

the history of his nation. **Thy bone and thy flesh.** They becomingly recognize their ancestral affinity as being descendants of the great patriarchs whose bones reposed in Hebron.

2. When Saul was king. A respectful allusion to the memory of the late monarch. **Leddest out and brought in Israel.** Comp. 1 Sam. 18. 5; 13. 27. As captain in Saul's army he had probably wrought many celebrated feats of military prowess, aside from the killing of Goliath. **The Lord said....thou shalt feed.** We do not find a record of this prophecy elsewhere, but it is evident from this verse and chap. 3. 9, 18, and 1 Sam. 25. 30, and other similar intimations that the word of divine prophecy to this effect had gone forth in Israel, and was familiar to the people. **Feed....be a captain.** Two images, suggestive of what a great and good king ought to be: a shepherd of the people and a commander of their hosts. Three excellent reasons are thus given for David's election: 1) kinship, 2) military ability, 3) the word of prophecy.

3. All the elders. Comp. "all the tribes," ver. 1. **Made a league.** Literally, "cut a covenant;" he entered into a solemn compact with the general assembly, the representatives of all the tribes. It is said in 1 Sam. 10. 25, that Samuel wrote down "the manner of the kingdom," from which we infer that the king was expected to be governed by certain principles and laws. Hence the government was a constitutional rather than an absolute monarchy. The revolt of the ten tribes was occasioned by a refusal of Rehoboam to make concession to certain demands of the people. 1 Kings 12. 3. Hence we may suppose that the **league** which David made with the **elders of Israel** stipulated certain rights and powers for both parties. **Before the Lord.** As if conscious that they were in the immediate presence of Jehovah. **They anointed David.** And so David received three anointings: first by Samuel in the midst of his brethren at Bethlehem (1 Sam. 16. 13), second by the men of Judah at Hebron (chap. 2. 4), and now by the elders of all Israel.

4. Thirty years old. The prime of mature manhood. At this age the priests were set apart for their sacred duties. Num. 4. 3. The next verse shows that he was over thirty-seven years of age when he became king of all Israel.

6. Went to Jerusalem. This stronghold, in the very center of the country, and subsequently so famous in history, had been hitherto held by the **Jebusites**, one of the Canaanitish tribes which were **inhabitants of the land** in the time of Joshua, and succeeded in holding their citadel in spite of all the conquests of that period. Josh. 16. 63. A part of the city had been burned in the time of the Judges (Judg. 1. 8), but the fortress, occupying an impregnable position on the heights overhanging the deep valley of Hinnom, had until now remained in possession of the ancient **inhabitants of the land**. See Judg. 1. 21. **Spake unto David.** The words that follow, attributed to the Jebusites, are very difficult to explain. The brevity of the passage makes it the more obscure. Instead of the common version, it is better to translate thus: "Thou shalt not come hither, but the blind and the lame turn thee away, saying, David shall not come hither." The words are thus seen to be a contemptuous boast of the Jebusites, who treated David's assault with derision, and said that blind and lame soldiers would suffice to turn away his forces. They had such confidence in their impregnable fortifications that they felt themselves to be unconquerable.

7. David took the stronghold of Zion. In spite of all the boasts of its defenders. Their very boasts inspired

him and his men to greater energy and heroism. **The city of David.** His celebrated conquest, and his fortification of the place, and making it the capital of the kingdom, would naturally have given it this name.

8. David said. The language of this verse, like that of verse 6 above, has been variously explained. We may borrow a sentence from the parallel passage in 1 Chron. 11. 6, and translate as follows: "Every one who smites a Jebusite, and huris him into the depth below, even the lame and the blind, who hate the soul of David, shall become head and chief." Thus explained, the words are evidently an inspiring cry of David to his men as they began the assault, and were a promise of the highest military honor to the victors. If we do not supply this reading from Chronicles, we may best explain the words as a broken exclamation, a fragment from the national songs commemorating the event, like such fragments as appear in Num. 21. 17, 27. This gave rise, like so many memorable events (comp. 1 Sam. 10. 12; 19. 24), to a national proverb, namely, **the blind and the lame shall not come into the house**. The taunting words of the Jebusites made the expression "blind and lame" a hateful phrase, suggestive of bitter hostility and reproach, so that it came to be a kind of idiom applicable to any person or thing which was hateful to the soul. It was equivalent to saying, "Have no fellowship with those who by word or deed make themselves a reproach to Israel, and hateful to a righteous soul." Comp. 2 John, vers. 10 and 21.

9. David dwelt in the fort. He at once took possession of the famous stronghold, pitched his camp there, and proceeded at once to fortify the place more strongly than ever. Hence Jerusalem came to be commonly spoken of as the **city of David**. See above on verse 7. **Millo.** This was a well-known rampart of the ancient city, and was at a later period built up and strengthened by Solomon, and also by Hezekiah. 1 Kings 9. 15, 24; 11. 27; 2 Chron. 32. 5. The name, which means "a filling," may have arisen from the filling up of the mountain or rampart with earth and stones. It was probably on the northern side of Zion, where the natural defenses were less strong than on the other sides, for here he would have been likely to have **built round about... and inward**, that is, built a wall, and filled up the interior space.

10. Went on, and grew great. His capture of Zion put his military skill and prowess beyond all question, and his subsequent career for a long time was one of increasing prosperity and fame.

11. Hiram, king of Tyre. This distinguished monarch seems to have been attracted to David by the fame of his conquests and a peculiar interest in the Israelitish people. His capital city, **Tyre**, was on the northern sea-coast, and is called by Isalah "the crowning city, whose merchants are princes, whose traffickers are the honorable of the earth." Three chapters of Ezekiel (26-28) furnish a very full description of the power and splendor of this ancient Phœnician center of art and commerce. **Sent messengers.** Sent them as an embassy, with power to form an alliance with the rising kingdom of Israel. The distance from Tyre to Jerusalem by land is not far from one hundred miles. The Phœnician and Hebrew languages were closely akin to each other. Tyre needed the produce of the Israelitish territory, and had every reason, politically, to desire friendly relations with David. **Cedar trees.** The Lebanon mountains in Hiram's domain were famous for cedars, a timber most highly prized for building purposes. The lumber was brought by the sea to Joppa and thence conveyed overland to Jerusalem. 2 Chron. 2. 16. **Carpenters and masons.** Hebrew, "Workers of wood