their late general, could easily do; and the business required haste.

Be thou here present within that time to receive orders and instructions from me.

2 Samuel 20:5

Either because the people, being wearied out by the late civil war, were not forward to engage in another; or because the soldiers had more affection to Joab than to their new general, to whose ill conduct possibly they might impute their unsuccessfulness in the last battle; or because Amasa for his own interest might seek delays, to render himself more necessary and useful to the king, and to keep up his honourable and profitable employment, which is the common policy of such men.

2 Samuel 20:6

David said to Abishai; not to Joab, lest by this means he should recover his place, and Amasa be discontented, and David's fidelity in making good his promise to Amasa be questioned.

Thy lord's servants, i.e. my guards that attend upon my person, and the other soldiers who are now present with me. He speaks of himself in the third person, as is very frequent. For it is not probable he would now call Joab his lord, whom he had lately

deposed; nor Amasa, who had not yet taken actual possession of his place, nor had the command over the king's guards.

2 Samuel 20:7

Joab's men; the remainders of Joab's army who were there present, with whom also Joab might go as a reformer, watching an opportunity to do what he designed. Of the Cherethites and the Pelethites, **See Poole on "2 Samuel 8:18"**.

2 Samuel 20:8

Amasa went before them; having gathered some forces, and given due orders for the rest to follow him, he returned to Jerusalem, and by the king's command went after those mentioned 2 Samuel 20:7; and being come up to them at the place where they waited for him, he put himself into the head of Joab's men, and the Cherethites and the Pelethites, and such as he had brought along with him, and marched before them as their chief and general.

Girded unto him, after the manner of travellers and soldiers.

As he went forth to meet and salute Amasa, who was coming towards him to do him honour.

It fell out; things having (it is likely) been so contrived by Joab, that upon the least motion of his body his sword should drop out, and he might take it up without raising Amasa's suspicion.

2 Samuel 20:9

As the manner of ancient times was, when they kissed and saluted one another.

2 Samuel 20:10

The sword that was in Joab's hand; which falling out, as it seemed, casually, he supposed that Joab intended only to put it into its scabbard, and therefore took no care to defend himself against the stroke.

In the fifth rib: See Poole on "2 Samuel 2:23". Struck him not again; he despatched him at one stroke, or gave him his death's

wound at the first blow, and needed not to smite him again.

Joab now boldly resumed his former place, and marched in the head of the army. It is not strange that Amasa's soldiers did not fight to revenge his death; partly because not many of them were yet come up, but came by degrees, as the following verses show; and partly because Joab's interest and authority with the military men was very great, especially with David's guards, who were here present, and who had no kindness for Amasa, as having been the general of the rebellious army; and, as they might think, was not fit to be put into a place of so great power and trust.

2 Samuel 20:11

One of Joab's men, left there on purpose to deliver the following message.

He that favoureth Joab; he that would have Joab to be general, rather than such a perfidious rebel and traitor as Amasa.

He that is for David; he that wisheth David good success against Sheba, and against all rebels; whereby he implies that though this fact of his was done against the king's command, yet it was for his interest and defence.

2 Samuel 20:12

Wallowed, Heb. *rolled himself*, being in the pangs of death; yet having so much life left as to move himself a little, though not to raise himself up from his place.

In blood; in his own blood, which was shed there.

All the people, to wit, the soldiers which were upon their march.

Stood still; wondering at the spectacle, and inquiring into the author and occasion of it.

He removed Amasa out of the highway into the field; perceiving that it both incensed them against Joab, and hindered the king's present service.

2 Samuel 20:13

No text from Poole on this verse.

2 Samuel 20:14

He went; either,

1. Joab, who pursued Sheba through all the tribes as far as Abel.
Or rather,
2. Sheba, who was last mentioned, who marched from tribe to tribe to stir them up to sedition; and to him the following words seem best to agree.

Unto Abel, and to Beth-aachah, or rather, *to Abel, even to Beth-maachah*, i.e. unto *Abel-beth-maachah*, as this place is called here in the Hebrew text, 2 Samuel 20:15 1 Kings 15:20 2 Kings 15:29, to distinguish it from other Abels; and to signify that this was that Abel which was in the tribe of Naphtali in the northern border of Canaan, towards that part of Syria called *Maachah*, 2 Samuel 10:8.

The Berites; such as lived in the city or territory of Beeroth of Benjamin, Joshua 18:25, who being of the same tribe, if not city, with Sheba, and his greatest acquaintance and friends, or being most implacable against David, adhered to Sheba, and followed him through all the tribes of Israel.

They were gathered together, to wit, the tribes of Israel, i. e. a considerable number of them; as might well be expected, when the discontents were so high and general.

After him, i.e. after Sheba.

2 Samuel 20:15

They came, i.e. Joab and his army, which is easily understood, both from the foregoing and following verses.

They cast up a bank; from whence they might either batter the wall, or shoot at those who defended it against them who should assault it. See 2 Kings 19:32 Jeremiah 32:24, Jeremiah 33:4.

Otherwise, *they threw down the bank of the city*, which they had raised up to defend the city on the weakest side.

It stood in the trench, i.e. the bank stood in or near to the trench, or wall of the city; so that the city was in great danger of being taken. Otherwise, the city stood within the trench, or wall, being defended only by a single trench, or a weak wall; the bank which was raised up there to defend it being thrown down.

2 Samuel 20:16

No text from Poole on this verse.

2 Samuel 20:17

No text from Poole on this verse.

2 Samuel 20:18

According to this translation the sense is, This city which thou art about to destroy is no mean and contemptible one, but so honourable and considerable for its wisdom, and the wise people in it, that when any differences did arise among any of the neighbours, they used proverbially to say, *We will ask the opinion and advice of the men of Abel about it, and we will stand to their arbitration*; and so all parties were satisfied, and disputes ended. But there is another translation in the margin, embraced also by some others, which seems to be the best:

They (i. e. the citizens of this city) *plainly* (or, *commonly*) spake (among themselves) *in the beginning*, (to wit, when Sheba and his men first came into the city, and they were informed, that Joab was pursuing him,) *saying, Surely they will ask of Abel, and so make an end*. They will peaceably expostulate the business with us, and inquire why we received Sheba into our city; and whether we would deliver him up into their hands, and would inform us of the reason of their hostile attempt upon us, and offer to us conditions of peace, which by God's law, [Deuteronomy 20:10](#), they were to do even to strange, and much more to Israelitish cities. So she doth both modestly reprove Joab for the neglect of this duty, and oblige him to the performance of it.

2 Samuel 20:19

Or, I (to wit, the city of Abel, in whose name and person she

speaks this) am one of the

peaceable and faithful cities of Israel. Whatsoever Sheba may design, whom we have innocently received into our city before we well understood the matter, we of this city abhor the thoughts of warring and rebelling against the king, as having had no hand in Absalom's late rebellion: which is probable enough, considering both their situation in the utmost borders of the land, very remote from the seat of that civil war; and their open profession of their peaceableness and fidelity or loyalty to the king; which had been impudent if they had been so lately involved in the last war and rebellion.

A city and a mother, i.e. a mother; for great cities are commonly called mothers; as lesser towns or villages subject to them, and depending upon them for direction and defence, are called their daughters, as Ezekiel 16:27,46.

The inheritance of the Lord, i.e. a considerable part of that land which God hath chosen for his peculiar possession. The destruction which thou art about to bring upon us is an injury also to Israel, and to the God of Israel.

2 Samuel 20:20

A Man of Mount Ephraim.

Quest. How can this be so when he is called a Benjamite, 2Sa_20:1?

Answ, Either he was a Benjamite by birth, but dwelt in the tribe of Ephraim, as many did upon several occasions dwell out of their own tribes; or Mount Ephraim was a place in Benjamin, which might be so called, either because it was upon the borders of Ephraim, and looked towards it; or from some notable action or event of the Ephraimites in that place. Compare 2Sa_18:6. *Hath lift up his hand*, i.e. taken up arms, or raised rebellion. *His head shall be thrown, to thee over the wall*; which she undertook, because she knew the present temper and great fears of the citizens, and soldiers too; and that considering their evident and extreme danger, they were generally desirous of peace, from which they were restrained only by Sheba's authority and interest;

and therefore did not doubt by God's blessing upon her wise counsel to effect it, as indeed she did. And it is not unlikely that this woman might be a governess in that city for though this office was commonly performed by men, yet were not the women wholly excluded, but sometimes employed in the government; as we see in Deborah, who judged Israel, Jud_4:4; and queen Athaliah, **2Ki 11**.

2 Samuel 20:21

A man of Mount Ephraim.

Quest. How can this be so when he is called a Benjamite, 2Sa_20:1?

Answ. Either he was a Benjamite by birth, but dwelt in the tribe of Ephraim, as many did upon several occasions dwell out of their own tribes; or Mount Ephraim was a place in Benjamin, which might be so called, either because it was upon the borders of Ephraim, and looked towards it; or from some notable action or event of the Ephraimites in that place. Compare 1Sa_18:6. **Hath lift up his hand**, i.e. taken up arms, or raised rebellion. **His head shall be thrown**, to thee over the wall; which she undertook, because she knew the present temper and great fears of the citizens, and soldiers too; and that considering their evident and extreme danger, they were generally desirous of peace, from which they were restrained only by Sheba's authority and interest; and therefore did not doubt by God's blessing upon her wise counsel to effect it, as indeed she did. And it is not unlikely that this woman might be a governess in that city for though this office was commonly performed by men, yet were not the women wholly excluded, but sometimes employed in the government; as we see in Deborah, who judged Israel, Jud_4:4; and queen Athaliah, **2Ki 11**.

2 Samuel 20:22

In her wisdom prudently treated with them about it, either severally or jointly, as she saw fit; representing to them the certainty and nearness of all their ruin, if they did not speedily comply with her desires, and certain deliverance if they did.

They retired; Joab and his army which besieged them.

2 Samuel 20:23

Joab was over all the host of Israel: the good success of this and of the former expedition, under the conduct of Joab, had so fixed his interest in the army, and others of David's fastest friends, that the king could not without danger to the public weal displace him.

2 Samuel 20:24

Over the tribute; the receiver and manager of the king's public revenue. **See Poole on "1Ki_4:6".**

Jehoshaphat was recorder: **See Poole on "2Sa_8:16".**

2 Samuel 20:25

No text from Poole on this verse.

2 Samuel 20:26

The Jairite; so called from his birth or dwelling in the country of Jair in Gilead, Num_32:41 Jud_10:4.

A chief ruler; either the president of the king's council; or his chief minister (as the Hebrew word *cohen* signifies) of state, instead of Ahithophel; or in some other very high place near the king's person. Compare 2Sa_8:18, where this title is given to David's sons, the chief of which were now cut off. And these things are here repeated with some alteration to show that David was now fully re-established in his former estate.

2 Samuel 21:1 SAMUEL CHAPTER 21

A three years' famine, declared by God to be for the Gibeonites' sake, ceaseth by their hanging seven of Saul's sons, 2Sa_21:1-9. Rizpah preserveth the dead bodies, 2Sa_21:10,11. David burieth the bones of Saul and Jonathan, as also of them that were hung up, in his father's sepulchre, 2Sa_21:12-14. Four battles against the Philistines, wherein four valiants of David slay four giants, 2Sa_21:15-22.

Then there was a famine: when? Either, first, after Absalom's and Sheba's rebellion, as it is here related; or rather, secondly, in some other time before. It is well known and confessed that the participle *then* doth not always note that the thing was done in that order in which it is mentioned, but is oft of an indefinite signification; as also that the Scripture in its histories and relations

doth not always observe the order of time, but the order of things, putting that after which was done before, as occasion requires. And so it seems to be here. The things related here and **2Sa 24** are by the most and best interpreters conceived to have been done long before Absalom's rebellion. And this opinion is not without sufficient grounds.

First, This particule *then* is here explained, *in the days* , i.e. during the life and reign of David; which general and indefinite words seem to be added as an intimation that these things were not done after the next foregoing passages, for then the sacred writer would rather have added, *after these things* , or some such expression, as it is 2Ch_32:1, and in many other places.

Secondly, Here are divers passages which it seems very improbable to ascribe to the last years of David's reign: such as these, first, That Saul's sin against the Gibeonites should so long remain unpunished. And indeed that this was done, and Saul's seven sons hanged by David's order before that time, seems plainly to be intimated by that passage, 2Sa_16:8, where he is charged with *the blood of the house of Saul* ; for which there was not the least colour till this time.

Secondly, That David should not remove the bones of Saul and Jonathan to their proper place, here, 2Sa_21:12-14, till that time.

Thirdly, That the Philistines should wage war with David again and again, 2Sa_21:15, &c., so long after he had fully subdued them, 2Sa_8:1; and that David in his old age should attempt to fight with a Philistine giant, or that his people should suffer him to do so.

Fourthly, That David should then have so vehement a desire to number his people, 2Sa_24:1, &c., which being an act of youthful heat and vanity, seems not at all to agree with his old age, nor with that state of deep humiliation and great affliction in which he then was. And the reason why these matters are put here out of their proper order is plainly this, because David's sin being once related, it was very convenient that David's punishments inflicted for it should immediately succeed; this being very frequent in Scripture story, to put those things together which belong to one matter, though they happened at several times. And this is the

more considerable, because it tends to the clearing of that great difficulty, 2Sa_15:7.

David inquired of the Lord concerning the reason of his displeasure, and this judgment.

Because he slew the Gibeonites; which was not only an act of cruelty, but also of perfidiousness and perjury, because it was a direct and public violation of that solemn oath given to them for their security by Joshua and the princes, in the name of all the Israelites, of that and of succeeding generations, and consequently a great scandal to the true religion, and the professors of it, and a mean to discourage others from embracing it, as the Gibeonites had done.

Quest. Why did not God punish Saul whilst he was alive for this fault, but his innocent children, and David, and the Israelites of this age?

Ans. First, God did severely punish Saul for this and his other sins.

Secondly, As God may justly inflict temporal punishments upon any offender, either in his person or in his posterity, when he pleaseth; so it is meet he should take his own time for it; and it is folly and wickedness in us to quarrel with God for so doing.

Thirdly, The Israelites might sundry ways make themselves guilty of Saul's sin, though it be not particularly mentioned in Scripture; advising or encouraging him to it; or by assisting him in the execution of it; or by conniving at it; or by rejoicing in it for some worldly advantage which they received or expected from it; or by not repairing the injuries which Saul had done them as far as they might.

And some of these ways David himself might be involved in the guilt, although indeed this evil fell principally upon the people. And whereas many of the people probably were innocent of that crime, yet they also were guilty of many other sins, for which God might punish them, though he took this occasion for it. And it may be further observed, that God is pleased many times severely to punish lesser delinquents, and to suffer the greater for the present to go unpunished; and that not only to manifest his own sovereign

power and liberty, but also to give the world thereby assurance of a future judgment, and punishments reserved for the next life.

2 Samuel 21:2

Saul sought to slay them, i. e. he sought occasions and pretences how he might cut them off with some colour of law or justice, diligently searching out and aggravating their faults, and punishing them worse than they deserved; oppressing them with excessive labours, and openly killing some of them, and intending by degrees to wear them out.

In his zeal to the children of Israel and Judah; conceiving, or rather pretending, that it was not for the honour, nor comfort, nor advantage of God's people, to nourish any of that viperous brood in their bosoms; and that howsoever Joshua and the princes which then were, had by their fraud been drawn into an oath to preserve them, Jos_9:15, yet in truth that oath was contrary to God's command, Exo_23:32 Deu_7:2, and therefore (as he thought) not to be observed. This was his pretence. But how little zeal he had for God, or for the public good of his people, is evident by the whole course of his life; and therefore it is more than probable he had some particular motive or design in the case; either because some of them had highly provoked him, for whose sake he would be revenged of the whole race; or because, they being cut off, their estates might be forfeited to the crown; or for some other reason now unknown.

2 Samuel 21:3

Unto the Gibeonites; to some of the chief of them, who were to impart it to the rest.

What shall I do for you? what satisfaction do you expect or require for the injuries formerly done to you?

That ye may bless the inheritance of the Lord; that by your acknowledgment of satisfaction received, the guilt and curse may be removed from the land and people of God, and by this means, as also by your prayers, God may be reconciled, and may restore his blessing of plenty to us, which hitherto he hath denied us.

2 Samuel 21:4

Any man in Israel; except Saul's family, as it here follows.

What you shall say, to wit, in any reason, and as far as God's law will permit.

2 Samuel 21:5

That we should be either killed, or banished from the land of Israel; which is as bad as death to us, because here, and here only, God is truly worshipped and enjoyed. Whereby it seems divers of them were hearty proselytes, and godly persons; and therefore God is more severe in punishing the injuries done to them. Compare 1Sa_26:19.

2 Samuel 21:6

Unto the Lord; to vindicate his honour, which was injured by Saul's violation of the oath and covenant of God, and to appease his wrath.

In Gibeah of Saul; Saul's country, 1Sa_10:26 **11:4**, for their greater shame.

Whom the Lord did choose; this is added to aggravate Saul's offence, that it was committed not only against them, but also against the Lord, who had chosen and advanced him, and therefore did little deserve this from Saul's hand, to have his laws broken, and his name dishonoured by perjury.

I will give them; having doubtless consulted God in the matter, who as he had before declared Saul's bloody house to be the causes of this judgment, so now commanded that justice should be done upon it, and that the remaining branches of it should be cut off; as sufficiently appears from hence, that God was satisfied and well pleased with the action; which he would not have been, if David had done it without his command; for then it had been a sinful action of David's, and contrary to a double law of God, Deu_21:23 **24:16**, which none but God himself could dispense with.

2 Samuel 21:7

The king spared Mephibosheth; for the Gibeonites desiring only such a number, without designing the persons, it was at David's choice whom to spare. Or, he prevailed with the Gibeonites that they did not demand him; and with the Lord, that he might not be one of those who were devoted to destruction.

The son of Jonathan: this is expressly added, to distinguish him from the other Mephibosheth, 2Sa_21:8.

2 Samuel 21:8

Rizpah; Saul's concubine, 2Sa_21:11 2Sa_3:7.

The five sons of Michal, or, of Michal's sister, to wit, Merab; for Michal had no children, 2Sa_6:23, nor was she married to this Adriel, but to *Phalti*, or *Phaltiel, the son of Laish*, 1Sa_25:44 2Sa_3:15; and Merab her sister was married to this very *Adriel the Meholathite*, 1Sa_18:19. And it must be remembered, that the Hebrew language is very short, and full of ellipses or defects of words, which yet may be easily understood from the sense. Particularly relative words are oft lacking, and to be supplied; as *Goliath* is put for *Goliath's brother*, here, 2Sa_21:19, and *uncle* for *uncle's son*, Jer_32:7, **12**. Or, the sons of Merab are called *the sons of Michal*, to wit, by adoption; or, the near kindred and next heirs of Michal, and brought up by her; for upon that and such-like accounts the title of son is oft given in Scripture, as Gen_48:5 Exo_2:10 Deu_25:5, **6 Rth 1:11, 12 4:17**.

Quest. But why then are not these called *the sons of Merab* ?

Ans. Because they were better known by their relation to Michal, who was David's wife, and, it may be, alive at this time, and having no children of her own, took these, and bred them up as her own; when Merab was now a more obscure person, and possibly dead many years before this.

Whom she brought up; for so this Hebrew verb, which primarily and properly signifies to *bear*, is sometimes used, as Gen_1:23 Rth_4:17, because the education of children is a kind of bearing of them, as requiring frequently no less care and pains than the bearing doth; whence it is that nurses are reputed as mothers, and sometimes go under that name both in sacred and profane writers. See Rth_4:16, **17**; and compare Gen_16:2 **30:3** Num_11:12 Gal_4:19.

The Meholathite; of Abel-meholah in the tribe of Benjamin, Jud_7:22; so he is here called by way of distinction from *Barzillai the Gileadite*, 2Sa_19:31.

2 Samuel 21:9

He delivered them into the hands of the Gibeonites.

Quest. How could David do this, when he had sworn that he would not cut off Saul's seed, 1Sa_24:21,22?

Ans. Because he had special warrant and direction from God about it, who, as all confess, can dispense with men's oaths and with his own laws when he sees fit. And that he did so here is manifest, because God was pleased with it, and removed the judgment upon it; whereas otherwise David had been guilty of the same sin with Saul, to wit, of the breach of his oath and covenant, for which this famine was inflicted.

See Poole "1Sa_24:22".

In the hill, or, *in a hill*, in or near Gibeah; in a conspicuous place, for their greater infamy, and for the caution and terror of others who should make any attempt upon the Gibeonites for the future.

Before the Lord; as a sacrifice offered up to God to appease his wrath; or, unto the Lord, as was said, 2Sa_21:6.

They fell, i.e. died; for so the word *to fall* is oft used, as Exo_19:21 1Ch_21:14 Psa_91:7 Jer_39:18 Hos_5:5; or were executed. The barley harvest was before the wheat harvest.

2 Samuel 21:10

Spread it for her, as a tent to dwell in; being informed that their bodies were not to be taken away speedily, as the course of the law was in other and ordinary cases, Deu_21:23, but were to continue there until God was entreated, and did remove the present judgment. And God was herein pleased to dispense with his own law, that it might plainly appear that these were not put to death by David for politic reasons, as that he and his sons might be freed from competitors, which doubtless David's enemies were ready to suggest; but by God's special command, who was pleased to execute this judgment upon them, as partly and principally for the punishment of Saul's sin, so secondarily for the stablishing of David's throne to himself and to his seed for ever, as he had promised.

Upon the rock; in some convenient place in a rock, near adjoining.

Until water dropped upon them out of heaven, i.e. until they were taken down; which was not to be done till God had given rain as a sign of his favour, and a mean to remove the famine, which was caused by the want of it. To

rest on them, i.e. on their carcasses.

Nor the beasts of the field; from which she might preserve herself and them by divers methods.

2 Samuel 21:11

It was told David; who heard it with so much approbation, that he thought fit to imitate her piety, being by her example provoked to do what hitherto he had neglected, to bestow an honourable interment upon the remains of Saul and Jonathan, and, with them, upon those that were now put to death, that the honour done to them herein might be some comfort to this dejected and disconsolate widow.

2 Samuel 21:12

No text from Poole on this verse.

2 Samuel 21:13

Having first burnt off the flesh which remained upon them when they were taken down. Compare 1Sa_31:10, &c.

2 Samuel 21:14

Zelah; a place in Benjamin, mentioned Jos_18:28.

After that; after those things were done which were before related, i.e. after they were hanged up; for by that God was pacified, and not by their burial. So the relative belongs to the remoter antecedent. Or if this relate to what was last mentioned, the meaning is, that God was pleased to restore the blessing of plenty to the land.

2 Samuel 21:15

These wars, though here related, were transacted long before this time: of which **See Poole "2Sa_21:1"**. For it is no way probable, either that the Philistines, being so fully and perfectly subdued by David, 2Sa_8:1, should in his days be in a capacity of waging war with the Israelites; or that David in his old age would undertake to fight with a giant, or that his people would permit him to do so.

2 Samuel 21:16

The giant; so called by way of eminency. Or, *of Rapha* , a giant so called.

The weight of whose spear weighed three hundred shekels: see 1Sa_17:5.

With a new sword, or rather, *with a new girdle* or belt; for, first, This was the usual habit of soldiers, 1Sa_18:4 2Sa_18:11 1Ki_2:5 Isa_5:27, and when it was of an extraordinary fashion and price, an ensign of dignity and command in the army, Eze_23:15. So this may be mentioned to note that this was the first time either of his going out to fight, or of his advancement to some eminent place in the army; which made him desirous to signalize himself with some great action. Secondly, This supplement is more natural and usual, the word *girdle* being easily supplied from the word

being girded; such ellipses of conjugate words being frequent in the Hebrew tongue, as Num_11:14 Psa_76:12 Mat_20:12. Thirdly, The newness of the sword seems to have no emphasis nor significancy for the present purpose, seeing an old and tried sword would seem more considerable for his encouragement than one new and unproved.

2 Samuel 21:17

Lest thou be slain, and thereby thy people be ruined. Good kings are in Scripture justly called the light of their people, as 1Ki_11:36 **15:4** Psa_132:17, because the beauty and glory, the conduct and direction, the comfort, and safety, and welfare of a people depend upon them, and come from them.

2 Samuel 21:18

After this; after the battle last mentioned.

At Gob, or, *in Gezer* , as it is 1Ch_20:4; whereby it seems *Gob* and *Gezer* were neighbouring places, and the battle fought in the confines of both.

Sibbechai the Hushathite; one of David's worthies, 1Ch_11:29.

2 Samuel 21:19

Elhanan. The brother of Goliath the Gittite: the relative word *brother* is not in the Hebrew text, but is fitly supplied out of the parallel place, 1Ch_20:5, where it is expressed. And such defects

of relatives are not unusual in Scripture. Thus the word *wife* is understood, Mat_1:6 Joh_19:25; and *father or mother* , Mar_15:40,47, compared with Mar_16:1 Luk_24:10; and *son* , Mat_4:21 Mar_2:14 Joh_21:15; and *brother* , Luk_6:16, compared with Jud_1:1. And such ellipses do also frequently occur in profane authors. Although the place may be and is otherwise rendered, *Elhanan, the son of Jaare-oregiro, slew Beth-halachmi* , or *Lahmi* , (as he is called by way of abbreviation, 1Ch_20:5, which is very frequent in the Hebrew tongue,) who was (which words are frequently understood in the Hebrew text) *with* (so *eth* is oft rendered, as hath been noted before) *Goliath the Gittite* , i.e. in his company, bred up with him to the war, and related to him as his brother. Or, he *slew Beth-halachmi* , a *Goliath* (or another Goliath) of Gath, or the Gittite. So the name of the giant was *Beth-halachmi* , who may be here called *Goliath* , not only for his near relation to him, being his brother, but for his exact resemblance of him in feature, or in stature and strength, or in courage and military skill; as *John the Baptist* was called *Elias* for the like reason. Peradventure also, after the death of the first and famous Goliath the Gittite, **1Sa 17**, that name was either given to him by others, or taken by himself.

Like a weaver's beam, in thickness. See 1Sa_17:7.

2 Samuel 21:20

In Gath, i. e. in the territory of the city of Gath; which circumstance intimates that this, and consequently the other battles here described, were fought before David had taken Gath out of the hands of the Philistines, which he did 2Sa_8:1, compared with 1Ch_18:1, and therefore not in the last days of David, as some conceive from their mention in this place.

A man of great stature, or, *a man of Middin or Madon* , as the LXX. render it; so called from the place of his birth, as *Goliath* is said to be of Gath for the same reason.

2 Samuel 21:21

No text from Poole on this verse.

2 Samuel 21:22

Fell by the hand of David; either because they were slain by his conduct, and counsel, or concurrence; for he contributed by his

hand to the death of one of them, whilst maintaining a fight with him, he gave Abishai the easier opportunity of killing him, 2 Samuel 21:16,17; or because what is done by the inferior commanders is commonly ascribed to the general, both in sacred and profane writers.

2 Samuel 22:1 2 SAMUEL CHAPTER 22

A Psalm of thanksgiving for God's powerful deliverance and manifold blessings.

This chapter is in a manner wholly the same with Psa 18, and therefore I shall adjourn the exposition of it to that place.

2 Samuel 22:1

See comments on Psalm 18.

2 Samuel 22:2

See comments on Psalm 18.

2 Samuel 22:3

See comments on Psalm 18.

2 Samuel 22:4

See comments on Psalm 18.

2 Samuel 22:5

See comments on Psalm 18.

2 Samuel 22:6

See comments on Psalm 18.

2 Samuel 22:7

See comments on Psalm 18.

2 Samuel 22:8

See comments on Psalm 18.

2 Samuel 22:9

See comments on Psalm 18.

2 Samuel 22:10

See comments on Psalm 18.

2 Samuel 22:11

See comments on Psalm 18.

2 Samuel 22:12

See comments on Psalm 18.

2 Samuel 22:13

See comments on Psalm 18.

2 Samuel 22:14

See comments on Psalm 18.

2 Samuel 22:15

See comments on Psalm 18.

2 Samuel 22:16

See comments on Psalm 18.

2 Samuel 22:17

See comments on Psalm 18.

2 Samuel 22:18

See comments on Psalm 18.

2 Samuel 22:19

See comments on Psalm 18.

2 Samuel 22:20

See comments on Psalm 18.

2 Samuel 22:21

See comments on Psalm 18.

2 Samuel 22:22

See comments on Psalm 18.

2 Samuel 22:23

No text from Poole on this verse.

2 Samuel 22:24

No text from Poole on this verse.

2 Samuel 22:25

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2 Samuel 22:26

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2 Samuel 22:46

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2 Samuel 22:47

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2 Samuel 22:48

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2 Samuel 22:49

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2 Samuel 22:50

No text from Poole on this verse.

2 Samuel 22:51

No text from Poole on this verse.

2 Samuel 23:1 2 SAMUEL CHAPTER 23

David's last words: a character of himself; of a good ruler, and his usefulness, 2Sa_23:1. His faith on God's covenant with him, 2Sa_23:5. Destruction to the wicked, 2Sa_23:6,7. David's worthies and their valiant acts, 2Sa_23:8-39.

The last words of David; not simply the last that he spoke, but some of the last uttered in his last days upon the approach of his death; or the last which he spoke by the Spirit of God, assisting and directing him in an extraordinary manner.

Raised up on high; advanced from an obscure family and estate to the kingdom.

The anointed of the God of Jacob; whom, though despised by men, and rejected by his own brethren, God himself singled out from all his father's house, and out of all the families and tribes of Israel, and anointed to be king.

The sweet psalmist of Israel; or, *sweet* , or *delightful* , or *amiable in the songs of Israel* : either, first, As the object of them;

he whom the people of Israel mentioned in their songs with joy and praise, as when they sung, *Saul hath slain his thousands* , and *David his ten thousands* ; and many others which doubtless they made and sung concerning him, upon the occasion of his eminent victories, and the blessings of his wise and righteous government; some whereof we have in the Book of Psalms. Or, secondly, As the author of them, he who was eminent and famous among the people of God for the composing of sweet and holy songs to the praise of God, and for the use of his church in after-ages; for he did not only indite most of the Book of Psalms, by the direction of God's Spirit; but also invented the tunes, or appointed tunes to which they were to be sung, and the instruments of music which were used in and with those holy songs, *1Ch_25:1,6 Am 6:5*. If the expressions here used seem arrogant, and not fit to be said by David in his own praise, let it be considered, first, That holy men spake by inspiration from God; and therefore must follow his suggestions impartially, as indeed they do sometimes in the publishing their own praises; which yet is never done unnecessarily, and always moderately; and sometimes in the publishing of their own infirmities and shame, as they are moved thereunto, and as the edification of the church requires.

Secondly, That these seem not to be the words of David, but of the sacred penman of this book, to make for and gain the greater attention and respect unto David's following words.

2 Samuel 23:2

The following words, and consequently the other words and Psalms composed and uttered by me upon the like solemn occasions, are not to be looked upon as my private fancies or human inventions, but both the matter and the words of them are suggested and governed by God's Spirit, which is the great Teacher of the church.

2 Samuel 23:3

The Rock of Israel; he who is the strength, and defence, and protector of his people; which he here manifests by obliging and directing kings and rulers so to manage their power and authority. as may most conduce to their comfort and benefit.

Spake to me, by way of command; or, *of me* , by way of prediction and promise concerning me and my house, and the Messias who is to come out of my loins.

He that ruleth over men must be just, ruling in the fear of God: thus it is a precept or declaration of the duty of kings, and particularly of Solomon his son, (to whom as a dying man he gives this advice,) and of his successors the kings of God's Israel, for whose instruction he gives this rule. And so here are the two principal parts of a king's duty, answerable to the two tables of God's law, justice towards men, and piety towards God, both which he is to maintain and promote among his people; to which if you add benignity and clemency, whereby a king renders his government not frightful and burdensome, but acceptable and amiable to his people, which possibly may be meant by the following similitudes, here is a complete character of an excellent prince or governor. Others make it a prophecy of Christ; and then the words are or may be thus rendered, *There shall be a Ruler over men* , (or rather, *among men* , as the Hebrew word properly signifies, to wit, the Messias, who, though he be the eternal and invisible God, yet shall visibly appear and rule among men,) *a just or righteous one* , (a title oft given to Christ, as Isa_53:11 Jer_23:5,6 33:15 Zec_9:9)

ruling in the fear of the Lord, making it his great business to advance the service, and worship, and glory of the Lord; or, as it is in the Hebrew, *ruling the fear of the Lord* , i.e. governing and ordering the worship of God, which is oft called the *fear of God* . And so this clause is added to prevent or remove scandals and offences which might be taken at the Messias when he should come, because of his changing and abrogating the ceremonial law; and to insinuate that he should have no less power in the governing of God's house and worship than Moses had, and that he might make such laws as he thought meet. And if this be the meaning of the place, then as Jacob, being greatly afflicted with the troubles which he by the Spirit of prophecy foresaw were coming upon his posterity, comforts himself with the thoughts of that great and glorious salvation of God, which he also foresaw and waited for, Gen_49:18; so David, reflecting upon the great disorders, and miscarriages, and calamities which had already

arisen in his house, and either wisely presaging or foreseeing by the *Spirit of the Lord* , 2Sa_23:2, that the same sins and miseries should be fall his posterity and successors, he supports and comforts himself with this consideration, that one of them should be a most excellent person, just, and pious, and merciful, and an unspeakable blessing to David himself, and to all his family and people, and to the whole world, even the great Messiah, who was undoubtedly revealed to and expected by David, as appears by many passages of the Psalms, and by other scriptures.

2 Samuel 23:4

These words are either,

1. A further description of the king's duty, which is not only to rule with exact justice and piety, but also with sweetness, and gentleness, and condescension to the infirmities of his people; to render his government as pleasant and acceptable to them as is the sunshine in a clear morning, or the tender grass which springs out of the earth by the warm and refreshing beams of the sun after the rain, which hath a peculiar kind of sweetness and fragrancy in it. Or rather,

2. A prediction or declaration of the sweet and blessed effects of such a government, both to the governor himself; in that peace, and prosperity, and glory, and happiness which it brings to him, and to his people; to whom it is no less grateful, , and comfortable, and beneficial, than those great and public blessings of sunshine and rain, and the fruits which they produce; which is true of every good king or governor, but most eminently of the Messiah.

2 Samuel 23:5

Although my house be not so with God; although God knows that neither I nor my children have lived and ruled as we should have done, so justly, and in the fear of the Lord; and therefore have not enjoyed that uninterrupted prosperity which we might have enjoyed; but our morning light, or the beginning of that kingdom promised to me and mine for ever, hath been overcast with many black and dismal clouds, and my children have not hitherto been like the tender grass springing out of the earth, and

thriving by the influences of the sun and rain; but rather like the grass that withereth away, or is cut off before its due time.

Yet he hath made with me an everlasting covenant: notwithstanding all our transgressions whereby we have broken covenant with God, and the confusions and civil wars. which have threatened our dissipation and utter destruction; yet I comfort myself with this, that God, to whom all my sins were foreknown before I committed them, was graciously pleased to make a sure covenant, to give and continue the kingdom to me and to my seed for ever, 2Sa_7:16, until the coming of the Messias, who is to be my Son and successor, and whose kingdom shall have no end.

Ordered in all things; ordained in all points by God's eternal and unchangeable counsel; and disposed by his wise and powerful providence, which doth and will overrule all things, even the sins and sufferings of my house, so far, that although he would punish them for their sins, yet he will not utterly root them out, nor break his covenant made with me and mine; as is said, Psa_89:31-34. *Sure, or preserved or observed, or kept*, to wit, on God's part, or by God's power and faithfulness, in the midst of all the oppositions and uncertainties to which it seems to be exposed on our part. Compare Rom_3:3 2Ti_2:13. *For*, or *therefore*, as the Hebrew particle *chi* oft signifies; therefore, i.e. because God hath made such a covenant. *This is*, or, *he is*, he who hath made this covenant; or, *in this is*, i.e. it consists in and depends upon this covenant.

All my salvation; both my own eternal salvation, and the temporal salvation, or the preservation of the kingdom to me and mine.

All my desire, or, *every desirable thing*; the word *desire* being oft put for *desired*, or a *desirable thing*; as Psa_21:2 **78:29,30 Eze 24:16**. David being deeply sensible, and having had large experience, of the vanity and uncertainty of all earthly things, here declares that the covenant made by God with him and his in the Messias, is the only happiness which he prizeth and desireth, in which he doth fully acquiesce.

Although he make it not to grow, i.e. my house, mentioned before. So the sense is, Although God as yet hath not made my

house or family to grow, i.e. to increase, or to flourish with worldly glory and prosperity, as I expected; but hath for my sins cut off divers of my most eminent branches, and sorely afflicted my person and family; and although he may for the future deal in like manner with my sons and successors for the like miscarriages, which it is probable they may commit: yet this is my great support and comfort, that God will constantly and inviolably keep this covenant; and therefore, in the midst of all the shakings, and confusions, and interruptions which may happen in my house and kingdom, will preserve my line and family until the coming of the Messiah out of my loins, whose kingdom is an everlasting kingdom; who, as he is the desire of all nations, Hag_2:7, so in a special manner is my desire, and the author of all my salvation.

2 Samuel 23:6

The sons of Belial, or, the men of Belial, as it is expressed 2Sa_16:7, and elsewhere. Having in the foregoing verses described the nature, and felicity, and stability of that kingdom which God himself had by a sure and everlasting covenant settled upon him and his seed; and especially, upon the Messiah, who was to be one of his posterity; he now describes the quality, the mischievous nature, the hazardous and miserable condition, of all the enemies of this holy and blessed kingdom, whom he justly calleth *sons of Belial*, because they rebelled against God's appointment, and against that king whom God had set over them; for which reason others are so called, 1Sa_10:27 2Ch_13:7.

As thorns thrust away which men do not use to handle, as they do other trees, but thrust them away from themselves, by some instrument chosen for that purpose. And so will God remove or thrust away from himself, and from his people and kingdom, all those who shall either secretly or openly set themselves against it. And this may be here added, either,

1. By way of prescription to rulers, whom, as before he admonished to be just and kind to their people, 2Sa_23:3,4; so here he requires them to be severe in punishing and purging away wicked and incorrigible men from about his throne, and from among his people; the encouraging of the good, and the punishing of the bad, being the two chief works of every good magistrate, and the two pillars of all government. Or,

2. By way of caution; to show, that notwithstanding the holiness, and happiness, and sureness of this kingdom, yet there would be sons of Belial in it, who would endeavour to disturb and overthrow it, but to no purpose; for all their projects against it should be vain, and fall upon their own heads.

2 Samuel 23:7

The staff of a spear; so the meaning is, he must fill his hand, or arm himself *with* some *iron* weapon, whereby he may cut them down; or, *with the staff of a spear*, or some such like thing, whereby he may thrust them away from himself, that they do him no hurt. Or thus, *he will be filled*, or *will fill himself*, i. e. his hand, wherewith he attempted to touch and take them, with thorns, as

with iron and the staff of a spear; i.e. he will be as surely and sorely wounded, as if one should run the iron head and part of the wood of a spear into his hand.

And they shall be utterly burned, or, *therefore*; because men cannot safely touch them, therefore they will burn them up. Or, or, i.e. if they do not cut them down with iron, or thrust them away with the staff of a spear, they will burn and consume them.

In the same place, or, *in their place*, where they grow or stand; and they will not trouble not hazard themselves to remove them. Withal, it may imply that they shall be destroyed when and where they thought themselves most secure, even in their own place. And it may possibly intimate, that those children of Belial, the wicked and unbelieving Jews, who rejected and rebelled against the Messiah, David's successor, and their lawful King, should be destroyed in their great, and strong, and holy city Jerusalem, where the greatest part of that people were gathered together as fuel for the fire, and were destroyed together by the Romans under Titus, where also their wicked predecessors had been destroyed by Nebuchadnezzar in former times.

2 Samuel 23:8

Of the mighty men whom David had, i. e. of his chief and most valiant commanders. And as it was noted upon 2Sa_21:1, that the things related in that chapter were done before Absalom's and Sheba's rebellion, though they be mentioned after them; so that

opinion is confirmed by this catalogue, which, though placed here, was taken long before, as is manifest from hence, that Asahel and Uriah are named here. And whereas there are some differences between this list and that **1Ch 11**, most of them are easily reconciled by these two considerations:

1. That nothing is more common than for one person to have divers names.
2. That as some of the worthies died, and others came in their steads; so this must needs cause some alteration in the latter catalogue, **1Ch 11**, from this, which was the former.

The Tachmonite, or, *Hachmonite* , called *Jashobeam* , 1Ch_11:11, from his place; or, as here, *Josheb-bassebet* , i. e. as we render it,

that sat in the seat, i.e. was, under Joab, chief or president of the council of war, or lieutenant (*locum tenens*).

The same was Adino: this was his proper name.

The Eznite; so called, either from his family, or from the place of his birth or education.

He lift up his spear; which words are fitly supplied out of 1Ch_11:11, where they are expressed. Or thus, he *was above eight hundred* , i.e. he conquered them. So there is only an ellipsis of the verb substantive, which is most frequent.

At one time; in one battle, which though it be strange, yet cannot seem incredible, supposing him to be a person of extraordinary strength and activity, and his enemies to be weak, or discouraged, and fleeing away; and especially, God's singular blessing and assistance; all which may very reasonably be supposed.

Object. But this man is said to have slain only three hundred in 1Ch_11:11.

Answ. 1. Possibly he slew eight hundred at one time, and three hundred at another; whereof the former is related here, as being most considerable; and the latter in the Book of Chronicles, which supplies many passages omitted in the former writings.

2. He slew three hundred with his own hands; and the other five hundred, though killed by his men, are said to be slain by him, because he was the chief cause of all their deaths; for he, by his undaunted courage, killing three hundred, put the rest to flight, who were easily slain by his soldiers in the pursuit.

3. Some of the Hebrew writers affirm that these were two distinct persons, being called by differing names; the one the father, and the other the son, who succeeded his father, as in strength and valour, so also in his place of honour and trust.

2 Samuel 23:9

The Ahohite; of the children of *Ahoah* , 1Ch_8:4.

One of the three, i. e. one of the first three, 2Sa_23:19.

Mighty men with David; who were with David at this time, or who usually attended upon David.

When they defied the Philistines; when he either in the name of all the Israelites, or with the countenance and help of some of them, challenged the Philistines to fight. Or, *when some of* , or *among, the Philistines defied them* , i. e. the Israelites, according to their manner, and the example of their great Goliath, 1Sa_17:25,36. Or, *in Harpam* (for some make it a proper name of a place) *among the Philistines* . *Gone away* , i. e. fled away, 1Ch_11:13, being dismayed at the approach of their enemies. Heb. *ascended* , i. e. vanished away like smoke, which ascends, and so disappears, as that verb is oft used.

2 Samuel 23:10

He arose, i. e. he undertook the work, as that word sometimes is used. Or, *he stood* (as it sometimes signifies) when the rest fled.

His hand clave unto the sword; either through sweat or blood, or by a contraction of the sinews. Or thus, *yet did his hand cleave to his sword* , i.e. though he was weary, he did not desist, but continued fighting.

Only to spoil i.e. to pursue the enemy, whom he had discomfited, and to take their spoil.

2 Samuel 23:11

Full of lentiles, or *barley*, as it is 1Ch_11:13; for both might very well grow in the same field, in divers parts of it. And this fact is ascribed to Eleazar, 1Ch_11:12, but so as it is implied that he had some partner or partners in it: for it is there said, 1Ch_11:14, *They set themselves*, &c. So Eleazar might stand and fight in that part where the barley was, and Shammah there where the *lentiles* were.

2 Samuel 23:12

Defended it; that the Philistines could neither burn, nor tread it down and spoil it or carry it away.

2 Samuel 23:13

Three of the thirty; either,

1. The three already named, as is generally supposed, because it is said of them, in the close of this history, 1Ch_11:19, *These things did these three mightiest*. But in the Hebrew it is only *these three mighty men*, as the same words are rendered here, 2Sa_23:17. Or rather,

2. The following

three; for it is expressly said, both here, 2Sa_23:18, and 1Ch_11:20, that

Abishai was chief, and therefore one of the three; and this three are plainly distinguished from the first three, 2Sa_23:19 1Ch_11:25.

Unto the cave of Adullam; which was a strong place, where David had been before, 1Sa_22:1, &c., and where he had now again fortified himself in the beginning of his reign, when the Philistines were too strong for him.

In the valley of Rephaim; of which see above, @2Sa_5:18.

2 Samuel 23:14

No text from Poole on this verse.

2 Samuel 23:15

Being hot and thirsty, he expreseth how acceptable a draught of that water would be to him, as is usual with men to do in such cases; but was far from desiring or expecting that any of his men should hazard their lives to procure it, as appears from 2Sa_23:17.

2 Samuel 23:16

The host of the Philistines was in the valley of Rephaim, 2Sa_23:13, and in the way to Beth-lehem.

He would not drink thereof; lest by gratifying himself upon such terms, he should seem either to set too high a price upon the satisfaction of his appetite, or too low a price upon the lives of his soldiers, or should encourage others to the like vain-glorious and foolish attempts.

Poured it out unto the Lord, as a kind of drink-offering, and acknowledgment of God's goodness in preserving the lives of his captains in so dangerous an enterprise; and to show that he esteemed it as a sacred thing, which, considering all things, it was not fit for him to drink it.

2 Samuel 23:17

Is not this the blood of the men, i.e. the price of their blood or lives, which they rashly exposed to manifest hazard?

These things did these three mighty men; either one of these three are here omitted, as one of the first three is not named, **1Ch 11**; or Abishai, who follows next, was one of these three.

2 Samuel 23:18

He fought with and killed three hundred men in one battle.

Had the name among the three, i.e. was the most famous and eminent among them.

2 Samuel 23:19

He fell short of them in strength and valour.

2 Samuel 23:20

Of Kabzeel; a place in Judah, Jos_15:21.

Who had done many acts: this may belong either to *Benaiah*, or to his father, to note that Benaiah was a son becoming such a father.

Two lionlike men, for courage and strength. Or, *lions of God*, i.e. great and strong lions. Or, two gigantic persons; and therefore both so called, as being either equal in might, or brethren by birth.

In the midst of a pit; where he put himself under a necessity, either of killing, or being killed.

In time of snow; when lions are most fierce, both from the sharpness of their appetite in cold seasons, and from want of provisions, cattle being then shut up, and fed at home.

2 Samuel 23:21

A goodly man; for stature, as it is expressed, 1Ch_11:23.

With a staff; without a sword, or any warlike weapon.

2 Samuel 23:22

No text from Poole on this verse.

2 Samuel 23:23

Heb. *over* (for *el* is sometimes put for *al*) the men (which is oft understood, as hath been noted before) *of his command*. So his guard is called, because they were always at the king's hand, ready to hear and receive the king's commands, and to put them in execution. Over the Cherethites and Pelethites, as appears by comparing 2 Samuel 8:18, 2 Samuel 20:23, who were faithful and obedient to him, when others revolted from him, 2 Samuel 15:18.

2 Samuel 23:24

One of the thirty; Heb. *with* or *among the thirty*; not only as one, but as the chief of them.

2 Samuel 23:25

In 1 Chronicles 11:27,

Shammoth the Harorite; concerning which and such-like alterations, and other changes of the names, which will be observed by comparing this catalogue with that, it will be sufficient to suggest,

1. That the same names of persons or places are differently pronounced, according to the different dialects used by men of divers places or ages.
2. That one man had oft two names.

3. That David had more worthies than those here mentioned; and as some of these were slain in the former part of David's reign, as Asahel was; so others came up in their steads; and some were added to this number, as appears from 1Ch 11, where they are named, but not numbered, as they were here; and where there is a greater number than is here expressed.

2 Samuel 23:26

No text from Poole on this verse.

2 Samuel 23:27

No text from Poole on this verse.

2 Samuel 23:28

No text from Poole on this verse.

2 Samuel 23:29

No text from Poole on this verse.

2 Samuel 23:30

No text from Poole on this verse.

2 Samuel 23:31

No text from Poole on this verse.

2 Samuel 23:32

No text from Poole on this verse.

2 Samuel 23:33

No text from Poole on this verse.

2 Samuel 23:34

No text from Poole on this verse.

2 Samuel 23:35

No text from Poole on this verse.

2 Samuel 23:36

No text from Poole on this verse.

2 Samuel 23:37

No text from Poole on this verse.

2 Samuel 23:38

No text from Poole on this verse.

2 Samuel 23:39

Here are but thirty-six named; either therefore one must be supplied whose name is not expressed among the three second worthies, or Joab is comprehended in the number, as being the lord-general of all.

2 Samuel 24:1 2 SAMUEL CHAPTER 24

David, tempted by Satan, forceth Joab to number the people; who are thirteen hundred thousand fighting men, 2 Samuel 24:1-9. David acknowledgeth his sin in it: having three judgments propounded by God, he is in great distress, and chooseth the pestilence; of which seventy thousand men die, 2 Samuel 24:10-15. David by his humiliation preventeth the destruction of Jerusalem, 2 Samuel 24:16,17. He by Gad's direction and order from God purchaseth Araunah's threshing-floor to build an altar there; on which having sacrificed, the plague stayeth, 2 Samuel 24:18-25.

Again, to wit, after the former tokens of his anger, such as the three years' famine, 2Sa 21.

He moved David *he: who?* Either,

1. Satan, as is expressed, 1 Chronicles 21:1. Or,
2. God; who is said, in like manner, *to stir up Saul against David*, 1 Samuel 26:19, and *to turn the hearts* of the Egyptians to hate his people, Psalms 105:25, and to make men to *err from his ways*, Isaiah 63:17, and to *send strong delusions, &c.*, and to *harden their hearts*. All which expressions are not so to be understood, as if God did work these sinful dispositions; which neither was necessary, because they are naturally in every man's heart, nor possible for the holy God to do; but because he permits them, and withdraws his grace and all restraints and hinderances from them, and giveth occasions and advantages to them; and directs their thoughts to such objects as may indeed be innocently thought of, which yet he knows they will wickedly abuse; and give them up to Satan, who he knows will deceive and entice them to such and such sins; which, being

tempted to do by Satan, and being effected by their own wicked hearts, he so orders and overrules, that they shall be punishments for their former sins. Against them, i.e. for Israel's punishment. *To say*, or, *saying*. For this may be referred, either,

1. To God, of whom the same expression is used 2 Samuel 16:10, *The Lord said to Shimei, Curse David*; which in both places is not to be understood of any command or impulse of God, but of his secret providence disposing things in manner here above expressed. Or,
2. To David; he moved *David to say*, to wit, to Joab, as he did, 2 Samuel 24:2.

2 Samuel 24:2

Which expression points at David's sin in this matter, that he numbered them, not by direction from God, nor for any important business of the church or kingdom; but out of mere curiosity, and pride, and vain-glory; accompanied either with a secret distrust of God's promise; or rather, with a carnal confidence in the numbers of his people; all which were great sins, and were so manifest, that not only God saw them, and all the degrees and aggravations of them, in David; but even Joab and the captains of the host were very sensible of them, 2 Samuel 24:3,4.

2 Samuel 24:3

What reason or necessity is there for this action? It is to no purpose, and will be burdensome to thy people, and may offend God, and produce ill effects.

2 Samuel 24:4

Joab perceiving the king bent upon it, would not hazard the king's favour by further disputing or disobeying his command.

2 Samuel 24:5

They passed over Jordan; they began their computation in the eastern part of David's dominions, which were beyond Jordan.

Pitched, or *encamped*. For Joab carried with them divers of his

commanders, and others; partly, for his honour, and, the credit of the work; partly, to assist him in that troublesome work; and partly, to overcome the people, in case they should oppose it as sinful or burdensome, or savouring of some evil design which David might have upon them.

Of the river of Gad, i. e. of the river which lay in the tribe of Gad, or upon the borders of Gad and Reuben, which was called *Arnon*, Deuteronomy 2:36.

Toward Jazer, or, *near Jazer*, which also was upon the river Arnon.

2 Samuel 24:6

To Gilead; to Mount Gilead, which lay northward from Arnon.

Tahtim-hodshi; a place so called. Or, the *lowland lately gained*, i. e. not given by Joshua, but taken lately from the Hagarites by Saul; which was near Gilead, 1 Chronicles 5:10.

Dan-jaan, i.e. probably the famous city of Dan, as it is called, Joshua 19:47 Judges 18:7; for this was in the northern border of the land, and in the way from Gilead to Zidon.

About to Zidon, i.e. to the city and territory of Zidon; but not into it, because it was not in the power and possession of the Israelites: and the like is to be thought concerning Tyre, and the cities which the Hivites and Canaanites yet possessed in the neighbourhood of Tyre and Sidon.

2 Samuel 24:7

No text from Poole on this verse.

2 Samuel 24:8

No text from Poole on this verse.

2 Samuel 24:9

Eight hundred thousand.

Object. In 1 Chronicles 21:5, they are numbered 1,100,000.

Answ. The sum here expressed is only of such as were not in the ordinary and settled militia waiting upon the king, which being 24,000 for every month, as is largely related, 1Ch 27, amounts to 288,000, which either with their several commanders, or with the soldiers, placed in several garrisons, might very well make up 300,000. Or 288,000 may pass in such accounts for 300,000; it being frequent in such great sums to neglect a smaller number. But in the Book of the Chronicles, which was to gather up the fragments omitted in the former books, both sorts are put together, and so they amount to 1,100,000.

Five hundred thousand. In 1 Chronicles 21:5, but 470,000.

Answ. Either,

1. They were exactly no more, but are called 500,000 in a round sum, as is usual in Scripture and other authors. Or,
2. The garrison soldiers, and such as were employed in other services about the king, are here included, which are there excluded. Or,
3. They were 300,000 when Joab gave up the number to the king, though presently after that they were but 470,000; 30,000 being slain by the plague in the tribe of Judah; which being David's own tribe, it was but just and fit it should suffer more than the rest for this sin. And though it be true that Joab gave up the sum before the plague begun, yet the sacred penman of the Book of Chronicles thought fit to make a defalcation of them who had been swept away by the plague, that the judgment of God therein might be observed. Or,
4. There are included here the 30,000 which belonged to the thirty colonels mentioned 2Sa 23, who are excluded 1Ch 21, although it be questionable whether those were all of the tribe of Judah.

2 Samuel 24:10

David's heart smote him; his conscience discerned his sin, and he was heartily sorry for it. And the occasion of his repentance

was God's message by the prophet Gad, as it here follows, 2 Samuel 24:11, For when, &c.; as formerly God's message by Nathan had the same effect, 2Sa 12; both which passages are noted, to show how necessary the further and repeated supplies of God's grace are, even to the best of men, to raise them when they fall into sin.

For I have done very foolishly, because I am sensible of my sin and folly, as it is more fully expressed, Psalms 51:5,6. Or, *although*, as this particle is oft used.

2 Samuel 24:11

David's seer; so called, because he was a prophet, (for such were called seers, 1 Samuel 9:9) now and at other times employed by God to reveal his mind and will to David. See 1 Samuel 22:5 1 Chronicles 29:29.

2 Samuel 24:12

No text from Poole on this verse.

2 Samuel 24:13

Seven years of famine.

Object. In 1 Chronicles 21:12, it is only three years of famine.

Answ. 1. Some conceive that here was an error in the transcriber, and that the true reading is three years, as the LXX. read it in this place, being supposed to have found it so in their copies, and that otherwise they durst never have presumed to make so great a change in the text.

2. In Chron. he speaks exactly of those years of famine only which came for David's sin; but here he speaks more confusedly and comprehensively, including those three years of famine sent for Saul's sin, 2Sa 21. And this sin of David's was committed in the year next after them, which was in a manner a year of famine; either because it was the sabbatical year, wherein they might not sow nor reap; or rather, because not being able to sow in the third year, because of the excessive drought, they were not capable of reaping this fourth

year. And three years more being added to these four, make up the seven here mentioned. So the meaning of the words is this, As thou hast already had four years of famine, shall three years more come? And that it is said of these seven years, that they shall come, it is a synecdochical expression frequent in Scripture, because part of the years were yet to come; even as it is said of the Israelites, that they should wander in the wilderness forty years, Numbers 14:33, when part of that time was already spent.

2 Samuel 24:14

Into the hand of the Lord, to wit, his immediate stroke, which is chiefly in the pestilence; for though the sword and famine be also God's hand, yet there is also the hand of man or other creatures in them. The reason of this choice was partly his experience in and confidence of God's great goodness; partly, because the other judgments, especially the sword, had been more dishonourable, not only to David, but also to God, and to his people, and to the true religion; and partly, because he having sinned himself, thought it just and reasonable to choose such a plague to which he was as obnoxious as his people; whereas he had better fences for himself against sword and famine than they had. For his mercies are great; and therefore will not exceed measure in his strokes, as men will do.

2 Samuel 24:15

To the time appointed; either,

1. From morning to evening, which is here called the time appointed; or, the *time of the convention*, or, *public meeting*, as this Hebrew word oft signifies, i. e. till the time of the evening prayer and sacrifice, when the people used more solemnly to meet together. See Psalms 141:2 Acts 3:1. Thus God mitigated his sentence, and turned three days into one; it being a thing not unusual with God to qualify his threatenings, and to take off the evil threatened sometimes wholly, as in Nineveh's case, and sometimes in part. And this God might do here upon the speedy and serious repentance of David, and of his people. Or rather,

2. *From the morning* (or rather, *from that morning*; for the article seems to be emphatical, and to denote that very morning in which Gad came to David, 2 Samuel 24:11, and that the plague did immediately ensue after Gad's offer, and David's choice,)

even to the time appointed, to wit, by God, i.e. for three days, as God had set the time, 2 Samuel 24:13.

Object. If it continued three days, how is it said that God repented him of the evil, and stopped the angel in his course? 2 Samuel 24:16.

Answ. This he did in the beginning of the third day, whereas otherwise it should have gone on to the end of the day. Or it may signify no more but this, At the end of the third day God gave over smiting; for then is God said (after the manner of men) to repent, when he ceaseth to proceed as before he had done. *Seventy thousand men*; so the number of his people, which was the matter of his pride and glorying, was diminished.

2 Samuel 24:16

The angel appeared in the shape of a man with a sword in his hand, 1 Chronicles 21:16, to convince them more fully that this was no natural nor common plague, but inflicted immediately by the hand of God.

Upon Jerusalem; which he had begun to smite, and was proceeding to make a far greater slaughter.

The Lord repented him of the evil, i.e. he moderated, and in part recalled, his sentence of the plague's continuance for three whole days, and this he did upon David's prayers and sacrifices, as appears from 2 Samuel 24:25, though these be mentioned afterward.

Araunah, called also *Araniah* in the Hebrew of 2 Samuel 24:18, and *Ornan*, 1 Chronicles 21:22; such changes in the pronunciation of the names being usual in Scripture.

2 Samuel 24:17

Let thine hand be against me; wherein David shows his justice, and piety, and fatherly care of his people, and that he was a type of Christ.

Against my father's house; against my nearest relations, who probably either put David upon, or encouraged him in, this action, because they were no less vain-glorious than David; and the honour which they thought would come to David thereby, would also redound to them; or, at least, they did not use their utmost endeavours to dissuade David from it, as they should have done, and therefore were involved in David's guilt. Howsoever, it was but fit and reasonable that his family, which did partake of his honour and happiness, should also partake in his suffering, rather than those who were less related to him. Nor doth David absolutely desire that they may suffer, but only speaks comparatively, and by way of supposition, and with reference to God's good pleasure.

2 Samuel 24:18

Gad came that day to David, by command from God, 2 Samuel 24:19 1 Chronicles 21:18.

Go up to Mount Moriah.

In the threshing-floor of Araunah the Jebusite; which place God appointed for this work, partly, in gracious condescension to and compliance with David's fear of going to Gibeon, which is expressed 1 Chronicles 21:29,30; partly, because this was the place where God by his angel appeared in a threatening posture, where therefore it was meet he should be appeased; and partly, because God would hereby signify the translation of the tabernacle from Gibeon hither, and the erection of the temple here, [2 Chronicles 3:1](#).

2 Samuel 24:19

No text from Poole on this verse.

2 Samuel 24:20

No text from Poole on this verse.

2 Samuel 24:21

Wherefore is my lord the king come to his servant? wherefore doth the king do me this honour, and give himself the trouble of coming to me?

2 Samuel 24:22

Here be oxen; which were employed by him in his present work, which was threshing, 1 Chronicles 21:20. See Poole "Deuteronomy 25:4".

2 Samuel 24:23

As a king; the particle as being understood, as it oft is in the Hebrew, i.e. with a royal bounty. Or, *Arannab the king*, as he might be called, either because he was king of the Jebusites before David took their city, or because he was the son and heir of that king.

These things did Araunah give; he not only offered, but actually gave them, i.e. he actually resigned his right and property in them unto David; for so he did; and David by his refusal returned it to Araunah again.

The Lord thy God accept thee; he was a Jebusite by nation, but a hearty proselyte; which made him so liberal in his offers to God's service, and the common good of God's people.

2 Samuel 24:24

Of that which doth cost me nothing; for this would be both dishonourable to God, as if I thought him not worthy of a costly sacrifice; and a disparagement to myself, as if I were unable and unwilling to offer a sacrifice of my own goods; and unsatisfactory to the command of God, which obligeth all offenders, and me in a particular manner, to offer sacrifice of their own estate.

For fifty shekels of silver.

Object. In 1Ch_21:25, he is said to give for the place *six hundred shekels of gold by weight* .

Answ. These two places may be fairly reconciled divers ways. First, Here he speaks of the price paid for the threshing-floor, and oxen, and instruments; and there for the whole place adjoining, on

which the temple and its courts were built, which certainly was very much larger than this threshing-floor, and probably had Araunah's house, if not some others, now built upon it. Secondly, The shekels here may be of gold, and in **1Ch 21** of silver; and so the proportion of gold to silver being that of twelve to one, fifty shekels of gold make six hundred shekels of silver. And whereas it may be objected, that on the contrary these fifty shekels are said to be of silver, and the six hundred of gold, this they answer by another translation of the words. For they render this place thus, agreeably enough to the words and the order of the Hebrew text, he *bought* them for *silver* , (or, for money, as the Hebrew word *chesoph* oft signifies, and particularly in this very history in the parallel place, 1Ch_21:24, where David desires to buy it *for the full price* , or for *full money* , where in the Hebrew it is for *full silver* ,) even *for fifty shekels* , to wit, of gold, as it is expressed 1Ch_21:25; which place they render thus, and that consonantly to the Hebrew, *he gave shekels of gold of the value* (for the Hebrew word *mishkal* signifies value as well as weight, as was before noted on 2Sa_12:30) of six hundred shekels, to wit, of silver. And this may seem added in the Book of the Chronicles, lest it should be thought that the fifty shekels here mentioned were but common and silver shekels. Thirdly, There is a considerable difference in the phrase in these two places: here he mentions for what David

bought it, or what he was obliged to give for it; and in Chronicles what he actually gave for it, to wit, of his royal bounty, over and besides the full price of it; which was decent and convenient for so great a king, and especially upon so great an occasion, and to him who had given him such a noble example.

2 Samuel 24:25

David built there an altar unto the Lord; which he might well do, having God's command for it, and the place being sanctified by God's special presence in and by the angel.

Offered burnt-offerings, to make atonement for his sins.

And peace-offerings, to praise God for his gracious manifestation of himself.

The Lord was entreated for the land, as appears both by fire from heaven, which consumed the sacrifice, as was usual in such cases; and by the speedy cessation of the plague.