

THE FIRST BOOK OF SAMUEL OTHERWISE CALLED THE FIRST BOOK OF THE KINGS.

THE ARGUMENT.

IT is not certainly known who was the penman of this Book, or whether it was written by one or more hands; nor is it of any great importance; for since there are sufficient evidences that God was the chief author of it, it matters not who was the instrument. As when it appears that such a thing was really an act of parliament, or of the council-table, it is not considerable who was the clerk or which was the pen that wrote it. And this is the less material in such historical books, wherein there is but little which concerns the foundation of faith and good life, and therefore it was not necessary to name the writer of them. It may abundantly suffice that there were in these times divers prophets and holy men of God; as Samuel, and Nathan, and Gad, and David himself, who might each of them write some part of this and the following book. But if any man will out of perverseness doubt or deny that these wrote it, yet this I suppose no discreet and impartial man will deny, that it is wholly incredible that such books should be written in their times, and recommended to the church as a part of the Holy Scriptures, and so received by the succeeding generation, without their approbation, who had so great a power and authority in the church and commonwealth of Israel.

1 Samuel 1:1 1 SAMUEL CHAPTER 1.

Elkanah goeth yearly up to the feast at Shiloh with his two wives: Hannah is barren; Peninnah upbraideth her, 1Sa_1:1-6. Hannah prayeth fervently to the Lord for a son; promising to separate him a Nazarite unto God, 1Sa_1:7-12. Eli thinking her drunk rebuketh her; upon her answer, blesseth her, 1Sa_1:13-18. She returneth home with Elkanah, and conceiveth; beareth Samuel; offereth her sacrifice; performs her promise concerning him, 1Sa_1:19-28.

Ramathaim-zophirn, called *Ramah* , 1Sa_1:19, and here is the dual number *Ramathaim* , i.e. double *Ramah* , probably because it consisted of two parts, whereof the one might be called the *old*

city, the other the new, both being united into one; and the additional title of *Zophim* , which signifies *watch-towers* , or *watchmen* , may note either the height of its situation, which made it fit for that use; or that the prophets, who are called watchmen, as Eze_3:17, had a school or college there.

An Ephrathite, i.e. one of Bethlehem-judah, Rth_1:2, to wit, by his birth and habitation, though by his original a Levite. Thus divers Jews by nation are called *Medes*, *Elamites*, *Cretians* , &c., Act_2:9-11, because they were born and bred there.

1 Samuel 1:2

He had two wives; as divers other good men had in those ages. And it is probable that he took a second wife, to wit, Peninnah, because Hannah, who being first named seems to have been his first wife, was barren.

1 Samuel 1:3

Yearly, to wit, at one of the solemn feasts, which probably was the passover, when he not only went up himself, but carried his wife and children with him. Compare 1Sa_1:7. Or, *at the appointed days or times* ; Heb. *from days to days* ; or, *from time to time* , i.e. at the three solemn feasts, when he, together with all other males, were obliged to go to worship God in the place appointed; and at other times, when he as a Levite was to go thither in his course.

To sacrifice; not in his own person, which the Levites could not do, but by the priests; in which sense David, and Solomon, and Absalom are said to *offer sacrifices* , 2Sa_15:8 1Ki_8:63 1Ch_21:26. *In Shiloh* ; where the tabernacle had long been, and now was. See Jos_18:1 Jud_18:31 **21:19**.

The priests of the Lord were there, or, *were the priests of the Lord there* , to wit, under their father Eli, who is generally conceived to have been the high priest, but being very old and infirm, 1Sa_4:15, and unfit for service, his sons ministered in his stead, being as it were second priests. See 2Ki_25:18. And this clause seems to be added, to show that this good man did not run into that vulgar error, of neglecting his duty of offering to God for the wickedness of the priests; of which see 1Sa_2:17,**24**.

1 Samuel 1:4

Ver. 4. To wit, out of the sacrifice of his peace-offerings, the greatest part whereof fell to the offerer, and was eaten by him and his friends or guests before the Lord, **Le 3 Le 7 Deu 12:12 16:11**; and out of this he gave them all parts or portions, as the master of the feast used to do to guests.

1 Samuel 1:5

A worthy portion, or, *an honourable* or *select part* , such as the master of the feast usually gave to the person most respected or beloved. See Gen_43:34 1Sa_9:23,**24**.

He loved Hannah, with a singular and eminent love. Compare Gen_29:30.

1 Samuel 1:6

Her adversary, or, *her troubler* , or *vexer* , or *enemy* ; for so her envy or jealousy made her, though so nearly related. Compare Gen_29:30 Lev_18:18.

To make her fret, against her husband, or against God, or within herself.

1 Samuel 1:7

As he did so, i.e. either as oft as he went and carried them with him to worship; or as Elkanah expressed peculiar kindness to Hannah, as was said, 1Sa_1:5.

Year by year, i.e. every year, at the days or times mentioned, 1Sa_1:3.

When she went up to the house of the Lord. This circumstance is noted, first, As the occasion of the contention, because at such times they were forced to more society with one another by the way, and in their lodgings; whereas at home they had distinct apartments, where they might be asunder; and then her husband's extraordinary love and kindness was showed to Hannah, whereby Peninnah was the more exasperated; then also Hannah prayed earnestly for a child, which hitherto she had done in vain; and this possibly she reproached her with. Secondly, As the aggravation of her sin, that when she came to worship God, and to offer sacrifices, when she should have been reconciled even to her enemies, Mat_5:23,**24**, she did quarrel with so near a relation.

Did not eat; either little, or rather nothing at all, as being overwhelmed with grief, and therefore unfit to eat of that sacred food, according to Deu_12:7.

1 Samuel 1:8

Oughtest thou not to value my hearty love to thee, more than the having of as many sons as Peninnah hath? She would willingly change conditions with thee.

1 Samuel 1:9

After they had eaten, i.e. Elkanah and his company, except Hannah. Or, *she* ; for though at first she eat nothing, yet upon her husband's invitation and encouragement she might eat afterwards; though the former may seem more probable.

Upon a seat, or *throne* ; for it is manifest it was raised higher than ordinary, 1Sa_4:18. Here he might sit, either as the judge, or rather as high priest, to hear and answer such as came to him for advice, and to inspect and direct the worship of God as need was.

By a post of the temple, i.e. of the tabernacle, which is called the temple here, and 1Sa_3:3 2Sa_22:7 Psa_27:6; as, on the contrary, the temple is called the tabernacle, Jer_10:20 Lam_2:6. And although this tabernacle was but a tent, yet it was supported by boards and posts, and especially at the entrance, by which Eli sat, even by the entrance into the outward court, otherwise he could not have seen Hannah. **See Poole on "1Sa_3:15".**

1 Samuel 1:10

She was in bitterness of soul, i.e. oppressed with grief, as that phrase is used, Job_7:11 **10:1** Rth_1:20.

1 Samuel 1:11

She vowed a vow; knowing that her husband would willingly consent to it, otherwise she had not power to do it.

If thou wilt indeed look on, to wit, favourably, so as to remove it.

The affliction, i.e. the barrenness and reproach which attends it.

Give him unto the Lord, i.e. consecrate him to God's service in his temple, as far as in me lies; for if he had any blemish, she might not do it.

All the days of his life; not only from his twenty-fifth to his fiftieth year, as all the Levites, and so he himself, were obliged by God, Num_4:3 **8:24**, but for his whole time; which is still to be understood with a reservation of God's right, which he now must give place to, as indeed it did; for God called him to be a prophet, and a general of the army, and a judge.

There shall no razor come upon his head, i.e. he shall be a perpetual Nazarite; for under this one rule, as the chief, all the rest are contained; as elsewhere the whole Mosaical law is understood, under the title of circumcision.

1 Samuel 1:12

As she continued praying, Heb. *multiplied to pray* . By which it appears that she said much more than is here expressed. And the like you are to judge of the prayers and sermons of other holy persons recorded in Scripture, which gives us only the sum and substance of them; which consideration may help us much in the understanding of some passages of the Bible.

Her mouth, i.e. the motion of her lips, as it follows.

1 Samuel 1:13

Her voice was not heard; partly, to avoid the suspicion of vain-glory; partly, because she would not have others acquainted with her barrenness, which was matter of reproach; and partly, because she would not disturb others, who at this solemn feast were probably employed there in the same work.

Eli thought she had been drunken, because of the multitude of her words, and those uncouth gestures and motions of her face and body, which the vehemency of her passion and her fervency in prayer, caused in her, as it doth frequently in others; and because she was but newly come from a feast, wherein the manner was to eat and drink liberally, (though not to excess.) which he knew very well, both from the general custom of that season, and from the time of the day.

1 Samuel 1:14

Come not before the Lord in thy drunkenness, but go and sleep it out, and repent of this thy sin.

1 Samuel 1:15

I am a women; in whom drunkenness is most abominable; so that the Romans punished it with death; therefore judge me not so severely.

Of a sorrowful spirit; and therefore not likely to give up myself to drink and jollity, and far from that merry temper which drunkards have: I am drunk with affliction, not with wine, as is said, Isa_51:21.

I have drunk neither wine nor strong drink, to wit, this day: see above, 1Sa_1:7,8.

Have poured out my soul; have been breathing forth the griefs, and perplexities, and desires of my soul. The like phrase is Job_30:16 Psa_62:8 **142:2.**

1 Samuel 1:16

For a daughter of Belial; for such a wicked monster, as a drunken woman is. The oppression of my spirits hath forced me to speak, and that so liberally at this time, for the case of my sinking heart.

1 Samuel 1:17

Go in peace; I recall my censure, and give thee my blessing, and wish thee peace, i.e. a quiet and composed mind, free from whatsoever it is that grieves and oppresses thee; and withal, good success and prosperity in what thou desirest; for *peace* is a very comprehensive word among the Hebrews.

Grant, or *will grant* ; for it may be either a prayer or a prediction, which he might deliver, either from the consideration of God's known goodness and readiness to hear prayers; or he might be directed to say so by a special instinct of God's Spirit, which sometimes was given to the high priests, even when they were wicked, as Joh_11:51, and much more when they were holy men, as Eli was. And some add, that he was a prophet.

1 Samuel 1:18

Grace in thy sight; that favourable opinion, and good will, and gracious prayer, which thou hast expressed on my behalf, be pleased to continue toward me.

Her countenance was no more sad; her heart being cheered by the priest's comfortable words, and especially by God's Spirit setting them home upon her, and assuring her that both his and her prayers should be heard, it quickly appeared in her countenance. Heb. *her indignation* , or *vexation* , (as the word face is sometimes understood, as Gen_32:20 Psa_21:9 **34:16**) was no more, i.e. it vanished away.

1 Samuel 1:19

They rose up in the morning early; partly for their journey, and partly for prayer, as it follows, for which this was a very fit and usual time, Psa_5:3 **119:147**.

Remembered her, i.e. manifested his remembrance of her by the effect.

1 Samuel 1:20

So the sense is, When the usual time from the conception to the birth was past, she brought forth her son. Heb. *in or after the revolution, or expiration of some days, Hannah conceived, and in due time*

bare a son. So the meaning is, That although her husband knew her conjugally at his return, and God was minded of her, and intended in his time to give her his blessing, yet she did not conceive at first, but after some days or time afterwards.

And called, i.e. she called, not doubting of her husband's consent to the name. The names of children were given to them sometimes by their fathers, and sometime by the mothers. See Gen_4:1,**26 5:29 21:3 19:37,38**, &c.

1 Samuel 1:21

All his house, i.e. his wife Peninnah, and his children, which are oftentimes called a man's house in Scripture, Hannah only and her child excepted, as it here follows.

The yearly sacrifice; that solemn sacrifice which was offered up once every year; probably the paschal lamb, which is oft called a sacrifice, as Exo_12:27 **34:25**.

And his vow; by which it appears, though it was not expressed before, that he heard and consented to her vow, which was necessary to make it obligatory, **Num 30**, and that he added a vow

of his own, of some singular sacrifice to be offered, if God answered his prayers.

1 Samuel 1:22

Hannah went not up, to wit, at that sacred anniversary feast, to which she went up before but now did not, because she could not with satisfaction to her mind and conscience appear before the Lord empty, or without paying her vow; nor bring her child thither to God, and then carry him away from God to her own house. Nor did she sin by not going up; for the women were not obliged go up at the solemn feasts, but the men only, Exo_23:17.

Until the child be weaned; not only from the breast and the milk, which was done within two or three years at most, but also from the mother's knee and care, and from childish food; till the child be something grown up, and fit to do some service in the tabernacle for it seems, that as soon as he was brought up, he worshipped God, 1Sa_1:28, and presently after ministered to Eli, 1Sa_2:11. And this may further appear from the very nature of the vow, which must needs design a service and an advantage to the tabernacle, and not a burden and encumbrance, as it would have been if a young child had been brought up to it, and left upon it.

That he may appear before the Lord, and there abide forever; that when once he is presented to the Lord, he may continue in his service as long as he liveth, as is said 1Sa_1:28.

1 Samuel 1:23

The Lord establish his word; either, first, The word of God made known to them by Eli, above, 1Sa_4:17, which being delivered by God's high priest, and that in answer to his and his wife's prayers, he took to be a kind of oracle sent from God. But that word was already fulfilled in the birth of a son. Or, secondly, Some other word or message from God to Elkanah or his wife concerning Samuel; for such revelations were frequent in those ages of the church, and were oft vouchsafed by God, concerning such children as were extraordinary persons, or in a special manner devoted to God; as concerning Isaac, **Ge 18**, and Samson, Jud_13:3,4, and John Baptist, Luk_1:13,14, &c., and others. And so it might be here, though it were not mentioned before, there being many such things in Scripture omitted in their proper places,

which afterwards are expressed or implied upon other occasions. Or rather, thirdly, It may be rendered his matter, or thing, i.e. the business concerning the child, that which thou hast promised or vowed concerning him, that he may grow up, and be accepted and employed by God in his service; and that he, when he is fully grown, may not break thy vow, but confirm it.

1 Samuel 1:24

Three bullocks; either, first, One to be offered at that time; the other two presented to the priest, whether for his own use, or to be offered afterwards, as he saw fit. Or, secondly, One for a burnt-offering the second for a sin-offering, the third for a peace-offering, of which they might all feast together; for all these sorts seem expedient for this work and time.

One ephah of flour, for the meat-offerings belonging to the principal sacrifices, which to each bullock were three tenth deals, or three tenth parts of an ephah, as appears from Num_15:9 **28:12**; and so nine homers, or nine parts of the ephah, were spent, and the tenth part was either a separate meat-offering, or given to the priest.

A bottle of wine, for drink-offerings, according to the manner.

1 Samuel 1:25

A bullock; either, first, One of the three at the present, reserving the rest for the future. Or, secondly, The three bullocks mentioned 1Sa_1:24, to which the article here added, in the Hebrew, seems manifestly to relate; there being no one bullock there, singled out, to which it can belong. And so it is only an enallage of the singular number for the plural, which is frequent.

1 Samuel 1:26

Oh my lord; a form of speech to engage favourable attention.

As thy soul liveth; the usual form of an oath, as Gen_42:15 1Sa_17:55 **20:3**; as surely as thou livest: which asseverations seem necessary, because this was some years after it, and was quite forgotten by him.

1 Samuel 1:27

No text from Poole on this verse.

1 Samuel 1:28

I have lent him to the Lord, or, given him, &c., i.e. do now give or offer him; for she did not lend him for a time, with a purpose or right to require him again. The words may be rendered thus, *And I also asked him, or made myself to ask him* . (a usual Hebraism,) *for the Lord* , i.e. I prayed for this child, not only for myself, and to take away my reproach, but especially that I might have a child to serve and devote to the Lord. And so the following words,

as long as he liveth, are not to be joined with this foregoing clause, but with those which come next after them; and that whole clause may be thus rendered, as a consequent upon the former: *And* , or *therefore all the days in which he is, or shall be*, he is or shall be lent or given to the Lord; or, as one *begged for the Lord* , and for his service, and therefore justly given to him.

He shall be lent, or *rendered* , or *used as one given in my prayer* ; for this was the condition of my prayer, that he should be the Lord's.

He worshipped; not Eli, who is not mentioned but 1Sa_1:25, and then only passively, not as speaking or doing any thing; nor Elkanah, of whom here is no mention; but young Samuel, who is the subject spoken of in this and the foregoing verse, and who was capable of worshipping God in some sort, at least with external adoration; of which see **See Poole on "1Sa_1:22"**. And so the particle

there is emphatical, signifying that hereby he entered himself into the worship and service of God in that place, to which he was devoted by his parents, and now did devote himself.

1 Samuel 2:1 1 SAMUEL CHAPTER 2

Hannah's song, 1Sa_2:1-10. Samuel ministers before the Lord, 1Sa_2:11. Eli's sons are wicked, 1Sa_2:12-17. Hannah beareth more children, 1Sa_2:20,21. Eli reproves his sons, but mildly 1Sa_2:22-25. God by a proverb foretelleth the destruction of Eli's house, 1Sa_2:27-36.

Hannah prayed, i.e. praised God; which is a part of prayer, Col_4:2 1Ti_2:1; so it is a synecdochical expression. My heart

rejoiceth, or, leapeth for joy; for the words note not only inward joy, but also the outward demonstrations of it.

In the Lord, as the author and the master of my joy, that he hath heard my prayer, and accepted my son for his service.

Mine horn is exalted; my strength and glory (which are oft signified by a horn, as Psa_89:17,**24 92:10**) are advanced and manifested to my vindication, and the confusion of mine enemies.

My mouth is enlarged, i.e. opened wide, to pour forth abundant praises to God, and to give a full answer to all the reproaches of mine adversaries; whereas before it was shut through grief and confusion.

Over mine enemies, i.e. more than theirs, or so as to get the victory over them, as she saith afterwards. Here she manifests her great prudence, and piety, and modesty, that she doth not name Peninnah, but only *her enemies* in the general.

Because I rejoice in thy salvation; because the matter of my joy is no trivial or worldly thing, but that strange and glorious salvation or deliverance which thou hast given me from my own oppressing care and grief, and from the insolencies and reproaches of mine enemies, in giving me a son, and such a son as this, who shall be serviceable to God, and to his people, in helping them against their *enemies*, which she presaged, as may be guessed from 1Sa_2:10.

1 Samuel 2:2

There is none holy as the Lord; none so perfectly, exchangeably, and constantly holy, as God hath showed himself to be in this act of grace to me, whereby he hath both checked the proud and mighty, and pleaded the cause of his afflicted servant that trusted in him, and also fulfilled his promise in giving me a son, whom he hath sanctified by his grace to his service; all which are the proper effects of God's holiness.

There is none beside thee; not only none is so holy as thou art, but in truth *there is none* holy (which word is easily understood out of the former clause) *besides thee*, to wit, entirely or independently, but only by participation from thee. Or, as none

have any holiness like thine, so none have ally being besides thee, unless by derivation from thee.

Neither is there any rock like our God; thou only art a sure defence and refuge to all that flee to thee, and trust in thee, as I have found by my experience.

1 Samuel 2:3

Talk no more so exceeding proudly; thou Peninnah, boast no more of thy numerous offspring, and speak no more insolently and scornfully of me, as thou hast done. She speaks of her in the plural number, brings many because she would not expose her name to censure, but only instruct and reprove her for her good.

Arrogancy, Heb. *hard speeches* , as those are called, Jud_1:15, harsh, heavy, and not to be borne. Or, the *old* sayings; either the old proverbs concerning barren women, which thou appliedst to me; or the old reproaches, to which for a long time thou hast accustomed thyself.

The Lord is a God of knowledge; he knoweth thy heart, and all that pride, and envy, and contempt of me which thy own conscience knows, and all thy perverse carriages towards me.

By him actions are weighed, i.e. he pondereth or trieth all men's thoughts and actions, (for the Hebrew word signifies both,) as a just Judge, to give to every one according to their works; and therefore he hath pitied my oppressed innocency, and rebuked her arrogancy. Or, *by him counsels* , or actions, or events are disposed or ordered, and not by ourselves; and therefore he things to pass contrary to men's expectations, as now he hath done; he maketh one barren, and another fruitful, when and how it pleaseth him. In the Hebrew text it is *lo* the adverb; and so the words may be rendered thus, *His actions are not* , or *cannot, be directed* , or *rectified* , or *corrected* by any others; none can mend his work; he doth every thing best, and in the best season, as now he hath done: or weighed, or numbered; his ways are unsearchable. Or thus, *Are not his works right and straight* ? who can blame his actions? So *lo* is for *halo* , as it is 2Sa_13:26 2Ki_5:26 Job_2:10.

1 Samuel 2:4

This notes either,

1. The strength of which they boasted. See Psa_44:6 **46:9**. Or,
2. Their malicious or mischievous designs. See Psa_7:12 **11:2 37:14**. Or,
3. Their virulent tongues, which are compared to **bows** that *shoot their arrows, even bitter words* ; as it is said Psa_64:3: compare Jer_9:3. Or,
4. Their procreating virtue, which may well be compared to a *bow* , both because it is called a man's strength, Gen_49:3, and because children, which are the effects of it, and are as it were shot from that *bow* , are compared to *arrows* , Psa_127:4,**5**. And this seems best to agree with the following verse.

They that stumbled; or, *were weak, or feeble* , in body and spirit, that had no strength to conceive, which was once Sarah's case, Heb_11:11; or to bring forth, which was Israel's condition under Hezekiah, 2Ki_19:3.

Are girt with strength; are enabled both to conceive and to bring forth, as the church was, Isa_66:9.

1 Samuel 2:5

Have hired themselves out for bread, through extreme necessity, into which they are fallen from their greatest plenty. It is the same thing which is expressed both in divers metaphors in the foregoing and following verses, and properly in the latter branch of this verse.

Ceased, i.e. ceased to be such, to wit, hungry; the hungry failed; there was none of them hungry or indigent.

Seven, i.e. many, as seven is oft used. She speaks in the prophetic style, the past time for the future; for though she had actually born but one, yet she had a confident persuasion that she should have more, which was grounded either upon some particular assurance from God, or rather upon the prayer or prediction of Eli; which, though it be mentioned after this song, 1Sa_2:20, yet in all probability was spoken before it, even upon the parents' presentation of the child to Eli, 1Sa_1:25, it not being likely that she would sing this song in Eli's presence, or before he had given his answer to her speech delivered 1Sa_1:26-28, there being

nothing more frequent than such transpositions in Scripture. And the experience she had of the strange and speedy accomplishment of his former prophecy made her confidently expect the same issue from the latter.

She that hath many children, i.e. Peninnah.

Is waxed feeble; either because she was now past child-bearing, and impotent for procreation; or because divers of her children, which were her strength and her glory, were dead, as the Hebrew doctors relate.

1 Samuel 2:6

Killeth, and maketh alive; either,

1. Diverse persons; he killeth one, and maketh another alive. Or,
2. The same person whom he first killeth, or bringeth very nigh unto death, he afterwards raiseth to life. Me, who was almost overwhelmed and consumed with grief, he hath revived. The name of death, both in sacred Scripture and profane writers, is oft given to great calamities; as Isa_26:19 Eze_37:11 Rom_8:36.

1 Samuel 2:7

No text from Poole on this verse.

1 Samuel 2:8

Out of the dust, i.e. out of their low and miserable condition, as this phrase is used, 1Ki_16:2 Psa_113:7 Compare Job_16:15 Psa_22:15.

From the dunghill; from the most sordid place and mean estate. Compare 1Ki_16:2 Job_36:11 Psa_7:5.

Dunghill; which the poor are said to embrace, Lam_4:5.

To make them inherit; not only possess themselves, but transfer them to their posterity, as hath oft happened in the world; or, *possess*.

The throne of glory, i.e. a glorious throne or kingdom.

The pillars; either,

1. The foundations of the earth, which God created and upholds, and wherewith he sustains the earth find all its inhabitants, as a

house is supported with pillars; and therefore it is not strange if he disposeth of persons and things therein as he pleaseth. Or,

2. The princes or governors of the earth, which are called the corners, or corner-stones, of a land or people, Jud_20:2 1Sa_14:38 Zep_3:6, and are fitly called *pillars*, because they uphold the world, and keep it from sinking into confusion. See Psa_74:2 Jer_1:18 Rev_3:12. And these *are here said to be the Lord's*, by creation and constitution, because he advanceth them to their state, and preserves them in it, Pro_8:15,16, and puts the world, or the kingdoms of the world, upon them, as burdens upon their shoulders: see Isa_9:6.

1 Samuel 2:9

The feet, i.e. the steps or paths, their counsels and actions, he will

keep, i.e. both uphold, that they may not fall, at least, into mischief or utter ruin; and direct and preserve from wandering, and from those fatal mistakes and errors that wicked men daily run into.

Shall be silent; shall be put to silence: they who used to open their mouths wide against heaven, and against the saints, shall be so confounded with the unexpected disappointment of all their hopes, and with God's glorious appearance and operations for his people, that they shall have their mouths quite stopped, and sit down in silent amazement and consternation: see Isa_15:1 Jer_8:14 **47:5,6**.

In darkness; both inward, in their own minds, which are wholly in the dark, perplexed by their own choice and counsels, not knowing what to say or do; and outward, in a state of deepest distress and misery.

By strength shall no man prevail, to wit, against God, or against his saints, as the wicked were confident they should do, because of their great power, and wealth, and numbers; whereas God's people were mean, and impotent, and helpless. And particularly, Peninnah shall not prevail against me by that strength which she hath, or thinks to have, from her numerous offspring. But it is to be observed, that although Hannah takes the rise of this song from her own condition, yet she extends her thoughts and words

further, even to the usual methods of God's providence in the government of the world.

1 Samuel 2:10

The adversaries of the Lord; and of his people; especially the Philistines, who at this time were the chief oppressors of Israel.

Shall be broken to pieces these and the following words are prophetic of what God was about to do: they who are now our lords, shall be subdued.

Out of heaven, i.e. out of the clouds or air, which is oft called heaven.

Shall he thunder upon them; as was done, 1Sa_7:10.

Shall judge, i.e. shall condemn and punish, as that verb by a synecdoche is oft used. *Of the earth* , or, *of the land* , to wit, the Philistines who dwelt in the utmost borders of Canaan, even upon the sea-coast.

Unto his king; either,

1. Unto the judge or ruler whom he shall set up for the protection and deliverance of his people; the word king being elsewhere so taken. Or,

2. The *King* properly so called; and so she prophesieth, that Israel should have a king, and that there should be a great difference between king and king; between the people's king, Saul, whom they would obstinately and passionately desire, by whom therefore they should have but little relief; and God's king, David, whom God would choose as a man after his own heart, and whom he would strengthen and assist so, as by his hands to break all his enemies to pieces.

Exalt the horn, i.e. increase or advance the strength.

Of his anointed, i.e. of his king. The same thing repeated in other words, although it may have a mystical sense and respect to Christ, the singular anointed one of God, and the special King of his people, whom all their other kings did typify and represent, and from whom they received authority and power.

1 Samuel 2:11

In some way agreeable to his tender years, as in singing, or playing upon instruments of music, as they used then to do in God's service; or lighting the lamps, or some other way. For I suppose Samuel was not brought to the tabernacle in such tender years as some think; of which **See Poole** "1Sa_1:22".

Before Eli the priest, i.e. under the inspection and by the direction and instruction of Eli.

1 Samuel 2:12

To wit, practically, i.e. they did not acknowledge honour, regard, love, or serve God; for so words of knowledge are commonly used in Scripture: see Rom_1:28 1Co_15:34 Tit_1:16

1 Samuel 2:13

Offered, i.e. presented it to the Lord, to be offered by the priest.

While the flesh was in seething; for as the Lord's part of the peace-offerings was burnt upon the altar, so the priest's and offerer's parts were to be sodden.

1 Samuel 2:14

All that the flesh-hook brought up the priest took for himself; not contented with the breast and shoulder which were allotted them by God, Exo_29:27,28 **Le 7:31**, they took also part of the offerer's share; and besides, they snatched their part before it was heaved and waved, contrary to Lev_7:34.

1 Samuel 2:15

The fat, and the other parts to be burnt with it. See Lev_3:3,4,9 **7:31**. So this was an additional injury; for lest the fork should mistake and injure them, they took such parts as they best liked whilst it was raw, when it might be better discerned.

1 Samuel 2:16

Take as much as thy soul desireth; we are content to relinquish our parts to thee, only let not God be wronged of his due.

1 Samuel 2:17

The sin of the young men was very great; because they violently took away both man's and God's dues, and this before their time, and that with manifest contempt of God and men; and all this merely for the gratifying of their sensual appetite.

Before the Lord, i.e. even in the place of God's special presence, where he saw and observed all their miscarriages; which argues the height of impiety and imprudence.

Men abhorred the offering of the Lord; they neglected and abhorred the practice of carrying up sacrifices to be offered, which they knew would be so grossly abused; and which, as they might think, would be rejected and abhorred by God himself; and therefore they would not contribute to the priests' sin, and the corruption of God's worship, but judged it better to neglect the thing, than to expose it to the priests' depravation; wherein yet they erred, as we see, 1Sa_2:21.

1 Samuel 2:18

Ministered, i.e. performed his ministration carefully and faithfully, not corrupting nor abusing it, as Eli's sons did.

Before the Lord; in God's tabernacle; or as in God's presence, sincerely and regardably, with God's approbation.

Compare Gen_17:1 2Ch_26:4.

A linen ephod; a garment used in God's service, and allowed not only to the inferior priests and Levites, but also to eminent persons of the people, as 2Sa_6:11, and therefore to Samuel, who, though no Levite, was a Nazarite, and that from his birth.

1 Samuel 2:19

A little coat, suitable to his age and stature, to be worn ordinarily; for *coats* were their usual garments. See Gen_3:21 **37:3** 2Sa_15:32 Son_5:3 Dan_3:21 Luk_3:11 **9:3**. Knowing that he could not yet do much service, she would not have him too burdensome to the tabernacle, and therefore she yearly provided him with a coat, which was the chief and upper garment; and under that his other garments possibly are comprehended.

1 Samuel 2:20

As their superior, and God's high priest, Eli blessed them in God's name, and they received his blessing by faith, which made it effectual, 1Sa_2:21.

Seed, i.e. a child, or rather children, as the event showed.

For the loan which is lent to the Lord, or, *for the petition* , i.e. the thing desired, to wit, the child; *which* she, thy wife, *asked of the Lord* ; or, *for the Lord* , as 1Sa_1:28, to whom accordingly she hath given them. And therefore as she asked him not so much for herself, for she seldom sees him, as for the Lord, to whose service she hath wholly devoted him; so now I pray that God would give you other children, for both your comfort and enjoyment.

1 Samuel 2:21

Visited, to wit, in mercy, and with his blessing, as that word is used, Gen_21:1 Exo_13:19 Jer_15:15; not in anger, as it is taken Exo_32:34 Lev_26:16.

Grew; not only in age and stature, but especially in wisdom and goodness, as Luk_1:15. Or, *was magnified* ; or *grew great* , famous and acceptable, as 1Sa_2:26.

Before the Lord; not only before men, who might be deceived, but in the presence and judgment of the all-seeing God.

1 Samuel 2:22

He was very old; and therefore unfit either to manage his office himself, or to make a diligent inspection into the carriage of his sons in holy administrations; which gave them opportunity for their wickedness.

All that his sons did unto all Israel; whom they injured in their offerings, and alienated from the service of God.

Assembled, or *warred* ; which expression is used of them, either because they came to the service and worship of God in the tabernacle, which is often called a warfare; or because they came in considerable numbers, and due order, like to an army.

At the door; the place where all the people, both men and women, waited when they came up to the service of God, 1Sa_1:9, **12 Lu 1:10**, because they could not have admittance into the tabernacle, and because the altar on which their sacrifices were offered was by the door. Hence it seems probable that these women were not such as devoted themselves to the service of God and of his tabernacle, either by fasting and prayer, &c., or by sewing, spinning, &c., which, if then there were any such, had their stations not at the door, but in divers places allotted to them

round about the tabernacle; but of such as came up to worship God at his tabernacle; as women oftentimes did, with their husbands, as here Hannah did, and the blessed Virgin Mary, Luk_2:41, or with their parents. And this exposition may receive strength from Exo_38:8, where the very same phrase is used, and that when the great tabernacle was not yet built: and so there was no occasion for any women to come to the other less tabernacle then used, save only to pray or offer sacrifices.

1 Samuel 2:23

Such things, as those above mentioned, 1Sa_2:13,22. Eli's sin in this matter was not only that he reprov'd them too gently, and generally, and sparingly; but especially that he contented himself with a verbal rebuke and did not

restrain them, as is said 1Sa_3:13, and inflict those punishments upon them, of putting them out of their priest's office, and cutting them off from God's people; which such high crimes deserved by God's law, and which he as judge and high priest ought to have done, without all respect of persons.

By all this people, that dwell here, or come hither to worship.

1 Samuel 2:24

Words too mild for such diabolical actions.

Ye make the Lord's people to transgress; either,

1. The women that by your instigation were drawn to folly. Or,
2. Others who are easily brought to follow your pernicious example. Or,
3. Other persons of pious and honest minds, whom therefore he calls the

Lord's people by way of distinction from *the children of Belial*, who were so highly offended. with the great dishonour done to God and to his worship, and with the horrible wickedness of the priests, that upon that occasion they were hurried into the other extreme, and lived in the neglect and contempt of their own indispensable duty of offering sacrifices, because they came through the priests' hands.

1 Samuel 2:25

If one man sin against another, by doing any injury.

The judge shall judge him; the magistrate shall by his sentence end the difference, and both parties shall acquiesce in his determination, and so the breach shall be made up. The sense is, if only man be wronged, man can right it, and reconcile the persons.

If a man sin against the Lord, to wit, in such manner as you have done, directly and immediately, in the matters of his worship and service, wilfully and presumptuously.

Who shall entreat for him? the offence is of so high a nature, that few or none will dare to intercede for him, but will leave him to the just judgment of God. He speaks after the manner of men, who do oft intercede with the prince for such as have injured any private person; but will not presume to do so when the injury is committed against his own person. The words are, and may be thus rendered,

Who shall judge for him? Who shall interpose himself as umpire, or arbitrator, between God and him? Who shall compound that difference? None can or dare do it, and therefore he must be left to the dreadful, but righteous judgment of God; which is your case and misery. *Because the Lord would slay them*, i.e. because God hath determined to destroy them for their many and great sins; and therefore would not and did not give them grace to hearken to Eli's counsel, and to repent of their wickedness, but hardened their hearts to their destruction.

1 Samuel 2:26

He grew better in bad times, which is remembered to his commendation.

1 Samuel 2:27

A man of God, i.e. a prophet or preacher sent from God. See 1Ti_6:11 2Ti_3:17 2Pe_1:21. Who this was is not revealed by God, and therefore it is vain to inquire, and impossible to determine.

Did I plainly appear? did I indeed show such a favor, and appear so evidently and gloriously to thee, and for thee, and is this thy requital?

unto the house of thy father, i.e. unto Aaron the chief of thy father's house.

When they were in Egypt: see Exo_4:27. *Pharaoh's house*, i.e. either,

1. In Pharaoh's land; the whole kingdom being, as it were, one great family, whereof Pharaoh was the master. Or,
2. In Pharaoh's court, where Aaron might probably be at the time of this revelation, either to answer to some accusation against him or his brethren, or to beg some relaxation of the rigour, or for some other occasion.

1 Samuel 2:28

Did I choose him, to wit, Aaron thy father? whereby he shows what he meant by his *father's house*. An ephod; that golden ephod which was peculiar to the high priest.

All the offerings made by fire, i.e. all the priest's part of the offerings. He only had the office, and he had the whole benefit.

1 Samuel 2:29

Wherefore kick ye at my sacrifice; using them irreverently, contemptuously, and profanely; both by abusing them to your own luxury, and by causing the people to abhor and neglect them? He chargeth Eli with his sons' faults.

Honourest thy sons above me; permitting them to dishonour and injure me, by taking my part to themselves; choosing rather to offend me by thy connivance at their sin, than to displease them by severe rebukes, and effectual restraints, and just punishments; and so prefer their will, and pleasure, and honour, before mine.

To make yourselves fat; to pamper yourselves. This you did not out of any necessity, but out of mere luxury.

The chiefest of all the offerings; not contented with those parts which I had allotted you, you invaded those choice parts which I reserved for myself.

1 Samuel 2:30

I said indeed.

Quest. Where or when did God say this?

Answ. Either,

1. When he made that promise for the perpetuation of the priesthood in Aaron's family, Exo_28:43 **29:9**.

Object. If Eli and all his family had been cut off, yet that promise had been made good in Eleazar's family: how then was that promise recalled by this sentence against Eli?

Answ. It was recalled and made void, though not absolutely and universally to all Aaron's family, yet respectively to Eli and his family, which were wholly excluded from the benefit of it, wherein otherwise they should have shared; even as God's keeping of the Israelites out of Canaan and in the wilderness for forty years, and destroying them there, is called his *breach of promise*, Num_14:31, although the promise of Canaan was not simply made void to all the Israelites, but only to that evil generation of them; or as God's covenant with David, and with his seed, of which God saith that it should *stand fast*, Psa_89:28, and that he would not break nor alter it, 1Sa_2:34, yet is said to be made void, 1Sa_2:35, to wit, in regard of some particular branches or members of that family. Or,

2. To Eli himself, or to his father, when the priesthood was translated from Eleazar's to Ithamar's family, for some cause not mentioned in Scripture, but most probably for some great miscarriage of some of them. If it be said that there is no such promise recorded in Scripture, it may be so replied, That there are many sayings and doings noted in Holy Scripture which were not spoken of in their proper times and places, as Gen_24:51 **42:21** Hos_12:4 Luk_11:49 Act_20:25. So the sense of the place may be this, That promise and privilege of the perpetuation of the priesthood in Phinehas and his family, made to them Num_25:12, **13**, namely, upon condition of his and their faithfulness in their office, which is plainly understood, I now take away from that family for their wickedness, and I transfer it to thee and thine, and will fix it there upon the same condition.

Should walk before me, i.e. minister unto me as high priest. *Walking* is oft put for discharging one's office; *before me* may signify that he was the high priest, whose sole prerogative it was to minister before God, or before the ark, in the most holy place.

For ever; as long as the Mosaical law and worship lasted, as that phrase is oft used.

Be it far from me, to wit, to fulfil my promise, which I repent of, and hereby retract.

Them that honour me; that worship and serve me with reverence and godly fear, and according to my will, which I esteem as an honour done to me.

I will honour; I will advance them to honour, and maintain them in it.

They that despise me; not formally and directly; for so Eli's sons did not despise God; but indirectly and by consequence, by presumptuous disobedience of my commands; by defiling and disgracing my worship and ordinances, either by transgressing the rules I have given them therein, or by their ungodly and shameful conversation; and by making my service contemptible and abominable to others through their scandals: all which are manifest arguments of contempt of God, and are so called, as Num_11:20 1Sa_12:9,**10 Mal 1:8**, and all which were eminently found in Eli's sons.

Shall be lightly esteemed, both by God and men.

1 Samuel 2:31

I will cut off thine arm, i.e. I will take away thy strength, which is oft signified by the arm, as Job_22:8 Psa_37:17, or all that in which thou placest thy confidence and security; either,

1. The ark, which is called God's strength, Psa_78:61, and was Eli's strength, who therefore was not able to beat the very tidings of the loss of it, 1Sa_4:18. Or,

2. His priestly dignity or employment, whence he had all his honour and substance. Or rather,

3. His children, to whom the words following here, and in the succeeding verses, seem to confine it, who are the strength of parents: see Gen_49:3 Deu_21:17 Psa_127:4,**5**.

The arm of thy father's house, i.e. thy children's children, and all thy family; which was in great measure accomplished, 1Sa_22:16, &c.

There shall not be an old man in thine house; they shall generally be cut off by an untimely death before they be old.

1 Samuel 2:32

So the sense is,

Thou shalt see, not in thy person, but in thy posterity, (it being most frequent in Scripture to attribute that to parents which properly belongs to their posterity only; as Gen_17:8 Gen_27:29,40)

an enemy, i.e. thy competitor, or him who shall possess that place of high trust and honour which now thou enjoyest, (such persons being through man's corrupt nature esteemed as a man's worst enemy,) in my habitation, i.e. in the sanctuary. And then he adds by way of aggravation, that this sad accident should happen in all the wealth when God shall give Israel, i.e. in a time when God should eminently bless Israel, and make good all his promises to them, which was in Solomon's days, when Abiathar of Eli's race was put out of the high priesthood, and Zadok was put in his place, 1Ki_2:27,35, when the priesthood was most glorious, and most profitable, and comfortable, and therefore the loss of it more deplorable. But the words may be otherwise rendered, as is noted in the margin of our English Bibles: *Thou shalt see* , to wit, in thy own person, the *affliction* , or *oppression* , or calamity of my *habitation* , i.e. either of the land of Israel, wherein I dwell; or of the sanctuary, called the *habitation* by way of eminency, whose greatest glory the ark was, 1Sa_4:21,22, and consequently, whose greatest calamity the loss of the ark was; *for* , or *instead of all that good wherewith God would have blessed Israel* , or was about to bless Israel; having raised up a young prophet, Samuel, and thereby given good grounds of hope that he intended to bless Israel, if thou and thy sons had not hindered it by your sins, which God was resolved severely to punish. So this clause of the threatening concerns Eli's person, as the following concerns his posterity. And this best agrees with the most proper and usual signification of that phrase, *Thou shalt see. For ever* , i.e. as long as the priesthood continues in thy family, or as long as the Levitical priesthood lasts.

1 Samuel 2:33

The man of thine, i.e. those of thy posterity.

From mine altar, i.e. from attendance upon mine altar; whom I shall not destroy, but suffer to live, and wait at the altar.

Shall be to consume thine eyes, and to grieve thine heart; shall be so forlorn and miserable, that if thou wast alive to see it, it would grieve thee at the very heart, and thou wouldst consume thine eyes with weeping for their calamities. So the phrase is like that of *Rachel weeping for her children*, Jer_31:15, which were slain long after her death.

The increase of thine house, i.e. thy children.

In the flower of their age; about the thirtieth year of their age, when they were to be admitted to the plenary administration of their office, Num_4:3, then they shall die.

1 Samuel 2:34

This shall be a sign unto thee, to wit, of the certain truth of those sad predictions; and it was fulfilled, 1Sa_4:11.

1 Samuel 2:35

A faithful priest, to wit, of another line, as is necessarily implied by one total removal of that office from Eli's line, before threatened. The person designed is Zadok, one eminent for his faithfulness to God and to the king, who, when Abiathar, the last of Eli's line, was deposed by Solomon, was made high priest in his stead, 1Ki_2:27,**35** 1Ch_29:22.

That shall do according to that which is in mine heart; and shall not dishonour or disobey me to gratify his sons, as thou hast done.

I will build him a sure house, i.e. give him a numerous posterity, as that phrase is used, Exo_1:21 2Sa_7:11 1Ki_11:38, and confirm that sure covenant of an everlasting priesthood made to Phinehas, of Eleazar's line, Num_25:13, and interrupted for a little while by Eli, and his, of the line of Ithamar, unto him and his children for ever. And this was manifestly verified until the Babylonish captivity, Eze_44:15; and there is no reason to doubt of its continuance in the same line till Christ came.

He shall walk, i.e. minister as high priest.

Before mine anointed; either, first, Before king Solomon, who was anointed king, 1Ki_1:39, and before the succeeding kings, who are commonly called *anointed* , or the Lord's anointed, as 1Sa_12:3,5 24:6,10 Psa 89:38,51 La 4:20. Or rather, secondly, Before Jesus Christ; first, Because this title of *Anointed* , or *Christ* , or *Messias* , (both which words signify only the *Anointed* ,) is most frequently and eminently ascribed to Christ, both in the Old and New Testament, and therefore it is most reasonable to understand it of him, when there is nothing in the text or context which determines it to any other. Secondly, Christ is the main scope and design, not only of the New, but of the Old Testament, which in all its types and ceremonies represented Christ; and particularly, the high priest was an eminent type of Christ, and did represent his person, and act in his name and stead, and did mediate what John Baptist did immediately, *go before the face of the Lord* Christ; and when Christ did come, that office and officer was to cease. Thirdly, The high priest is seldom or never said to *walk* or *minister* before the kings of Israel or Judah, but constantly *before the Lord* , and consequently before Christ, who as he was God blessed for ever, Rom_9:5, was present with, and the Builder and Governor of, the ancient church of Israel, as is manifest from Act_7:35 1Co_10:4 Heb_3:3-6, and many other places; and their temple is particularly called his temple, Mal_3:1, because all the temple worship was performed in his presence, and had a special respect unto him, and therefore the high priest is most properly said to *walk before him* .

1 Samuel 2:36

Crouch to him, in way of humble supplication. See 1Ki_2:26;

A morsel of bread; whereas before they were so nice and delicate, that my liberal allowance could not satisfy them, but they must have their meat raw and fat, &c., above, 1Sa_2:13-16; so the punishment is suited to the nature of their sin.

Into one of the priests' offices; into the meanest office belonging to it. See Eze_44:10,11, &c.

Quest. How could they be reduced to so great straits, seeing, though they lost the high priesthood, they still were inferior

priests, and had a right to those plentiful provisions which belonged to that order?

Answ. First, They might be degraded, not only from the office of the high priest, but also from that of the inferior priests, and consequently might forfeit and lose all the privileges belonging to their office. Secondly, This might be from the tyranny and violence of some of the succeeding priests of Eleazar's line towards that other line, which had long stood in competition with them, and had for a season got away the priesthood from them; for this text only relates the matter of fact, but doth not express an approbation of it.

1 Samuel 3:1 1 SAMUEL CHAPTER 3

The Lord calleth Samuel three times; he knows not God's voice, but thinks it to be Eli who calls him; runs to him, who instructs him, 1Sa_3:1-9. At the fourth call he answers, 1Sa_3:10. God acquainteth Samuel with the destruction of Eli's house, 1Sa_1:11-14. Samuel in the morning discovers it to Eli, at his request: Eli's submission, 1Sa_1:15-18. All Israel acknowledgeth Samuel for a prophet, 1Sa_1:19-21.

Before Eli, i.e. under his inspection and direction, which, being so young, he needed.

The word of the Lord, to wit, *the word of prophecy* , or the revelation of God's will to and by the prophets.

Was precious, i, e. rare or scarce, such things being most precious in men's esteem, whereas common things are generally despised.

There was no open vision; God did not impart his mind by way of vision or revelation openly, or to any public person. to whom others might resort for satisfaction, though he might or did privately reveal himself to some pious persons for their particular direction. This is here premised as a reason why Samuel understood not, when God called him once or twice.

1 Samuel 3:2

In his place; in the court of the tabernacle.

He could not see, to wit, clearly and distinctly. This is added as an evidence of his old age, partly to show God's contempt of him, notwithstanding his venerable age, and his preferring the child Samuel before him in this vision; and partly as the reason why Samuel so readily ran to him upon the first call, because his great age made him more to need his servants' help.

1 Samuel 3:3

Ere the lamp of God went out; before the lights of the golden candlestick were put out, i.e. in the night season, or before the morning, when they were put out, as they were lighted in the evening, Exo_27:21 Lev_24:3 2Ch_13:11.

In the temple, i.e. in the tabernacle, which is sometimes called the temple, as being of the same use and significancy.

Samuel was laid down to sleep; not that this happened when he first lay down, but whilst he was lying there.

1 Samuel 3:4

No text from Poole on this verse.

1 Samuel 3:5

He ran; showing his great faithfulness and diligence in the service, either of the Lord, or of his master Eli.

1 Samuel 3:6

No text from Poole on this verse.

1 Samuel 3:7

Either, first, He was not acquainted with God in that extraordinary or prophetic way. Or rather, secondly, He did not yet understand, any more than before, that it was not Eli, but God, who spake to him. And this ignorance of Samuel's served God's design, that his simplicity might give Eli the better assurance of the truth of God's call and message to Samuel.

1 Samuel 3:8

He arose and went to Eli; he persists in the same readiness to obey and serve him and was not discouraged or driven from his duty by his double mistake and disappointment.

Eli perceived, by the consideration of Samuel's piety, of the sanctity of the place adjoining, from whence God had oft-times

spoken, and of the solitude of the place, where there was no human person besides himself who could or would have called Samuel in that manner.

1 Samuel 3:9

Thy servant heareth, i.e. I am ready to hear what thou speakest, and to do what thou requirest.

1 Samuel 3:10

The Lord came; before, he spake to him at a distance, even from the holy oracle between the cherubims; but now, to prevent all further mistakes, the voice came near to him, as if the person speaking had been present with him.

And stood; before, the voice passed by him, now the speaker fixeth his abode with him for a time, till he had uttered his whole mind to him.

As at other times; as he had done before.

Samuel, Samuel; his name is here doubled, to engage him to the more speedy and diligent attention.

1 Samuel 3:11

I will do a thing: those things which are related in the next chapter, which though done by the Philistines, God here ascribes to himself, because he was the first and chief cause of it, by withdrawing his helping hand from Israel, and by delivering the ark, and Eli's two sons, and the rest of people, into his and their enemies' hands.

Both the ears of every one that heareth it shall tingle; which will be so terrible, that not only those that feel it shall groan under it, but those that only hear the report of it shall be struck with such amazement and horror, which will make their heads and hearts ache. A metaphor from him, who being surprised with some great and hideous noise, such as thunder or great guns, his head is much affected with it, and the sound or tingling of it abides in his ears a good while after it. This phrase is used also 2Ki_21:12 Jer_19:3.

1 Samuel 3:12

In that day; in that time which I have appointed for this work, which was about twenty or thirty years after this threatening. So long space of repentance God allows to this wicked generation to

make their peace with God, and prevent the execution, as others did in like cases.

All things which I have spoken, by that prophet, 1Sa_2:27.

When I begin, I will also make an end; though this vengeance may and shall be delayed for a season, to manifest my patience, and incite them to repentance; yet when once I begin to inflict, I shall certainly go on with it, and not desist till I have made a full end.

1 Samuel 3:13

I will judge, i.e. condemn and punish or destroy, as the word *judge* is oft used, as Gen_15:14 Joh_3:18 **16:11**.

His house; his children and posterity, as is manifest by the story; as the word house is frequently taken, as 2Sa_7:11 1Ki_21:29. *So the house of Judah, of Aaron, of David* , are oft taken for their posterity. *And to build a house* , in Scripture use, is to increase their posterity, as Exo_1:21 Deu_25:9 Rth_4:11. Compare Gen_16:2 **30:3**.

For ever; till they be utterly rooted out; or for a long time, as that phrase is oft used.

Which he knoweth; either by the information of the prophet, 1Sa_2:27, &c., or by his own guilty and self-accusing conscience. But these and the foregoing and following words may well be and are rendered thus;

for this iniquity, because he knew (both by common fame, and by his own observation)

that his sons, & c. He cannot pretend ignorance, or want of proof of their wickedness, which aggravates his sin.

Vile; not only hateful to God, but contemptible to all the people, whereby they also brought their sacred office and God's holy ordinances into contempt. Heb. *cursed themselves, or made themselves execrable or accursed* , both to God and men: by their lewd and cursed practices they put themselves under the curse of God, by such a gross violation of God's commands: compare Jos_6:18 **7:12,13**. This expression may be used by way of reflection upon their father, because he did not denounce the curse

of God against them, nor put them out of the priesthood, as accursed persons, although they were so vile, that they had prevented their father's censure, and meritoriously cast themselves out, and cut themselves off from the priesthood and congregation of the Lord, which their father should have done judicially.

He restrained them not; he contented himself with a cold and gentle reproof, and did not severely rebuke, and punish, and effectually restrain them from their abominable courses, nor use that authority which God had given him, as a father, as a high priest, and as a judge, or chief magistrate, against them, as by the law of God he was obliged to do.

1 Samuel 3:14

I have sworn; which might be done before, though it be mentioned here only. Or, *I do swear* ; the past tense being commonly put for the present in the Hebrew tongue. *Unto the house* , or, *concerning* , as the prefix *lamed* is oft used, as Exo_14:3 **18:7** 2Sa_11:7 Psa_91:11, compared with Mat_4:6.

Shall not be purged with sacrifice, i.e. the punishment threatened against Eli and his family shall not be prevented or hindered by all their sacrifices, as they fondly imagine, but shall infallibly be executed.

1 Samuel 3:15

Opened the doors of the house of the Lord: although the tabernacle, whilst it was to be removed from place to place in the wilderness, had no doors, but consisted only of curtains, and had only hangings before the entrance, instead of doors; yet when it was settled in one place, as now it was in Shiloh, where it had been for a long time, it is more than probable, both from this place, and by comparing 1Sa_1:9 2Sa_6:17, and from the nature and reason of the thing, that it was enclosed within some solid building, which had doors, and posts, and other parts belonging to it.

The vision, i.e. the matter of the vision or revelation, partly from the reverence and respect he bore to his person, to whom he was loth to be a messenger of such sad tidings; partly lest if he had been hasty to utter it, Eli might think him guilty of arrogancy or

secret complacency in his calamity, which was like to tend to Samuel's advancement. And not being commanded by God to acquaint Eli herewith, he prudently suspended the publication of it till a fit occasion were offered, which he might reasonably expect in a very little time, knowing that Eli would be greedy to know the matter of that revelation, the preface whereof he was acquainted with; and that it would be less offensive, and therefore more useful to Eli, when he saw that Samuel was not puffed up with it, nor forward to vent it, until Eli forced it from him.

1 Samuel 3:16

No text from Poole on this verse.

1 Samuel 3:17

God inflict the same evils upon thee, which I suspect he hath pronounced against me, and greater evils too. Or, *God do so*, i.e. let God deal with thee so severely, as I cannot, or am loth to express. So it is a kind of aposiopesis, usual in oaths and in adjurations. The same phrase is in Rth_1:17. Thus he adjures him to utter the whole truth, as was usual among the Hebrews, as 1Ki_22:16 Mat_26:63.

1 Samuel 3:18

This severe sentence is from the sovereign Lord of the world, who hath an absolute power and right to dispose of me and all his creatures as he pleaseth, to whose good pleasure I therefore freely submit: from Israel's God, who was known by this name of Jehovah, who is in a special manner the ruler of the people of Israel, to whom it properly belongs to punish all mine offences, whose chastisement I therefore accept.

1 Samuel 3:19

Samuel grew, as in stature, so in wisdom and piety, and God's favour, and reputation with the people.

Fall to the ground, i.e. want its effect or success; God made good all his predictions. A metaphor from precious liquors, which when they are spilt upon the ground, are altogether useless and ineffectual. This phrase is oft used, as Jos_21:45 Est_6:10, &c.

1 Samuel 3:20

From Dan even to Beer-sheba; through the whole land, from the northern bound,

Dan, to the southern,

Beer-sheba; which was the whole length and largest extent of the land. See Jud_20:1,2 2Sa_17:11.

Knew, both by Eli's testimony, and particular relation of the foregoing history, to the people that came from all parts; and by succeeding revelations made to him, whereof mention is made in the next verse, which though placed after, might be done before.

1 Samuel 3:21

Or, did use to reveal his mind to Samuel.

By the word of the Lord, i.e. by his word, the noun for the pronoun, which is frequent, as Lev_14:15, &c.; by his word of command, which he chose to deliver to Israel by his mouth, as it here follows; or by his word of prophecy concerning future events.

1 Samuel 4:1 1 SAMUEL CHAPTER 4

The Israelites are smitten by the Philistines at Eben-ezer, 1Sa_4:1,2. They fetch the ark from Shiloh; receive it with a great shout, to the terror of the Philistines, 1Sa_4:3-8; who yet take courage, and a second time beat the Israelites: the ark is taken; the two sons of Eli are slain, 1Sa_4:9-11; which Eli hearing, falleth backward from his seat, and breaketh his neck, 1Sa_4:12-18. His daughter-in-law falls in labour, nameth her son Ichabod, and dieth, 1Sa_4:19-22.

The word of Samuel, i.e. the word of the Lord revealed to Samuel, and by him to the people; either, first, The prophetic word mentioned before, 1Sa_3:11, &c., which is here said to *come*, or *to come to pass*, as it was foretold, to all Israel. But the subject of that prophecy was not *all Israel*, but **Eli and his house**, as is evident. Or rather, secondly, A word of command, that all Israel should go forth to fight with the Philistines, as the following words explain it, that so they might be first humbled and punished for their sins, and so prepared by degrees for their future deliverance.

Against the Philistines; or, to meet the Philistines, who having by this time recruited themselves after their great loss by Samson,

Jud_16:30, and perceiving an eminent prophet arising among them, by whom they were likely to be united, counselled, and assisted, thought fit to suppress them in the beginning of their hopes and designs of rescuing themselves from their power. **Ebenezer**; a place so called here (by anticipation) from a following event, 1Sa_7:12. *Aphek* ; a city so called in the tribe of Judah, Jos_15:53, upon the borders of the Philistines' country; not that *Aphek* in Asher, Jos_19:30 Jud_1:31, which was very remote from them.

1 Samuel 4:2

When they joined battle, Heb. *when the battle was spread* , i.e. when the two armies had drawn forth themselves into military order, and put themselves into the usual posture for fighting, and began to fight in their several places.

1 Samuel 4:3

Wherefore hath the Lord smitten us today before the Philistines, seeing our cause is so just, our own just and necessary defence from God's and our enemies, and we came not forth to battle by our own motion, but by God's command delivered by Samuel? This was strange blindness, that when there was so great a corruption in their worship and manners, **1Sa 2**, and such a defection to idolatry, 1Sa_7:3 Psa_78:58, they could not see sufficient reason why God should suffer them to fall by their enemies.

The ark of the covenant of the Lord; that great pledge of God's presence and help, by whose conduct our ancestors obtained success, Num_10:35 **14:44** Jos_6:4. Instead of the performance of moral duties, humbling themselves deeply for and purging themselves speedily and thoroughly from all their sins, for which God was displeased with them, and now had chastised them, they take an easier and cheaper course, and put their trust in their ceremonial observances, not doubting but the very presence of the ark would give them the victory; and therefore it is no wonder they meet with so sad a disappointment.

1 Samuel 4:4

That they might bring from thence the ark; which it may seem they should not have done without asking counsel of God, which they might easily have done by Samuel.

Hophni and Phinehas were there; either, first, in the camp; or rather, secondly, in Shiloh.

With the ark; attending upon it, instead of their aged father.

1 Samuel 4:5

Partly from their great joy and confidence of success; and partly in design to encourage themselves, and terrify their enemies.

1 Samuel 4:6

Timely understood, by information from the Israelites, who would readily tell them of it to affright them.

1 Samuel 4:7

God is come, to wit, in and with his ark; or they give the name of God to the ark, before which he was worshipped, as they used to do to the images of their false gods. There hath not been such a thing heretofore; not to our knowledge, or not in our times; for the forementioned removals of the ark were before it came to Shiloh.

1 Samuel 4:8

These mighty Gods; they secretly confess the Lord to be higher and greater than their gods, and yet against their knowledge presume to oppose him. They mention the wilderness, not as if all the plagues of the Egyptians came upon them in the wilderness, but because the last and sorest of all, which is therefore put for all, to wit, the destruction of Pharaoh and all his host, happened in the wilderness, namely, in the Red Sea, which having the wilderness on both sides of it, Exo_13:18, **20 15:3, 11 15:22**, &c., may well be said to be in the wilderness. Although it is not strange if these heathens did mistake and misreport some circumstance in a relation of the Israelitish affairs, especially some hundreds of years after they were done, such mistakes being frequent in divers heathen authors treating of those matters, as Justin, and Tacitus, and others.

1 Samuel 4:9

Quit yourselves like men; since you can expect no relief from your gods, who are not able to resist theirs, it concerns you to put forth all your strength and courage, and once for all to act like brave and valiant men.

1 Samuel 4:10

Into his tent, i.e. to his habitation, called by the ancient name of his tent. Before they lost but four thousand, now in the presence of the ark thirty thousand, to teach them that the ark and ordinances of God were never designed for sanctuaries or refuges to impenitent sinners, but only for the comfort and relief of those that repent. Horsemen are not mentioned; either, first, Because they had few or none, God having forbidden the multiplication of their horses, Deu_17:16, and the Philistines, their lords and oppressors, having taken away what they had. Or, secondly, Because they fled away, as is usual in such cases, whilst the footmen were more easily overtaken.

1 Samuel 4:11

The ark of God was taken; which God justly and wisely permitted; partly, to punish the Israelites for their profanation of it; partly, that by taking away the pretences of their foolish and impious confidence, he might more deeply humble them, and bring them to true repentance; partly, that the Philistines might by this means be more effectually convinced of God's almighty power, and of their own and their gods' impotency, and so a stop might be put to their triumphs and insultations, and to their rage against the poor Israelites, whom otherwise in human appearance they might easily have rooted out. Thus as God was no loser by this event, so the Philistines were no gainers by it; and Israel, all things considered, received more good than hurt by it, as we shall see.

1 Samuel 4:12

The usual rites in great sorrows. See Gen_37:29 Jos_7:6, &c.; 2Sa_1:2,11.

1 Samuel 4:13

Eli sat upon a seat; placed there on purpose for him, that he might soon receive the tidings, which he longed for.

His heart trembled for the ark of God; whereby he discovered a public and generous spirit, and a fervent zeal for God, and for his honour and service, which he preferred before all his natural affections and worldly interests, not regarding his own children in comparison of the ark, though otherwise he was a most indulgent father, and had reason to believe that they went out like sheep for the slaughter, according to Samuel's prediction.

1 Samuel 4:14

No text from Poole on this verse.

1 Samuel 4:15

No text from Poole on this verse.

1 Samuel 4:16

I am he that came out of the army; I speak not what I have by uncertain rumours, but what mine eyes were witnesses of.

1 Samuel 4:17

No text from Poole on this verse.

1 Samuel 4:18

He fell from off the seat backward; being so oppressed with grief and astonishment, that he had no strength left to support him.

By the side of the gate, to wit, the gate of the city, which was most convenient for the speedy understanding of all occurrences.

He was an old man, and heavy; old, and therefore weak, and apt to fall;

heavy, and therefore his fall more dangerous and pernicious.

He had judged Israel; he was their supreme governor, both in civils and spirituals.

1 Samuel 4:19

To wit, before her time, which is oft the effect of great terrors, both in women and in other creatures, Psa_29:9.

1 Samuel 4:20

Being overwhelmed with sorrow, and so incapable of comfort.

1 Samuel 4:21

The glory, i.e. the glorious type and assurance of God's presence, the ark, which is oft called God's glory, as Psa_26:8 **78:61**

Isa_64:11, and which was the great safeguard and ornament of Israel, which they could glory in above all other nations.

1 Samuel 4:22

This is repeated to show her piety, and that the public and spiritual loss lay heavier upon her spirit than her personal or domestic calamity.

1 Samuel 5:1 1 SAMUEL CHAPTER 5

The Philistines place the ark of God at Ashdod in the house of Dagon; which falls down, once and again, 1Sa_5:1-5. They of Ashdod are smitten with emerods; they send the ark to Gath, 1Sa_5:6-8. They are also smitten with emerods, and send the ark to Ekron; they resolve to return it back to the Israelites, 1Sa_5:9-12.

Quest. Why were not they immediately killed, who touched the ark, as afterwards Uzzah was? 2Sa_6:7.

Ans. First, Because the sin of the Philistines was not so great, because the law forbidding this was not given, or at least was not known to them; whereas Uzzah's fact was a transgression, and that of a known law. Secondly, Because God designed to reserve the Philistines for a more public and more shameful punishment, which had been prevented by this. **From Eben-ezer**; where they found it in the camp of the Israelites, 1Sa_4:1. **Ashdod**, called also *Azotus* ; whither they brought it, either because it was the first city in their way, or rather because it was a great and famous city, and most eminent for the worship of their great god Dagon.

1 Samuel 5:2

Either, first, Out of respect to it, that it might be worshipped together with Dagon. Or rather, secondly, By way of reproach and contempt of it, as a spoil and trophy set there to the honour of Dagon, to whom doubtless they ascribed this victory, as they did a former, Jud_16:23. And though they had some reverence for the ark before, 1Sa_4:7, &c.; yet that was certainly much diminished by their success against Israel, notwithstanding the presence and help of the ark.

1 Samuel 5:3

They of Ashdod, i.e. the priests of Dagon.

Arose early on the morrow; either to worship Dagon according to their manner, or being curious and greedy to know whether the neighbourhood of the ark to Dagon had made any alteration in either of them, that if Dagon had received any damage, they might, if possibly they could, repair it, before it came to the people's knowledge, as indeed they did, to prevent their contempt of that idol, by which the priests had all their reputation and advantage.

Set him in his place again; supposing or pretending that his fall was wholly casual.

1 Samuel 5:4

The

head is the seat of wisdom; the *hands* , the instruments of action: both are cut off, to show that he had neither wisdom nor strength to defend himself nor his worshippers. This the priests, by concealing Dagon's shame before, make it more evident and infamous.

Only the stump of Dagon, Heb. *only Dagon* , i.e. that part of it from which it was called Dagon, to wit, the fishy part, for *dag* in Hebrew signifies a *fish* . And hence their opinion seems most probable, that this idol of Dagon had in its upper parts a human shape, and in its lower parts the form of a fish; for such was the form of divers of the heathen gods, and particularly of a god of the Phoenicians, (under which name the Philistines are comprehended,) as Diodorus Siculus and Lucian both witness, though they call it by another name.

Was left to him, or, *upon it* , i.e. upon the threshold; there the trunk abode in the place where it fell, but the head and hands being violently cut off, were flung to distant and several places.

1 Samuel 5:5

Out of a religious reverence, supposing this place to be sanctified, by the touch of their god, who first fell here, and being broken here, touched it more thoroughly than he did other parts. This superstition of theirs was noted and censured long after, Zep_1:9.

Herein they manifested their stupendous folly, both in making a perpetual monument of their own and idol's shame, which in all reason they should rather have buried in eternal oblivion; and in turning a plain and certain argument of contempt into an occasion of further veneration.

Unto this day; When this history was written, which if written by Samuel towards the end of his life, was a sufficient ground for this expression, this superstitious usage having then continued for many years.

1 Samuel 5:6

The hand of the Lord was heavy upon them of Ashdod, for their incorrigibleness by the foregoing documents.

He destroyed them; partly by wasting their land, 1Sa_6:5; and partly by killing many of their persons, as is sufficiently implied here, 1Sa_5:10.

Emerods; a disease mentioned only here and Deu_28:27; it was in the hinder parts. It is needless to inquire into the nature of it. It may suffice to know that it was a very sore disease, and not only very vexatious and tormenting, but also pernicious and mortal.

1 Samuel 5:7

No text from Poole on this verse.

1 Samuel 5:8

Supposing that this plague was confined to Ashdod for some particular reasons, or that it came upon them by chance, or from some bad influence of the air, or of the stars, or for putting it into Dagon's temple, which they resolved they would not do.

1 Samuel 5:9

Or,

in their hidden parts, to wit, in the inwards of their hinder parts; which is the worst kind of emerods, as all physicians acknowledge, both because its pains are far more sharp and keen than the other, and because the malady is more out of the reach of remedies.

1 Samuel 5:10

Not that they intended this, but because this would be the event of it.

1 Samuel 5:11

Throughout all the city, to wit, the city of Ekron, during its short stay there. Or, *in every city*, to wit, where the ark of God came; for it came also to Gaza and Askelon, and produced the same effects there, as may be gathered from 1Sa_6:4,17, though for brevity sake it be here omitted.

1 Samuel 5:12

The men that died not; either of some other plague or ulcer, as may be thought from 1Sa_5:6, or of the emerods, which infested and tormented even those whom it did not kill.

The cry of the city, or, *of that city* where the ark was; and the city is put for the people inhabiting it.

1 Samuel 6:1 1 SAMUEL CHAPTER 6

The Philistines consult with the priests how they shall return the ark: they advise to send with it for a trespass-offering five golden emerods and mice, on a new cart which they do: the kine tied to the cart, go straightway to Beth-shemesh; which was for a sign to the Philistines, 1Sa_6:1-12. They of Beth-shemesh rejoice: the Levites offer sacrifice for it, 1Sa_6:13-15. The people are smitten for looking into the ark; and request them of Kirjath-jearim to fetch it thence into their own city, 1Sa_6:19-21.

So long they kept it, as loth to lose so great a prize, and willing to try all ways to keep it, and yet free themselves from the mischiefs accompanying its presence.

1 Samuel 6:2

The diviners; whose art was in great esteem with heathen nations, and especially with the Philistines and their neighbours the Canaanites and Egyptians.

Wherewith; in what manner, and with what gifts; for to send it they had decreed before, 1Sa_5:11.

1 Samuel 6:3

Empty, i.e. without a present; which they judged necessary, from the common opinion and practice both of Jews and Gentiles.

Return him a trespass-offering; thereby to acknowledge our offence, and obtain his pardon.

It shall be known to you; you shall understand what is hitherto doubtful, whether he was the author of these calamities, and why they continued so long upon you. Compare 1Sa_6:7-9.

1 Samuel 6:4

What shall be the trespass-offering? they desire particular information, because they were ignorant of the nature and manner of the worship of Israel's God, and they might easily understand that there were some kinds of offerings which God would not accept.

Golden emerods, i.e. figures of that part of the body which was the seat of the disease, which by its swelling, or some other way, represented also the disease itself; which they offered not in contempt of God, for they sought to gain his favour hereby; but in testimony of their humiliation, that by leaving this monument of their own shame and misery they might obtain pity from God, and freedom from their disease.

Golden mice; which marred their land, (as it. is related, 1Sa_6:5) by destroying the fruits thereof; as the other plague afflicted their bodies.

1 Samuel 6:5

Glory unto the God of Israel; the glory of his power in conquering you, who seemed and pretended to have conquered him; of his justice in punishing you; and of his goodness if he shall relieve you.

From off your gods they so speak, either because not only Dagon, but their other gods also, were thrown down by the ark, though that be not related; or because the plural number in that case was commonly used for the singular.

1 Samuel 6:6

Do ye harden or, *should ye harden* ; the future tense of the indicative mood being put potentially, as is not unusual. They

express themselves thus, either because they perceived that some opposed the decree of sending home the ark, though the most had consented to it; or because they thought they would hardly send it away in the manner prescribed, by giving glory to God, and taking shame to themselves.

As the Egyptians and Pharaoh hardened their hearts; which they might easily learn, either by tradition from their ancestors, or by the reports of the Hebrews.

1 Samuel 6:7

Make a new cart; as David did for the same use, 2Sa_6:3, in reverence to the ark.

On which there hath come no yoke; partly in respect to the ark, and partly for the better discovery, because such untamed heifers are wanton, and apt to wander, and keep no certain and constant paths, as oxen accustomed to the yoke do, and therefore were most unlikely to keep the direct road to Israel's land.

Bring their calves home from them; which would stir up natural affection in their dams, and cause them rather to return home, than to go to a strange country.

1 Samuel 6:8

Lay it upon the cart; which God winked at in them, both because they were ignorant of God's law to the contrary, and because they had no Levites to carry it upon their shoulders.

In a coffer by the side thereof; for they durst not presume to open the ark, to put them within it.

1 Samuel 6:9

His own coast, or, border, i.e. the way that leadeth to his coast or border, viz. the country to which it belongs.

Then he hath done us this great evil; which they might well conclude, if such heifers should, against their common use and natural instinct, go into a strange path, and regularly and constantly proceed in it, without any man's conduct.

It was a chance that happened to us: this evil came to us from some influences of the stars, or other unknown causes; which was a weak and foolish inference, depending upon a mere

contingency, it being uncertain whether God would please to give them this sign, and probable that he would deny it, both to punish their superstition, and to harden their hearts to their further and utter destruction. But wicked men will sooner believe the most uncertain and ridiculous things, than own the visible demonstrations of God's power and providence.

1 Samuel 6:10

No text from Poole on this verse.

1 Samuel 6:11

No text from Poole on this verse.

1 Samuel 6:12

To the way of Beth-shemesh, i.e. leading to Beth-shemesh, a city of the priests, Jos_21:16, who were by office to take care of it.

Lowling as they went; testifying at once both their natural and vehement inclination to their calves, and the supernatural and Divine power which overruled them to a contrary course.

The lords of the Philistines went after them, under pretence of an honourable dismissal of it; but in truth, to prevent all imposture, and to get assurance of the truth of the event; all which circumstances tended to their greater confusion, and illustration of God's glory.

1 Samuel 6:13

No text from Poole on this verse.

" 1 Samuel 6:14

They clave; not the lords of the Philistines, but the Beth-shemites, to wit, the priests that dwelt there.

A burnt-offering to the Lord: there may seem to be a double error in this act. First, That they offered females for a burnt-offering, contrary to Lev_1:3 **22:19**. Secondly, That they did it in a forbidden place, Deu_12:5,6, into which they might easily be led by excess of joy, and eager desire of returning to their long-interrupted course of offering sacrifices. And some think these irregularities were partial causes of the following punishment. But this case being very extraordinary, may in some sort excuse it, if they did not proceed by ordinary rules. As for the first, though they might not choose females for that use, yet when God himself

had chosen, and in a manner consecrated them to his service, and employed them in so sacred and glorious a work, it may seem tolerable to offer them to the Lord, as being his peculiar, and improper for any other use. And for the latter, we have many instances of sacrifices offered to God by prophets and holy men in other places besides the tabernacle, upon extraordinary occasions, such as this certainly was; it being fit that the ark should at its first return be received with thanksgivings and sacrifice; and this place being sanctified by the presence of the ark, which was the very soul of the tabernacle, and that by which the tabernacle itself was sanctified, and for whose sake the sacrifices were offered at the door of the tabernacle.

1 Samuel 6:15

And the Levites took down, or, *for the Levites had taken down* ; for this, though mentioned after, was done before the sacrifices were offered.

1 Samuel 6:16

To wit, when they had seen that prodigious return of the ark to its own country, and the entertainment it found there.

1 Samuel 6:17

No text from Poole on this verse.

1 Samuel 6:18

Both of fenced cities, and of country villages: this is added for explication of that foregoing phrase,

all the cities; either to show that under the name of the five cities were comprehended all the villages and territories belonging to them, in whose name and at whose charge these presents were made; or to express the difference between this and the former present, the emerods being only five, according to thee five cities mentioned 1Sa_6:17, because it may seem the cities only, or principally, were pestered with that disease; and the mice being many more, according to

the number of all the cities, as is here expressed; the word city being taken generally so, as to include, not only fenced cities, but also the country villages, as is here added, and the fields belonging to them, these being the parts where the mice did most mischief.

The great stone of Abel; which is mentioned as the utmost border of the Philistines' territory to which the plague of mice did extend; the word *stone* being easily understood out of 1Sa_6:14, where this great stone is expressly mentioned, as the place on which the ark was set which is also here repeated in the following words. And this place is here called

Abel, by anticipation, from the great mourning mentioned in the following verse.

1 Samuel 6:19

They had looked into the ark of the Lord; having now an opportunity which they never yet had, nor were ever like to have, it is not strange they had a vehement curiosity and desire to see the contents of the ark; or whether the Philistines had taken them away, and put other things in their place; and they thought they might now presume the more, because the ark had been polluted by the Philistines, and was now exposed to open view, and not yet put into that most holy place, which they were forbidden to approach.

Of the people, i.e. of the people living in and near Beth-shemesh, or coming thither from all parts upon this great and glorious occasion. Heb. *and* , or *also*, *he smote of the people* , to wit, of or belonging to other places, though now here; so these are distinguished from the *men of Beth-shemesh* , of whom he speaks only in general and indefinitely, *he smote the men* , i.e. some or many of them, and then sets down the number of the persons smitten or slain, either excluding the Beth-shemites, or including them.

Fifty thousand and threescore and ten men: this may seem an incredible relation, both because that place could not afford so great a number, and because it seems an act of great rigour, that God should so severely punish those people who came with so much zeal and joy to congratulate the return of the ark, and that for so inconsiderable an error. For the latter branch of the objection, it may be said:

1. That God always used to be most severe in punishing his own people, as sinning against more knowledge and warning than

others; especially for such sins as immediately concern his own worship and service.

2. That men are very incompetent judges of these matters, because they do not understand all the reasons and causes of God's judgments. For although God took this just occasion to punish them for that crime which was so severely forbidden even to the common Levites under pain of death; of which see Num_4:18-20; yet it is apparent that the people were at this time guilty of many other and greater miscarriages, for which God might justly inflict the present punishment upon them; and moreover, there are many secret sins which escape man's observation, but are seen by God, before whom many persons may be deeply guilty, whom men esteem innocent and virtuous. And therefore men should take heed of censuring the judgments of God, of which it is most truly said, that they are oft secret, but never unrighteous. And for the former branch of the objection, many things are or may be said:

1. That the land of Israel was strangely populous. See 2Sa_24:9 2Ch_13:3.

2. That all these were not the settled inhabitants of this place, but most of them such as did, and in all probability would, resort thither in great numbers upon so illustrious an occasion.

3. That all these were not struck dead in the very fact, and upon the place, which would have terrified others from following their example; but were secretly struck with some disease or plague, which killed them in a little time.

4. That divers learned men translate and understand the place otherwise, and make the number much smaller. Josephus the Jew, and the Hebrew doctors, and many others, contend that only seventy persons were slain; which though it seem but a small number, yet might justly be called a *great slaughter*, either for the quality of the persons slain, or for the greatness and extraordinariness of the stroke; or because it was a great number, considering the smallness of the place, and the sadness of the occasion. The words in the Hebrew are these, and thus placed, *he smote of or among the people seventy men, fifty thousand men*; whereas, say they, the words should have been otherwise placed, and the greater number put before the less, if this had been meant,

that he smote fifty thousand and seventy men. And one very learned man renders the words thus, *He smote of the people seventy men*, even *fifty of a thousand*, the particle *mem*, *of*, being here understood, as it is very frequently. So the meaning is, that God smote every twentieth man of the transgressors, as the Romans used to cut off every tenth man in case of the general guilt of an army. Or the words may be rendered thus, *He smote of or among the people seventy men out of fifty thousand men*; the particle *mem*, *of*, or *out of*, being understood before the word *fifty*, which Bochart puts before a thousand; and it may be thus expressed, to show that God did temper his severity with great clemency; and whereas there were many thousands of transgressors, (every one following his brother's example, as is usual in such cases,) God only singled out seventy of the principal offenders, who either sinned most against their light or office, or were the ringleaders or chief encouragers of the rest. To which may be added, that the ancient translators, the Syriac and Arabic, read the place *five thousand and seventy men*, being supposed to have read in their Hebrew copies *chamesh*, *five*, for *chamishim*, *fifty*, which is no great alteration in the word.

1 Samuel 6:20

To stand before this holy Lord God, i.e. to minister before the ark where the Lord is present. Since God is so severe to mark whatsoever is amiss in his servants, who is sufficient and worthy to serve him? who dare presume to come into his presence? It seems to be a complaint, or expostulation with God, concerning this last and great instance of his severity.

To whom shall he go up from us? who will dare to receive the ark with so much hazard to themselves?

1 Samuel 6:21

They sent to Kirjath-jearim, either because the place was not far from them, and so it might soon be removed, which they mainly desired; or because it was a place of eminency and strength, and somewhat further distant from the Philistines, where therefore it was likely to be better preserved from any new attempts of the Philistines, and to be better attended by the Israelites, who would more freely and frequently come to it at such a place, than in Beth-shemesh, which was upon the border of their enemies' land;

or because they thought they would gladly receive it, being a pious and zealous people; or because it was in the way to Shiloh, its ancient habitation, and whither they might suppose it was to be carried by degrees and several stages, whereof this was one.

1 Samuel 7:1 1 SAMUEL CHAPTER 7

The ark is placed in Kirjath-jearim; Eleazar's son is sanctified to keep it, 1Sa_7:1,2. Samuel exhorts them to repent, and put away their idols; they obey him. A fast at Mizpeh, 1Sa_7:3-6. The Philistines intend to set upon the Israelites, who are afraid, 1Sa_7:7. Samuel offereth and prayeth for Israel: God heareth; terrifieth the Philistines with thunder, and they are smitten; are subdued; and the cities which they had taken from the Israelites are recovered, 1Sa_7:8-14. Samuel visiteth all the cities of Israel, and returns to Ramah; there builds an altar to the Lord, 1Sa_7:15-17.

The men of Kirjath-jearim gladly embraced the motion, as wisely considering that their great calamity was not to be charged upon the ark, but upon themselves, and their own carelessness, irreverence, and presumption, in looking into the ark. This place is elsewhere called *Baalah* , and *Kirjath-baal* , as is evident from Jos_15:9,**60 18:14** 1Ch_13:6,7.

Fetched up the ark, i.e. caused it to be brought up, to wit, by the priests appointed to that work, whom they could easily procure, and undoubtedly would do it, especially having been so lately warned of the great danger of violating God's commands in those matters. In Scripture use, men are commonly said to do that which they order or cause others to do. They chose

the house of Abinadab in the hill,

because it was both a strong place, where it would be most safe; and a high place, and therefore visible at some distance, and to many persons, which was convenient for them, who were at that time to direct their prayers and faces towards the ark, 1Ki_8:29,**30,35** Psa **28:2 138:2** Dan_6:10. And for the same reason David afterwards placed it in the hill of Zion. Some translate the word *in Gibeah* . But that was in the tribe of

Benjamin, Jos_18:28 Jud_19:14, whereas this *Kirjath-jearim* was in the tribe of Judah, 1Ch_13:6,7.

Sanctified Eleazar; not that they made him either Levite or priest, as some would have it; for in Israel persons were not made, but born such; and since the institution of Levites and priests, none were made such that were born of other tribes or families: but that they devoted or set him apart (as this verb sometimes signifies) wholly to attend upon this work. They chose the son rather than his father, because he was younger and stronger, and probably freed from domestic cares, which might divert him from or disturb him in his work; or because he was more eminent for prudence or piety. **To keep the ark of the Lord;** to keep the place where it was clean and neat, and to guard it, that none might approach or touch it but such as God required or allowed to do so.

1 Samuel 7:2

The ark abode in Kirjath-jearim, and was not carried to Shiloh, its former place, either because that place was destroyed by the Philistines when the ark was taken, as may be gathered from this history, compared with Jer_7:12,**14 26:6,9**; or because God would hereby punish the wickedness, either of that particular place of Shiloh, or of the people of Israel, by keeping it in a private and obscure place, and that near to the Philistines, whither the generality of the people neither durst nor could safely come. *It was twenty years* ; he saith not that this twenty years was all the time of the ark's abode there; for it continued there from Eli's time till David's reign, 2Sa_6:2, which was forty years, Act_13:21; but that it was so long there ere the Israelites were sensible of their sin and misery, ere they lamented, &c., as it follows.

The house of Israel lamented after the Lord, i.e. they followed after God with lamentation for his departure and so long estrangement from them, and with prayers for his return and favour to them.

1 Samuel 7:3

Unto all the house of Israel; to all the rulers and people too, as he had occasion in his circuit, described below, 1Sa_7:16, mixing exhortations to repentance with his judicial administrations.

If ye do return unto the Lord; if you do indeed what you profess, if you are resolved to go on in that which you seem to have begun.

With all your heart; sincerely and in good earnest.

Put away the strange gods out of your houses, where some of you keep and worship them; and out of your hearts and affections, where they still have an interest in many of you.

And Ashtaroth; and particularly or especially *Ashtaroth* , which he mentions as a god, whom they, together with the neighbouring nations, did more eminently worship. See Jud_2:13.

Prepare your hearts, by purging them from all sin, and particularly from all inclinations to other gods. Or, *direct your hearts* ; having alienated your hearts from your idols, turn them to God, and not to other idols or vanities.

And he will deliver you; or, *then* ; upon these conditions you may confidently expect it.

1 Samuel 7:4

No text from Poole on this verse.

1 Samuel 7:5

No text from Poole on this verse.

1 Samuel 7:6

To Mizpeh; not that beyond Jordan, of which Jud_11:11,**29**; but another in Canaan, where the Israelites used to assemble, Jud_20:1 1Sa_10:17.

Drew water, and poured it out; which they did either,

1. Figuratively; they drew tears out of their hearts, and poured out of their eyes as it were rivers of water; such descriptions of penitential sorrow being not unusual. See Psa_6:7 **119:136** Jer_19:1 Lam_3:48,**49**. Or rather,

2. Properly, because they are said first to *draw it* , and then to *pour it out* . And this agrees well with the state of those times, wherein such rites as this were very customary. Now this course they seem to have used, either,

1. As a mean or instrument of their purification. So they washed themselves in this water, thereby acknowledging their filthiness, and cleansing themselves as the law prescribed. But this seems not probable,

1. Because here is only mention of drawing and pouring forth this water before the Lord, but not of any washing themselves with it.

2. Because this was not a fit time and place to purify themselves in this great and general assembly. Or,

2. As an external sign, whereby they testified and professed both their own great filthiness and need of washing by the grace and Spirit of God, and blood of the covenant, which are oft signified by water, and their sincere desire to pour out their very hearts before the Lord in true repentance, and to cleanse themselves from all filthiness of flesh and spirit.

Before the Lord, i.e. in the public assembly, where God is in a special manner present, as hath been noted before.

Samuel judged the children of Israel, i.e. governed them, reformed all abuses against God or man, took care that the laws of God should be observed and executed, and wilful transgressors punished.

1 Samuel 7:7

The lords of the Philistines went up, to wit, with all army, 1Sa_7:10, suspecting the effects of their general convention, and intending to nip them in the bud.

They were afraid; being a company of unarmed persons, and unfit for battle.

1 Samuel 7:8

We are ashamed and afraid to look God in the face, because of our great wickedness this day remembered and acknowledged; do thou therefore intercede for us, as Moses did for his generation.

1 Samuel 7:9

It might be a *sucking lamb* , though it was more than eight days old, and so that law, Exo_23:19, was not violated.

Offered it; either himself by Divine instinct, which was a sufficient warrant; or rather by a priest, as Saul is afterwards said to have offered, 1Sa_13:9.

A burnt-offering wholly; burning all the parts of it, according to the law of the burnt-offerings; whereas in other offerings some parts were reserved.

The Lord heard him, as appears by the effects, the following thunder, and the overthrow of the Philistines' host.

1 Samuel 7:10

Either by the lightnings, or thunderbolts, or other things which accompanied the cracks of thunder; or by the Israelites, who perceiving them to be affrighted and flee away, pursued and smote them, as the next verse mentions.

1 Samuel 7:11

Quest. Whence had they weapons wherewith to smite them?

Ans. Divers of them probably brought them to the assembly; others borrowed them at Mizpeh, or the neighbouring places; and the rest might be the arms of the Philistines, which they threw away to hasten their flight, as is usual in such cases.

1 Samuel 7:12

A stone; a rude, unpolished stone, which was not prohibited by that law, Lev_26:1, there being no danger of worshipping such a stone, and this being set up only as a monument of the victory.

Eben-ezer; by which, compared with 1Sa_4:1, it appears that this victory was gained in or near the very same place where the Israelites received their former fatal loss.

Hitherto hath the Lord helped us; He hath begun to help us in some measure, though not completely to deliver us; by which wary expression he exciteth both their thankfulness for their mercy received, and their holy fear and care to please and serve the Lord, that he might proceed to help and deliver them more effectually.

1 Samuel 7:13

They came no more into the coast of Israel, i.e. they came not with a great host, as now they did, but only molested them with

straggling parties, or garrisons; as 1Sa_10:5; and they came not, to wit,

all the days of Samuel, as it follows, i.e. while Samuel was their sole judge, or ruler; for in Saul's time they did come, 1Sa_13:5, **17** 1Sa_14:52 **17:1**, &c.

1 Samuel 7:14

The cities were restored to Israel by the Philistines, who, it seems, were frightened into this restitution by their dread of Samuel, and of the Divine vengeance.

Object. The Philistines had cities and garrisons in Israel's land after this time; as 1Sa_10:5 **13:3**. *Answ* . Either therefore those places were not any of these here mentioned; for it is not said that all their cities were restored, but only indefinitely the cities, and those limited to a certain compass, from

Ekron to Gath; or some of the cities now restored by the Philistines, were afterwards retaken by them.

There was peace; an agreement for the cessation of all acts of hostility.

The Amorites, i.e. the Canaanites, oft called Amorites, because these were formerly the most valiant and terrible of all those nations, and the first enemies which the Israelites met with, when they went to take possession of their land. They made this peace with the Canaanites, that they might be more at leisure to oppose the Philistines, now their most potent enemies.

1 Samuel 7:15

For though Saul was king in Samuel's last days, yet Samuel did not then quite cease to be a judge, being so made by God's extraordinary call, which Saul could not destroy; and therefore Samuel did sometimes, upon great occasions, though not ordinarily, exercise the office of a judge after the beginning of Saul's reign; as 1Sa_11:7 **15:32,33**. And the years of the rule of Saul and Samuel are joined together, Act_13:20, **21**.

Quest. How doth the office of a judge agree with Hannah's vow, whereby she devoted him to a perpetual attendance upon the Lord's service?

Answ. This was not inconsistent with her vow, which consisted of two branches; the one more general, that he should be given or lent to the Lord all his days, 1Sa_1:11,**28**, which she faithfully executed, leaving him wholly to the service and disposal of the Lord, who thought fit to employ him in this way; and if any thing therein was contrary to that vow, could undoubtedly dispense with it, as being his own right only: the other more particular, that

no razor should come upon his head; nor doth it appear that this part was violated; or if it was, it was done by Divine dispensation.

1 Samuel 7:16

Beth-el; either a place known by that name, or *the house of God* , to wit, Kirjath-jearim, where the ark was. *Gilgal* ; in the eastern border.

Mizpeh; towards the west.

Judged Israel in all those places; he went to those several places, partly in compliance with the people, whose convenience and benefit he was willing to purchase with his own trouble, making himself an itinerant judge and preacher for their sakes; and partly that by his presence in several parts, he might the better observe and rectify all sorts of miscarriages against God or men.

1 Samuel 7:17

That by joining sacrifices with his prayers he might the better obtain direction and assistance from God upon all emergencies.

Object. It was unlawful to build another altar for sacrifice besides that before the tabernacle, Deu_12:5,**13**.

Answ. This was in part excused by the confusion of those times, wherein the tabernacle and its altar were destroyed, as is most probable; but most fully, because this was done by prophetic inspiration, and Divine dispensation, as appears by God's approbation and acceptance of the sacrifices offered upon it.

1 Samuel 8:1 1 SAMUEL CHAPTER 8

Samuel makes his sons judges over Israel; their names, and ill government, 1Sa_8:1-3. The people ask a king: Samuel is grieved; prays, 1Sa_8:4-6. God is displeased with the people; but

commands Samuel to hearken to them, and to represent to them the tyrannical government of kings, 1Sa_8:7-9; which he doth, 1Sa_8:10-18. The people continue in their request: God commands Samuel to yield to them, 1Sa_8:19-22.

when Samuel was old, and so unable for his former travels and labours, he made his sons judges; not supreme judges, for such there was to be but one, and that of God's choosing, and Samuel still kept that office in his own hands, 1Sa_7:15; but his vicegerents or deputies, who might go about and determine matters, but with reservation of a right of appeals to himself. He advanceth his sons to this place, not so much out of paternal indulgence, the sad effects whereof he had seen in Eli; but because he had doubtless instructed them in a singular manner, and fitted them for the highest employments; and he hoped that the example he had set them, and the inspection and authority he still had over them, would have obliged them to diligence and faithfulness in the execution of their trust.

1 Samuel 8:2

In the southern border of the land of Canaan, where he placed his sons, because these parts were very remote from his house at Ramah; where, and in the neighbouring places, Samuel himself still executed the office of the judge; sending his sons to reside and judge in distant places, for the ease and convenience of the people.

1 Samuel 8:3

Opportunity and temptation drew forth and discovered the corruption in them, which till now was hid from their father, and, it may be, from themselves.

1 Samuel 8:4

The elders; either for age, or dignity and power.

1 Samuel 8:5

They feared that Samuel would not live long; and that either he through infirmity and indulgence might leave the government in his sons' hands, or that they would invade and keep it after their father's death; and therefore they jointly make their complaints against them, and procure their removal from their places. Thus they are brought low, and crushed by those very wicked ways by

which they desired to advance and establish themselves. So true is it, that honesty is the best policy, and unrighteousness the greatest folly.

Make us a king to judge us: their conclusion outruns their premises, and their desires exceed their reasons or arguments, which extended no further than to the removal of Samuel's sons from their places, and the procuring some other just and prudent assistance to Samuel's age. Nor was the grant of their desire a remedy for their disease, but rather an aggravation of it; for the sons of their king might and were likely to be as corrupt as Samuel's sons; and if they were, would not be so easily removed as these were.

Like all the nations, i.e. as most of the nations about us have. But there was not the like reason, because God had separated them from all other nations, and cautioned them against the imitation of their examples, and had taken them into his own immediate care and government; which privilege other nations had not.

1 Samuel 8:6

The thing displeased Samuel; not their complaint of his sons, but their desire of a king, as is apparent from the following words, and from the whole course of the story; which was so grievous to him, partly because of their injustice and ingratitude to himself, whose government, though it had been so sweet and beneficial to them, they plainly show themselves weary of; and principally because God was hereby dishonoured and provoked, by that distrust of God, and that vain-glory and ambition, and that itch after changes, which were the manifest causes of this desire; and because of that great servitude and misery which he wisely foresaw the people would hereby bring upon themselves, as he particularly informs them, 1Sa_8:11, &c.

Samuel prayed unto the Lord, for the pardon of their sin, and desire of direction and help from God in this great affair.

1 Samuel 8:7

Hearken unto the voice of the people; God grants their desire in anger, and for their punishment, as is affirmed, Hos_13:11. Compare Num_22:13, **20 Deu 1:22** Psa_77:20.

They have not rejected thee, i.e. not thee only, nor principally; compare Gen_32:28 Exo_16:7 Hos_6:6 Mat_10:20; but this injury and contumely reflects chiefly upon me and my government,

that I should not reign over them, to wit, by my immediate and peculiar government, which was the great honour, safety, and happiness of his people, if they had had wit to know it, or hearts to prize it. And all the infelicities of Israel, under this kind of government, did not proceed from the nature of the government, but from the ungovernableness and wickedness of the people, which, they might be sure, would produce the same or greater calamities under their kingly government.

Quest. First, Did not God reign over them when they had kings?

Answ. Yes, in a general way, but not in such a peculiar manner as he did by the judges, who were generally raised and called by God's particular appointment, endowed and sanctified by his Spirit, directed and assisted by his special providence upon all emergencies; whereas all things were for the most part contrary in their kings.

Quest. Secondly, Was it simply unlawful for the people to desire a king?

Answ. No, as appears from Deu_17:14; but herein was their sin, that they desired it upon sinful grounds, of which see on 1Sa_8:7, and in an impetuous manner, and at an unseasonable time, and without asking leave or advice from God; which in so weighty and difficult a case they could not neglect without great sin.

1 Samuel 8:8

Thou farest no worse than myself. This he speaks for Samuel's comfort and vindication.

1 Samuel 8:9

Protest solemnly unto them; that, if it be possible, thou mayst yet prevent their sin and misery.

The manner of the king, i.e. of the kings which they desire, like the kings of other nations. He speaks not of the just authority, or the right of their kings, but of their practice, as is evident from divers of the following particulars, which are expressly forbidden and condemned in Scripture, as we shall see.

1 Samuel 8:10

No text from Poole on this verse.

1 Samuel 8:11

He will take your sons, to wit, injuriously and by violence, as this Hebrew word is oft used, as Gen_20:3 **27:36** Job_5:5; and so it must be here; because otherwise the king would have no more privilege than any of his subjects; for any man might take a son with his own or parents' consent.

And to be his horsemen, or, *and for his horses* ; for so the Hebrew word *parash* sometimes signifies, as Isa_21:7, **9 28:28**; to ride his horses.

1 Samuel 8:12

He will appoint him, Heb. *to or for himself* emphatically, i.e. for his own fancy, or glory, or conveniency, or evil design, and not only when the necessities of the kingdom or commonwealth require it, as the judges did. And though this might seem to be no encumbrance, as it is here represented, but an honour and advantage to the persons so advanced, yet even in them that honour was accompanied with great dangers, and pernicious snares of many kinds, which those faint shadows of glory could not recompense; and as to the public, their pomp and power proved very burdensome and oppressive to the people, whose lands and fruits were taken from them, and bestowed upon these, for the support of their state, as it follows below, 1Sa_8:14, **15**.

And to reap his harvest, at his own pleasure, and without their consent, when possibly their own fields required all their time and pains.

To make his instruments of war, and

instruments of his chariots; he will press them for all sorts of his work, and that upon his own terms.

1 Samuel 8:13

Which would be more grievous to their parents, and more dangerous to themselves, because of the tenderness of that sex, and liableness to many injuries.

" 1 Samuel 8:14

He will take your fields, to wit, by fraud or force, as Ahab did from Naboth.

And give them to his servants: He will not only take the fruits of your lands for his own use, but will take away your possessions to give to his servants.

1 Samuel 8:15

He will take the tenth: besides the several tenths which God hath reserved for his service and servants, he will, when he pleaseth, impose another tenth upon you.

To his officers, Heb. *to his eunuchs* ; which may be properly understood, and may imply a further injury, that he should, against the command of God, make some of his people eunuchs, and take those into his court and favour which God would have cast out of the congregation.

1 Samuel 8:16

By constraint, and without sufficient recompense

1 Samuel 8:17

i.e. He shall use you like slaves, and deprive you of that liberty which you now enjoy.

1 Samuel 8:18

Ye shall cry out in that day; ye shall bitterly mourn for the sad effects of this inordinate desire of a king.

The Lord will not hear you in that day, because you will not hear him, nor obey his counsel, in this day. Compare Pro_1:24, &c. Zec_7:13.

1 Samuel 8:19

They said, Nay, i.e. these things shall never be, these are but vain suppositions to affright us from our purpose. Thus they are not ashamed to give Samuel the lie, of whose modesty, integrity, and prophetic spirit they had so great assurance, as if he had reigned those pretences merely to keep the power in his own and his sons' hands.

We will have a king over us; we will have a king, whatsoever it cost us, although all thy predictions should be verified.

1 Samuel 8:20

That we also may be like all the nations: woeful stupidity! whereas it was their glory and happiness that they were unlike all other nations, Num_23:9 Deu_33:28, as in other glorious privileges, so especially in this, that the Lord was their only and immediate King and Lawgiver.

1 Samuel 8:21

He repeated them privately between God and himself; partly for his own vindication and comfort; and partly as a foundation for his prayers to God, for direction and assistance in this difficult case.

1 Samuel 8:22

Betake yourselves to your several occasions, till you hear more from me in this matter; for God hath heard your words, and will give way to your irregular and obstinate desire; and accordingly I shall wait upon God for the determination of the person, which he hath wholly reserved to himself, as for judges, so for the king also, Deu_17:15, and for the regulation of all the circumstances.

1 Samuel 9:1 1 SAMUEL CHAPTER 9

The genealogy of Kish, 1Sa_9:1. Saul's person, 1Sa_9:2. He is sent to seek his father's asses, 1Sa_9:3. He travels through the country, and finds them not, 1Sa_9:4,5. By the counsel of his servant, 1Sa_9:6-10, and the direction of young maidens, 1Sa_9:11-14, according to God's revelation, 1Sa_9:15-17, he cometh to Samuel, who meets him; entertaineth him at the feast; telleth him the asses were found, and he should be king, 1Sa_9:18-20. Saul's amazement, 1Sa_9:21. Samuel gives him the highest place, and a peculiar dish; eats with him, 1Sa_9:22-24. After secret communication leadeth him on the way; the servant goes before; Saul stands still with Samuel, 1Sa_9:25-27.

Whose name was Kish.

Object. His name was *Ner* , 1Ch_8:33 **9:39.**

Answ. Either his father had two names, as was usual among the Hebrews; or *Kish* was really his father that begot him; and *Ner* , the brother of *Kish* , 1Sa_14:51 1Ch_9:36, is called his father,

because, upon the death of *Kish* , he took the care of his education, and brought him up as his own son.

A Benjamite, Heb. *the son of a man of Jemini* , i.e. either of Benjamin, or of a place, or of a man, called *Jemini* .

A mighty man of power, i.e. a man of great courage and strength; which tends to Saul's commendation: otherwise, a man of great wealth. But that seems confuted by Saul's words below, 1Sa_9:21, and the people's contempt of him, 1Sa_10:27.

1 Samuel 9:2

And a goodly, Heb. *good* , i.e. comely and personable, as that word is used, Gen_6:2; as *evil* is put for deformed, Gen_41:19.

He was higher than any of the people: a tall stature was much valued in a king in ancient times, and in the eastern countries.

1 Samuel 9:3

Which were there of great price and use, Jud_10:4 Jud_12:14, because of the scarcity of horses, Deu_17:16, and therefore not held unworthy of Saul's seeking, at least in those ancient times, when simplicity, humility, and industry were in fashion among persons of quality.

1 Samuel 9:4

Mount Ephraim; a part of the tribe of Ephraim, which bordered upon Benjamin; and therefore they could soon pass out of the one into the other, and back again, as they saw cause.

1 Samuel 9:5

The land of Ziph; in which was Ramah, called also

Ramah, or *Ramathaim-zephim* , the place of Samuel's birth and habitation, 1Sa_1:1 **7:17**.

1 Samuel 9:6

A man of God; a prophet, as that phrase is used, 1Sa_2:27 Jos_14:6 Jud_13:6.

An honourable man; one of great reputation for his skill and faithfulness.

All that he saith cometh surely to pass; his declaration of things secret or future are always certain, and confirmed by the event.

Our way that we should go; the course we should take to find the asses. He saith

peradventure, because he doubted whether so great a prophet, would seek, or God would grant him, a revelation concerning such mean matters; although sometimes God was pleased herein to condescend to his people, to cut off all pretence or occasion of seeking to witches or heathenish divination. See 1Ki_14:2 2Ki_1:3.

1 Samuel 9:7

The bread is spent in our vessels: this he saith, because bread was not unusually given by way of present, as we see, 1Sa_10:3,4. Or *bread* is put for all manner of provisions, as is frequent; and among these they might have something not unfit, in these plain times, to make a present of, as clusters of raisins, or cakes of figs, such as Abigail presented to David, 1Sa_25:18. See also 1Ki_14:3 2Ki_4:42.

There is not a present; such presents were then made to the prophets, 1Ki_14:2,3 2Ki_4:42 **8:8**; either as a testimony of respect to him as their superior; upon which account subjects made presents to their kings, 1Sa_10:27; and the Persians never came to their king without some gift: or as a grateful acknowledgment of his favour; or for the support of the prophets themselves; or of the sons of the prophets; or of other persons in want, known to them.

1 Samuel 9:8

The fourth part of a shekel of silver was near a groat; which, though now it may seem a contemptible gift, yet in those ancient times it was certainly of far more worth, and better accepted than now it would be, when the covetousness, and pride, and luxury of men have raised their expectations and desires to far greater things.

1 Samuel 9:9

Of God; or, a man of God, which signified the same thing.

Was called a seer, because he did discern and could discover things secret and unknown to others. And these are the words, either, first, Of some later sacred writer, which, after Samuel's death, inserted this verse. Or, secondly, Of Samuel, who, being

probably fifty or sixty years old at the writing of this book, and speaking of the state of things in his first days, might well call it

beforetime. Or rather, thirdly, Of Saul's servant, who might be now stricken in years, and might speak this either by his knowledge of what was in his juvenile years, or upon the information of his father or ancestors. And so it is a fit argument to persuade Saul to go to the man of God, that he might show them their way, and where the asses were, because he was likely to inform them; for the prophets were anciently called seers, because they knew and could reveal hidden things. And the meaning is, that anciently they were not vulgarly called prophets, but *seers* only; whereas now, and afterwards, they were called *seers*, yet they were more commonly called *prophets*.

1 Samuel 9:10

No text from Poole on this verse.

1 Samuel 9:11

Going out, i.e. out of the city, and down to the bottom of the hill, where the fountain or river was.

1 Samuel 9:12

He came today to the city: she so speaks, though this was his own constant habitation, because he had been travelling abroad, possibly in his circuit, described 1Sa_7:16,17, and was now returned to his own house in Ramah, as he used to do, and so she implies they come in a good and seasonable time to meet with him.

There is a sacrifice, otherwise *feast*; but it seems to be understood of a sacrifice. First, Because so the Hebrew word signifies most properly, and most frequently. Secondly, Because this eating was in the high place, which was the common place for sacrifices, but not for private feasts. Thirdly, The prophet's presence was not so necessary for a feast as for a sacrifice. *Of the people*; so this sacrifice is called, because this was a public solemnity, and possibly the new moon, when the people brought several sacrifices, to wit, peace-offerings, whereof part fell to the offerer's share; and of those parts united together, they here made a common feast; not without Samuel's direction, who being

forewarned the day before by God, of Saul's coming, made this feast more solemn for his entertainment, 1Sa_9:22-24.

In the high place; upon the hill mentioned 1Sa_9:11, and near the altar which Samuel built for this kind of use, 1Sa_7:17, by Divine dispensation, as was there noted; otherwise to sacrifice in high places was forbidden by the law, after the building of the tabernacle.

1 Samuel 9:13

Ye shall straightway find him, at home and at leisure. *To eat* the relics of the sacrifices, according to the manner.

He doth bless the sacrifice, i.e. either, first, The meat left of the sacrifice, which is the matter of the following feast; as this is commonly understood. Or rather, secondly, The sacrifice itself. For what reason is there to depart from the proper signification of the word? For that the sacrifices under the law were accompanied with confession, or petition, or thanksgiving, may be gathered from divers places of Scripture, as Lev_5:5 **16:21** Num_5:7 Luk_1:10. And who so proper to perform this work as Samuel, an eminent prophet? And the *blessing* of this sacrifice seems to have consisted both of thanksgiving, this being a thank-offering, and of prayer to God for his acceptance, Psa_20:3.

Now therefore get you up with speed, lest he be set down before you come.

1 Samuel 9:14

Samuel came out; out of his own house, just as they passed by.

1 Samuel 9:15

In his ear, i.e. secretly. A day before Saul came, that he might prepare himself for Saul's reception.

1 Samuel 9:16

I will send thee a man; I will by my secret providence so dispose of matters, and of the hearts of Saul and his father, that Saul shall come to thee, though with another design.

That he may save my people out of the hand of the Philistines; for though they were now most pressed with the Ammonites, as we read, 1Sa_12:12, yet they looked upon these as a land-flood, which they hoped would be soon up, and soon down again; but the

Philistines, their constant, inveterate, and nearest enemies, they most dreaded. And from these Saul did in some measure save them, and should have saved them much more, if his and the people's manifold sins had not hindered it.

I have looked on my people, to wit, with compassion and resolution to help them; a usual synecdoche.

Their cry, i.e. their earnest prayers to me for help.

1 Samuel 9:17

Unto him, in his ear, as before 1Sa_9:15, by secret instinct, so as none but he could hear it.

1 Samuel 9:18

In the gate; the gate, either, first, Of Samuel's house. But he was come out thence before, 1Sa_9:14. Or rather, secondly, Of the city; for the word *gate* being put by itself, according to reason and common use, must be understood of the most eminent in its kind, which the *gate* of the city is. And through this gate Samuel seems now to have been passing to go to the high place, which probably was without the city; and there he makes a stand, to hear what these persons now approaching to him were about to speak.

1 Samuel 9:19

Either all that thou desirest to know, as concerning the asses; or rather, the secret thoughts of thy heart, or such actions as none know but God and thy own heart; that so thou mayst be assured of the truth and certainty of that which I am to acquaint thee with. And this might be done, though it be not here particularly related.

1 Samuel 9:20

Set not thy mind on them; trouble not thy mind about them.

On whom is all the desire of Israel? who is he that shall be that thing or person which all Israel desire to have, to wit, a king?

Is it not on thee, and on all thy father's house? that honour is designed for thee, and, after thy death, for thy family or posterity, if by thy sin thou dost not cut off the entail.

1 Samuel 9:21

The smallest of the tribes; for so indeed this was, having been all cut off except six hundred, **Jud 20**, which blow they never

recovered, and therefore they were scarce reckoned as an entire tribe, but only as a remnant or fragment of a tribe; and being ingrafted into Judah, in the division between the ten tribes and the two, they in some sort lost their name, and they, together with Judah, were accounted but one tribe, as 1Ki_11:32, &c.

The least of all the families of the tribe of Benjamin, i.e. one of the least; obscure and inconsiderable, in comparison of divers others; whence it may seem that Saul's family was not so noble and wealthy as some imagine: **See Poole "1Sa_9:1"**.

Wherefore then speakest thou so to me? why dost thou feed me with vain hopes of the kingdom?

1 Samuel 9:22

He honoured *his servant* for Saul's sake; thereby both giving all the guests occasion to think how great that person was, or should be, whose very servant was advanced above the chief persons of the city, who were doubtless present upon this occasion; and showing how far himself was from envying Saul that honour and power, which was to be translated from him to Saul.

Made them sit in the chiefest place; thereby to raise all their expectation, and to prepare them for giving that honour to Saul which his approaching dignity required.

1 Samuel 9:23

Or, *which I appointed or disposed to thee* , i.e. which I bade the reserve for this use.

1 Samuel 9:24

The shoulder, to wit, the left shoulder, for the right shoulder was the priest's, Lev_7:32,**33**. This he gives him, either, first, As the best and noblest part of the remainders of the sacrifice; the best parts being usually given by the master of the feast to such guests as were most honourable, or best beloved, as Gen_43:34. Or, secondly, As a secret symbol or sign of that burden which was to be laid upon Saul, and of that strength which was necessary for the bearing of it; the shoulder being both the seat of burdens, and the subject of strength.

That which was upon it; something which the cook by Samuel's order was to put upon it when it was drest, either for ornament, or in the nature of a sauce.

That which is left, to wit, left of the sacrifice; but so all or most of the rest of their provisions were left: or rather, *reserved* , or *laid by* , by my order, for thy eating, when the rest of the meat was sent up and disposed of as the cook pleased.

Unto this time; till thou shouldst come hither, and sit down here; whereby thou mayst know that thy coming hither was not unknown to me, and was designed by God for a higher purpose.

Since I said, to wit, to the cook, who was before mentioned, as the person to whose care this was committed.

I have invited the people, i.e. I have invited or designed some persons, for whom I reserve this part. For since the word *people* is not here taken properly, but for some particular persons of the people, which were not in all above thirty, 1Sa_9:22, why may not the same word be understood of two or three persons whom Samuel specially invited, to wit, Saul and his servant? So some learned men understand this word *people* of three men, 2Ki_18:36. And they further note, that in the Arabic, and Ethiopic, and Persian languages, (all which are near akin, both to themselves and to the Hebrew, and do oftentimes communicate their signification each to other,) the word that signifies *people* , is oft used for some few particular persons. Or if the word *people* be meant of the chief of the people, mentioned above, 1Sa_9:22, then Samuel was the principal author of this sacrifice and feast, and it was not *a sacrifice of the people* , as it is rendered, 1Sa_9:12, but *a sacrifice* and feast made by Samuel *for the people* , as it should be rendered there; and the sense is, When I first spake or sent to the cook, that I had invited the people, first to join with me in my sacrifice, and then to partake with me of the feast, I then bade him reserve this part for thy use.

1 Samuel 9:25

Samuel communed with Saul, concerning the kingdom designed to him by God, and his duty to expect it patiently, till God actually called him to it; and to administer it piously, and justly, and valiantly.

The top of the house was flat, after the manner, Deu_22:8; and so fit for walking, and for secret prayers, Dan_6:10 Act_10:9, or any private and familiar discourses among friends.

1 Samuel 9:26

Samuel called Saul to the top of the house a second time, to impart something more to him.

That I may send thee away; prepare thyself for thy departure and journey.

He and Samuel, abroad; Samuel accompanying Saul part of his way.

1 Samuel 9:27

Bid the servant pass on before us, that thou and I may speak privately of the matter of the kingdom; which Samuel hitherto endeavoured to conceal, lest he should be thought now to impose a king upon them as before he denied one to them; and that it might appear by the lot mentioned in the next chapter, that the kingdom was given to Saul by God's destination, and not by Samuel's contrivance.

The word of God, i.e. a message delivered to me from God, which now I shall impart to thee.

1 Samuel 10:1 1 SAMUEL CHAPTER 10

Samuel anointeth Saul, 1Sa_10:1; confirms him by prediction of three signs, 1Sa_10:2-8. Saul prophesies, 1Sa_10:9-13. He cometh to his uncle; telleth him what Samuel had said concerning the asses, but concealeth the matter of the kingdom, 1Sa_10:14-16. Samuel assembleth the people at Mizpeh, 1Sa_10:17-20. Saul is chosen king by lot; but hideth himself; is discovered by God. His stature, 1Sa_10:21-23. Samuel presents him to the people, who receive him with shouting, 1Ki_10:24. Samuel writeth the manner of the kingdom in a book, 1Ki_10:25. God inspires the people with reverence towards Saul; but the children of Belial despise him, 1Sa_10:26,27.

This was the usual rite in the designation, as of priests and prophets, so also of kings, as 1Sa_16:1 **13** 1Ki_1:39 2Ki_9:1,**3,6**; whereby was signified the pouring forth of the gifts of God's

Spirit upon him, to enable him for the administration of his office, which he might expect, and should receive upon the discharge of his duty.

And kissed him; partly in token of that reverence which he did owe, and that subjection which he and all the people were shortly to perform to him, whereof kissing was a sign, as Gen_41:40 1Ki_19:18; and partly as a testimony of his sincere friendship and affection to him, and how far he was from envying his successor in the supreme dignity.

Over his inheritance, i.e. over his own peculiar people; whereby he admonisheth Saul that this people were not so much his as God's; and that he was not to rule and manage them according to his own will and pleasure, but according to the will and mind of God.

1 Samuel 10:2

In the borders of Benjamin; in the way to Bethlehem, Gen_35:19, which city was in Judah; and her sepulchre might be either in Judah or in Benjamin; for the possessions of those two tribes were bordering upon one another, and oft intermixed together: see Jos_18:11.

1 Samuel 10:3

To the plain of Tabor; not that at the foot of Mount Tabor, which was far from these parts; but another belonging to some other place, or man, called Tabor. *Beth-el* ; properly so called, which was in Ephraim, where there was a noted high place, famous for Jacob's vision there, Gen_28:19, where it is probable they offered sacrifices in this confused state of things, when the ark was in one place, and the tabernacle, if not destroyed, in another. Or, *to the house of God* , i.e. to *Kirjath-jearim* , where the ark, the habitation of God, now was, 1Sa_7:1,2,16.

Loaves of bread might be offered, either by themselves, as Lev_2:4, or with other sacrifices.

A bottle of wine; which was poured forth in drink-offerings. See Lev_23:13 Num_15:5.

1 Samuel 10:4

Two loaves of bread; two of those three designed for sacrifice, supposing they could easily procure a supply of other loaves at Beth-el. But the more strange the present was, the more fit it was for a sign of God's extraordinary providence in Saul's affairs.

1 Samuel 10:5

To the hill of God; a hill near Geba, or Gibeah of Benjamin, where a garrison of Philistines was, 1Sa_13:3, called here *the hill of God* , because it was a place devoted to the service of God; either for sacrifice, this being a *high place* , as it here follows; or for a school or college of prophets. *To the city* , adjoining to that hill.

A company of prophets: by *prophets* here, and in such-like places, he understands persons that did wholly devote themselves to religious studies and exercises, such as preaching, praying, praising of God, &c. For the term of *prophesying* is not only given to the most eminent act of it, viz. foretelling things to come; but also to preaching, as Rom_12:6 1Co_14:31,**32** 1Th_5:20, and to the making or singing of psalms or songs of praise to God, as 1Ch_25:1-3. And they that wholly attended upon these things are oft called

sons of the prophets, which were commonly combined into companies or colleges, as 2Ki_2:3,**5**, that they might more conveniently edify and assist one another in God's work; which institution God was pleased so far to honour and bless, that sometimes he communicated unto those persons the knowledge of future things, as 2Ki_2:3,**5**.

From the high place; where either their habitation was, or they had now been offering sacrifice. And although they used to perform this following exercise, either in their college, or in the place of their sacrifices; yet now they did it in the descent of the hill, which probably was beside their custom, and therefore more proper for a sign to Saul of a more than ordinary hand of God towards him.

A psaltery, and a tabret, and a pipe, and a harp, before them; such instruments of music being then used by prophets and other

persons, for the exhilaration and excitation of their spirits in God's service. See 2Ki_3:15.

They shall prophesy; either sing God's praises, or speak of the things of God.

1 Samuel 10:6

Will come upon thee, Heb. *will leap or rush on thee*, to wit, for a season. So it may be opposed to the *Spirit's resting* upon a man, as Num_11:25 Isa_11:2.

Shalt be turned into another man, i.e. thou shalt be suddenly endowed and acted with another spirit, filled with skill of Divine things, with courage, and wisdom, and magnanimity, and other qualifications befitting thy dignity.

1 Samuel 10:7

These signs were certain evidences of God's calling of him to the kingdom, because they were all future contingencies, which none but God could infallibly know or foretell.

Do as occasion shall serve thee, Heb. *do what thy hand findeth to do*, i.e. as thou shalt have a call and opportunity. He doth not intend that he should take the kingly government upon him, before his call to it was known to and owned by the people, which had been preposterous and dangerous; but that he should dispose his mind to a readiness of undertaking any public service when necessity required it, and he should be called to his office.

1 Samuel 10:8

Seven days shalt thou tarry till I come to thee: this, though now mentioned and commanded, yet was not immediately to be performed; as is evident, partly from the whole course of the story, which shows that Saul, and Samuel, and the people first met at Mizpeh, 1Sa_10:17, &c., where Saul was chosen by God and accepted by the people as king; and afterwards went to Gilgal, once before the time here spoken of, 1Sa_11:14,15; and partly by comparing this place with 1Sa_13:8, &c., where we find Saul charged with the violation of this command two years after the giving of it, as appears from 1Sa_13:1,2.

Quest. How then is this to be understood?

Answ. 1. This may be given as a standing rule for Saul to observe while Samuel and he lived; that in case of any great future difficulties, as the invasion of enemies, Saul should resort to Gilgal, and call the people thither, and tarry there seven days, which was but a reasonable and necessary time for the gathering of the people, and for the coming of Samuel thither. For though this be related as but once done, **1Sa 13**, yet Josephus affirms that it was to be constantly practised upon all such occasions. And Gilgal was chosen for this purpose as a very fit place; partly because that place was famous for the solemn renewing of the covenant between God and Israel, **Jos 4**, and for other eminent instances of God's favour to them, the remembrance whereof was a notable confirmation of their faith; and partly because it was a very convenient place for the tribes within and without Jordan to assemble, and consult, and unite their forces together upon such occasions. If you ask, Why then Saul did not practise this precept upon the first invasion of the Ammonites? it may be answered, that this was a rule for Saul when he and Samuel were asunder, whereas they were together in that expedition, 1Sa_11:7. And further, that necessity did excuse the violation of this precept then, because Saul could not wait for Samuel, nor forbear his action for seven days, as is evident from 1Sa_11:3,**9,10**. Or,

2. (which I propose with submission to the learned and judicious) This may be here added as another sign to confirm his faith, which having strengthened by three foregoing signs, he now fortifies it by another sign which was to follow afterwards; it being very usual for God to give men signs to confirm their faith from future events; as Exo_3:12 2Ki_19:29 Isa_7:13,**14**. So the meaning maybe this, Another sign will I add to strengthen thy faith: *Thou shalt* in due time, and upon a great occasion which shall then happen,

go down before me to Gilgal, and there

I will come down unto thee to offer—sacrifices, & c. But when thou comest thither, be sure *thou tarry there seven days* , and then *I will come* , as I have said, and give thee necessary instructions and assistance, as the matter shall require.

1 Samuel 10:9

No text from Poole on this verse.

1 Samuel 10:10

Then the accomplishment of the two former signs is supposed, and this only of the third is expressed, because this was more eminent and public than the former: the other were only transient acts, which passed in private between two or three persons meeting together, and passing by one another; but this was a more permanent and more notorious sign, done in a more solemn manner, and before many and very considerable witnesses.

1 Samuel 10:11

What is this that is come unto the son of Kish? what means this strange and prodigious event? Saul; a man never instructed nor exercised in nor inclined to these matters; a man ever thought fitter to look to his father's asses, than to bear a part in the sacred exercises of the prophets.

1 Samuel 10:12

One of the same place, Heb. *one from thence* , i.e. one of the company there present, or one of the prophets there prophesying.

Who is their father? who is the father of all these prophets of whom you speak, and among whom Saul now is one? who is it that instructs and inspires them with this holy art, but God? They have it not from their natural parents, nor from their civil education, but by inspiration from God, who, when he pleaseth, can inspire Saul, or any other man, with the same skill. And therefore wonder not at this matter, but give God the glory of it. *Father* is here put for teacher, or instructor, as it is used; as Gen_4:20,21 Mt 23:9 1Co_4:15. And hence the scholars are called *sons of the prophets* . It became a proverb, used when any strange, unlikely, or unexpected thing happened.

1 Samuel 10:13

Returning thither with the prophets, there to praise God for these wonderful favours, and to beg counsel and help from God in this high business.

1 Samuel 10:14

Saul's uncle, being there present, and observing this great alteration in his nephew.

1 Samuel 10:15

No text from Poole on this verse.

1 Samuel 10:16

Partly, in obedience to Samuel, who obliged him to secrecy; partly, from a humble modesty which appeared in him, 1Sa_10:22; and partly, in prudence, lest by an unseasonable publishing of it he should raise envy in some, disbelief and contempt in others, &c.

1 Samuel 10:17

Unto the Lord; to appear before the Lord. So he speaks, either,

1. Because the ark was carried thither upon this occasion. Or,
2. Because God is present in all the assemblies of his people, whereof this was an eminent one: see 2Ch_19:6 Psa_82:1. Or,
3. Because they did in a manner erect a tribunal for God; and entreated, and consequently obtained, his presence there to supervise and direct the whole business by his sentence, which also he did, 1Sa_10:19, &c. See of this phrase Jud_11:11 **20:1**.

To Mizpeh; a city of Benjamin, Jos_13:26, where all Israel had met before upon a public and solemn occasion, 1Sa_7:5.

1 Samuel 10:18

Of all kingdoms, to wit, the neighbouring kingdoms, which molested you from time to time.

1 Samuel 10:19

Ye have this day rejected your God; you this day declare that you persist in your former act of rejecting God's government: **See Poole "1Sa_8:7"**.

Who himself saved you; who by his own special providence took care to raise up judges and saviours for you, and to deliver you at all times, when you needed his help, and did not by your sins obstruct it.

Ye have said unto him, i.e. unto me his prophet and ambassador; and consequently unto the Lord, whom I represented, and in whose name I spake and acted.

By your tribes, and by your thousands; for each tribe was divided into thousands, Num_10:36 Deu_33:17 Jos_22:14, **21 Mic 5:2**, as in England counties are into hundreds.

1 Samuel 10:20

To come near unto the place appointed for the casting of lots. This tribe was now preferred before Judah, because the kingdom was freely promised by God to Judah, and was to be given to him in love; but now the kingdom was in a manner forced from God, and given to them in anger, Hos_13:11, and therefore conferred upon an obscure tribe.

1 Samuel 10:21

No text from Poole on this verse.

1 Samuel 10:22

They inquired of the Lord; either by Urim or Thummim, which was the usual way of inquiry, Num_27:21 1Sa_23:9 **28:6**; or by Samuel, who by his prayer procured an answer.

Among the stuff; among the carriages or baggage of the people there assembled. This he might do, because he either had, or at least would be thought to have, a modest sense of his own unworthiness, which was a likely way to commend him to the people.

1 Samuel 10:23

No text from Poole on this verse.

1 Samuel 10:24

There is none like him among all the people; as to the height of his bodily stature, which was in itself commendable in a king, and some kind of indication of great endowments of mind.

God save the king, Heb. *Let the king live* , to wit, long and prosperously; for an afflicted life is reputed a kind of death, and is oft so called. Hereby they accept and own him for their king, and promise subjection to him.

1 Samuel 10:25

The manner of the kingdom; not the manner of the king, of which he had spoken before, 1Sa_8:11, &c., but of the kingdom: to wit, the laws and rules by which the kingly government was to be managed, agreeable to those mentioned Deu_17:16, &c, which

peradventure Samuel did expound and apply to their particular case.

Before the Lord; before the ark, or in the sanctuary, where it was kept safe from depravation.

1 Samuel 10:26

To Gibeah: not being actually inaugurated into his kingdom, he thought fit to retire to his former habitation, and to live privately till he had an occasion to show himself in a more public and illustrious manner, which he speedily obtained.

And there went with him a band of men, to give him safe and honourable conduct to his house, though not to abide with him there, which did not suit with his present circumstances.

Whose hearts God had touched, i.e. either

1. Disposed or inclined to this work; or,

2. Affected or renewed by his grace and good Spirit working upon their hearts; those that feared God and made conscience of their duty; for they are opposed to the *children of Belial* in the next verse. These, though they did not desire a king, as the generality of the people did, yet when God had given them a king, they were most forward to pay him that reverence and obedience which they owed him; both which proceeded from the same principle, that they were in both cases guided by God's will; which was, that they should not desire a king in their circumstances; and yet they should obey him, when God had set a king over them.

1 Samuel 10:27

This man; so mean a person, and of the weakest of all the tribes.

Brought him no presents; as subjects in those times and places used to do to their kings; see 1Ki_10:25 2Ch_17:5 Mat_2:11; and as Saul's mean condition, herewith they upbraided him, required.

He held his peace; thereby manifesting his prudence and clemency, which was of great use in the beginning of his government.

1 Samuel 11:1 1 SAMUEL CHAPTER 11

Nahash besiegeth them of Jabesh-gilead; offereth them a reproachful condition; they have seven days granted them to consult and seek relief; they send messengers to Saul, 1Sa_11:1-5. He is provoked; sends messengers to all the Israelites to come in to their help; they come to the number of three hundred and thirty thousand men, 1Sa_11:6-8. He sends word to the besieged, who deceive Nahash; who with his army is slain, 1Sa_11:9-11. The people are ready to slay Saul's enemies; in which he opposeth them: he is invested in the kingdom at Gilgal, 1Sa_11:12-15.

Then, i.e. about that time; this particle being used in some latitude, as is frequent; for that this happened before, and was the occasion of their desire of a king, may seem from 1Sa_12:12; although it is possible that Nahash's preparation, and declared intention of warring against them, might cause that desire, and that Nahash did not actually come against them (which is here related) till their king was chosen.

Nahash the Ammonite; either the same with him, 2Sa_10:2, or his father and predecessor.

Came up to war, probably to revenge and to recover their former great loss by Jephthah, Jud_11:33. *Jabesh-gilead* was beyond Jordan, and near the Ammonites, who dwelt in part of Arabia.

Make a covenant with us, to wit, upon good conditions, so as we shall enjoy our religion and properties.

We will serve thee; in other things we will be thy subjects and tributaries. The occasion of this offer was, that they saw no likelihood of relief from their brethren the Israelites in Canaan, who were remote from them, and then weak and divided, and scarce able to defend themselves from the Philistines.

1 Samuel 11:2

That I may thrust out all your right eyes; partly for a reproach, as it here follows; and partly to disable them from managing offensive weapons in battle; for their left eye served only or chiefly for defence, being covered by those large shields which then they used, and held in their left hand. He leaves them one

eye, that they might be fit to serve him in any mean and base office.

1 Samuel 11:3

Give us seven days' respite; which it is very probable, and Josephus and others affirm, that Nahash granted, out of a foolish self-confidence, and contempt of the broken condition of the Israelites, which he thought utterly unable to give them any relief; at least, in so short a time.

1 Samuel 11:4

Then came the messengers to Gibeah of Saul; partly, because it was not far from them; and partly, because it belonged to the Benjamites, who had a special obligation to take more care of that place, from whence they had their wives, Jud_21:10, &c.; and partly, because Saul, their new-chosen king, was there.

The people lifted up their voices, and wept, both in compassion towards them, and for fear of themselves, lest it should shortly be their own lot.

1 Samuel 11:5

Saul came after the herd out of the field; for being only anointed king, and not publicly inaugurated, nor owned, nor presented by the generality of the people, nor having yet had opportunity of doing any thing worthy of his place, he thought fit to forbear all royal state, and to retire to his former private and country life, which, howsoever despised in these latter, vain, ambitious, and slothful ages of the world, was anciently in great esteem among the Greeks and Romans, whose princes and generals did frequently exercise themselves in it; though some conceive that he now lived in some state, and that he had been in the fields only to recreate himself, and that his coming after the herd was but accidental, and is mentioned only to usher in what follows of the yoke of oxen.

1 Samuel 11:6

The Spirit of God came upon Saul, inspiring him suddenly with more than ordinary courage, and zeal, and resolution, to engage himself and the people for their rescue. Compare Jud_3:10 **6:34 11:29.**

His anger was kindled greatly against Nahash, for so insolent and barbarous a proposition.

1 Samuel 11:7

Sent them throughout all the coasts of Israel; wisely considering, that the sight of men's eyes do much more affect their hearts than what they only hear with their ears. He joins Samuel with himself, both because he was present with him, as appears from 1Sa_11:12, and that hereby he might gain the more authority to his command, and strike the greater terror into all despisers of it.

The fear of the Lord; either,

1. A great fear; great things being oft thus expressed; *as cedars of God , mountains of God , &c.* Or,
2. A fear sent upon them by God, as Gen_35:5, that they should not dare to deny their help.

1 Samuel 11:8

This great terror drew so many forth; which is not so strange to him that knows what none deny, that the land of Canaan contained vast numbers of people in a little compass.

The men of Judah are numbered apart to their honour, to show how readily they, to whom the kingdom was promised, Gen_49:10, submitted to their king, though of another and far meaner tribe; and how willing they were to hazard themselves for their brethren's rescue, although they might have excused themselves from the necessity of defending their own country from their dangerous neighbours the Philistines.

1 Samuel 11:9

To-morrow, to wit, the day after your departure hence, or return home; for it seems probable that some few days had been spent in the gathering and disposing of the forces, and bringing them towards those parts.

1 Samuel 11:10

They did and might reasonably and justly understand their own condition before proposed, 1Sa_11:3, if none came to save them; which they were not now obliged to repeat, although they conjectured that their enemies would understand it absolutely,

whose error therein they were no more obliged to correct, than to prevent their destruction. Nor did they tell any lie herein, but only concealed part of their intentions, to render their enemy more secure and fit for ruin; which kind of stratagems are usual, and allowed by all persons.

1 Samuel 11:11

Into three companies; that so invading them on several sides with a great force, he might both strike them with the greater terror, and prevent their escape.

In the morning watch; having marched all the day and night before it.

1 Samuel 11:12

Shall Saul reign over us? they did not say so in terms, as we may see, 1Sa_10:27, but this was the design and consequence of their speech, as they rightly construe it.

That we may put them to death; which till this time they were not able to do, because that infection was then almost universal.

1 Samuel 11:13

I will not destroy any of those whom God hath so graciously preserved; nor sully the mirth of this glorious and comfortable day with the slaughter of any of my subjects; and therefore I freely forgive them. Wherein Saul showed his policy as well as his clemency, this being the most likely way to gain his enemies, and secure his friends, and stablish his throne in the hearts of his people.

1 Samuel 11:14

Then; whilst the people were together by Jabesh-gilead, wherein Samuel's great prudence and fidelity to Saul is evident. He suspended the confirmation to Saul at first, whilst the generality of the people were disaffected and discontented at the meanness of his person; and now when he had given such eminent proof of his princely virtues, and when the people's hearts were unanimously and eagerly set upon him, he takes this as the fittest season for that work.

Let us go to Gilgal: this place he chose, both because it was near, and, to most of them, in the way to their homes; and because

thither the Israelites on this side, and beyond Jordan, might more easily resort; and because it was famous for public conventions there kept, and particularly for the covenant there renewed by Joshua between God and the people.

Renew the kingdom there, i.e. confirm our former choice, to prevent all such seditious expressions and actions as we had experience of at the former election.

1 Samuel 11:15

They made Saul king, i.e. they recognized him, or owned and accepted him for their king by consent; for, to speak properly, Saul was not made or constituted king by the people, but by the Lord's immediate act: see 1Sa_8:9 **10:1**.

Before the Lord; who was there present in a special manner; both because the people of the Lord were there assembled, and because there was an altar, as the following sacrifices show. The same phrase is used 1Sa_10:17 **14:18**.

They sacrificed sacrifices of peace-offerings; partly to praise God for so glorious a victory, and for the firm settlement of the distracted kingdom; and partly to implore the presence and assistance of God to the king and kingdom, in all their affairs and exigencies.

1 Samuel 12:1 1 SAMUEL CHAPTER 12.

Samuel having appointed a king unto the people, testifieth his own integrity, to which they witness, 1Sa_12:1-5. He setteth before them the sins of their ancestors, and their own sin in asking a king, 1Sa_12:6-13; comforts them if they will obey the Lord; threateneth the disobedient; terrifies them by thunder in harvest: they confess their sin, and desire to be reconciled to the Lord, 1Sa_12:14-19. He comforts and exhorts them to fear and serve the Lord; promising also to pray for them, 1Sa_12:20-25.

Samuel said this to all Israel, whilst they were assembled together in Gilgal. And this is another instance of Samuel's great wisdom and integrity. He would not reprove the people for their sin, in desiring a king, whilst Saul was raw, and weak, and unsettled in his kingdom, and in the people's hearts, lest through

their accustomed levity they should as hastily cast off their king as they had passionately desired him, and so add one sin to another; and therefore he chooseth this season for it; partly because Saul's kingdom was now confirmed and illustrated by an eminent victory, and so the danger of rejecting him was out of doors; which circumstance was also considerable for Samuel's vindication, that it might appear that his following reproof did not proceed from any selfish respects or desires, which he might be supposed to have of retaining the power in his own hands, but merely from the conscience of his duty, and a sincere desire of all their good: and partly because the people *rejoiced greatly*, as is said in the next foregoing verse; and upon this occasion applauded themselves for their desires of a king; and interpreted the success which God had now given them, as a Divine approbation of those desires; whereby they were like to be hardened in their impenitency, and might be drawn to many other inconveniencies. Samuel therefore thinks fit to temper their excessive joys, and to excite them to that repentance and holy fear which he saw wanting in them, and which he knew to be absolutely necessary, to prevent the curse of God upon their new king, and the whole kingdom.

1 Samuel 12:2

Walketh before you; goeth out and cometh in before you, i.e. ruleth over you, as that phrase signifies, Num_27:17 Deu_31:2 2Ch_1:10. To him I have fully resigned all my power and authority, and do hereby renounce it, and own myself for a private person, and one of his subjects.

I am old and gray-headed; and therefore unable to bear the burden of government, and feel myself greatly at ease to see it cast upon other shoulders; and therefore do not speak what I am about to say from envy of Saul's advancement, or from discontent at the diminution of my own power.

My sons are with you, or among you, in the same stake and place, private persons, as you are; if they have injured any of you in their government, as you once complained, the law is now open against them; any of you may accuse them, your king can punish them; I do not intercede for them, I have neither power nor will to keep them from receiving the just fruits of their misdemeanours.

I have walked before you, i.e. been your guide and governor, partly as a prophet, and partly as a judge.

1 Samuel 12:3

Witness against me; I here present myself before the Lord, and before your king, being ready to give an account of all my administrations, and to make satisfaction for any injuries that I have done. And this protestation Samuel makes of his integrity, not out of ostentation or vain-glory; but partly, for his own just vindication, that the people might not hereafter, for the defence of their own irregularities, reproach his government; partly, that being publicly acquitted from all faults in his government, he might more freely and boldly reprove the sins of the people, and particularly that sin of theirs in desiring a king, when they had so little reason for it, and they had so just a governor, from whom they might have promised themselves an effectual redress of his sons' mal-administrations, if they had acquainted him therewith; and partly, that by his example he might tacitly admonish Saul of his duty, and prevent his misunderstanding of what he had formerly said, 1Sa_8:11 &c., and mistake that for the rule of his just power, which was only a prediction of his evil practices.

Whom have I oppressed? whom have I wronged, either by fraud and false accusation, or by might and violence?

Any bribe, Heb. *price of redemption* , given to redeem an unjust and lost cause or person from that righteous sentence which they deserved.

To blind mine eyes therewith; that I should not discern what was right and just, or dissemble it, as if I did not see it. *Or, that I should hide or cover mine eyes* (i.e. wilfully wink at the plain truth) *for it* , i.e. for the bribe; or, *for him* , i.e. for his sake. *I will restore it you* , or, *and I will cover mine eyes for him* , i.e. I will take shame to myself, and cover my face as one ashamed to look upon him.

1 Samuel 12:4

No text from Poole on this verse.

1 Samuel 12:5

The Lord is witness against you, to wit, if you shall at any time hereafter reproach my government or memory. Or rather, *against*

you , that I gave you no cause to be weary of God's government of you by judges, or to desire a change of the government; and thereby the blame of it wholly rests upon yourselves. But this was only insinuated, and therefore the people did not fully understand his drift in it.

Ye have not found ought, i.e. any thing which I have gotten by bribery or oppression.

They answered, Heb. *he answered* , i.e. the whole people, who are here spoken of as one person, because they answered thus with one consent.

1 Samuel 12:6

That for your sakes raised, constituted, and exalted Moses and Aaron to that great power and reputation which they had, and used, to deliver you.

1 Samuel 12:7

That I may reason with you: since God hath laid so great obligations upon you, let us a little consider whether you have answered them.

The righteous acts, Heb. *the righteousnesses* , i.e. mercies or benefits; for so that word is oft used, as Psa_24:5 **36:10** Pro_10:2 **11:4**; and that is the chief subject of the following discourse; some of their calamities being but briefly named, and that for the illustration of God's mercy in their deliverances.

1 Samuel 12:8

In this land; in which Moses and Aaron are said to settle them; partly, because they brought them into and seated them in part of it, to wit, that without Jordan; partly, because they were, under God, the principal authors of their entering into the land of Canaan; inasmuch as they brought them out of Egypt, conducted them through the wilderness, and there by their prayers to God, and counsel to them, preserved them from utter ruin, and gave command and direction from God for the distribution of the land among them, and encouraged them to enter into it by promises and assurances of success; and lastly, Moses substituted Joshua in his stead, and commanded him to carry them thither, and seat them there, which also he did.

1 Samuel 12:9

They forgat the Lord, i.e. they revolted from him, as it is explained, 1Sa_12:10, and carried themselves as ungratefully and unworthily towards God, as if they had wholly forgotten his great and innumerable favours, and their infinite obligations to him.

Forgetting of God is oft put for all manner of wickedness, whereof indeed that is the true cause. See Isa_17:10 Jer_3:21 Eze_22:12. This he saith, partly to answer all objection, That the reason why they desired a king was, because in the time of the judges they were at great uncertainties, and oftentimes exercised with sharp afflictions: to which he answereth by concession that they were so; but adds, by way of retortion, that they themselves were the cause of it, by their forgetting of God; so that it was not the fault of that kind of government, but their transgressing the rules of it; and partly to mind them that this their ungrateful carriage towards God was no new or strange thing, but an hereditary and inveterate disease, that so they might more easily believe their own guilt herein, and be more deeply humbled, both for their own and for their parents' sins.

They fought against them, to wit, with success, and subdued them.

1 Samuel 12:10

No text from Poole on this verse.

1 Samuel 12:11

Bedan is certainly one of the judges; and because there is no judge so called in the Book of Judges, it is reasonably concluded that this was one of the judges there mentioned having two names, as was very frequent. And this was either, first, Samson, as most interpreters believe, who is called *Bedan*, i.e. in Dan, or of Dan, or the son of Dan, one of the tribe, to signify that they had no reason to distrust that God, who could, and did, raise so eminent a saviour out of so obscure a tribe. Or, secondly, Jair the Gileadite, of whom Jud_10:3; which may seem best to agree, first, With the time and order of the judges; for Jair was before Jephthah, but Samson was after him. Secondly, With other scriptures; for among the sons of a more ancient and a famous Jair, of whom see Num_32:41, we meet with one called Bedan, 1Ch_7:17, which

name seems here given to Jair the judge, to distinguish him from that first Jair. Thirdly, With he following words, which show that this Bedan was one of those judges who

delivered them out of the hand of their enemies an every side, and made them to *dwell safely* ; which seems not so properly to agree to Samson, who did only *begin to deliver Israel out of the hand of the Philistines* , as was foretold of him, Jud_13:5, as to Jair, who kept them in peace and safety, in the midst of all their enemies, as may be gathered from Jud_10:3-6; and so did all the rest of the judges here mentioned.

And Samuel; he speaks of himself in the third person, which is frequent in the Hebrew tongue, as Gen_4:23 Psa_132:1,**10,11 Da 1:6** Isa_1:1. And he mentions himself not through vain ostentation, but for his own just and necessary vindication, and for the justification and enforcement of his following reproof, to show that he had not degenerated from his predecessors, nor had been so inconsiderable and unprofitable to them, as to give them any occasion to contrive or desire this change of government in his days.

Ye dwelled safe; so that it was no necessity, but mere wantonness, that made you desire a change.

1 Samuel 12:12

A king shall reign over us: See Poole "1Sa_11:1". When the Lord your God was your king, i.e. when God was your immediate King and Governor, who was both able and willing to deliver you, if you had cried to him, whereof you and your ancestors have had plentiful experience; so that you did not at all need any other king; and your desire of another was a manifest reproach against God, as if he were either grown impotent, or unfaithful, or unmerciful to you.

1 Samuel 12:13

Whom ye have chosen: though God chose him by lot, yet the people are said to choose him; either generally, because they chose that form of government, or particularly, because they approved of God's choice, 1Sa_10:24, and confirmed it, 1Sa_11:15.

The Lord hath set a king over you; he hath yielded to your inordinate desire.

1 Samuel 12:14

Heb. Then shall ye be (i.e. walk, or go) *after the Lord*, i.e. God shall still go before you, as he hath hitherto done, as your Leader or Governor, to direct, protect, and deliver you; and he will not forsake you, as you have given him just cause to do. Sometimes this phrase of going after the Lord signifies a man's obedience to God; but here it is otherwise to be understood; (as it is no new thing for the same phrase in several places to be understood in quite different senses;) and it notes not a duty to be performed, but a promise of a privilege to be received upon the performance of their duty, because it is opposed to a threatening denounced in case of disobedience in the next verse.

1 Samuel 12:15

Who lived under the judges; and you shall have no advantage in that point by the change of government, nor shall your kings be able to protect you against God's displeasure.

1 Samuel 12:16

By standing he intends not the posture of their bodies, but the consistency of their minds, by serious and fixed consideration.

1 Samuel 12:17

At wheat harvest it was a rare thing in those parts to have thunder or rain, as the Scripture oft implies; and St. Jerome affirms, who was an eye-witness of it; the weather being more constant and certain in its seasons there, and in divers other parts, than it is with us who live in islands, as all travellers inform us.

He shall send thunder and rain; that by this unseasonable and pernicious storm you may understand that God is displeased with you; and also how foolishly and wickedly you have done in rejecting the government of that God, at whose command are all things, both in heaven and in earth.

1 Samuel 12:18

Who had such great power and favour with God.

1 Samuel 12:19

Pray for thy servants; for so we shall still own ourselves to be, though we have got another master.

Unto the Lord thy God, whom thou hast so great an interest in, and canst so easily prevail with for any mercy, whilst we are ashamed and afraid to call him our God, because we have so highly offended him.

That we die not; that this terrible storm may be taken away, lest our persons and the fruits of the earth be all destroyed.

To ask us a king: so horribly were they biassed with their prejudices and passions, that nothing but a miracle could convince them of this particular sin.

1 Samuel 12:20

Fear not, to wit, with a servile and desponding fear, as if there were no hope left for you.

1 Samuel 12:21

Turn ye not aside, to wit, after idols; as they had often done before; and, notwithstanding this warning, did afterwards.

Should ye go, or, *should ye turn aside* ; which words are easily to be understood out of the foregoing branch, such ellipses being most frequent in Scripture, as Deu_1:4 1Ki_14:14 2Ki_9:27.

Vain things; so idols are called, Deu_32:21 Jer_2:5, and so they are, being mere *nothings* , 1Co_8:4, having no divinity nor power in them; no influence upon us, nor use or benefit to us.

Which cannot profit nor deliver, i.e. which will not only be unprofitable, but highly pernicious to you; the contrary affirmative being understood under the negative, as Exo_20:7 Num_21:23 Deu_2:30.

1 Samuel 12:22

For his great name's sake, i.e. for his own honour, which would seem to suffer much among men, if he should not preserve and deliver people in eminent dangers; as if he were grown feeble, or forgetful, or inconstant, or unfaithful, or regardless of human affairs, or unkind to those who own and worship him, when all the rest of the world forsake him. Hence this argument hath been oft

pleaded with God, not without good success, as Exo_32:12 Num_14:13, &c. And this reason God here allegeth to take them off from all conceit of their own merit; and to assure them, that if they did truly repent of all their sins, and served God with all their heart, which is here supposed, yet even in that case their salvation would not be due to their merits, but only the effect of God's free mercy.

It hath pleased the Lord, to wit, out of his own free grace, without any desert of yours, as he saith, Deu_7:7 **9:5**; and therefore he will not easily forsake you, except you thrust him away.

1 Samuel 12:23

Think not that because you have so highly disoblged and rejected me, that I will revenge myself by neglecting to pray for you, or by praying against you, as I have now done for your conviction and humiliation, and so for your preservation; I am sensible it is my duty, as I am a man, a Israelite, a minister, a prophet, to pray for you.

But I will teach you, Heb. *and I will* , &c., i.e. I will not only pray for you, which is one branch of my duty; but will also teach and instruct you, which is the other branch of it. And though you have cast me off from being your judge and ruler, yet I will not cease to be your instructor and monitor, to keep you from sin and destruction.

1 Samuel 12:24

Fear the Lord, and serve him; otherwise neither my prayer nor counsels will stand you in any stead.

He hath done for you, or, *among you* , both at this time and formerly.

1 Samuel 12:25

No text from Poole on this verse.

1 Samuel 13:1 1 SAMUEL CHAPTER 13

Saul and Jonathan's select band. Jonathan smiteth the garrison of the Philistines at Gibeah: the people are called together at Gilgal, 1Sa_13:1-4. The Philistines' great host: the Israelites run into

caves; and tremble, 1Sa_13:5-7. Saul offereth before Samuel cometh to him; he reproves him for it; foretelleth him that his kingdom should not last long, 1Sa_13:8-14. Three companies of the Philistines invade the land; they had no smith to make them swords, &c; nor had any of the Israelites, save Saul and Jonathan, sword or spear, 1Sa_13:15-23.

Reigned one year, i.e. had now reigned one year, from his first election at Mizpeh, in which time these things were done, which are recorded **1Sa 11 1Sa 12**, to wit, peaceably, or righteously. Compare 2Sa_2:10.

1 Samuel 13:2

Saul chose, Heb. *and* (i.e. then, as that adverb is oft used, as Gen_3:5 **18:10**, &c.)

Saul chose. Three thousand men of Israel; which he thought sufficient for constant attendance and service, intending to summon the rest when need should be.

Michmash; a tract of ground near Ramah and Beth-el, in the border of Benjamin, and near to the Philistines.

1 Samuel 13:3

The first design of Saul and Jonathan was to free then land from the garrisons which the Philistines had in it; and they first begin to clear their own country of Benjamin.

Geba; not the same place called Gibeah, 1Sa_13:2, (for if the place were the same, why should he vary the name of it in the same story, and in the next verse? nor is it likely that Jonathan would choose that place for his camp where the Philistines had a garrison,) but another place in the same tribe, in which there were two distinct places, Geba and Gibeah, Jos_18:24,**28**.

Let the Hebrews hear, i.e. he sent messengers to tell them all what Jonathan had done, and how the Philistines were enraged at it, and made great preparations for war; and therefore what necessity there was of gathering themselves together, and coming to him, for his and their own defence.

1 Samuel 13:4

Saul had smitten, i.e. Jonathan by Saul's direction and encouragement. The actions of an army are commonly ascribed to their general.

Gilgal; the place before appointed b Samuel, 1Sa_10:8.

1 Samuel 13:5

Thirty thousand chariots: this number seems incredible to infidels; to whom it may be sufficient to reply, that it is far more rational to acknowledge a mistake in him that copied out the sacred text in such numeral or historical passages, wherein the doctrine of faith and good life is not directly concerned, than upon such a pretence to question the truth and divinity of the Holy Scriptures, which are so fully attested, and evidently demonstrated. And the mistake is not great in the Hebrew, *schalosh* for *schellshim* ; and so indeed those two ancient translators, the Syriac and Arabic, translate it, and are supposed to have read in their Hebrew copies, *three thousand* . Nor is it necessary that all these should be military chariots, but many of them might be for carriages of things belonging to so great an army; for such a distinction of chariots we find Exo_14:7. But there is no need of this reply.

Chariots here may very well be put for the men that rode upon them, and fought out of them, by a figure called a *metonymy* of the subject for the adjunct, or the thing containing for the thing contained in it, than which none more frequent. In the very same manner, and in the very same figure, the *basket* is put for the meat in it, Deu_28:5,17; *the wilderness* , for the wild beasts of the wilderness, Psa_29:8; *the nest* , for the birds in it, Deu_32:11; *the cup* , for the drink in it, Jer_49:12 1Co_10:21. And, to come more closely to the point, *a horse* is put for a horse-load of wares laid upon it, 1Ki_10:28; and *an ass of bread* is put for *an ass-load of bread* , both in the Hebrew text of 1Sa_16:20, and in an ancient Greek poet. And, yet nearer, the word *chariots* is manifestly put either for the horses belonging to them, or rather for the men that fought out of them; as 2Sa_10:18, where it is said in the Hebrew that *David slew seven hundred chariots* ; that is, *seven thousand men* which fought *in chariots* , as it is explained, 1Ch_19:18; and 1Ki_20:21, where Ahab is said to *smite horses and chariots* ; and

1Ch_18:4 Psa_76:6, where *the chariot and horse* (i.e. the men that ride and fight in chariots, or upon horses) *are* said to be cast *into a dead sleep* ; and Eze_39:20, where it is said, *Ye shall be filled at my table with horses and chariots* , (i.e. with men belonging to the chariots; for surely the chariots of iron had been very improper food,) *with mighty men* , &c. And let any cavilling infidel produce a wise reason why it may not, and ought not, to be so understood here also. Add to all this, that the Philistines were not alone in this expedition, but had the help of the Canaanites and the Tyrians, as is very credible, both from /APC Sir_40:20, and from the nature of the thing. If it be further inquired, Why the Philistines should raise so great an army at this time? the answer is obvious, That not only their old and formidable enemy Samuel was yet alive, but a new enemy was risen, even king Saul, who was lately confirmed in his kingdom, and had been flushed with his good success against the Ammonites, and was likely to grow more and more potent, if not timely prevented; and they thought that now the Israelitish affairs were come to some consistency, being put into the hands of a king; and therefore they thought fit, once for all, to put forth all their strength to suppress the Israelites, and to prevent that ruin which otherwise threatened them.

1 Samuel 13:6

They were in a strait, notwithstanding their former presumption, that if they had a king they should be free from all such straits. And hereby God intended to teach them the vanity of all carnal confidence in men; and that they did not one jot less need the help and favour of God now than they did before, when they had no king.

The people were distressed; they were not mistaken in their apprehensions of danger, as men oft are, for they were really in great danger, their enemy's host far exceeding theirs, both in number, and order, and courage, and arms.

The people did hide themselves in caves; whereof there were divers in those parts for this very use, as we read in Josephus, and in the Holy Scripture.

1 Samuel 13:7

All the people, to wit, his whole army, opposed to the common people, 1Sa_13:6.

1 Samuel 13:8

Seven days; not seven complete days; for that the last day was not finished plainly appears from Samuel's reproof, which had then been groundless and absurd, and he had falsely charged Saul with breaking God's command therein, 1Sa_13:13. And as Samuel came on the seventh day, and that with intent to sacrifice; so doubtless he came in due time for that work, which was to be done before sun-setting, Exo_29:38,39. So Saul waited only six complete days, and part of the seventh, which is here called seven days; for the word *day* is oft used for a part of the day, as among lawyers, so also in sacred Scripture; as Mat_12:40, where Christ is said to be *in the heart of the earth three days and three nights*, i.e. one whole day, and part of the other two days. Moreover this place may be thus rendered: *He tarried until the seventh day*, (as this same phrase is used, Gen_7:10, Heb. *until the seventh of the days* ,) (as the Hebrew *lamed* is oft taken,) the set time that Samuel had appointed.

1 Samuel 13:9

Either himself; or rather by the priest, as Solomon is said to offer, 1Ki_3:4. Compare 1Sa_1:3.

1 Samuel 13:10

Behold, Samuel came, i.e. it was told Saul, Behold, Samuel is coming.

Salute him, i.e. congratulate his coming. This he did, partly out of custom; and partly, that by this testimony of his affection and respect to Samuel, he might prevent that rebuke which his guilty conscience made him expect.

1 Samuel 13:11

What hast thou done? he suspected that Saul had transgressed, either by his dejected countenance, or some words uttered by him, though not here expressed; but he asks him, that he might be more fitly and certainly informed, and that Saul might be brought to an ingenuous confession of his sin, and true repentance for it.

within the days appointed, i.e. when the seventh day was come, and a good part of it past; whence I concluded thou wouldst not come that day, and that thou hadst forgotten thy appointment, or been hindered by some extraordinary occasion.

1 Samuel 13:12

I have not made supplication to the Lord; hence it appears that sacrifices were accompanied with solemn prayers.

I forced myself; I did it against my own mind and inclination. My conscience told me I should forbear it, and punctually obey God's command delivered to me by Samuel, but my necessity urged me to make haste.

1 Samuel 13:13

Thou hast done foolishly in that very thing wherein thou thinkest thou hast done wisely and politicly, in disobeying my express command upon a pretended necessity, or reason of state.

The Lord thy God; not only upon common grounds, as thou art his creature, and one of his people; but in a special manner, who hath conferred peculiar favours and honours upon thee; which is an aggravation of thy sin.

Now would the Lord have established thy kingdom on Israel for ever.

Quest. How could this be true, when the kingdom was promised to Judah, Gen_49:10, and consequently must necessarily be taken away from Saul, and from his tribe?

Answ. First, The phrase *for ever* , in Scripture use, oftentimes signifies only a long time, as Gen_43:9 Exo_21:6 1Sa_28:2. So this had been abundantly verified, if the kingdom had been enjoyed by Saul, and by his son, and by his son's son; after whom the kingdom might have come to Judah. Secondly, Though the kingdom had been promised to Saul and to his posterity for ever in a larger sense, yet that was upon condition of his obedience. And therefore God might well promise the kingdom to Judah, because at that time, and before, he foresaw that Saul would by his disobedience forfeit that promise, and that he would take the forfeiture, and transfer the kingdom to Judah.

1 Samuel 13:14

Hath sought, i.e. hath found or discovered, as men do by seeking, an anthropopathy.

A man after his own heart, i.e. such a man as he desires, one who will fulfil all the desires of his heart, and not oppose them, as thou dost.

Hath commanded, i.e. hath appointed or decreed, as the word *command* is sometimes used; for it was not yet actually done.

Because thou hast not kept that which the Lord commanded thee.

Quest. First, What was Saul's sin?

Answ. Either, first, That Saul invaded the priest's office, and offered the sacrifice himself; which is not probable, both because he had priests with him, and among others an eminent one, Ahiah, 1Sa_14:3, and therefore had no occasion nor pretence for that presumption. Or rather, secondly, That Saul did not wait the full time for Samuel's coming; for that is the thing which God commanded, 1Sa_10:8, and the breach of this command is the only thing for which Saul makes an apology, 1Sa_13:11,12.

Quest. Secondly, Why did God so severely punish Saul for so small an offence, and that occasioned by great necessity, and done with an honest intention?

Answ. First, Men are very incompetent judges of God's judgments, because they see but very little, either of the majesty of the offended God, or of the heinous nature and aggravations of the offence. For instance, men see nothing but Saul's outward act, which seems small; but God saw with how wicked a mind and heart he did this; with what rebellion against the light of his own conscience, as his own words imply; with what gross infidelity and distrust of God's providence; with what contempt of God's authority, and justice, and many other wicked principles and motions of his heart, unknown to men. Besides, God clearly saw all that wickedness that yet lay hid in his heart, and foresaw all his other crimes; and therefore had far more grounds for his sentence against him than we can imagine. Secondly, God doth sometimes punish small sins severely, and that for divers weighty reasons, as

that all men may see what the least sin deserves, and how much they owe to God's free and rich mercy for passing by their great offences; and what need they have not to indulge themselves in any small sin, as men are very prone to do, upon vain presumptions of God's mercy, whereby they are easily and commonly drawn on to heinous crimes; and for many other reasons: so that some such instances of God's severity are necessary discipline and caution to all mankind in the present and future ages; and therefore there is far more of mercy and kindness in such actions, than of rigour and harshness, since this is but particular to one person, and the other is a universal good. Thirdly, It must be remembered that the kingdom of Saul and of Israel was now in its infancy, and that this was the first command which he received from God. And it hath been ever held a piece of wisdom in all lawgivers, severely to punish the first violations of their laws, to secure their honour and obedience, and to affright and caution offenders for the future. And accordingly God dealt with Cain the first murderer; with Israel, for their first idolatry with the calf; with the first miscarriage of the priests, Lev_10:1; with the first profaner of the sabbath, Num_15:35; with the first gross hypocrites in the Christian church, Act_5:5,10. And therefore it is neither strange nor unjust if he deal with Saul after the same manner, and upon the same grounds. Fourthly, Though God threaten Saul with the loss of his kingdom for this sin, yet it is not improbable that there was a tacit condition implied, as is usual in such cases, as Jon_3:4, to wit, if he did not heartily repent of this and of all his sins; for the full, and final, and peremptory sentence of Saul's rejection is plainly ascribed to another cause, 1Sa_15:11,23,26,28,29; and till that second offence neither the Spirit of the Lord departed from him, nor was David anointed in his stead, 1Sa_16:13,14.

1 Samuel 13:15

Unto Gibeah of Benjamin; whither Saul also followed him, as appears from the next verse; either because it was better fortified than Gilgal; or because he expected a greater increase of his army there, it being in his own tribe, and nearer the heart of his kingdom; or because he hoped for Samuel's assistance there.

1 Samuel 13:16

No text from Poole on this verse.

1 Samuel 13:17

In three companies; that they might march several ways, and so waste several parts of the country.

Ophrah; a city of Benjamin, Jos_18:23, south-west from Michmash.

1 Samuel 13:18

Beth-boron; a city of Ephraim, Jos_16:3. north-west from Michmash.

The wilderness, i.e. the wilderness of Jordan, eastward.

1 Samuel 13:19

This was a politic course of the Philistines, which also other nations have used. So the Chaldeans took away their smiths, 2Ki_24:14 Jer_24:1 **30:2**; and Porsenna obliged the Romans by covenant, that they should use no iron but in the tillage of their lands.

1 Samuel 13:20

To the Philistines; not to the land of the Philistines, for it is not said so, and that was too remote; but to the stations and garrisons which the Philistines yet retained in several parts of Israel's land, though Samuel's authority had so far overawed them, that they durst not give the Israelites much disturbance. In these, therefore, the Philistines kept all the smiths, and here they allowed them the exercise of their art for the uses here following.

1 Samuel 13:21

So the sense is, They allowed them some small helps to make their mattocks, and in some sort to serve their present use. But these words may be otherwise translated, and are so by some learned, both ancient and modern, translators: thus, *Therefore the mouths or edges of the mattocks a coulter, &c. were dull or blunt* . Or rather thus, *When* (Heb. *and* put for *when* , as the particle *and* is sometimes rendered, as Mar_15:25) *the mouths or edges of the mattocks, &c. were blunt* . So this passage very well agrees both with the foregoing and following words; and the whole sense of the place is entirely thus, *They went to the Philistines to sharpen*

their shares, and mattocks, and coulthers, and axes, when they were blunt , and (which was more strange, they were forced to go to them even)

to sharpen their goads.

1 Samuel 13:22

Quest. How could the Israelites smite either the garrison of the Philistines, above, 1Sa_13:3, or the host of the Ammonites, 1Sa_11:11, without arms? And when they had conquered them, why did they not take away their arms, and reserve them to their own use?

Answ. 1. This want of swords and spears is not affirmed concerning all Israel, but is restrained unto those six hundred who were with Saul and Jonathan, whom God by his providence might suffer to be without those arms, that the glory of the following victory might be wholly ascribed to God; as for the very same reason God would have but three hundred men left with Gideon, and those armed only with trumpets, and pitchers, and lamps **Jud 7**. There were no doubt a considerable number of swords and spears among the Israelites, but they generally hid them, as now they did their persons, from the Philistines. And the Philistines had not yet attained to so great a power over them, as wholly to disarm them, but thought it sufficient to prevent the making of new arms, knowing that the old ones would shortly be decayed and useless.

2. There were other arms more common in those times and places than swords and spears, to wit, bows and arrows, and slings and stones; as appears from Jud_20:16 2Sa_1:18,22 2Ki_3:25 1Ch_12:1,2; besides clubs, and instruments of agriculture, which might easily be turned into weapons of war.

3. God so governed the affairs of the Israelites, that they had no great number of swords or spears, Jud_5:8, that so they might be kept in more dependence upon and subjection unto God, wherein their safety and happiness consisted. And therefore that famous victory obtained against the Philistines in Samuel's days, was not got by the sword of men, but only by thunder from heaven, 1Sa_7:10.

1 Samuel 13:23

A place so called, because it was near to Michmash, and led towards Gibeah, which, it seems, they designed to besiege, and in the mean time to waste the adjoining country.

1 Samuel 14:1 1 SAMUEL CHAPTER 14

Jonathan and his armour-bearer secretly smite the Philistines' army; they slay one another, 1Sa_14:1-15; which being perceived, 1Sa_14:16,17, Saul pursueth the Philistines, the captivated and hidden Israelites join in the pursuit, 1Sa_14:18-23. Saul adjureth the people not to eat any thing till evening. Jonathan eateth honey: the Philistines are smitten, 1Sa_14:24-31. The people eat flesh with the blood: Saul restraineth them, and buildeth an altar, 1Sa_14:32-35. Design to pursue the Philistines by night, he consults God, who answers not: he casts a lot to find out the cause: Jonathan is taken: Saul dooms him to die: the people rescue him, 1Sa_14:36-45. Saul's wars, sons, daughters, wife, 1Sa_14:46-52.

This was a rash and foolish attempt, if it be examined by common rules; but not so, if we consider the singular promises made to the Israelites, that *one should chase a thousand*, &c., and especially the heroical and extraordinary motions which were then frequently put into the minds of gallant men by God's Spirit, whereby they undertook and accomplished noble and wonderful things; as did Samson, and David, and his worthies.

On the other side; beyond that rocky passage described below, 1Sa_14:4,13, which he pointed at with his hand.

He told not his father, lest he should hinder him in so improbable an enterprise. Nor was it necessary he should inform him of it, because he had a commission from his father to fight when he saw occasion, as he had done without his father's privity, 1Sa_13:3.

" 1 Samuel 14:2

In the uttermost part of Gibeah; in the outworks of the city, where he had intrenched himself to observe the motion of the Philistines.

In Migron, or *towards* (as the Hebrew *beth* is oft used) *Migron* , which was another place, but near Gibeah. See Isa_10:28.

1 Samuel 14:3

Ahiah; the same who is called *Ahimelech* , 1Sa_22:9,**11,20**, the high priest, who was here to attend upon the ark, which was brought hither, 1Sa_14:18.

An ephod, to wit, the high priest's ephod, wherein the Urim and Thummim was.

1 Samuel 14:4

The passages; so these might be two known and common passages, both which Jonathan must cross, or pass over, to go to the Philistines, between which the following rocks lay. But the words may be rendered thus, In *the middle* (for so the Hebrew particle *ben* signifies, as Isa_44:4; and *beth*, *in* , is understood by a very frequent ellipsis) of the passage; the plural number being put for the singular, as is frequent. A sharp rock on the one side, and on the other side; which is not so to be understood, as if in this passage one rock was on the right hand, and the other on the left; for so he should have gone between both; and there was no need of climbing up to them, which is mentioned below, 1Sa_14:13. But the meaning is, that *the tooth* (or prominency) *of the one rock* (as it is in the Hebrew) was on the one side, i.e. northward, looking towards Michmash, (the garrison of the Philistines,) and *the tooth of the other rock was on the other side* , i.e. *southward, looking towards Gibeah* , (where Saul's camp lay,) as the next verse informs us; and Jonathan was forced to climb over these two rocks, because the other and common ways from one town to the other might now be obstructed, or were not so fit for his present design.

1 Samuel 14:5

No text from Poole on this verse.

1 Samuel 14:6

These uncircumcised; so he calls them, partly in contempt, and principally to strengthen his faith by this consideration, that his enemies were enemies to God, and without any hope in God, or help from him; whereas he was circumcised, and therefore in

covenant with God, who was both able and engaged to assist his people.

It may be; he speaks doubtfully; for though he found and felt himself stirred up by God to this exploit, and was assured that God would deliver his people, yet he was not certain that he would do it at this time, and in this way.

The Lord will work, to wit, great and wonderful things.

There is no restraint to the Lord; there is no person nor thing which can hinder God from thus doing.

1 Samuel 14:7

Turn thee; march on to the enemies.

1 Samuel 14:8

No text from Poole on this verse.

1 Samuel 14:9

No text from Poole on this verse.

1 Samuel 14:10

Jonathan not being assured of the success of this present exploit, desires a sign; and by the instinct of God's Spirit, as the success shows, pitched upon this. Divers such heroical motions and extraordinary impulses there were among great and good men in ancient times; as Gen_24:13 Jud_6:37; which are not precedents to us.

1 Samuel 14:11

Therefore Jonathan chose that rocky and unusual way, that the Philistines might suppose they did not come from Saul's camp to fight with them, but rather out of the caves and holes of the rocks, from which their necessity had now driven them.

1 Samuel 14:12

We will show you a thing; we having something of importance to communicate to you. A speech of contempt and derision.

The Lord hath delivered them; he piously and modestly ascribes the success which he now foresees to God only.

1 Samuel 14:13

The Philistines could easily have hindered their ascent, but thought scorn to do it, not questioning but they could cut them off in a moment when they were come up to them according to their invitation.

Jonathan and his armourbearer being endowed with extraordinary strength and courage, and having with incredible boldness killed the first they met with, and so proceeding with success, it is not strange if the Philistines were both astonished and intimidated; God also struck them with a panic terror; and withal, infatuated their minds, and possibly put an evil spirit among them, which in this universal confusion made them conceive that there was treachery amongst themselves, and therefore caused them to sheath their swords in one another's bowels, as appears from 1Sa_14:16,20.

1 Samuel 14:14

No text from Poole on this verse.

1 Samuel 14:15

Trembling; a great consternation; partly from this unexpected and prodigious slaughter, which made them suspect there was more than man in the case, and that the Lord (of whose infinite power they had had former experience) was come forth to fight against them; and partly from the Lord, who took away their spirits and strength, and struck them with fear and amazement.

In the field, i.e. in the whole host, which as there in the field.

Among all the people, i.e. among all the rest of their forces, as well those in the garrison (as it is here explained in the following words) at Michmash, as the spoilers, mentioned 1Sa_13:17; the report of this prodigy, and with it the terror of God, speedily passing from one to another.

The earth quaked; either,

1. Metaphorically and hyperbolically, the whole land, i.e. the inhabitants of the land, to wit, of the Philistines, trembled. Or rather,

2. Properly, God sent an earthquake among them, which probably overthrew their tents and chariots, and destroyed many of their

persons, and scattered the whole host, making them to flee away for their lives.

1 Samuel 14:16

In Gibeah, or, *in the hill* , as the very same word is rendered, 1Sa_13:16, and that was the fittest place for watchmen.

The multitude, to wit, of that numerous host of the Philistines.

Melted away, i.e. were strangely and suddenly dispersed, and put to flight.

Beating down one another; either,

1. Accidentally, through hasty flight; or,

2. With design to destroy one another, as the authors or abettors of the present calamity. Possibly God blinded their eyes or their minds, that they could not distinguish friends from foes. Compare Jud_7:22 2Ki_6:18, &c.; 2Ch_20:23.

1 Samuel 14:17

Saul probably supposed that not only Jonathan, but also some considerable number of his army, was gone, and that by them that slaughter was made.

1 Samuel 14:18

That the priest may put on the ephod, and may inquire of the Lord before the ark what the occasion of this tumult among our enemies is, and what we shall do.

With the children of Israel, to wit, in the camp, whither sometimes it was brought; as 1Sa_4:5; and now the rather, partly because it was now in an unsettled condition, and without the tabernacle, and therefore easily removed from place to place; and partly because Saul thought to compensate Samuel's absence with the presence of the ark.

1 Samuel 14:19

Trouble not thyself in putting on the breastplate, with the ephod, to inquire of God; for I now plainly discern the matter; the business calls not for prayer, but for action. But if it did so, there was the more need of God's direction and blessing, that they might act with more success. Herein therefore he shows his

impatience in waiting upon God; his hypocrisy, in pretending to religion; and yet his profaneness, in neglecting and despising it.

1 Samuel 14:20

The Philistines slew one another; which might come, either from mistake, of which see on 1Sa_14:16; or from mutual jealousies and passions, to which God could easily dispose them.

1 Samuel 14:21

Which went up with them into the camp; either by constraint, as servants; or in policy, to gain their favour and protection.

1 Samuel 14:22

No text from Poole on this verse.

1 Samuel 14:23

The battle, i.e. the warriors who were engaged in the battle, and were pursuing and fighting with the Philistines.

1 Samuel 14:24

Were distressed, with hunger, and weakness, and faintness, thence arising; and all by reason of the following oath. As Saul's intention was good, namely, to execute vengeance upon God's and his enemies; so the matter of the obligation was not simply and in itself unlawful, if it had not been so rigorous in excluding all food, without any exception of cases of necessity; and in obliging the people to it under pain of a curse, and an accursed death, 1Sa_14:38,**39,44**, which was a punishment far exceeding the fault. None of the people tasted any food; partly in obedience to the king's command; and partly for fear of the curse.

1 Samuel 14:25

All they of the land, Heb. *all the land* , i.e. the people of the land; as it is explained below, 1Sa_14:29; and so the word is taken Gen_41:57. All the Israelites who were with Saul.

1 Samuel 14:26

The honey dropped. It hath been observed by many travellers and writers, that bees do oftentimes settle themselves, and make their hives and honey, in the trunks of trees, or clefts of rocks, or holes of the earth; and this in divers countries, but eminently in this of Canaan; as may be gathered from Deu_32:13 Psa_81:16; whence it was called *a land flowing with milk and honey* .

1 Samuel 14:27

Jonathan heard not, being then absent, and in pursuit of the Philistines, divers of the Israelites having joined themselves with him, 1Sa_14:21.

His eyes were enlightened; he was refreshed, and recovered his lost spirits, whereof part went into his optic nerves, and so cleared his sight, which was much darkened by famine, as is usual.

1 Samuel 14:28

One of the people, who came along with Saul, whose forces were now united with Jonathan's.

1 Samuel 14:29

The land, i.e. the people of the land, the whole army, whom by this rash oath he hath greatly injured. The zeal of defending himself makes him run into the other extreme of accusing his father, and that before the people, whom by this means he might have stirred up to a sedition.

1 Samuel 14:30

No text from Poole on this verse.

1 Samuel 14:31

Aijalon; either that in Dan, Jos_19:42; or rather, that in Judah, 2Ch_11:10.

1 Samuel 14:32

The people flew upon the spoil, to wit, at evening, when the time prefixed by Saul was expired.

With the blood; not having patience to tarry till the blood was perfectly gone out of them, as they should have done. See Gen_9:4 Lev_17:14 Deu_12:16. So they who seemed to make conscience of the king's commandment for fear of the curse, make no scruple of transgressing God's command.

1 Samuel 14:33

He sees their fault, but not his own, in giving the occasion to it.

Roll a great stone unto me; that the cattle might be all killed in one place, under the inspection of Saul, or some other appointed by him for that work; and upon the stone, that the blood may sooner and better flow out.

1 Samuel 14:34

And his sheep, which is to be understood out of the foregoing words.

1 Samuel 14:35

Either for a monument of the victory; or rather, for sacrifice, as the next words imply.

The same was the first altar, though he had occasion to do so oft ere this time. So this is quoted as another evidence of his neglect of God and his worship. It is true, Saul sacrificed before this, as at Gilgal; but that was upon an old altar, erected by others.

1 Samuel 14:36

Remembering Saul's contempt of God's ordinance the last time, and the in consequence of it; and perceiving Saul ready to run into the same error again, even though he had not now the same pretence of the necessity of haste as before, and that the people were forward to comply with the motion; he gives them this pious and prudent advice.

Hither unto God, to wit, to the ark, as above, 1Sa_14:18.

1 Samuel 14:37

Either,

1. Because he was displeased with Saul for his former neglect, 1Sa_14:18,**19**, where he began to ask advice of God, but was so rude and impious as not to tarry for an answer; and therefore it was but a just retaliation, if when Saul did ask, God would not vouchsafe him an answer. Or,

2. To manifest his dislike of the violation of oaths. For although Jonathan might have a fair excuse from his invincible ignorance and urgent necessity; and though Saul had done foolishly in making this oath (which also God would this way discover); yet when once it was made, God would hereby teach them that it should be observed, and that they should abstain even from all appearance of the breach of it.

1 Samuel 14:38

All the chief of the people; in the name of all the people, that you may be witnesses, and may see where the fault lies.

1 Samuel 14:39

None of those who either saw Jonathan eating, or heard of it, informed against him; partly because they were satisfied that his ignorance excused him, and that there was some other reason of God's not answering; and partly from their great love to Jonathan, whom they would not expose to death for so small an offence.

1 Samuel 14:40

No text from Poole on this verse.

1 Samuel 14:41

Give a perfect lot, or declare (for giving is oft put for *declaring or pronouncing*, as Deu_11:29 **13:1,2 Pr 9:9**) *the perfect or guiltless person*; i.e. O Lord, so guide the lot, that it may discover who is guilty in this matter, and that it may clear the innocent.

The people escaped, to wit, the danger; they were pronounced guiltless.

1 Samuel 14:42

God so ordered the lot; not that he approved Saul's execration, 1Sa_14:24, or his oath that the transgressor should die, 1Sa_14:39, nor that he would expose Jonathan to death; (for he designed so to rule the hearts of the people, and of Saul also, that Jonathan should not die;) but because he would have the whole matter brought to light; partly, that Saul's folly might be chastised, when he saw what danger it had brought upon his eldest and excellent son; partly, that Jonathan's innocency might be cleared; and partly, to stablish the authority of kings and rulers, and the obedience which subjects owe to all their lawful commands.

1 Samuel 14:43

I am sentenced to death for it; which is hard measure. He had another answer, that he knew not of his father's command; but that being said before, 1Sa_14:27, it was needless here to repeat it.

1 Samuel 14:44

From this and other like expressions of Saul's, some gather that he was exceeding prone to the vice of swearing and cursing.

Thou shalt surely die: strange perverseness! He who was so indulgent as to spare wicked Agag, **1Sa 15**, is now so severe as to

destroy his own worthy son: he that could easily dispense with God's righteous and reasonable command, will not bear the violation of his own rash and foolish command; because his own authority and power is concerned in this, and only God's in the other.

1 Samuel 14:45

With God, i.e. in concurrence with God, or by God's help he had wrought this salvation. God is so far from being offended with Jonathan, as thou apprehendest, that he hath graciously owned and assisted him in the great service of this day.

1 Samuel 14:46

Saul went up from following the Philistines; partly because he was discouraged by God's refusing to answer him; and partly because his delays had given them occasion to secure themselves.

1 Samuel 14:47

Took the kingdom, i.e. recovered it, and resumed the administration of it, after he had in a manner lost it, partly by Samuel's sentence, 1Sa_13:14, and partly by the Philistines, who had almost turned him out of it. But now, being encouraged by this success, he returns to the exercise of his kingly office.

Zobah lay not far from Damascus. See 2Sa_8:5.

He vexed them, Heb. *he condemned them*, he treated them like wicked people, and enemies to God and his people; or, *he punished them*.

1 Samuel 14:48

Smote the Amalekites; which is here mentioned only in the general, but is particularly described in the next chapter.

1 Samuel 14:49

Ishui, called also *Abinadab*, 1Sa_31:2 1Ch_8:33. Ishbosheth, Saul's other son, is here omitted, because he intended to mention only those of his sons who went with him into the battles here mentioned, and who were afterwards slain with him.

1 Samuel 14:50

No text from Poole on this verse.

1 Samuel 14:51

No text from Poole on this verse.

1 Samuel 14:52

Into his service, or army.

1 Samuel 15:1 1 SAMUEL CHAPTER 15

Samuel sendeth Saul to destroy the Amalekites: his army, 1Sa_15:1-5. He favoureth the Kenites; spareth Agag, and the best of the spoil: God rejects Saul from being king, 1Sa_15:6-11. This Samuel declares to Saul; he commendeth, excuseth, at last humbleth himself, 1Sa_15:12:**25**. Samuel is unmoved herewith; his mantle rent is a sign to Saul of his ruin: God cannot lie, 1Sa_15:26-29. Samuel killeth Agag; goeth from Saul, and mourneth for him, 1Sa_15:30-35.

The Lord made thee king, and therefore thou art highly obliged to serve and obey him. Thou hast committed one error already, for which God hath severely rebuked and threatened; now therefore make amends for thy former error, and regain God's favour by thy exact obedience to what he now commands.

1 Samuel 15:2

I seem to have forgotten, but now I will show that I remember, and now will revenge, those old injuries done four hundred years ago, which now I will punish in their children; which was the more just, because they continued in their parents' cruel practices, below, 1Sa_15:33. *In the way when he came up from Egypt* ; when he was newly come out of cruel and long bondage, and was now weak, and weary, and faint, and hungry, Deu_25:18; and therefore it was barbarous and inhuman, instead of that pity which even nature prompted them to afford, to add affliction to the afflicted; it was also horrid impiety to fight against God himself, and to lift up *their hand* in a manner *against the Lord's throne* , as some translate these words, Exo_17:16, whilst they struck at that people which God had brought forth in so stupendous and miraculous a way.

1 Samuel 15:3

All that they have, both persons and goods; kill all that live, and consume all things without life; for I will have no name nor

remnant of that people, whom long since I have cursed and devoted to utter destruction.

Spare them not; show no compassion or favour to any of them. The same thing repeated to prevent mistake, and oblige Saul to the exact performance hereof; or, to leave him without excuse, in case of neglect.

Infant and suckling; for their parents' crime and punishment; which was not unjust, because God is the supreme Lord and giver of life, and can require his own when he pleaseth; infants also are born in sin, Psa_51:5, and therefore liable to God's wrath, Eph_2:3, and to death, Rom_5:12,14. Their death also was rather a mercy than a curse to them, as being the occasion of preventing the vast increase of their sin and punishment.

Ox and sheep, camel and ass; which being all made for man's benefit, it is not strange nor unjust if they suffer with him, and for him and for the instruction of mankind.

1 Samuel 15:4

Who are particularly noted here, as also Zec_11:8, either as select persons of extraordinary strength and courage; or to commend that tribe, which, though the kingdom had been promised to their own tribe, yet were forward in serving and obeying a king of another, and that a far meaner tribe.

1 Samuel 15:5

A city of Amalek; their chief city, where their king was, as is probable from 1Sa_15:8.

Laid wait, intending to draw them forth of their city by some pretence, like that of Joshua, **Jos 7**, and then to intercept them, and so surprise their city: which haply they did, though it be not here recorded, it being not worth while to mention all the minute circumstances of such matters.

1 Samuel 15:6

The Kenites; a people descending from or nearly related unto Jethro, who anciently dwelt in rocks near the Amalekites, Num_24:21, and afterwards some of them dwelt in Judah, Jud_1:16, whence it is probable they removed, (which, dwelling

in tents, they could easily do,) and retired to their old habitation, because of the wars and troubles wherewith Judah was annoyed.

Ye showed kindness; some of your progenitors did so, Exo_18:12 Num_10:31, and for their sakes all of you shall fare the better. You were not guilty of that sin for which Amalek is now to be destroyed.

1 Samuel 15:7

i.e. From one end of their country to the other; he smote all that he met with; but a great number of them fled away upon the noise of his coming, as is usual in such cases, and secured themselves in other places, until the storm was over, when they returned again; of whom we read before, 1Sa_13:6 **14:22**.

1 Samuel 15:8

Saul spared

Agag, either out of foolish pity for the goodliness of his person, which Josephus notes; or for his respect to his royal majesty, in the preservation of which he thought himself concerned; or for the glory of his triumph: compare 1Sa_15:12.

All the people, to wit, the body of the people, but not every individual person, as hath been showed. Universal particles are commonly thus understood, as is confessed.

1 Samuel 15:9

Saul and the people; the one proposed to do so, and the other consented to it, and so both were guilty.

All that was good; which it is more than probable they reserved for their own use, rather than for sacrifice, because they knew God would not accept a sacrifice contrary to his own command. Thus they obey God only so far as they could without inconvenience to themselves; they destroyed only what was not worth keeping, nor fit for their use.

1 Samuel 15:10

No text from Poole on this verse.

1 Samuel 15:11

It repenteth me: repentance properly notes grief of heart, and change of counsels, and therefore cannot be in God, who is

unchangeable, most wise, and most blessed; but it is ascribed to God in such cases, when men give God cause to repent, and when God alters his course and method of dealing, and treats a person as if he did indeed repent of all the kindness he had showed to him.

He cried unto the Lord all night, to implore his pardoning mercy for Saul, and for the people; so far was he from rejoicing in their calamities, as an envious and self-seeking person would have done.

1 Samuel 15:12

Carmel; not Mount Carmel, of which Jos_12:22, but another mountain or town in the tribe of Judah, of which see Jos_15:55. A place, i.e. a monument or trophy of his victory, as the same Hebrew word is used, 2Sa_18:18. And this may be here noted by way of censure, that he set it not to God's honour, but to himself, i.e. to his own praise; which he minded in the first place, and afterwards went to Gilgal, as it here follows, to offer sacrifice to God.

1 Samuel 15:13

Blessed be thou of the Lord; I thank thee, and I beg that God would bless thee, for sending me upon this employment, and giving me this opportunity of manifesting my obedience to God.

I have performed the commandment of the Lord, to wit, for the main and substance of it, to wit, the extirpation of that wicked people; for he thought the sparing of Agag and the cattle very inconsiderable in the case, though indeed it was expressly contrary to God's command; but self-interest made him exceeding partial in his own cause: or else, like a bold hypocrite, he pretends that for his part he had obeyed God; resolving, it seems, to cast the blame upon the people, as he did.

1 Samuel 15:14

How can this evidence of guilt consist with the profession of thy innocency?

1 Samuel 15:15

They, i.e. the people. Thus, after the manner of all hypocrites, he excuseth himself, and lays the blame upon the people; whereas they could not do it without his privity and consent; and he should have used his power and authority to overrule them for God's

sake, as he had done formerly for his own sake. But the truth is, he was zealous for his own honour and interest, but lukewarm where God only was concerned.

To sacrifice unto the Lord: it is not likely that this was his and the people's design; but this he now pretends, and ascribes that to his piety, which was indeed the effect of his impiety and avarice.

Thy God, whom thou lovest and servest, and therefore must needs be pleased with our pious respect to him and his service.

1 Samuel 15:16

No text from Poole on this verse.

1 Samuel 15:17

Little in thine own sight, i.e. modest, humble, and submissive, as 1Sa_9:21 **10:22;** whereby he implies that now he was grown proud, and stubborn, and impudent, both to commit sin and justify it.

1 Samuel 15:18

The sinners; so called by way of eminency, as that word is used, Gen_13:13 Mat_9:10 Joh_9:24,**31.**

1 Samuel 15:19

Who cannot be deceived by thy fair professions of religion, but knows very well that thou didst not seek sacrifices for God, but prey for thyself.

1 Samuel 15:20

He addeth obstinacy and impenitency to his crime, and justifies his fact, though he hath nothing of any moment to say but what he said before. So he gives Samuel the lie, and reflects upon him as one that had falsely accused him.

Have brought Agag to be dealt with as God pleaseth, and as thou thinkest fit.

1 Samuel 15:21

Heb. *the chief of the devoted things* ; which being devoted to destruction, I thought it most proper to destroy them by way of sacrifice to God. But God had commanded Saul himself to smite and slay all upon the place, above, 1Sa_15:3.

1 Samuel 15:22

To obey is better than sacrifice, because obedience to God is a moral duty, constantly and indispensably necessary; but sacrifice is but a ceremonial institution, sometimes unnecessary, as it was in the wilderness; and sometimes sinful, when it is offered by a polluted hand, or in an irregular manner; therefore thy gross disobedience to God's express command is not to be compensated with sacrifice.

To hearken, i.e. to obey, as hearing is oft used in Scripture. Than the fat of rams; than the choicest part of all the sacrifice, to wit, the fat, which was appropriated to God, Lev_3:16; whereas the offerer might partake of other parts of it.

1 Samuel 15:23

Rebellion, i.e. disobedience to God's express precept, which was Saul's case.

Is as the sin of witchcraft; is, though not so great, yet as inexcusable and impudent a sin as witchcraft; as plainly condemned, and as certainly destructive and damnable.

Stubbornness; either wilful and presumptuous sin, whereby a man violently breaks loose from God's command, and resists his authority; or rather, perseverance or contumacy in sin, justifying it, and pleading for it, which was Saul's present crime.

Is as iniquity and idolatry, or, *the iniquity of idolatry* ; this being an *hendiadis* ; as *judgment and justice* , Deu_16:18, is put for *the judgment of justice* , or *just judgment* . Or, *idolatry* , (for so the Hebrew word *aven* signifies, as Jer_10:15 Hos_4:15 **10:5**, compared with 1Ki_12:29) *even the teraphim* , which is here mentioned as one of the worst kinds of idolatry.

Hath also rejected thee from being king, i.e. hath pronounced the sentence of rejection; for that he was not actually rejected or deposed by God plainly appears, because not only the people, but even David, after this, owned him as king; and Samuel, at Saul's desire, did honour him, i.e. own him as king, before the people, 1Sa_15:30.

1 Samuel 15:24

I have sinned; which confession proceeded not from true repentance, but from the sense of his great danger, and from a desire of recalling that dreadful sentence denounced against him.

The commandment of the Lord, and thy words, i.e. the commandment of the Lord delivered to me by thy words; another *hendiadis*. I feared the people; who, as thou knowest, are set upon mischief, and would probably have broken forth into a mutiny or rebellion, had I done otherwise. But how little he feared the people, may be seen by 1Sa_11:7 **14:24**. But this was a false cause; nor doth he acknowledge the true cause, which was his covetousness, and because he did not fear God.

1 Samuel 15:25

Pardon my sin; use thy great interest with God to obtain the pardon of my sin. Or, do thou pardon my sin against thee; for he had sinned not only against God, but against Samuel also, as God's prophet; and therefore needed a pardon both from God and man.

And turn again with me, to Gilgal, whence Saul was gone forth to meet Samuel; and Samuel is here said to turn again to Gilgal, not properly, for he had not now been there; but by way of concomitancy, because he accompanied Saul, who was come thence, and returned thither: see the like expression Rth_1:10,**22 2:6**.

That I may worship the Lord; that I may offer further sacrifices to God; partly to praise him for the past victory; and partly to implore his mercy, and the taking off of my sin and punishment. This was a politic device of Saul's, that Samuel might at least seem to countenance his design, in reserving the cattle for sacrifice; which Samuel seeing, refused to do it. Heb. *and I will worship the Lord*, i.e. I will seek his pardon and favour.

1 Samuel 15:26

I will not return with thee: this was no lie, though he afterwards returned, because he spoke what he meant; his words and intentions agreed together, though afterwards he saw reason to change his intentions: compare Gen_19:2,**3**: which may relieve many perplexed consciences, who think themselves obliged to do

what they have said they would do, though they see just cause to change their minds.

1 Samuel 15:27

No text from Poole on this verse.

1 Samuel 15:28

Samuel makes use of the emergent occasion, as a sign, to signify and confirm his former prediction.

A neighbour of thine; either another man, or another Israelite; for the word neighbour is used both ways; or rather, one of the neighbouring tribe, even Judah, whose inheritance did not only join to that of Benjamin, but was partly mixed with it.

1 Samuel 15:29

He calls God

the Strength of Israel; partly, to show the reason why God neither will nor can lie; because lying is a weakness, and proceeds from the sense of a man's weakness, because he cannot many times accomplish his design without lying and dissimulation; which therefore many princes have used for this very reason. But, saith he, God needs no such artifices; he can do whatsoever he pleaseth by his absolute power, and hath no need to use lies to accomplish his will. Partly, to show that Israel should be no loser by Saul's loss, as he might vainly imagine, because he had saved them from their enemies on every side, 1Sa_14:47. For not Saul, but God, was the Strength and Protector of Israel, and he would continue to save them when Saul was lost and gone. And partly, to assure Saul that God would execute this threatening, because he wanted not strength to do it, and none could hinder him in it.

Nor repent, i.e. nor change his counsel; which also is an effect of weakness and imperfection, either of wisdom or power.

1 Samuel 15:30

Here he plainly discovers his hypocrisy, and the true motive of this and his former confession; he was not solicitous for the favour of God, but for his honour and power with Israel.

1 Samuel 15:31

Samuel turned again after Saul; not to worship the Lord with him, for that he did not; and therefore it is here mentioned that

Saul only *worshipped the Lord* ; but for two other reasons: first, that people might not upon pretence of this sentence of rejection immediately withdraw all respect and obedience to their sovereign; whereby they would both have sinned against God, and have been as sheep without a shepherd. Secondly, That he might rectify Saul's error, and execute God's judgment upon Agag.

1 Samuel 15:32

Delicately, or *in delights* , or *in his ornaments* , i.e. he came not like an offender, expecting the sentence of death, but in that garb and gesture which became his quality.

And Agag said, or, *for Agag said*; this being the reason why he came so.

The bitterness of death is past: I who have escaped death from the hands of a warlike prince in the fury of battle, shall certainly never suffer death from an old prophet in time of peace.

1 Samuel 15:33

Thy sword hath made women childless; whereby it appears that he was a cruel tyrant, and guilty of really bloody actions, and that towards God's people, though it be not related elsewhere. And this seems to be added for the fuller vindication of God's justice, and to show, that although God did at this time remember and revenge a crime committed by this man's ancestors four hundred years ago, yet he did not punish an innocent son for his father's crimes, but one that allowed and persisted in the same evil courses.

Samuel hewed Agag in pieces by Divine instinct, and in pursuance of God's express and particular command, above, 1Sa_15:3, which being sinfully neglected by Saul, is now executed by Samuel. See the like example 1Ki_18:40. But these are no precedents for private persons to take the sword of justice into their hands; for we must live by thee laws of God, and not by extraordinary examples.

Before the Lord; either before the ark, which, it seems, Saul carried with him in this, as he did in his former expedition, 1Sa_14:18; or before God's altar; or in the public assembly.

1 Samuel 15:34

No text from Poole on this verse.

1 Samuel 15:35

To see Saul, i.e. to visit him, either in token of respect or friendship; or to seek counsel from God for him, or to give counsel to him. *Seeing* is put for *visiting here*, and 2Ki_8:29. Otherwise he did see him afterwards, 1Sa_19:24. Though indeed it was not Samuel that came thither with design to see Saul, which is implied in the phrase here; but Saul went thither to see Samuel, and that accidentally.

Samuel mourned for Saul; partly for Saul's sake, whose sad condition he lamented; and partly for Israel's sake, whose estate he feared might by this means be doubtful and dangerous.

1 Samuel 16:1 1 SAMUEL CHAPTER 16

Samuel is sent by God; who, under pretence of a sacrifice for fear of Saul, cometh to Bethlehem; sanctifieth Jesse and his sons, 1Sa_16:1-5. His human judgment in choosing Eliab the eldest son is reprov'd, 1Sa_16:6,7. God had chosen David the youngest to be king in Saul's place, 1Sa_16:8-12. Samuel anointeth him, and the Spirit of God cometh upon him; but departeth from Saul, and an evil spirit cometh on him, 1Sa_16:13,14. He sends for David to quiet it: his praise: Saul loveth him, and maketh him his armour-bearer: he playeth before Saul when the evil spirit disquieted him, 1Sa_16:15-23.

How long wilt thou mourn for Saul, and pray for his restitution? which the following words imply that he did.

I have rejected him from reigning over Israel: the manifestation of my peremptory will should make thee submit to my pleasure.

Fill thine horn with oil; which was used in the inauguration of kings, as 1Sa_10:1 1Ki_1:39. But here it is used in the designation of a king, though David was not actually made king by it, but still remained a subject, as is evident from 1Sa_24:6. And the reason of this anticipation was, partly the comfort of Samuel, and other good men, against their great fears in case of Saul's death, of

which they expected every day to hear; and partly the assurance of David's title, which otherwise would have been very doubtful. For the prevention of which doubts, it was very meet that the same person and prophet who had anointed Saul, might now, upon God's rejection of Saul, anoint David to succeed him upon his death; and because Samuel was now not far from his death, and was to die before Saul, it was fit that David's anointing should be hastened and done before its proper time.

I have provided me a king: this phrase is very emphatical, and implies the difference between this and the former king. Saul was a king of the people's providing, he was the product of their inordinate and sinful desires; they desired him for themselves, and for their own glory and safety, as they supposed; but this is a king of my own providing, one that I have spied out, one of that tribe to which I have allotted the kingdom, Gen_49:10. A king *for me* ; not one to gratify the people's desires, but *to fulfil all my will* , as is said, Act_13:22, and to serve my glory. Or, *my king* ; the Hebrew phrase, *to me* , or *for me* , being commonly used for the word *mine* .

1 Samuel 16:2

How can I go, to wit, safely? a question which seems to savour of human frailty; for he should have strongly believed that God, who had set him upon the work, would carry him through it.

I am come to sacrifice to the Lord; which he used oft to do, sometimes in one place, and sometimes in another, that so he might encourage and keep up the worship of God in all of them. This was one cause, though not the only cause, of his coming; nor was he obliged to declare all the causes of it.

1 Samuel 16:3

Call Jesse to the sacrifice, i.e. invite him to the feast, which, after the manner, was made of the flesh of the sacrifice; and it belonged to Samuel, as the offerer of the sacrifice, to invite whom he pleased.

Whom I name, i.e. whom I shall describe, as it were, by name.

1 Samuel 16:4

The elders of the town trembled at his coming; partly because it was strange and unexpected to them, this being but an obscure

town, Mic_5:2, and remote from Samuel, and therefore they justly thought there was some extraordinary reason for it; and their guilty consciences made them fear that he came to denounce some dreadful and particular judgment of God upon them; and partly lest Saul, whose heart was estranged from and incensed against Samuel, should upon this occasion conceive a jealousy of them, and a displeasure against them.

Peaceably, Heb. *in or with peace* ; either, first, To thyself. Comest thou voluntarily, or to flee from the rage of Saul? Or, secondly, To us. Comest thou with no evil tidings to us, either from God or from Saul? The Hebrew phrase, *Comest thou in peace* ? being as much as to say, (in our phrase,) *Is all well* ?

1 Samuel 16:5

Sanctify yourselves; prepare yourselves in the manner expressed, Exo_19:14,15.

To the sacrifice, Heb. *in the sacrifice* , i.e. join with me in this act of worshipping God, and offering this sacrifice, thereby to give thanks for the blessings you have received from him, and to pray for what you want. It seems evident that there was something peculiar in Jesse's invitation. For, first, Both he and his sons were invited, whereas the others are only invited for their own persons. Secondly, The different phrase here used, that *he sanctified these* , when he only bade the other *sanctify* themselves, argues a singular care and agency of Samuel in their sanctification; (unless we should say, *He sanctified them* , is no more but that *he caused them to be sanctified* ; that is, these in particular amongst others;) which makes it probable that the rest were only to join with him in the act of sacrificing; but these, and only these, were invited to feast upon the remainders of the sacrifice; which feast is here called a sacrifice, as it is above, 1Sa_16:3. And the only inconvenience of this interpretation is, that the word sacrifice is taken in different senses in the same verse, which is no unusual thing. See Mat_8:22. And this difference may possibly be intimated by the differing prepositions prefixed to the same word, the first being *bazzabach* , and the latter *lazzabach* . Howsoever, that only Jesse and his sons were present at the feast may seem probable, from Samuel's design of privacy, and from the following relation.

1 Samuel 16:6

When they were come; when the most of Jesse's sons were come, either to the place of the feast, or to some other place near it, appointed for this private discourse, whither they were to come before they went to the feast. It must also be understood that Samuel had acquainted Jesse with his design, which is easily gathered out of the context, and needed not be expressed.

Is before him, i.e. is in this place where God is now present. For it is observable, that not only the sacrifice is said to be offered, but even the feast upon the remainders of it is said to be eaten, *before the Lord*, Deu_12:7, i.e. before or near his altar, where God was present in a special manner. And the ground of this expression seems to be this, that Jesse brought not all his sons together, but made one after another to come to the place, and to pass before Samuel, who stood before the Lord, in some place near the altar, that this great business might be managed with more solemnity. And Eliab being the person now before Samuel, is said to be now *before the Lord*. But whatsoever the ground of this phrase is, this is certain and confessed, that this is his meaning, This I take to be the person whom I am sent to anoint; wherein yet he was greatly mistaken, as other prophets sometimes were, when they hastily spake their own thoughts, before they had consulted God in the case, as 2Sa_7:3.

1 Samuel 16:7

The Lord spake by secret inspiration.

The height of his stature; whereby thou wast once deceived in Saul, 1Sa_10:23,24, and therefore shouldst not now be deceived a second time.

Man looketh on the outward appearance; men value men by their outsides.

The Lord looketh on the heart; God esteems of men by the goodness of their hearts, and hath now proceeded by that rule in the choice of a king, and would have done so before, if the people's sinful desires had not provoked him to give them a bad king.

1 Samuel 16:8

No text from Poole on this verse.

1 Samuel 16:9

Shammah, called also *Shimeah* , 2Sa_13:3, and *Shimna* 1Ch_2:13.

1 Samuel 16:10

Seven of his sons, i.e. the rest of his sons, which were seven, besides David; for in all he had eight, 1Sa_17:12. It is true, there are but seven of them named 1Ch_2:13-15, but that may be because one of them was either born of a concubine, or an obscure person; or one that died immediately after this time.

1 Samuel 16:11

He keepeth the sheep; and consequently is the most unfit of all my sons for that high employment. Either therefore he did not thoroughly understand David's great wisdom and valour, or he judgeth him unfit, by reason of his mean education. And God so ordered it by his providence, that David's choice might plainly appear to be God's work, and not Samuel's or Jesse's design.

We will not sit down, to wit, to the feast.

Quest. How could David be admitted to this feast, being, as it seems, not sanctified with the rest of his brethren?

Answ. 1. It is not strange if the prophet, by God's direction, dispensed with the ordinary rule, in a person so extraordinary, both for his piety and the dignity to which he was chosen.

2. It is not affirmed that David did sit down with them to the feast, but only that they would not do so till he came. And when he was come, and Samuel had done what he intended with him, David, for aught we know, might depart, and the rest sit down to the feast; for David was not now actually raised to any higher degree, but returned to his former employment; as we read below, 1Sa_16:19.

1 Samuel 16:12

He was ruddy; which may be referred either to the colour of his hair; or rather, to the complexion of his face.

Goodly to look to; of a comely but masculine and majestic aspect.

1 Samuel 16:13

In the midst of his brethren: according to this translation, his brethren were present at this act, and knew that David was anointed king. But this seems, to some, neither consistent with Samuel's design of secrecy, nor with Eliab's scornful words concerning him after this, 1Sa_17:28. But to this others reply, that David's brethren saw David's unction, but did not particularly understand that he was anointed to the kingdom; but were only told by Samuel at he was anointed to some great service, which hereafter they should know, but at present it was fit to be concealed. Thus Jesse only and David understood the whole business, and his brethren were able to attest to that act of Samuel's anointing him, which, with other collateral evidences, was abundantly sufficient to prove David's right to the kingdom, if need should be. And this seems fairly to accord and explain the matter. But the words may be otherwise translated out of the Hebrew, that he anointed him *out of the midst of his brethren* , i.e. he selected him from amongst the rest of his brethren to be king; as Christ is said to be *raised from the midst of his brethren* . And whereas the Hebrew word is *bekereb*, *in the midst* , not *mikkereb*, *out of the midst* ; it is confessed that the preposition *beth*, *in* , is oft used for *min*, *of* , or *out of* , as hath been formerly showed by many instances; and so it may be here. And further, the place may be thus rendered, that *Samuel anointed him* , being taken *out of the midst of his brethren* ; and so these words may be added, to signify that Samuel took him out from the rest of the company, and privately anointed him; Jesse only being present at the action. And thus there is an ellipsis of a verb or particle, which is frequent; as Gen_12:15, *The woman was taken* (i.e. *was taken and carried*) *into Pharaoh's house* ; and many such places.

The Spirit of the Lord came upon David from that day forward , i.e. he was immediately endowed with extraordinary gifts of God's Spirit, as strength, and courage, and wisdom, and magnanimity, and other excellent qualities, which fitted him for and put him upon noble attempts; for which he presently grew famous, even whilst he lived a private life. See below, 1Sa_16:18 17:34, &c.

1 Samuel 16:14

God took away that prudence, and courage, and alacrity, and other gifts and assistances of God's Spirit, wherewith he had qualified him for the management of his public employment.

An evil spirit; properly so called; for what need is there of forsaking the proper signification of the word? It is evident, both from Scripture and experience, that God hath permitted some men to be really acted and disquieted by the devil; and why not Saul as well as others?

From the Lord, i.e. by God's permission or judgment, delivering him up to Satan.

Troubled him; stirred up in him unruly and tormenting passions; as envy, rage, fear, despair, and the like.

1 Samuel 16:15

No text from Poole on this verse.

1 Samuel 16:16

And the success confirms their opinion. For although music cannot directly have any influence upon an evil spirit to drive him away; yet because the devil, as it seems, had not possession of him, but only made use of the passions of his mind and ill humours of his body to molest him; and because it is manifest that music hath a mighty power to qualify and sweeten these, and to make a man sedate and cheerful, as is evident by the unanimous consent of learned writers, and by common experience; it is not strange if the devil had not that power over him when his mind was more composed, which he had when it was disordered; as the devil had less power over lunatics in the decrease than in the increase of the moon, Mat_17:15,18. And seeing music prepared the Lord's prophets for the entertainment of the good Spirit, as 2Ki_3:15, why might it not dispose Saul to the resistance of the evil spirit? and why might not the cheering of his heart, in some measure, strengthen him against those temptations of the devil which were fed by his melancholic humour?

1 Samuel 16:17

No text from Poole on this verse.

1 Samuel 16:18

Wonder not that David was so suddenly advanced, from a poor contemptible shepherd, to so great reputation; for these were the effects of that Spirit of the Lord, which he received when he was anointed; though some would hence infer, that the things related in this chapter happened after the history of **1Sa 17**, though it be placed before, such transpositions being not unusual in historical relations.

The Lord is with him, i.e. directs and prospers all his undertakings.

1 Samuel 16:19

No text from Poole on this verse.

1 Samuel 16:20

This present, though in our times it would seem contemptible, yet was very agreeable to the usage of those times, and to the condition of Jesse, which was but mean in the world. And it seems to have been the custom of those times, as it is yet in the eastern countries (when they made their appearance before princes or great persons, to bring a present: see Gen_32:20 **43:25,26**, and elsewhere); to which civil custom that religious precept seems consonant, Exo_23:15 Deu_16:16. *None shall appear before me empty*. And he might send it, partly as a testimony of his respect to his sovereign, and partly to gain David favour and acceptance with him, being sensible that he was going into a place and state of hazard; but knowing Saul's furious temper, he durst not refuse to send him; and he sent him the more willingly, because this seemed a most likely means to accomplish God's promise of the kingdom, and to prepare him for it.

1 Samuel 16:21

Stood before him, i.e. ministered unto him; or (as we use to speak) waited upon him, as that phrase oft signifies; as Deu_1:38 **10:8**.

He became his armour-bearer; he had that place conferred upon him, though we do not read that he ever exercised it; for it seems he was gone back to his father upon some occasion not related, and had abode with him some considerable time before the war described, **1Sa 17**, happened.

1 Samuel 16:22

No text from Poole on this verse.

1 Samuel 16:23

To wit, for a season. And the reason of this success may be partly natural and common; of which see on 1Sa_16:16; and partly supernatural and special, respecting David, whom God designed by this means to bring into favour with the king and his court, and so to smooth the way for his advancement.

1 Samuel 17:1 1 SAMUEL CHAPTER 17

The armies of the Israelites and Philistines ready for battle: Goliath terrifieth the Israelites with his stature, armour, and challenge, 1Sa_17:1-11. David sent by his father to visit his brethren; is willing to encounter with him, 1Sa_17:12-27; for which Eliab chideth him: he is brought to Saul, and sheweth the reason of his confidence, 1Sa_17:28-37. He taketh a staff, and sling, with five stones, 1Sa_17:38. Goliath curseth and threateneth him, 1Sa_17:41-44. David's faith: he slayeth him, 1Sa_17:45-50. The Philistines flee; are smitten and plundered, 1Sa_17:51-54. Saul taketh notice of David, 1Sa_17:55-58.

To revenge their former great and shameful defeat, **1Sa 14**.

1 Samuel 17:2

No text from Poole on this verse.

1 Samuel 17:3

On a mountain on the other side, where they had disposed and fortified their camps, that if the one should assault the other, the assailant should have the disadvantage, and be obliged to fight from a lower place.

1 Samuel 17:4

A champion, Heb. *a man between two* , either because he used to come forth, and stand between the two armies; or because he moved that the business should be decided between two, whereof he would be one.

Whose height was six cubits and a span; which is not strange, for besides the giants mentioned in Scripture, Herodotus, Diodorus Siculus, and Pliny, and others, make mention of persons

seven cubits high, which is near double to an ordinary man's height.

1 Samuel 17:5

The common shekel contained only a fourth part of an ounce; and so 5000 shekels made 1250 ounces, which make exactly 78 pounds; which weight is not unsuitable to a man of such vast greatness and strength, as his height speaks him to be.

1 Samuel 17:6

No text from Poole on this verse.

1 Samuel 17:7

A weaver's beam, on which the weavers fasten their web. It was like this for thickness; and for length, that he omits, as easy to be collected by proportion to the rest. And though the whole weight of Goliath's armour may seem prodigious, yet it is not so much by far as one Athanatus did manage; of whom Pliny relates, that he saw him come into the theatre with arms weighing 12,000 ounces.

1 Samuel 17:8

That the battle may be decided by us two alone. Such offers were frequent in those times. And possibly he thought the valiant Jonathan, who had assaulted a whole army, would never have refused this challenge. But God so ordered the matter, that none should accept it, because he would reserve this honour for David, as a step to his kingdom.

1 Samuel 17:9

No text from Poole on this verse.

1 Samuel 17:10

No text from Poole on this verse.

1 Samuel 17:11

Which may seem strange, considering the glorious promises, and their late experiences of Divine assistance. But the truth is, all men do so entirely depend upon God in all things, that when he withdraws his help, the most valiant and resolute persons cannot find their hearts nor hands, as daily experience shows.

1 Samuel 17:12

The son of that Ephrathite, i.e. of *the man of Ephratah* , or *Beth-lehem* , Gen_35:19.

He had eight sons: see on 1Sa_16:10.

1 Samuel 17:13

No text from Poole on this verse.

1 Samuel 17:14

No text from Poole on this verse.

1 Samuel 17:15

From Saul; either,

1. From Saul's court; where having been entertained by Saul, to relieve him in his melancholy fits, he was permitted to go to his father's house, to be sent for again upon occasion. Or,

2. From Saul's camp, whither he used to come to visit his brethren; as appears from 1Sa_17:17.

1 Samuel 17:16

No text from Poole on this verse.

1 Samuel 17:17

Parched corn; a food then much in use, which they used to mix with water, or milk, or oil, &c.

1 Samuel 17:18

Unto the captain of their thousand; in whose power it was in a great measure, either to preserve them, or to expose them to utmost hazards.

Take their pledge, i.e. bring me some token of their welfare from them.

1 Samuel 17:19

i.e. In a posture and readiness to fight with them; as it is explained, 1Sa_17:20,21. Men are oft said in Scripture to do what they intend and are prepared to do, as hath been showed formerly by instances.

1 Samuel 17:20

To the trench, i.e. to the camp or army which was there intrenched.

Shouted for the battle; as the manner was, both to animate themselves, and to terrify their enemies.

1 Samuel 17:21

No text from Poole on this verse.

1 Samuel 17:22

His carriage; the provisions which he had brought to his brethren.

1 Samuel 17:23

No text from Poole on this verse.

1 Samuel 17:24

No text from Poole on this verse.

1 Samuel 17:25

It is observable, that Saul in his great distress doth not encourage himself in God, nor seek his counsel or favour by prayers and sacrifices, but expects relief from men only. This was one effect and sign of the departure of God's Spirit from him.

Make his father's house free; free from all those tributes and charges which either the court or the camp required.

1 Samuel 17:26

Why should you all be thus dismayed at him? he is but a man, and that of an accursed race, a stranger and enemy to God, and no way able to stand before them who have the living and almighty God for their strength and refuge.

1 Samuel 17:27

No text from Poole on this verse.

1 Samuel 17:28

Eliab's anger was kindled, either because he thought him guilty of intolerable folly, and pride, and presumption, in pretending to such an attempt; or because he feared and concluded he would be certainly ruined in the enterprise; or rather, because he envied him the glory of so great an undertaking; and took this proffer of David's to be, what indeed it was, a reproach to himself, and to all the rest, that having the great God on their side, had not the faith or courage to fight with him.

With whom hast thou left those few sheep? thou art much fitter to tend sheep, than to appear in an army, or to fight with a giant.

Thy pride, and the naughtiness of thine heart; thy self-confidence, and vain-glory, and curiosity.

1 Samuel 17:29

Either,

1. Of my coming; my father sent me on an errand. Or rather,
2. Of my thus speaking: is there not reason in what I say? Is this giant invincible? is our God unable to oppose him, and subdue him?

1 Samuel 17:30

For being secretly moved by God's Spirit to undertake the combat, he speaks with divers persons about it, that so it might come to the king's ear.

1 Samuel 17:31

No text from Poole on this verse.

1 Samuel 17:32

No text from Poole on this verse.

1 Samuel 17:33

But a youth; either,

1. For age, to wit, comparatively to Goliath, being now not much above twenty years old, as is supposed. Or rather,
2. For military skill, as the words following explain it; as if he should say, Thou art but a novice, a raw and unexperienced soldier, and therefore unable to fight with him.

1 Samuel 17:34

There came a lion, and a bear; not both together, but one after another, at several times.

1 Samuel 17:35

Smote him, to wit, the lion, as appears by his beard; which having particularly mentioned, it was easily understood and believed, that he did the same to the bear; which therefore it was needless to express.

1 Samuel 17:36

Slew both the lion and the bear: this he is probably thought to have done after he was anointed; when he was endowed with singular gifts of God's Spirit; and, among others, with extraordinary courage of heart and strength of body.

1 Samuel 17:37

He will deliver me; his good will is the same to me that it then was, and his power is not diminished. It is not strange that Saul consents to the combat, considering David's pious and convincing discourse, grounded upon sensible experience; and withal, the dangerous condition of the Israelitish affairs, and the absolute refusal of all other persons.

1 Samuel 17:38

With his armour; either,

1. With Saul's own armour which he used to wear in battle; which seems not to agree with the extraordinary height of Saul's stature, 1Sa_10:23; nor is it like that Saul would disarm himself, when he was going forth to the battle, 1Sa_17:20,**21**. Or,

2. With armour taken out of his armoury. Not that the whole armory of Saul was brought into the field; but that some chosen arms were taken out thence, and brought for any emergent occasion. Or rather,

3. *With his vestments* , or garments. For,

1. So the Hebrew word properly and usually signifies; and so this same word is translated, 1Sa_18:4.

2. His armour is distinguished from this, and is particularly described in the following words. He seems therefore to speak of some military vestments which were then used in war, and were contrived for defence; such as buff-coats now are.

1 Samuel 17:39

I have not proved them; I have no skill nor experience in the management of this kind of arms.

1 Samuel 17:40

His staff; his shepherd's staff. These arms were in themselves contemptible, yet chosen by David; partly, because he had no skill to use other arms; partly, because he had inward assurance of the victory, even by these weapons; and partly, because such a conquest would be most honourable to God, and most shameful and discouraging to the Philistines.

Chose him five smooth stones, that if one should fail him, he might make use of another.

Smooth stones, because such stones would go most freely out of the sling; and consequently, with more force and certainty, directly to the mark which he aimed at. The sling was a sort of weapon not unusual in the fights of ancient times, and many arrived at great dexterity of slinging stones with great certainty; of which we have instances both in Scripture, as Jud_20:16, and in Diodorus Siculus, and Livy, and other authors.

1 Samuel 17:41

No text from Poole on this verse.

1 Samuel 17:42

Not having so much as the countenance of a martial person.

1 Samuel 17:43

With staves, i.e. with a staff; the plural number for the singular; as Gen_21:7 **46:7**.

The Philistine cursed David; he prayed that his god Dagon, and Ashtaroth, &c., would destroy him.

1 Samuel 17:44

No text from Poole on this verse.

1 Samuel 17:45

In the name of the Lord of hosts, i.e. by a commission from him, with confidence in him, and assurance of his help, and for the vindication of his honour.

Whom thou hast defied, in defying that army and people whereof he is the Lord and Protector.

1 Samuel 17:46

Heb. *that God* , the only true God, *is for Israel* ; or on Israel's side, and against you. Or, *that Israel hath a God* , a God indeed, one who is able to help them, and not such an impotent idol as you serve.

1 Samuel 17:47

That the Lord saveth not with sword and spear, i.e. that he can save without these arms, and with the most contemptible weapons, such as mine seem to thee.

The battle is the Lord's, i.e. the events of war are wholly in his power, to give success to whom and by what means he pleaseth.

He will give you into our hands: David speaks thus confidently, because he was assured of it by a particular inspiration from God.

1 Samuel 17:48

No text from Poole on this verse.

1 Samuel 17:49

Either,

1. The stone pierced through his helmet; which such stones being slung would not seldom do; as even Diodorus Siculus relates. Or,

2. The stone might get in through one of those holes which are left in helmets, that he that wears it may see his way, and how to direct his blows. Or rather,

3. The proud giant had lift up that part of his helmet which covered his forehead; and that in contempt of David and his weapons, and by the singular direction of God's providence.

1 Samuel 17:50

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

1 Samuel 17:51

David took his sword; hence it appears that David was not a little man, as many fancy; but a man of considerable bulk and strength, because he was able to manage a giant's sword; which also he did, both here and below, 1Sa_21:9.

Slew him.

Quest. How could this be, when he slew him before with the stone? 1Sa_17:50.

Answ. There he gives a general account of the event of the battle, and of the giant's death; but here he gives a particular relation of the manner and instrument of his death. The stone threw him down to the earth, and bereaved him of the use of his sense and motion; but there remained some life in him, (as frequently doth in such cases,) which the sword took away, and so completed the work.

1 Samuel 17:52

No text from Poole on this verse.

1 Samuel 17:53

Heb. *their camps* , i.e. their camp; but he speaks of it in the plural number, because of the great extent and various quarters of their camp.

1 Samuel 17:54

Brought it to Jerusalem; either to terrify the Jebusites, who yet held the fort of Zion, 2Sa_5:7; or for some other reason not recorded, nor now known.

In his tent, i.e. in the tent which was erected for him in the camp, upon this occasion. There it was kept for the present, though afterwards it seems to have been translated to the tabernacle, where we find his sword, **1Sa 21**, and it is not unlikely the rest of his armour was there also.

1 Samuel 17:55

Whose son is this youth?

Quest. How could David be unknown to Saul, with whom he had lived? 1Sa_16:21.

Ans. That might well be, for divers reasons, because David was not constantly with him, nor, as it seems, used by him, but upon extraordinary occasions, and desperate fits of melancholy; from which possibly he had been free for a good while, by God's special providence and care for his people Israel, that so he might be capable of governing and protecting them against the Philistines, who watched all opportunities against them, and at last broke forth into an open war. Thus David had been for some considerable time dismissed from Saul's court, and was returned home; and therefore it is not strange, if Saul had for the present forgotten David; for kings, because of the encumbrance of public business, and the multitude of persons who come to them on several occasions, may easily forget some persons; yea, such as have frequently been with them, especially their servants, whom they do not use to observe with so much attention and care as they do others. Add to this, that the distemper of Saul's mind might make him forgetful; and that David might now be much changed, both in his countenance and in his habit, from what he had before;

and it is apparent, that the change of habits makes so great a difference, that it oft keeps us from the knowledge of those persons whom in other habits we very well know. Some give this answer, That this was the first time that Saul had seen David; and that David's exploit here recorded was performed before that which is recorded 1Sa_17:15, though it be placed after it; but that is confuted by comparing 1Sa_18:1-3.

I cannot tell; which is not strange, because Abner's conversation and employment was generally in the camp, when David was at the court; and when Abner was there, he took little notice of a person so much inferior to him as David was.

1 Samuel 17:56

No text from Poole on this verse.

1 Samuel 17:57

No text from Poole on this verse.

1 Samuel 17:58

No text from Poole on this verse.

1 Samuel 18:1 1 SAMUEL CHAPTER 18

Jonathan loveth David; they covenant together, 1Sa_18:1-4. Saul envieth David's praise; in his fury seeketh to kill him, 1Sa_18:5-11: is afraid of him; and removeth him: he is loved by the people, 1Sa_18:12-16. Saul offereth David his daughters; first Merab, who is given to Adriel; then Michal, who loveth David, 1Sa_18:17-20. Saul demandeth one hundred foreskins of the Philistines for a dowry: David promiseth; delivereth double the number; obtaineth Michal, 1Sa_18:21-27. Saul's fear and hatred, and David's glory, increaseth, 1Sa_18:28-30.

Partly for his excellent virtues and endowments, which shone forth both in his speeches and actions; partly, for the great and good service which he had done to God and to his people; and partly, for the similitude of their age and qualities.

1 Samuel 18:2

By which it appears, that beforetime David had not his constant residence at court, but did return to his father's house, and thence again to the court, as occasion required.

1 Samuel 18:3

A covenant, i.e. an agreement of sincere and perpetual friendship between them.

1 Samuel 18:4

Partly as a pledge of his great respect and affection to him; and partly to vindicate David from that contempt which might cleave to him for his former pastoral habit and condition, and to put him into a habit suitable to his present greatness and glory.

1 Samuel 18:5

David went out, upon military expeditions, of which that word is oft used.

Set him over the men of war; gave him some considerable command in his army, though not the supreme.

1 Samuel 18:6

When David was returned from the slaughter of the Philistine; either, first, From some eminent victory obtained by him against the Philistines, though not particularly related, wherein also Saul might be present and concerned. Or rather, secondly, From the slaughter of Goliath, and the other Philistines with him. Against this it is objected, that this song was sung either after David was advanced and employed, as is related 1Sa_18:5, and therefore not immediately after that great victory; or, before he was so advanced; and then it would have raised Saul's jealousy and envy, and consequently hindered David's advancement. But it may be replied, that this song, though placed afterwards, was sung before David's advancement, related 1Sa_18:5. And that this did not hinder David's preferment, must be ascribed partly to Saul's policy, who, though he had an eye upon David, and designed to crush him upon a fit occasion; yet saw it necessary for his own reputation, and the encouragement of other men's valour, and for the satisfaction of Jonathan's passionate desire, and the just and general expectation of the whole army and people, to give him some considerable preferment for the present; and principally to God's providence overruling Saul, against his own inclination, and his mistaken interest.

Out of all cities of Israel, i.e. out of all the neighbouring cities, by or through which the victorious army marched.

Singing and dancing, according to the custom of those times and places; of which See Poole "Exo_15:20", See Poole "Jud_11:34".

1 Samuel 18:7

Answered one another; singing by parts alternately.

David his ten thousands; so they said, because David killed Goliath, which was the principal cause of all the following slaughter of the Philistines.

1 Samuel 18:8

What greater honour can they give him but that of the kingdom? Or thus, *And moreover* . this will not rest here, they will certainly give him the kingdom; they will translate the crown from me to him. Or thus, *And moreover* , *the kingdom certainly belongs to him* , i.e. I now perceive that this is the favourite of God, and of the people; this is that man after God's own heart, to whom Samuel told me that God would transfer my kingdom.

1 Samuel 18:9

i.e. Narrowly observed all his counsels and actions, that he might understand whether he had any design upon the kingdom or no, and that he might find some colourable pretence of putting him to death.

1 Samuel 18:10

Saul's envy, and jealousy, and discontent revived his melancholic distemper, which the devil, according to his wont, struck in with.

He prophesied, or, *he feigned himself to be a prophet* , for so the Hebrew verbs in *Hithpahel* oft signify, i.e. he used uncouth gestures, and signs, and speeches, as the prophets, or sons of the prophets, used to do; for which they were by the ignorant and ungodly sort reputed madmen, 2Ki_9:11. And it may seem probable that Saul did now speak of Divine things politicly, that thereby he might lull David asleep, and kill him before he suspected any danger.

There was a javelin in Saul's hand, which he kept there for the following purpose.

1 Samuel 18:11

Once at this time, and another time upon a like occasion, 1Sa_19:10.

1 Samuel 18:12

Saul was afraid of David, lest as he had gotten the favour of God and of all the people, he should also take away his kingdom.

1 Samuel 18:13

From him; from his presence and court; which he did, partly, because he feared lest David should watch and find an opportunity to kill him, as he had designed to kill David; partly, because he was a great eyesore, and his presence now made him more sad than ever his music had made him cheerful; and principally, that hereby he might expose him to the greatest hazards, and in some sort betray him into the hands of the Philistines.

He went out and came in; he led his soldiers forth to battle, and brought them back again with safety. Compare 2Sa_5:2. Or else the phrase of coming in and going out may be understood (as elsewhere) for conversing; or (as we use to say) going to and fro about business, as 1Sa_29:6.

1 Samuel 18:14

So that he had great prudence in his conduct, and prosperous success following his designs; which are two principal qualifications of a general and of a prince. Thus God turned all Saul's devices upon himself, and to David's advantage.

1 Samuel 18:15

No text from Poole on this verse.

1 Samuel 18:16

No text from Poole on this verse.

1 Samuel 18:17

Her will I give thee to wife: this was no more than Saul was obliged to do by his former promise, 1Sa_17:25, which here he renews and pretends to perform, though he intended nothing less, as the sequel shows; whereby he makes himself guilty of ingratitude, injustice, and breach of trust, and withal of gross hypocrisy.

Let the hand of the Philistines be upon him; he thought so great an offer would oblige him, who was of himself valiant enough to give proofs of more than common valour, and to venture upon the most dangerous enterprises.

1 Samuel 18:18

My life, i.e. my manner of living. How obscure is that condition in which I was born, and have been bred! Or rather thus, How little is my life worth, that by the exposing of that to some hazard (which Saul required of him). I should purchase a king's daughter! In these expressions David sheweth not only his humility, but also his wisdom, in discovering so deep a sense of his own meanness, that Saul might see how far he was from aspiring at the kingdom, and might have no occasion to suspect that he was already anointed thereto.

1 Samuel 18:19

When Merab should have been given to David; when the marriage was even ready to be solemnized.

Adriel the Meholathite, the son of Barzillei, as he is called, 2Sa_21:8. This was an act of great injustice and perfidiousness; and accordingly this marriage was accursed by God, and the children begotten in it were by God's appointment cut off, **2Sa 21\$**.

1 Samuel 18:20

Not for any respect he had to David, but for his own malicious and wicked ends, that he might make use of her love to David, to insnare and ruin him, which he thought might be done many ways, whereof one is here expressed.

1 Samuel 18:21

This day, i.e. suddenly, within a time which probably Saul prefixed.

In the one of the twain: whereas I have only two daughters, and thou wast disappointed of thy expectation in the one by an unexpected accident, thou shalt certainly have the other, which is the same thing. Heb. *in the twain* . Thus the cities of Gilead is put for one of them, Jud_12:7; and *the sides of the ship* for one of the sides, Jon_1:5. Or he saith *in the twain* , or in both, because he

was in effect betrothed to the one, and should be married to the other, and so was I his son-in-law upon a double account.

1 Samuel 18:22

Commune with David, whom having so lately and grossly deceived, he found backward to embrace his motion, and therefore sets others on work to persuade him.

1 Samuel 18:23

And therefore neither have estate nor credit to give (according to the manner, Gen_34:12 Exo_22:16,**17**) a dowry suitable to her quality.

1 Samuel 18:24

No text from Poole on this verse.

1 Samuel 18:25

An hundred foreskins: these he desires rather than their heads; partly, for the greater convenience of bringing them, and presenting them before him; partly, to cover his malice against David with a pretence of zeal for God, and for his people, and for the covenant of circumcision; and partly, that the Philistines might be the more enraged against David for this reproachful and barbarous usage of them, and might therefore watch all opportunities to destroy him.

1 Samuel 18:26

It pleased David; as for other reasons, so especially because this opened the door to the kingdom which God had promised him. The days, i.e. the time allowed by Saul to David for the execution of this exploit.

1 Samuel 18:27

He doubled the number required; partly to oblige Saul the more to the performance of his promise; and partly to show his great respect and affection to Saul's daughter.

1 Samuel 18:28

No text from Poole on this verse.

1 Samuel 18:29

Because he both lost his design against David's life, and had now paved a way for him to the throne.

1 Samuel 18:30

Went forth, to wit, to war against the Israelites, being provoked both by their former losses, and especially by that act of David's, related above, 1Sa_18:27.

1 Samuel 19:1 1 SAMUEL CHAPTER 19

Saul purposeth to kill David; Jonathan discloseth it; speaketh in his behalf to Saul, who sweareth not to kill him; he returneth to court, 1Sa_19:1-7. By reason of his success in a new war, Saul again seeketh to kill him; Michal acquainteth him with it; he flieth; she deceiveth her father, 1Sa_19:8-17. David cometh to Samuel at Ramah; Saul sendeth messengers twice to apprehend him; they both prophesy, 1Sa_19:18-21. He goeth himself thither, and prophesieth likewise, 1Sa_19:22-24.

Saul spake to Jonathan; whom, though lately engaged in a league of friendship with David, he thought to oblige to it by sense of his own interest, as being the next heir of the crown, and likely to suffer most by David's advancement. **And to all his servants**: what before he secretly designed, now he openly and impudently avowed.

1 Samuel 19:2

Lest he kill thee before I discourse with him, and endeavour to reconcile him to thee; which I think not fit to attempt as yet, whilst he is in the fit of rage against thee; but I intend to do in the morning, when I may hope to find him in a better temper.

1 Samuel 19:3

In the field where thou art; in the field where my father useth to walk, where also I would have thee to hide thyself, that I may know where to find thee at hand, to acquaint thee with the success of my endeavours, that thou mayst accordingly either return to court, or speedily depart.

1 Samuel 19:4

Jonathan spake good of David, which he could not do without hazard to himself. Herein therefore he performed the duty of a true friend, and of a valiant man.

1 Samuel 19:5

He did put his life in his hand, i.e. he exposed his life to eminent hazard. See Poole "Jud_12:3".

1 Samuel 19:6

This great change is not to be ascribed to any true repentance for his sin against David, or any better affection which he now had to him; but merely to his own worldly interest, because he was convinced by Jonathan's discourse that he could not kill him without great inconvenience and shame to himself.

1 Samuel 19:7

No text from Poole on this verse.

1 Samuel 19:8

No text from Poole on this verse.

1 Samuel 19:9

David's successes against the Philistines, which should have cheered his heart, made him sad, and the devil watched the opportunity to improve his melancholy, as before he had done.

1 Samuel 19:10

No text from Poole on this verse.

1 Samuel 19:11

To slay him in the morning: why not in the night?

Answ. Partly, because it would have been barbarous, and most dishonourable to Saul, to break into David's house by night, and kill him in his own house and bed; and it seemed more expedient to kill him as he came out of his house in the morning; partly, because the night might give David some opportunity of escaping, which the day-light would prevent; and principally, by God's singular providence, infatuating Saul's mind to take the worst course, that David might be delivered from him. Tomorrow thou shalt be slain; which she might learn, either by information from Jonathan, or some other courtier that was privy to rite design; or from her own observation of some suspicious or dangerous persons hovering about the house.

1 Samuel 19:12

Michal let David down through a window; because they lay in wait for him at the doors of the house, whensoever he should come forth there.

1 Samuel 19:13

An image, Heb. *teraphim* , which was an image made in human shape; which she might keep secretly, either out of a superstitious regard to it, or out of mere curiosity. This stratagem she used, because knowing her father's unquiet, and jealous, and furious temper, she suspected he might come or send to see whether David was there or no.

Put a pillow of goats' hair for his bolster, or, *put great goats' hair upon his bolster* , i.e. upon the head and face of the image, which lay upon his bolster, that it might have some kind of resemblance of David's head and hair, at least in a sick man's bed, where there useth to be but a glimmering light. *Goats* is here put for *goats' hair* , as it manifestly is Exo_25:4 **26:7 35:26**. It is acknowledged by learned writers, that in those eastern countries goats had much longer hair than ours have, and were shorn like sheep, and that their hair was not unlike to a man's or woman's hair; as may also be gathered from Son_4:1, *Thy hair is as a flock of goats* , i.e. as the hair of a flock of goats. And as there was goats' hair of several colours, (as the wool of sheep in divers parts is of very differing colours, as white, or black, or yellow, &c.) so it is most probable she took that colour which was likest the colour of David's hair. And she took this rather than the hair of another man, because the procuring and ordering of that would have taken up some time; whereas she had goats' hair of all sorts at hand, as being used in spinning or weaving, &c. Or the sense may be this, according to our translation, that she put a pillow of the softest part of goats' hair under the head of the image, as they used to put under the heads of sick men; whereby also the head of the image sinking into the pillow might be less discerned, especially when it was either wholly or in part covered with a cloth. And all this art was used, that David being supposed, and, some persons who were sent to inquire, perceived, as thought, to be in the bed, Saul might be hindered from pursuing and overtaking him before he had got into some place.

Covered it with a cloth, upon pretence of being sick, and needing some such covering, but really to prevent the discovery of her deceit.

1 Samuel 19:14

Messengers, to wit, other messengers in the morning, supposing the former to be either slow or perfidious.

1 Samuel 19:15

Again to see David, or only, *to see David* , which they did not before, but went away satisfied (as it was fit they should) with her report and testimony of his sickness.

1 Samuel 19:16

No text from Poole on this verse.

1 Samuel 19:17

If thou dost not permit me to escape without discovery, I shall be forced for my own defence to kill thee. Though it is most likely this was a lie and a fiction of her own.

1 Samuel 19:18

Came to Samuel to Ramah; partly for comfort and direction in his great distress; and partly for safety, supposing that Saul would be ashamed to execute his bloody designs in the presence of so venerable a person as Samuel, who had laid so great obligations upon Saul, and had such great and just reputation with the people.

1 Samuel 19 19 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

He chose this way to avoid Saul's suspicion, because bows and arrows were the principal arms of those times; and Jonathan, as well as others, did oft go forth to exercise himself with them, both for recreation, and improvement of his skill in that art. Besides, he knew not that he should have any opportunity of private converse with David, by reason of passengers, though the event proved better than he expected.

1 Samuel 20:21

I will send him out before I shoot, to find out and take up the arrows which I shall shoot. And I shall shoot them either short of him, or beyond him, as I shall see occasion.

1 Samuel 20:22

Take this for an intimation of God's providence, that thou shouldst keep away from the court.

1 Samuel 20:23

No text from Poole on this verse.

1 Samuel 20:24

David hid himself, to wit, at the time appointed; for it seems probable that he went first to Bethlehem, as he bade Jonathan tell his father, 1Sa_20:6, and thence returned to the field, when the occasion required; else we must charge him with a downright lie, which ought not to be imagined (without any apparent cause) concerning so good a man, especially in so distressed and dangerous a condition. And why should he hide himself there so long before the time when Jonathan was to come thither to inform him? Nor were there any need of appointing a certain time to meet, if David were there all the while.

1 Samuel 20:25

Jonathan arose, to wit, from his seat where he was sat next to the king, whence he arose, and stood up at Abner's coming, to do honour to him, who was his father's cousin, and the general of the army. David's place seems to have been next to Abner, on the same side with him.

1 Samuel 20:26

Something hath befallen; some accident which hath rendered him unclean, and so unfit to partake of this feast, which consisted in part of the remainders of these peace-offerings, according to the law, Lev_7:20; unfit also to come into any company, much more into the king's company, lest he should pollute them also. **See Poole "1Sa_20:5"**. See also **Le 11 Le 15**.

1 Samuel 20:27

Which was the second day of the month, or, on the morrow of the new moon, being the second day; either,

1. Of the three days appointed, 1Sa_20:5,**19**. Or,
2. Of the feast. Or,
3. Of the month. Saul said unto Jonathan, who was David's friend, and best knew his mind and his ways. He calls him the son of

Jesse, in scorn and contempt, to note the meanness of his original; and as not deigning to call him by his proper name: see below, 1Sa_22:9 **25:10**.

Neither yesterday, nor to-day; for the uncleanness which came by some chance usually lasted but for one day. See **Le 11**.

1 Samuel 20:28

No text from Poole on this verse.

1 Samuel 20:29

He hath commanded me to be there; either in his father's name, or in the right of the first-born; one branch of which was authority over his brethren in all the concerns of the family; whereof this was one.

1 Samuel 20:30

Thou son of the perverse rebellious woman; this base temper of thine thou hast not from me, but from thy mother; of whose perverseness I have had so much experience. Or,

thou son of perverse rebellion, i.e. thou perverse and rebellious son. Or, thou most perverse rebel; for in the Hebrew language, the word

son thus used, is an aggravation of a man's crime, and notes one who is extraordinarily addicted to it. Thus he calls him, because he hid and preserved that man whom the king had commanded to be brought forth, that he might be slain.

To thine own confusion; for it will be a horrible shame and reproach unto thee, that David by his crafty insinuations, and fair pretences, should cheat thee of thy kingdom. To the confusion of thy mother's nakedness; men will conclude, that thy mother was a whore, and thou a bastard; and that thou hast no royal blood in thy veins, that canst so tamely give up thy crown to so contemptible a person.

1 Samuel 20:31

Thus he grossly mistakes the cause of Jonathan's loss of the kingdom, which was not David's art, but Saul's sin; and vainly endeavours to prevent God's irrevocable sentence.

1 Samuel 20:32

No text from Poole on this verse.

1 Samuel 20:33

To smite him, i. e. to wound him, though not to smite him even to the wall, as he designed to do to David, 1Sa_19:10.

1 Samuel 20:34

Or, and *because* ; for this is a second cause of his grief. The conjunction *and* is ofttimes omitted, and to be supplied; as Psa_33:2 **144:9** Hab_3:11.

1 Samuel 20:35

In the morning, to wit, of the third day, appointed, for this work, 1Sa_20:5.

1 Samuel 20:36

No text from Poole on this verse.

1 Samuel 20:37

To the place, i.e. near to the place. Or, *and the lad went* , or *was going on to the place* ; for the words following show the he was not yet come thither. The Hebrew verb *bo* , which properly signifies *to come* , sometimes signifies *to go* ; as here, and Rth_3:7 Jon_1:3.

1 Samuel 20:38

Haste, stay not; so he bids him, because finding the coast clear, he made haste to take the opportunity-to speak with his dearly beloved David.

1 Samuel 20:39

No text from Poole on this verse.

1 Samuel 20:40

His artillery; his bow, and arrows, and quiver.

1 Samuel 20:41

Toward the south; in respect of the stone where David by appointment hid himself.

Until David exceeded; as well he might, because he was driven away, not only from his dear friend Jonathan, but also from his wife, and all his relations, and from the commonwealth of israel, and from the service of God; as he complains below, 1Sa_26:19.

1 Samuel 20:42

We have sworn both of us; therefore doubt not but I will ever love thee, and faithfully serve thee; and the like I assure myself from thee; and this must be our comfort in our state of separation.

1 Samuel 21:1 1 SAMUEL CHAPTER 21

David cometh to Nob to Ahimelech the priest; pretendeth secret business from Saul; asketh bread: Ahimelech giveth him the shew-bread, 1Sa_21:1-6. Doeg seeth this, 1Sa_21:7. David asketh arms: Ahimelech giveth him Goliath's sword, 1Sa_21:8,**9**. David cometh to Achish; is known; and afraid; feigneth himself mad, 1Sa_21:10-13. Achish is angry with his servants for bringing him, 1Sa_21:14,**15**.

Nob; a city of priests, as it is called 1Sa_22:19; either,

1. Because it was assigned to the priests. For though it be not expressed by this name among their cities, **Jos 21**, yet it might be one of those cities there named by some other name, which name might be changed; or another new name added to the old for some reason now unknown, as was very usual among the Hebrews: compare **1Ch 6**\$. Or,

2. Because it was now inhabited by the priests for the service of the tabernacle, which now was here; as appears from 1Sa_21:7,**9**; for as the kings of Israel were to consult with God's oracle in all their weighty affairs, so they endeavoured to have it in or near their own habitations. Hence it was first carried by Joshua to Shiloh in his tribe of Ephraim; and afterwards by David into his tribe and city; and now, as it seems, had been by Saul carried to Nob, a city in the tribe of Benjamin, Neh_11:32, near to Anathoth, 1Ki_2:26. Hither David resorted, partly for a supply of his necessities, which he supposed he might receive here, without danger of being betrayed into Saul's hands; and principally, that in this great distress, and his resolution of going out of the kingdom, he might seek and receive comfort and counsel from the Lord. **Ahimelech the priest**, to wit, the chief priest, brother to that Ahiah, 1Sa_14:3; and he being now dead, his successor in the priesthood, for they were both sons of Ahitub, 1Sa_14:3 **22:11**. *Ahimelech was afraid* ; suspecting some extraordinary cause of his

coming in such a manner, and fearing the worst, as men usually do in such cases. *Why art thou alone ?* for though David had some servants and companions, as is manifest from 1Sa_21:4,5, and from Mat_12:3,4, whom Jonathan probably had sent to a place appointed to serve and guard him; yet they were left at another place, as David himself affirmeth, 1Sa_21:2. And David was now alone, as also he was when he fled to Achish, 1Sa_21:10.

1 Samuel 21:2

The king hath commanded me a business: this seems to be a plain lie, extorted from him by fear and necessity. But as it was officious for himself, so it was pernicious to all the priests there. Whence David afterwards declares his repentance for this sin of lying, Psa_119:29.

To such and such a place; to a certain place which is not material nor convenient now to mention, because the whole business requires concealment.

1 Samuel 21:3

Under thine hand, to wit, in thy power, and ready for thee to give, and for me to take, and eat.

1 Samuel 21:4

Under mine hand, to wit, here in the tabernacle; though doubtless he had enough of that and of other provisions in his house; but David was in great haste, and in fear of Doeg, whom he saw and knew there, 1Sa_22:22, and therefore would not stay till any thing could be fetched thence.

Hallowed bread; the shew-bread, which was appropriated to the priests; of which see Exo_25:30 Lev_24:5.

At least from women; either from uncleanness by women, which might be divers ways contracted; or from conjugal converse with their wives; which though it did not defile them, yet he thought might debar them from the participation of such very sacred things; which he gathered by the analogy of that precept, Exo_19:15. There was a double impediment to the giving of this bread to them:

1. Its sacredness in itself; which the priest implies, and David answers, 1Sa_21:5, and the priest was satisfied therein by David's extraordinary occasions and great necessities.

2. The purity and abstinence from all women, which he supposeth should be in those that use it; concerning which he now inquires. And though he mention this only concerning David's young men, and out of modesty and reverence to David forbears to name him; yet he is also included in the number, as David's answer shows.

1 Samuel 21:5

About these three days; as long as the law required, Exo_19:15. And so long David and his men had, it seems, hid themselves for fear of Saul in some of those caves, whereof there were many in those parts; whereby they were kept both from all converse with any other persons besides themselves, and consequently from women; and withal, from food convenient for them.

Since I came out from the place where Jonathan and David met. *The vessels* , i.e. either,

1. Their garments, or other utensils for their journey. Or,

2. Their bodies, for of them the question was, 1Sa_21:4; and having now said that women had been kept from them, he infers that therefore their bodies were holy, their members were undefiled. Thus the word *vessel* is used 1Th_4:4, and in other authors, both Greek and Latin.

The bread is in a manner common, Heb. *and this* (to wit, the bread; which is easily supplied out of the former verse, because that was the thing about which the present discourse was, and against the giving whereof the priest started an objection, 1Sa_21:4, to which David here giveth an answer) is in *a manner* , or, *after a sort, common* , i.e. considering the time, and our necessity, this may be asked in a manner like common bread, and so is used by others. For though for a season, whilst it is to stand before the Lord, it be so holy, that the priest himself might not eat it; yet afterwards it is eaten by the priest, and by his whole family, as their common food; and so it may be by us, in our circumstances.

Though it were sanctified this day in the vessel; if it were but newly put into the vessel, it must give place to the great law of necessity and charity, because God will have *mercy* preferred before *sacrifice* . Or thus, *especially* , when, or, *the rather because this day there is other* (i.e. new bread) sanctified in the vessel, i.e. put into the vessel which was made to receive this bread, Exo_25:29, and thereby sanctified, or consecrated to God; and therefore the former shew-bread is now to be removed, and employed for the common use of the priest and his family.

1 Samuel 21:6

There was no bread there, to wit, in the tabernacle, where David and the priest now were.

In the day when it was taken away, which was done upon the sabbath day, Lev_24:8; for though they might not then kindle a fire to heat the bread in, yet they might and did keep it hot in an oven that had been heated before the sabbath.

1 Samuel 21:7

Detained; not by force from others, but by his own choice; he fixed his abode there for that day; either because it was the sabbath day, on which he might not proceed in his journey, or other business; or for the discharge of some vow; or to beg direction and help from God in some great business.

Before the Lord, i.e. at the tabernacle.

An Edomite; either,

1. By his habitation and conversation among those people for some considerable time, as for the same reason Uriah is called the Hittite, and Obed-edom the Gittite: or rather,

2. By his birth and nation; but he was proselyted to the Jewish religion, or took it up for sinister ends, being advanced, as here we read, to a place of trust and preferment, possibly upon this occasion.

1 Samuel 21:8

He left his weapons behind him, that he might with less suspicion remove from place to place, and hide himself from Saul and his spies.

The king's business required haste; the message came to me when I was unarmed, and the business required so great expedition that I could not go home to fetch my weapons.

1 Samuel 21:9

Behind the ephod, i.e. behind that holy place allotted for the keeping of the sacred or priestly garments; all which are here comprehended under the *ephod* ; which, as the chief of the kind, is put for all the rest. Here it was laid up as a sacred monument of God's power and goodness, and that famous victory, related **1Sa 17**.

There is none like that; because it not only served him for his use, for he was a strong and tall man, and one that could wield that sword, as we saw, **1Sa 17**, but was also a pledge of God's favour to him, and a great encouragement to his faith.

1 Samuel 21:10

A strange action; but it must be considered,

1. That Saul's rage was so great and implacable, his power also and diligence in hunting after him so great, that he despaired of escaping him any other way; and it is not strange if a desperate disease produceth a desperate remedy.

2. David might reasonably think, that being persecuted and banished by Saul, and the Israelites under his command, he should be welcome to the Philistines; who would be glad, not only to be freed from all those evils which he had from time to time done, and was likely further to do to them, but also to make him their friend, and oblige him by their kindness, and to make him the more odious and irreconcilable to Saul and the Israelites.

Quest. But why did he go to these, and not rather to some other neighbour nation?

Ans. Because they were all at peace with Saul; and therefore would certainly have delivered him up, upon Saul's demands.

1 Samuel 21:11

The king of the land, or, of this land, i.e. of the land of Canaan. They call him *king* , either more generally for the governor, as that word is used Deu_33:5, for the most eminent captain and commander, and, as it were, the king of the Israelitish armies; or

rather, more specially, *the king* , to wit, the king elect, the person designed to be king; for by this time the fame of Saul's rejection, and David's destination to the kingdom, was got abroad among the Israelites, and from them probably to the Philistines' ears.

Did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands? and therefore consider what to do; and now thine and our great enemy is in thy hand, be sure thou never let him go alive.

1 Samuel 21:12

Lest either their revenge or policy should prompt them to kill him.

1 Samuel 21:13

His behaviour; his speech and gesture; and, it may be, his habit also.

Feigned himself mad; which they might the more easily believe, partly because of the disappointment of his great hopes, and his extreme danger and trouble from Saul, which might well make him mad; and partly because he had put himself into their hands, which they supposed none but a fool or a madman would have done. And David counterfeited this madness, that he might procure both their pity and their contempt; that they being freed from jealousies and fears of future mischief from David, and from his wise conduct, of which they had sad experience, might be secure of him, and so spare him.

In their hands, i.e. whilst he was in their power, and before them.

1 Samuel 21:14

Ye see the man is mad; and so were Achish and his men too, to be so soon cheated. But this must be ascribed to the wise and powerful providence of God, who, in answer to David's prayer now made, which is recorded **Psa 34 Psa 61**, did infatuate them, as he hath done many others in like cases.

Wherefore then have ye brought him to me? what service can I expect from him? or what cause have I to fear him?

1 Samuel 21:15

I need wise men, not such fools or madmen as this is. I will not have my court disgraced with entertaining such fellows.

1 Samuel 22:1 1 SAMUEL CHAPTER 22

David cometh to Adullam, where companies resort to him, 1Sa_22:1,**2**. He goeth to Mizpeh, and commendeth his parents to the king of Moab, 1Sa_22:3,**4**. Admonished by Gad, he returneth to Judah: Saul pursueth him; complaineth of his servants' unfaithfulness, 1Sa_22:5-8. Doeg accuseth Ahimelech: Saul sentenceth him, the high priest, and the rest of the priests, to die: Doeg slayeth eighty-five priests: the city Nob and all in it is laid waste; only Abiathar the priest remained alive fleeing to David, 1Sa_22:9-21. David acknowledgeth himself to be the cause hereof, 1Sa_22:22,**23**.

The cave Adullam; a place of considerable strength, 2Sa_23:13 1Ch_11:15, in the land of Judah, Jos_15:21,**35**, which being his own tribe, and the tribe to which God had first promised the kingdom, Gen_49:10, he hoped for some protection and assistance there.

They went down thither to him; partly, to comfort and assist him; partly, to secure themselves at the present from Saul's rage, which they knew to be fierce and cruel, and thought he might extend it to David's friends; especially, because they had so lately entertained him, 1Sa_20:6,**29**; and partly, that they might share with David in his honour and advancement; which they now concluded certain and near, though it was interrupted with some difficulties.

1 Samuel 22:2

Every one that was in distress, through want, or oppression, or otherwise.

Every one that was in debt. How could David receive and countenance such persons to the wrong of their creditors?

Answ.

1. David might be ignorant of their debts; and it is most likely they concealed that, and pretended other causes of their coming to him, as the protection of the innocent, and the defence of his just rights, &c.

2. They might be, and probably were, poor debtors, whom their creditors were obliged to spare and favour, Exo_22:25. And though their persons were with David, yet their land and goods were liable to their creditors.

Every one that was discontented, or, bitter in soul, i.e. in an afflicted and calamitous condition.

He became a captain over them; he did not justify nor maintain any injustice or wickedness, which some of them possibly might be guilty of; but, on the contrary, he instructed and obliged them to the practice of all justice and honesty; as appears from 1Sa_25:15; and he only used them for his just defence.

1 Samuel 22:3

Mizpeh of Moab; so called, to distinguish it from that Mizpeh, 1Sa_7:5.

He said unto the king of Moab; partly because he was related to and descended from one of his people, Rth_4:10; and partly because he was Saul's enemy, 1Sa_14:47, and therefore more likely to be David's friend.

My father and my mother, who being very aged, were not able to endure those journeys and hardships which David foresaw that he was likely to be exposed to.

Till I know what God will do for me; till I see the accomplishment of God's promise made to me.

1 Samuel 22:4

Before the king of Moab; into his presence, that he might see them, and give them leave to dwell in his dominion.

In the hold; either,

1. In Mizpeh of Moab, which was a very strong hold. But it is apparent he speaks of some hold where his father and mother were exposed to fear and danger from Saul, which they were not in the king of Moab's royal city. Or,

2. In the cave of Adullam, mentioned above, 1Sa_22:1. Or,

3. In holes; the singular number being put for the plural, as is frequent; i.e. as long as David was forced to go from place to

place, and from hold to hold, to secure himself; for it concerned David to secure his father, and he did doubtless secure him for all that time; and not only whilst he was in the hold of Mizpeh, or of Adullam, which was but a little while.

1 Samuel 22:5

Abide not in the hold; do not shut up thyself in holes and holds.

Get thee into the land of Judah; go and show thyself in the land of Judah, that thou mayst publicly put in thy claim to the kingdom after Saul's death, and that thy friends may be invited and encouraged to appear on thy behalf. Hereby also God would exercise David's faith, and wisdom, and courage; and so prepare him for the kingdom, and uphold and increase his reputation among the people.

In the forest of Hareth there were many caves and lurking-places.

1 Samuel 22:6

In Ramah, i.e. in the territory of Gibeah, in or near (for so the Hebrew particle is oft used, as hath been showed) *Ramah*. Or, in the town of *Gibeah* —in a high place; for so the word *Ramah* unquestionably signifies; and so it is here rendered by some, both ancient and modern, interpreters.

Having his spear in his hand; either as an ensign of majesty, for in old times kings carried a spear instead of a sceptre; as Justin and others note; or as an instrument of self-defence or cruelty, as occasion required.

1 Samuel 22:7

Ye Benjamites; you that are of my own tribe and kindred, from whom David designs to translate the kingdom to another tribe, will he distribute profits and preferments amongst you

Benjamites as I have done, and intend still to do? will he not rather prefer those of his own tribe before you?

1 Samuel 22:8

My son hath made a league with the son of Jesse: this he suspected, partly from Jonathan's passionate love for David, which he had formerly and constantly declared; and from his late discontent and departure from his father, mentioned 1Sa_20:34;

and partly from David's confidence, in invading the land with four hundred men, which he thought he would never presume to do, without some encouragement or promise of assistance from Jonathan.

To lie in wait, i.e. to design against my crown and life (which will appear to be a most groundless suspicion and false accusation).

1 Samuel 22:9

See Poole "1Sa_21:7".

1 Samuel 22:10

He inquired of the Lord for him: this is not recorded **1Sa 21**, and therefore some think that Doeg, to curry favour with Saul, feigned this; for it is certain David chargeth him with the sin of lying, Psa_52:3, though it is not improbable that he told other lies also, not here expressed; and withal, he was guilty of concealing part of the truth, which in this case he was also obliged to declare for Ahimelech's just defence, to wit, the cunning pretence and artifice whereby David circumvented Ahimelech. Others think this was true, because Ahimelech seems to confess it, 1Sa_22:15, though that may be spoken by way of concession. If it were so as Doeg declares, this was no new thing. Then he might add that it was not so, though this be not here mentioned; for it is evident that all his answer or apology is not here expressed; for here is not a word of the victuals or sword which he gave him.

1 Samuel 22:11

All his father's house; of the house of Eli, which God had threatened to cut off, 1Sa_2:31.

1 Samuel 22:12

Thou son of Ahitub; he shows his contempt and anger, that he would not vouchsafe to name him: **See Poole** "1Sa_20:27".

1 Samuel 22:13

No text from Poole on this verse.

1 Samuel 22:14

He doth not determine the differences between Saul and David, nor affirm what David now was; but only declared what David had formerly been, both really, and in public fame and opinion.

1 Samuel 22:15

Any thing, or, *this thing* , to wit, which thou now chargest me with, that I should assist David in any evil design against thee.

Thy servant knew nothing of all this; or, of thy suspicion concerning him. For as for Saul's attempts upon David, well might Ahimelech impute them wholly to the violence of Saul's passion and disease, seeing even Jonathan did so, as may be gathered from 1Sa_20:2.

1 Samuel 22:16

No text from Poole on this verse.

1 Samuel 22:17

Choosing rather to offend the king, by disobeying his wicked and bloody command, than to offend God, by shedding the blood of such innocent and sacred persons.

1 Samuel 22:18

Turn thou; or, *go about* , to wit, from man to man, till thou hast killed all.

The Edomite; which is noted to wipe off the stain of this butchery from the Israelitish nation, and to show why he was so ready to do it, because he was one of that nation which had an implacable hatred against all Israelites, and against the priests of the Lord.

Slew on that day fourscore and five persons, with his own hand; which was not difficult, when no resistance was made.

That did wear a linen ephod; not at that time, as some fancy, but usually; such as used to minister to the Lord in a linen ephod, which priests and Levites used to do. See Exo_28:40, &c.; 1Sa_2:18.

1 Samuel 22:19

He; either Saul, or Doeg, with the help of some others whom Saul appointed to that work. By this barbarous and bloody fact Saul thought to affright all his subjects from giving any countenance or assistance to David.

1 Samuel 22:20

Abiathar, by his father's death, was now high priest,

Fled after David, to Keilah, 1Sa_23:6,7.

1 Samuel 22:21

No text from Poole on this verse.

1 Samuel 22 22 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

i.e. Through all the parts of that tribe. Every tribe was divided into thousands, as counties are now with us into hundreds. See Jud_6:15. Or, *with all the thousands of Judah* , i. e. I will raise against him all the forces of that tribe in which he trusteth and hideth himself. This he saith to animate them to the more vigorous prosecution of him.

1 Samuel 23:24

Before Saul, to prepare things for Saul, who marched after them.

In the wilderness of Maon, whither he went from the wilderness of Ziph, upon suspicion or information that Saul was coming thither.

1 Samuel 23:25

Into a rock, i. e. into a cave which was in the rock; or which might, be called a rock, not for the height, but the strength of its situation; where at first he might think to hide himself, but upon further intelligence or consideration he removed from thence upon Saul's approach. Or, *he came down from the rock* , i. e. either, first, From the mountain mentioned in the next verse, whence he came down, that so he might get out of Saul's sight and reach. Or, secondly, From the hill of Hachilah, where David hid himself, which is said to be *on the south of Jeshimon* , 1Sa_23:19, as this place where he now was is also described, 1Sa_23:24, only that speaks of the plain, and this of the rock or hill adjoining to it, or in the midst of it. Or, *he came down to Selah* , as the Syriac and Arabic translate it; a place so called from the many rocks or stones which were in it, or near it.

1 Samuel 23:26

Dividing themselves into several parties, each marching a several way after him.

1 Samuel 23:27

God stirring them up by his all-disposing providence to do it at this time for David's rescue. Compare 2Ki_19:9.

1 Samuel 23:28

i.e.

The rock of divisions, because there Saul was separated, and in a manner pulled asunder from David, who was now almost within his reach.

1 Samuel 23:29

No text from Poole on this verse.

1 Samuel 24:1 1 SAMUEL CHAPTER 24

Saul pursueth David to En-gedi; cometh into a cave in which was David with his men; who cutteth off the skirt of Saul' s mantle, but will not kill him, 1Sa_24:1-7. He communeth with Saul, and hereby evidenceth his innocency towards him, 1Sa_24:8-15. Saul acknowledgeth his fault, taketh an oath of David, and departeth, 1Sa_24:16-22.

No text from Poole on this verse.

1 Samuel 24:2

Which the wild goats use to delight and climb into. These very rocks are exceeding steep, and full of precipices, and dangerous to travellers, as an eye-witness hath left upon record. And yet Saul was so transported with rage, as to venture himself and his army here, that he might take David, who, as he thought, would judge himself safe, and therefore be secure in such inaccessible places.

1 Samuel 24:3

Some think

the sheep cotes to have been caves into which they used to drive their sheep for shelter in tempestuous weather.

To cover his feet, i.e. to ease his belly, as this phrase is thought to be used, Jud_3:24. The reason whereof is, because the eastern and some other nations of old wore no breeches, but loose and long coats or gowns, like those which women with us wear; but shorter, whence their feet and legs were in a great part uncovered; and sometimes other parts, which also in Scripture are designed by the name of the feet, (of which **See Poole** "Gen_49:10"; **See Poole** "Deu_28:57"; **See Poole** "2Ki_18:27"; **See Poole** "Isa_7:20",)

were exposed to view. But when they went to perform this office of nature, which obliged them first to lift up their garments, they afterwards disposed them so decently, that all those parts might be covered and kept out of the sight of others. But possibly the words may have another meaning, and it is not to be despised that those ancient and venerable interpreters, the Syriac and Arabic, interpret this place and phrase quite otherwise, that *Saul went in to sleep there* ; which was no uncouth thing to Saul, who being a military man, used to sleep with his soldiers upon the bare ground, as he did 1Sa_26:7. And it is not improbable that Saul, being exceeding weary with his eager and almost incessant pursuit, first of David, then of the Philistines, and now of David again, both needed and desired some sleep God also disposing him thereunto, that David might have this eminent occasion to demonstrate his integrity to Saul, and to all Israel; and, the season possibly being hot, he might choose to sleep in the cave, for the benefit of the shade. But all the question is, how it may appear that this is the meaning of this phrase, and what is the reason and ground of it? To which many things may be said. First, That this phrase is but twice used in Scripture, as far as I remember, here, and Jud_3:24, and this sense may conveniently enough agree to both of them; nay, this sense may seem better to agree with that place, **Jud 3**\$, for that summer parlour or summer chamber (for both seem to be the same place, and were apparently for the same use, Jud_3:24,25) seems to be a place far more convenient for sleeping than for easing of nature. And the servants' long stay and waiting for their lord seems to imply that they judged him gone to sleep, (which might take up a considerable time,) rather than to that other work, which requires but a little time. **See Poole "Jud_3:24"**. Secondly, That there are many Hebrew phrases which do confessedly signify several things, albeit the reason of such significations be now utterly unknown to us, though it was doubtless known to the ancient Hebrews. Nor need I instance in particulars, seeing it is so in all languages, and particularly in the English tongue at this day, in which the use of many proverbs and phrases is well understood, though the reason of them be now lost; which if our modern infidels, who scoff at some passages of Scripture, which they either do not or will not understand, would consider, they would lose much of their sport. Thirdly, Although there be not that clear

and full proof of this sense which some may require, (though indeed it cannot be reasonably expected in a thing so ancient, and in a phrase of so concise and narrow a language as the Hebrew is, and in an expression so rarely used in Scripture,) yet there are some intimations in Scripture which may seem to favour this interpretation. For persons composing themselves to sleep in this manner, are not only noted in the general to have been *covered with a mantle*, as is said of Sisera, Jud_4:18,19; but particularly they are said to have their *feet covered*, as is expressly observed concerning Boaz, when he lay down to sleep in the threshing-floor, Rth_3:4,7. The reason whereof may possibly be this, that when they lay down to sleep in their garments, they were secured as to the other parts of their body, only their feet were open and visible; and therefore it was convenient to cover their feet, partly to prevent the inconveniences of cold, (for which reason we here take special care to cover our feet in such cases,) and partly for decency sake, lest their garments being loose and large below, should be disordered, and so their nakedness should appear, as it happened to Noah, Gen_9:21. Compare Exo_20:26. And therefore it cannot seem strange or forced, if in this place Saul's covering of his feet design his composing himself to his rest. And if this be so, then the following difficulties of this history will appear to be plain and easy. For if Saul were fast asleep, which might easily be perceived by David and his men within; then it is not strange that Saul neither heard David and his men talking of him, nor felt David when he came to cut off' his lap.

David and his men remained in the sides of the cave; for that there were vast caves in those parts is affirmed not only by Josephus, but also by heathen authors; and Strabo, in his 16th book, writes of one which could receive four thousand men.

1 Samuel 24:4

Quest. How came it to pass that Saul did not hear his debates of David and his men?

Answ. First, The greater noise of Saul's men and horses, just by the cave's mouth, might easily drown the lesser. Secondly, There were in these large and capacious caves several cells or parts, whereof some were more inward and remote from the cave's mouth, in which they might freely converse and discourse, and yet

neither be heard nor seen by Saul, though they could easily see him, and observe all his postures and actions, because he was in the mouth of the cave. Thirdly, Saul might be asleep, as hath been discoursed.

Behold the day of which the Lord said unto thee; not that either said these words, or made any such particular promise. as some apprehend; but they put this construction upon those confessed and known promises which God had made to him, of delivering him from all his enemies, and carrying him through all hinderances and difficulties to the throne and kingdom; which promise they conceived put him under an obligation of watching and taking all opportunities which God by his providence should put into his hand for their accomplishment, whereof this was an eminent instance.

David arose, and cut off the skirt of Saul's robe privily.

Quest. How could David do thus, and Saul not perceive it?

Ans. First, This might be some loose and upper garment, which Saul might then lay at some distance from him, as we oft do on the same occasion. Secondly, In those vast caves there were divers particular cells and rooms, which were distinct one from another, yet so as there were secret passages from one to another, as may be gathered from the relations of historians and travellers. At the mouth of one of these, Saul might lay his upper garment; which David perceiving, and very well knowing all the cells and passages of that cave, might go some secret way to it, and cut off a little part of it. Thirdly, The noise which David's motion might be supposed to make was but small, and that he well knew would be perfectly drowned with the far greater noise of Saul's army, which lay at the mouth of the cave. Fourthly, The heroical actions of great men in Scripture are not to be measured by common rules. And as divers of the prophets and saints of old were in some of their actions, so David might be in this, moved to it by a secret and Divine impulse, which also gave him confidence of God's assistance therein, and of the success of his enterprise. Fifthly, This difficulty doth perfectly vanish, if Saul was now asleep. And as no man can prove that he was not, so that he was may seem probable from what is said on 1Sa_24:3.

1 Samuel 24:5

Not only because it was injurious, and reproachful, and dangerous to the king; but possibly because he had some secret thought of doing more to him, though he suppressed and overcame it; for he attempted this in pursuance of his soldiers' suggestion, 1Sa_24:4 which if followed would have carried him to further action.

1 Samuel 24:6

He said unto his men; either, first, Before he cut off Saul's lap. Or rather, secondly, Afterwards, when he returned with Saul's lap in his hand, and his soldiers were enraged that he had not killed him.

This thing which you persuade me to do, even cut off Saul.

Unto my master, whom I must still own for my sovereign lord and king, to whom I owe allegiance whilst he lives, although after his death the right of the kingdom be mine.

To stretch forth mine hand against him, to wit, to kill him. A synecdochical expression. See Gen_37:22.

The anointed of the Lord, i.e. anointed by God to the kingdom; by which unction his person was made sacred and inviolable, and is so to be accounted by me, and you, and all his subjects. And as God only exalted him, and God only could pronounce a sentence of deprivation of his kingdom against him; so it belongs to God only to execute his own sentence, and actually to depose him.

1 Samuel 24:7

Stayed his servants, Heb. *cut, or clave, or divided, or cut them off*. The word notes both the eagerness and violence of David's men in prosecuting their desire, and David's resoluteness in opposing them, as it were, by force; wherein he shows great piety, and generosity, and loyalty to Saul.

1 Samuel 24:8

No text from Poole on this verse.

1 Samuel 24:9

He prudently and modestly translates the fault from Saul to his followers and evil counsellors.

1 Samuel 24:10

Mine eye; which words are easily understood both from the nature of the thing, and from the use of this phrase in other scriptures, as Deu_7:16 **13:8**. The eye is said to spare, because it affects the heart with pity, and moves a man to spare.

1 Samuel 24:11

My father; so he calls him; partly, because he was his father-in-law; partly, in testimony of his respect and subjection to him as to a father; and partly, that by so amiable a compellation he might both insinuate himself into his favour, and mind him of that duty which as a father he owed to David.

There is neither evil nor transgression in mine hand; I neither design mischief against thee with my heart, nor will I execute it with my hand, which my false accusers told thee I would do, if thou didst at any time fall into my hand.

1 Samuel 24:12

Avenge me of thee, or, *will avenge me of thee* , to wit, if thou dost persist in thy injurious and cruel designs against me.

Mine hand shall not be upon thee; I will not execute vengeance on thee, but will leave it wholly to God.

1 Samuel 24:13

i.e. Wicked men will do wicked actions, among which this is one, to kill their sovereign lord and king; as David implied above, 1Sa_24:6, and more fully expresseth, 1Sa_26:9. And therefore if I were so wicked and vile a person as thy courtiers represent me to thee, I should make no conscience of laying wicked and violent hands upon thee, but should assassinate thee when I had opportunity; which because I have now neglected and refused to do, though moved to it by some of my wicked soldiers, know therefore that I am not guilty of any wicked designs against thee, but am just and innocent towards thee. Or thus, Wicked actions (such as that would have been if I had killed thee) proceed only from the wicked, of which number I am none, and therefore my hand shall not be upon thee.

1 Samuel 24:14

After a worthless, contemptible, and impotent person, such as I am. Thou disparagest thyself in contending with such a person; and even thy conquest of me will be inglorious and shameful.

1 Samuel 24:15

No text from Poole on this verse.

1 Samuel 24:16

Is this thy voice, my son David? he knew his voice though being at a great distance from him, he could not discern his face.

And wept; partly from the sense of his sin against God, and of his wicked and base carriage to David; (for there are some such temporary passions oft-times in hypocrites and ungodly men;) and principally from the remembrance of so great and so late a danger as he had now escaped; which commonly produceth grief and tears; as 2Sa_13:36. Yet these may be tears of affection or tenderness (upon the sense of David's kindness) rather than of grief.

1 Samuel 24:17

Thou hast rewarded me good for the evil that I have designed and done to thee.

I have rewarded thee evil for thy good will to me.

1 Samuel 24:18

No text from Poole on this verse.

1 Samuel 24:19

Will he let him go well away? i. e. he will certainly destroy him. And therefore thou hast not dealt with me after the manner of men, but hast imitated the clemency of God in this act.

1 Samuel 24:20

I know well, or, am convinced, not only by the fame of Samuel's anointing thee, but by God's singular providence watching over thee, and by that good Spirit and those great and princely virtues wherewith God hath endowed thee.

1 Samuel 24:21

Thou wilt not cut off my seed after me; as princes use to destroy their competitors, and those that have any hopes of or pretence to

their crown; and Saul had endeavoured to destroy David for the same reason, and therefore he feared a retaliation.

Thou wilt not destroy my name, to wit, by cutting off my seed. So it is the same thing repeated in other words, as is usual in Scripture.

1 Samuel 24:22

David sware unto Saul.

Quest. How then could David destroy so many of Saul's sons, 2Sa_21:8,9?

Answ. David could bind himself by his oaths, but he could not bind God, to whose good pleasure all promises, vows, and oaths must in all reason be submitted; and that was done by God's command, and God was well pleased with it, 2Sa_21:14. Nor is it to be supposed that David sware not to destroy any of them in case God should specially command it, or that should by miscarriage render themselves obnoxious to the sword of justice; but only that he would not do it barely on his own private account, nor seek occasions of so doing.

Unto the hold, to wit, of En-gedi, 1Sa_24:1; for having had so great and frequent experience of Saul's inconstancy, and malice, and perfidiousness, he would trust him no more.

1 Samuel 25:1 1 SAMUEL CHAPTER 25

Samuel dieth: David goeth to the wilderness of Paran, 1Sa_25:1. Nabal's riches, 1Sa_25:2. His and his wife Abigail's nature and condition, 1Sa_25:3. David requesteth of Nabal some relief for his camp: he entreateth David's messengers scornfully. David is provoked, and mindeth to destroy him, 1Sa_25:4-13. Abigail understands it, 1Sa_25:14-17; taketh a present, 1Sa_25:18-22; and by her wisdom, 1Sa_25:23-31, pacifieth David, 1Sa_25:32-35. Nabal hearing of this, dieth, 1Sa_25:36-38. David taketh Abigail and Ahinoam to be his wives, 1Sa_25:39-43; Saul having given Michal to Phalti, 1Sa_25:44.

Buried him in his house, according to the manner of those times. See Gen_23:9 **50:5** Mat_27:60. The wilderness of Paran, in the

southern borders of the land of Judah, that so when occasion served, he might retire out of Saul's dominions.

1 Samuel 25:2

Maon; a place in or near to the wilderness of Paran. See 1Sa_23:24.

Carmel; not that Carmel in Issachar, of which see 1Sa_15:12 1Ki_18:19; but another in the tribe of Judah, near unto Maon, as appears from Jos_15:55.

1 Samuel 25:3

This is added to aggravate his crime, that he was a degenerate branch of that noble stock of Caleb, and consequently of the tribe of Judah, as David was.

1 Samuel 25:4

Which times were celebrated with feasting and jollity. See 2Sa_13:23,24.

1 Samuel 25:5

No text from Poole on this verse.

1 Samuel 25:6

To him that liveth in prosperity, Heb. to him that liveth. Life is oft put for a prosperous and happy life, as in that prayer, *Let the king live* , 1Sa_10:24 1Ki_1:25, and in other passages of Scripture, and other authors; for an afflicted and calamitous life is unworthy of the name of life, and is esteemed a kind of death, and oft so called, as 2Co_1:10 **11:23**. By this expression David both congratulates Nabal's felicity, and tacitly minds him of the penury and distress in which David and his men now were.

To thine house, i.e. to all thy family.

Unto all that thou hast; to all thy goods. So David's prayer is very comprehensive, reaching to his soul, and body, and wife, and children, and servants, and all his estate.

1 Samuel 25:7

Which, considering the licentiousness of soldiers, and the necessities which David and his men were oft exposed to, was no small favour and privilege, which Nabal was bound both ill justice, and gratitude, and prudence to requite.

1 Samuel 25:8

In a good day, i.e. in a day of feasting and rejoicing; when men are most cheerful and liberal; when thou mayst relieve us out of thy abundance without damage to thyself; when thou art receiving the mercies of God, and therefore obliged to pity and relieve distressed and indigent persons, Deu_12:12 **14:26,29 15:7**.

Unto thy servants to us who have been and still are ready to serve and guard thee and thine. Or the word *servants* may be only used as a word of respect, frequently used in Scripture, where inferiors speak to superiors, especially when they be suppliants, and beg some favour.

To thy son; so he calls himself, to show that respect and affection which he bore to Nabal, as being elder and wealthier than himself, and of the same tribe with himself, and a branch of so worthy a family as Nabal's was.

1 Samuel 25:9

No text from Poole on this verse.

1 Samuel 25:10

Who is David? what relation or obligation have I to David?

There be many servants now a days that break away; hereby he taxeth both David, as one revolted from and risen up against Saul his lord and master; and his soldiers as runagates from their masters and creditors, &c. See 1Sa_22:2.

1 Samuel 25:11

My water; he speaketh thus, either because in those hot and dry parts water was scarce and precious; or *water* is here put for any kind of drink, as bread is oft taken for all sorts of meat.

1 Samuel 25:12

No text from Poole on this verse.

1 Samuel 25:13

Gird ye on every man his sword; having resolved and sworn to revenge himself of Nabal, as is expressed, 1Sa_25:21,22. **By the stuff**. See 1Sa_17:22 **30:24**.

1 Samuel 25:14

One of the young men told Abigail; wisely considering the mischievous effects likely to follow so churlish a message.

1 Samuel 25:15

No text from Poole on this verse.

1 Samuel 25:16

A wall, i.e. a defence against wild beasts, and robbers, and enemies.

1 Samuel 25:17

Evil is determined against our master; which it was easy to guess; either from some threatening expressions which David's men used; or from the consideration of David's great power, and that rage which so high a provocation was likely to produce in military persons.

A man cannot speak to him, to wit, without hazard to himself, and therefore I acquaint thee rather than him with this matter.

1 Samuel 25:18

Abigail took two hundred loaves; which she did without his leave, and against his mind, because it was a case of apparent necessity, for the preservation of herself, and husband, and all the family from imminent ruin. And surely that real and urgent necessity which dispenseth with God's positive commands, might well dispense with the husband's right in this case.

1 Samuel 25:19

I come after you; for she knew she could quickly over take them.

1 Samuel 25:20

By the covert of the hill; in the lower part and under the shadow of the hill, or of the trees that grew upon it; so that David did not see her till she met him. David and his men came down, to wit, from another opposite hill.

1 Samuel 25:21

David had said; either in his journey, or as soon as he heard that reproachful answer.

This fellow; whom he thought unworthy to be named, for his barbarous ingratitude and churlishness.

1 Samuel 25:22

Unto the enemies of David, i. e. Unto David himself. But because it might seem ominous and unnatural to curse himself, therefore by a figure called *euphemismus* , instead of David, he mentions David's enemies. See 1Sa_20:16. The words may be thus rendered:

So and more also let God do for (the Hebrew *lamed* being very oft so used) the enemies of David, i.e. let God work for them, and give them as much prosperity and success as Nabal hath hitherto had. Or, let God utterly destroy their enemies; and especially myself, the chief of them, if I do not destroy this man.

Any that pisseth against the wall, i.e. any of the males, for they only do so; and of them this phrase is manifestly understood, 1Ki_14:10 **21:21** 2Ki_9:8; and men not wholly barbarous have generally spared women in such cases.

Quest. Why then was Abigail so much concerned and afraid?

Answ. Partly from humanity, and the horror of so general and dreadful a slaughter of her family and nearest relations; and partly because when the sword was once drawn, she knew not where it would rest, nor whether she should escape; for she knew nothing of this limitation of David's threatening till she came to him.

1 Samuel 25:23

Not only in token of deep reverence, but as a most humble supplicant, as 2Ki_4:27.

1 Samuel 25:24

Upon me let this iniquity be; impute Nabal's sin to me, and, if thou pleasest, punish it in me, who here offer myself as a sacrifice to thy just indignation. This whole speech of Abigail is done with great artifice; and she doth here, by an absolute submitting to mercy, without any pretence of justification of what was done, (but rather with aggravation of it,) endeavour to work upon David's generosity and good nature to pardon it; and, with great art, first would divert the punishment from her husband to herself, because she had then much more to say why David should spare her than why he should spare Nabal. And there was hardly any head of argument, whence the greatest orator might argue in this

case, which she doth not manage to the best advantage, and most plausible insinuations for such an exigent.

1 Samuel 25:25 31 33 34 35 36 37 38 39 40 41 42 43 44 1 2 3 4 5
6 7 8 9 10 11 12 13 14 15 16 17 18 1 2 3 4 5 6 7 8 9 10 11 12 1 2
3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 1 2 3 4 5 6 7 8 9 10 11 1
2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18

No text from Poole on these verses.

1 Samuel 30:31

Or, *to go*; whither they used to resort in the time of Saul's persecution, either to hide themselves in some of their territories, or to get provision from thence.

1 Samuel 31:1 1 SAMUEL CHAPTER 31

The Israelites are smitten by the Philistines: Saul's sons are slain: Saul is wounded: he falleth on his own sword; as doth his armour-bearer, 1Sa_31:1-6. The rest flee; and the Philistines possess their towns, and triumph over the dead carcasses, 1Sa_31:7-10. They of Jabesh-Gilead by might take down the bodies of Saul and of his sons, and burn them; and mournfully bury their bones, 1Sa_31:11-13.

The Philistines fought against Israel, whilst David was engaged against the Amalekites. So he returns to the history, which had been interrupted to give an account of David's concerns.

1 Samuel 31:2

The Philistines slew Jonathan, David's dear friend; God so ordering it for the further exercise of David's faith and patience; and that David might depend upon God alone for his crown, and receive it solely from him, and not from Jonathan; who doubtless, had he lived, would have speedily settled the crown upon David's head, which would have in some sort eclipsed the glory of God's grace and power in this work. There was also a special providence of God in taking away Jonathan, (who of all Saul's sons seems to have been the fairest for the crown,) for the preventing divisions, which have happened amongst the people concerning the successor; David's way to the crown being by this means made the more clear.

Abinadab, called also *Ishui* , 1Sa_14:49. Ish-bosheth was not here, being possibly at home, for the management of public affairs there.

1 Samuel 31:3

No text from Poole on this verse.

1 Samuel 31:4

Thrust me through, and abuse me; lest they take me, and put me to some shameful and cruel death.

Saul took a sword, and fell upon it, and died of the wound, as it follows.

1 Samuel 31:5

No text from Poole on this verse.

1 Samuel 31:6

No text from Poole on this verse.

1 Samuel 31:7

Of the valley, to wit, the valley of Jezreel, where the battle was fought.

On the other side Jordan; or rather, on this side Jordan; for these were in the most danger; and the Hebrew preposition is indifferently used for *on this side* , or for beyond.

1 Samuel 31:8

No text from Poole on this verse.

1 Samuel 31:9

They cut off his head, as the Israelites did by Goliath.

To publish it in the house of their idols, to give them the glory of this victory.

1 Samuel 31:10

No text from Poole on this verse.

1 Samuel 31:11

Jabesh-gilead, which was beyond Jordan; for the people on this side Jordan were fled from their cities, as was now said.

1 Samuel 31:12

Burnt their flesh, after the manner.

1 Samuel 31:13

To testify their sorrow for the public loss of Saul, and of the people of God; and to entreat God's favour to prevent the utter extinction of his people. But you must not understand this word of fasting strictly, as if they eat nothing for seven whole days; but in a more large and general sense, as it is used both in sacred and profane writers; that they did eat but little, and that seldom, and that but mean food, and drunk only water for that time.