

II SAMUEL

Book note for 2 Samuel

No book note, yet.

Chapter note for 2 Samuel 1

*1 The Amalekite, who brought tidings of hte overthrow, and accused himself of Saul's death, is slain. 17
David lamenteth Saul and Jonathan with a song.*

2 Sam 1:18

Re. book of Jasher, see note to Josh. 10:13.

Chapter note for 2 Samuel 2

1 David, by God's direction, with his company goeth up to Hebron, where he is made king of Judah. 5 He commendeth them of Jabesh-gilead for their kindness to Saul. 8 Abner maketh Ish-bosheth king of Israel. 12 A mortal skirmish between twelve of Abner's and twelve of Joab's men. 18 Asahel is slain. 25 At Abner's motion Joab soundeth a retreat. 32 Asahel's burial.

2 Sam 2:2

Note: Abigail is here said to be Nabal's wife even though he is dead.

2 Sam 2:8

Ishbosheth = man of shame.

2 Sam 2:10

Consistent with Saul's 40-year reign.

2 Sam 2:23

Under the fifth rib is by the heart: is that where Christ was stabbed by the spear in Jn. 19:34?

2 Sam 2:30

Presumably the 12 of vv. 14-16 are included.

Chapter note for 2 Samuel 3

1 During the war David still waxwth stronger. 2 Six sons were born to him in Hebron. 6 Abner, displeased with Ish-bosheth, 12 revolteth to David. 13 David requireth a condition to bring his his wife Michal. 17 Abner, having comuned withthe Israelites, is feasted by David and dismissed. 22 Joab, returning from battle, is displeased with the king and killeth Abner. 28 David surseth Joab, 31 and mourneth for Abner.

2 Sam 3:3

Chileab is called Daniel in 1 Chr. 3:1.

Re. Geshur: Josh. 13:13. Absalom is a type of the antichrist.

2 Sam 3:8

Abner's answer is in the sense of, "I get a pat on the head like a faithful dog, now you hit me for doing something that harmed you not." For a summary of dogs in Scripture see note to Rev. 22:15. Compare "dog's neck" in Isa. 66:3.

2 Sam 3:10

Note how by this translation, the kingdom is perfected: David's throne is a type of the millennium.

2 Sam 3:27

Abishai was involved, too: v. 30.

Chapter note for 2 Samuel 4

1 The Israelites being troubled at the death of Abner, 2 Baanah and Rechab slay Ish-bosheth, and bring his head to Hebron. 9 David causeth them to be slain, and Ish-bosheth's head to be buried.

Chapter note for 2 Samuel 5

1 The Tribes come to Hebron to anoint David over Israel. 4 David's age. 6 He taking Zion from the Jebusites dwelleth in it. 11 Hiram sendeth to David. 13 Eleven sons are born to him in Jerusalem. 17 David directed by God smiteth the Philistines at Baal-perazim, 22 and again at the mulberry trees.

2 Sam 5:5

N.B. Total 40.5 years, 0.5 with Solomon?

2 Sam 5:6

1 Chr. 11:4-7.

Rabbinical tradition has it that the "lame and blind" are idols. The Hittites had a curse like this, but these are Jebusites.

2 Sam 5:7

First of 46 references to the city of David [two refer to Bethlehem; both in Luke (2:4, 11)]. Zion was the location of David's original castle or fortress, at the north end of Ophel, overlooking the city. The city was built about the fortress. The modern temple mount sites do not match the sites mentioned in the Scripture. Indeed, until recently (1870s), the Roman Catholic Mt. Zion was the mountain to the west of Ophel, in the south-west corner of Jerusalem, not the site to the north of Ophel. That, too, because Roman Catholic tradition is based not on research but on Constantine's penchant for throwing money at "holy sites."

2 Sam 5:8

The Jebusites had a water shaft from the Gihon spring into the city, the spring being outside the wall. Water was drawn via the shaft. Later Hezekiah used the first 90 feet of this tunnel for his far-longer one (2 Ki. 20:20).

2 Sam 5:9

Re. Millo: Judg. 9:20; 1 Ki. 9:15. Millo = terraces? In 1980 a terraced building was excavated in Ophel. It was round in structure, by the wall, and 70 feet tall (the ruin, that is).

2 Sam 5:20

1 Chr. 14:11. **Baal-perazim** = the Lord has broken forth; breaking forth on Baal (= lord). It was by a mountain (Isa. 28:21).

Chapter note for 2 Samuel 6

1 David fetcheth the ark from Kirjath-jearim on a new cart. 6 Uzzah is smitten at Perez-uzzah. 11 God blesseth Obed-edom for the ark. 12 David bringeth the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him. 17 He placeth it in a tabernacle with great joy and feasting. 20 Michal reproving David for his religious joy is childless to her death.

2 Sam 6:1

1 Chr. 13:1 -- David didn't ask God but his leaders how to transport the ark of the covenant. Did they recall the Philistine method?

2 Sam 6:3

Abinadab = generous one (1 Sam. 7:1-2).

Uzzah = strength, security.

Ahio = brotherly.

2 Sam 6:6

Threshing floor of *Chidon* in 1 Chr. 13:9 -- either another name for Nachon, or the name of the threshingfloor itself (not its current owner) or "of" the region.

2 Sam 6:8

Perez-uzzah = breach upon Uzzah.

2 Sam 6:23

Contrast 21:8 where she is said to have raised her sister's children (1 Sam. 18:19). She had no children of her own, in fulfillment of David's curse on her.

Chapter note for 2 Samuel 7

1 Nathan first approving the purpose of David to build God an house, 4 after by the word of God forbiddeth him. 12 He promiseth him benefits and blessings in his seed. 18 David's prayer and thanksgiving.

2 Sam 7:5

1 Ki. 5:3.

2 Sam 7:10

The Davidic covenant, (cf. Gen. 6:18 note). The verse says that the nations that afflict Israel will be driven to their own death, as per Joel 2-3; Isa. 24, 34, 63; Jer. 25; Rev. 6:4, 8; 9:16, 18. This covenant is made under the Mosaic covenant which was made with the nation Israel--not with Abraham's spiritual "seed" (Gal. 3:8, 16). Here a "Son" is promised and Solomon certainly was not the fulfillment of the promise (2 Sam. 7). Both Testaments present Solomon as only a *type* of Christ in his millennial reign (1 Ki. 1-7), while both Testaments declare that the Lord Jesus Christ was the "Son of David" (Matt. 15:22; 22:42) according to the flesh (Rom. 1:3; Matt. 1:1-2; Lu. 1:30-33).

2 Sam 7:12

1 Chr. 17:11 vf.

The kingdom is here established with the family of David. It is, of course, fulfilled eternally by the Lord Jesus Christ.

There was a time when Judea had a kings that did not descend from David. It happened when Antiochus, the descendant of Alexander's General Seleucus, wished to sacrifice swine at the Temple, and required the Maccabees to bow down to his idols. The Maccabean revolt followed, and independence was gained until the Israelites did obeisance to the Romans. The Maccabees were the Hasmoneans, and those that lasted were eventually wiped out by the descendant of Esau, Herod the Great. It is said that they were wiped out because the kingship they gained control of rightfully belonged to the descendants of David, and for that they suffered grievously.

2 Sam 7:13

First use of the word "stablish" in Scripture. Though modern versions will change this to establish, there is a major distinction between the two word. Establish meand to found in a stable position. Stablish, however, means to found on stable ground and to actively keep stable over time. It occurs 18 times in Scripture with the first occurrence in the N. T. in Rom. 16:25.

2 Sam 7:14

"Rod of men" refers to human leadership, such as priests, governors, and kings. Solomon was punished by the insurrections late in his reign, the division of the kingdom under his son, Rehoboam, and an early death: he reigned 40 years, as per 1 Ki. 11:42, but he was "young and tender" (1 Chr. 22:5, 29:1) when he started, meaning he probably died in his early sixties at the latest.

Christologically speaking, Jesus took the sin of the world upon himself, so he also took the punishment. In particular he took it from the High Priests and Pilate as Rome's representative. He also took the stripes (cf. Isa. 53).

2 Sam 7:15

Jesus, as the Lord incarnate, had no need for the mercy of the Father, so this refers to Solomon, and it says that, contrary to many, Solomon was saved, despite his wives, horses, and gold, and despite his idolatry. (He did repent, as evidenced in Ecclesiastes.)

2 Sam 7:23

Ex. 18:11; Num. 33:4.

Chapter note for 2 Samuel 8

1 David subdueth the Philistines and the Moabites. 3 He smiteth Hadadezer, and the Syrians. 9 Toi sendeth Joram with presents to bless him. 11 The presents and the spoil David dedicateth to God. 14 He putteth garrisons in Edom. 16 David's officers.

2 Sam 8:1

Metheg-ammah= bridled the mother; an epithet of Gath.

2 Sam 8:4

Seven hundred horsemen here versus seven thousand in 1 Chr. 18:4. Apparently the 6,300 were captured as a group while the remaining 700 were captured at different time. In support of this, note the subtle difference in wording in the verses which precede each of the above two verses. 2 Sam. 8:3 says: "David smote also Hadadezer, the son of Rehob, king of Zobah, as he went to recover his border at the river Euphrates;" while 1 Chr. 18:3 says: "And David smote Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates." On the one hand Hadadezer went to recover territory he'd lost and in the other verse he went to stablish (stabilize or sustain) his dominion at the Euphrates. Evidently, he sent troops to stabilize his control over the Euphrates, which troops were taken by David in 1 Chr. 18:4. Subsequently, Hadarezer lost control and sent another army to recover his dominion of which army David took 6300 horsemen as reported in 1 Sam. 8:4.

The Rabbis see the 700 as elite and the remaining 6300 as not being counted in 2 Samuel, but such an apology is very weak in that it holds a low view of God's inspiration of the Holy Bible.

-- HOCKED

A.V. **hough**, to hamstring. The hock is the joint of the hind leg of a digitigrade quadruped, such as a horse, corresponding to the human ankle but bending in the opposite direction. Hock as a verb means to pawn. Only in the last three decades of the twentieth century has hock become a verb corresponding to hamstring and as used here. The houghing of horses means to cut the tendon(s) at the horse's back knee(s) (corresponding to the human ankle) in order to cripple them.

2 Sam 8:8

1 Chr. 18:8 says Tibhath and Chun. Apparently at least four cities were involved, or the names of the cities were changed in the time between the record in Samuel and that of 1 Chronicles.

2 Sam 8:9

Toi is called Tou in 1 Chr. 18:9.

Chapter note for 2 Samuel 9

1 David by Ziba sendeth for Mephibosheth. 7 For Jonathan's sake he entertaineth him at his table, and restoreth him all that was Saul's. 9 He maketh Ziba his farmer.

2 Sam 9:3

A picture of salvation.
4:4.

2 Sam 9:6

Mephibosheth = destroying shame.

2 Sam 9:8

For dogs: see notes to 1 Sam. 24:14 and Rev. 22:15.

Chapter note for 2 Samuel 10

1 David's messengers, sent to comfort Hanun the son of Nahash, are villainously entreated. 6 The Ammonites, strengthened by the Syrians, are overcome by Joab and Abishai. 15 Shobach, making a new supply of the Syrians at Helam, is slain by David.

2 Sam 10:1

12:30.

2 Sam 10:6

33,000 men total here which seems to contradict the 32,000 of 1 Chr. 19:7. Though named, the Maachahites are not counted in 1 Chr. 19:7 and as there were 1,000 of them, the totals the same.

But the missing 1,000 men is not the main problem between these two texts. The greater difference is that besides king Maachah, the Samuel text only mentions 20,000 footmen and does not mention any chariots; while the Chronicles mentions 32,000 chariots and mentions no footmen. The two texts only overlap with the king of Maachah and his people. To resolve this, note 1 Chr. 19:6 which spells out the source of the chariots: "And when the children of Ammon saw that they had made themselves odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syriamaachah, and out of Zobah.

So the conflict is resolved, for the chariots and horsemen came from Mesopotamia, Maacah and Zobah, with Maacah's separate mention in 1 Chr. 19:7 signifying that they did not contribute to the 32,000 chariots but contributed only footmen. If Zobah contributed chariots, their contribution is in the 32,000 and is above and beyond the 12,000 men of 2 Sam. 10:6. In other words, the total strength of the Ammonites was not 33,000 men but 65,000 men. These are as follows: 20,000 footmen from Bethrehab and Zoba, 1,000 footmen from Maacah, and 12,000 footmen from Ishtob with 32,000 chariots from Mesopotamia and Syriamaachah.

2 Sam 10:18

On the one hand we have mention here of the men of seven hundred chariots while on the other hand, 1 Chr. 19:18 says 7,000 men which fought in chariots are killed. The problem only exists if each chariot is assigned one man. It would be far more practical to have ten men assigned to each chariot, in addition to several teams of horses. This keeps both men and horses fresh to fight. So the men of 700 chariots, at ten men per chariot, amounts to 7,000 men and the two passages agree. There is archaeological evidence for this conclusion of ten men per chariot team.

At this point some will object that we are reading ten men per chariot team into the text. To this I object that equating the men of seven hundred chariots with seven hundred charioteers is even moreso since it is unreasonable to assume that there be one man per chariot since when the charioteer is killed or retires from battle, the chariot is also no longer useful.

Also, there is a problem with the 40,000 which are said to be horsemen in 2 Samuel but footmen in 1 Chronicles. The obvious solution is that there were both 40,000 horsemen and 40,000 footmen killed, giving a total of 80,000 fatalities. And with that, the problem of the 40,000 is solved.

Chapter note for 2 Samuel 11

1 While Joab besieged Rabbah, David committeth adultery with Bath-sheba. 6 Uriah, sent for by David to cover the adultery, would not go home neither sober nor drunken. 14 He carrieth to Joab the letter of his death. 18 Joab sendeth the news thereof to David. 26 David taketh Bath-sheba to wife.

2 Sam 11:2

David's eyes fed his lust; Lam. 3:51; Psa. 101:3.

2 Sam 11:3

Bath-sheba = daughter of oath. She was Ahitophel's granddaughter (2 Sam. 23:34) Cf. 2 Sam. 16:20 v.f. for the account of Ahitophel.

Uriah = light of Jah. As a Hittite, Uriah was probably a convert to Judaism.

Chapter note for 2 Samuel 12

1 Nathan's parable of the ewe lamb causeth David to be his own judge. 7 David, reprov'd by Nathan, confesseth his sin, and is pardoned. 15 David mourneth and prayeth for the child, while it lived. 24 Solomon is born and named Jedidiah. 26 David taketh Rabbah, and tortureth the people thereof.

2 Sam 12:6

The fourfold lambs (Exo. 22:1) were: Amnon, Absalom, the baby, and Adonijah (1 Ki. 2:21). Also see Lu. 19:8 for another example.

2 Sam 12:8

Paradoxically, many Christian expositors criticize David for polygamy, when, in fact, God through Nathan specifically said that it was God who gave David all of Saul's wives, and would have given him more if he had asked.

2 Sam 12:18

One day short of covenant circumcision.

2 Sam 12:24

Solomon = peacable.

2 Sam 12:25

Jedidiah = beloved of the LORD.

2 Sam 12:26

Continued from chapter 10.

2 Sam 12:30

A talent is 75 pounds in weight. Presumably the king was Hanun (10:1), whom David would not kill because of his father (10:2).

2 Sam 12:31

1 Chr. 20:3 says "cut" for "put" under saws here. For resolution of the difference see note there.

Chapter note for 2 Samuel 13

1 Amnon loving Tamar, by Jonadab's counsel feigning himself sick, ravisheth her. 15 He hateth her, and shamefully turneth her away. 19 Absalom entertaineth her, and concealeth his purpose. 23 At the sheepshearing, among all the king's sons, he killeth Amnon. 30 David grieving at the news is comforted by Jonadab. 37 Absalom fleeth to Talmai at Geshur.

2 Sam 13:1

3:3 for Absalom.

Amnon was first born.

2 Sam 13:3

V. 32.

2 Sam 13:18

Divers colours denote royalty -- Gen. Gen. 37:3,8.

2 Sam 13:32

V. 3.

2 Sam 13:37

3:3, Talmai was Absalom's grandfather.

2 Sam 13:38

Josh. 13:13.

Chapter note for 2 Samuel 14

1 Joab, suborning a widow of Tekoah, by a parable to incline the king's heart to fetch home Absalom, bringeth him to Jerusalem. 25 Absalom's beauty, hair, and children. 28 After two years, Absalom by Joab is brought before the king's presence.

2 Sam 14:1

Edersheim says "against Absalom." See v. 2 vf.; 13:39; 14:33; 18:5; and 18:33 to belie this.

2 Sam 14:27

18:18 states he had no heir. Evidently his sons died before him.

Chapter note for 2 Samuel 15

1 Absalom, by fair speeches and courtesies, stealeth the hearts of Israel. 7 Under pretence of a vow he obtaineth leave to go to Hebron. 10 He maketh there a great conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are sent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He curseth Ahithophel's counsel. 32 Hushai is sent back with instructions.

2 Sam 15:1

Absalom as a type of the antichrist here.

2 Sam 15:4

Absalom was in the process of making himself a great man in the eyes of men (c.f. note on Nimrod in Gen. 10:8).

2 Sam 15:5

Like a church "politician" stirring up resentment against the pastor.

2 Sam 15:7

The question is, when did the forty years start counting? Since David ruled forty years and Absalom was born after David started to reign and died before the end of David's reign, Absalom never reached age forty, so how could he set up a rebellion over a period of forty years?

To resolve this we might consider the question: Why did Absalom think that he had an opportunity to take over the throne at that particular time? To answer this, we need some historical background. After David slew Goliath he stole the hearts of all Israel, especially in Judah. Saul, seeing God had chosen David to replace him as king, set out to kill him. David fled into the wilderness and regions around Israel and fought Israel's enemies. In the process he went to king Achish and from there he, unbeknownst to Achish, "invaded the Geshurites, and the Gezrites, and the Amalekites And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish." (1 Sam. 27:8-9.)

After Saul's death, Judah anointed David king (2 Sam. 2:4) but it would still be seven years and six months before David would be king over all Israel. At the time of his anointing, David had two wives, Ahinoam and Abigail (2 Sam. 2:2), and he settled in Hebron. While there, six sons were born unto him, among whom the first three were (2 Sam. 3:2b-3): "... his firstborn was Amnon, of Ahinoam the Jezreelitess; and his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom the son of Maacah the daughter of Talmai king of Geshur." So we see that while in Hebron, David married Maacah, the daughter of the king whose people David raided while he lived with Achish. In order that word of the raids would not reach Achish, David left no witnesses. Given that fact, is it so inconceivable that Maacah might seek revenge for her father and her people, and seek to place her son on the throne of Israel in David's stead? Is it not likely that she would groom her son to steal the hearts of the people by flattery and vain promises?

Now this serves to explain why Absalom had no respect for his father, but it still does not account for how the forty years were reckoned. Some have supposed that the 40 years started with David's raids into Geshur which started two or three years before Saul's death and David's ascension to the throne. Still others have assumed that the rebellion of Absalom happened in the fortieth and last year of David's reign which would make that last year a most action-packed year.

The majority of commentators think that the forty years are reckoned from David's anointing by Samuel. Rabbi Levi Ben Gershom claims that there was a prophecy about the length of David's reign (40 years), and that Absalom knew of that prophecy, but counted the reign from the anointing, and so thought David's reign was coming to an end and seized the opportunity to take the throne for himself. But there is a problem with that resolution for the context of the forty years in 2 Sam. 15:6 is that of Absalom's stealing hearts from David, not the length of David's reign. By comparison, the scripture records that after David slew Goliath, he won the very hearts which Absalom is now stealing.

This brings up the most likely resolution namely, that the forty years date from the time David slew Goliath. David was a young lad then, but he was 30 when he started his reign (2 Sam. 5:4). So roughly 10 years elapsed between his winning the hearts of them men of Israel and his anointing as king by Judah. If Absalom was born about three years into David's reign at Hebron, then he would have been about 27 years old at the time of his rebellion and death; an age consistent with being called a "young man" in 2 Sam. 18:12 & 19:32. As there were likely fewer than three to five years between David's anointing and the defeat of Goliath, the problem is solved.

2 Sam 15:8

The antichrist is a Syrian Jew.

2 Sam 15:11

A third of David's entourage (v. 18) -- a third of the angels rebel (Rev. 12:4). 1 Sam. 22:2 with 1 Sam. 30:9-10.

This is the first occurrence of the word "simple." God does reprimand the simple in Prov. 1:22, q.v.

2 Sam 15:12

Ahithophel = given to foolish things. A type of Judas. Also see 2 Sam. 16:15 vf; 17:1 v.f. and 1 Chr. 27:33-34. His son was one of David's mighty men (23:34).

2 Sam 15:19

Ittai = among; (near)by.

2 Sam 15:21

Ittai = with; near.

2 Sam 15:23

Kidron = dark place; mournful place. (next ref. 1 Ki. 2:37).

2 Sam 15:24

Zadok = Just, lawful.

2 Sam 15:30

The site of the ascension. Christ's return is alluded to in v. 25.
David wrote Psalm 3 at this time.

Chapter note for 2 Samuel 16

1 Ziba, by presents and false suggestions, obtaineth his master's inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth, and restraineth others, from revenge. 15 Hushai insinuateth himself into Absalom's counsel.

2 Sam 16:8

The "bloody man" accusation is partly true (1 Chr. 28:3).

2 Sam 16:9

For dogs: see notes to 1 Sam. 24:14 and Rev. 22:15.

2 Sam 16:11

At Bahurim (v. 5), the place to which Michal's husband followed (3:16). Did David remember and restrain Abishai as a result?

2 Sam 16:20

Ahitophel was Bathsheba's grandfather (2 Sam. 11:3 and 23:34).

2 Sam 16:22

Which is whence David saw Bathsheba. A case of Job 31:3.

2 Sam 16:23

First of 21 mentions of oracle and oracles. To inquire of the oracle of God, one went to the tabernacle with an offering and the priest used the urim and the thummim. 1 Kings 6 describes the oracle in Solomon's temple along with 1 Ki. 7:49; 8:6, 8. David lifts his hands to God's holy oracle which is in heaven. By his day, the oracle was associated with the holy of holies in the Tabernacle (1 Ki. 6:16; 2 Chr. 5:7), where the ark of the covenant was located. That there is in this day such an ark in heaven is reported in Rev. 11:19.

The O.T. uses only the singular, "oracle." The N.T. uses only the plural, "oracles": Ac. 7:38; Rom. 3:2, q.v.; Heb. 5:12; and 1 Pet. 4:11. There we learn that the Scripture consists of the oracles of God, that the Jews are instrumental in preserving them, and that (true) Christians (context of 1 Pet. 4:11) are to be heard as the oracles of God (Jas. 1:5).

Today we do not need to go to the temple to access the oracle of God. The veil of partition is taken away and we have free access to the Father, before the ark in heaven. Christians now function in the role of priests (after the order of Melchisedec, Psa. 110:4; Heb. 5-7) and function as the oracles of God. After the rapture, that access is gone and the temple will be needed again to tie the Jews to God. This is not because the Jews merit it, but for the sake of the preservation of the oracles of God as Paul mentioned in Romans 3:2.

Chapter note for 2 Samuel 17

1 Ahitophel's counsel is overthrown by Hushai's, according to God's appointment. 15 Secret intelligence is sent unto David. 23 Ahitophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provision.

2 Sam 17:6

What follows is a masterpiece of deception. Note the elements:

1. Be positive (v. 7)
2. Appeal to fear of discord and strife (v. 8)
3. Appeal to personal safety (v. 9)
4. Appeal to tradition (v. 10)
5. Appeal to the ego (v. 11)
6. Use oratory (v. 14)

2 Sam 17:7

How to deceive (v.6), step 1 - Be positive. Next v. 8

2 Sam 17:8

How to deceive (v.6), step 2. Appeal to fear of discorde strife. Next, v. 9.

2 Sam 17:9

How to deceive (v.6), step 3. Appeal to personal safety. Next, v. 10

2 Sam 17:10

How to deceive (v.6), step 4. Appeal to tradition. Next, v. 11

2 Sam 17:11

How to deceive (v.6), step 5. Appeal to the ego. Next, v. 14

2 Sam 17:14

How to deceive (v.6), step 6. Use oratory.

2 Sam 17:16

"Speedily pass over" the Jordan River.

2 Sam 17:17

-- **WENCH**

Wench is old English for a servant girl.

2 Sam 17:23

Shades of Judas.

2 Sam 17:25

1 Chr. 2:17 reads "Jether" and "Ishmeelite" instead instead of "Ithra" and "Israelite." Either Ithra had dual citizenship or else Jether was his step father.

Nahash is David's mother: see 1 Chr. 2:15-17. **Nahash** = serpent.

2 Sam 17:27

19:31-32.

Chapter note for 2 Samuel 18

1 David viewing the armies in their march giveth them charge of Absalom. 6 The Israelites are sore smitten in the wood of Ephraim. 9 Absalom, hanging in an oak, is slain by Joab, and cast into a pit. 18 Absalom's place. 19 Ahimaaz and Cushi bring tidings to David. 33 David mourneth for Absalom.

2 Sam 18:9

The usual story is that Absalom was caught by his hair; but here we see that he was caught by his head. His hair may have tangled so he couldn't free himself.

2 Sam 18:18

14:27 says he had 3 sons and a daughter. See note there.

Chapter note for 2 Samuel 19

1 Joab causeth the king to cease mourning. 9 The Israelites are earnest to bring the king back. 11 David sendeth to the priests to incite them of Judah. 18 Shimei is pardoned. 24 Mephibosheth excused. 32 Barzillai dismissed, Chimham his son is taken into the king's family. 41 The Israelites expostulate with Judah for bringing home the king without them.

2 Sam 19:32

17:27

2 Sam 19:37

1 Ki. 2:7.

Chapter note for 2 Samuel 20

1 By occasion of the quarrel, Sheba maketh a party in Israel. 3 David's ten concubines are shut up in perpetual prison. 4 Amasa, made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head. 23 David's officers.

Chapter note for 2 Samuel 21

1 The tree years' famine for the Gibeonites ceaseth, by hanging seven of Saul's sons. 10 Rizpah's kindness unto the dead. 12 David burrieth the bones of Saul and Jonathan in his father's sepulchre. 15 Four battles against the Philistines, wherein four valiants of David slay four giants.

2 Sam 21:2

Josh. 9:3 tells of the Gibeonites.

Saul had a zeal to the children of Israel, but David had a zeal to the Lord. Note the resulting difference in their administrations.

2 Sam 21:7

1 Sam. 24:21 also.

2 Sam 21:8

2 Sam. 6:23 seems to disagree. The five sons Michal raised were her sister's (1 Sam. 18:19) who apparently died when they were still young.

This Barzillai is not the same as the Gileadite of 2 Sam 17:17 & 19:31 v.f.

2 Sam 21:9

Barley harvest started at the start of the rainy season, in early October.

2 Sam 21:19

Jaare-oregim = woods (or tapestry as in the pattern of honey comb) of the weavers. The same is Jaar in 1 Chr. 20:5.

NIV etc. says that Elhanan killed Goliath, not David.

Chapter note for 2 Samuel 22

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

2 Sam 22:3

First mention of “saviour.” In AV English, saviour, with a “u,” is reserved for the Lord, savior, without the “u,” is anyone else who saves a person.

2 Sam 22:11

For a description of the cherub and how God rides upon it, see Eze. 1 and also Eze. 10.

2 Sam 22:16

First mention of the foundations of the world. Also see, Psa. 18:15; 89:11; Mat. 13:35; 25:34; Lu. 11:50; Jn. 17:24; Eph. 1:4; Heb. 4:3; 9:26; 1 Pet. 1:20; Rev. 13:8; 17:8.

In addition to the ten references to the foundation in the New Testament, there are three in the Old Testament, found in Hannah's song (here) which parallels Psalm 18:15, and finally, Psa. 89:11.

The key to understanding these passages lies in the definition of the word, world. Old-time (pre-1963) dictionaries define it first as the order of man on earth. Peter speaks of the pre-flood time as “the world that then was.” We now live in a subsequent world.

The first mention of the foundation of the world is in Hannah's song, at 2 Sam. 22:16. We find it repeated in Psa. 18:15. Both verses speak in the plural, the foundations of the world. Every other reference is singular. The context of both verses is a rebuke from the Lord that re-veals the foundations by a blast of the breath of his nostrils. The violence of this event exposes two (or more?) foundations. The breath of the Lord implies spirit, thus it seems we have a physical foundation and a spiritual foundation here exposed. We are reminded of Gen. 2:7, the forming of the spirit (Zech. 12:1) within Adam so that he became a living soul. The world descends from Adam, given that the definition of world is the order of man. The second foundation is likely the waters of Gen. 1:2, since water is necessary for life; also see Psa. 24:1-2. The second foundation may also be the foundation of the earth, for 1 Sam. 2:8 teaches us that under the world are the pillars of the earth and under that would be the foundation of the earth, thus the foundation of the earth may be the second or third foundation of the world. (I regard the foundation upon which the of the earth to be the Lord Jesus himself, giving additional importance to geocentricity.) 1 Sam. 2:8 is also the first mention of “world.” The greater context (vss. 8-10) defines world. Thus we have a physical foundation, the waters of Gen. 1:2 and Psa. 24:1-2, and a spiritual one, the soul of Gen. 2:7 and the spirit of Eccl. 12:7.

Chapter note for 2 Samuel 23

1 David, in his last words, professeth his faith in God's promises to be beyond sense or experience. 6 The different state of the wicked. 8 A catalogue of David's mighty men.

2 Sam 23:2

Should be upper case Spirit.

2 Sam 23:3

Rom. 13:2.

2 Sam 23:17

Sir Barnes Wallis was given 10,000 pounds for designing a dam-busting bomb during World War II. When it was radioed by 617 squadron that the Mohne and Eder dams were breached, Sir Wallis was ecstatic, but after he learned that 50% of the attacking planes were lost with the death of 53 men he was shocked and saddened. Many years later he was given the above award which he promptly gave to a charitable foundation to help educate sons and daughters of Royal Air Force fliers who died in the war. When Paul Brickhill asked him why he had done this, Wallis replied by referring to this event. [See *Nature*, **284**: 658, 1980.]

2 Sam 23:24

Compare the list in 1 Chr. 11:26 v.f.

2 Sam 23:31

Abialbon = father of strength, strong father.

2 Sam 23:33

-- **SHARAR**

Sacar in 1 Chr. 11:35.

2 Sam 23:34

Re. Ahithophel, cf. 2 Sam. 15:12.

2 Sam 23:35

1 Chr. 11:37.

Chapter note for 2 Samuel 24

1 David, tempted by Satan, forceth Joab to number the people. 5 The captains, in nine months and twenty days, bring the muster of thirteen hundred thousand fighting men. 10 David, having three plagues propounded by Gad, repenteth, and chooseth the three days' pestilence. 15 After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gad's direction, purchaseth Araunah's threshingfloor; where having sacrificed, the plague stayeth.

2 Sam 24:1

Satan embodies the anger of the Lord. Compare 1 Chr. 21:1. Also see Ps. 103:9; Job 1:6 with Job 2:1. Also note to Rev. 20:1-2.

2 Sam 24:9

Supposedly contradicts 1 Chr. 21:5, which see.

2 Sam 24:13

1 Chr. 21:12 reads 3 years. Three years of famine had just elapsed (2 Sam. 21:1) plus the three years of 2 Chr. 21:12 and one year to grow again = 7 years. Or it could be that all-told in the reign of David there would be 7 years of famine: 3 threatened, 3 in 2 Sam. 21, and one other which may have happened before or after any of these.

2 Sam 24:16

1 Chr. 21:15; 2 Chr. 3:1.

Araunah = strong as a large ash tree and is the same as Ornan in 1 Chr. 21:15.

Jebusite = thresher, treader.

2 Sam 24:24

Supposedly contradicts 1 Chr. 21:25, which mentions 600 shekels of gold as the price. Look there for the resolution.

2 Sam 24:25

Which became the site of the temple: 1 Chr. 21:28; 1 Chr. 22:1.