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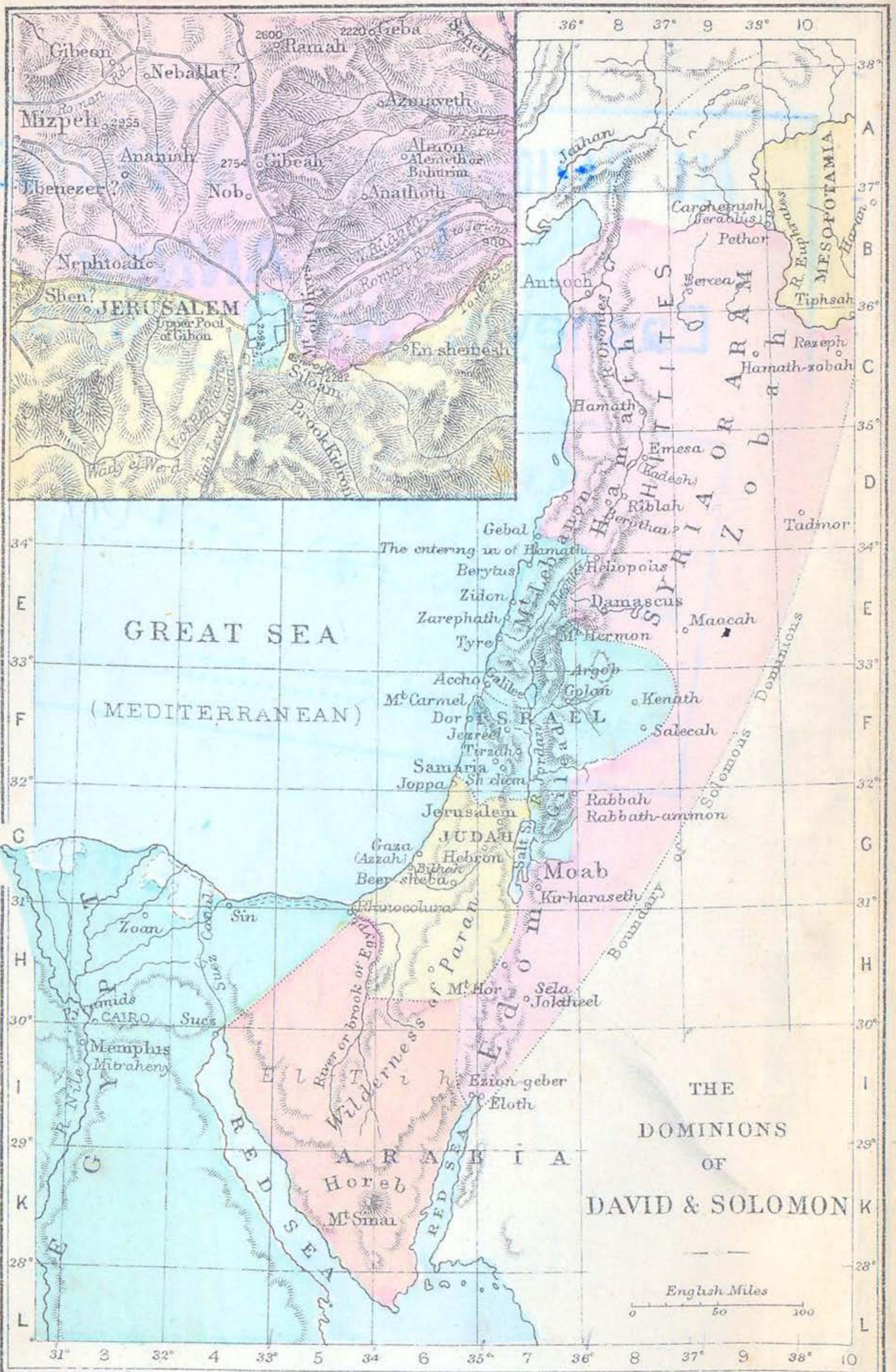


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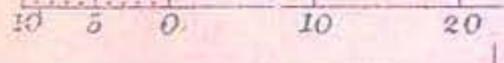
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# THE KINGDOMS OF JUDAH & ISRAEL



Scale of English Miles



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Schools.

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THE FIRST BOOK

OF THE

KINGS

WITH MAP INTRODUCTION AND NOTES

BY THE

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For fuller information on all matters of Introduction, as well as for more copious explanation and illustration of the Text, the reader is referred to the *Cambridge Bible for Schools*.

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\* \* The Text adopted in this edition is that of Dr Scrivener's *Cambridge Paragraph Bible*. A few variations from the ordinary Text, chiefly in the spelling of certain words, and in the use of italics, will be noticed.

## ABBREVIATIONS.

A.V.	The 'Authorised' Version of 1611.
R.V.	The Revised Version of 1885.
Heb.	The original Hebrew.
Sept. or LXX.	The Septuagint.
Targ.	The Targum.
Vulg.	The Vulgate.
Lit.	Literally.

## INTRODUCTION.

WHAT we name 1 and 2 Kings was anciently only one book, called by the Jews 'the Book of Kings.'

To the date of its compilation we are guided by the latest events that are mentioned in it. The last chapter (2 Kings xxv.) concludes with the 37th year of Jehoiachin's captivity, when Evil-Merodach released him from prison. This happened B.C. 562, after which date the book was written, and probably before B.C. 536, the year of the decree by Cyrus for the deliverance of the Jews from Babylon. Who the compiler was we have no means of deciding.

The Book of Kings was clearly meant to be a continuation of the Books of Samuel. The writer alludes continually in the life of Solomon to the promises which had been made by God to David and which are mentioned in the second of those books.

It is not however a history properly so called, but a selection from the historical documents of the nation made with a definite purpose. That the Compiler makes his extracts most faithfully we have many indications, notably that frequently-occurring phrase, 'unto this day,' a phrase true enough when the original documents from which our Compiler drew were written, but altogether inexact in B.C. 562, and only preserved because of the entire faithfulness to his copy of him who made the extracts.

The following is a summary of the Contents of the Book (1 and 2 Kings).

A. Closing days of the life of David. (i. 1--ii. 11.)

(1) Contest for the succession, i. 1--53. (2) David's dying charge, ii. 1--11.

B. King Solomon in all his glory. (ii. 12--x. 29.)

(1) The removal of his adversaries, ii. 12--46. (2) His piety and wisdom, iii. 1--28. (3) Solomon's magnificence and fame, iv. 1--v. 18. (4) Solomon's Temple, vi. 1--38. (5) His royal palace, vii. 1--12. (6) Works of Hiram, the Tyrian founder, vii. 13--51. (7) The feast of the Dedication, viii. 1--ix. 9. (8) Solomon's power, wealth and fame, ix. 10--x. 29.

C. Solomon is turned away from the Lord, and his prosperity is broken.

God's face is set against Solomon, xi. 1--43.

D. The divided kingdoms, Israel and Judah. (1 Kings xii. 1--2 Kings xviii. 12.)

(1) Prelude to the separation, xii. 1--24. (2) ISRAEL. The son of Nebat who made Israel to sin, xii. 25--xiv. 20. (3) JUDAH. The lamp preserved for David's sake, xiv. 21--xv. 24. (4) ISRAEL. The way of Jeroboam. The kings, xv. 25--xvi. 34. (5) Elijah. The prophet in Israel, xvii. 1--xix. 21. (6) Syrian invasion of Israel, xx. 1--43. (7) Naboth is stoned and is dead, xxi. 1--29. (8) Judah and Israel in alliance, xxii. 1--2 Kings iii. 27. (9) Elisha. 'He did wonders in his life,' 2 Kings iv. 1--viii. 16. (10) Fruits of the alliance between Judah and Israel, viii. 16--ix. 27. (11) ISRAEL. Jehu on the throne, x. 1--36. (12) JUDAH. Athaliah and Joash, xi. 1--xii. 21. (13) ISRAEL. The house of Jehu,

xiii. 1—25. (14) JUDAH. Amaziah meddling to his hurt, xiv. 1—22. (15) ISRAEL. Third and fourth generations of Jehu's house, xiv. 23—xv. 12. (16) ISRAEL and JUDAH. The Syro-Ephraimite war, xv. 13—xvi. 20. (17) ISRAEL. Last days of the ten tribes, xvii. 1—xviii. 12.

E. The two tribes. (2 Kings xviii. 13—xxv. 30.)

(1) Hezekiah, xviii. 13—xx. 21. (2) Manasseh and Amon, xxi. 1—26. (3) Josiah, xxii. 1—xxiii. 30. (4) The falling away. 'The Lord could not pardon,' xxxiii. 31—xxv. 30.

The Compiler of the Books of Kings specifies three sources from which his narrative is drawn.

(1) The Book of the Acts of Solomon (1 Kings xi. 41) as the authority for Solomon's reign.

(2) The Book of the Chronicles of the kings of Judah, which he mentions *fifteen* times (1 Kings xiv. 29; xv. 7; xv. 23; xxii. 45; 2 Kings viii. 23; xii. 19; xiv. 18; xv. 6; xv. 36; xvi. 19; xx. 20; xxi. 17; xxi. 25; xxiii. 28; xxiv. 5).

(3) The Book of the Chronicles of the kings of Israel, which he quotes *seventeen* times (1 Kings xiv. 19; xv. 31; xvi. 5; xvi. 14; xvi. 20; xvi. 27; xxii. 39; 2 Kings i. 18; x. 34; xiii. 8; xiii. 12; xiv. 28; xv. 11; xv. 15; xv. 21; xv. 26; xv. 31).

Now in reference to the first of these sources, the Chronicler (who adheres so closely to the language of Kings throughout the history of Solomon that we are constrained to conclude that he drew his information from the same source,) specifies (2 Chron. ix. 29) three works as his authorities for that reign, viz. 'the Book (R. V. history) of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer.'

We find here the key to the origin and character of the materials accessible to the Compiler of Kings. The authorities for Solomon's reign were the writings of prophets contemporary with that king, and which subsequently were gathered into one treatise as 'the Acts of Solomon.' The prophetic spirit and religious drift of the whole history is thus accounted for. The record was not meant as mere history. It bears on the face of it the imprint of prophetic hands.

In like manner the Chronicler instead of 'the Book of the Chronicles of the kings of Judah' mentions separate works for different reigns, but all coming from the writings of the prophets who flourished at the various periods. Thus (2 Chron. xii. 15) we have 'the Book (R. V. histories) of Shemaiah the prophet and Iddo the seer' quoted; in 2 Chron. xiii. 22 'the story (R. V. commentary) of the prophet Iddo'; in 2 Chron. xx. 34 'the book (R. V. history) of Jehu, the son of Hanani.' We are further told (2 Chron. xxvi. 22) that Isaiah the prophet the son of Amoz wrote the history of Azariah (Uzziah), and (2 Chron. xxxii. 32) that same prophet wrote of the acts and good deeds of Hezekiah.

Allusions like these shew that there were in existence many separate histories written by prophets contemporary with the various kings, and that as they were completed they became incorporated in the national Chronicles of both kingdoms. The sources, then, from which these narratives are drawn must be regarded as contemporary with the events to which they relate, the Compiler only choosing from them what best suited his purpose, and being gathered in the main from prophetic histories, there will naturally be a similarity of motive pervading them all. To the Compiler we may ascribe those portions which compose the framework of each particular reign, i. e. the accounts of the accession and parentage, death and character of the several kings, in which there occurs very little variation of form. The data of all that is not of this character must be judged of from internal evidence. The uniformity of the framework of the book proves that it was put into its present form all by the same hands.

## CHRONOLOGICAL TABLE.

**Solomon king over the whole nation 1015--975.**

Reigns years	JUDAH	B. C.	ISRAEL	Reigns years
17	<b>Rehoboam</b>	975	<b>Jeroboam</b> <i>Jeroboam builds Penuel</i> (1 K. xii. 25)	22
	<i>Shishak plunders Jerusalem</i> (1 K. xiv. 25)			
3	<b>Abijam</b> (18th yr of Jeroboam) 1 K. xv. 1; 2 Chr. xiii. 1	957		
41	<b>Asa</b> (20th yr of Jeroboam) 1 K. xv. 9	955		
		954	<b>Nadab</b> (2nd yr of Asa) 1 K. xv. 25	2
	<i>War with Zerah the Ethiopian</i> (2 Chr. xiv. 9)	953	<b>Baasha</b> (3rd yr of Asa) 1 K. xv. 28	24
	<i>Asa's alliance with Benhadad I.</i> (1 K. xv. 18)		<i>War against Judah</i> (2 Chr. xvi. 1)	
		930	<b>Elah</b> (26th yr of Asa) 1 K. xvi. 8	2
		929	<b>Zimri</b> (27th yr of Asa) 1 K. xvi. 10	7 dys.
		929	<b>Omri</b> <i>War between Omri and Tibni</i> 4 years <sup>1</sup> (1 K. xvi. 21)	12
		925	<b>Omri unopposed</b> (31st yr of Asa) 1 K. xvi. 23 <i>Victories over the Moabites</i> <i>Omri builds Samaria</i> (1 K. xvi. 24)	
		918	<b>Ahab</b> (38th yr of Asa) 1 K. xvi. 29 <i>Samaria invaded by the Syrians</i> (1 K. xx. 34) <i>Ahab marries Jezebel, princess of Zidon</i> (1 K. xvi. 31)	22

<sup>1</sup> The duration of this war, about 4 years, must be included in the 12 years of Omri's reign (1 K. xvi. 23). Otherwise Ahab's accession could not be in the 38th year of Asa.

Reigns years	JUDAH	B.C.	ISRAEL	Reigns years
25	<b>Jehoshaphat</b> (4th yr of Ahab) 1 K. xxii. 41	914	<i>Benhadad II. attacks Samaria twice and is defeated</i> (1 K. xx. 29)	
	<i>Philistines and Arabians tributary to Judah</i> (2 Chr. xvii. 11)	898	<i>Battle at Ramoth-Gilead. Ahab slain</i> (1 K. xxii. 37)	2
		897	<b>Ahaziah</b> (17th yr of Jehoshaphat) 1 K. xxii. 51	
			<i>Moab regains its lost territory</i> <sup>2</sup>	12
8	<b>Joram</b> (5th yr of Jehoram) 2 K. viii. 6	893	<b>Jehoram</b> (18th <sup>3</sup> yr of Jehoshaphat) 2 K. iii. 1	
	<i>Revolt of Edom and Libnah</i> (2 K. viii. 22)		<i>War against Mesha king of Moab</i> (2 K. iii. 4-27)	
	<i>Judah ravaged by Philistines and Arabians</i> (2 Chr. xxi. 17)			
1	<b>Ahaziah</b> <sup>4</sup> (12th yr of Jehoram) 2 K. viii. 25	885	<i>Defence of Ramoth-Gilead</i> (2 K. ix. 14)	
	<i>Ahaziah slain by Jehu</i>	884	<i>Jehoram slain by Jehu</i>	5
6	<b>Athaliah</b> (2 K. xi. 3)	884	<b>Jehu</b> (2 K. x. 36)	28
	<i>The temple desecrated</i> (2 Chr. xxiv. 7)			
40	<b>Joash</b> (7th yr of Jehu) 2 K. xi. 4; xii. 1	878	<i>Israel smitten by Syria</i> (2 K. x. 32)	
		856	<b>Jehoahaz</b> (23rd yr of Joash) 2 K. xiii. 1	17 <sup>6</sup>
	<i>Hazael threatens Jerusalem</i> (2 K. xii. 17)		<i>Continued oppression of the Syrians</i> (2 K. xiii. 22)	
		842	<b>Jehoash</b> (37th yr of Joash) 2 K. xiii. 10	16

<sup>2</sup> This appears to be the time to which the conquests recorded on the Moabite stone are to be referred. The places had been won by Israel in the reign of Omri.

<sup>3</sup> There are 3 statements concerning the commencement of the reign of Jehoram king of Israel. He is said (2 K. i. 17) to have begun to reign in the second year of Joram, king of Judah; then (2 K. viii. 16) in the fifth year before Joram; and thirdly, as noted above in the Table, in the 18th year of Jehoshaphat. On the attempts to bring these 3 dates into accord, see the notes on the several verses.

<sup>4</sup> In 2 K. ix. 29, the date is given as the 11th year of Jehoram. But such a variation may be accounted for by the Jewish mode of reckoning regnal years.

<sup>5</sup> The period embraced between the accession of Jeroboam and the death of Jehoram is 91 years (875-884). That the totals of years ascribed to the kings amount to a larger number than this is due to the counting of one and the same year as the final year of one reign and the initial year of the next. These totals are 95 for Judah and 98 for Israel. The total for Israel is greater than that for Judah because of the greater number of the accessions and the consequently greater number of the double reckonings. But if the three reigns reckoned as 2 years each in Israel, be counted, as they really were, for only one year each, the totals on both sides become the same.

<sup>6</sup> From the 23rd year of Joash to the 37th year makes the reign of Jehoahaz to be little more than 14 years. While the length of the reign of Jehoash, from the 37th year of Joash to the 15th of Amaziah, would be somewhat more than 16 years, if we take the excess in one case to supplement the defect in the other the total time will be not far from correct.

Reigns years	JUDAH	B. C.	ISRAEL	Reigns years
29	<b>Amaziah</b> <sup>7</sup> (2nd yr of Jehoash) 2 K. xiv. 1	841	<i>Death of Elisha</i> (2 K. xiii. 14) <i>Some territory recovered from Syria</i> (2 K. xiii. 25)	
	<i>Edom smitten by Judah</i> (2 K. xiv. 7) <i>Defeat of Amaziah at Bethshemesh</i> (2 K. xiv. 13)			
52	<b>Azariah</b> <sup>9</sup> (27th [?] yr of Jeroboam) 2 K. xv. 1-2	826 811	<b>Jeroboam II.</b> (15th yr of Amaziah) 2 K. xiv. 23	41 <sup>8</sup>
			<i>Jeroboam recovers Damascus and Hamath</i> (2 K. xiv. 25)	
		773	<b>Zechariah</b> (38th yr of Azariah) 2 K. xv. 8	$\frac{1}{2}$
		772	<b>Shallum</b> (39th yr of Azariah) 2 K. xv. 13	1 $\frac{1}{2}$
		772	<b>Menahem</b> (39th yr of Azariah) 2 K. xv. 27 <i>Pul, king of Assyria, comes against Israel</i> <i>Menahem becomes vassal of Assyria</i> (2 K. xv. 19)	10
	<i>Azariah towards the close of his reign is a leper</i>	761	<b>Pekahiah</b> (50th yr of Azariah) 2 K. xv. 23	2
		759	<b>Pekah</b> (52nd yr of Azariah) 2 K. xv. 27	20 <sup>10</sup>
16	<b>Jotham</b> (2nd yr of Pekah) 2 K. xv. 32, 33	758		
16	<b>Ahaz</b> (17th yr of Pekah) 2 K. xvi. 1	742	<i>Pekah and Rezin king of Damascus attack Jerusalem</i>	
	<i>Ahaz seeks help from Assyria</i> (2 K. xvi. 7)		<i>Pekah's kingdom attacked by Tiglathpileser</i>	
		730	<b>Hoshea</b> (12th yr of Ahaz) 2 K. xvii. 1 <i>Shalmaneser attacks Israel</i> <i>Hoshea treats with So king of Egypt</i> <i>Second attack of Shalmaneser</i>	9

7 Amaziah lived 15 years after the death of Jehoash (2 K. xiv. 17).

8 Between the 15th year of Amaziah who reigned 29 years and the 38th of Azariah must be a period of about 52 or 53 years. Either the 41 years of text is wrong, or there was some interregnum of 11 or 12 years.

9 There is some error in this date. For Amaziah began to reign in the 2nd year of Jehoash. Jehoash reigned 16 years. So he lived about 14 years contemporary with Amaziah. The latter lived 15 years after the death of Jehoash. Thus his whole reign was 29 years. Now in the 15th year of Amaziah began Jeroboam II. to reign. Hence Amaziah must have died, and Azariah succeeded in the 14th or 15th year of Jeroboam.

10 From the 52nd year of Azariah to the 12th year of Ahaz we have 23 years at least for the reigns of Jotham and part of Ahaz. The reign of Pekah must therefore have been longer than 20 years if Hoshea immediately succeeded him. That there is some error in connexion with the dates of Pekah and Jotham is apparent from 2 K. xv. 30-32.

Reigns years	JUDAH	B. C.	ISRAEL	Reigns years
29	<b>Hezekiah</b> (3rd yr of Hoshea) 2 K. xviii. 1 <i>Reformation of Hezekiah</i> (2 K. xviii. 4)	726		
		721	<i>Sargon succeeds Shalmaneser Samaria taken (6th yr of Heze- kiah) 2 K. xviii. 10</i>	11
	<i>Samaria taken in the 6th year of king Hezekiah Sennacherib invades Judah Destruction of the Assyrian army Hezekiah's sickness Babylonian embassy to Jeru- salem</i>	721		
55	<b>Manasseh</b> (2 K. xxi. 1) <i>Manasseh carried captive to Babylon</i> (2 Chr. xxxiii. 11)	697		
2	<b>Amon</b> (2 K. xxi. 19)	642		
31	<b>Josiah</b> (2 K. xxii. 1) <i>Restoration of the Temple Finding of the book of the Law Abolition of all idolatry Great celebration of the Pass- over Pharaoh-necoh comes against Assyria Josiah slain at Megiddo</i>	640		
1	<b>Jehoaahaz</b> (2 K. xxiii. 31) <i>Pharaoh-necoh carries Jeho- ahaz captive</i> (2 K. xxiii. 33)	609		
11	<b>Jehoiakim</b> (2 K. xxiii. 36) <i>Jehoiakim tributary to Egypt (2 K. xxiii. 35) Afterwards tributary to As- syria</i> (2 K. xxiv. 1) <i>Judah attacked by Chaldeans, Syrians, Moabites and Am- monites</i>	609		
1	<b>Jehoiachin</b> (2 K. xxiv. 8) <i>Egyptians driven back by the Babylonians</i> (2 K. xxiv. 7) <i>Jehoiachin taken captive to Babylon</i> (2 K. xxiv. 12)	598		
11	<b>Zedekiah</b> (2 K. xxiv. 18) <i>Jerusalem besieged by Nebu- chadnezzar</i> (2 K. xxv. 1) <i>Capture and destruction of Jerusalem Gedaliah appointed governor (2 K. xxv. 22) The residue of the Jews flee unto Egypt</i> (2 K. xxv. 26) <i>Jehoiachin kindly treated by Evil-Merodach</i>	598 589 587		
		562		

11 The period from the accession of Jehu to the captivity of the 10 tribes embraces 163 years. The total of the regnal years of the kings of Judah amounts to 165, a difference easily introduced by the counting the same year twice over at the end of a reign and the beginning of another. But the regnal years assigned to the kings of Israel are little more than 143. Thus it is clear that about 20 years must be added, and this accords with the necessity seen above of giving 12 years more between Jeroboam II. and Zechariah, and 8 years more between Pekah and Hoshea.

# THE FIRST BOOK OF THE KINGS,

COMMONLY CALLED,

## THE THIRD BOOK OF THE KINGS.

**N**OW king David was old *and* stricken in years; and they 1 covered him with clothes, but he gat no heat. Where- 2 fore his servants said unto him, Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. So they sought for a fair 3 damsel throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king. And the damsel 4 was very fair, and cherished the king, and ministered to him: but the king knew her not.

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I. 1. *Now*] Better, *And*. This sentence is not to be regarded as the commencement of a new history, but a continuation of what has been told in 2 Sam. The two books fall naturally into three sections. (1) The reign of Solomon, 1 Kings i.—xi. (2) The history of two kingdoms after their separation, till the overthrow of the northern kingdom, 1 Kings xii.—2 Kings xvii. (3) The history of the kingdom of Judah from the Assyrian to the Babylonish Captivity, 2 Kings xviii.—xxv. *king David was old*] The circumstances recorded in this passage must have happened when the feeble king had taken to his bed. *stricken in years*] on the margin 'entered into days.' *they covered him with clothes*] i.e. With bed-clothes. 2. *his servants*] The word, though primarily applied to those who were occupied in servile work, had come by this time to be used of those who were about a royal person. Josephus (*Ant.* vii. 15. 3) says they were the king's physicians. (Cf. Gen. i. 2.) *a young virgin*] This device, whereby it was thought to communicate vital heat from a young frame to an old one, was adopted by the advice of physicians long after David's time. *and let her stand before the king*] This phrase is used of those who serve or minister to another. It seems clear from the language of Solomon (1 Kings ii. 22) that Abishag was to be counted as one of the wives of David. 3. *a fair damsel*] Such as might be fitted to be one of the royal wives. *all the coasts*] In the English of the Bible this word has no necessary reference to sea-board land, but often signifies, as here, *borders, territories*. *Abishag a Shunammite*] Shunem was a city belonging to the tribe of Issachar and lying to the north of Jezreel and of Mt Gilboa. 4. *cherished the king*] Being always at hand to

- 5 Then Adonijah the son of Haggith exalted himself, saying,  
 I will be king: and he prepared him chariots and horsemen,  
 6 and fifty men to run before him. And his father had not  
 displeased him at any time in saying, Why hast thou done so?  
 and he also *was* a very goodly man; and *his mother* bare him  
 7 after Absalom. And he conferred with Joab the son of Ze-  
 ruiah, and with Abiathar the priest: and they following Adoni-  
 8 jah helped *him*. But Zadok the priest, and Benaiah the son

perform, as his nurse, such duties as the weak condition of king David needed. *knew her not*] These words seem added to explain how it came to pass that Adonijah afterwards could ask her for his wife.

5. *Adonijah the son of Haggith*] He seems now to have been the eldest of David's living sons. See the list of them 2 Sam. iii. 2—5. Amnon and Absalom we know were dead, and of the second son, Chileab (called Daniel, 1 Chron. iii. 1), we have no notice in Scripture.

*chariots and horsemen &c.*] Compare the similar conduct of Absalom (2 Sam. xv. 1) at the time of his conspiracy against his father. The words refer to a kingly retinue which should attend him wherever he went. By such a step Adonijah let his intention be known and found out who were likely to be on his side.

6. *had not displeased him at any time*] Had never administered a rebuke whatever wrong act he might have done. *a very goodly man*] A fine and commanding figure was no small recommendation for an aspirant to a throne. *and his mother bare him after Absalom*] The English of the A.V. here might be taken to mean that Absalom and Adonijah were both sons of Haggith, whereas Absalom's mother (2 Sam. iii. 3) was Maacah, daughter of Talmai, king of Geshur. It is better to render **and he was born**, thus avoiding any ambiguity.

7. *Joab the son of Zeruah*] Zeruah was David's sister, and Joab the eldest of her three sons. He became captain of the host after the conquest of Jebus (1 Chron. xi. 6), and served David faithfully in the main until this time. But he held David's secret in the matter of Uriah, and accordingly defied him, when it suited his purpose. *Abiathar the priest*] This was the son of that Ahimelech who, with all his family except Abiathar, was put to death by Saul (1 Sam. xxi., xxii.). Abiathar then escaped to David and had remained with him through all his troubles. *they following Adonijah helped him*] Both no doubt felt that by their conduct, if it were successful, they were making Adonijah for evermore their debtor.

8. *But Zadok the priest*] He was the son of Ahitub, and descended from Eleazar, the son of Aaron. Zadok's duties appear (1 Chron. xvi. 39) to have been at the tabernacle in Gibeon, and Abiathar had charge of the ark in Jerusalem. But in consequence of the events described in this chapter Abiathar was thrust out of his office, and Zadok became the sole highpriest. *Benaiah the son of Jehoiada*] This man, though of the tribe of Levi, became captain of David's body-guard of Cherethites and Pelethites (see below on verse 38), and was made, when Joab was dead, commander-in-chief of Solomon's army.

of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah. And Adonijah slew sheep and oxen and fat cattle 9 by the stone of Zoheleth, which is by En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: but Nathan the prophet, and Benaiah, and 10 the mighty men, and Solomon his brother, he called not.

Wherefore Nathan spake unto Bath-sheba the mother of 11 Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, 12 that thou mayest save thine own life, and the life of thy son Solomon. Go and get thee in unto king David, and say unto 13 him, Didst not thou, my lord O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? Behold, while thou yet talkest there with the king, I 14

*Nathan the prophet*] He was prominent in David's reign, giving the king advice concerning the building of the Temple. After Solomon was proclaimed king we hear no more of Nathan.

*and Rei*] not mentioned elsewhere. *the mighty men which belonged to David*] See 2 Sam. xxiii. 8—39, and compare 1 Chron. xi. 10—47.

9. *Adonijah slew &c.*] The verb is that which is constantly used for *sacrificing*. And here there was no doubt intended to be a certain solemnity connected with the feast held in honour of Adonijah's proclamation.

*by the stone of Zoheleth, which is by En-rogel*] The name En-rogel signifies the 'fountain of the fuller,' a name probably given to it from the use to which the water was applied. From the other places where it is mentioned (Josh. xv. 7; xviii. 16; 2 Sam. xvii. 17) it is clear that En-rogel lay on the south-east of Jerusalem, and formed one of the landmarks between the tribes of Judah and Benjamin. Of the 'stone of Zoheleth' we have no notice but in this passage.

10. *Solomon his brother*] Doubtless Adonijah was well acquainted with David's intention that Solomon should be his successor.

*called*] i.e. invited to be present at the feast which he was about to make.

11. *Bath-sheba*] She who had before been the wife of Uriah the Hittite.

*doth reign*] As though the work were already completed.

12. *save thine own life, and the life of thy son Solomon*] Because it has ever been the policy of an Oriental usurper, as soon as ever he had power enough, to put out of the way those who were likely to oppose him, and so make his throne more secure.

13. *Didst not thou...swear unto thine handmaid*] She uses terms of great humility, even though she be pleading the king's former solemn promise.

*shall reign after me, and he shall sit upon my throne*] The fuller phrase seems intended to imply that Solomon should be in all respects the equal of his father. The pronoun 'he' is emphatically expressed in the original as also in verses 24, 30 and 35. In each case the force is 'he and no other.'

14. *and con-*

15 also will come in after thee, and confirm thy words. And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered  
 16 unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said, What wouldest thou?  
 17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine handmaid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne.  
 18 And now behold, Adonijah reigneth; and now, my lord the  
 19 king, thou knowest it not: and he hath slain oxen and fat cattle and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the  
 20 host: but Solomon thy servant hath he not called. And thou, my lord O king, the eyes of all Israel *are* upon thee, that *thou* shouldst tell them who shall sit on the throne of my lord the  
 21 king after him. Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son  
 22 Solomon shall be *counted* offenders. And lo, while she yet  
 23 talked with the king, Nathan the prophet also came in. And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself  
 24 before the king with his face to the ground. And Nathan said, My lord O king, hast thou said, Adonijah shall reign  
 25 after me, and he shall sit upon my throne? For he is gone down *this* day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the cap-

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*firm thy words*] Lit. 'fill up' thy words. Nathan knew of the expressions of God's will which had been communicated unto David.

15. *and the king was very old*] This sentence is in explanation why Bath-sheba went into the bedchamber of the king. 16. *bowed and did obeisance*] After the fashion of Orientals in the presence of a monarch.

18. *Adonijah reigneth*] i.e. Is being set up for king, and will be accepted, unless some word from David go forth to prevent it. With the commander-in-chief and the highpriest Abiathar on his side Adonijah's following might well seem powerful.

21. *counted offenders*] Bath-sheba does not go so far as Nathan, and say that the lives of herself and her son are in peril, but leaves the king to think what the lot of those offenders would be whom Adonijah knew to have aspired to the throne.

22. *Nathan the prophet also came in*] Apparently at first into an outer room, and Bath-sheba went out before his coming into the bedchamber.

24. *hast thou said*] There is nothing in the Hebrew to mark the question. It must have been indicated by the tone. It would come with much force from Nathan, as he knew all the circumstances of God's promise that Solomon should be king after David.

25. *For he is gone down*] The site of the fountain, near which Adonijah's banquet was made, was in the valley below Jerusalem.

tains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, God save king Adonijah. But me, *even me thy servant*, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. Is this thing done by my lord the king, and thou hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him? Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and stood before the king. And the king sware, and said, *As the Lord liveth*, that hath redeemed my soul out of all distress, even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. Then Bath-sheba bowed *with her face to the earth*, and did reverence to the king, and said, Let my lord king David live for ever.

And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon:

*God save king Adonijah*] The Heb. is 'Let king Adonijah live' i.e. live long and happily. **27.** *shewed it unto thy servant*] There was a special reason why Nathan should know of all that was done in respect of the succession, which did not apply to the rest of David's court.

**28.** *Call me Bath-sheba*] The queen had not been present during Nathan's interview.

**29.** *And the king sware*] i.e. Solemnly renewed the oath which he had before (see ver. 13) made unto Bath-sheba.

*As the Lord liveth*] The expression is equivalent to 'As surely as the Lord liveth,' 'the Lord is living, of that there is no doubt, and as certainly shall that come to pass which is prefaced by this solemn assertion.' *that hath redeemed, &c.*] And it is not without reason that David thinks of the termination of his distresses in connexion with Solomon, for the birth of that son marked the time when he became at peace not only with men but with God.

**30.** *the Lord God of Israel*] R.V. 'the Lord, the God of Israel.' **31.** *Let my lord king David live for ever*] On this common Oriental hyperbole, compare Dan. ii. 4, iii. 9, v. 10, &c. Bath-sheba implied thereby that in her zeal for Solomon's succession there was no desire for David's death, but only that the promise made to her concerning Solomon should not be broken.

**32.** *Zadok the priest*] Who must anoint king Solomon. *and Nathan the prophet*] Who had gone aside when Bath-sheba was called.

**33.** *Take with you the servants of your lord*] Judging from a similar order given by David (2 Sam. xx. 6, 7) these words imply a considerable body of armed men. Where Joab was of the other side it was needful to be prepared for fighting. *upon*

- 34 and let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye with the trumpet, and say,  
 35 God save king Solomon. Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over  
 36 Israel and over Judah. And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord  
 37 the king say so too. As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater  
 38 than the throne of my lord king David. So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and

*mine own mule*] To ride in the chariot or on the beast which carried the king was a mark of special distinction. So Pharaoh (Gen. xli. 43) made Joseph 'ride in the second chariot which he had.'

*bring him down to Gihon*] From the direction here given this place must have been in the lower ground near Jerusalem. This agrees with the mention made of it in 2 Chron. xxxiii. 14. Both parties chose a place where there was water (see *v.* 9) for the anointing.

34. *anoint him there*] The anointing was the most solemn portion of the ceremonies connected with the installation of a new king. We only read of its being done on some very marked occasions. But though unmentioned it may have been performed in other cases. For 'anointing' is mentioned even in Jotham's parable (Jud. ix. 8), where the trees will choose them a king. The ceremony is intended to symbolize the outpouring of gifts from above upon the new monarch. *blow ye with the trumpet*] Thus did

Jehu's companions after his anointing (2 Kings ix. 13). 35. *come up after him*] That is, as his supporters and body-guard. *to be ruler over Israel*] A better rendering is 'prince.' The title was that given by God specially to those who should lead His people.

36. *and said, Amen*] Expressing as usual a prayer. 'So let it be;' but at the same time expressing concurrence with all the king had said. Thus the word implies also, 'So it shall be.' But there is immediately subjoined, 'the Lord God of my lord the king say so too,' implying that though David might plan and his servants labour for this end it would not be brought about except with God's will.

*the Lord God of my lord*] R.V. 'the Lord, the God of my lord.' 37. *so be he*] i.e. 'So let him be.' *make his throne greater than the throne of my lord*] No doubt David's faithful servants knew of the large promises which God had made to Solomon already, and that the heart of the king was gladdened at the thought of the future glory of his son (1 Chron. xvii. 11—27).

38. *the Cherethites, and the Pelethites*] The former of these names is found 1 Sam. xxx. 14 as the name of a people to the south of the Philistines. Hence it has been held by some that the second name, Pelethites, must also be of the same character, and that probably it is connected with the word 'Philistine.' It seems not impossible that David from his early residence in the country of the Philistines

caused Solomon to ride upon king David's mule, and brought him to Gihon. And Zadok the priest took a horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.

And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar? And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a valiant man, and bringest good tidings. And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king. And the king hath sent with him Zadok the priest, and

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may have attached a body of men to him from among those peoples and constituted them his first body-guard. 39. *a horn of oil*]

The Hebrew has **the horn**. The 'holy anointing oil' was no doubt preserved for occasions like this, and for the anointing of the priests.

*out of the tabernacle*] The word here rendered 'tabernacle' is that usually translated, when it does not refer to the sacred dwelling-place of God's glory, by the English 'tent' (Gen. ix. 21 &c.) and it would be well so to render here. In no other passage in Scripture does the word occur of the divine dwelling-place without some qualifying expression added to it. It is 'the tabernacle of the congregation,' 'the tabernacle of witness,' 'the tabernacle of the Lord.' In all these cases '**Text**' might well be substituted. *all the*

*people said*] Solomon's anointing was made a public ceremonial. 40. *piped with pipes*] And Josephus speaks of the people (*Antiq.* vii. 14, 5) as 'dancing and playing on pipes.' *rent with the sound*] The Hebrew text implies 'cleaving asunder' and must be taken as hyperbolic.

41. *as they had made an end of eating*] Such a banquet would naturally last a good while; and if we suppose Nathan to have heard of it as the festivity began, there will be seen to be time enough for all that is described as done by the supporters of Solomon. *Joab heard*] Any preparation against opposition to their action would properly be left to the commander-in-chief.

42. *Jonathan the son of Abiathar*] They had left in the city some who should bring them word of any stir which their doings might cause. Jonathan had discharged the same office of watchman and news-bringer at the time of Absalom's revolt. *a valiant*

*man*] Perhaps rather, a **worthy man**. The same word, which is often translated by 'valour,' 'wealth,' 'might,' is also used of any special excellence. In the present case it was not so much a man of valour as of discretion who was needed. 43. *Verily our*

*lord, &c.*] The adverb implies some such sense as 'Nay but'. Jonathan wishes to say, 'It is not as you hoped, but on the contrary

Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule : and Zadok the priest and Nathan the prophet have anointed him king in Gihon : and they are come up from thence rejoicing, so that the city rang again. This is the noise that ye have heard. And also Solomon sitteth on the throne of the kingdom. And moreover the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the king bowed himself upon the bed. And also thus said the king, Blessed be the LORD God of Israel, which hath given one to sit on my throne this day, mine eyes even seeing it. And all the guests that were with Adonijah were afraid, and rose up, and went every man his way. And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying,

Solomon is proclaimed and anointed.' 46. *Solomon sitteth on the throne*] Jonathan had seen the complete ceremony of installation, for on their return from Gihon the aged king had commanded that Solomon should shew himself seated in state on the royal throne.

47. *the king's servants*] i.e. The general public of Jerusalem who gathered themselves to offer congratulations to David on the commencement of the reign of his son. That a son should begin to reign during his father's lifetime was no uncommon occurrence in the East. *the king bowed himself upon the bed*] The verb is that commonly used of an act of worship, and the language of the next verse shews that David's bowing was of this nature.

48. *given one to sit*] Of course he means 'one of my own family and the one whom I specially wished.' The king's thankfulness was not for an occupier, but for the particular person now put on the throne. The report brought by Jonathan (vv. 43—48) seems like the language of one who had been a spectator of what he relates. If this were so, we must assume king David to have been carried from his bedchamber into some reception-room where he could listen to the congratulations mentioned in verse 47.

50. *caught hold on the horns of the altar*] In his terror Adonijah takes sanctuary, apparently at the altar which had been erected when the ark was brought to Mt. Zion. As this sanctuary was specially under the care of Abiathar, it was natural that Adonijah should go there. It may have been by Abiathar's advice. The horns of the altar are described Exod. xxvii. 2 seqq. They were wooden projections overlaid with brass. On the occasion of a sacrifice the priest with his finger was to smear them with the blood of the victim (Exod. xxix. 12), and this ceremonial was a sign of atonement (Exod. xxx. 10). Thus the spot to which Adonijah fled was of special sanctity.

51. *Let king Solomon*

Let king Solomon swear unto me to day that he will not slay his servant with the sword. And Solomon said, If he will shew himself a worthy man, there shall not a hair of him fall to the earth : but if wickedness shall be found in him, he shall die. So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon : and Solomon said unto him, Go to thine house.

Now the days of David drew nigh that he should die ; and he charged Solomon his son, saying, I go the way of all the earth : be thou strong therefore, and shew thyself a man ; and keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou

*swear unto me to day*] The word translated to *day* signifies rather 'first of all,' i.e. before I will venture to come away from my place of safety. 52. *not a hair of him fall to the earth*] The expression is common and proverbial. Cf. 1 Sam. xiv. 45 ; 2 Sam. xiv. 11.

*if wickedness shall be found in him*] 'If he shall again be caught with any new plots.' 53. *and they brought him down from the altar*] The expression refers perhaps to the steps on which Adonijah must have gone up to cling to the sides of the altar. *bowed himself*] So Adonijah did homage to Solomon as his lord ; and by pardoning the chief offender the new king shewed the rest of Adonijah's adherents that they need not despair of forgiveness.

II. 1. *Now the days of David drew nigh that he should die*] According to the narrative of Josephus (*Antiq.* vii. 14, 7) all the events recorded in 1 Chron. xxviii. and xxix. took place in the interval between the first anointing of Solomon and the death of David.

2. *I go the way of all the earth*] i.e. Of all who live on the earth, viz. to the grave. *be thou strong therefore*] Compare the oft-repeated injunction to Joshua, Deut. xxxi. 7, 23 ; Josh. i. 6, 7, &c. The circumstances are not very dissimilar. Moses, soon to be taken away, was giving his charge to his successor (Deut. xxxi. 23), as David to Solomon.

*shew thyself a man*] The age of Solomon at the death of his father cannot be exactly known. He must have been considerably younger than Adonijah, who was the fourth of those six sons born to David before the conquest of Jerusalem (2 Sam. iii. 4).

3. *keep the charge of the Lord*] The word rendered 'charge' here has no connexion with the verb used in verse 1, but is the customary expression in the Book of Numbers for the care and oversight of the Tabernacle and other things committed to the Levites. (See Num. i. 53, iii. 7, 8 &c.) *to keep his statutes, and his commandments, and his judgements*] These words appear to refer to the three portions of the divine law, the ceremonial, the moral, and the judicial ordinances revealed by God in the Mosaic code ; while *testimonies* may be interpreted of those evidences of God's will towards man which are made clear by His dealings with bygone generations.

*as it is written in the law of Moses*] The allusion

mayest prosper in all that thou doest, and whithersoever thou  
 4 turnest thyself: that the LORD may continue his word which  
 he spake concerning me, saying, If thy children take heed to  
 their way, to walk before me in truth with all their heart and  
 with all their soul, there shall not fail thee (said he) a man on  
 5 the throne of Israel. Moreover thou knowest also what Joab  
 the son of Zeruiah did to me, and what he did to the two  
 captains of the hosts of Israel, unto Abner the son of Ner, and  
 unto Amasa the son of Jether, whom he slew, and shed the  
 blood of war in peace, and put the blood of war upon his  
 girdle that was about his loins, and in his shoes that were on  
 6 his feet. Do therefore according to thy wisdom, and let not

is to Deut. xvii. 18-20, where the king, in time to come, is bidden to keep a copy of the Law. 4. *that the Lord may continue his word*] The sense is of confirming and ratifying what has previously been promised. David is here looking forward to the generations that shall come after him. *saying, If thy children take heed to their way*] In the passage just mentioned where the promise is recorded there are none of these conditions specified; but we are sure that God's promise was not an unconditional one. *there shall not fail thee (said he) a man on the throne of Israel*] The sense is 'there never shall be wanting some one of thy race to sit on the throne.' The promise was made to David's line, and was fulfilled; for as long as the kingdom of Judah existed the family of David were kings. 5. *what Joab the son of Zeruiah did to me*] This one of the sons of Zeruiah had been all through his reign too strong for his uncle. See 2 Sam. iii. 39: and for the rough remonstrances of Joab with David, cf. 2 Sam. xix. 5-7. The slaughter of Absalom, though neither mentioned here by David, nor afterwards by Solomon, when Joab is put to death, must have been constantly present to their minds. *unto Abner the son of Ner*] Ner being brother of Kish (1 Chron. ix. 36), the father of Saul, we can understand how Abner became a man of much importance in the court of Saul, under whom he was commander-in-chief. During the earlier events of the war between Ishbosheth's supporters and those of David, Abner to save his own life had slain Asahel, Joab's younger brother. To avenge this death Joab, calling Abner aside as he was departing from the court, in conjunction with Abishai his brother, treacherously slew him. Owing to Abner's early course of action David might have been suspected of conniving at his murder. The exposure to such a suspicion no doubt aggravated the king's sorrow. David's lament over Abner's death is found 2 Sam. iii. 33, 34. He never forgave the murder, though he was unable during his lifetime to take vengeance on the perpetrator. *unto Amasa the son of Jether*] Amasa was a son of David's sister Abigail, and the name of her husband is elsewhere (2 Sam. xvii. 25) written 'Ithra.' *the blood of war in peace*] For both these murders were committed when the opportunity had been gained under the guise of friendship. 6. *Do therefore according to thy wisdom*] Compare

his hoar head go down to the grave in peace. But shew kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table: for so they came to me when I fled because of Absalom thy brother. And behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I swore to him by the LORD, saying, I will not put thee to death with the sword. Now therefore hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood. So David slept with his fathers, and was buried in the city of David. And the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

verse 9. Such men were specially dangerous in the court of a young king.

*his hoar head*] Most likely Joab was already an old man not much younger than David himself.

*go down to the grave in peace*] The advice is put in a more direct form in verse 9, concerning Shimei, 'Bring his hoar head down to the grave with blood.'

7. *sons of Barzillai the Gileadite*] The deserving conduct of Barzillai, during David's flight from Absalom, is narrated 2 Sam. xix. 31 *seqq.* The Chimham there mentioned was probably a son of Barzillai, though we are not expressly told so.

*of those that eat at thy table*] A common mode in Eastern countries of shewing regard.

*for so they came to me*] i.e. With kind acts and generous supplies of food when I was in great need.

8. *thou hast with thee Shimei*] Shimei was not at present living in Jerusalem (see verse 36), but Solomon compelled him to come and dwell in the city.

*Bahurim*] Besides its connexion with the story of Shimei, this place is mentioned 2 Sam. iii. 16, xvii. 18. It must have been situate near the road from Jerusalem to the fords of the Jordan.

*Mahanaim*] was on the east of Jordan, and was so named by Jacob (Gen. xxxii. 2) because he there saw the host (*Mahaneh*) of God. Its strong position no doubt led Abner to choose it, as did David likewise in his flight before Absalom.

*came down to meet me*] Shimei makes a merit of being among the first to give the king welcome on his return (2 Sam. xix. 20).

9. *hold him not guiltless*] i.e. Be sure not to let him go unpunished. We are not to wonder at these injunctions of David. Joab was a dangerous man to be left alive, and Shimei, with Oriental fickleness, would curse Solomon as readily as he had cursed David, should a reverse of fortune come upon him. Nor are we to look for New Testament virtues in even the best men of the older covenant. Yet David was very generous toward Saul. He seems to have become less forgiving in his old age, though doubtless he was thinking chiefly of Solomon's safety.

10. *in the city of David*] The place is defined (2 Sam. v. 7) as 'the stronghold of Zion.'

11. *seven years reigned he in Hebron*] According to

- 12 Then sat Solomon upon the throne of David his father; and  
 13 his kingdom was established greatly. And Adonijah the son  
 of Haggith came to Bath-sheba the mother of Solomon. And  
 she said, Comest thou peaceably? And he said, Peaceably.  
 14 He said moreover, I have somewhat to say unto thee. And  
 15 she said, Say on. And he said, Thou knowest that the king-  
 dom was mine, and *that* all Israel set their faces on me, that I  
 should reign: howbeit the kingdom is turned about, and is  
 16 become my brother's: for it was his from the LORD. And now  
 I ask one petition of thee, deny me not. And she said unto  
 17 him, Say on. And he said, Speak, I pray thee, unto Solomon  
 the king, (for he will not say thee nay,) that he give me  
 18 Abishag the Shunammite to wife. And Bath-sheba said, Well;  
 19 I will speak for thee unto the king. Bath-sheba therefore went  
 unto king Solomon, to speak unto him for Adonijah. And the  
 king rose up to meet her, and bowed himself unto her, and sat  
 down on his throne, and caused a seat to be set for the king's

2 Sam. v. 5 the time was seven years and six months. The Old Testament writers often in this way omit pieces of a year, and speak only of the full years. Cf. 1 Chron. xxix. 27.

13. *Comest thou peaceably*] There was the same sort of alarm in Bath-sheba's mind as was in those of the people of Bethlehem when Samuel came to visit Jesse before David was anointed (1 Sam. xvi. 4).

15. *Thou knowest that the kingdom was mine*] He means that as the eldest living son of David, he could rightly claim it. *set their faces on me*]

They looked forward to my accession and were resolved on bringing it about. Adonijah would thus also make it appear that the voice and goodwill of the people had been on his side. *for it was his from the Lord*]

He professes his resignation to what has happened, and ascribes it to the Divine will that he may the better cloak his desires and intentions. Perhaps 'it became his from the Lord' would give the force of his words better. 16. *deny me not*]

Adonijah's argument was to this effect: 'You know I have lost a great deal, surely you will not refuse me this slight request.'

17. *that he give me Abishag*] It is highly probable that the construction which Solomon put upon Adonijah's request was the true one, for in the East the widows of the late king become the wives of his successor, and to marry, or seek to marry, such a widow is equivalent to putting forward a claim to the throne. 18. *I will speak for thee*]

Bath-sheba does not seem to have suspected Adonijah's design, and this simplicity of hers he perhaps hoped to trade upon, and thought that his petition, coming to Solomon through her, might appear less dangerous. 19. *caused a seat to be set for the king's mother*]

For 'seat' we should have **throne**. The word is the same as that which occurs earlier in the verse for Solomon's own 'throne.' In Eastern nations the queen-mother was a very important personage and treated with the same sort of reverence as the king. Compare the influential position of Athaliah, which enabled her to destroy nearly all the seed-royal (2 Kings

mother; and she sat on his right hand. Then she said, I <sup>20</sup> desire one small petition of thee; *I pray thee*, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay. And she said, Let Abishag the Shunammite be <sup>21</sup> given to Adonijah thy brother to wife. And king Solomon <sup>22</sup> answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he *is* mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah. Then <sup>23</sup> king Solomon swore by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, *as* the LORD liveth, which hath <sup>24</sup> established me, and set me on the throne of David my father, and who hath made me a house, as he promised, Adonijah shall be put to death *this* day. And king Solomon sent by the <sup>25</sup> hand of Benaiah the son of Jehoiada; and he fell upon him that he died.

And unto Abiathar the priest said the king, Get thee <sup>26</sup> to Anathoth, unto thine own fields; for thou *art* worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was

xi. 1). *and she sat on his right hand*] The place of greatest honour, cf. Ps. xlv. 9. <sup>20.</sup> *I desire one small petition of thee*] These words seem to confirm what has been said above, that Bathsheba had not realized the grave import of her request. *I will not say thee nay*] i.e. If it be possible for me to grant it.

<sup>22.</sup> *and for Abiathar the priest, and for Joab the son of Zeruiah*] These two having aided Adonijah in his attempt on the throne, would naturally have been his chief ministers and advisers had he succeeded.

<sup>23.</sup> *God do so to me, and more also*] This is a very idiomatic rendering for the Hebrew, which is literally 'Thus shall God do to me, and thus shall he add.'

<sup>24.</sup> *who hath made me a house*] 'House' here is used in the sense of 'possessions,' 'property.'

<sup>25.</sup> *by the hand of Benaiah*] To Benaiah was committed not the oversight, but the execution of the sentence. In like manner he puts to death Joab (ver. 34) and Shimei (ver. 46).

<sup>26.</sup> *Get thee to Anathoth*] This city was in the tribe of Benjamin. Here Abiathar must have had some ground, and to this Solomon banished him. We find that the cousin of Jeremiah, Hanameel, possessed land at Anathoth, which Jeremiah purchased (Jer. xxxii. 6—12).

*worthy of death*] Hebrew, *a man of death*, deserving it.

*thou barest the ark of the Lord*] Abiathar was with David in his flight before Absalom (2 Sam. xv. 24—29) when the ark of God was carried away from Jerusalem.

*hast been afflicted*] Abiathar fled from Nob and came to David when he was pursued by Saul (1 Sam. xxii. 20), and also remained with him in the dangerous days which followed. See 1 Sam. xxiii. 8—9.

- 27 afflicted. So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.
- 28 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar. And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. And the king said unto him, Do as he hath said, and fall upon him, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father. And the LORD shall return his blood upon his own head, who fell upon two men

27. *So Solomon thrust out Abiathar*] The verb is the same which is used (Gen. iii. 24) of the *driving out* of Adam from Paradise.

*fulfil the word of the Lord*] The allusion is to 1 Sam. ii. 31—36, where it is foretold to Eli that his family, to which Abiathar belonged, should be deprived of the priest's office, and that a faithful priest should be raised up in their stead. Zadok was of the family of Eleazar (1 Chron. vi. 8).

28. *Then tidings came to Joab*] The Hebrew says '*And the tidings came to Joab*', i.e. of Abiathar's banishment, and he felt that his own turn was soon to come. *turned after*] i.e. Took the side of. It was Joab, who being on David's side, slew Absalom (2 Sam. xviii. 14). This crime, though never brought forward, no doubt instigated David to advise, and Solomon to provide that Joab should be taken out of the way. *the tabernacle of the Lord*]

The word is the ordinary word for a *tent*, and if thus translated gives to the English reader a better notion of what the structure was. *horns of the altar*] See above on i. 50.

29. *he is by the altar*] The LXX. has 'he has taken hold of the horns of the altar'.

30. *Come forth*] Benaiah would prefer, if it may be, to execute the sentence upon Joab elsewhere than within the precincts of the tabernacle. *I will die here*] Joab is conscious of Benaiah's errand, but perhaps hopes still to escape death if he remain at the altar.

*brought the king word again*] It seems from this that Solomon had thought it would be possible to bring Joab away from the altar. When this could not be done Benaiah feels that he may return for further orders. 31. *and bury him*]

Joab was Solomon's cousin, and so the king would not care to add further dishonour to the dead body. *the innocent blood*] i.e.

The causeless bloodshed of innocent people of which Joab had been guilty. 32. *his blood*] i.e. The blood which he hath shed.

more righteous and better than he, and slew them with the sword, my father David not knowing thereof, to wit, Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain of the host of Judah. Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for ever from the Lord. So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar.

And the king sent and called for Shimei, and said unto him, Build thee a house in Jerusalem, and dwell there, and go not forth thence any whither. For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head. And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy

*my father David not knowing thereof]* Better 'and my father D. **knew it not.'**

*Abner]* See notes on verse 5 above. In that verse both Abner and Amasa are called captains of the host of Israel, while here the latter is distinguished as captain of the host of Judah. The division in the people was well marked long before the revolt of the ten tribes against Rehoboam, cf. 2 Sam. xix. 41—43, xxiv. 9.

**33.** *and upon the head of his seed for ever]* Solomon has in mind here the words of his father (2 Sam. iii. 29). David's prayer then was "let the blood rest on the head of Joab and on all his father's house."

*shall there be peace for ever]* The law of Moses ordained that the shedder of innocent blood should not go unpunished (Deut. xix. 13).

**34.** *went up]* i.e. To the Tent of the Lord, which stood on a higher part of Mt. Zion than did Solomon's own house.

*buried in his own house]* i.e. In the ground around his home. *in the wilderness]* Probably that district known as the wilderness of Judah.

**35.** *put in the room of Abiathar]* Hitherto he seems to have had his post at Gibeon. There was not a great interval between the deposition of Abiathar and the building of the Temple, after which event the worship at Gibeon would cease.

**36.** *sent and called for Shimei]* Solomon sent for him to Jerusalem from Bahurim (see verse 8). Keeping him under close watch, he could hardly fail to find him tripping.

**37.** *passest over the brook Kidron]* This brook being between Jerusalem and the Mount of Olives, on that side of Jerusalem where Shimei would go if he wanted to return to Bahurim. Solomon takes the distance in this direction as a measure of bounds within which he must keep himself on every side. For in going afterwards to Gath he of course did not cross the brook Kidron. *thou shalt know]*

39 servant do. And Shimei dwelt in Jerusalem many days. And it came to pass at the end of three years, that two of the servants of Shimei ran away unto Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy servants  
 40 be in Gath. And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants: and Shimei went, and  
 41 brought his servants from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come  
 42 again. And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word that I have heard is  
 43 good. Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with? The king said moreover to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon  
 45 thine own head; and king Solomon shall be blessed, and the throne of David shall be established before the LORD for ever.  
 46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

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Better 'Know for certain' &c. 39. two of the servants of Shimei] Shimei appears to have been a man of wealth, both from this circumstance, and from his ability to establish himself in Jerusalem as soon as Solomon commanded him. Achish son of Maachah king of Gath] The Achish to whom David fled on two occasions (1 Sam. xxi. 10; xxvii. 2) is called the son of Maachah, which may be only another form of Maachah. But the time which elapsed between David's flight and the death of Shimei makes it doubtful whether the same man was king still. they told Shimei] i.e. Some persons who had come to know of the whereabouts of the servants. 42. Did I not make thee to swear by the Lord] There is no mention of an oath in the previous part of the narrative (ver. 37), but the solemnity of the charge was probably so enforced. The word that I have heard] 'The saying &c.' as in verse 38. 43. the oath of the Lord] i.e. Which was sworn unto the Lord. 44. Thou knowest] It was needless for Solomon to recall the wrong with which Shimei's own conscience would upbraid him. the Lord shall return] The Hebrew says 'the Lord hath returned.' The punishment is so sure that the king speaks of it as already inflicted. He is but the Lord's agent, and the doom of Shimei is counted as executed. 45. the throne of David shall be established] According to God's promise (2 Sam. vii. 13—16). Solomon regards the punishments which he has inflicted and is about to inflict, as a fulfilment of the conditions under which the promise was made. 46. which went out] Literally 'and he went out.'

And Solomon made affinity with Pharaoh king of Egypt, 3 and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about. Only the people sacrificed in high places, because 2

*in the hand of Solomon*] The conspirators who might have been dangerous were all removed, and now, though still but a youth, Solomon had gained complete hold of the reins of government. Cf. 2 Chron. i. 1. In the Chronicles no mention is made either of David's dying injunctions to his son, nor of their execution. The compiler of that book appears designedly to have omitted all notice of the troubles under which David suffered, and so it does not fall within his plan to speak of the punishment of his adversaries.

III. 1. *Pharaoh king of Egypt*] This is the first notice since the Exodus of any connexion of Israel with Egypt. It is impossible to decide with certainty which Pharaoh it was whose daughter Solomon took to wife. The 22nd Egyptian dynasty commenced with Sheshonk I. (the Shishak of the Bible), about B.C. 990. We shall find Shishak (1 Kings xi. 40) receiving Jeroboam when he fled from Solomon. The wife of Solomon must therefore have been a daughter of a king in the previous dynasty. This wife of Solomon probably embraced Judaism, as we find no reproach against him for this marriage, nor is any Egyptian deity mentioned among those for whom Solomon at a later time built high places (1 Kings xi. 1—8). *into the city of David*] This was the eastern portion of the hill of Zion on which the temple was afterwards built.

*his own house*] This was outside the city of David. The time which Solomon took about building his own house was thirteen years (cf. vii. 1), during this period the Egyptian wife continued to dwell in the city of David.

2. *Only the people sacrificed*] The first word here seems to force us to connect this verse with the last clause of the previous chapter. The kingdom was established and all was well in temporal matters, but there were high places in considerable numbers on which the people offered sacrifices. It was ordained (Deut. xii. 13, 14) that this should not be so. But the one place which God should choose had not been fixed. So the previous ordinance of Exodus (xx. 24) was still adhered to. God had there said 'In all places where I record my name I will come unto thee and I will bless thee.' An altar of earth was to be erected, and burnt offerings and peace offerings brought thither. This early ordinance was doubtless meant to be superseded, but events happened which delayed the choice of one place for all offerings, and so we find that God accepts the sacrifice of Gideon at Ophrah (Judges vi. 23), of Manoah at Zorah (Judges xiii. 19), while Samuel (1 Sam. ix. 12) offers sacrifice at the high place in the land of Zuph. As soon as we enter on the Books of the Kings we find that the writer has another standpoint, and counts it an evil that the high places still remain.

*sacrificed*] The word implies the continuance of this custom, both with king and people, of worshipping on the high places. The Hebrew requires both here and in the

there was no house built unto the name of the LORD, until  
 3 those days. And Solomon loved the LORD, walking in the  
 statutes of David his father: only he sacrificed and burnt  
 4 incense in high places. And the king went to Gibeon to sacri-  
 fice there; for that *was* the great high place: a thousand burnt  
 offerings did Solomon offer up on that altar.  
 5 In Gibeon the LORD appeared to Solomon in a dream by  
 6 night: and God said, Ask what I shall give thee. And  
 Solomon said, Thou hast shewed unto thy servant David  
 my father great mercy, according as he walked before thee  
 in truth, and in righteousness, and in uprightness of heart  
 with thee; and thou hast kept for him this great kindness,  
 that thou hast given him a son to sit on his throne, as *it is*  
 7 this day. And now, O LORD my God, thou hast made thy  
 servant king instead of David my father: and I *am but* a  
 8 little child: I know not *how* to go out or come in. And thy  
 servant *is* in the midst of thy people which thou hast chosen,  
 a great people, that cannot be numbered nor counted for

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following verse 'in the high places.' They were well-known seats  
 of worship. *unto the name of the Lord*] The phrase in the  
 Pentateuch is that God 'chooses to place His name' where He  
 desires to be worshipped. Cf. Deut. xii. 11; xiv. 23; xvi. 2, 6,  
 11; &c. 3. *walking in the statutes of David his father*] These  
 are the observances which David had enjoined in ii. 3. 4. *to*  
*Gibeon*] The Hivite city which was assigned by Joshua to the tribe  
 of Benjamin (Josh. xviii. 21—25). It is most known in early times  
 for the cunning device of its inhabitants to secure a treaty with  
 Joshua and the Israelites (Josh. ix.). *the great high place*]  
 Probably because the tabernacle was there. This was likely to  
 make it more famous than its neighbours at Ramah or Mizpeh.

*a thousand burnt offerings*] Cf. 2 Chron. i. 2, 3. The king had  
 consulted all the people, and the great officers, and went up in a  
 solemn procession with all the congregation. This accounts for the  
 abundance of the offerings.

5. *In Gibeon*] The narrative which follows shews that God  
 accepted the sacrifice of the king. *in a dream*] The frequent  
 way in which God is said to have made known His will. Thus the  
 angel of God spake unto Jacob in a dream (Gen. xxxi. 11), and  
 Joseph speaks of Pharaoh's dream (Gen. xli. 25) as sent from God.

6. *great mercy*] As the word is the same as that rendered **kind-**  
**ness** in the latter half of the verse it is better to render it so here.  
 The first kindness was during David's life, the further kindness  
 was in giving him a successor. 7. *I am but a little child*]

This is a form of expression meant to indicate want of experience,  
 but cannot be pressed literally. Solomon might be at this time  
 17 or 18 years old. *to go out or come in*] This expression of  
 going out and coming in is frequent in one form or another for the  
 manner of leading one's life. Cf. Deut. xxxi. 2; Josh. xiv. 11.

8. *a great people, &c.*] The language is that of inexperience,

multitude. Give therefore thy servant an understanding heart 9 to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the 10 speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, 11 and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy word: lo, I have given 12 thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee *that* which thou 13 hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And 14 if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. And Solomon awoke; and behold, *it was* 15 a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

which exaggerates the extent of duties and cares which it has not yet encountered, and which come upon it all at once. 9. *an understanding heart*]

This is explained (2 Chron. i. 10) by 'wisdom and knowledge.' The word rendered 'great' in this verse is different from that so translated in verse 8. Here the literal sense is 'heavy,' and the reference is to the great burden of care which the king must take upon himself. 11. *to discern judgement*]

Literally, 'to hear judgement.' The word is the same as in verse 9, where see note. 12. *according to thy word*]

The Hebrew is singular, and there seems no gain in the English plural.

*so that there was none*] It is more agreeable to the English idiom in this sense to render 'there **hath been** none.' 13. *so that there shall not be*]

The Hebrew is precisely the same as in the previous verse. Render therefore 'so that there hath not been.'

The translation of the A. V. is no doubt due to the words with which the verse closes 'all thy days.' But these words may be very well understood, if we suppose them to refer to the duration of Solomon's prosperity. 'There hath been none so prosperous as thou shalt be for all thy days.' 14. *as thy father David did walk*]

We are not to draw from words like these an approval by God of all David's life. 15. *behold it was a dream*]

So of Pharaoh (Gen. xli. 7). This expression does not imply, as at first sight might be supposed, that the vision was something illusory and not to be trusted to. In this case, Solomon goes to Jerusalem and offers there a solemn sacrifice; while Pharaoh deemed his dream of so much concern, that 'his spirit was troubled' until he could find some one to interpret it. *before the ark of the covenant of*

16 Then came there two women, *that were* harlots, unto the  
 17 king, and stood before him. And the one woman said, O my  
 lord, I and this woman dwell in one house; and I was  
 18 delivered of a child with her in the house. And it came  
 to pass the third day after that I was delivered, that this  
 woman was delivered also: and we *were* together; *there was*  
 19 no stranger with us in the house, save we two in the house.  
 20 And this woman's child died in the night; because she overlaid  
 it. And she rose at midnight, and took my son from beside  
 me, while thine handmaid slept, and laid it in her bosom, and  
 21 laid her dead child in my bosom. And when I rose in the  
 morning to give my child suck, behold, it was dead: but when  
 I had considered it in the morning, behold, it was not my son,  
 22 which I did bear. And the other woman said, Nay; but the  
 living *is* my son, and the dead *is* thy son. And this said,  
 No; but the dead *is* thy son, and the living *is* my son. Thus  
 23 they spake before the king. Then said the king, The one  
 saith, This *is* my son that liveth, and thy son *is* the dead:  
 and the other saith, Nay; but thy son *is* the dead, and my  
 24 son *is* the living. And the king said, Bring me a sword. And  
 25 they brought a sword before the king. And the king said,  
 Divide the living child in two, and give half to the one, and  
 26 half to the other. Then spake the woman whose the living

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*the Lord*] Which David had brought and set up on Mt Zion in the city of David. See 2 Sam. vi. 12; 1 Chron. xv. 1; xvi. 1.

16. *Then came, &c.*] 'Then' does not indicate *immediate* succession in order of time. *and stood before him*] The Eastern monarchs sat often to give judgement at the gate of the city and so were accessible to all applicants.

17. *I was delivered of a child with her*] In the narrative of Josephus the two children are said to have been born at the same hour of the same day.

18. *there was no stranger with us*] Thus the mother of the dead child was able to persist in her false story.

19. *overlaid it*] And so smothered it. 20. *and laid it in her bosom*] It is not easy to account for the action of this woman. We need not however suppose her to have been possessed of very fine feelings.

21. *behold, it was dead*] i.e. I had a dead child in my bosom which I supposed to be mine. *I had considered*] The form of the verb implies a careful examination, and noticing such marks

on the child's body as none but its mother would. *in the morning*] When the daylight was sufficient for me to examine the child carefully.

24. *Bring me a sword*] As the verb is not the same as that in the next clause read 'Fetch me a sword.'

25. *Divide the living child*] According to Josephus, the order of the king was that both the living and the dead child should be divided and half of either be given to each mother. But this was not in Solomon's thought. He was not wishing to make a fair division of the two children, but, by threatening the living one, to bring

child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but divide it*. Then the king answered and said, Give <sup>27</sup> her the living child, and in no wise slay it: she *is* the mother thereof. And all Israel heard of the judgment which the king <sup>28</sup> had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.

So king Solomon was king over all Israel. And these *were* <sup>4</sup> the princes which he had; Azariah the son of Zadok the <sup>2</sup> priest, Elihoreph and Ahiah, the sons of Shisha, scribes; <sup>3</sup> Jehoshaphat the son of Ahilud, the recorder. And Benaiah <sup>4</sup>

to light the maternal feeling. <sup>26.</sup> *her bowels yearned*] It was believed that some of the viscera were the seat of the emotions. We speak of the heart *burning* within any one. *in no wise slay it*] The mother's love comes out. *divide it*] In this word she addresses those who stand ready to execute the king's sentence, 'divide (ye) it.' <sup>27.</sup> *Give her the living child*] Not referring to the woman who had last spoken as the sequence of the clauses might lead us to expect. The king no doubt pointed to the mother who was desirous at all cost to keep the child alive.

<sup>28.</sup> *they feared the king*] There was no escape from such a judge. *the wisdom of God*] i.e. Wisdom which God had given, and which made the king skilful in trying the very thoughts of those who came before him.

IV. 1. *over all Israel*] The whole land yielded him willing obedience. 2. *Azariah the son of Zadok the priest*] The two last words are to be referred to Azariah and not to Zadok. The Zadok here named is the son of Ahitub (1 Chron. vi. 8), and Azariah was really his grandson, the order being Zadok—Ahimaaz—Azariah. The use of 'son' thus loosely for grandson is not uncommon in the Old Test. Cp. Gen. xxix. 5; Ezr. v. 1. The words 'the priest' have caused much discussion, and on the margin of the A. V. 'chief officer' is given as an alternative meaning. That the word may have another sense seems plain from 2 Sam. viii. 18. In that passage the same word is used of David's sons, and is rendered 'chief rulers' or 'princes' in A. V. It is probably on account of the difficulty of so many persons being called by the title usually rendered 'priest' that the LXX. omits the title both after Azariah's name, and after Zabud's, calling the latter merely 'friend of the king.' It seems clear however from the instance of David's sons that the title had a sense in which it could be applied to others than those of the priestly line. 3. *Shisha*] This name appears as *Shavsha* (1 Chron. xviii. 16) and as *Sheva* (2 Sam. xx. 25). A comparison of those verses with 2 Sam. viii. 17, shews that the person meant was also called Seraiah, from which word the other forms are probably copyists' corruptions. *Jehoshaphat*] He had held the same office in the days of David. See 2 Sam. viii. 16; xx. 24. The duties of the recorder, or remembrancer,

the son of Jehoiada *was* over the host: and Zadok and Abiathar *were* the priests: and Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the king's friend: and Ahishar *was* over the household: and Adoniram the son of Abda *was* over the tribute. 7 And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man *his* month in a year made provision. And these *are* their names: 9 The son of Hur, in mount Ephraim: the son of Dekar, in Makaz, and in Shaalhim, and Beth-shemesh, and Elon-beth-hanan: the son of Hesed, in Aruboth; to him *pertained* 10 Soehoh, and all the land of Hephher: the son of Abinadab,

were to keep records of important events in the history of the country. 4. *over the host*] Benaiah had been put into Joab's office. See ii. 34. *Zadok and Abiathar were the priests*] The Hebrew says only 'were priests.' Abiathar was still called priest, we may presume, after his banishment to Anathoth. 5. *the officers*] The word signifies such persons as had the oversight of any work. *principal officer*] The Hebrew word is *cohen*, usually='priest,' but see on verse 2. *the king's friend*] This means a chief and intimate counsellor. 6. *Adoniram*] He is mentioned again v. 14; and the name is found in a contracted form *Adoram* (2 Sam. xx. 24; 1 Kings xii. 18) and *Hadoram* (2 Chron. x. 18). *over the tribute*] [R.V. *levy*.] This is the forced labour, in which form the service of tributaries was often exacted.

7. *twelve officers*] The stations of these men were in different parts of the country, and each for his month had to gather from the district assigned to him contributions in kind for the royal household. 8. *The son of Hur*] Better **BEN-HUR**. So the Vulgate and similarly in verses 9, 10, 11, 13. The name is a patronymic, and five out of these twelve officers are thus designated by their father's names rather than by their own. *in mount Ephraim*] 'Mount' conveys a mistaken idea of the rich country of Ephraim. It was a hilly but very fertile region which stretched northwards from the tribe of Benjamin until the land sinks into the plain of Jezreel. It would be more suitably called **hill country**.

9. *the son of Dekar*] Read **BEN-DEKER**. *in Makaz*] The name does not occur again. It is clear from the other names that Ben-Deker's district lay in Dan and on the borders of Judah. 10. *the son of Hesed*] Read **BEN-HESED**. *in Aruboth*] The Hebrew points require us to spell the word **Arubboth**. Judging from the names which follow, Arubboth was a town or district in the low country lying between the mountainous portion of Judah and the Mediterranean.

11. *the son of Abinadab*] Read **BEN-ABINADAB**. *in all the region of Dor*] Hebrew *Naphath Dor*. Dor was an ancient city of the Canaanites, lying on the sea-coast under the side of Mount Carmel. It was in the tribe of Manasseh. The R.V. renders 'the **height** of Dor,' and its vicinity to the mountain

in all the region of Dor; which had Taphath the daughter of Solomon to wife: Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam; the son of Geber, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, threescore great cities with walls and brasen bars: Ahinadab the son of Iddo had Mahanaim: Ahimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife: Baanah the son of Hushai was in Asher and in Aloth: Jehoshaphat the son of Paruah,

gives support to that rendering. *Taphath the daughter of Solomon*]

Only mentioned here. 12. *Baana the son of Ahilud*] Probably the brother of Jehoshaphat the recorder mentioned in verse 3. *Taanach and Megiddo*]

These places are both inland to the east of Dor, Megiddo being a little north of Taanach which lies in the valley of Esdraelon. *Beth-shean* is further to the east and *Zartanah* is no doubt Zarethan or Zarthan (Joshua iii. 16), which must have been close to the Jordan. *Abel-meholah* is south from Beth-shean. The name *Jokneam* should be written *Jokmeam*. This place is mentioned 1 Chron. vi. 68, but in the parallel passage Joshua xxi. 22 *Kibzaim* is given instead. Instead of the italics to him pertained at the beginning of this verse, it is simpler to substitute **in**, as in all the previous verses.

*beneath Jezreel*] The place or district so described lay in the plain country stretching south of Jezreel. 13. *the son of Geber*] Better **Ben-Geber**.

*in Ramoth-gilead*] We now come to the mountainous district on the eastern side of the Jordan, in which were settled the tribes of Reuben, Gad, and half of Manasseh.

*the towns of Jair*] As the Hebrew word (*havvoth*) rendered 'towns' is found only in this connexion it is better to treat it as a part of the proper name and render *Havvoth-Jair*. In Judges x. 4 where the *Havvoth-Jair* are again mentioned, though they are connected with the history of the judge who was so called, yet there is nothing to indicate that the naming of the cities was due to him.

*in Gilead*] Gilead is the name of that mountainous district, east of the Jordan, which had on the north the country of Bashan and on the south Moab and Ammon. Its chief towns were Ramoth-gilead and Jabesh-gilead. Sometimes also Jaazer is counted as belonging to it.

*Argob*] In later times called Trachonitis. *Bashan*] The country which lay immediately north of Gilead, and stretched northwards to Mount Hermon.

*great cities with walls and brasen bars*] The cities of this district are so described Deut. iii. 5.

15. *Ahimaaz*] As no father's name is mentioned we may perhaps conclude that the well-known son of Zadok the priest is meant.

16. *Baanah*] The Hebrew orthography is the same as in verse 12. So read **Baana**. *and in Aloth*] We meet nowhere else with the name Aloth. The LXX. read Βααλωθ, which the Vulg. follows in *Baloth*. Hence the R.V. has given **and Bealoth**.

- 18 in Issachar: Shimei the son of Elah, in Benjamin: Geber the  
 19 son of Uri *was* in the country of Gilead, *in* the country of  
 Sihon king of the Amorites, and of Og king of Bashan; and  
 20 *he was* the only officer which *was* in the land. Judah and  
 Israel *were* many, as the sand which *is* by the sea in  
 multitude, eating and drinking, and making merry.  
 21 And Solomon reigned over all kingdoms from the river *unto*  
 the land of the Philistines, and unto the border of Egypt:  
 they brought presents, and served Solomon all the days of his  
 22 life. And Solomon's provision for one day was thirty measures  
 23 of fine flour, and threescore measures of meal, ten fat oxen,  
 and twenty oxen out of the pastures, and an hundred sheep,  
 beside harts, and roebucks, and fallowdeer, and fatted fowl.  
 24 For he had dominion over all *the region* on *this* side the river,  
 from Tiphseh even to Azzah, over all the kings on *this* side  
 the river: and he had peace on all sides round about him.

17. *in Issachar*] The tribe of Zebulun came to the south of Naphtali, and south of this was Issachar. Jezreel and Gilboa were in this tribe.

18. *Elah*] The usual manner of transliteration requires *Ela*, like Baana in 16.

19. *in the country of Gilead*] Geber had the oversight of that part of Gilead which lay south of the district assigned to Ben-Geber (verse 13). This comprised all the kingdom of Sihon and part of the kingdom of Og (Deut. chh. ii. iii.).

20. *eating and drinking, and making merry*] Words which mark the great prosperity of the land.

21. *over all kingdoms*] The country was governed by a number of petty kings who all owned Solomon as their lord superior.

*from the river*] i.e. The River *par excellence*, viz. the Euphrates.

*unto the land of the Philistines*] There is no word for 'unto' in the sentence. It would seem best therefore to repeat the previous preposition, and render 'over the land of the Philistines.'

*they brought presents*] The noun is singular, and comprehends all that sort of offerings which tributaries rendered to their chief lord, but to which the more euphemious name of 'gift' or 'present' was assigned.

22. *measures*] The Hebrew word is *cor*. It is of the same capacity as the *homer*, and is used both as a liquid and a dry measure (see 1 Kings v. 11). It contained 10 *ephahs* in dry, and 10 *baths* in liquid measure. Reckoning the *cor*=45 gallons, as it is said to have been, Solomon's dependants consumed about 1350 gallons of fine flour per day.

23. *fatted fowl*] The word rendered 'fowl' is found only in this passage.

24. *on this side the river*] The side intended is of course here quite plain. It is the country west of the Euphrates towards Palestine. But the same Hebrew came to be used by those who were dwelling east of the Euphrates (cp. Ezra iv. 16; vi. 6; vii. 21, 25; viii. 36; Neh. ii. 7) when they spake of Palestine.

*Tiphseh*] i.e. Thapsacus on the west side of the river Euphrates.

*to Azzah*] i.e. Gaza, one of the five famous cities of the Philistines.

*and he had peace on all sides*] According to the promise implied in his name.

And Judah and Israel dwelt safely, every man under his vine 25 and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon. And Solomon had forty thousand stalls of 26 horses for his chariots, and twelve thousand horsemen. And 27 those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man *in* his month: they lacked nothing. Barley also and straw for the horses 28 and dromedaries brought they unto the place where *the officers* were, every man according to his charge.

And God gave Solomon wisdom and understanding ex- 29 ceeding much, and largeness of heart, *even* as the sand that *is* on the sea shore. And Solomon's wisdom excelled the 30 wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than 31 Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. And he spake three thousand proverbs: and his songs 32

25. *Judah and Israel*] Clearly marked off from one another, though no separation had yet taken place. *under his vine and under his fig tree*] A sort of proverbial description of a state of peace and prosperity. 26. *horses for his chariots*] In 2 Chron. ix. 25 the number of stalls is 4000 instead of 40000 as here.

27. *And those officers*] Referring to the twelve enumerated in verses 8—19. *they lacked nothing*] Rather, 'they let nothing be missing.'

28. *unto the place where the officers were*] As shewn by the italics of A. V. there is no word in the original for 'the officers.' The verb moreover is in the singular. It is better therefore to render with the margin of R. V. 'where he (i.e. the king) was' or 'where it should be.'

29. *largeness of heart*] By this is meant a comprehensive powerful mind capable of grasping the knowledge of many and difficult subjects. *as the sand that is on the sea shore*] The proverbial expression for greatness of every kind.

30. *the children of the east country*] i.e. The Chaldeans and Arabians who from early times were noted for their astrological investigations and for their wisdom. *wisdom of Egypt*] We read of 'the wise men and sorcerers' of Pharaoh as early as Exod. vii. 11, and 'the wise men of Egypt' are mentioned (Gen. xli. 8) in the history of Joseph.

31. *Ethan the Ezrahite, and Heman*] Ethan and Heman are among the names of the singers (1 Chron. xv. 19) appointed by David when the ark was brought up to the city of David.

*Chalcol*] The better orthography is **Calcol** which A. V. gives for the same name in 1 Chron. ii. 6. *in all nations*] We know that it had reached the queen of Sheba. See chap. x.

32. *three thousand proverbs*] Of which some are contained in the book of Proverbs to which his name is given. *his songs*] No doubt some of these were preserved, and their character is perhaps impressed upon the Song, which is called of Solomon, that has

- 33 were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.
- 5 And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David. And Solomon sent to Hiram, saying, Thou knowest how that David my father could not build a house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And behold, I

come down to us. 33. *And he spake*] i.e. He gave descriptions of the whole vegetable world, and discussed the virtues of the various plants. *the cedar*] The tree of greatest glory in Palestine is named as one extreme of the vegetable world, and the hyssop on the wall as the other. *of beasts*] Similarly, under the names of beasts, fowls, creeping things and fishes, the whole animal world is specified after the division of those times. The same classes are mentioned in the account of the creation.

34. *from all kings of the earth*] It is most likely that what is meant is that embassies were sent from various kingdoms. The visit of the queen of Sheba (chap. x.) is preserved to us probably as one of the more distant visits, and made, as could not often be the case, by the monarch in person.

V. 1. *Hiram king of Tyre*] The name of this king is spelt *Hiram* below in verses 10 and 18, and in 2 Chron. ii. 3 *Hiram*. From the words of the latter narrative we should conclude that it was the same king who had ruled in Tyre in the days of David, to whom he is said to have sent timber for the building of his own house. Cp. 2 Sam. v. 11. *sent his servants unto Solomon*] Seemingly with a message of congratulation on his accession.

Josephus (*Ant.* viii. 2, 6) says so. 'He saluted and congratulated him on his present prosperity.' *Hiram was ever a lover of David*] (Cf. 2 Sam. v. 11.) If this be not the same person as the Hiram in David's reign, Hiram must be taken here merely as a synonym for the king of Tyre, just as Pharaoh is often for the king of Egypt.

2. *Solomon sent to Hiram*] Josephus (*l. c.*) says that the message was by letter, as was also Hiram's answer. 3. *Thou knowest*] David's preparations must have been well known throughout the Phœnician kingdom, and so to Hiram even though he was not himself king. *could not build a house*] He was forbidden to do this by the word of the Lord (cf. 1 Chron. xxii. 8; xxviii. 3) because he had shed blood abundantly and made great wars.

*put them under the soles of his feet*] A phrase not uncommon to denote entire conquest. Cf. Ps. viii. 6; 1 Cor. xv. 27; Eph. i. 22.

purpose to build a house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build a house unto my name. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is not among us any that can skill to hew timber like unto the Sidonians.* And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the LORD *this day*, which hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying, I have considered *the things* which thou sentest to me *for*: and I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring *them* down from Lebanon unto the sea: and I

4. *evil occurrent*] 'Occurrent' is the old English form of the noun for which we now use 'occurrence.' Cf. Bacon *Henry VII.* (*Pitt Press Series*) p. 68. 'He paid the king large tribute of his gratitude in diligent advertisement of the *occurents* of Italy.'

5. *to build a house*] Between the narrative in Kings and Chronicles there is a marked difference here. The former says nothing about the preparations which David had made for building the Temple, but makes the preparation commence under Solomon. In Chronicles David is represented as making great preparations before his death.

*as the Lord spake*] Cf. 2 Sam. vii. 12, 13. In that passage no mention is made of the reason why David was not permitted to build.

6. *Now therefore command thou*] Solomon's request is much expanded in 2 Chron. ii. 3—10. *cedar-trees out of Lebanon*] We see from Hiram's answer in verse 8 where 'timber of fir' is added to the 'timber of cedar' that we have here only an abstract of Solomon's request, and the fuller form in Chronicles has probably been drawn from an original authority.

*hire for thy servants*] The hire takes the form of a supply of corn and oil of which the kingdom of Solomon was very productive. *can skill*] This somewhat antiquated word is found also 2 Chron. ii. 7, 8; xxxiv. 12. It means 'to know the best way of doing anything.'

7. *he rejoiced greatly*] For the alliance thus offered to him was that of the mightiest prince of all those round about. *Blessed be the Lord*] Hiram here uses the name of Jehovah in such wise as to shew that he acknowledged him as a true god, but probably only in the sense of being the national god of Israel, as Melcarth was of the Zidonians. Cf. the queen of Sheba's words of the same kind in x. 9.

8. *I have considered the things which thou sentest to me for*] More literally (see R.V.): 'I have heard the message which thou sentest to me.' *concerning timber of fir*] Josephus says 'cypress,' and from the uses to which the wood is put that seems the more probable rendering.

9. *from Lebanon unto the sea*] Providing for the shortest land passage down the side of the moun-

- will convey them by sea *in flotes* unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my  
 10 desire, in giving food for my household. So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.  
 11 And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil:  
 12 thus gave Solomon to Hiram year by year. And the LORD gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league *together*.  
 13 And king Solomon raised a levy out of all Israel; and the  
 14 levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month *by courses*: a month they were in Lebanon, and two months at home: and Adoniram was over  
 15 the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the  
 16 mountains; besides the chief of Solomon's officers which were

tain and to the coast of the Mediterranean. Probably Sidon itself would be as convenient a place as any to which to bring the timber down. *in flotes*] There is no preposition in the original. The

idea probably would be more nearly expressed by '*as flotes*.' R.V. **I will make them into rafts to go by sea.** The flotes would be made of the trees fastened side by side, and formed into long raftlike structures. *unto the place*] The Chronicler (2 Chron.

ii. 16) makes mention of the name, Joppa. *thou shalt accomplish my desire*] Josephus explains that a supply of such provisions as Solomon proposed to give would be most acceptable to the Tyrian monarch. The Tyrians were a maritime people, living on an island near a mountainous shore, and so with no chance of getting food supplies from their own land. **11. And Solomon gave Hiram**]

The supply mentioned by the Chronicler (2 Chron. ii. 10) is more than what is here stated. *pure oil*] Literally 'beaten.' It is the word used for describing the specially pure oil provided for the ever burning lamp in the tabernacle (Exod. xxvii. 20). It was made by pounding the olives in a mortar, and letting such oil as was thus extracted trickle out. *year by year*] i.e. During the period in which the work was carried on. **12. they two made a league**]

The friendship was a close one, as may be seen from ix. 13, where Hiram calls Solomon 'my brother.'

**13. a levy**] The men selected had to give their labour.

**14. by courses**] The word is that which is used of 'changes' of raiment. These men came and went away by 'turns.' *Adoniram*] See iv. 6. Josephus gives to this man the name 'Adoram.'

**15. threescore and ten thousand that bare burdens**] The Chronicler (2 Chron. ii. 17) points out that these 70,000 were of the strangers that dwelt in the land of Israel. These the king compelled to do the harder and more menial work, and the whole number of these non-Israelites was called out for work. **16. three thousand**

over the work, three thousand and three hundred, which ruled over the people that wrought in the work. And the king 17 commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And 18 Solomon's builders and Hiram's builders did hew *them*, and the stonesquarers: so they prepared timber and stones to build the house.

And it came to pass in the four hundred and eightieth year 6 after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he *began* to build the house of the Lord. And the house which king Solomon 2

*and three hundred*] This number differs by 300 from that given in the Chronicles. The stone work was most probably given to the levy of strangers and the work of cutting and dressing timber to the 10,000 Israelites who came month and month about. *which ruled over the people*] The idea is that the ruling was after the fashion of taskmasters. 17. *they brought*] The verb is used most frequently of pulling up tent pegs when removing a tent.

Therefore the R.V. has given it the meaning 'to hew out.' 'They **hewed out** great stones' fits this passage also extremely well.

*costly stones*] The adjective is not unfrequently used of gems which are of great price. and *hewed stones*] Better with R.V.

**to lay the foundation of the house with wrought stone.**

18. *and the stonesquarers*] The margin of A.V. suggests that the word is not a common but a proper noun and gives 'Giblites,' as in Ezek. xxvii. 9. This is certainly a much more natural combination, than to class along with the men of Solomon and the men of Hiram, the stone squarers as of a different order. Now Gebal was a Phœnician city not far from the sea coast, to the north of Berytus (*Beirut*). The Greeks called it Byblos, but the name is found also spelt *Biblos* (Zosim. i. 58; Ezek. xxvii. 9. LXX.). Thus the LXX. supports the proper name, which, to keep clear that it means the people of Gebal, we ought to write '**the Gebalites.**' This has been adopted by R.V.

VI. 1. *in the four hundred and eightieth year, &c.*] It is impossible to discover how this date is arrived at, or to make it fit in with other statements of the Old and New Testament. The LXX. has 'the four hundred and fortieth year,' and Josephus 'the five hundred and ninety-second.' It is most likely that the 440 years of the LXX. was arrived at by adding together the years assigned to the several judges and omitting the other events, the oppression of Jabin, and of the Philistines. This makes a total 296 years, which with 40 years for the sojourn in the desert, and 104 between Eli and the 4th year of Solomon brings the total to 440. *in the month Zif*] This name for the month is found only here and in verse 37 below. *he began to build*] This is a translation required by the sense. In 2 Chron. iii. 1, the Hebrew is expressly 'he began to build.' Hence the rendering here.

built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; and ten cubits *was* the breadth thereof before the house. And for the house he made windows of narrow lights. And against the wall of the house he built chambers round about, *against* the walls of the house round about, *both* of the temple and of the oracle: and he made chambers round about: the nethermost chamber *was* five cubits broad, and the

2. *the length thereof was threescore cubits*] In dimension the Temple was twice the size of the Tabernacle. The latter was 30 cubits long, 10 cubits wide and 15 cubits high in the holy place. It appears from verse 27 below, where the wings of the cherubim touch each other and also touch the walls of the most holy place, that the measures mentioned in this account of the Temple are measures of the interior, and that allowance must be made for the thickness of the outside walls in any calculation of the size of the building.

3. *the porch*] This extended along the whole face of the building, and projected forward 10 cubits, thus making the whole length of the structure 70 cubits or 105 feet, without allowing for the thickness of outside or party walls. The height of this porch is said (2 Chron. iii. 4) to have been 120 cubits. *the temple of the house*] This means the holy place. Cf. below verse 17, where it is called 'the temple before the oracle.' The 'oracle' is the special name for the most holy place.

4. *windows of narrow lights*] These were apparently windows made by overlaid woodwork, either in the fashion of sloping louvre boards or fashioned like latticework crosswise. R. V. has in the text **windows of fixed latticework**, taking the word 'closed' to imply the permanent nature of the woodwork in the apertures.

5. *And against the wall of the house he built chambers*] The A. V. points out by its margin that the word here translated 'chambers' is not the same as that so rendered in the latter part of the verse. What Solomon erected was three stories (as given by R. V.) of small chambers running all round two sides and one end of the Temple. The floors of these were supported on the stone work of the main building in the way described in the next verse, but were not let into the Temple-building. The R. V. gives **he built stories round about**.

*both of the temple and of the oracle*] i. e. Of the holy place and of the most holy place. *and he made chambers round about*] The R. V. has **side chambers**. This word seems to refer to the several floors one above another which formed this casework of chambers. There were three stories, each five cubits high.

6. *The nethermost chamber (R. V. story) was five cubits broad*] This is the space between the wall of the Temple and the outer wall of the enclosing structure. The wall of the Temple must have been very thick at the bottom, for at the height of five cubits a ledge was made of one cubit wide on which to rest the floor work of the middle chambers. Then after five cubits more, a similar

middle was six cubits broad, and the third was seven cubits broad: for without *in the wall* of the house he made narrowed rests round about, that *the beams* should not be fastened in the walls of the house. And the house, when it was in building, was built of stone made ready *before it was brought thither*: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third. So he built the house, and finished it; and covered the house with beams and boards of cedar. And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

And the word of the LORD came to Solomon, saying, *Concerning this house which thou art in building, if thou wilt*

ledge received the floor-beams of the third story, and then at the height of 15 cubits came a third ledge, on which the beams of the roof of the uppermost story were to be supported. The wall of the Temple (i.e. the holy place) then rose 15 cubits more, and in this space were the windows. If we allow two cubits for the thickness of this upper part of the wall, the foot of the Temple wall must have been five cubits thick. *for without in the wall of the house he made narrowed rests round about*] R. V. **for on the outside he made rebatements in the wall of the house.**

*that the beams should not be fastened*] R. V. **should not have hold.** The Temple building was more sacred than these chambers, Hence there must be no breach made in the wall of either the holy place or of the most holy place. 7. *stone made ready before it was brought thither*] The R. V. renders **made ready at the quarry** with a margin on the last three words 'when it was brought away.'

8. *The door for the middle chamber*] R. V. **middle side-chambers.** The manner of reaching the middle story is sufficiently indicated in the next clause. *in the right side of the house*] The word rendered 'side' is literally 'shoulder,' and may indicate that part of the building nearest the porch, which would be considered the face of the Temple. 9. *So he built the house*] i.e. The Temple building. *and covered the house*] i.e. Made the roof for it.

10. *And then he built chambers against all the house, five cubits high*] Better with R. V. 'And he built **the stories** against all the house, **each** five cubits high.' We ought perhaps to make some allowance for the thickness of floors and roofs. So that the whole height to which this three-storied structure rose may have been much more than 15 cubits, if five cubits were the inside height of each range of rooms. *they rested on the house*] i.e. On the shoulders or rebatements mentioned in verse 6. The other ends of these cedar beams were embedded in the outside wall of the encasing story-work.

11. *And the word of the Lord came*] We are not told by what means this divine communication was made. 12. *which thou*

walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: and I will dwell among the children of Israel, and will not forsake my people Israel.

So Solomon built the house, and finished it. And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place. And the house, that is, the temple before it, was forty cubits long. And the cedar of the

*art in building*] It is clear from this that the message came before the completion of the house. *will I perform my word*] R.V.

'I will establish.' See above on ii. 4. 13. *and I will dwell among the children of Israel*] This is an expansion of the promise made to David. *and will not forsake my people Israel*] The threat that God would do so, if Israel were disobedient, is found Deut. xxxi. 17.

14. *So Solomon built the house*] This verse resumes the narrative of verse 9. 15. *And he built*] The Hebrew uses the same word for the erection of the stone structure and for the work described in this verse, which was to fit the house with a wainscot of cedar. *both the floor of the house, and the walls of the cieling*] More literally, and better, with R.V., 'from the floor of the house unto the walls of the cieling.' and he covered them]

Thus the whole sides, roof and floors on the inside were of wood.

16. *And he built twenty cubits on the sides of the house*] The word translated 'sides' is often used for the innermost part of anything, as of a cave (1 Sam. xxiv. 3), and of the recesses of a forest, as Lebanon (Is. xxxvii. 24). So here it signifies the innermost part of the Temple building as you looked from the porch, i.e. toward the farthest wall of the most holy place. The sense then becomes more manifest. He built at twenty cubits from this extreme end something with boards of cedar. Thus he made a separation of the most holy place, which was twenty cubits long, from the holy place. The R.V. gives this more clearly: 'He built twenty cubits on the hinder part of the house' with boards of cedar from the floor unto the walls, i.e. these twenty cubits were thus shut off and made into a separate room (cf. 2 Chron. iii. 8). *he even built them for it within*] i.e. He prepared this space of twenty cubits in the innermost part of the house, to be a separate room.

*even for the oracle*] The Hebrew says merely 'for an oracle.'

*the most holy place*] Described in the same words in the account of the Tabernacle (Exod. xxvi. 33, 34; Num. iv. 4, 19). 17. *And the house*] Here signifying the holy place, which was in front of the oracle.

18. *And the cedar of the house within*] Better with R.V. 'And there was cedar upon the house within.' *carved*

house within *was* carved with knops and open flowers: all *was* cedar; there was no stone seen. And the oracle he prepared 19 in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart *was* twenty cubits 20 in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar *which was of cedar*. So Solomon overlaid 21 the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until *he had* 22 finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

And within the oracle he made two cherubims of olive tree, 23 each ten cubits high. And five cubits *was* the one wing of 24 the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits. And the other cherub *was* 25 ten cubits: both the cherubims *were* of one measure and one size. The height of the one cherub *was* ten cubits, and so *was* 26

*with knops*] The ornaments were in relief, and were perhaps somewhat of the shape of gourds. 19. *And the oracle, &c.*] Read,

'And he prepared **an** oracle.' to set there the ark of the covenant of the Lord] Which was at present in the city of David. See iii. 15 note.

20. *the oracle in the forepart*] R.V. '**within the oracle was a space &c.**' It is difficult to assign any meaning to the A.V., and it may be that some error has crept into the text.

*and so covered the altar which was of cedar*] Translate **and he covered an altar with cedar.** 21. *with pure gold*] The

participle signifies 'closed,' 'shut up.' The traditional rendering perhaps comes, as is suggested by the Bible of the Synod of Dort, from what was *precious* being usually *kept close*.

*and he made a partition by the chains of gold*] Render with R.V. **and he drew across** chains of gold. The words literally signify 'he caused to pass over with chains,' i.e. he made with chains of gold something that went across either the whole of the dividing wall or over the doorway which was made therein.

*and he overlaid it with gold*] In the beginning of the verse 'the house within' will refer to the holy place, and this last clause to the most holy place.

22. *the whole altar that was by the oracle*] The preposition is not significant of position, but of possession. Read 'the whole altar that **belonged to** the oracle.' The priest who offered incense continually on this altar in the holy place could not enter the most holy place, but the altar on which the offering was made, though standing without, was looked upon as a part of the more sacred portion of the building, and placed close to the dividing wall.

23. *And within the oracle he made two cherubims*] [**cherubim**] These cherubim were winged figures intended to represent some holy and heavenly form. 25. *one size*] Rather 'one form.'

- 27 *it* of the other cherub. And he set the cherubims within the inner house : and they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall ; and their wings touched one another in the midst of the house.
- 28 And he overlaid the cherubims with gold. And he carved all
- 29 the walls of the house round about *with* carved figures of cherubims and palm trees and open flowers, within and without.
- 30 And the floor of the house he overlaid with gold, within and without.
- 31 And for the entering of the oracle he made doors of olive tree : the lintel *and* side posts *were* a fifth *part of the wall*.
- 32 The two doors also *were* of olive tree ; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees. So also made he for the door of the temple posts of olive tree, a fourth *part of the wall*.
- 34 And the two doors *were* of fir tree : the two leaves of the one door *were* folding, and the two leaves of the other door
- 35 *were* folding. And he carved *thereon* cherubims and palm trees and open flowers ; and covered *them* with gold fitted upon

27. *and they stretched forth the wings of the cherubims*] Which is the frequent Hebrew form of expressing **the cherubim stretched forth their wings**. 29. *within and without*] Both here and in the next verse these words can only refer to the inner and outer rooms, the most holy place and the holy place.

31. *the lintel and side posts*] The idea meant to be conveyed here is of the whole structure of the doorway, the framework with its posts. *were a fifth part of the wall*] The expansion indicated by the italics of A. V. is no doubt correct both here and in verse 33. As the partition wall of the oracle was 20 cubits in height and the same in breadth the opening filled by the framework of the doorway would be 4 cubits high by 4 cubits broad.

32. *The two doors also were*] Render 'so he made two doors of olive-wood.' *and spread gold*] Better, and made necessary by the text, 'and he spread the gold.' Here a different process is described. The walls and floors were covered with *flat* plates of gold nailed on (see 2 Chron. iii. 9), but to cover the carved work the gold must be beaten to fit. 33. *for the door of the temple*] The word translated 'door' is the same which is rendered **entering** in verse 31. *a fourth part of the wall*] The Hebrew has here a preposition before the numeral. Render '**out of** a fourth part of the wall.' The meaning is that the aperture was a fourth part of the wall in width, and the same measure in height.

34. *and the two doors were of fir tree*] As in 32 the expression is not definite. It is therefore simpler to put a light punctuation at the end of verse 33 and render 'and two doors of firwood.' *the two leaves of the one door were folding*] That is, could be doubled back upon one another. 35. *and covered them with gold fitted*

the carved work. And he built the inner court *with* three rows of hewed stone, and a row of cedar beams.

In the fourth year was the foundation of the house of the LORD laid, in the month Zif: and in the eleventh year, in the 38 month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

But Solomon was building his own house thirteen years, and he finished all his house. He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. And it was covered with cedar above upon the beams, that lay on forty-five pillars, fifteen in a row.

*upon the carved work*] Here we have a definite statement of what was done, and the same is no doubt meant in verse 32. *upon the carved work*] R. V. **graven work** to mark the variation. There is no doubt that the figures on the doors were cut in the wood and in English 'graven work' refers generally to metal.

36. *And he built the inner court*] This inner court is that which in Jer. xxxvi. 10 is called 'the higher court.' It seems clear that the inner was on a higher level than the outer court. Some have thought that this elevation was made by three layers of stone and then a wooden planking put over all. It seems better to take it that the elevation was artificially made, and then to understand the three rows of hewn stone, covered by one row of cedar-wood at the top, to have made a sort of sunk fence all round the inner court.

37. *In the fourth year*] i.e. Of king Solomon's reign. See verse 1. 38. *in the month Bul*] This month is only mentioned here. The name is derived from the same root as *mabbul*=the deluge, and intimates that the character of the month was rainy.

VII. 1. *his own house*] This includes all the buildings described in vv. 1—12. *thirteen years*] The longer time occupied

by this building, in comparison with the seven years and a half spent on the Temple, is accounted for by the greater extent of this latter work. *and he finished*] i.e. At the end of twenty years and rather more. See ix. 10.

2. *He built also*] Better, **For** he built, as R. V. *the house of the forest of Lebanon*] This building which is mentioned again in x. 17 and 2 Chron. ix. 16

appears, from those passages, to have been Solomon's armoury. The multitude of pillars made it admirably suited for the hanging of shields and targets. *upon four rows of cedar pillars*] The pillars must have been both very numerous and very substantial to support the three tiers of building which stood above them.

3. *And it was covered with cedar above upon the beams*] The word here rendered 'beams' is the same which has been rendered 'side-chambers' in vi. 5. In two descriptions which are so closely related as that chapter and this, it is difficult to suppose that the word has a different sense in the two places. And we have here

- 4 *And there were windows in three rows, and light was against*  
 5 *light in three ranks. And all the doors and posts were square,*  
*with the windows: and light was against light in three ranks.*  
 6 *And he made a porch of pillars; the length thereof was fifty*  
*cubits, and the breadth thereof thirty cubits: and the porch*  
*was before them: and the other pillars and the thick beam*  
 7 *were before them. Then he made a porch for the throne*  
*where he might judge, even the porch of judgment: and it was*  
*covered with cedar from one side of the floor to the other.*  
 8 *And his house where he dwelt had another court within the*  
*porch, which was of the like work. Solomon made also a*

an account of a series of side chambers which ran all round the inside walls of this house of the forest of Lebanon, as the others did round the outside wall of the Temple. The whole verse may be translated, 'And it was covered with cedar above, over the forty and five side-chambers, which were upon the pillars, fifteen in a row.'

4. *And there were windows in three rows*] The R.V. gives **prospects** to avoid the commoner word windows, and puts 'beams' in the margin. 'Window-spaces' would perhaps give the best idea of what appears to be meant. *and light was against light in three ranks*] This means that the windows in every one of the three stories were exactly over each other.

5. *And all the doors and posts were square with the windows*] The R.V. used **prospects** in the previous verse, and so gives here **were square in prospects**, adding in the margin 'were made square with beams.' Taking these 'beams' to signify, as before, the 'framework' of the doorways, the sense would be 'were set square in the framework,' i.e. of the doorways.

6. *And he made a (R.V. the) porch of pillars*] This would seem to have been a separate building not connected with the house of the forest. *and the porch was before them*] It is better to make this clause dependent on the first verb. Thus 'he made the porch of pillars...and a porch before them,' i.e. before the pillars.

*and the other pillars and the thick beam were before them*] The sense of the verse is 'he made the porch of pillars and in front of them also another porch with its pillars and a staircase or set of steps to approach it by.'

7. *Then he made a porch for the throne*] Better (with R.V.) 'And he made **the porch of the throne.**' As the pillars were the distinction of the former porch, so was the throne of this. *and it was covered with cedar from one side of the floor to the other*] Literally 'from floor to floor.' What is meant is that this was not an unenclosed porch like 'the porch of pillars' mentioned previously, but that it was enclosed with cedar wood walls all round from the floor to the ceiling.

8. *And his house where he dwelt had another court within the porch, which was of the like work*] It is better to translate 'And his house **where he might dwell, the other court within the porch,** was of the like work.' The description has apparently been carrying us, from the front of the house of the forest, regularly more and

house for Pharaoh's daughter, whom he had taken to wife, like unto this porch. All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. And above were costly stones, after the measures of hewed stones, and cedars. And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

And king Solomon sent and fet Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom,

more inward. *Pharaoh's daughter*] Cf. iii. 1. The house for her probably joined the king's residence. The women's apartments, as usual in the East, were removed as far from public view as possible.

9. *All these*] i.e. The whole of the buildings described in the previous verses. *according to the measures of hewed stones*] Better not to be taken as being in construction, but to be rendered with R.V. **even hewn stones according to measure.**

*within and without*] Though the inside face of the walls was to be covered with cedar and so put out of sight, the same care was taken with the dressing of that part of the stone work, as with all that was to remain uncovered. *toward the great court*] Better, **unto**. What appears to be meant in the verse is a strong expression of the excellency of the stone work.

10. *And the foundation*] Even that work which was to be buried out of sight was of the same quality. *ten cubits...eight cubits*] Probably we have here the greatest dimension, the length.

11. *And above*] i.e. The courses which lay upon the foundations. *after the measures of hewed stones*] Render (as in 9) **hewn stone according to measure.**

*and cedars*] R. V. **cedar-wood.** 12. *And the great court round about*] The words are the same as in vi. 36. The great court was the hindmost part of all the palace grounds, and was apparently higher than the level of the front part. *the porch of the house*] Probably the porch intended is that spoken of in vi. 3. 'The house' without any defining words can only be taken of the Temple.

13. *sent and fet*] 'Fet' is the old English past tense of the verb 'fetch,' and occurs several times in the version of 1611 (e.g. Gen. xviii. 7). *Hiram out of Tyre*] The name of this workman is spelt Hiram in 2 Chron. iv. 11.

14. *He was a widow's son*] The Hebrew says **the son of a widow woman.** *of the tribe of Naphtali*] In 2 Chron. ii. 14 he is called 'the son of a woman of the daughters of Dan.' The two may be reconciled if we suppose the woman to have belonged to Dan, and her first husband to have been of the tribe of Naphtali. *a worker in brass*] This had been the trade of the father. *and he was filled with*

- and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.
- 15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.
- 16 And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits:
- 17 and nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars: seven for the
- 18 one chapter, and seven for the other chapter. And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapter. (And the chapiters that were upon the top of the pillars were of lily work in the
- 20 porch, four cubits). And the chapiters upon the two pillars had pomegranates also above, over against the belly which was

*wisdom*] Compare the similar language used (Exod. xxxi. 3, xxxvi. 1) about Bezaleel and Aholiab. 15. of eighteen cubits high

*apiece*] The Hebrew says 'eighteen cubits was the height of one pillar.' There can be very little doubt that this should be followed by 'and eighteen cubits was the height of the other pillar.' But the similarity of the words has caused the scribe to overlook them. And there is a like defect in the other half of this verse. For instead of 'did compass either of them about' the original gives 'did compass the second pillar.' The whole of the latter passage was no doubt 'a line of twelve cubits did compass about the one pillar, and a line of twelve cubits the second pillar.' 17. and

*nets-of checker work*] The two nouns are from the same root, and indicate some kind of interlaced metalwork with which the belying parts of the capitals were overlaid. It is better to render

'**There were** nets &c.' 18. upon the top, with pomegranates] The Hebrew text means 'upon the top of the pomegranates.' But some authorities give 'upon the top of the pillars,' which has been adopted by the R.V. We may perhaps render (nearly with R.V.) 'So he made the pomegranates, and **there were** two rows about upon the one network, to cover the chapiters that were upon the top of the pillars; and so made he for the other chapter.'

19. And the chapiters that were upon the top of the pillars] This verse refers to the four cubits of lily work, which was higher than the belying portion of the capital, and formed the topmost part of the ornament.

were of lily work in the porch] The R.V. transposes **in the porch were of lily work**, thus marking clearly that the pillars were within the porch. 20. And the chapiters upon the two pillars had pomegranates also above] The italics are without justification. The R.V. gives the sense; 'And **there were** chapiters also above upon the two pillars.'

over against the belly which was by the network] R.V. 'close by the belly which was beside the network.' The prepositions make the difficulty here. Probably the two rows ran round the pillar,

by the network: and the pomegranates *were* two hundred in rows round about upon the other chapter. And he set up the 21 pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. And upon the 22 top of the pillars *was* lily work: so was the work of the pillars finished.

And he made a molten sea, ten cubits from the one brim 23 to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about. And under the brim of it round about *there were* knops com- 24 passing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows, when it was cast. It stood upon 25 twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward. And it *was* a hand- 26

one just above, the other just below the enlarged part. Then the network appears to have been over the belly. The preposition intimates that if you could have looked from the woodwork, the metal nets and chains were just in front of you. So that in the 'beside' of the R.V. we must understand the notion of overlying.

*two hundred, in rows*] As we have taken verse 18 the rows were two for each capital, so that 100 pomegranates were in each row.

*round about upon the other chapter*] What is meant, we should express by 'round about (upon the one chapter as) upon the other chapter.'

21. *And he set up the pillars in the porch*] The preposition is not the same as in verse 19. Render here 'at the porch.'

*Jachin...Boaz*] These words are evidently given as proper names. Both words are significant. The first is a verb (see Job xxvii. 17) signifying 'he will prepare, or, establish,' the second='in him is strength.'

22. *upon the top of the pillars*] The lily work is mentioned again because it was the topmost part of the ornament, and the pillars have been described from the bottom upwards. Hence it was fit to speak of it here, where it is said the work of the pillars was finished.

23. *And he made a (R.V. the) molten sea*] The definite article is expressed in the original, and the vessel itself was unique.

*ten cubits from the one brim to the other, &c.*] The R.V. tries to be more literal, but with the same sense. **Ten cubits from brim to brim, round in compass.** *a line of thirty cubits*] This would in round numbers be the size of the circumference, with ten cubits as diameter.

24. *knops*] The word is that which occurs in vi. 18, and the knops were probably of a gourd-shape. *ten in a cubit*] This would make the number of knops to be 300. But the R.V. renders for **ten cubits**. And so the words are rendered in vi. 26.

*when it was cast*] i.e. They were of the same piece with the whole rim.

25. *the sea was set above upon them*] i.e. The bottom rested on the backs of the oxen.

26. *a hand-*

breadth thick, and the brim thereof was wrought like the brim of a cup, *with flowers of lilies*: it contained two thousand baths.

- 17 And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three  
18 cubits the height of it. And the work of the bases *was on this manner*: they had borders, and the borders *were between the*  
19 ledges: and on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges *there was* a base above: and beneath the lions and oxen *were certain*  
20 additions made of thin work. And every base had four brassen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver *were* undersetters molten, at  
21 the side of every addition. And the mouth of it within the

*breadth thick*] i.e. The metal of which it was made. *with flowers of lilies*] Rather (as R.V.) '**like the flower of a lily.**' This is to indicate that the brim bent outward and not that lily-flowers were all round it. *it contained two thousand baths*] The 'bath' was the largest Hebrew liquid measure. According to Josephus it held rather more than 8 gallons. Other data make it about half that size.

27. *ten bases of brass*] These were stands for the ten lavers mentioned below. See verse 38. 28. *they had borders*] From the description in the next verse the word must mean the side of the base, on which the figures mentioned in 29 were carved or cast. So that the **panels** of the R.V. (marg.) would be the most correct rendering. And so in verses 31, 32, 35 and 36. *between the ledges*] These seem to have been the perpendicular shafts, at the four corners of each base, which would be raised so as to form two sides of the framework enclosing the panels.

29. *and upon the ledges there was a base above*] The word here rendered 'base' differs from that in the two previous verses and so the R.V. has rendered **a pedestal**. It seems to denote some projection upward from the four shafts at the corners to act as a support for the lavers when they were put in position. *certain additions made of thin work*] R.V. **wreaths of hanging work**.

30. *and plates [axles] of brass*. *and the four corners thereof had undersetters*] The last word is that usually rendered 'shoulders' (see R.V. margin), and the word translated 'corners' means rather (1) a footstep, (2) a foot. This seems the more suitable rendering here also. The sense would then be 'the four feet thereof had shoulder pieces' i.e. attached to them. The purpose of these shoulders appears to have been for the axles on which the wheels were fixed to pass through. The next clause would then run 'underneath the laver were the shoulders molten.'

*at the side of every addition*] Literally, 'at the side of each one (were) wreaths' or more idiomatically, (as R.V.) **with wreaths at the side of each**.

31. *And the mouth of it*] Here the pronoun must, I think, be referred to the base. The bases appear to

chapter and above *was* a cubit: but the mouth thereof was round *after* the work of the base, a cubit and a half: and also upon the mouth of it *were* gravings with their borders, foursquare, not round. And under the borders *were* four wheels; <sup>32</sup> and the axletrees of the wheels *were* joined to the base: and the height of a wheel *was* a cubit and half a cubit. And the <sup>33</sup> work of the wheels *was* like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, *were* all molten. And *there were* four undersetters to the four <sup>34</sup> corners of one base: *and* the undersetters *were* of the very base itself. And in the top of the base *was there* a round compass <sup>35</sup> of half a cubit high: and on the top of the base the ledges thereof and the borders thereof *were* of the same. For on the <sup>36</sup> plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about. After <sup>37</sup> this *manner* he made the ten bases: all of them had one casting, one measure, *and* one size. Then made he ten lavers of brass: <sup>38</sup> one laver contained forty baths: *and* every laver was four

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have had a circular orifice in the top, which is here called the mouth. This opening was, as it seems, surmounted and surrounded by a capital. One cubit was the diameter of the orifice. *but*

*the mouth thereof*] Better, '**And**' &c. This pronoun here refers to the 'chapter.' That superstructure widened out towards the top, and the round opening in the top of it, to receive the bottom of the laver, is what is meant by the second 'mouth.' *after the work of the base*]

Better, as the word is the same which was so rendered in verse 29, **after the work of a pedestal**. It was in this way that the chapter served as a support to the laver. *with their borders, foursquare, not round*]

Better, **And their borders were foursquare, not round.** <sup>32.</sup> *And under the borders* [**panels**]

*were four wheels*] Better, '**the four wheels.**' They were so fixed that they might not hide by their upper part any portion of the ornamental panels. *and the axletrees of the wheels were joined to the base*]

More literally, **were in the base.** <sup>33.</sup> *their naves*] It seems better to render, with R.V., **felloes** here, and transfer the word 'naves' to the last of the four nouns, putting 'spokes' for 'felloes.'

<sup>34.</sup> *And there were four undersetters to, &c.*] Literally, 'shoulders at &c.' *of one base*] That is, of each one. *of the very base itself*]

Literally, it is 'from (i.e. of) the base were its shoulders,' i.e. they were of one piece with it.

<sup>35.</sup> *the ledges thereof*] Literally, 'the hands thereof.' Probably some kind of prop or holder is intended. R.V. gives **stays**, both here and in the next verse. <sup>36.</sup> *according to the proportion of every one, and additions round about*]

The word rendered 'proportion' means rather any 'bare space.' Hence the sense is that the graving was such as the space admitted. So render 'according to the space in every one, and **with wreaths** round about.'

<sup>37.</sup> *one size*] Better 'one **form.**' <sup>39.</sup> *And he put*] The

- 39 cubits: *and* upon every one of the ten bases one laver. And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.
- 40 And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made
- 41 king Solomon for the house of the LORD: the two pillars, and the two bowls of the chapiters that *were* on the top of the two pillars; and the two networks, to cover the two bowls of the
- 42 chapiters which *were* upon the top of the pillars; and four hundred pomegranates for the two networks, *even* two rows of pomegranates for one network, to cover the two bowls of the
- 43 chapiters that *were* upon the pillars; and the ten bases, and
- 44 ten lavers on the bases; and one sea, and twelve oxen under
- 45 the sea; and the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the
- 46 house of the LORD, *were* of bright brass. In the plain of Jordan did the king cast them, in the clay ground between

verb is the same which later on in the verse is translated **set**.

*eastward over against (better, towards) the south*] The building looked north and south, so the sides would be east and west. The sea then stood at the south corner of the east side. There is much uncertainty about the meaning of parts of the language in this description of the bases. They appear to have been large box-shaped structures, set on four wheels. The wheels did not come up higher than the bottom of the box, and so needed shoulders and stays in which the axles might run and by which they might be kept in position. Above the box, which had a large hole in the top, rose a sort of capital on which was fixed the laver. The sides of the box and the capital as well as the stays were covered with figures.

40. *And Hiram made the lavers*] Many ancient authorities (see R.V. marg.) read **pots** instead of 'lavers,' as in 2 Chron. iv. 11.

*that he made king Solomon*] R.V. reads, with the same sense, 'that he wrought for king Solomon.'

42. *and four hundred pomegranates*] The original is definite. Read, 'and **the** four hundred.'

43. *and ten lavers*] The Hebrew has, 'and **the** ten lavers.' So in the next verse we should have '**the** one sea and **the** twelve oxen.'

45. *and all these vessels*] Better, at the close of the list, 'even all these.' *made to king Solomon*] In modern English we should say 'for,' in spite of the following 'for' coming so close. But the R.V. has changed the phrase 'for the house of the Lord' both here and in verse 40 into **in the house of the Lord**. The same construction is translated 'in the house of the Lord' 2 Kings xi. 3, 15, and elsewhere.

*bright brass*] The R.V. gives **burnished brass**. The original word is a participle and not an adjective.

46. *in the clay ground*] As the margin of A.V. explains, the literal rendering is 'in the thickness of the ground.' The Hebrews had a paucity of adjectives and were

Succoth and Zarthan. And Solomon left all the vessels un- 47  
*weighed*, because they were exceeding many: neither was the 48  
 weight of the brass found out. And Solomon made all the 48  
 vessels that *pertained unto* the house of the LORD: the altar of 49  
 gold, and the table of gold, whereupon the shewbread *was*, and 49  
 the candlesticks of pure gold, five on the right side, and five 49  
 on the left, before the oracle, with the flowers, and the lamps,  
 and the tongs of gold, and the bowls, and the snuffers, and the 50  
 basons, and the spoons, and the censers of pure gold; and the  
 hinges of gold, both for the doors of the inner house, the most 50  
 holy *place*, and for the doors of the house, *to wit*, of the  
 temple. So was ended all the work that king Solomon made 51  
 for the house of the LORD. And Solomon brought in the  
*things* which David his father had dedicated; *even* the silver,  
 and the gold, and the vessels, did he put among the treasures  
 of the house of the LORD.

Then Solomon assembled the elders of Israel, and all the 8  
 heads of the tribes, the chief of the fathers of the children of  
 Israel, unto king Solomon in Jerusalem, that *they* might bring

obliged to express in such wise what we mean by 'stiff ground' and  
 which is excellently rendered by the English version. *between*

*Succoth and Zarthan*] The last word should be written *Zarethan*.  
 See Josh. iii. 16. That both Succoth and Zarethan were in the  
 circle, or district, of Jordan we can see both from that passage and  
 this, but their precise position is unknown. 47. *neither was*

*the weight of the brass found out*] The R.V. gives '**could not be**  
**found out.**' The verb, which signifies literally 'to investigate,' 'to  
 search out,' seems employed to indicate that no attempt was made to  
 discover it. 48. *that pertained unto the house of the Lord*] The

construction is like that in verse 45. Hence R.V. has '**that were**  
**in the house of the Lord.**' *the altar of gold*] R.V. **the golden**  
**altar**, i.e. the altar of incense made of cedar wood and overlaid  
 with gold. 50. *and the bowls*] R.V. has changed 'bowls' here

to '**cups**,' a rendering given for this word sometimes on the margin  
 of A.V. *and the censers*] This Hebrew word is frequently  
 rendered 'censer,' but as in Exod. xxvii. 3, xxxviii. 3 and other  
 places, where it relates to the altar furniture and fittings, the  
 plural is rendered '**fire pans**,' the R.V. has introduced that render-  
 ing here. 51. *So was ended, &c.*] The changes of order and

words in this verse made by R.V. (viz. **Thus all the work**  
**that king Solomon wrought in the house of the Lord**  
**finished.**) are such as to bring as nearly as possible this passage  
 and 2 Chron. v. 1 into accord. *among the treasures*] R.V. '**in**  
**the treasures.**' The word is used rather of the place than of  
 the things kept in it.

VIII. 1. *Then Solomon assembled the elders of Israel*] Josephus  
 (*Ant.* viii. 4. 1) says the king summoned the assembly by a  
 formal document. *the chief of the fathers*] Better with  
 margin of A.V. and text of R.V. **the princes of the fathers**'

up the ark of the covenant of the LORD out of the city of  
 2 David, which *is* Zion. And all the men of Israel assembled  
 themselves unto king Solomon at the feast in the month  
 3 Ethanim, which *is* the seventh month. And all the elders of  
 4 Israel came, and the priests took up the ark. And they  
 brought up the ark of the LORD, and the tabernacle of the  
 congregation, and all the holy vessels that *were* in the tabernacle,  
 even those did [the priests and the Levites bring up.  
 5 And king Solomon, and all the congregation of Israel, that  
 were assembled unto him, *were* with him before the ark,  
 sacrificing sheep and oxen, that could not be told nor numbered  
 6 for multitude. And the priests brought in the ark of the  
 covenant of the LORD unto his place, into the oracle of the  
 house, to the most holy *place*, even under the wings of the

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houses. The persons meant are those who are called Ex. vi. 14 'heads of their fathers' houses. *that they might bring up the ark*] Whatever may have been the relative heights of the Temple mount and of Zion, in a religious sense the former would be esteemed the more exalted, and so 'to bring up' and 'to go up' thither would be the natural modes of expression. 2. *at the feast in the month Ethanim which is the seventh month*] Josephus tells us that the feast of tabernacles fell at this time, and that that festival and the dedication services were combined into one great feast. We know from Lev. xxiii. 34, that the feast of tabernacles commenced on the fifteenth day of the seventh month, and was held for seven days. The month Ethanim, which name only occurs here, is described as the seventh month. Supposing the Temple to have been dedicated as soon as possible after its completion, this festival must have been held in the twelfth year of Solomon's reign. For in vi. 37 we are told that the actual building was finished in the eighth month of the eleventh year. The seventh month, named for the dedication, must have been in the year following.

3. *all the elders*] The other representative persons mentioned in verse 1 are all no doubt to be included in this phrase. *the priests took up the ark*] This duty was usually performed by the Levites (cf. Numb. ii. 31), but on very solemn occasions the priests undertook it (see Josh. iii. 6, vi. 6). 4. *and the tabernacle of the congregation*] Better, as in other places, **the Tent of meeting**. This consecrated tent was now taken down, and the curtains and poles of which it consisted brought to the Temple to be preserved in the 'side chambers' which enclosed the Temple on three sides.

5. *were with him before the ark*] This must refer to the time when the great procession had reached the Temple court. At that spot the ark was set down, and king and people joined in a solemn sacrifice, before the priests bore the ark into the most holy place.

6. *even under the wings of the cherubims*] The outspread wings of the cherubim extended across the whole width of the oracle (vi. 27) and their wings touched one another in the middle of the house. Beneath these wings that touched, the ark was set down.

cherubims. For the cherubims spread forth *their* two wings 7 over the place of the ark, and the cherubims covered the ark and the staves thereof above. And they drew out the staves, 8 that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day. *There was* nothing in the ark save 9 the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, 10 when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could 11 not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

Then spake Solomon, The Lord said that *he* would dwell in 12

7. *covered the ark and the staves thereof above*] The ark appears to have been placed lengthwise, beneath the wings of the cherubim. Thus the staves also would lie along in the rings and so be overshadowed by the wings.

8. *And they drew out the staves*] We are nowhere told how long the staves were made, but no doubt they were of considerable length that there might be no danger of the bearers touching the sacred coffer. To join on easily to the following clause we must render **the staves were so long**.

*that the ends of the staves were seen out in the holy place*] Instead of 'out in' the Hebrew has **from**, and the sense is that, somehow or other, the heads of the staves were to be seen by persons looking from the holy place towards the oracle. *and* [R.V. better, **but**] *they were not seen without*] That is to say, when anyone went towards the porch and stood at the entrance of the holy place, the heads of the staves were no longer visible. *and there they are unto this day*] To have allowed these words to remain bespeaks a singularly close copyist. They were first written when the Temple was still standing, but could not be true at the date of the compilation of the Book of Kings.

9. *There was nothing in the ark save the two tables of stone*] We read in Heb. ix. 4 that in the ark of the covenant 'was the golden pot that had manna, and Aaron's rod that budded' as well as the tables of the covenant, and we may be sure that the writer there speaks according to tradition. *when the Lord made a covenant*] There is no word for 'covenant' in the Hebrew, but the verb is the technical term used in this sense.

10. *the cloud filled the house of the Lord*] The cloud was the veil which hid the glory of the Lord. The article denotes that it was something well known and perhaps permanent. Cf. Exod. xl. 34, 35. 11. *could not stand to minister*] i.e. At the altar of incense which stood within the holy place. God's presence was diffused through every part of the edifice.

12. *The Lord said that he would dwell in the thick darkness*] Better, 'The Lord **hath** said, &c.' The king's words are called forth by what he sees: the house enveloped in a thick cloud such

13 the thick darkness. I have surely built thee a house to dwell  
 14 in, a settled place for thee to abide in for ever. And the king  
 turned his face about, and blessed all the congregation of  
 15 Israel: (and all the congregation of Israel stood;) and he said,  
 Blessed be the LORD God of Israel, which spake with his  
 mouth unto David my father, and hath with his hand fulfilled  
 16 it, saying, Since the day that I brought forth my people Israel  
 out of Egypt, I chose no city out of all the tribes of Israel to  
 build a house, that my name might be therein; but I chose  
 17 David to be over my people Israel. And it was in the heart  
 of David my father to build a house for the name of the LORD  
 18 God of Israel. And the LORD said unto David my father,  
 Whereas it was in thine heart to build a house unto my name,  
 19 thou didst well that it was in thine heart. Nevertheless thou  
 shalt not build the house; but thy son that shall come forth  
 20 out of thy loins, he shall build the house unto my name. And  
 the LORD hath performed his word that he spake, and I am  
 risen up in the room of David my father, and sit on the throne  
 of Israel, as the LORD promised, and have built a house for the  
 21 name of the LORD God of Israel. And I have set there a  
 place for the ark, wherein is the covenant of the LORD, which

that none could remain within nor enter. 13. *I have surely*

*built thee a house to dwell in]* R.V. 'a house of habitation.' The king sees that God has deigned to accept the house that has been built.

14. *And the king turned his face about]* He had spoken at first looking towards the Temple, and beholding the cloud which told that God was there. *and blessed all the con-*

*gregation]* The words which follow (15—21) are not words of benediction on the people, but thanksgiving to God. We must suppose the language of blessing to have been like the blessing which follows later on in the chapter (57—61) where the king does ask for guidance and help for Israel.

15. *the Lord God of Israel]* R.V. 'The Lord, the God of Israel.'

*which spake with his mouth unto David my father]* The allusion is to the words of 2 Sam. vii. 5—7, where God by the prophet Nathan forbids David to build Him a house.

16. *that my name might be therein]* The expression in the Pentateuch is constant about the place which is dedicated to the worship of God: 'God records His name there' (Exod. xx. 24); cf. also Deut. xii. 5, 11. *but I chose David]*

This is expanded in 2 Chron. vi. 6 so as to include both the place and the person. 'But I have chosen Jerusalem that my name might be there; and have chosen David to be over my people Israel.'

17. *And it was in the heart, &c.]* Better, 'Now it was, &c.'

19. *thou shalt not build the house]* It was not necessary for Solomon to add the reasons given in 1 Chron. xxii. 8, 'Thou hast shed blood abundantly and hast made great wars.'

21. *the ark, wherein is the covenant of the Lord]* It has just been said (ver. 9) that only the two tables of stone were in the ark. They must then be meant by 'the covenant of the Lord.' But 'the book

he made with our fathers, when he brought them out of the land of Egypt.

And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands *toward* heaven: and he said,

LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as *it is* this day. Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: that thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, My name shall be there: that thou

of the covenant' (Exod. xxiv. 7) appears to have included all the laws contained in Exod. xx.—xxiii.

22. *And Solomon stood before the altar of the Lord*] This was the altar of burnt offerings which stood in the Temple court.

23. *who keepest covenant and mercy*] The phrase is found in Deut. vii. 9, 12. In God's intent, the covenant and the mercy were the same thing. It was transgression on man's part which called forth any other character in the covenant. *with thy servants*]

The supplication becomes an appeal to God that He will remember towards David's race the promise which at first was made to all Israel. See Chap. ii. 4 and 2 Sam. vii. 12, &c.

25. *so that thy children take heed*] In modern English 'so that' = 'if only,' 'provided that,' is not common, but was so when the A.V. was made. The R.V. has the modern 'if only.'

27. *will God indeed dwell on the earth?*] The LXX. adds 'with men.'

*the heaven and heaven of heavens*] The expression is found in Deut. x. 14; Ps. lxxvii. 36, cxiii. 16.

*this house that I have builded*] The LXX. adds 'for Thy name.'

28. *Yet have thou respect*] Literally, "Yet thou wilt have respect." The tense is chosen to intimate the assurance in the mind of the king that his prayers will be answered.

29. *even toward the place of which thou hast said, My name shall be there*] These words refer

- mayest hearken unto the prayer which thy servant shall make  
 30 towards this place. And hearken thou to the supplication of  
 thy servant, and of thy people Israel, when they shall pray  
 towards this place: and hear thou in heaven thy dwelling  
 place: and when thou hearest, forgive.
- 31 If any man trespass against his neighbour, and an oath be  
 laid upon him to cause him to swear, and the oath come before  
 32 thine altar in this house: then hear thou *in* heaven, and do,  
 and judge thy servants, condemning the wicked, to bring his  
 way upon his head; and justifying the righteous, to give him  
 according to his righteousness.
- 33 When thy people Israel be smitten down before the enemy,  
 because they have sinned against thee, and shall turn again to  
 thee, and confess thy name, and pray, and make supplication  
 34 unto thee in this house: then hear thou *in* heaven, and forgive  
 the sin of thy people Israel, and bring them again unto the  
 land which thou gavest unto their fathers.
- 35 When heaven is shut up, and there is no rain, because they  
 have sinned against thee; if they pray towards this place, and  
 confess thy name, and turn from their sin, when thou afflictest  
 36 them: then hear thou *in* heaven, and forgive the sin of thy  
 servants, and of thy people Israel, that thou teach them the

back to verse 16, and appear to imply quite as much as is contained in the expansion there alluded to from 2 Chron. vi. 6, viz. that God had chosen Jerusalem as the place for His temple.

*towards this place*] For the king was not in the Temple but looking towards it. Hence it came to pass that in foreign lands the Israelite turned his face in the direction of Jerusalem. Cf. Dan. vi. 10; Jonah ii. 4; Ps. v. 7. 31. *If any man trespass*]

The sense of 'trespass' in this verse must be='be supposed to have trespassed.' The person presumed to have offended is to be challenged to take an oath, and to God is left the punishment of the guilty and the acquittal of the innocent. Cf. Exod. xxii. 7—11.

*and the oath come*] Render "**and he come and swear**".

32. *then hear thou in heaven*] As the truth in such a case can be known to God alone, He is prayed to act the part assigned to judges in the Law (cf. Deut. xxv. 1) and to make known in His own way which persons take the oath justly, and which unjustly.

33. *When thy people Israel be smitten down before the enemy*] Such an event is contemplated in the language of Leviticus xxvi. 17 and Deuteronomy xxviii. 25 as well as the restoration and delivery of the people on their repentance (see Lev. xxvi. 40—42).

*because they have sinned against thee*] From what follows it seems as if idolatry, to which the people were so prone, were noted as the special sin. 35. *When heaven is shut up*] The king next intreats against a plague of drought. 36. *forgive the sin of thy servants and of thy people Israel*] Probably Solomon means by 'servants' the kings who should hereafter reign over Israel.

*that thou teach them*] Rather '**when** thou teachest

good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance.

If there be in the land famine, if there be pestilence, blasting, mildew, locust, or if there be caterpillar; if their enemy besiege them in the land of their cities; whatsoever plague, whatsoever sickness there be; what prayer and supplication soever be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house: then hear thou in heaven thy dwelling place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, even thou only, knowest the hearts of all the children of men;) that they may fear thee all the days that they live in the land which thou gavest unto our fathers.

Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; (for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray towards this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.

them,' as at the close of the previous verse. The forgiveness is to come, when the lesson of chastisement has been given and learnt.

37. *If there be in the land famine*] In this verse the king gathers together various judgements which God had threatened on His people if they sinned. For famine cf. Lev. xxvi. 20; Deut. xi. 17: for blasting and mildew, Deut. xxviii. 22; for locust, Deut. xxviii. 38.

*in the land of their cities*] The Hebrew word translated 'cities' usually signifies 'gates.' But in 'gates' the 'cities,' which alone possessed them, are implied.

38. *which shall know every man the plague of his own heart*] i.e. The special infliction which is sent to him for his own correction.

39. *whose heart thou knowest*] This is the other aspect. God will know whether the discipline have wrought its effect.

40. *that they may fear thee*] i.e. Being instructed and warned by God's judgements may cease to offend.

41. *Moreover concerning a stranger*] Consideration of the stranger was a marked feature of the Jewish legislation.

*for thy name's sake*] i.e. Having heard of Thy wondrous works performed for Israel.

42. *of thy strong hand, and of thy stretched out arm*] A constant phrase in Deuteronomy to express God's power, see Deut. iii. 24, iv. 34, v. 15, &c.

*when he shall come and pray towards this house*] For the earlier provision whereby the stranger might be admitted to share in the worship of Israel, see Numb. xv. 14.

43. *that this house...is called by thy name*] The literal rendering 'that thy name is called upon this house,' brings out more of the true notion of the words, viz.

- 44 If thy people go out to battle against their enemy, whither-soever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house  
45 that I have built for thy name: then hear thou *in* heaven their prayer and their supplication, and maintain their cause.  
46 If they sin against thee, (for *there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the  
47 enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely,  
48 we have committed wickedness; and so return unto thee with all their heart, and with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have  
49 built for thy name: then hear thou their prayer and their supplication *in* heaven thy dwelling place, and maintain their  
50 cause, and forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them:  
51 for they be thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace  
52 of iron: that thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to  
53 hearken unto them in all that they call for unto thee. For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of

that God has taken up His abode there.

44. *If thy people go out to battle]* The case here is of a war undertaken by God's direction, and therefore in a righteous cause. *shall pray*

*unto the Lord toward the city]* As Daniel did in Babylon (Dan. vi. 10). The Mohammedans turn towards Mecca, and the early Christians inherited from the Jews the custom of turning to the East when they prayed.

46. *If they sin against thee]* Cp. with the language of these verses, Leviticus (xxvi.) and Deuteronomy (xxviii.).

49. *and maintain their cause]* The words are the same as in verse 45, but the idea is a little different. There the 'cause' was a righteous war undertaken at God's direction; here the phrase implies that God shall do His people right by delivering them from their oppressors.

50. *give them compassion]* So God stirred up the heart of Cyrus to permit Israel to return from Babylon (Ezra i. 1).

51. *from the midst of the furnace of iron]* The bondage of Egypt is so called, Deut. iv. 20.

52. *in all that they call for unto thee]* R.V. **whosoever they cry unto thee.**

53. *as thou spakest by the hand of*

Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

And it was so, that when Solomon had made an end of 54 praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees with his hands spread up to heaven. And he stood, and 55 blessed all the congregation of Israel with a loud voice, saying, Blessed be the LORD, that hath given rest unto his people 56 Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant. The LORD our God be with us, 57 as he was with our fathers: let him not leave us, nor forsake us: that he may incline our hearts unto him, to walk in all 58 his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. And 59 let these my words, wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require: that all 60 the people of the earth may know that the LORD is God, and that there is none else. Let your heart therefore be perfect 61 with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

*Moses*] The reference is to Exod. xix. 5, 6, where God promises that Israel shall be to Him 'a peculiar treasure.' 'By the hand of' is a not uncommon Hebrew phrase for 'by' (see below verse 56), and it is so represented in A.V.

54. *he arose from before the altar*] In verse 22 we are only told that Solomon stood before the altar. It appears from this verse that the addition in 2 Chron. vi. 13, where we read that he first stood and then kneeled down before the people, gives the correct idea of what took place. 56. *that hath given rest unto his people*] For Solomon's reign was to be specially a time of peace (cf. 1 Kings ii. 33), and it was only in a time of profound tranquillity that the great works of the Temple and the king's house could have been carried out. 58. *that he may incline our hearts unto him*] Which will not happen if He leave or forsake His people. 59. *be nigh unto the Lord our God day and night*] That He may have them always in remembrance. *as the matter shall require*] The Hebrew is 'the thing of a day in its day,' and the R.V. gives 'as every day shall require.'

60. *that all the people of the earth may know*] This was always the view of the pious Israelite that God's glory might be known among all nations. Cf. Josh. iv. 24; 1 Sam. xvii. 46. In 2 Chron. we are told, that fire came down from heaven and consumed the burnt offering and the sacrifice, that the glory of God filled the house so that the priests could not enter, and that at the sight thereof all the people worshipped and praised the Lord.

61. *perfect*] i.e. 'Entirely surrendered.'

62 And the king, and all Israel with him, offered sacrifice before  
 63 the LORD. And Solomon offered a sacrifice of peace offerings,  
 which he offered unto the LORD, two and twenty thousand  
 oxen, and an hundred and twenty thousand sheep. So the  
 king and all the children of Israel dedicated the house of the  
 64 LORD. The same day did the king hallow the middle of the  
 court that *was* before the house of the LORD: for there he offered  
 burnt offerings, and meat offerings, and the fat of the peace  
 offerings: because the brasen altar that *was* before the LORD *was*  
 too little to receive the burnt offerings, and meat offerings, and  
 65 the fat of the peace offerings. And at that time Solomon held a  
 feast, and all Israel with him, a great congregation, from the  
 entering in of Hamath unto the river of Egypt, before the  
 LORD our God, seven days and seven days, *even* fourteen days.  
 66 On the eighth day he sent the people away: and they blessed

63. *And Solomon offered a sacrifice of peace offerings*] It is ordered in the Law (Lev. vii. 15) that the greatest part of such peace offerings shall be eaten at the time of the offering. The fat and certain internal portions of the victim are to be consumed in the fire on the altar, but all else is to go for food. This explains in part the enormous number of animals mentioned in this verse. The dedication of the Temple was an event for which all who could come were sure to assemble, and for the support of such an enormous crowd for fourteen days (cf. 2 Chron. vii. 8, 9) the supply here mentioned need not be thought excessive. Great multitudes can assemble in Eastern climates, where the shelter of a roof at night is not a necessity.

*two and twenty thousand oxen*] We need not suppose that any great part of the offering was performed by the king personally. The next verse shews that provision was made for offering sacrifices on temporary altars set up for the occasion.

64. *meat offerings*] These consisted (see Lev. ii. 4—7) of fine flour with oil and incense. In modern English the sense of 'meat' has become so restricted to flesh, that the R.V., to give a nearer idea of the true nature of the offering, has changed the word to **meal-offering**.

65. *Solomon held a feast*] Better '**the** feast,' i.e. the special feast of Tabernacles. The part played by Solomon in all this dedication ceremony shews us that the ordinances of the Pentateuch had not yet come into observance.

*from the entering in of Hamath unto the river of Egypt*] Within these limits the whole land of Palestine was embraced. Hamath on the north was situated in the valley of the Orontes, and for a long time was the chief city of the northern part of Syria. On the south the river of Egypt is identified with the *Wady el Arish*, a desert stream on the border of Egypt.

*before the Lord our God*] The last two words have the appearance of an editorial addition.

*seven days and seven days*] As explained in 2 Chron. vii. 9 the dedication of the altar lasted seven days, and the feast (of Tabernacles, proper) other seven days. This double observance accounts for the form of words here used.

66. *On the eighth day*] i.e. of the feast

the king, and went unto their tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

And it came to pass, when Solomon had finished the building 9 of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, that the LORD 2 appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the LORD said unto him, I have 3 heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, 4 as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will 5 establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if you shall at all 6 turn from following me, you or your children, and will not

of Tabernacles, which had been preceded on this occasion by the feast of Dedication. Therefore this was the fifteenth day of the whole ceremony. *and went unto their tents*] The expression is a survival from those times when the home was a tent. Cf. 2 Sam. xviii. 17, xix. 8.

IX. 1. *when Solomon had finished*] We read (1 Kings vi. 38) that Solomon was seven years in building the Temple, and in vii. 1 that he was thirteen years building his own house. We find also below (in verse 10) that these periods were not reckoned concurrently, but that the whole period was twenty years. Probably the dedication of the Temple did not take place for a long while after the building was complete. This may have been necessary because of the amount of time which Hiram would need for casting the metal-work, the greater part of which was for things that were unconnected with the actual Temple-building. *all Solomon's desire*] The noun implies something by which special store was set, a special fancy. 2. *the Lord appeared to Solomon the second time*] In 2 Chron. we are told that this was 'by night,' therefore in a vision. *at Gibeon*] Cf. on iii. 5 above. 3. *I have heard thy prayer*] This could not have been the form of God's message, if thirteen years had passed away since the dedication. *to put my name there for ever*] The place which God had chosen was now made known. *mine eyes and mine heart shall be there*] As in the former vision at Gibeon God had given more than Solomon asked, so it is here. The prayer was that God's eyes might be open toward the house, the promise is that His heart shall be there perpetually. 4. *I have commanded thee*] The LXX. reads, 'I commanded him,' making the clause refer to David. 6. *But if you shall at all turn from following me*] Better, with R.V. **if ye shall turn away**

- keep my commandments *and* my statutes which I have set before you, but go and serve other gods, and worship them:
- 7 then will I cut off Israel out of the land which I have given them; and *this* house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and
- 8 a byword among all people: and *at* this house, *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto
- 9 this land, and to this house? And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.
- 10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the
- 11 king's house, (*now* Hiram the king of Tyre had furnished Solomon with cedar trees and fir trees, and with gold, according to all his desire,) *that* then king Solomon gave Hiram twenty

**from following me.** and my statutes] There is no conjunction between the two nouns here, but there is in the parallel place in 2 Chronicles. *which I have set before you*] The LXX. has 'which Moses gave before you.' 7. *then will I cut off*] We have once more a passage very parallel to Deut. iv. 26, xxviii. 37, 45, 63, where 'an astonishment, a proverb and a byword' occurs as here. *this house...will I cast out of my sight*] It is not here declared what shall be the consequence of God's disregard, but the idea of destruction must have been present to him who heard of God's face being turned away. It is just the opposite of what the king had prayed for, that God's eyes should be always open towards the Temple. 8. *And at this house which is high*] The connexion of these words is very difficult. The Hebrew text, standing alone, must be rendered, 'And this house shall be high.' The passage in 2 Chron. (vii. 21) reads, 'and this house which is high shall be an astonishment.' To come as near to this sense as possible, R.V. gives, '**And though this house be high.**' 9. *out of the land of Egypt*] The two verses 8, 9 are remarkably parallel to the language of Deuteronomy xxix. 21—26.

10. *at the end of twenty years*] See vi. 38 and vii. 1. 11. *now Hiram the king...had furnished, &c.*] We read of the supply of timber in v. 10, but the gold mentioned here does not appear in the earlier narrative. From verse 14 below we learn that the amount was 'sixscore talents.' Taking the value of a talent of gold at £6000 this sum would be worth £720,000. *Solomon gave Hiram twenty cities in the land of Galilee*] These would most likely be in the extreme northern border of Galilee and so not remote from Hiram's frontier. But they would be inland cities and no doubt, to a maritime people like the Tyrians, some territory along the seaboard

cities in the land of Galilee. And Hiram came out from Tyre 12 to see the cities which Solomon had given him; and they pleased him not. And he said, What cities *are* these which 13 thou hast given me, my brother? And he called them the land of Cabul unto this day. And Hiram sent to the king 14 sixscore talents of gold.

And this is the reason of the levy which king Solomon 15 raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. For Pharaoh king of Egypt had gone up, and 16

would have been more acceptable. 12. *came out from Tyre*] The LXX. adds 'and went into Galilee.' 13. *What cities are these which thou hast given me?*] No doubt spoken with a tone of reproach and disappointment. *my brother*] This form of address between persons of royal rank has been always common. Cf. 1 Kings xx. 32, 33; 1 Macc. x. 18, xi. 30; 2 Macc. xi. 22.

*And he called them*] Or the Hebrew may mean 'and one called them,' which was a common form to signify 'they were called.'

*the land of Cabul*] This appellation was given to indicate, what is stated in the text, that they were unsatisfactory. But it is not easy to know whence the name comes. A late derivation has taken the word to mean 'worth nothing.'

15. *the reason of the levy*] On the nature and amount of this compulsory service see notes on chap. v. 13 seqq. The present passage explains the whole purpose for which it was enforced.

*and Millo*] This word is always found in the original with the definite article 'the Millo' (2 Sam. v. 9; 1 Kings xi. 27; 2 Chron. xi. 8, xxxii. 5). Wherever it occurs it is in connexion with the walls or fortifications of Jerusalem. In 2 Chron. xxxii. 5 it is stated to be in the city of David. It seems probable therefore that 'the Millo' was some specially important, and hence strongly fortified, portion of the oldest walls where they approached most closely to Zion.

*and Hazor*] A strong city, south of Kedesh-Naphtali in the north of Palestine. When the Israelites entered Canaan it was in the possession of king Jabin, but was taken and burnt by Joshua.

*Megiddo*] This city (Josh. xii. 21) lay on the south side of the plain of Esdraelon, and must have been important as a protection against inroads from the northern highlands and from the direction of Phœnicia, commanding, as it would, the great road from the sea to the plain of the Jordan. Megiddo lay within the tribe of Issachar, but was allotted to Manasseh (Josh. xvii. 11; 1 Chron. vii. 29).

*Gezer*] The position of this ancient city has not been identified, and it is not clear that there were not two places of the same name. One Gezer is mentioned (Josh. x. 33) in connexion with Lachish and Eglon and other places in the south part of Canaan, but a Gezer is also spoken of as in the land assigned to the children of Joseph (Josh. xvi. 3), that is, the tribe of Ephraim, and as being not far from Beth-horon. The fortification by Solomon of a place to protect his dominions on the south makes it probable that a place near Eglon and Lachish is meant in the present passage, for there

taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife. And Solomon built Gezer, and Beth-horon the nether, and Baalath, and Tadmor in the wilderness, in the land, and all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in

Canaanites might also be dwelling. 16. For *Pharaoh king of Egypt*] See above on iii. 1. *and taken Gezer*] This incursion

was probably before Solomon had taken the king's daughter to wife. *and given it for a present*] By 'present' here is meant 'a wedding-portion.' The noun implies 'a gift on sending away,' and the verb is found Josh. xii. 9, where Ibzan the judge is said to have 'sent abroad' (i.e. apparently, portioned out in marriage) his thirty daughters and to have taken in thirty others from abroad as wives for his sons.

17. *and Beth-horon the nether*] This was one of the two towns, named respectively 'upper' and 'nether' Beth-horon, which lay between Gibeon and Azekah, the one at the top of the ascent, the other in the valley westward. The latter, which is the place here mentioned, was important as forming a barrier against foes from the direction of Philistia and Egypt, and for this reason no doubt it was fortified by Solomon.

18. *and Baalath*] This place is mentioned (Josh. xix. 44) among the places which fell to the tribe of Dan, and must therefore have been on the border of the country of the Philistines. *and Tadmor in the wilderness, in the land*] Here the Hebrew text reads

**Tamar**, and Tadmor is only given on the margin. The R.V. adopts the reading of the text, probably because of the words 'in the land.' All the places mentioned here lie in Palestine, and we know from Ezekiel (xlvi. 19, xlviii. 28) that there was a city Tamar on the south border of the Holy Land, which was towards the wilderness. It seems therefore most likely, as this place is spoken of as 'in the land,' that Tamar should be here preferred, and the position assigned to it in Ezekiel is that of a place which it would be most important to fortify.

19. *and all the cities of store*] In 2 Chron. viii. 4 the expression is **store-cities**, which reads better here, and is clearer in sense. These places would be provided so that surplus produce might be stored in times of plenty to be ready when need should require.

*and cities for his chariots, and cities for his horsemen*] Special places must have been needed for these, when we consider the great number of them (see below x. 26). *and that which Solomon desired to build*] The force of the literal rendering on the margin of A.V.

'the desire of Solomon which he desired to build' is better brought out in the text of R.V. 'that which Solomon desired to build **for his pleasure.**' *and in Lebanon*] The place of all others to which for relaxation the king would retire. The scorching heat of the lower plains could there be escaped, while the fragrance of the vegetation made a residence there most enjoyable.

Lebanon, and in all the land of his dominion. *And all the 20* people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel, their children that were left after them in the land, whom the *21* children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day. But of the children of Israel did Solomon make no bondman: *22* but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. These *were* the chief of the officers that *were* over Solomon's *23* work, five hundred and fifty, which bare rule over the people that wrought in the work. But Pharaoh's daughter came up *24* out of the city of David unto her house which *Solomon* had built for her: then did he build Millo. And three times in a *25* year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt

**20.** *which were not of the children of Israel*] This clause is added because the people of Canaan had become much mixed up among the Israelite population. But a distinction was made between these people and the people of Israel, now that Solomon was powerful enough to enforce it, in the kind of service they must render and the tribute they must bear.

**21.** *whom the children of Israel also were not able utterly to destroy*] The utter destruction spoken of here is that which had been decreed upon them by God's judgement, and which Israel was to be the agent in executing.

*upon those did Solomon levy a tribute of bondservice*] The Hebrew noun here rendered 'tribute' is applied in a concrete sense to the 'renderers of the tribute.' As the narrative is dealing entirely with the persons it is better to render (as R.V.) **of these did Solomon raise a levy of bondservants.**

*unto this day*] A faithful copying by the compiler of the Books of Kings from some earlier record which lay before him.

**22.** *But of the children of Israel did Solomon make no bondman*] This must be read in the light of chap. v. 13. There we are told of Solomon's levy upon all Israel. But the 30,000 men there spoken of had duty forced on them only for a month at a time. *his servants*] i.e. His officers. They were such 'servants' as are spoken of in 2 Sam. viii. 7, 'And David took the shields of gold that were on the *servants* of Hadadezer.'

**23.** *These were the chief of the officers*] Better, with R.V. **the chief officers.** This is a select class out of the whole number of such officers. A greater number, 3,300, is spoken of in chap. v. 16, and it may be that while the great works were in progress, the larger number of chief officers was needed; but afterwards, for the ordinary fortification and pleasure-building, the smaller number was found sufficient.

**24.** *But Pharaoh's daughter came up*] see iii. 1.

**25.** *three times in a year did Solomon offer*] Most likely this means at the three great feasts, the Passover, Pentecost and Tabernacles.

*and he burnt incense upon the altar that was*

incense upon the altar that *was* before the LORD. So he finished the house.

- 26 And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the shore of the Red sea, in the land  
27 of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.  
28 And they came to Ophir, and fet from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.  
10 And when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with

*before the Lord*] The marginal note of A.V. 'upon it' for 'upon the altar' shews where the difficulty in this verse is. The R.V. prefers instead of 'upon it' to render 'with it,' i.e. **therewith**. The translation then becomes 'And he burnt incense therewith, upon the altar that was before the Lord,' the italics being added to complete the sense.

*So he finished the house*] It is clear from the language of this verse that the account was not brought into its present form on the completion of the work, but at some later time, when Solomon's offerings at the great feasts had grown into a custom.

26. *in Ezion-geber*] Ezion-geber is mentioned first in the narrative of the journey of the Israelites from Egypt (Numb. xxxiii. 35). It was the last halting-place before they entered the wilderness of Zin. It lay at the top of the gulf of Akabah. Here was also Eloth (or Elath) on which see 2 Kings xiv. 22; xvi. 6. In reference to this navy, we are told (2 Chron. viii. 18) that Hiram sent Solomon the ships. This can only mean that the wood for ship-building was brought from Tyre along the coast as far as was necessary, and then at the nearest point carried over land to the Gulf of Akabah, where the ships were built. 27. *that had knowledge of the sea*] For which knowledge the Phœnicians were most famous.

28. *they came to Ophir*] There is not sufficient evidence to decide where Ophir was. The most probable conjectures have been Africa, India and Arabia. But on account of the productions named in connexion with the place in chap. x. 11 Africa has been almost universally given up. And in the decision between India and Arabia, the latter seems the more likely, partly because it is nearer to reach from Ezion-geber, and partly because the first mention of Ophir (Gen. x. 29) makes it refer to the descendants of Joktan, whose home was in Arabia. *four hundred and twenty talents*] The sum seems enormous, £2,250,000. What could a country like Palestine furnish in exchange? Perhaps the sum represents the total of many expeditions.

X. 1. *And when the queen of Sheba heard*] The 'Sheba' of which the queen is here mentioned was in Arabia and embraced the greater part of Arabia Felix. *concerning the name of the Lord*] From the expressions so frequent in chap. viii. about 'a house built for the name of the Lord God of Israel' we may be sure that wherever the grand building was mentioned, there would be

hard questions. And she came to Jerusalem with a very great 2  
train, *with* camels that bare spices, and very much gold, and  
precious stones: and when she was come to Solomon, she  
communed with him of all that was in her heart. And Solo- 3  
mon told her all her questions: there was not *any* thing hid  
from the king, which he told her not. And when the queen of 4  
Sheba had seen all Solomon's wisdom, and the house that he had  
built, and the meat of his table, and the sitting of his servants, 5  
and the attendance of his ministers, and their apparel, and his  
cupbearers, and his ascent *by* which he went up *unto* the house  
of the Lord; there was no more spirit in her. And she said 6  
to the king, It was a true report that I heard in mine own land  
of thy acts and of thy wisdom. Howbeit I believed not the 7  
words, until I came, and mine eyes had seen *it*: and behold,  
the half was not told me: thy wisdom and prosperity exceed-  
eth the fame which I heard. Happy *are* thy men, happy *are* 8  
these thy servants, which stand continually before thee, and

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heard something about the name of Him to whose honour it was  
built. *she came to prove him with hard questions*] Josephus  
(*Ant.* VIII. 6. 5) says, 'she could not trust to hearsay, for the  
report might have been built upon false judgement, and might  
change, as it depended solely upon the persons who brought it.'  
The 'proving with hard questions' recalls the story of Samson's  
riddle (Judges xiv. 12). 2. *spices*] For which Arabia has  
always been famous.

3. *there was not any thing hid from  
the king, which he told her not*] i.e. nothing was too deep for him  
in all she asked, he discovered the correct answer and gave it to  
her.

4. *the house that he had built*] This refers to his  
own palace. 5. *the sitting of his servants*] Here 'servants'  
signifies the officers and distinguished persons who were privileged  
to sit at the king's table. *the attendance of his ministers*] This  
refers most probably to those persons who stood to serve the  
guests. *and his ascent by which he went up unto the house of  
the Lord*] This passage is rendered by the light of the parallel  
place in 2 Chron. ix. 4.

6. *of thy acts*] The word may mean  
'sayings,' as is represented on the margin of A.V. and R.V. But  
as she had seen all the king's state, as well as listened to his  
answers, it seems better to refer this word to the buildings and  
other splendour. 7. *thy wisdom and prosperity exceedeth the  
fame*] This is a good idiomatic representation of the Hebrew, which  
is literally 'thou hast added wisdom and goodness to the fame &c.'

8. *Happy are thy men*] The LXX. has here 'happy are thy  
women.' Syriac and Arabic versions have the same variation.

- 9 that hear thy wisdom. Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. And the king made of the almug trees pillars for the house of the Lord, and for the king's house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, besides that which

9. *Blessed be the Lord thy God*] We need not suppose that the queen had become a convert to Judaism, any more than that Hiram was so from the words put into his mouth above in chap. v. 7. It could not matter, in the mind of the heathen queen, whether she included one divinity more or less in the number of those she honoured. To her, Jehovah was for Israel the national god to whom the prosperity of the king and his subjects had been a special care. *to set thee on the throne of Israel*] In 2 Chron. ix. 8 the sentence runs 'to set thee on His throne, to be king for the Lord thy God.'

10. *And she gave the king an hundred and twenty talents of gold*] Large presents of this nature are still the rule among Oriental princes when they visit one another. 11. *And the navy also of Hiram*] This verse and the next are a parenthetical insertion, brought in by the mention of the spices in the previous verse. Hiram's fleet went to distant parts, and in the direction of Sheba, but it brought back no such spicery among its imports. *great plenty of almug trees*] The name is spelt in the text of Chronicles 'algun,' and is probably a word adopted from the language of the country where the wood was produced, and about the spelling of which Hebrew writers were not very sure. Most moderns incline to the opinion that sandal-wood is intended, though some, considering the words of 2 Chron. ii. 8 to imply a tree grown on Lebanon, prefer to regard it as a kind of cedar or cypress.

12. *pillars for the house of the Lord*] The noun signifies a 'prop,' and it may be that some ornamental work like that indicated in the margin of the R.V., 'a railing,' is intended. It was some later addition, not any part of the fabric, which was already completed. *for singers*] The word is definite, the singers. Cf. Eccl. ii. 8. *almug trees*] Here the LXX. adds 'unto the land,' and the thought is perhaps of the things brought by the fleet of Hiram. In all their voyages they could not find the like.

13. *besides that which Solomon gave her of his royal bounty*] The Hebrew is literally 'beside that which he gave to her according to the hand of king Solomon.' Cp. Esther i. 7, ii. 18.

Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Now the weight of gold that came to Solomon in one year 14 was six hundred threescore and six talents of gold, besides that 15 he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country. And king Solomon made two hundred targets 16 of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pound 17 of gold went to one shield: and the king put them in the house of the forest of Lebanon. Moreover the king made a 18

14. *six hundred threescore and six talents of gold*] Taking the gold shekel at the value of £2, and 3000 shekels in one talent, the sum here spoken of would amount to nearly four millions of our money, which for the time of Solomon appears a very enormous revenue, especially when there are additions to be made to it, such as those spoken of in verses 15, 22, and 25. There can be no doubt that Solomon was one of the wealthiest monarchs in the East at that date. But the taxation must have been crushing.

15. *besides that he had of the merchantmen*] There are two kinds of traders specified in this verse; and the participle here used to describe the first signifies 'those who go about' with their goods, hawkers of their wares, which is a general characteristic of Oriental traffickers. Hence in R.V. the word **chapmen** has been adopted, and the clause a little differently worded. *and of the traffick of the spice merchants*] A mistaken identification of the word descriptive of this second class of traders with a Syrian noun which means 'a dealer in aromatic herbs' has led to the rendering 'spice merchants.' Render (as there is no preposition with this clause) **and the traffick of the merchants.** *and of all the kings of Arabia*] R.V. 'and of all the kings of the mingled people.'

The word in the original, though it has the same consonants, has not the same vowels as the proper name. That the two are distinct designations is proved by Jer. xxv. 24, where both occur in the same verse, 'all the kings of Arabia and all the kings of the mingled people.' The word in our text is used very early in the history of Israel (Exod. xii. 38) of 'the mixed multitude' which came up with the Israelites out of Egypt. *and of the governors of the country*] Most likely those officers are meant whose positions were described iv. 7—19.

16. *two hundred targets of beaten gold*] The 'targets' here spoken of appear, from the gold consumed in them, to have been much larger than the 'shields' mentioned in the next verse. *six hundred shekels of gold*] It was not unusual in Hebrew to omit the word 'shekels' as is done here. So Gen. xxiv. 22; Exod. xxx. 23. No Englishman misunderstands such an expression as 'three hundred a year.'

17. *three pound of gold went to one shield*] The word rendered pound here is 'maneh,' and according to the parallel passage (2 Chron. ix. 16) is equal to 'one hundred shekels.' The *maneh* was equal to about 2½ lbs. *in the house of the forest of Lebanon*] On this see above

19 great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne *was* round behind: and *there were* stays on either side on the place of the  
 20 seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six  
 21 steps: there was not the like made in any kingdom. And all king Solomon's drinking vessels *were* of gold, and all the vessels of the house of the forest of Lebanon *were* of pure gold: none *were* of silver: it was nothing accounted of in the  
 22 days of Solomon. For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and  
 23 peacocks. So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart.  
 24 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses,  
 25 and mules, a rate year by year. And Solomon gathered toge-

vii. 2. These golden shields were probably only used on grand occasions, and when not in use were suspended against the numerous pillars in the royal armoury. 18. *a great throne of ivory]*

Like Ahab's ivory house, mentioned later on (xxii. 39), the throne was no doubt only inlaid with ivory. *with the best gold]* R.V. 'finest gold.' 19. *And the top of the throne was round behind]*

The word 'top' is literally 'head,' and points to some erection in the nature of a canopy or baldachino. 21. *all king Solomon's drinking vessels]*

The LXX. here leaves out the defining word, merely putting 'vessels.' 22. *For the king had at sea a navy of Tharshish]*

i.e. of ships such as were used in the trade with Tarshish (cf. 1 Kings xxii. 48). These would probably be of the largest build then possible. Tarshish is most likely Tartessus in the south of Spain, with which place the Tyrians had considerable trade. *once in three years came the navy]*

The voyage here alluded to was most likely the voyage to Ophir mentioned in ix. 28. The time consumed between voyage and voyage would be partly spent in loading and unloading, and in traffic at the various marts at which the fleet touched.

*ivory, and apes, and peacocks]* The words used for the two first of these are most likely of Sanskrit origin, the second entirely, the first in part; and as peacocks are natives of India these names point to India as the source from which Solomon's imports were drawn. 24. *And all the earth sought to Solomon]*

In 2 Chron. ix. 23 the words are 'and all the kings of the earth sought the presence of Solomon,' and, the fuller form will be better in this verse. 25. *they brought every man his present]* After the fashion in royal visits.

*vessels of silver]* These do not appear in the LXX., which also omits any notice of 'armour.' *garments]* Changes of raiment formed a very common gift in the East, and were highly valued.

26. *And Solomon gathered together*

ther chariots and horsemen : and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem. And the king made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycamore trees that *are* in the vale, for abundance. And Solomon had horses brought out of Egypt, and linen yarn : the king's merchants received the linen yarn at a price. And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and a horse for an hundred and

*chariots and horsemen*] By reason, as Josephus tells us, of the great number of horses which were brought to him in these yearly offerings. Here we find the first institution of cavalry in Israel in defiance of the Deuteronomic law. Though the defiance is not expressly specified here, the mention of this gathering of cavalry makes a significant introduction to the history of Solomon's decline, which follows in the next Chapter. *at Jerusalem*] After this the LXX. adds 'and he was chief over all the kings from the River even unto the land of the Philistines and to the borders of Egypt.'

27. *in the vale*] The word (*Shefelah*) here rendered 'vale' is the name of that low-lying part of Palestine which stretches westward from the mountains of Judah to the Mediterranean (cf. Josh. ix. 1, xii. 8). The R.V. has always distinguished this as **the lowland**. It was a district fertile and specially well-wooded.

28. *And Solomon had horses brought out of Egypt*] The first clause of the verse ends here according to the Hebrew punctuation, and this appears to be a general statement, of which the particulars are given in what follows. But the literal rendering is 'and the export of horses which was to Solomon (was) from Egypt;' and this the R.V. represents by **And the horses which Solomon had were brought out of Egypt.**

*and linen yarn*] The word so translated, is derived from a verb which implies 'a stringing together,' and a kindred noun is used (Josh. ii. 18) for the *line* of scarlet cord which Rahab was ordered to bind in her window. But the word in the text is used for gathering together in other senses, and here seems to be intended for 'a *string* of horses,' which sense the R.V. has represented by 'a drove.' The word occurs twice over and must have the same sense in both places of the same verse. The whole is rendered in R.V. **and the king's merchants received them in droves, each drove at a price.** The king's representatives dealt wholesale with the Egyptian breeders, afterwards they brought the droves away, and disposed of them, as retailers, and hence secured for king Solomon a considerable revenue by the profits.

29. *And a chariot*] The word is used (Exod. xiv. 25; Josh. xi. 6, 9, &c.) for a 'chariot employed in war,' and that is probably the sense here. These also Solomon's merchants supplied from Egypt, and in this verse we have the notice of their retail trade.

*for all the kings of the Hittites*] The Hittites were divided into numerous small kingdoms, situated in the country between the Euphrates on one side and Hamath and Damascus on the other. Their two chief cities were Car-

fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out by their means.

- 11 But king Solomon loved many strange women, together with the daughter of Pharaoh, *women of the Moabites, Ammonites, 2 Edomites, Zidonians, and Hittites*; of the nations *concerning* which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you: *for surely they will turn away your heart after their gods*: Solomon clave 3 unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned 4 away his heart. For it came to pass, when Solomon was old, *that his wives turned away his heart after other gods*: and his heart was not perfect with the LORD his God, as *was the heart 5 of David his father*. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of

chemish and Kadesh. *and for the kings of Syria*] Syria (*Heb. Aram*) is the name given in the Old Test. to all the country north-east of Phœnicia and extending beyond the Euphrates and Tigris. It was for the princes of these districts that Solomon's merchants brought up horses and chariots from Egypt. All these small kingdoms became afterwards subject to Damascus.

*by their means*] Literally 'in their hand.' That is, these merchants were the agents through whom the various princes obtained their supplies.

XI. 1. *Solomon loved many strange women*] Where polygamy was common there would be a great temptation to a powerful king to connect himself by marriage with all the nations about him.

2. *of the nations concerning which the Lord said*] The prohibition of intermarriage with the nations of Canaan is given in Exodus xxxiv. 16; Deut. vii. 3, 4. Like so much else in the Law, it was a great ideal toward which neither the people nor their rulers were earnest in advancing, when they once became settled in some portion of the land.

3. *seven hundred wives, princesses*] The numbers in this verse are far in excess of those in the Song of Solomon, which makes mention (vi. 8) of threescore queens.

4. *when Solomon was old*] At least half of the king's reign was over before the Temple and the king's house and the other buildings were completed. It was therefore in the latter half of his reign, when the influence of his wives gained undue sway over him. *perfect with the Lord*] i.e. Completely devoted to His service, see note on viii. 61.

5. *Ashtoreth the goddess of the Zidonians*] Ashtoreth was the chief female divinity of the Phœnicians, as Baal was their chief male deity. The worship of Ashtoreth was very widespread, as might be expected from the wide commercial relations, and distant colonies, of the Phœnicians. Why Ashtoreth is here named 'goddess' while the other deities are called 'abominations' may be due to the greater intercourse between Sidon and the Holy Land than existed with other countries. *Milcom the abomination of the Ammonites*] This is the same divinity who is called

the Ammonites. And Solomon did evil in the sight of the 6 LORD, and went not fully after the LORD, as *did* David his father. Then did Solomon build a high place for Chemosh, 7 the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt 8 incense and sacrificed unto their gods.

And the LORD was angry with Solomon, because his heart 9 was turned from the LORD God of Israel, which had appeared unto him twice, and had commanded him concerning this 10 thing, that *he* should not go after other gods: but he kept not *that* which the LORD commanded. Wherefore the LORD said 11 unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee,

below (verse 7) Molech, and in Zeph. i. 5 Malcham. Molech was a fire god, and was worshipped with human sacrifices. 7. a

*high place*] That 'high places' were not abolished in Solomon's time we can see from iii. 2, 3, where see notes. The idea was that on a lofty height the worshipper drew nearer to his god, and so was able to offer a more acceptable sacrifice. *for Chemosh, the*

*abomination of Moab*] Chemosh, though generally called the national god of the Moabites, is said (Judges xi. 24) to have been also the god of the Ammonites. He is first mentioned in Numb. xxi. 29. The worship now introduced into Jerusalem by Solomon was put down by Josiah (2 Kings xxiii. 13). *in the hill that is before*

*Jerusalem*] The hill facing Jerusalem is the mount of Olives. It is described in Ezek. xi. 23 as 'the mountain which is on the east side of the city,' and in Zech. xiv. 4 as 'the mount of Olives, which is before Jerusalem on the east.' The name 'Mons offensionis' was given to this height in consequence of these buildings. This name is said to be of late origin. But the words occur in the Vulgate (2 Kings xxiii. 13) 'ad dexteram partem montis offensionis.' *and for Molech*] See above on *Milcom* in verse 5.

8. *And likewise did he for all his strange wives*] i.e. for such of them as desired a special place for their worship. Ashtoreth, Chemosh and Molech would suffice for the greater number, but we know of other gods among the nations round about, and the text implies that all were equally regarded.

9. *which had appeared unto him twice*] See iii. 5 for the first appearance of the Lord in Gibeon; and (ix. 2) for the second when the Temple and the king's house were finished. 10. *and had commanded him concerning this thing*] The command is recorded in substance in vi. 12 and ix. 6. 11. *the Lord said unto Solomon*] The message was perhaps by the mouth of one of the Prophets.

The visions vouchsafed to Solomon had been in the time of his obedience. *Forasmuch as this is done of thee*] Literally 'this is with thee.' This is not an unusual form of expression for the plan or course of action which anyone has adopted. *I will surely rend*] The same verb is used of the symbolical action of

- 12 and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: *but* I will rend it  
 13 out of the hand of thy son. Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake, which I have chosen.  
 14 And the LORD stirred up an adversary unto Solomon, Hadad  
 15 the Edomite: he *was* of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every  
 16 male in Edom; (for six months did Joab remain there with all  
 17 Israel, until he had cut off every male in Edom:) that Hadad fled, he and certain Edomites of his father's servants with him,

Ahijah (see below, verse 30), by which this tearing away of the greater part of the kingdom was typified. *to thy servant*] For the position occupied by Jeroboam, see below, verse 28.

12. *in thy days I will not do it*] For a similar postponement of God's penalty, cf. the history of Ahab (1 Kings xxi. 29). *for David thy father's sake*] An example of God's mercy shewn towards the descendants of them that love Him. 13. *but will give one tribe*] The reference is to the tribe of Judah, from which the southern kingdom took its name. Benjamin which went with Judah was so small as to be hardly worth accounting of, and Simeon was also absorbed in Judah. *for Jerusalem's sake, which I have chosen*] In Deut. xii. 5 it is signified that God will choose some place out of all the tribes 'to place His name there,' and in 1 Kings xiv. 21 Jerusalem is expressly called 'the city which the Lord did choose out of all the tribes of Israel to put His name there.'

14. *And the Lord stirred up an adversary unto Solomon*] In David's time Edom had been reduced, but in the later days of Solomon, when his heart was turned away, an opportunity is offered for the representative of Edom to seek to recover his kingdom. *Hadad the Edomite*] Hadad was apparently a common name among the Edomite royal family. *he was of the king's seed*] And, from his action, apparently the heir to the throne. 15. *when David was in Edom*] The time alluded to is the period of David's conquests (2 Sam. viii. 14), when it is said that all Edom became his servants. *and Joab the captain of the host was gone up to bury the slain*] On Joab, see i. 7. The slain were the Israelites who had fallen in David's war with Edom. To bury these the captain of the host was appointed, and he abode after that work was over, till all were cut off, or driven away, from whom there could be any fear of resistance. *after he had smitten every male in Edom*] This can only mean, as just stated, those persons who were likely to rebel against Israel.

16. *for six months*] Not too long a time for establishing garrisons to hold the land. *with all Israel*] This like the last verse must be understood only of such forces as were engaged in this war. 17. *his father's servants*] This seems conclusive

to go into Egypt; Hadad being yet a little child. And they 18  
 arose out of Midian, and came to Paran: and they took men  
 with them out of Paran, and they came to Egypt, unto Pharaoh  
 king of Egypt; which gave him a house, and appointed him  
 victuals, and gave him land. And Hadad found great favour 19  
 in the sight of Pharaoh, so that he gave him to wife the sister  
 of his own wife, the sister of Tahpenes the queen. And the 20  
 sister of Tahpenes bare him Genubath his son, whom Tahpenes  
 weaned in Pharaoh's house: and Genubath was in Pharaoh's  
 household among the sons of Pharaoh. And when Hadad 21  
 heard in Egypt that David slept with his fathers, and that  
 Joab the captain of the host was dead, Hadad said to Pharaoh,  
 Let me depart, that I may go to mine own country. Then 22  
 Pharaoh said unto him, But what hast thou lacked with me,  
 that behold, thou seekest to go to thine own country? And  
 he answered, Nothing: howbeit let me go in any wise.

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that Hadad's father had been king of Edom. *to go into Egypt]*  
 In David's days, Egypt was not, as it became in the reign of  
 Solomon, closely bound up with the interests of Israel. Hence the  
 defeated Edomites could look for a refuge there. *Hadad being  
 yet a little child]* Solomon uses the same expression of himself in  
 iii. 7. It implies youth, but not necessarily infancy. 18. *And  
 they arose out of Midian]* It is not easy to decide what place or  
 district is meant by Midian. The country so called in the time of  
 Moses (Exod. ii. 15, iii. 1) could not have been far away from  
 Mt. Sinai, and the fugitives from Edom would hardly have made  
 their way to such a distance before setting out on their journey to  
 Egypt. *Paran]* By this name seems to be meant that wilder-  
 ness which beginning on the south of Judah and south-west of  
 Edom is now known as El-Tih, and which was the scene of the  
 wanderings of the Israelites. *unto Pharaoh king of Egypt]*  
 This king may have been the immediate predecessor of the monarch  
 whose daughter Solomon married. *victuals]* Heb. 'bread,' i.e.  
 a regular sustenance for himself and those he had brought with  
 him. 19. *the queen]* The Hebrew word is not the usual  
 word for 'queen,' but a title of special honour, used occasionally  
 (1 Kings xv. 13; 2 Chron. xv. 16) for the 'queen-mother,' always a  
 person of great influence in an Oriental court. 20. *weaned]*  
 The weaning of a child was a great event in Eastern families, and  
 an occasion of much rejoicing. 21. *when Hadad heard in  
 Egypt that David slept with his fathers]* Hadad's first attempt to  
 depart from Egypt was therefore soon after Solomon's accession.  
 It is clear however from the history that it was only after some  
 pressure that the Egyptian king allowed him to go. *and that  
 Joab the captain of the host was dead]* Joab's name would be one  
 to spread terror, because of the severity he had displayed toward  
 Edom. Hadad therefore waited to hear of his death also, before  
 he ventured to take any step for his own restoration. 22. *let  
 me go in any wise]* The verb is not the same as that translated 'go'

- 23 And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah: and he gathered men unto him, and became captain over a band, when David slew them *of Zobah*: and they went to Damascus, and dwelt therein, and reigned in Damascus. And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did*: and he abhorred Israel, and reigned over Syria.
- 26 And Jeroboam the son of Nebat, an Ephrathite of Zereda,

in the former part of the verse. The R.V. marks the difference by rendering **depart** here, as the word corresponds to that so translated in 21.

23. *Rezon the son of Eliadah*] The latter name should be written **Ellada** (as R.V.). There is nothing more known with certainty about this Rezon. The events to which allusion is made in this verse are related 2 Sam. viii. 3—8. There Hadadezer is called 'the son of Rehob.' He was thoroughly defeated by David, who thereupon put garrisons in Syria of Damascus. It cannot therefore have been immediately after the overthrow of Hadadezer that Rezon and his party established themselves in Damascus. For a time, at all events (2 Sam. viii. 6), 'the Syrians became servants to David and brought gifts.' Rezon most likely escaped when his master was defeated, and waited till a convenient opportunity offered, and then tried to establish himself as king over Syria.

*fled from his lord*] This flight may have taken place before David's attack on Hadadezer.

*king of Zobah*] This kingdom is mentioned in the reigns of Saul, David, and Solomon, but then is heard of no more.

24. *and became captain over a band*] (R.V. **troop**). The word is mostly used of martial gatherings, and organized forces, and this is the sense here. Rezon gathered, and trained his followers till they were able to dislodge the troops of Israel and establish themselves in Damascus.

*when David slew them of Zobah*] The two last words are necessary to complete the sense. It is clear that others beside Rezon fled away. It may have been that Hadadezer was an unpopular king. Out of the fugitives Rezon formed for himself a troop, and awaiting his time, came back and assumed the sovereignty.

*and they went to Damascus*] i.e. When an opportunity came about of entering into a city, they left a wandering life and settled within walls.

*and dwelt therein*] Making a permanent settlement.

*and reigned in Damascus*] If this verb be correct, the sense is that this band of warriors seized the city, and made themselves in a body lords of the place and its people.

25. *all the days of Solomon*] Probably Rezon was able to establish himself in Damascus even before the death of David.

*and he abhorred Israel*] Though he had deserted Hadadezer this was no reason why he should side with the Israelitish invaders.

26. *Jeroboam the son of Nebat*] This is the first mention of him who afterwards is so frequently spoken of as the man 'who made Israel to sin.'

*an Ephrathite*] Better with R.V. **an**

Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lift up *his* hand against the king. And this <sup>27</sup> *was* the cause that he lift up *his* hand against the king: Solomon built Millo, *and* repaired the breaches of the city of David his father. And the man Jeroboam *was* a mighty man of <sup>28</sup> valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. And it came to pass at that time when Jeroboam <sup>29</sup> went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two *were* alone in the field: and Ahijah <sup>30</sup> caught the new garment that *was* on him, and rent it *in* twelve pieces: and he said to Jeroboam, Take thee ten pieces: for <sup>31</sup>

**Ephraimite.** The word Ephrathite would mean one born at Ephratah, i.e. Bethlehem. This cannot be true of Jeroboam, from the words of the verse before us. *of Zereda*] The Hebrew spelling requires **Zeredah** (as R.V.). This place must have been near or in the hill country of Ephraim. *Solomon's servant*] i.e. One who had been employed by Solomon. The works were not necessarily unimportant, on which such servants were employed. But it makes the term a little more significant if (with R. V.) we render a **servant of Solomon**. *he lift up his hand against*] A phrase indicative of rebellion and very expressive here. For Jeroboam was one of Solomon's own people, whose hand might be expected to be with him, and not against him.

<sup>27.</sup> *Millo*] Read **the Millo**. See above on ix. 15. *and repaired the breaches of the city of David*] The verb signifies 'to close up' and the noun is in the singular. Hence 'to close up the breach' has been thought to mean the building a wall across the valley between Zion and Moriah, and so making the ravine between these mountains inclosed within the walls. This valley was known at a later time as the Tyropæon. <sup>28.</sup> *and Solomon seeing*] The verb is finite, therefore render (with R.V.) **saw**. *he made him ruler over all the charge of, &c.*] Better with R.V., **and he gave him charge over all the labour** (*Heb.* burden) of the house of Joseph, i.e. the tribe of Ephraim. The labour here spoken of is that compulsory work, which the Israelites did by turns for parts of the year, and which the tributary subject-population were constantly employed upon. <sup>29.</sup> *at that time*] i.e. while the building-works at the Millo and the completion of the wall were in progress. *Ahijah the Shilonite*] This prophet, whose home was in Shiloh (see xiv. 2), is mentioned in connexion with this prophecy to Jeroboam, and again when Jeroboam sends his wife to inquire about the issue of his child's sickness. *and he had clad himself*] i.e. Ahijah had done so. The R.V. inserts the proper name in italics to make the sense clearer in the English.

<sup>30.</sup> *and Ahijah caught*] R.V. **laid hold of**. The word is frequently used of the taking prisoners captive. <sup>31.</sup> *Take thee ten pieces*] With this symbolical action of Ahijah may be compared the 'horns of iron' which Zedekiah made (1 Kings xxii. 11) to ex-

thus saith the LORD, the God of Israel, Behold, I will rent the kingdom out of the hand of Solomon, and will give ten tribes  
 32 to thee: (but he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen  
 33 out of all the tribes of Israel:) because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is right* in mine eyes, and to *keep* my statutes  
 34 and my judgments, as *did* David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my  
 35 statutes: but I will take the kingdom out of his son's hand,  
 36 and will give it unto thee, *even* ten tribes. And unto his son will I give one tribe, that David my servant may have a light  
 37 always before me in Jerusalem, the city which I have chosen  
 38 me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king  
 39 over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that  
 40 *is right* in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever. Solomon sought therefore to kill Jeroboam.

press most significantly the way in which he prophesied that Ahab should repulse the Syrians. *out of the hand of Solomon*] i.e. of his immediate successor, as is explained in verse 34. 32. *he shall have one tribe*] Benjamin was so small a tribe as scarcely to be worth counting. Judah was to give name to the southern part of the divided kingdom. 33. *they have forsaken*] The examples of men in high place are infectious. Solomon's idolatry had led away others. *and to keep my statutes*] The verb which in the previous clause is rendered 'to do,' can in Hebrew be joined with all the nouns that follow. The English however requires a different verb with 'statutes.' Hence 'to keep' is inserted in italics, though the Hebrew construction is quite complete. 36. *a light*] Literally 'a lamp.' The idea is quite an Oriental one. In the tent was hung the lamp, for constant lighting, and the permanency of the home is implied in the lamp which is not extinguished. 37. *according to all that thy soul desireth*] Or (as margin R.V.) 'over all &c.' The prophet was, as it appears, aware of Jeroboam's ambition. 38. *And it shall be &c.*] The condition on which Jeroboam is set up is the same as that laid down for the family of David. 39. *but not for ever*] The glorious promises made to David's line were not to be withdrawn, and in the Messiah were abundantly fulfilled. 40. *Solomon sought therefore to kill Jeroboam*] No doubt the

And Jeroboam arose, and fled *into* Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

And the rest of the acts of Solomon, and all that he did, and <sup>41</sup> his wisdom, *are* they not written in the book of the acts of Solomon? And the time that Solomon reigned in Jerusalem <sup>42</sup> over all Israel *was* forty years. And Solomon slept with his <sup>43</sup> fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

And Rehoboam went to Shechem: for all Israel were come <sup>12</sup> to Shechem to make him king. And it came to pass, when <sup>2</sup> Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jero-

aspirations of Jeroboam, and the prophetic act and words of Ahijah would come to the king's ears, and make him anxious to remove such a rival. *unto Shishak king of Egypt*] This is the first Egyptian king whose name, as distinguished from his title, is recorded in the Old Testament. He has been identified with Sesonchosis, who is mentioned by Manetho as the first king of the twenty-second dynasty. He appears to have come to the throne about 988 B.C. though some calculations place him a little later. He came (xiv. 25) against Jerusalem in the reign of Rehoboam, and took away much treasure from the temple and the king's house.

41. *And the rest of the acts*] R.V. **Now the rest, &c.** *the book of the acts of Solomon*] Attached to the royal household was an official recorder, who kept a chronicle of events and thus prepared the sources of future history. 42. *forty years*] The same length of reign as that of Saul and David.

XII. 1. *And Rehoboam went to Shechem*] The parallel passage in 2 Chron. xi. 1—15 is almost identical with what is given here. It is clear from the narrative that, though Rehoboam was acknowledged as the rightful successor to his father, there was a desire among the people to modify the character of the government. Shechem, was a city of considerable antiquity in the hill country of Ephraim, and of such strength and importance that Jeroboam fortified and strengthened it to be the royal city of the ten tribes. *for all Israel were come to Shechem*] There was

a distinction, even while the kingdom was all one, between 'the men of Israel' and 'the men of Judah' (see 2 Sam. xix. 40—43). It seems not improbable that the arrangement for this gathering at Shechem was a sort of protest by the men of the north against the southern tribes who, because Jerusalem was in their part of the land, may have claimed to be the ruling portion of the nation.

2. *And it came to pass*] The R.V. makes the parenthesis commence a little earlier and extend a little further than is shown in A.V. The connexion thus becomes: And it came to pass when 'Jeroboam...heard of it (for he was yet in Egypt **whither** he had fled...and they sent ...him;) **that** Jeroboam' &c. *heard of it*] There must have been some interval between the death of Solomon and the gathering of the people at Shechem. The character and purpose of this meeting must also have been settled before-

3 boam dwelt in Egypt;) that they sent and called him. And  
 Jeroboam and all the congregation of Israel came, and spake  
 4 unto Rehoboam, saying, Thy father made our yoke grievous:  
 now therefore make thou the grievous service of thy father,  
 and his heavy yoke which he put upon us, lighter, and we will  
 5 serve thee. And he said unto them, Depart yet for three  
 6 days, then come again to me. And the people departed. And  
 king Rehoboam consulted with the old men, that stood before  
 Solomon his father while he yet lived, and said, How do you  
 7 advise that I may answer this people? And they spake unto  
 him, saying, If thou wilt be a servant unto this people *this*  
 day, and wilt serve them, and answer them, and speak good  
 8 words to them, then they will be thy servants for ever. But  
 he forsook the counsel of the old men, which they had given  
 him, and consulted with the young men that were grown up  
 9 with him, and which stood before him: and he said unto them,  
 What counsel give ye that we may answer this people, who  
 have spoken to me, saying, Make the yoke which thy father  
 10 did put upon us lighter? And the young men that were grown

hand, so that news of what was intended could be carried to Jeroboam, and he could come back into Israel, and take the lead.

3. *that they sent*] Better, **And** they sent: see the previous note. Clearly there was a feeling that some change was at hand, and the knowledge of Ahijah's prophecies had not been confined to Jeroboam and Solomon. *and called him*] Knowing that he would be ready to come. *Jeroboam and all the congregation of Israel*] But the object of sending for Jeroboam was clearly that he might be the prime mover in the agitation, and by taking part in the popular petition he would prepare the way for the invitation sent to him as mentioned below in verse 20.

4. *make thou the grievous service...lighter*] Josephus says they naturally expected to gain their request, and especially as the king was a young man.

6. *And king Rehoboam consulted*] R.V. reads here (to harmonise with 2 Chron.), **took counsel**, and similarly in verse 8 'and **took counsel** with the young men.' *the old men*] These persons must have been advanced in years, and perhaps were not in public office under Rehoboam. The age of Rehoboam on his accession was 41 years (xiv. 21). *How do you advise that I may answer*] R.V. **What counsel give ye me to return answer.**

7. *If thou wilt be a servant unto this people this day*] What was meant was that for the time the king should give way and obey the popular voice.

8. *young men that were grown up with him*] i.e. Who were about the same age. It is not needful to suppose that they had been educated with him from their youth up.

9. *that we may answer*] Better, 'may **return answer**' as the words are precisely those of verse 6. It is noteworthy that Rehoboam includes the young counsellors with himself and says 'we' when he speaks to them, but does not in the same way join the elder men with himself in the question of verse 6.

up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions. So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the LORD, that *he* might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying,

What portion have we in David?

Neither *have we* inheritance in the son of Jesse:

To your tents, O Israel:

10. *my little finger shall be* (R.V. **is**) *thicker than my father's loins*] The italics of A.V. shew that the word 'finger' is explanatory, and not represented in the text. There can however be no doubt that the text is here correctly expounded by 'my little finger.'

11. *with whips*] We have no record of such an act on the part of Solomon, and it may be the phrase is only metaphorical.

*with scorpions*] Most likely some sort of lash on which metal points were fixed so that each blow might wound like a scorpion's sting.

12. *as the king had appointed*] R.V. has 'as the king **bade**.'

15. *Wherefore the king*] Better, as R.V., '**So** the king.' The original has merely the ordinary copulative.

*for the cause was from the Lord*] R.V. **for it was a thing brought about of the Lord**. The Hebrew noun signifies 'the turn of events.' For a similar idea, compare the case of Pharaoh (Exod. iv. 21). The course of events had been shaped by Solomon's transgression, and they were left by God to work out their natural results. The sin of the father was here visited on the child.

*perform his saying*] R.V. **establish his word**. This is the rendering of the same words in A.V. 1 Sam. i. 23.

16. *all Israel saw that the king hearkened not*] Josephus says 'they were struck by his words as by an iron rod.'

*What portion have we in David?*] Very similar words were used (2 Sam. xx. 1) by Sheba the Benjamite when he strove to rouse the people against David. The tribe of Judah was more closely connected with the house of Jesse, because his home was at Bethlehem.

*To your tents, O Israel*] i.e. Disperse to your homes, that you

Now see to thine own house, David.

- 17 So Israel departed unto their tents. But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get *him* up to 19 *his* chariot, to flee to Jerusalem. So Israel rebelled against 20 the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only.
- 21 And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen *men*, which were warriors, to fight against the house of Israel, to bring the kingdom again

may take steps for protecting yourselves. *see to thine own house]* As though the tribe to which he belonged was now all that would be left to him.

17. *the children of Israel which dwell in the cities of Judah]* We see from expressions like this that we must not necessarily make 'Israel' include only the northern tribes.

18. *Then king Rehoboam sent Adoram]* The same man who is called Adoniram in ch. iv. 6. He presided over the forced labour service, and it was an additional sign of the infatuation of Rehoboam, that a person so likely to be obnoxious to the people should be sent as the king's representative.

*who was over the tribute]* Read, with R.V. 'over the **levy**.' See above on iv. 6.

*Therefore king Rehoboam made speed]* The idea is 'he made use of every effort,' 'exerted himself much,' seeing that there was danger threatening him as well as his messenger. Little time had elapsed between the answer of Rehoboam and the sending of Adoram to appease the irritated leaders. All this was done and Adoram killed before Rehoboam left Shechem.

19. *unto this day]* This phrase marks the original composition, from which the compiler of the Kings drew his material.

20. *when all Israel heard that Jeroboam was come again]* R.V. **was returned**.

At first Jeroboam had been summoned by the leading men that he might be their adviser and perhaps spokesman. Now when their request has been rejected the whole people agree that he shall be made their king.

*but the tribe of Judah only]* So Rehoboam was left in the position of David at his accession, king of Judah only.

21. *all the house of Judah, with the tribe of Benjamin]* Called in 2 Chron. 'the house of Judah and Benjamin.' Thus Benjamin is shewn to have been, as it were, reckoned with Judah rather than as a separate tribe.

*an hundred and fourscore thousand]* Though apparently enormous, the number is not excessive when we recall Joab's numbering (2 Sam. xxiv. 9), at which time the

to Rehoboam the son of Solomon. But the word of God came <sup>22</sup> unto Shemaiah the man of God, saying, Speak unto Reho- <sup>23</sup> boam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying, Thus saith the LORD, Ye shall not go up, nor <sup>24</sup> fight against your brethren the children of Israel: return every man to his house; for this thing is from me. They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

Then Jeroboam built Shechem in mount Ephraim, and <sup>25</sup> dwelt therein; and went out from thence, and built Penuel. And Jeroboam said in his heart, Now shall the kingdom return <sup>26</sup> to the house of David: if this people go up to do sacrifice in <sup>27</sup> the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Reho-

men of Judah were found to be 500,000. <sup>22.</sup> *the word of God]* How Shemaiah and other prophets received their commission is not always explained. *Shemaiah]* Beside the present notice of him, Shemaiah is also mentioned in the Chronicles at the time

when Shishak, king of Egypt, invaded Judæa and besieged Jerusalem. <sup>23.</sup> *and to the remnant of the people]* (R.V. **the rest**).

We see from verse 17 above that there were some people belonging to the ten tribes who were dwelling in the cities of Judah. These would have their ties in the place where they had long lived, and so would cast in their lot with the southern kingdom. <sup>24.</sup> *for this thing is from me]* See above on verse 15. *and returned to depart]* This is the literal rendering of the original. In R.V. the sense is given by '**and returned and went their way.**'

<sup>25.</sup> *built Shechem]* i.e. Strengthened it by walls and made it thus fit to be the royal residence, 'the political centre of a confederation whose military leader bore the title of king.' For 'mount Ephraim,' we should rather read with R.V., '**the hill country of Ephraim.**'

*Penuel]* This place was in the country of Gilead, on the east of the Jordan. <sup>26.</sup> *And Jeroboam said in his heart]* Josephus (*Ant.* VIII. 8, 4) says the idea was forced on the king's mind by the approach of the Feast of Tabernacles.

<sup>27.</sup> *if this people go up to do sacrifice]* There appears to have been no thought in the popular mind that the choice of a different ruler for the ten tribes would break their connexion with the worship at the Temple. So that we must judge the Temple to have now become the *one* recognised place for worship. The R.V. represents the Hebrew more closely by rendering **to offer sacrifices.**

*then shall the heart of this people turn]* After the first excitement of the revolt the attraction of the Temple, and the prestige of the older family would begin to reassert their power. Jeroboam expresses this feeling when he still calls Rehoboam 'their lord.'

*they shall kill me]* When they have begun to repent of the step which they have taken at my leading. *and go again*

28 boam king of Judah. Whereupon the king took counsel, and made two calves of gold, and said unto them, *It is too much for you to go up to Jerusalem: behold thy gods, O Israel,* 29 which brought thee up out of the land of Egypt. And he set 30 the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to *worship* before the 31 one, *even* unto Dan. And he made a house of high places, and made priests of the lowest of the people, which were not of 32 the sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that *is* in Judah, and he offered upon the altar (so

*to Rehoboam king of Judah*] The title 'king of Judah' is first used in this chapter, here and above in verse 23. 28. *two calves of gold*] The Israelites in Egypt had been familiarized with the ox as an object of worship, and it would therefore not be unknown among their descendants.

*It is too much for you to go up*] The sense intended is probably given in the margin of R.V. 'Ye have gone up long enough.' To the mind of the Jew there might be a reason for ceasing altogether to go to Jerusalem, now that the kingdoms were divided, but no excuse from the fatigue of the journey.

*behold thy gods*] Words very like those of the people in the wilderness (Exod. xxxii. 4) over their golden calf. 29. *in Beth-el*] The well-known city in the extreme south of the tribe of Ephraim.

*in Dan*] The town, formerly called Laish, in the very north of Palestine, and always mentioned as a limit of the land in the phrase 'from Dan to Beersheba.' 30. *And this thing became a sin*] Being in contradiction of the second commandment.

*for the people went to worship before the one, even unto Dan*] It appears as though by these words it was intended to shew how fully the people were led astray. To far-off Dan even did they go. There was no need to point out that they went to Bethel. That had been a place of worship before, and in consequence had sacred associations. Of course they were not hard to persuade to go there.

31. *a house of high places*] The graven image must have its temple. So in Beth-el and in Dan buildings were raised, and an eminence chosen for the site of each. Hence it is better to render, as R.V., **houses of high places.** *and made priests of the lowest of the people*] Better, as R.V. '**and made priests from among all the people.**' Here the idea is that Jeroboam's priests were taken from anywhere.

32. *And Jeroboam ordained a feast*] This was intended to be a set-off for the Feast of Tabernacles, of the celebration of which, in Jerusalem, Jeroboam had been so much in fear. *in the eighth month, on the fifteenth day*] The Feast of Tabernacles was on the fifteenth day of the *seventh* month (Lev. xxiii. 34). Jeroboam came as near as he could but chose a later month, perhaps because the harvest-celebration kept at the Feast of Tabernacles could be very well placed later in the northern part of the land.

*and he offered upon the altar*] The verb sometimes means 'to go up unto,' and this is represented on the margin of A.V. Read, **he went up**

did he in Beth-el,) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burnt incense.

And behold, there came a man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD; Behold, a child *shall be* born unto the house of David, Josiah by name; and upon thee shall he offer the priests of

**unto**, and so twice over in verse 33. *so did he in Beth-el*] The king himself took part in the dedication of the southern high place. Thus Jeroboam in some degree imitated Solomon's dedication of the Temple.

**33.** *and he offered upon the altar, and burnt incense*] The marginal note of the A.V. points out that the last verb is in the infinitive. By translating with R.V. this is made apparent in the text **and went up unto the altar to burn incense.**

**XIII. 1.** *A man of God*] Josephus (*Ant.* VIII. 8, 5) says this prophet whom the narrative does not name was called Jadon.

*out of Judah*] Out of Judah to speak the word of the Lord in Israel. Later on Israel had her own prophets. *by the word of the Lord*] Those who would not follow with Jeroboam in his worship of the calves had most likely all departed from the northern kingdom. *and Jeroboam stood by the altar*] Better with R.V.

**was standing.** The appearance of the prophet of Judah took place at the moment when the king was about to engage in the act of worship. **2.** *he cried against the altar in the word of the Lord*] The Hebrew is the same as in the preceding verse. Render (with R.V.) 'by the word.' The meaning is that both the journey from Judah and the prophecy were in consequence of divine instruction.

*Josiah by name*] The history of the fulfilment of this prophecy is in 2 Kings xxiii. 15, 16. Between the accession of Jeroboam and the accession of Josiah was an interval of about 330 years. Hence as the name of the king who should execute the threatened vengeance is mentioned, this prophecy is remarkable among the predictions of the Old Testament. There is nothing with which it can be compared except the prophecy concerning Cyrus in Isaiah xlv. 28 and xlv. 1, nor is it according to the manner of scriptural prophecies to be precise about details such as this. Hence some have thought that this verse and also other parts of the story of this chapter were brought into their present form at a later date than Jeroboam. The story of the appearance of the prophet and of his prediction were known from the first, but the details here given were inserted when the prediction was accomplished. There is certainly in verse 32 a notice of the 'cities of Samaria' which confirms this opinion. Jeroboam's capital was Shechem, and Samaria was not built, nor any district so called,

the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, *This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.* And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, Lay hold on him. And his hand, which he put forth against him, dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God, Intreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was

till the reign of Omri the father of Ahab (1 Kings xvi. 24). Again, it is unlike the rest of the narrative of the Books of Kings that no name should be given to either of the prophets who play such a part in the story. It seems therefore probable that the chapter is taken from some other source than that which supplied what has gone before and what follows it. If this be so, we need not be surprised that Jeroboam's action in approaching the altar seems noted as impious while Solomon's sacrifices are accepted. The compiler of the Books of Kings gathered his material from various sources, and did his work after Josiah was dead. There is no difficulty in understanding how by that time the story as he has given it had been put on record, and as he wished to place Jeroboam's sin in a strong light all through his history, the events here recorded were exceedingly appropriate for incorporation in his narrative.

*upon thee shall he offer the priests]* The verb is that which is usually rendered **sacrifice**, and it is better (with R.V.) so to translate it. *men's bones shall be burnt]* R.V. **shall they burn.**

3. *And he gave a sign the same day]* The sign was necessary because the event foretold was to be at so remote a date that none who were living in Jeroboam's day would be alive to see it. *and the ashes that are upon it]* The Hebrew word, which is the same as that so often rendered 'fatness', applies only to the ashes of an altar, which would be mixed up with the fat of sacrifices burnt upon it.

4. *he put forth his hand from the altar]* He was busy in the operations connected with the sacrifice, but the words of the prophet roused his anger and he raised his hand, is the sign of his wrath, as well as a signal to those who were near him, pointing out that the speaker was to be seized. *dried up]* The effect described is that of a limb becoming rigid, not so much shrivelling, as stiffening.

6. *Intreat now the face of the Lord thy God]* Here the R.V. has adopted the rendering of the phrase by A.V. in Ps. cxix. 58; Prov. xix. 6 'Intreat now the favour, &c.'

*besought the Lord]* R.V. has 'intreated the Lord'. 7. *Come*

before. And the king said unto the man of God, Come home 7 with me, and refresh *thyself*, and I will give thee a reward. And the man of God said unto the king, If thou wilt give me 8 half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: for so was it charged me 9 by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the *same* way that thou camest. So 10 he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and his son 11 came and told him all the works that the man of God had done *that day* in Beth-el: the words which he had spoken unto the king, them they told also to their father. And their father 12 said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. And he said unto his sons, Saddle me the ass. So they 13 saddled him the ass: and he rode thereon, and went after the 14 man of God, and found him sitting under an oak: and he said unto him, *Art thou* the man of God that camest from Judah? And he said, *I am*. Then he said unto him, Come home with 15 me, and eat bread. And he said, I may not return with thee, 16 nor go in with thee: neither will I eat bread nor drink water with thee in this place: for it was said to me by the word of 17

*home with me*] The subsequent narrative shews that there was no alteration in Jeroboam's feelings or intentions in consequence of what had occurred. But he would fain have the man of God continue in his company a while, that his people might not be terrified by what had happened and decide to break off from the calf-worship and go up to Jerusalem to the Temple again. 8. *neither will I eat bread nor drink water*] There was to be no communion between the idolaters and the worshippers of Jehovah. 9. *nor turn again by the same way*] There is nothing in the original for 'same'. Therefore R.V. gives **neither return by the way** as in the following verse in A.V.

11. *Now there dwelt an old prophet in Beth-el*] The man can hardly have been a true prophet of Jehovah, or he would not have countenanced, even by the presence of his sons, the calf-worship which God had forbidden. *and his son came*] R.V. **and one of his sons came**. The noun and the two verbs 'came' and 'told' are singular, but before the close of the verse there comes in a plural verb and pronoun '*they told also to their father*'. The language is very natural. One son was the principal reporter, but when the story was dwelt upon the rest filled out the narrative till the father had a complete knowledge of the whole occurrence.

12. *For (R.V. Now) his sons had seen*] All the Versions translate 'and his sons shewed him'. 14. *under an oak*] The noun has the article, and refers perhaps to some well-known tree, a landmark in the neighbourhood. 16. *in this place*] The prophet had not gone far from Beth-el before he sat down to rest.

the LORD, Thou shalt eat no bread nor drink water there, nor  
 18 turn again to go by the way that thou camest. He said unto  
 him, I *am* a prophet also as thou *art*; and an angel spake  
 unto me by the word of the LORD, saying, Bring him back  
 with thee into thine house, that he may eat bread and drink  
 19 water. *But* he lied unto him. So he went back with him,  
 20 and did eat bread in his house, and drank water. And it  
 came to pass, as they sat at the table, that the word of the  
 21 LORD came unto the prophet that brought him back: and he  
 cried unto the man of God that came from Judah, saying,  
 Thus saith the LORD, Forasmuch as thou hast disobeyed the  
 mouth of the LORD, and hast not kept the commandment  
 22 which the LORD thy God commanded thee, but camest back,  
 and hast eaten bread and drunk water in the place, of the  
 which *the LORD* did say to thee, Eat no bread, and drink no  
 water; thy carcase shall not come unto the sepulchre of thy  
 fathers.  
 23 And it came to pass, after he had eaten bread, and after he  
 had drunk, that he saddled for him the ass, *to wit*, for the  
 24 prophet whom he had brought back. And when he was gone,  
 a lion met him by the way, and slew him: and his carcase was

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18. *He said unto him*] The Hebrew has the conjunction '**And he said.**'

*I am a prophet also*] R.V. '**I also am a prophet**' i.e. as well as you.

*an angel spake unto me*] The old prophet does not lay claim to so solemn a message, as that which the prophet of Judah had received directly 'by the word of the Lord.' And in this the Judæan prophet's sin lay that he did not seek as much confirmation for the reversed order as he had for that which came to him at first.

19. *So he went back with him*] Josephus says, 'These things happened, I think, according to the will of God, that Jeroboam might give no heed to the words of Jadon, as he had been convicted of falsehood,' i.e. he had said he would not return, and then had done so.

20. *as they sat at the table*] They were having a proper meal.

21. *as thou hast disobeyed*] The expression is precisely the same as in verse 26 below. R.V. '**as thou hast been disobedient** unto.'

22. *the LORD did say to thee*] There is no need for the italics of the A.V. There can be no mistaking who is meant if we render (with R.V.) '**he** said to thee.'

*thy carcase shall not come unto the sepulchre of thy fathers*] With the Jews, as since with Christians, burial rites were much regarded. To be cast out unburied was deemed a great calamity (cf. Ps. lxxix. 3; Jer. xiv. 16), and a judgement for sin, as in the case of Jezebel (2 Kings ix. 10).

23. *he saddled for him the ass*] There has been no mention before of an ass belonging to the prophet of Judah, but as travelling was ordinarily performed in this way, we may suppose that he had ridden from Jerusalem, and had been riding back.

24. *a lion met him*] That beasts of prey were common in the land at this time we may see from the history of the shepherd life

cast in the way, and the ass stood by it, the lion also stood by the carcase. And behold, men passed by, and saw the carcase 25 cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way 26 heard *thereof*, he said, It is the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the LORD, which he spake unto him. And he spake to his sons, saying, Saddle me the ass. 27 And they saddled *him*. And he went and found his carcase 28 cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and 29 laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his 30 carcase in his own grave; and they mourned over him, *saying*, Alas, my brother. And it came to pass, after he had buried 31 him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones: for the saying which he cried 32 by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

After this thing Jeroboam returned not from his evil way, 33 but made again of the lowest of the people priests of the high

of David (1 Sam. xvii. 34). The death of the prophet was caused by a stroke of the beast's paw, but to shew that it was a visitation of the Lord, the natural instinct of the lion to devour what it has slain is checked, and it stands by as a guard. 25. *told it in the city where the old prophet dwelt*] As Beth-el has been already mentioned it is not easy to see why this circumlocution is made use of.

26. *disobedient unto the word*] The R.V. gives here as the A.V. in verse 21 **unto the mouth**. This is the literal rendering, and is as intelligible as the other. 30. *in his own grave*] Treating him as though he had been one of his own family.

*Alas, my brother*] This seems to have been a form of lamentation used over the dead. Cf. Jer. xxii. 18.

31. *lay my bones beside his bones*] Josephus says: "for he would not be outraged after his death if he were buried along with him, for the bones would not be recognized."

32. *high places which are in the cities of Samaria*] On the building of Samaria, see 1 Kings xvi. 24. The occurrence of these words in the narrative seems clear evidence that the story in its present form is not contemporary with the events, and may therefore have been written down even later than Josiah's time. See above on verse 2.

33. *made again of the lowest of the people*] R.V. **made again from among all the people**. See on xii. 31 above. *he*

- places: whosoever would, he consecrated him, and he became  
 34 *one of the priests of the high places.* And this thing became  
 sin unto the house of Jeroboam, even to cut it off, and to  
 destroy it from off the face of the earth.
- 14 At that time Abijah the son of Jeroboam fell sick. And  
 2 Jeroboam said to his wife, Arise, I pray thee, and disguise  
 thyself, that thou be not known to be the wife of Jeroboam;  
 and get thee to Shiloh: behold, there *is* Ahijah the prophet,  
 3 which told me that I should be king over this people. And  
 take with thee ten loaves, and cracknels, and a cruse of honey,  
 and go to him: he shall tell thee what shall become of the  
 4 child. And Jeroboam's wife did so, and arose, and went to  
 Shiloh, and came to the house of Ahijah. But Ahijah could  
 5 not see; for his eyes were set by reason of his age. And the  
 LORD said unto Ahijah, Behold, the wife of Jeroboam cometh

*consecrated him]* The Hebrew expression is 'he filled his hand.' The idea is, 'he entrusted this solemn office to his charge.'

*and he became one of the priests of the high places]* The insertion of the italic 'one of' shews that the construction is irregular. The R.V. gives, **that there might be priests of the high places.**

34. The Hebrew text here also is not clear. Literally it is 'in this thing there came to be &c.' But the A.V. and all other versions translate as though the Hebrew were the same as in the beginning of xii. 30. *to cut it off, and to destroy it]* God's judgement wrought the destruction, but yet it was the sin which called it forth. Hence the sin may be called the destroying power. Nadab the son of Jeroboam reigned only two years (xv. 25), and then met a violent death at the hand of Baasha.

XIV. 1. *At that time]* The order of the narrative shews that the writer of Kings connects the sickness of Jeroboam's son with the events which have been narrated in the previous chapter in the nature of a divine judgement.

2. *and disguise thyself]* She was to put on such a dress that no one would recognise her for the queen.

*Ahijah]* On Ahijah and Shiloh see above on xi. 29. *which told me that I should be king]* R.V. '**Which spake concerning me that I should be king.**'

3. *cracknels]* The word so rendered is found only here and in Joshua ix. 5. In the present passage it must mean a sort of cake, perhaps dry baked. The whole of the present which the queen was to take with her was such as a woman of humble position would bring.

*and a cruse]* The word only occurs here and in Jer. xix. 1, 10, where it is rendered 'bottle.'

*he shall tell thee what shall become of the child]* It reveals to us a singular condition of mind, when we see the king confident in the prophet's power of foretelling the future even in the case of an individual life, and yet thinking that the queen could go to him with her question and he not know who was making the inquiry.

4. *for his eyes were set]* The same expression is used of Eli, 1 Sam. iv. 15. The idea is of one whose eye has lost its power so that the light no longer acts upon it to

to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall feign herself to be another *woman*. And <sup>6</sup> it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I *am* sent to thee *with heavy tidings*. Go, tell Jeroboam. Thus <sup>7</sup> saith the Lord God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel, and rent the kingdom away from the house of David, <sup>8</sup> and gave it thee: and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only which *was* right in mine eyes; but hast done evil above all that were before thee: for <sup>9</sup> thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back: therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam *him that pisseth against the wall, and him that is shut up and left in Israel*, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone. Him that dieth of <sup>11</sup>

enlarge or contract the pupil. 5. *to ask a thing of thee*] The R.V. gives the rendering 'to inquire', which is most common for the verb, and regards the noun as expository, and so leaves it unrendered. The rendering of the A.V. misrepresents the mission. It was not to ask something for her son, but to inquire concerning him.

*thus and thus shalt thou say*] The writer, knowing that immediately he will record the conversation, abbreviates his story thus to avoid repeating twice the same words. 9. *but hast done evil above all that were before thee*] This must refer not only to the kings who had preceded Jeroboam, but to the cases of idolatry in the earlier days, e.g. of the Judges.

*for thou hast gone*] R.V. 'and thou hast gone'. *other gods*] So certain was the making of an image, to lead to the introduction of false worship, that God speaks of it as already effected.

*and hast cast me behind thy back*] An expression indicative of the extremest contempt. 10. *and will cut off*] The entire family is to be exterminated. R.V. 'will cut off from Jeroboam every man child'.

*and him that is shut up and left in Israel*] The R.V. has given the sense somewhat more fully: 'him that is shut up and him that is left at large'. That is whether a man be young and so under wardship, or older, and free to go about as he pleases. Hence the expression amounts to 'young and old'.

*and will take away the remnant*] The sense is, 'I will clear away after the house of Jeroboam', i.e. not only that they shall be taken away, but all traces of their existence shall be removed. The R.V. has translated the whole passage 'and will utterly sweep away the house of Jeroboam,

Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the grave, because in him there is found *some* good thing toward the LORD God of Israel in the house of Jeroboam. Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now. For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the LORD to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin. And Jeroboam's wife arose, and departed, and came to Tirzah: and when she came to the threshold of the door, the child died; and they buried him;

as a man sweepeth away dung'. 11. *shall the dogs eat*] It was this circumstance which rendered it so horrible to the Oriental mind to be cast out unburied. 12. *to thine own house*] There is nothing in the text to represent 'own'.

13. *And all Israel shall mourn for him*] Abijah, though called 'a child' in verses 3, 12 and 17 must have been of such an age as to exhibit qualities that made him beloved of the people. *there is found some good thing toward the Lord*] Out of this expression has grown the Jewish tradition that Abijah endeavoured, contrary to the wish of his father, to encourage the people to go up to Jerusalem to worship. 14. *that day*] i.e. on which the LORD hath appointed: the day when the new king shall arise.

*but what? even now*] This elliptic phrase seems to be best filled out somewhat thus. But what (am I saying? Why do I speak of that day? It will so soon come to pass that I may call it) even now. 15. *as a reed is shaken*] For this figure of entire instability, cf. Matt. xi. 7.

*beyond the river*] i.e. The River, *par excellence*, the Euphrates. *their groves*] R.V. **their Ashêrim**. This is a plural form of the word Ashêrah, which is the name of a goddess worshipped with rites similar to those of Baal-worship.

16. *and he shall give Israel up*] i.e. Into the hands of their enemies. *who did sin, and who made Israel to sin*] It is better with R.V. to take the relative as referring to 'the sin.' Render **which he hath sinned and wherewith he hath** made Israel to sin.

17. *and came to Tirzah*] This place has not been identified with certainty. It was an ancient city, mentioned first Josh. xii. 24. Jeroboam, as we see here, made it a royal residence, and it was so used, and by some kings as a place of burial, till Omri built Samaria. *to the threshold of the door*] The Hebrew has 'the threshold of the house.'

18. *and they buried him*] The R.V. transposes 'all Israel,'

and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet. And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold they are written in the book of the chronicles of the kings of Israel. And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess. And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done. For they also built them high places, and images, and groves, on every

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putting it before 'buried,' and thus the sentence assumes an English form.

*by the hand of*] A common Hebrew form for the simple 'by.'

**19.** *how he warred*] His war with Abijah king of Judah is spoken of in 2 Chron. xiii. 3—20. The history in that place describes Jeroboam's defeat, and the loss of five thousand of his men, and the capture of several Israelite cities by the king of Judah.

**20.** *two and twenty years*] So that Jeroboam's death occurred in the second year of the reign of Asa, king of Judah. Cf. xv. 9, 25.

*Nadab his son*] We have only Abijah and Nadab mentioned of Jeroboam's family, but perhaps we may infer from the language of xv. 29, that these were not the whole of his children.

**21.** *Rehoboam was forty and one years old*] As Solomon's reign lasted forty years (xi. 42), this son must have been born a year or more before his father came to the throne, and Solomon must have married this Ammonitish wife, Naamah, before Pharaoh's daughter. The age of Rehoboam makes it strange that he should have been led by the counsels of young men rather than the elders.

*the Lord did choose*] R.V. 'the Lord had chosen.' The choice had been made long before.

*his mother's name*] The high position and great influence of the queen-mother in Oriental courts accounts for the regular mention of the mother's name in the history of each king's reign. (See above on xi. 19.) The R.V. notes that the national designation of this princess has the article 'the Ammonitess,' she was probably well known.

**22.** *did evil*] R.V. **did that which was evil.** *provoked him to jealousy*] Jehovah had called Himself a *jealous* God, when the Law was given on Sinai (Exod. xx. 5).

*which they had committed*] The word 'had' is better omitted. The sins were still continuing.

**23.** *high places*] We read constantly of 'houses' of the high places, and it is to these erections on some lofty hills that the 'building' here spoken of applies. See above,

24 high hill, and under every green tree. And there were also sodomites in the land: *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 And it came to pass in the fifth year of king Rehoboam, *that*  
 26 Shishak king of Egypt came up against Jerusalem: and he took away the treasures of the house of the LORD, and the treasures of the king's house; he even took away all: and he took away all  
 27 the shields of gold which Solomon had made. And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the guard, which kept the door  
 28 of the king's house. And it was *so*, when the king went *into* the house of the LORD, *that* the guard bare them, and brought  
 29 them back into the guard chamber. Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the  
 30 book of the chronicles of the kings of Judah? And there was  
 31 war between Rehoboam and Jeroboam all *their* days. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

xii. 31. *images*] The R.V. renders by **pillars**, with 'obelisks' in the margin. There is nothing in the word itself to denote an image. *and groves*] R.V. **Ashêrim**. See above on verse 15.

24. *which the Lord cast* (R.V. **drave**) *out*] The change of R.V. brings the expression into harmony with nearly all the rest of the places where this verb occurs.

25. *Shishak king of Egypt*] See on xi. 40. Shishak is there represented as giving a friendly reception to Jeroboam. It may have been at Jeroboam's prompting that the invasion of Judah was undertaken by him within such a short time after Rehoboam's accession.

26. *he even took away all*] On the shields of gold made by Solomon cf. 1 Kings x. 17. 27. *brasen shields*] R.V. '**shields of brass**' (or, rather, 'bronze') which is the form in 2 Chron. xii. 10. *chief of the guard*] The margin of A.V. gives Heb. *runners*. We see from this that the Cherethites (or Cretans) and Pelethites, of David and Solomon, had disappeared, and that Rehoboam had only native troops, and those much more meanly armed.

28. *And it was so, when*] For 'when' the R.V. gives, **as often as**. 30. *all their days*] R.V. **continually**: as the same words are rendered, by A.V., in a very similar passage. 1 Sam. xviii. 29. 31. *and his mother's name—Ammonitess*] The occurrence of these words twice so close together seems to shew that the compiler of 1 Kings was drawing from several sources, and that he copied verses 21—24 from one narrative just as they stood, and verses 25—31 from another, and that both contained the same piece of information about Rehoboam's mother. Here as in verse 21 we should render '**the Ammonitess**.'

*Abijam his son*] Called in 2 Chron. xii. 16, and elsewhere, *Abijah*.

Now in the eighteenth year of king Jeroboam the son of 15  
 Nebat reigned Abijam over Judah. Three years reigned he in 2  
 Jerusalem. And his mother's name was Maachah, the daughter  
 of Abishalom. And he walked in all the sins of his father, 3  
 which he had done before him: and his heart was not perfect  
 with the LORD his God, as the heart of David his father.  
 Nevertheless for David's sake did the LORD his God give him a 4  
 lamp in Jerusalem, to set up his son after him, and to es-  
 tablish Jerusalem: because David did *that* which was right in 5  
 the eyes of the LORD, and turned not aside from any *thing*  
 that he commanded him all the days of his life, save only  
 in the matter of Urijah the Hittite. And there was war 6  
 between Rehoboam and Jeroboam all the days of his life.  
 Now the rest of the acts of Abijam, and all that he did, are 7  
 they not written in the book of the chronicles of the kings  
 of Judah? And there was war between Abijam and Jeroboam.

XV. 1. *reigned Abijam over Judah*] Better, with R.V. **began Abijam to reign**. This is the sense of the verb here, though in the next verse it must be simply 'reigned.' *Abijam*] The name is *Abijah* in 2 Chron., and, comparing it with other names of like formation, that appears the more correct.

2. *Three years reigned he*] If he began his reign in the eighteenth year of Jeroboam, and was succeeded by Asa (verse 9) in the twentieth year of the same king, the three years cannot have been complete.

*Maachah, the daughter of Abishalom*] In 2 Chron. xiii. 2 Abijah's mother is called 'Michaiah the daughter of Uriel of Gibeah.' But in 2 Chron. xi. 20 it is said that Rehoboam married 'Maachah the daughter of Absalom, which bare him Abijah.' *Abishalom* is only another form of *Absalom* and the person here meant may be the well-known son of David. 'Daughter' is sometimes used for 'grand-daughter.' Absalom had one daughter, called Tamar (2 Sam. xiv. 27), who may have married Uriel, and have had a daughter Maachah.

3. *And he walked in all the sins of his father*] For an account of the sins of Rehoboam see above xiv. 22—24.

*as the heart of David his father*] The word 'perfect' as here applied to David, does not mean that he did not offend. It was prompt repentance which made David to differ from most of the kings who came after him.

4. *a lamp*] Cf. above on xi. 36.

5. *save only in the matter of Urijah the Hittite*] See 2 Sam. xi. 4, 15. Time would soften down the offence which David committed in numbering the people, so that the compiler of the narrative before us can pass it by in giving expression to the high estimate which was sure to be entertained of the great king David.

6. *And [R.V. Now] there was war between Rehoboam and Jeroboam &c.*] This verse seems altogether out of place in a notice of the reign of Abijam, and has been already inserted [xiv. 30] in the history of Rehoboam.

7. *Now [R.V. And] the rest of the acts of Abijam*] Consisting no doubt principally of the great victory over Jeroboam near mount Zemaraim (2 Chron. xiii. 17).

*war between Abijam and*

- 8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.
- 9 And in the twentieth year of Jeroboam king of Israel reigned
- 10 Asa over Judah. And forty and one years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of
- 11 Abishalom. And Asa did that which was right in the eyes
- 12 of the LORD, as did David his father. And he took away the sodomites out of the land, and removed all the idols that his
- 13 fathers had made. And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the
- 14 brook Kidron. But the high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days.

*Jeroboam*] Josephus (*Ant.* VIII. 11. 2) says Jeroboam despised Abijam because of his youth.

8. *And Abijam slept with his fathers*] If Abijam came to the throne in the 18th year of Jeroboam and reigned 3 years, his death would fall in the twenty-first year of Jeroboam, or if the three years of his reign were incomplete at the beginning and end it might occur, as is said immediately in verse 9, in the 20th year of Jeroboam.

9. *reigned Asa*] R.V. **began Asa to reign.** See on ver. 1 of this chapter.

10. *And his mother's name was Maachah, the daughter of Abishalom*] The most probable explanation of this clause, which is the same as in verse 2 above, is that the word 'mother' is here used for 'grandmother,' and that Asa's own mother sank into small importance in comparison with her mother-in-law. Clearly Maachah was a leader of the idol worship in the land, which made it necessary for Asa to deprive her of her influence.

12. *and he took (R.V. put) away*] So in 2 Chron. xv. 8.

*idols that his fathers had made*] Not only those in Judah and Benjamin, but also those that were set up in the hill country of Ephraim.

13. *his mother, even her he removed*] The R.V. omits 'even her.' *from being queen*] i.e. From the influential position of queen mother.

*she had made an idol in a grove*] R.V. 'had made **an abominable image for an Asherah.**' The word which the A.V. renders 'idol' is cognate with words which signify 'horror,' 'trembling,' 'fearfulness,' and indicates an erection which was likely to excite such feelings.

*and Asa destroyed her idol*] R.V. '**out down her image.**' The verb indicates the manner of the destruction, and shews that the image was such that it could be cut down as you would cut down a tree. Hence most likely it was of wood.

*by the brook Kidron*] This was rather a valley or torrent bed, which became a stream in the time of rain. It was close to Jerusalem, lying between the city and the mount of Olives.

14. *But the high places were not removed*] R.V. **taken away.** In Judah Asa did take away the high places, but in Israel they were not taken away. The mention of this as something which Asa might have been expected to effect shews that the conquests of his father and himself had given them much control (or influence) over

And he brought in *the things* which his father had dedicated, 15 and *the things* which himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

And there was war between Asa and Baasha king of Israel 16 all their days. And Baasha king of Israel went up against 17 Judah, and built Ramah, that *he* might not suffer *any* to go out or come in to Asa king of Judah. Then Asa took all the 18 silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben-hadad, the son of Tabrimon, the son of Hezion, king of Syria, that dwelt at Damascus, saying, *There* 19 *is a league* between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me. So Ben-hadad hearkened 20

the affairs of the northern kingdom. 15. *And he brought in the things which [R.V. that] his father had dedicated, and the things which [R.V. that] himself had dedicated*] These apparently trivial changes of the R.V. are made so that this passage may be in accord with the identical passage in 2 Chron. xv. 18. Here a commencement was made to supply the place of all those treasures which Shishak had carried off in the reign of Rehoboam.

16. *between Asa and Baasha*] Baasha obtained the throne of Israel in the third year of Asa's reign (1 Kings xv. 33) and reigned twenty-four years. So Asa was king all through Baasha's reign. Hence 'all their days' implies the whole of Baasha's reign.

17. *went up against Judah, and built Ramah*] This act of Baasha's shews us that Israel must by this time have recovered some of the power and territory which had been taken from them in Jeroboam's reign (2 Chron. xiii. 19). Ramah must have been very near to Jerusalem, and to make a fortress of it, as Baasha was now doing, was like making a blockade of Jerusalem, a condition which is described in the words which immediately follow.

18. *Ben-hadad, the son of Tabrimon [R.V. Tabrimmon] the son of Hezion, king of Syria*] This is the earliest of the three kings of this name mentioned in the Old Testament. 'Hezion' is probably the same person as the 'Rezon' king of Damascus mentioned in 1 Kings xi. 23, and Ben-hadad I. was apparently his grandson.

19. *There is a league*] What Asa desires to claim is a sort of hereditary alliance. As there was no war between Asa and Ben-hadad, the one might very naturally write to the other in brotherly language, according to the custom of monarchs.

*come [R.V. go] and break thy league with Baasha*] As Israel lay nearer to Damascus than did Judah, any places won from the northern kingdom would be easily included in the Syrian kingdom. Hence beside the costly presents, Ben-hadad might see other gain in forming an alliance with Asa against Israel. *that he may depart from me*] As he would naturally do to repel an invasion on the northern frontier.

20. *So [R.V. And] Ben-hadad hearkened*] *the captains of*

unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of  
 21 Naphtali. And it came to pass, when Baasha heard *thereof*,  
 22 that he left off building of Ramah, and dwelt in Tirzah. Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king  
 23 Asa built with them Geba of Benjamin, and Mizpah. The rest of all the acts of Asa, and all his might, and all that

*the hosts which he had*] the R.V. has **the captains of his armies.**

*and smote Ijon*] This town lay in the north of Palestine and belonged to the tribe of Naphtali. It was attacked and plundered again in later days by Tiglath-pileser (2 Kings xv. 29). *and Dan*]

This was the town formerly called Laish, which had been seized in the days of the Judges by some Danites from the south (Joshua xix. 47; Judges xviii. 29). It lay on the extreme north of the country, so that 'from Dan to Beersheba' became an expression to describe the whole country from north to south. *and Abel-beth-maachah*]

This city, like the rest, lay quite in the north, and was early a place of some importance. *all Cinneroth*]

R.V. **Chinneroth.** From the way in which it is here mentioned it appears to have been a district and not a town. *Naphtali*]

This tribe lay directly in the way of Syrian and Assyrian invaders.

21. *he left off building of Ramah*] Thus releasing Jerusalem from its blockade, as Asa desired. *Tirzah*] A royal residence before this time. See on xiv. 17.

22. *Asa made a proclamation throughout* [R.V. **unto**] *all Judah*] The people, rather than the land, are spoken of, as is shewn by the next words 'none was exempted.' The whole labouring population was gathered on the king's requisition that the work might be completed while the pressure of the Syrians on the north was being sharply felt.

*and they took* [R.V. **carried**] *away the stones of Ramah*] The king of Israel had intended to make a great fortress out of Ramah. Hence there was prepared an immense quantity of stone and wood for his fortifications. *built with them*] R.V. **built therewith.**

*Geba of Benjamin*] Geba (signifying 'a hill') was on the extreme north of the kingdom of Judah, which is described (2 Kings xxiii. 8) as extending 'from Geba to Beersheba.' It is mentioned among the Benjamite towns (Josh. xxi. 17), and was one of those allotted to the priests. *Mizpah*]

The town spoken of in this verse is the 'Mizpah of Benjamin,' within a mile or two of Gibeah. 23. *The rest of all the acts of Asa*]

The reign of Asa is dealt with more fully in the book of Chronicles. We learn there that he built fenced cities in Judah, because the land had rest and no war. His army is described as consisting of 300,000 men of Judah and 280,000 of Benjamin. He defeated Zerah the Ethiopian, and with the help of God drove him back as far as Gerar. A prophecy of Azariah the son of Oded encouraged the king to put down idolatry with a strong hand, and he bound his people by a solemn oath to cleave unto the

he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless in the time of his old age he was diseased in his feet. And Asa slept with his fathers, and was buried with his fathers 24 in the city of David his father: and Jehoshaphat his son reigned in his stead.

And Nadab the son of Jeroboam *began* to reign over Israel 25 in the second year of Asa king of Judah, and reigned over Israel two years. And he did evil in the sight of the Lord, 26 and walked in the way of his father, and in his sin wherewith he made Israel to sin. And Baasha the son of Ahijah, of the 27 house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belongeth* to the Philistines; for Nadab and all Israel laid siege to Gibbethon. Even in the 28 third year of Asa king of Judah did Baasha slay him, and reigned in his stead. And it came to pass, when he reigned, 29

Lord, and those who would not do so he put to death. Asa, we are told, was rebuked by Hanani the prophet after the withdrawal of Baasha, because he had relied on the help of the king of Syria, and he was told that from henceforth he should have wars. In anger Asa imprisoned the unwelcome prophet, and oppressed some of his people at the same time.

*the cities which he built*] No doubt these are 'the fenced cities' spoken of in 2 Chron. xiv. 6, as built during the days of peace. *Nevertheless*] R.V. **But.** *diseased in his feet*] In 2 Chron. xvi. 12 it is added 'until his disease was exceeding great.'

24. *and was buried with his fathers*] There is much more detail concerning the burial in 2 Chron. xvi. 14. 'They buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art, and they made a very great burning for him.' At the funerals of the great it was the custom to burn beds and clothes, spices and other things (see Jer. xxiv. 5).

25. *reigned over Israel two years*] These must have been but portions of two years. Nadab's reign began in the second year of Asa, and below (verse 31) we find that his successor began to reign in the third year of Asa.

26. *he did evil*] R.V. **he did that which was evil.** Nadab followed the same worship of the calves which his father had introduced.

27. *of the house of Issachar*] Jeroboam's family was of the tribe of Ephraim (xi. 26), and it may have been some tribal jealousy which led a man of Issachar to exterminate the whole family of Jeroboam, and to found a new dynasty.

*at Gibbethon, which belongeth* [R.V. **belonged**] *to the Philistines*] This was a town allotted originally to the tribe of Dan (Josh. xix. 44), and was given as a Levitical city to the Kohathites (Josh. xxi. 23), but it had been by this time taken by the Philistines, and Nadab was endeavouring to drive them out.

*all Israel laid siege*] R.V. **were laying siege.** The work was still in progress.

29. *when he reigned, that he smote*] R.V.

that he smote all the house of Jeroboam; he left not to Jeroboam any that breathed, until *he* had destroyed him, according unto the saying of the LORD, which he spake by his servant  
 30 Ahijah the Shilonite: because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation  
 31 wherewith he provoked the LORD God of Israel to anger. Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?  
 32 And there was war between Asa and Baasha king of Israel  
 33 all their days. In the third year of Asa king of Judah *began*  
 Baasha the son of Ahijah to reign over all Israel in Tirzah,  
 34 twenty and four years. And he did evil in the sight of the LORD, and walked in the way of Jeroboam and in his sin  
 16 wherewith he made Israel to sin. Then the word of the LORD  
 2 came to Jehu the son of Hanani against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee  
 prince over my people Israel; and thou hast walked in the way  
 of Jeroboam, and hast made my people Israel to sin, to pro-  
 3 voke me to anger with their sins; behold, I will take away the posterity of Baasha, and the posterity of his house; and will  
 make thy house like the house of Jeroboam the son of Nebat.  
 4 Him that dieth of Baasha in the city shall the dogs eat; and

**that as soon as he was king he smote.** Being an usurper he would desire to make his power secure by removing at once every one who might become a rival. *by his servant*] For the threat against Jeroboam and the reason, see xiv. 9—11. **30.** *by* [R.V. **because of**] *his provocation*] Cf. Deut. xxxii. 19; 2 Kings xxiii. 26.

**33.** *in Tirzah, twenty and four years*] To complete the sense the R.V. inserts in italics after 'Tirzah' the words '*and reigned.*' Tirzah seems to have become by this time a more common royal residence than Shechem.

**XVI. 1.** *Then* [R.V. **and**] *the word of the Lord came*] The conjunction is the simple copula. *Jehu the son of Hanani*] This prophet, named in this chapter and in 2 Chron. xix. 2, xx. 34, was the son of that prophet Hanani who rebuked Asa (2 Chron. xvi. 7—10) for his alliance with the Syrians against Baasha. Jehu seems to have lived in Jerusalem, though his prophetic ministry was mainly directed to the kingdom of Israel. **2.** *I exalted thee out of the dust*] This may signify that Baasha was of humble origin. *prince over my people*] Though Israel has offended, they are still God's people. They have rejected His law, but He does not reject them. *to provoke me to anger with their sins*] For the last three words the LXX. gives 'with their vanities;' a common form of expression in similar phrases. **3.** *I will take away the posterity of Baasha, and the posterity of his house*] R.V. **I will utterly sweep away Baasha and his house.** Here we have precisely the same expression as in the closing words of xiv.

him that dieth of his in the fields shall the fowls of the air eat. Now the rest of the acts of Baasha, and what he did, and his 5 might, *are* they not written in the book of the chronicles of the kings of Israel? So Baasha slept with his fathers, and was 6 buried in Tirzah: and Elah his son reigned in his stead. And also by the hand of the prophet Jehu the son of Hanani 7 came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

In the twenty and sixth year of Asa king of Judah *began* 8 Elah the son of Baasha to reign over Israel in Tirzah, two years. And his servant Zimri, captain of half *his* chariots, 9 conspired against him, as he *was* in Tirzah, drinking *himself* drunk in the house of Arza steward of *his* house in Tirzah. And Zimri went in and smote him, and killed him, in the 10 twenty and seventh year of Asa king of Judah, and reigned in his stead. And it came to pass, when he *began* to reign, 11 as soon as he sat on his throne, *that* he slew all the house of Baasha: he left him not *one that* pisseth against a wall,

10. See note there. 6. So [R.V. **And**] *Baasha slept with his fathers*] He had reigned not quite twenty-four full years. Tirzah was now sufficiently distinguished to be made a burial-place by the kings of Israel.

7. *And also* [R.V. **moreover**] *by the hand of the prophet Jehu* 'Moreover' connects the two prophetic messages more directly than the 'also' of A.V. *even for* [R.V. **both because of**] *all the evil*] There are two reasons given for the divine message sent to Baasha. *and because he killed*

[R.V. **smote**] *him*] The R.V. gives on the margin 'it' for 'him.' The reference must be to Jeroboam and his house. God had raised up Baasha, and sent him against Jeroboam, but it is clear from this verse that the manner in which punishment had been inflicted by Baasha was not such as God approved of.

8. *In the twenty and sixth year of Asa king of Judah began*] These words, like most other chronological dates, are omitted by the LXX.

*in Tirzah, two years*] Here as in xv. 33 the R.V. inserts in italics after 'Tirzah' the words *and reigned*, which makes the sense clearer.

9. *And his servant Zimri*] The expression is used of any officer who served under the king. Here 'the servant' was a chief commander of the royal troops. *Arza steward of his house*] R.V. (see also A.V. margin): **Arza which was over the household.** Cf. for a similar officer over the household of Joseph, Gen. xliii. 16, 19. It would almost seem that this *major domo* was mixed up in the plot for the murder of his master. The opportunity of the absence of the troops at Gibbethon would seem very favourable for carrying out such a scheme.

10. *in the twenty and seventh year of Asa king of Judah*] Here again if we refer to verse 8, it is plain that Elah's two years cannot have been full years.

11. *that he slew*] R.V. **smote.** Zimri made a

- 12 neither of his kinsfolks, nor of his friends. Thus did Zimri  
 destroy all the house of Baasha, according to the word of the  
 LORD, which he spake against Baasha by Jehu the prophet,  
 13 for all the sins of Baasha, and the sins of Elah his son, by  
 which they sinned, and by which they made Israel to sin, in  
 provoking the LORD God of Israel to anger with their vanities.  
 14 Now the rest of the acts of Elah, and all that he did, are they  
 not written in the book of the chronicles of the kings of  
 Israel?  
 15 In the twenty and seventh year of Asa king of Judah did  
 Zimri reign seven days in Tirzah. And the people were encamped  
 against Gibbethon, which belonged to the Philistines.  
 16 And the people that were encamped heard say, Zimri hath  
 conspired, and hath also slain the king: wherefore all Israel  
 made Omri, the captain of the host, king over Israel that day  
 17 in the camp. And Omri went up from Gibbethon, and all  
 18 Israel with him, and they besieged Tirzah. And it came to  
 pass, when Zimri saw that the city was taken, that he went  
 into the palace of the king's house, and burnt the king's house  
 19 over him with fire, and died, for his sins which he sinned in  
 doing evil in the sight of the LORD, in walking in the way of  
 Jeroboam, and in his sin which he did, to make Israel sin.

complete end, he left not a single man child. 13. by which they sinned, and by which they made] R.V. which they sinned and wherewith they made, as in other places. vanities] This word is often employed in the Old Testament of false gods, and the worship paid to them.

15. And [R.V. Now] the people were encamped against Gibbethon] The LXX. explains 'the people' by 'the camp.' It was, of course, only the army and camp-followers who were away in the land of the Philistines. Apparently the attempt to wrest Gibbethon from the Philistines had continued from the time of Nadab.

16. heard say] The distance was not great between Tirzah and Gibbethon, and it was to the army that such news would quickly be brought. hath also slain] R.V. smitten. wherefore all Israel] The voice of the army being regarded as the voice of the nation. So 'all Israel' is used in the next verse. Omri, the captain of the host] Omri was manifestly in chief command at Gibbethon, and though Zimri was also a military officer, yet he had not, it would seem, the popularity of Omri. 17. and they besieged Tirzah] Which must therefore have been a fortified town, and not a mere pleasure of the kings of Israel. 18. the palace [R.V. castle] of the king's house] The word is most frequently rendered 'palace' in A.V.; but here and in 2 Kings xv. 25, the sense required is some strong and well barricaded part of the royal residence, where anyone might retire and the enemy be unable to reach him. 19. in doing evil] See on xv. 34. There must have been in Zimri's conduct some very prominent acts to indicate adherence to the worship of the calves; otherwise in a reign of seven

Now the rest of the acts of Zimri, and his treason that he wrought, *are they not written in the book of the chronicles of the kings of Israel?*

Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned. In the thirty and first year of Asa king of Judah *began* Omri to reign over Israel, twelve years: six years reigned he in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, Samaria. But Omri wrought evil in the eyes of the LORD, and did worse than all that were before him. For he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with their vanities. Now the rest of the acts of Omri which he did, and his might that he shewed, *are they not written in the book of the chronicles of the kings of Israel?* So Omri

days he would hardly have been coupled with Jeroboam as leading the people into sin.

**21.** *divided into two parts*] Probably it was the civil population, which at first followed Zimri, and after his death, Tibni, while the military strength declared for their commander-in-chief Omri.

*half of the people followed Tibni the son of Ginath*] Of Tibni we have no information but what is to be gathered from this passage. Comparing the date of Omri's accession in verse 23, viz. the 31st year of Asa, with that of Zimri's death in the 27th year of the same king (see verse 15) we find that the struggle between the two parties was continued for four years.

**23.** *over Israel, twelve years*] The R.V. inserts in italics '*and reigned,*' after 'Israel' to make the sense clear. *six years reigned he*] The four years of the struggle for the throne are not counted either to Tibni or to Omri. For the commencement of Ahab's reign is put (see verse 29) in the 38th year of Asa.

**24.** *the hill Samaria*] This is the first historic mention of the place which subsequently became famous as the chief city in Israel, and gave name to a people and a district. Where the word occurs in 1 Kings xiii. 32, it is a later writer who is using, before its proper date, a name which to him and his readers was perfectly familiar.

**25.** *But Omri wrought evil in the eyes of the Lord*] R.V. **and Omri did that which was evil in the sight of the Lord.** Thus translating as in other passages.

*and did worse than*] R.V. **and dealt wickedly above.** Cf. 2 Kings xxi. 11.

**26.** *in his sin* [R.V. **sins**]. In the Hebrew text there is a various reading, the margin (*Keri*) having the singular, the text (*Kethib*) the plural, which the R.V. always translates where it can be done.

**28.** At the close of this verse the

slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

- 29 And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel in Samaria twenty and two  
30 years. And Ahab the son of Omri did evil in the sight of the  
31 LORD above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and  
32 served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.  
33 And Ahab made a grove; and Ahab did more to provoke the

LXX. inserts words almost identical with chap. xxii. 41—50, about the accession and the acts of Jehoshaphat.

29. *And in the thirty and eighth year of Asa*] Here the LXX. gives 'in the second year of Jehoshaphat.' This is in harmony with the inserted passage just noticed, but of course disagrees with the date in xxii. 41 both in the LXX. itself and in the Hebrew text.

*and Ahab the son of Omri reigned over Israel*] These words are omitted by the LXX.: as are the words 'the son of Omri' in the next verse.

31. *as if it had been a light thing*] i.e. He was unwarned by all the visitations which had befallen the kings before him for their worship of the calves. *he took to wife Jezebel*

*the daughter of Ethbaal king of the Zidonians*] It was perhaps the taste for building, which manifested itself both in Omri and in Ahab, that brought them into closer alliance with Zidon. This marriage of Ahab was most fatal both to Israel and Judah. The family of Jezebel were devoted to the worship of Baal and Astarte. Josephus (*Cont. Apion*, i. 18) mentions Eithobalus (i.e. Ethbaal) as 'the priest of Astarte' as well as king, and Pygmalion and Dido as being contemporaries of Jezebel. When Jezebel became queen of Israel she ruled her husband and the nation, and established the worship to which her family was so devoted. After the death of her husband, as queen-mother, she maintained her influence in the court of her son, and through her daughter Athaliah, who was married to the son of Jehoshaphat, king of Judah, she wrought much evil in the southern kingdom and all but exterminated the royal race. The doings of Jezebel form a great part of the history till her death, which is related in 2 Kings ix. *went and*

*served Baal*] This was very different from the sin of Solomon, who out of indulgence to his foreign wives permitted temples for their gods to be set up in his land, but himself took no share in the idolatrous worship. Jezebel had a greater and worse influence over Ahab.

32. *in the house of Baal*] The LXX. renders 'in the house of his abominations.' This is after the fashion of the Jews, who preferred to use the word 'bosheth' = *shame*, rather than the name 'Baal' when the latter could be avoided. Cf. the names 'Ishbosheth' and 'Mephibosheth' which are instead of 'Eshbaal' and 'Meribbaal.' ; 33. *And Ahab made*

LORD God of Israel to anger than all the kings of Israel that were before him.

In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

And Elijah the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, *As* the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before

a grove] R.V. **the Ashêrah.** *to provoke the Lord God of Israel to anger*] Here the LXX. adds 'and that his soul should be destroyed.'

34. *Hiel the Bethelite*] We may perhaps trace the influence here of evil surroundings. Hiel had been living at one of the seats of Jeroboam's calf-worship, and the neglect of one command had led to ignorance or disregard of another. *did...build Jericho*] As the kings, Omri and Ahab, were great builders, so their wealthier subjects were led to imitate their grand works. For the command that Jericho should not be rebuilt, see Josh. vi. 26. *in Abiram*] R.V. **with the loss of Abiram.** The R.V. explains the literal rendering of A.V. The preposition is used to express the cost or price of anything, and so here the penalty which Hiel paid for his transgression. *by Joshua*] The Hebrew has 'by the hand of Joshua.'

XVII. 1. *And Elijah the Tishbite*] Elijah comes suddenly upon the scene. His history is most probably drawn from some independent narrative, and introduced here abruptly as soon as it begins to touch upon the reign of Ahab. The schools of the prophets seem to have had their origin in Samuel's day, and were founded in various parts of the land, and in connexion with them Elijah appears in Israel. He is called the Tishbite because he was born at Thisbe in the tribe of Naphtali, a place known afterwards as the birthplace of Tobit (Tobit i. 2). Josephus (*Ant.* viii. 13, 2) speaks as if his birthplace had been in Gilead. *who was of the inhabitants* [R.V. **sojourners**] *of Gilead*] The Hebrew noun does not imply that the person spoken of was a native of the place mentioned. Hence there is no difficulty in understanding that Elijah, a native of the tribe of Naphtali, was a dweller for a time in Gilead.

*As the Lord God of Israel liveth*] Elijah does not come in his own name, nor will the drought be of his bringing. *but according to my word*] i.e. As God shall proclaim through me; cf. xviii. 41, 44. 2. *came unto him*] The LXX. explains that it was 'unto Elijah,' which could hardly be doubted from what follows. 3. *and hide thyself*] The prophet's life would be in danger from the anger of the king and Jezebel. *by the brook Cherith, that is before Jordan*] The word rendered 'brook' is really a torrent-bed, a deep ravine down which in rainy times a

- 4 Jordan. And it shall be, *that* thou shalt drink of the brook;  
 5 and I have commanded the ravens to feed thee there. So he  
 went and did according unto the word of the LORD: for he went  
 6 and dwelt by the brook Cherith, that *is* before Jordan. And  
 the ravens brought him bread and flesh in the morning, and  
 bread and flesh in the evening; and he drank of the brook.  
 7 And it came to pass after a while, that the brook dried up,  
 because there had been no rain in the land.  
 8 And the word of the LORD came unto him, saying, Arise, get  
 9 thee to Zarephath, which *belongeth* to Zidon, and dwell there:  
 behold, I have commanded a widow woman there to sustain  
 10 thee. So he arose and went to Zarephath. And when he  
 came to the gate of the city, behold, the widow woman *was*  
 there gathering of sticks: and he called to her, and said,  
 Fetch me, I pray thee, a little water in a vessel, that I may

strong stream flowed, but which at others was nearly if not entirely dry. Such would make a good hiding-place. It appears most likely that Elijah crossed the Jordan, and found his retreat in the wilder parts of Gilead, which would be more distant from Ahab and less frequented than any of the ravines in the hill country of Ephraim on the east of Jordan, and with which the prophet would most likely be familiar.

4. *thou shalt drink of the brook*] The drought had not yet dried it up, but soon it would do so. *I have commanded the ravens to feed thee there*]

Just as in xiii. 28 the appetite of the lion which had slain the false prophet was supernaturally checked, so that he tore neither the corpse nor the ass, so here the greedy birds were to bring into the valley enough food to suffice for the prophet's wants as well as for their own. Their nests would be in the caves among which Elijah would find his best hiding-place.

6. *And the ravens brought, &c.*] According to the LXX., the ravens brought him 'bread in the morning, and flesh in the evening.' Jerome in his life of Paul the Hermit (§ 10) relates that a raven thus supplied the hermit's wants. Those who have watched the habits of birds like the raven can bear witness to the large supply which they bring home under ordinary circumstances, and for Elijah's sustenance their natural energy was quickened.

7. *because there had been* [R.V. *was*] *no rain*] Not only had there been none, but the drought was continuing.

9. *get thee to Zarephath*] This was the city which was known in later times (Luke iv. 26) as *Sarepta*. Josephus says it lay between Sidon and Tyre. There the enemy of Baal-worship would hardly be expected to have sought refuge. *I have commanded a widow woman*]

A source of sustenance hardly less precarious than the supply of the ravens. As in the former case, so here, the command implies that God has prompted her to fulfil His purpose. Elijah has been called, from this event, the first Apostle to the Gentiles.

10. *gathering of sticks*] The abject poverty of the widow is seen from her coming forth to pick up any chance bits of wood which might have fallen from the trees outside the city walls.

drink. And as she was going to fetch it, he called to her, 11  
 and said, Bring me, I pray thee, a morsel of bread in thine  
 hand. And she said, *As the LORD thy God liveth, I have not a* 12  
*cake, but a handful of meal in a barrel, and a little oil in a*  
*cruse: and behold, I am gathering two sticks, that I may go in*  
*and dress it for me and my son, that we may eat it, and die.*  
 And Elijah said unto her, Fear not; go *and* do as thou hast 13  
 said: but make me thereof a little cake first, and bring it unto  
 me, and after make for thee and for thy son. For thus saith the 14  
 LORD God of Israel, The barrel of meal shall not waste, neither  
 shall the cruse of oil fail, until the day *that* the LORD sendeth  
 rain upon the earth. And she went and did according to the 15  
 saying of Elijah: and she, and he, and her house, did eat  
*many days.* And the barrel of meal wasted not, neither did 16  
 the cruse of oil fail, according to the word of the LORD, which  
 he spake by Elijah.

And it came to pass after these things, *that* the son of the 17  
 woman, the mistress of the house, fell sick; and his sickness  
 was so sore, *that* there was no breath left in him. And she 18

11. *And as she was going to fetch it*] She is prepared to obey the request of the stranger. By her language in the next verse, 'As the LORD thy God liveth' she accepts Elijah as a worshipper of Jehovah. The near neighbourhood of Phœnicia makes it easy to understand that the worship of Jehovah would be known to the inhabitants, and the woman would recognize an Israelite in Elijah both by speech and dress.

12. *meal in a* [R.V. **the**] *barrel...oil in a* [R.V. **the**] *cruse*] The barrel and the cruse were the special domestic articles in every house, and would be spoken of definitely.

*two sticks*] i.e. some small quantity. Thus we often say 'a couple' when we do not mean 'two' only. *my son*] The LXX. renders by the plural 'sons,' perhaps because it is said, in verse 15, that 'she and he and her house did eat many days.'

*eat it, and die*] The drought had already brought so poor a person to the point of starvation.

13. *do as thou hast said*] i.e. Set about preparing bread from the meal which remains, but instead of taking first for yourselves, bring what is first ready to me. *and bring*

*it* [R.V. adds **forth**] *unto me*] It appears from what follows that Elijah dwelt afterwards in the house of the widow, but at first he waited outside till she made ready the food, which it must have needed much faith to give forth for the supply of the stranger.

15. *her house*] She had enough for all their own needs and something over, which she could give to poorer relations. The whole history of the woman shews that she knew much of the religion of the God of Israel, though we are not told how she had been brought to the knowledge. *many days*] There is no word for 'many' as the italics shew. The Hebrews used 'days' for a long time.

17. *his sickness was so sore, that there was no breath left in him*] Josephus interprets this expression as if the youth were only

said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

seemingly dead. Yet both the mother and the prophet speak in the narrative of the 'slaying' of the son. The soul was departed, and it is the breathing into man of the breath of life, which makes him 'a living soul.' All the language of Scripture speaks in the same tone. 'When the breath of man goeth forth, he shall turn again to his earth.' 18. *What have I to do with thee?* Used

by persons who wish him whom they address to depart from them. (Cf. 2 Sam. xvi. 10; Luke v. 8). *O thou man of God!* She recognizes the sacred character of Elijah, and feels that she is in presence of one who has closer communion with the Divine power than she.

*art thou come unto me to call [R.V. bring] my sin to remembrance?* The man of God has been sojourning with her, and hence God's attention, in her idea, has been more directed to her than it would otherwise have been. Her sin in this way has been brought to His remembrance, and so He has taken the life of her son as a punishment. 19. *And he took him out of her bosom* Her arms were clasped about the dead boy. *into a loft* R.V. **the chamber**. The word is so rendered in verse 23.

20. *O Lord my God, hast thou also brought evil upon the widow* In 'also' the prophet refers to the other evil which was brought on Israel and Phœnicia too by the drought. The widow had shewn such faith and obedience that we may regard the prophet's question as of the nature of a petition, 'Let not this evil fall upon her.'

21. *And he stretched himself* As though he would give of his own vitality to restore the life of the boy. 22. *And the Lord heard [R.V. hearkened unto] the voice of Elijah* This is the more usual rendering of the verb followed by a preposition as here.

24. *Now by this* R.V. omits the last two words. The same two words are rendered in A.V. by 'now' simply in Ruth ii. 7.

*I know that thou art a man of God* She had so addressed him above in verse 18, but what she desires now to express is her firm assurance. The mercy of her son's restoration spake more surely of God's messenger than did the stroke of his death. *the word*

And it came to pass *after* many days, that the word of the LORD came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. And 2 Elijah went to shew himself unto Ahab. And *there was* a sore famine in Samaria. And Ahab called Obadiah, which *was* 3 the governor of *his* house. (Now Obadiah feared the LORD greatly: for it was *so*, when Jezebel cut off the prophets of the 4 LORD, that Obadiah took an hundred prophets, and hid them *by* fifty in a cave, and fed them *with* bread and water.) And 5 Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, that we leese not all the beasts. So they divided the land between them to pass 6 throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

And as Obadiah was in the way, behold Elijah met him: and 7

*of the Lord in thy mouth is truth*] This is more than to say that the word which the prophet speaks is truth, or than that the word of the Lord is in his mouth. It expresses a conviction that the Lord Jehovah in whose name Elijah speaks is the true God.

XVIII. 1. *in the third year*] According to the tradition preserved in the New Testament (Luke iv. 25; James v. 17) these three years cannot be reckoned from the beginning of the drought: for that is said to have lasted for three years and six months.

2. *And there was a sore famine*] R.V. with more strict adherence to the original, **And the famine was sore.** 3. *Obadiah*] The Hebrew word signifies 'servant of Jehovah,' and is a frequent name in the Old Testament, the most conspicuous person so called being the prophet who was contemporary with Jeremiah.

*which was the governor of his house*] R.V. more literally, **which was over the household.** See above xvi. 9. 4. *Jezebel cut off the prophets of the Lord*] Not content with having Baal-worship established and fostered by her husband, the queen determined to destroy all the worshippers of Jehovah. No doubt the larger number whom Jezebel cut off were 'the sons of the prophets,' those who belonged to the schools of the prophets, which were both numerous and largely frequented. It was a hundred of these men whom Obadiah saved in the time of persecution.

5. *Go into* [R.V. **through**] *the land*] The change gives a clearer idea of what is meant. In the next clause, as both nouns are definite in the original, the R.V. has '**the** fountains' and '**the** brooks.' In their neighbourhood grass would remain longest.

*grass to save*] R.V. 'grass **and** save,' which is literal and equally good English with A.V. *that we leese not all the beasts*] They might have to kill some, but the discovery of grass might save a part. 'Leese' is the old English form of 'lose.' 6. *Ahab went one way by himself*] We can see the grievous necessity the land was in when the king himself goes forth on such a quest.

7. *and he knew him*] The prophet's garb would probably make

he knew him, and fell on his face, and said, *Art thou that my*  
 8 *lord Elijah?* And he answered him, *I am: go, tell thy lord,*  
 9 *Behold, Elijah is here.* And he said, *What have I sinned,*  
*that thou wouldest deliver thy servant into the hand of Ahab,*  
 10 *to slay me?* *As the LORD thy God liveth, there is no nation*  
*or kingdom, whither my lord hath not sent to seek thee: and*  
*when they said, He is not there; he took an oath of the king-*  
 11 *dom and nation, that they found thee not.* And now thou  
 12 *sayest, Go, tell thy lord, Behold, Elijah is here.* And it shall  
 come to pass, *as soon as I am gone from thee, that the spirit*  
*of the LORD shall carry thee whither I know not; and so when*  
*I come and tell Ahab, and he cannot find thee, he shall slay*  
 13 *me: but I thy servant fear the LORD from my youth.* Was it  
 not told my lord what I did when Jezebel slew the prophets  
 of the LORD, how I hid an hundred men of the LORD's prophets  
 14 by fifty in a cave, and fed them *with bread and water?* And  
 now thou sayest, *Go, tell thy lord, Behold, Elijah is here:* and  
 15 *he shall slay me.* And Elijah said, *As the LORD of hosts*

---

him easy to be recognized. *fell on his face*] For to Obadiah  
 Elijah would seem to be God's special representative, and the  
 champion of the cause of the true religion. *Art thou that my*  
*lord Elijah?*] R.V. better, '**Is it thou, my lord Elijah?**'

8. *I am*] R.V. **It is I.** To correspond with the change in the  
 preceding verse. *tell thy lord*] It would be news of great  
 interest to the king of Israel, as is clearly shewn by the efforts  
 which he had already made to find Elijah.

9. *What* [R.V. **wherein**] *have I sinned*] Obadiah's fear is very natural. He is  
 asked to carry a message to Ahab, which another disappearance of  
 Elijah may make to seem untrue. He thinks in his alarm that the  
 prophet does not know how great a friend he has been to the cause  
 of Jehovah's servants, and so asks why his life should be put in  
 jeopardy who had done so much to save the lives of the prophets.

10. *there is no nation or kingdom*] Of course Obadiah's words  
 only apply to those countries immediately around Israel. *he took*  
*an oath*] The search had been made after a very thorough and  
 formal manner, and solemn attestation made of its fruitlessness.

12. *And it shall come to pass*] Clearly Obadiah regards Elijah's  
 concealment as only possible, amid such a thorough inquiry, by  
 reason of Divine aid. This may be exercised again, and he be taken  
 away and concealed, before Ahab can be brought to him.

*the spirit of the Lord shall carry thee*] So Acts viii. 39, of the  
 supernatural removal of Philip. *fear the Lord from my*  
*youth*] The true worshippers of Jehovah had not all perished out  
 of Israel through Jeroboam's sin.

13. *Was it not told my*  
*lord*] Obadiah's thought seems to be that Elijah could believe  
 nothing but evil of one who was in the household of Ahab. The  
 conduct of Obadiah in saving the prophets can hardly have been  
 known to Ahab or his wife. But it would be likely to come to the

liveth, before whom I stand, I will surely shew myself unto him to day. So Obadiah went to meet Ahab, and told him: 16 and Ahab went to meet Elijah.

And it came to pass, when Ahab saw Elijah, that Ahab said 17 unto him, *Art thou he that troubleth Israel?* And he answered, 18 I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, *and* gather to 19 me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all 20 the children of Israel, and gathered the prophets together unto mount Carmel. And Elijah came unto all the people, and 21 said, How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, *then* follow him. And the people answered him not a word. Then said Elijah unto the 22 people, I, *even* I only, remain a prophet of the LORD; but Baal's

knowledge of Elijah. 15. *I will surely shew myself unto him to day*] With this assurance Obadiah is satisfied, and goes to find Ahab.

17. *Art thou he that troubleth Israel?*] R.V. **Is it thou, thou troubler of Israel?** For Ahab would ascribe the drought and consequent famine directly to Elijah.

18. *ye have forsaken the commandments of the Lord*] This was done before the Baal-worship was introduced, by Jeroboam and by each king after him, and Omri, Ahab's father, was no better than the rest. *and thou hast followed Baalim*] R.V. **the Baalim.** This was Ahab's additional sin.

19. *all Israel*] i.e. a representative body of the whole people. *unto mount Carmel*] There seems to have been in Elisha's time a residence on Mt Carmel, where he dwelt, for the Shunammite goes thither to find him.

*and the prophets of Baal*] These were the priests who presided over the Baal worship, and with their office was mixed up the profession of divination and soothsaying. Hence they are called prophets.

*the prophets of the groves*] R.V. **of the Asherah.** See note on xiv. 15. Jezebel had introduced the female as well as the male divinity.

*which eat at Jezebel's table*] That the queen should shew them special favour, and feed them at her own board, was one of the surest ways of making the Baal-priests and their service popular.

21. *And Elijah came*] R.V. adds **near.** *How long halt ye between two opinions*] The verb is an expressive word, and is used below for the irregular, stumbling sort of dance about the altar of Baal (verse 26). It indicates a lame, uncertain gait. Hence it suits very well the conduct of Israel, now drawn toward Jehovah, but not earnest there, and then attracted to Baal, but not altogether satisfied with that worship.

22. *I, even I only, remain*] R.V. **am left.** As in xix. 10 for the same word, Elijah means that he is the only one who now stands forward in

- 23 prophets *are* four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under*: and I will dress the other bullock, and lay *it* on
- 24 wood, and put no fire *under*: and call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God. And all the people
- 25 answered and said, It is well spoken. And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of
- 26 your gods, but put no fire *under*. And they took the bullock which was given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But *there was* no voice, nor any that answered. And
- 27 they leapt upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, Cry aloud: for he *is* a god; either he is talking, or he is pursuing, or he is

Jehovah's name.

23. *Let them therefore give us]* i.e. let there be given unto us. Let there be provided, for the trial which I am about to propose. *and let them choose one]* Elijah yields place to them because of their greater number. *cut*

*it in pieces]* This was a part of the duty of the offerer of a burnt-offering. *and I will dress the other bullock]* The Hebrew uses for 'dress' the verb *to make*, which in connexions like this, = 'to make ready' a victim for sacrifice. *no fire under]* Deceit was largely practised in the heathen temples and sacrifices represented as miraculously consumed, for the accomplishment of which preparation was made in the ground beneath the altar.

24. *call ye on the name of your gods]* R.V. **god**. And so in verse 25, Baal was meant, and though the plural 'Elohim' came to be specially used of Jehovah, yet it is also applied to single heathen divinities. Elijah by saying 'call ye' identified the people, to whom he is speaking, with the Baal-prophets to whom he uses the same words in the next verse. *that answereth by fire]* As Baal was specially the Sun-god, the trial by sending down fire was one to which the prophets of Baal could make no objection.

25. *the prophets of Baal]* The pomp and splendour of the priests of Baal would shew the more because of the rough shaggy garb of the Tishbite. 26. *and they leapt upon [R.V. about] the altar]* One part of the heathen worship consisted in a dance around the altar, during which the devotees wrought themselves up to a pitch of frenzy, and then their action took the form of wild leaping.

27. *Elijah mocked them]* i.e. to make their folly more apparent to the people, he urged them on to greater exertions. *for he is a god]* As you deem him. Elijah attributed no power to Baal. He merely addresses the priests from their own level. *either he is talking]* R.V. **musings**. The word pictures Baal as so preoccupied by thought as not to hear the loud cries of these frantic prophets.

in a journey, or peradventure he sleepeth, and must be awaked. And they cried loud, and cut themselves after their manner 28 with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near 30 unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down. And 31 Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, Israel shall be thy name: and with the stones he 32 built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of

*or he is pursuing]* R.V. **gone aside**. The word appears to be used here to express the idea that Baal had withdrawn himself for rest or some other physical necessity. 28. *And they cried aloud]* Not recognizing the mockery of Elijah. *after their manner]* For devotees to wound and mutilate themselves in the worship of their divinities was common in other cults beside that of Baal and Asherah. *with knives and lancets]* R.V. **lances**.

The former of these nouns is commonly rendered 'sword.' The second is constantly employed for 'spear.' The Baal-dance was most likely performed by the devotees with weapons in their hands.

29. *And it came to pass [R.V. it was so], when midday was past, and [R.V. that] they prophesied]* The word used for the wild raving of these heathen priests is the same which is employed for the most solemn utterances of the prophets of Jehovah (cf. Ezek. xxxvii. 10). The thought which connects the two uses is of a person acting under some influence which he cannot control.

*the offering of the evening sacrifice]* R.V. **oblation**. The Hebrew word signifies that offering of fine flour mixed with oil, salt and frankincense, which was the accompaniment at times of sacrifices, but which at times was offered alone. *that [R.V. but] there was neither voice.....regarded]* What is meant to be expressed is, that though they went on the whole day through, yet there was no result of their cries and lacerations. 30. *And he repaired the altar of the Lord that was broken down]* On the top of Carmel had been one of the high places where worship was paid to Jehovah, after the manner of the worship in the wilderness, till the place which God had chosen became known and the Temple built there.

31. *Elijah took twelve stones]* On a similar preparation for an altar, compare the command of Joshua (Josh. iv. 5) where the stones are also taken 'according to the number of the tribes of the children of Israel.'

32. *a trench]* The LXX. has 'a sea,' which is interesting in connexion with the name given to the great cistern which Solomon caused to be made for the Temple services. Cf. vii. 23 above. *as great as would contain two measures of seed]* The measure mentioned is a seah,

- 33 seed. And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, Fill four barrels with water, and pour *it* on the burnt sacrifice, and on the
- 34 wood. And he said, Do *it* the second time. And they did *it* the second time. And he said, Do *it* the third time. And
- 35 they did *it* the third time. And the water ran round about
- 36 the altar; and he filled the trench also with water. And it came to pass *at the time of the offering of the evening sacrifice*, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known *this day* that thou *art* God in Israel, and *that I am thy servant*, and *that I*
- 37 have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou *art* the LORD
- 38 God, and *that thou hast turned their heart back again*. Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the
- 39 water that *was* in the trench. And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the
- 40 God; the LORD, he *is* the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And

which is the third part of an ephah. But whether the dimension applies to each side of the altar, so that on each of the four sides there would be a ditch of this capacity, or whether this was the capacity of the whole surrounding trench is not evident.

33. *and laid him [R.V. it] on the wood, and [R.V. and he] said*] The former of these changes is in accordance with modern usage. *on the burnt sacrifice*] R.V. **burnt-offering**.

35. *he filled the trench also*] The twelve barrels had not filled the trench, and so more water was added to make it quite full.

36. *And it came to pass.....evening sacrifice*] R.V. **oblation**. Elijah waited till the usual hour for the evening offering, that in this way his action might be in more accord with the order of worship which had been appointed in the Law, and so the people be put in mind of Jehovah's worship which they had cast aside.

*Elijah the prophet came near*] He was no priest, but at such time the protesting prophet assumed all the functions of the priestly office.

37. *that thou art the Lord God*] R.V. **that thou Lord art God**. This is what Elijah desired, that it should be shewn that to apply the name 'Elohim' to Baal, and idols like him, was a folly and a delusion.

38. *burnt sacrifice*] R.V. **burnt-offering** as in verse 33. To mark the might of Him who sent the fire, it not only consumes the victims and licks up the water, but devoured wood, stones and dust alike.

39. *And when all the people saw it, they fell*] Josephus describes the reaction thus, 'They fell upon the ground and worshipped the one God, calling Him most mighty and true, while the others were but names devised by wrong and senseless opinion.'

40. *Take the prophets of Baal*] Elijah avails himself of the newly-kindled enthusiasm to put an end, as far as he may, to the false worship.

they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, Get thee up, eat and drink; for <sup>41</sup> *there is* a sound of abundance of rain. So Ahab went up to <sup>42</sup> eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, Go up now, look <sup>43</sup> toward the sea. And he went up, and looked, and said, *There is* nothing. And he said, Go again seven times. And it came <sup>44</sup> to pass at the seventh *time*, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare *thy chariot*, and get thee down, <sup>45</sup> that the rain stop thee not. And it came to pass in the mean while, that the heaven was black *with* clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his <sup>46</sup> loins, and ran before Ahab to the entrance of Jezreel.

*the brook Kishon*] This is at the foot of Mount Carmel on the side towards the sea. It was the spot where Sisera was overthrown by Barak (Judges iv. 7).

**41.** *Elijah said unto Ahab*] The king had been present through all the events of the day, but had been powerless to stay the slaughter of the false prophets. *Get thee up, eat and drink*] There was probably preparation made for the king's refreshment on the top of Carmel, where the offerings had been made, and the words of the prophet apply to Ahab's return from the Kishon, which was at a lower level. *for there is a* [R.V. **the**] *sound of abundance of rain*] The expression is definite in the original.

**42.** *Elijah went up to the top of Carmel*] To a different point from that to which Ahab had gone. *and he cast* [R.V. **bowed**] *himself*] The prophet's attitude was that of prayer. Cf. Jas. v. 18. **43.** *look toward the sea*] Because from that quarter would come the indication of the approaching storm.

*seven times*] Meaning an indefinite number. 'Seven' is thus used Ps. xii. 6, cxix. 164; Prov. xxiv. 16. **44.** *there ariseth a little cloud out of the sea, like a man's hand*] R.V. **a cloud out of the sea as small as a man's hand**. This is more in accordance with the Hebrew construction. The statement was not meant to describe the shape of the cloud, but the size of it. The servant returns as soon as there appears the smallest token of a rain-cloud. *Prepare* [R.V. **make ready**] *thy chariot*] The change is introduced from 2 Kings ix. 21, where the word for 'chariot,' which is here understood, stands in the text.

**45.** *in the mean while*] [R.V. **in a little while**] The literal sense is 'until so and until so.' The expression is probably borrowed from a waving of the hand backward and forward, and means 'before you could do that.' *And Ahab rode*] Ahab made his way to his palace (see xxi. 2) at Jezreel, that he might report to Jezebel what had happened. **46.** *the hand of the*

- 19 And Ahab told Jezebel all that Elijah had done, and withal  
 2 how he had slain all the prophets with the sword. Then  
 Jezebel sent a messenger unto Elijah, saying, So let the gods  
 do to me, and more also, if I make not thy life as the life of  
 3 one of them by to morrow about *this* time. And when he saw  
 that, he arose, and went for his life, and came to Beer-sheba,  
 4 which *belongeth* to Judah, and left his servant there. But he  
 himself went a day's journey into the wilderness, and came  
 and sat down under a juniper tree: and he requested for  
 himself that he might die; and said, *It is enough*; now, O  
 LORD, take away my life; for I *am* not better than my fathers.  
 5 And as he lay and slept under a juniper tree, behold then,  
 6 an angel touched him, and said unto him, Arise and eat. And  
 he looked, and behold, *there was a cake* baked on the coals, and

*Lord was on Elijah*] A divine impulse which directed and supported him in what he was to do.

XIX. 1. *and withal how*] The construction in the original is here irregular. The English translation gives the sense intended. He told his wife in general 'all that' Elijah had done, and specially 'all, how' he had slain, &c.

2. *Jezebel sent a messenger*] The queen could not restrain herself in her rage. She cannot make arrangements for seizing Elijah at once, but lets him know that she is resolved to do so.

3. *And when he saw that*] Elijah saw (mentally) from the message which came to him, that he must be gone, if he would save his life.

*and went for his life*] i.e. to make sure of saving his life. It was no part of his duty to expose himself to unnecessary peril.

*and came to Beer-sheba, which belongeth to Judah*] Beer-sheba was in the tribe of Simeon (see Josh. xix. 2). Here 'which belongeth to Judah' signifies 'which is part of the kingdom of Judah.' Elijah had thus escaped from Ahab's dominions.

*and left his servant there*] The servant must have attended on him from Carmel to Jezreel, and from thence to the south of Judah. The prophet now desires solitude, and so dismisses him.

4. *a day's journey into the wilderness*] The wilderness here spoken of is the desert of Paran, through which the Israelites had of old wandered from Egypt toward the promised land.

*under a juniper tree*] The plant is one of the broom kind. It was stout enough to be used for fuel (Ps. cxx. 4), and in time of famine its roots could be eaten (Job xxx. 3, 4).

*that he might die*] The prophet had probably had some hope that Ahab would disown the idolatrous worship after the scene on Carmel.

*I am not better than my fathers*] Elijah had probably reached a ripe age, and thinking his labours all fruitless, prays for removal. In the dark moment of seeming failure his natural feeling of having wrought no reform, wrings from him the cry in the text.

5. *And as he lay and slept*] Better, with R.V., 'And he lay down and slept.'  
 R.V. and behold. A change made necessary by the previous alteration.

6. *and behold, there was*] The R.V., following the Hebrew order, puts 'at his head' immediately after these words.

a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again 7 the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and 8 did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and 9 behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah? And he said, I have been 10 very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I,

7. *because the journey is too great for thee*] No mention has yet been made of the distance or place to which Elijah meant to go. It seems therefore more natural to conclude that the flight into the wilderness had been undertaken by the prophet merely because he thought that he would there be less likely to be found. In consequence of direction or prompting given during his rest he went forward to Horeb.

8. *in the strength of that meat*] As Moses had been forty days on Sinai and had taken no food with him, so now Elijah, who was to be in many ways a counterpart of Moses, is divinely sustained by the food which had been supplied to him while he rested.

*forty days and forty nights*] A great deal has been written to shew that the journey from the edge of the wilderness of Paran to Mount Horeb could not have occupied forty days, even of very slow walking. But there is nothing in the verse to make it necessary to suppose that the writer intended such a sense. The time spent was not what was required for the journey only, but far more in meditation and prayer. The spiritual conflict of Elijah prefigures the spiritual conflict of Jesus.

*unto Horeb the mount of God*] So called because, above all other places, it was distinguished through God's manifestations of His power and glory.

9. *unto a cave*] The Hebrew has the article, 'the cave.' It is very likely that by Elijah's time tradition had fixed on a definite place as that 'cleft of the rock' in which Moses stood (Exod. xxxiii. 22) when Jehovah passed by. If this were so the place would be deemed very sacred, and would be most appropriate to that divine explanation now to be given to Elijah. *What doest thou here?* i.e. 'Why art thou thus cast down?' 'Has thy knowledge of Jehovah gone no farther than to see Him only in works of vengeance?'

10. *I have been very jealous*] There is no boastfulness in these words. Elijah only opens his grief, and sets forth that he has done his utmost, but that in spite of all both king and people are still unrepentant.

*have forsaken thy covenant*] The portion of the covenant here referred to is Exod. xx. 3, 'Thou shalt have none other gods but Me.'

*thrown down thine altars*] Elijah's language here implies that acceptable sacrifices had been offered to God in more places than one. *slain thy prophets*] The people appear to have assented to such acts of Jezebel and her

- even I only, am left; and they seek my life, to take it  
 11 away. And he said, Go forth, and stand upon the mount  
 before the LORD. And behold, the LORD passed by, and a  
 great and strong wind rent the mountains, and brake in pieces  
 the rocks before the LORD; *but the LORD was not in the wind:*  
 and after the wind an earthquake; *but the LORD was not*  
 12 *in the earthquake: and after the earthquake a fire; but the*  
 LORD *was not in the fire: and after the fire a still small voice.*  
 13 And it was *so*, when Elijah heard *it*, that he wrapped his face  
 in his mantle, and went out, and stood *in* the entering in of  
 the cave. And behold, *there came* a voice unto him, and said,  
 14 What doest thou here, Elijah? And he said, I have been very  
 jealous for the LORD God of hosts: because the children of  
 Israel have forsaken thy covenant, thrown down thine  
 altars, and slain thy prophets with the sword; and I,  
 even I only, am left; and they seek my life, to take  
 15 it away. And the LORD said unto him, Go, return on thy way

agents as are mentioned in xviii. 4. *I only, am left*] Elijah speaks according to his own knowledge. No one had stood with him on Carmel. Elijah's reply seems to indicate that he saw nothing more which could be done, and for this reason had sought solitude and refuge in flight. **11.** *stand upon the mount before the Lord*] Elijah does not go forth (see verse 13) until he recognises the presence of the Lord in the still small voice. The violence of the wind and the earthquake and the devouring rage of the fire, he was made to feel, were not the proper manifestations of Jehovah, were not those tokens by which He would be known to His people, and consequently he abode still in the cave while they were raging. The Lord had not yet appeared. *And behold, the Lord passed by*] What appears to be meant is 'the Lord is about to pass by and you shall be able at that time to recognise something of His true character, and to gain the instruction which you need from this revelation.'

**12.** *a still small voice*] Literally, as in the margin of R.V., 'a sound of gentle stillness.' There is nothing to indicate to us whether the sound was articulate or not, nor is it said that the Lord was now present; but the action of the prophet shews that he knew the time was come for him to present himself before Jehovah. **13.** *wrapped his face in his mantle*] The revelation was not one for the eye, but for the spirit, of the prophet.

*in the entering in of the cave*] The command given before had been, 'Go forth and stand upon the mount,' but this only applies to such an advance as would bring him out of the cave and into the open air.

*What doest thou here?*] This repeated question seeks to know whether the prophet has understood the manifestations that have been made to him, and whether he is able to apply them. The answer coming in the same words as before seems to declare that Elijah is still ignorant of what is meant. God therefore gives him direct charges which shall make it clear that, though his own success has not been such as he expected, yet God's work is still going forward. **15.** *Go, return on thy way to*

to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left

*the wilderness of Damascus*] It seems from what follows that the margin of the R.V. gives the truer sense, viz. 'by the wilderness to Damascus.' Elijah was to go back the way by which he had come to Horeb, and we see that he came first to Abel-meholah, which was on the west of the Jordan, not far from Bethshean (see note above on iv. 12).

*anoint Hazael to be king over Syria*] So far as the Scripture record goes we have no notice that Elijah performed this command in its literal sense, Hazael being subsequently informed by Elisha (2 Kings viii. 13) that the Lord had made known that he should become king over Syria, though even then he was not anointed. We must interpret the meaning of the command in accordance with the prophet's action, judging that he understood what was intended by the words. The word 'anoint' is used concerning Jehu and Elisha as well as Hazael; and we know that Elijah did not anoint Elisha, but only made known, by the act of casting his prophetic mantle upon him, that he was called to that office. In the same way then we may understand the rest of the Divine order. Elijah was to receive assurance for himself, and to make known that assurance to others, that God was still ruling Israel both from without and from within. For 'anoint' the R.V. reads **thou shalt anoint**.

**16.** *And Jehu the son of Nimshi*] This was 'Jehu the son of Jehoshaphat the son of Nimshi.' He was one of Ahab's captains, and heard the sentence which Elijah pronounced against Ahab for the murder of Naboth (2 Kings ix. 25, 26). When Jehoram had succeeded Ahab, Jehu was anointed and conspired against him, and slew not only Jehoram but also caused to be slain seventy sons of Ahab, and the brethren of Ahaziah king of Judah, and all the worshippers of Baal. It is clear that Jehu looked upon himself as God's ordained instrument, and considered his actions as 'zeal for the Lord.' We may therefore conclude that there had been made known to him something of the message which the Lord here gives to Elijah.

*of Abel-meholah*] See above on iv. 12. At the time of his call Elisha was probably a young man. His father and mother were still alive, and he was living with them.

*prophet in thy room*] These words would teach Elijah that he was not to expect the accomplishment of all God's purpose during his own lifetime, but only to prepare a representative to be ready when it was God's will to call him away.

**17.** *shall Elisha slay*] Here we come upon evidence that the language of these verses (15—18) is not to be pressed into a literal interpretation. In the second book of Kings there is nothing which accords with a literal acceptance of this verse. We read of none that were slain by the hand of Elijah's

me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

- 19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back

successor. But by the 'sword of his mouth' he overthrew the foes of Jehovah. In this sense he fulfilled the declaration in the text, his work coming in and being effectual in places and ways where Hazael and Jehu wrought no deliverance. 18. *Yet I have left me*] R.V. (and margin of A.V.) **Yet will I leave me.** Elijah had been witness of God's might and power to execute judgement, in the wind, the earthquake, and the fire, and subsequently of the true presence of God in the still small voice which spake of mercy. He is now sent to make known who the ordained ministers of vengeance shall be, Hazael and Jehu being the embodiment of what was portrayed in the elemental fury which had passed before him. But after all came the voice which bare witness of Jehovah's presence, and this Elijah is now told shall be made known hereafter in the multitude of those who, after all trials, shall still remain faithful. *seven thousand in Israel*] Used for an indefinite number. *hath not kissed him*] That such was the nature of some part of the worship offered to false gods we can see from Hos. xiii. 2, 'Let the men that sacrifice kiss the calves.'

19. *So he departed thence*] Josephus says, what the visit to Abel-meholah shews, that Elijah returned into the land of the Hebrews. God would not allow him to fall into the hands of his enemies. *plowing with twelve yoke of oxen before him*] He had servants with him to manage all the yokes but one, and to these people it was that he afterwards made a farewell feast.

*Elijah passed by him*] R.V. **passed over unto him.** Elijah left the road and crossed into the field where Elisha and his companions were plowing. *and cast his mantle upon him*] The prophetic mantle was probably of a special character. Cp. Zech. xiii. 4.

20. *kiss my father and my mother*] He was sensible that the separation was to be permanent, and that a higher call than that of earthly parentage was laid upon him.

*Go back again: for what have I done to thee?*] Elijah grants his request, but accompanies the permission with words which must remind Elisha that he cannot now stay amid his home duties, 'Go back again,' he says, 'but let it be only for the filial leave-taking, for what have I done to thee? Have I not chosen thee to be my companion and helper? Is not God's voice calling thee, through me, to do Him service?' 21. *And he returned back from* [R.V. **from following**] *him*] Elisha clearly understood the per-

from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

And Ben-hadad the king of Syria gathered all his host 20 together: and *there were* thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warred against it. And he sent messengers to 2 Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad, Thy silver and thy gold *is* mine; thy wives 3 also and thy children, *even* the goodliest, *are* mine. And the 4 king of Israel answered and said, My lord, O king, according to thy saying, I *am* thine, and all that I have. And the 5 messengers came again, and said, Thus speaketh Ben-hadad,

mission which was given to him. *and took a [R.V. the] yoke of oxen*] The language in the original is definite. *and boiled their flesh*] Thus he made a farewell feast to those with whom he had been working. *and gave unto the people*] i.e. The plowmen, and other helpers in the work which they had been doing.

*went after Elijah, and ministered unto him*] In the Scripture story he is not mentioned again till the departure of Elijah into heaven is close at hand (2 Kings ii. 1). But we cannot doubt that he was the companion of Elijah from that day forward, and we are shewn something of the nature of the attendance and ministrations here alluded to in 2 Kings iii. 11, where we read of Elisha as he 'which poured water on the hands of Elijah.'

XX. 1. *Ben-hadad the king of Syria*] See above on xv. 18. There is nothing to help us to conclude with certainty whether the Ben-hadad of this verse was the same who made a treaty with Asa king of Judah against Baasha king of Israel. Between the death of Baasha and the beginning of Ahab's reign was only about 14 years, but perhaps the probability is in favour of his being a son or grandson with the same name. *thirty and two kings with him*] These would be princes from the different provinces of Aram

(Syria) over whom Ben-hadad at Damascus would be lord superior. *besieged Samaria*] Josephus says that Ahab did not feel equal to meeting his powerful adversary in the field and so shut up himself, and all that he could collect, in the strongest fortresses in the land, himself continuing in Samaria as the best defended. *and warred [R.V. fought] against it*] The verb is nearly always translated 'fight' elsewhere.

2. *he sent messengers*] Sending first, no doubt, as Josephus explains, a herald to ask that his ambassadors might be received to explain his demands. 3. *even the goodliest*] The claim laid to the wives and children would in Oriental eyes amount to a deposition of the monarch, or a deprivation of his royal power. It was one of the first acts of a conqueror to seize the wives of the vanquished opponent. 4. *according to thy saying*] The R.V. inserts **It is** before these words, and thus brings out the division of the verse as marked in the Hebrew.

The order of words in the original is, 'It is according to thy saying,

saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; yet I will send my servants unto thee to morrow about *this* time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put *it* in their hand, and take *it* away. Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this *man* seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And all the elders and all the people said unto him, Hearken not *unto him*, nor consent. Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again. And Ben-hadad sent unto him, and said, The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. And the king of Israel answered and said, Tell *him*, Let not him that girdeth on *his harness* boast himself as he that putteth *it* off. And it came to pass, when *Ben-hadad* heard this message, as he *was* drinking, he and the kings in

my lord, O king.'

5. *Although I have sent unto thee*] The R.V. translates **I sent indeed** *unto thee*, and begins the 6th verse with **But** instead of *yet*. This brings out the arrogance of Ben-hadad more fully. It is as though he said, 'You submitted to my first demand, but in spite of that I am not satisfied.'

6. *to-morrow about this time*] The imperious victor (as he thought himself) would suffer no delay.

7. *called all the elders of the land*] It was more than a gathering of the chief men of the city. Probably at such a crisis many of the principal persons who dwelt at other times away from the fortified cities would have gathered in Samaria for safety. It was with all these that Ahab conferred. Ahab's sentence is left uncompleted, but the conclusion suggests itself without being spoken. It would have run somewhat thus, "But now he threatens to seize your treasures as well as mine, tell me what answer I shall send to him."

8. *Hearken not unto him, nor consent*] The R.V. omits the needless italics and reads **neither** instead of *nor*.

9. *Tell my lord the king*] The picture of the power of the Israelitish king is not very magnificent. Even in this final answer he speaks of himself as Ben-hadad's 'servant.'

10. *if the dust of Samaria shall suffice for handfuls for all the people that follow me*] i.e. I will bring such a host that if each man were but to take with him a handful of earth, Samaria would be all carried away. The boastful tone is quite of a piece with all Ben-hadad's previous conduct.

11. *Tell him, &c.*] We convey somewhat of a like sense by 'Praise not the day till the evening.' For the somewhat antiquated 'harness' the R.V. substitutes **armour**.

12. *as he was drinking*] Ben-hadad was clearly

the pavilions, that he said unto his servants, *Set yourselves in array.* And they set *themselves in array* against the city.

And behold, there came a prophet unto Ahab king of Israel, 13 saying, Thus saith the LORD, Hast thou seen all this great multitude? behold, I will deliver it into thine hand *this day*; and thou shalt know that I *am* the LORD. And Ahab said, By 14 whom? And he said, Thus saith the LORD, *Even* by the young men of the princes of the provinces. Then he said, Who shall order the battle? And he answered, Thou. Then he 15 numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, *even* all the children of Israel, *being* 16 seven thousand. And they went out at noon. But Ben-hadad

full of confidence, and was giving a banquet to the allied princes in anticipation of the victory.

*he and the kings*] i.e. the thirty and two, mentioned in ver. 1. *in the pavilions*] The word is the same which is used for the temporary booths erected of branches of trees at the feast of Tabernacles. Doubtless the tents of Ben-hadad and his princes were of the like kind; for the erection of which material was not difficult to find.

*Set yourselves in array*] As there is only the verb expressed here, it is possible to substitute as is done in the margin 'the engines' instead of the text. The word is used elsewhere with a noun 'battering-rams' after it (Ezek. iv. 2), but there is nothing in this passage to shew us whether the persons or the engines are referred to. Such elliptical phrases are common among words of command.

13. *there came a prophet*] The R.V. has **came near**. This prophet must have been one of those who were saved at the time of Jezebel's attempt to destroy them all.

14. *the young men of the princes of the provinces*] 'The princes of the provinces' were probably chieftains who had come from various parts of the kingdom of Israel. The 'young men' would be their attendants or squires. Evidently they are selected as persons who had no great experience, though they might have the courage to go, few in number, against a much superior force.

*Who shall order the battle*] The R.V. has rendered **begin**. Instead of remaining within the walls, God encourages Ahab to be the first to strike a blow. Humanly speaking, even, such a step was likely to meet with some success.

15. *Then he numbered* [R.V. **mustered**] *the young men*] The verb occurs several times in this chapter, and is always rendered 'numbered' (see vv. 26, 27 and the two instances in this verse), as indeed it is in nearly all cases in A.V. But looking at verse 27, in comparison with this verse, 'to number' can hardly be correct, for then the operation would have been performed twice over.

*even all the children of Israel*] The smallness of the number mentioned (7000) is very remarkable. There were no doubt many more men of war in Israel, but if the number in the text be correct, it must be that Ahab had not been able to bring many soldiers together in the city by reason of the suddenness of the attack.

16. *they went out at noon*] They had probably

- was drinking himself drunk in the pavilions, he and the kings, 17 the thirty and two kings that helped him. And the young men of the princes of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out 18 of Samaria. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, 19 take them alive. So these young men of the princes of the provinces came out of the city, and the army which followed 20 them. And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria 21 escaped on a horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.
- 22 And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come 23 up against thee. And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the 24 plain, and surely we shall be stronger than they. And do this

learnt that the royal banquet was in progress, and the moment would appear a favourable one. 17. *and Ben-hadad sent out]*

Even in his drunken revelry he is made aware that something unexpected is taking place, and he sends to know exactly what it is. 'There are men come out of (R.V. **from**) Samaria;' 'They are not going to wait for our attack, but either come to attack us, or to make proposals for peace.'

18. *take them alive]* Whatever their mission might be Ben-hadad had no doubt that his followers could surround them and capture them without fighting.

19. *So these young men, &c.]* The R.V. keeps the order of the original and renders, **So these went out of the city, the young men, &c.** *and the army which followed them]* That is, the 7000 mentioned above in verse 15. Apparently the battle was to be commenced by the young men, and the other troops were to come on and increase the alarm caused by the unexpected attack.

20. *on a horse with the horsemen]* The king of Syria fled away in such haste that he did not get a proper riding-horse for himself, but took a carriage-horse and on that made his escape among the mounted troops.

21. *And the king of Israel went out]* Ahab's part appears to have been a small one.

22. *the prophet came to the king]* R.V. **came near** as in vv. 13 and 28. *mark, and see]* i.e. take every possible precaution.

*at the return of the year]* i.e. when the fitting season for taking the field has again come round.

23. *their gods are gods]* R.V. **their god is a god.** The Syrians would speak of the God of Israel as a national divinity, just as they would of their own god. The former battle had been fought in the hill country round about Samaria, and this may have given encouragement to the idea that in a level plain the Syrian forces would meet with more success.

thing, Take the kings away, every man out of his place, and put captains in their rooms: and number thee an army, like 25 the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. And it came to pass at the return of 26 the year, that Ben-hadad numbered the Syrians, and went up to Aphek, to fight against Israel. And the children of Israel 27 were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country. And there 28 came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the LORD. And they pitched one 29 over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell 30

24. *Take the kings away*] That is, the thirty and two, whose attendance on the court, and the wassail consequent on their presence, had done much harm to the expedition. 25. *and number thee an army*]

Here the operation is one of numbering, making the force tally exactly in each arm with that which had been gathered in the previous year. 26. *numbered*] R.V. **mustered**, and so in the next verse. *up to Aphek*] The Aphek here intended must be the city of that name which lay in the plain of Jezreel. 27. *were all present*]

The R.V. has adopted the marginal rendering of A.V. **were victualled**. This is the rendering of the Vulg. *and the children of Israel pitched* [R.V. **encamped**] *before them*]

The R.V. is a very frequent translation of this word, and seems best when there is no object after the verb. *two little flocks*]

The Israelite army had adopted a division into two parts, perhaps from the arrangement which had been so successful in the previous attack. 28. *And there came a man of God*] R.V. **And a man of God came near**. See on verse 13 above. This was probably a different person from the prophet of verses 13 and 22. *and said*]

This is the same word in the original with that rendered 'and spake' just a few words before. It seems probable that its repetition is due to an error of the scribe. *the Lord is God*]

R.V. **a god**, twice in this verse. 29. *seven days*]

Perhaps there was some religious idea on the part of the Israelites connected with this time of waiting before they began the battle. *an hundred thousand footmen*]

The number is very large. If it be correct, the slaughter can hardly have been effected in any other way but by a panic in which these troops cut and trampled down one another.

30. *and there a* [R.V. **and the**] *wall fell upon twenty and seven*

upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner  
 31 chamber. And his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel:  
 32 peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is he yet alive? he is my*  
 33 brother. Now the men did diligently observe whether *any thing would come* from him, and did hastily catch it; and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he caused him to  
 34 come up into the chariot. And *Ben-hadad* said unto him, The cities, which my father took from thy father, I will

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*thousand of the* [R.V. omits *of the*] *men*] The noun is definite in the original, and must refer to the city wall of Aphek. The Divine promise of victory seems to warrant us in concluding that the disaster was by Divine interposition. The small number of Israel could not have availed even for the slaughter of those who fell in the battle.

*And Ben-hadad fled*] He was probably on or near the walls when the great disaster occurred. *into an inner chamber*] Literally, 'a chamber within a chamber.' What is meant is no doubt some room as far removed from the entrance as possible. 31. *let us, I* [R.V. *we*] *pray thee*] The change is made because the sentence is in other parts in the plural. *sackcloth on our loins*] The garment of humiliation and mourning. *ropes upon our heads*] Probably meaning with ropes around the neck. No token of submission could be more expressive than this to indicate that Ahab might hang them if he pleased. *peradventure he will save thy life*] A touch of Oriental character. The Eastern courtier, even at such a time, would speak of his master's life and not his own. If the former were spared, the latter would be spared also, as a matter of course. 32. *Is he yet alive? he is my brother*] Ahab could not know whether Ben-hadad had perished under the falling wall, but as soon as he hears that he is safe, his sympathy is stirred for one of his own rank, and he uses the kingly form of address in speaking of him 'my brother.' 33. *the men did diligently observe whether any thing would come from him, and did hastily catch it*] R.V. **the men observed diligently and hastened to catch whether it were his mind.** The R.V. seems to have improved a little upon the A.V., and the following words 'Thy brother Ben-hadad' shew on what point the Syrians were anxious for confirmation. *into the chariot*] The war chariot in which Ahab had come forth to the battle. 34. This verse is very singular from the omission of the names of both the speakers. It is clear enough from the sense, to whom each clause must be assigned, but the omissions are so unusual that one can hardly

restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab*, I will send thee away with *this* covenant. So he made a covenant with him, and sent him away.

And a certain man of the sons of the prophets said unto his 35 neighbour in the word of the LORD, Smite me, I pray thee. And the man refused to smite him. Then said he unto him, 36 Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. Then he found another man, and said, Smite 37 me, I pray thee. And the man smote him, so that in smiting he wounded *him*. So the prophet departed, and waited for the 38 king by the way, and disguised himself with ashes upon his face. And as the king passed by, he cried unto the king: and 39

help suspecting some error in the text. *make streets for thee in Damascus*] This must signify that a portion of Damascus should be set apart as belonging to Israel, and that dwellings might be erected there for the use of such Israelites as should have need to go thither. *Then, said Ahab, I will send thee away*] R.V., **And I**, said Ahab, **will let thee go**. It is better to translate it thus here, and in the following clause of this verse '**and let him go**.' *with this covenant*] The agreement, namely, for the restoration of the taken cities, and for the privilege of occupying part of Damascus with houses for Israelites.

35. *a certain man of the sons of the prophets*] It is clear from what follows in the history (2 Kings ii.) about the taking of Elijah into heaven, that in spite of Jezebel's persecution, the prophets and their schools were not put down. *said unto his neighbour*

*in* [R.V. **fellow by**] *the word of the Lord*] The man to whom he made the request was probably one who like himself dwelt in one of the prophetic societies, and he ought therefore to have understood that there was some purpose in his companion's request.

*Smite me*] He wished to personate a man who had been engaged in the battle and had suffered something from the enemy.

*the man refused*] Such a refusal was utterly at variance with the character of a prophet, who was to be prepared to obey at all costs a message which came as the word of the Lord.

36. *a lion*] On the frequency of wild beasts in the Holy Land at this time, see above on xiii. 24. 37. *so that in smiting*

*he wounded him*] The R.V. has adopted the literal rendering which stands on the margin of A.V. **smiting and wounding** him. 38. *waited for the king by the way*] He wished to intercept Ahab just as he was coming from his interview with Ben-

hadad. *and disguised himself*] With this action may be compared the assumed mourning garb of the widow of Tekoah (2 Sam. xiv. 2). *with ashes upon his face*] R.V. **with his head band over his eyes**. When the proper meaning is given to the first word, the common rendering 'eyes' for the second can be brought in.

39. *cried unto the king*] The appeal for the

- he said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. And he hastened, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria.
- 21 And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to

king's intervention is made with a view of getting free from the punishment which had been threatened to him. *a man turned aside*] Evidently meant to indicate one of authority. *be missing*] i.e. when I come to ask for the prisoner whom I trusted to your hands. *a talent of silver*] The fine was large to mark the importance of the trust. 40. *he was gone*] The sentence would of course continue thus: 'Let me however find grace and not let thy servant suffer for this neglect.' *So shall thy judgement be*] i.e. As he laid down who entrusted his prisoner to thy care. 41. *the ashes away from his face*] Here R.V. (as in 38) **the head band from his eyes.** *that he was of the prophets*] It is clear that the prophets were distinguished by dress, or in some evident manner, so that they were easy of recognition. 42. *a man*] R.V. **the man.** For the whole multitude, and of course the king above all, had been delivered into Ahab's hand (see verse 28), and the victory was to be an evidence that Jehovah had fought for Israel. *appointed to utter destruction*] R.V. **devoted to destruction.** This was the purpose for which Ben-hadad had been brought into Ahab's hand. 43. *heavy and displeased*] Said again of Ahab in the next chapter (verse 4) when he could not prevail upon Naboth to part with his vineyard.

XXI. 1. This chapter is placed by the LXX. before the preceding, and numbered xx. 2. *that I may have it for a garden of herbs*] These events must have taken place during a time of peace, when Ahab had leisure to think about the convenient arrangement of his grounds. And it is most probable they occurred after Ben-hadad's utter defeat, otherwise the victory then granted to Ahab would have been like a condonation of his sin, and not in harmony with the

thee, I will give thee the worth of it *in money*. And Naboth <sup>3</sup> said to Ahab, The LORD forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his <sup>4</sup> house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. But Jezebel his wife came to him, and said unto <sup>5</sup> him, Why is thy spirit so sad, that thou eatest no bread? And <sup>6</sup> he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or *else*, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard. And Jezebel his <sup>7</sup> wife said unto him, Dost thou now govern the kingdom of Israel? arise, *and eat bread*, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. So she <sup>8</sup> wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto the elders and to the nobles that

doom pronounced in this chapter (ver. 19) by Elijah. 3. *The*

*Lord forbid it me*] This verse is very interesting, because (1) it makes clear that Naboth was a worshipper of Jehovah. Here was an example of one who had not bowed the knee nor given a kiss to Baal. And (2) the reason which he alleges for clinging to his inheritance shews that the teaching of the law of Moses concerning the sacredness of a paternal inheritance had taken firm hold of the minds of the people.

4. *And Ahab came into his house*] It is clear from the continuation of the story that it was to Samaria that Ahab came back after his interview with Naboth. *And he laid him down, &c.*] This detail shews, like so much else in Ahab's history, what a feeble character he was, and how thoroughly he would be dominated by the more powerful mind of Jezebel.

6. *I will not give thee my vineyard*] For the last two words the LXX. has 'the inheritance of my fathers.' Of course it is to be understood that Ahab would lay before Jezebel the motive, from which Naboth had refused his king's request. But the narrative is much more in character with the rest of Ahab's behaviour, if he at first makes mention only of the blank refusal.

7. *Dost thou now govern the kingdom of Israel?*] Jezebel does not urge Ahab to act the despot's part, but plays it for him.

*I will give thee, &c.*] The 'I' in this clause is emphatically expressed, just as 'thou' in the preceding one.

8. *she wrote letters in Ahab's name*] She was the real ruler, he only king in name. The letters would be prepared for her by the royal secretaries. Jezebel's part was to take the signet ring of her husband, and therewith affix the royal seal that the document might go forth with authority. Apparently Ahab asked no question about the means which his wife meant to employ.

*the elders and to the nobles*] The law ordered (Deut. xvi. 18) that there should be judges appointed in every city, and we cannot doubt the existence of such

9 *were* in his city, dwelling with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and the king. And then carry him out, and stone him, that he may die. And the men of his city, *even* the elders and the nobles who *were* the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. They proclaimed a fast, and set Naboth on high among the people. And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. Then they carried him forth out of the city, and stoned him

a tribunal in a place so important as Jezreel, where the elders and nobles would form the bench of magistrates. The sequel shews that for such an offence as that charged against Naboth they had the power of life and death. 9. *Proclaim a fast*] Let a day of humiliation be appointed, for it must be represented that a great wrong has been committed both against God and the king.

and set Naboth on high among the people] Lit. 'at the head of the people.' He was to be put in a prominent place, as one who had hitherto held an honourable position. By thus, at the beginning of the process, treating Naboth with honour they would seem to make it plain that, but for the evidence against him, they would have been glad to think him innocent. 10. *sons of Belial*] In Deut. xiii. 13, the R.V. has translated this expression 'base fellows,' putting in the margin 'sons of worthlessness.' This is the sense everywhere in the O.T. and should have been in the text. *Thou didst blaspheme* [R.V. *curse*] *God and the king*] The verb in the original is very frequently used of blessing, but it had the opposite sense also. The root idea appears to be 'to say adieu to.' This might be and most frequently was with a parting benediction; but it also might be a renunciation, a declaration of hostility. It is remarkable that an accusation of this nature should have been set afoot by Jezebel. We need not however assume that she had any care about the cursing of God; only that she found this the first convenient mode of getting rid of Naboth. But amongst the people, who were to suppose Naboth justly executed, there must have still been left some regard for the divine name and the divine law.

11. *who were the inhabitants*] R.V. **who dwelt**. 13. *And there came in two men, children of Belial*] R.V. **And the two men, sons of Belial, came in**. *witnessed*] R.V. **bare witness**.

*even against Naboth, in the presence of the people*] As much publicity as possible was given to the accusation, that thus it might have the colour of being legally carried out. *did blaspheme*] R.V. **did curse**. *they carried him forth out of the city*] This explains what is meant by 'carry him out' in verse 10. The place of execution was to be outside the walls, according to the legal

with stones, that he died. Then they sent to Jezebel, saying, 14 Naboth is stoned, and is dead. And it came to pass, when 15 Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead. And it came to pass, when 16 Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.

And the word of the LORD came to Elijah the Tishbite, 17 saying, Arise, go down to meet Ahab king of Israel, which is 18 in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto 19 him, saying, Thus saith the LORD, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab 20 said to Elijah, Hast thou found me, O mine enemy? And he

ordinance (Lev. xxiv. 14). *that he died*] Not only was Naboth put to death, but, according to another passage (2 Kings ix. 26), his sons were included in the destruction. 15. *take possession of the vineyard*] Some have thought that the king could do this,

because it is supposed that the property of one so executed would become confiscated. Others have suggested that there was some relationship between Ahab and the family of Naboth. Where so much had been done unlawfully, it would be a small matter to seize on the ground without any plea of law or kinship. 16. *when Ahab heard that Naboth was dead*] Josephus says (*Ant.* viii. 13, 8) 'And Ahab was pleased with what had been done, and sprang up from his bed, and went to see Naboth's vineyard.'

18. *which is* [R.V. *dwelleth*] *in Samaria*] This change is necessary for consistency in the narrative. The verbs describing the action first of Ahab and then of Elijah, shew that both had *gone down*, the one from Samaria, and the other, perhaps, from Carmel, to the city of Jezreel, which lay on lower ground than either. *to possess it*] R.V. *to take possession of it*.

19. *Hast thou killed, and also taken possession?*] The guilt of all that had been done is at once laid at Ahab's door. *In the place where dogs licked the blood of Naboth*] From the history of Ahab's death, in xxii. 38, it appears that his blood was thus licked by the dogs, not at Jezreel, but near Samaria. The best explanation of this is that the word 'place' does not here mean 'precise locality.'

Naboth's blood was shed outside the gate of Jezreel, and the pool of Samaria, from the description in the next chapter, was apparently outside the gate of that city. Thus there was a similarity between the two cases. 20. *Hast thou found me, O mine enemy*] Ahab had not thought of a penalty to overtake him, but the sight of Elijah makes him feel not penitent, but indignant that the

answered, I have found *thee*: because thou hast sold thyself to  
 21 work evil in the sight of the LORD, behold, I will bring evil  
 upon thee, and will take away thy posterity, and will cut  
 off from Ahab *him that* pisseth against the wall, and *him that*  
 22 *is* shut up and left in Israel, and will make thine house like the  
 house of Jeroboam the son of Nebat, and like the house of  
 Baasha the son of Ahijah, for the provocation wherewith thou  
 23 hast provoked *me* to anger, and made Israel to sin. And  
 of Jezebel also spake the LORD, saying, The dogs shall eat  
 24 Jezebel by the wall of Jezreel. Him that dieth of Ahab in the  
 city the dogs shall eat; and him that dieth in the field shall  
 25 the fowls of the air eat. (But there was none like unto Ahab,  
 which did sell himself to work wickedness in the sight of  
 26 the LORD, whom Jezebel his wife stirred up. And he did very  
 abominably in following idols, according to all *things* as did the  
 Amorites, whom the LORD cast out before the children of  
 27 Israel.) And it came to pass, when Ahab heard those words,  
 that he rent his clothes, and put sackcloth upon his flesh, and  
 28 fasted, and lay in sackcloth, and went softly. And the word of  
 29 the LORD came to Elijah the Tishbite, saying, Seest thou how  
 Ahab humbleth himself before me? because he humbleth

avenger of wrong is so soon at hand.

*because thou hast sold thyself*] The complete surrender of the king into the hands of others is well expressed by 'thou hast sold thyself.'

*to work evil*] R.V. **to do that which is evil.** 21. *and will take away thy posterity*] R.V. **and will utterly sweep thee away.** See above on xiv. 10.

*and left in Israel*] R.V. **and him that is left at large.** The expression is a proverbial one, meant to indicate all men of every kind.

22. *and made* [R.V. **hast made**] *Israel to sin*] Cf. xvi. 2.

23. *the dogs shall eat Jezebel*] For the fulfilment, see 2 Kings ix. 35—37.

*by the wall* [R.V. **rampart**] *of Jezreel*] In 2 Kings ix. 10, 36, 37, the body is said to have been devoured 'in the portion of Jezreel.'

Both expressions mean the same thing. The 'portion' is the land close to the walls outside. Jezebel must have looked forth from a window of some building that formed part of the city wall. Thus she would be able to shew herself to Jehu as soon as he drew near.

25. *to work wickedness*] R.V. **to do that which was evil.** See above, verse 20.

Ahab exceeded the wickedness of all the other kings in that he introduced Baal-worship, and allowed his wife to proceed to all lengths in her attempts to destroy any recognition of Jehovah.

26. *he did very abominably*] Ahab himself cast aside the worship which his predecessors had inaugurated and followed, and followed Jezebel in her idolatry.

*according to all things as did the Amorites*] Better, with R.V., **according to all that the Amorites did.** The Amorites are mentioned probably because, being widely spread, the name had become representative of all the nations cast out before the children of Israel.

*whom the Lord cast out*] The R.V. has usually changed 'cast' into 'drave' in these passages. See xiv. 24.

himself before me, I will not bring the evil in his days: *but* in his son's days will I bring the evil upon his house.

And they continued three years without war between Syria <sup>22</sup> and Israel. And it came to pass on the third year, that <sup>2</sup> Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye <sup>3</sup> that Ramoth in Gilead *is* ours, and we *be* still, and take it not out of the hand of the king of Syria? And he said unto <sup>4</sup> Jehoshaphat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, *I am as thou art*, my people as thy people, my horses as thy horses. And <sup>5</sup> Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day. Then the king of Israel <sup>6</sup> gathered the prophets together, about four hundred men, and

There seems no reason why it should not be done here. <sup>29.</sup> *I will not bring the evil in his days*] That is, the whole penalty shall not be inflicted on him. A portion of it was, as we are told in xxii. 37—38. *but in his son's days*] Fulfilled in the death of Jehoram, Ahab's son. 2 Kings ix. 25.

XXII. 1. *they continued three years without war*] This probably means after the defeat of Ben-hadad described in chapter xx. It must have been during this interval of peace that Naboth was put to death. 2. *Jehoshaphat...came down to the king of Israel*]

The writer speaks as though Jerusalem was still regarded as the capital-city of the whole nation. To leave it and go elsewhere was 'to go down.' The Chronicler and Josephus connect this visit with the mention of Jehoshaphat's 'affinity with' Ahab. Jehoram, Jehoshaphat's son had married Ahab's daughter, Athaliah. And after this event the king of Judah paid his visit to Samaria. 3. *Know ye that Ramoth in Gilead is ours*] The statement of Josephus (*Ant.* viii. 15, 3) is very probable, viz. that the father of Ben-hadad had taken Ramoth-gilead, with other cities, from Omri. Ben-hadad had stipulated (xx. 34), to restore these conquests, but apparently had not carried out this part of his covenant. 4. *I am as thou art*]

The marriage between the royal children would no doubt make Jehoshaphat more ready to comply with Ahab's request. *my horses as thy horses*] From this expression it appears that cavalry had now been largely introduced into both kingdoms.

5. *Inquire, I pray thee, at the word of the Lord*] The persuasion has gained from him a promise, but Jehoshaphat would still find out whether the proposed expedition has the sanction of Jehovah.

*to day*] The Hebrew word is the same which is found in Gen. xxv. 31, 33, where on the margin of R.V. the alternative rendering, 'first of all,' is given. This sense is very appropriate both there and here, and will often explain what 'to day' in O. Test. diction signifies. Cf. above, i. 51. 6. *gathered the prophets together, about four hundred*]

These cannot have been the prophets of Baal, for their ringleader, Zedekiah, in verse 11, begins his speech, 'Thus saith Jehovah,' and in verse 24 speaks of 'the spirit of

- said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king. And Jehoshaphat said, *Is there* not here a prophet of the Lord besides, that we might inquire of him? And the king of Israel said unto Jehoshaphat, *There is* yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten *hither* Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on *their* robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have

Jehovah' as being with him. But they were not true adherents of the Lord, otherwise Jehoshaphat would certainly have been content with their words.

*Go up]* The land of Gilead was all mountainous.

7. *Is there not here a prophet of the Lord besides]* The R.V. transposes *besides*, putting it after *here*. This brings out more clearly the reason for Jehoshaphat's inquiry. Besides what he has heard, he would gladly be told what to do by a true prophet of Jehovah.

8. *There is yet one man]* In the R.V. immediately after these words are placed 'by whom we may inquire of the Lord.' This order of words shews that Ahab understood what his guest required, and why he was not satisfied with the prophets that had already come before him.

*Let not the king say so]* i.e. That he hates Micaiah.

9. *Hasten hither]* R.V. **Fetch quickly.** This is the rendering in Chronicles, and enables us to dispense with italics.

10. *And [R.V. Now] the king of Israel]* The change is justified, as the sentence is a new feature in the history.

*having put on their robes]* R.V. **arrayed in their robes.** The original language indicates a degree of display suited to the meeting of two kings. What is described is not what the kings did, but in what state they sat.

*in a void [R.V. an open] place]* The word in the Hebrew is most frequently rendered 'a threshing-floor.'

This was a large open space in which the oxen could be driven round, to tread out the corn. Such a space is here indicated, where chairs of state could be erected for the two kings, and where the prophets could come about them.

*in [R.V. at] the entrance of the gate of Samaria]* There appears usually to have been some place set apart near the gate of a city, mostly outside, where important business proceedings, trials, and such matters could be conducted in public.

11. *Zedekiah]* In verse 24 we see that Zedekiah was the leader of Ahab's prophets. His action here is one of those symbolical proceedings not uncommon with the prophets. Thus Ahijah significantly rent his garment into twelve pieces (xi. 30) and gave Jeroboam ten.

*until thou have*

consumed them. And all the prophets prophesied so, saying, 12  
Go up to Ramoth-gilead, and prosper: for the Lord shall  
deliver it into the king's hand.

And the messenger that was gone to call Micaiah spake unto 13  
him, saying, Behold now, the words of the prophets *declare*  
good unto the king *with one mouth*: let thy word, I pray thee,  
be like the word of one of them, and speak *that which is good*.  
And Micaiah said, *As the Lord liveth, what the Lord saith* 14  
unto me, that will I speak. So he came to the king. And the  
king said unto him, Micaiah, shall we go against Ramoth- 15  
gilead to battle, or shall we forbear? And he answered him,  
Go, and prosper: for the Lord shall deliver it into the hand of  
the king. And the king said unto him, How many times shall 16  
I adjure thee that thou tell me nothing but *that which is true*  
in the name of the Lord? And he said, I saw all Israel scat- 17  
tered upon the hills, as sheep that have not a shepherd: and

*consumed them*] R.V. **until they be consumed.** 12. *into the king's hand*] R.V. **into the hand of the king.** A change made to shew that the words are just the same as in verse 6.

13. *And the messenger that was gone* [R.V. **went**] *to call Micaiah*] The tradition, which Josephus preserves, that the 'son of the prophets' mentioned in xx. 35, was Micaiah, and that Ahab put him in prison for his actions at that time (see notes on xx. 35, 43) has been derived from the circumstance that Micaiah on this occasion was sent to prison, and the king uses the words (verse 26) 'Take Micaiah and carry him back,' &c. But there is nothing in this account of the message to him which proves that he was in prison when Ahab sent to call him; and 'Put this fellow in prison' (verse 27) is no evidence that he had been there before, but rather the reverse.

*Speak that which is good*] R.V. **speak thou good.** 14. *what the Lord saith*] In 2 Chron. xviii. 13 it is 'what my God saith.'

15. *So he came to the king. And the king said*] R.V. **And when he was come to the king, the king said.**

*Micaiah, shall we go against* [R.V. **to**] *Ramoth-gilead*] Another slight variation to make Kings and Chronicles accord.

*Go,* [R.V. **Go up**] *and prosper*] The words are the same as were used by the other prophets in verse 6. Ahab had however asked his question this time in the plural number, 'Shall we go?' and in 2 Chron. Micaiah's answer is given in accordance therewith 'Go ye up,' &c. It is quite clear from the tone of Ahab's language in the next verse, that, though Micaiah, in words, repeated what had been said by Ahab's own prophets, yet by tone and gesture he made it evident that his speech was not in earnest.

16. *How many times shall I adjure thee*] It would seem from this that Ahab on former occasions had consulted Micaiah, and been dissatisfied with his answers.

*that thou tell me nothing but that which is true*] R.V. **that thou speak unto me nothing but the truth.**

17. *I saw all Israel*] Here Micaiah in true prophetic tone relates a vision which foretells the utter ruin of the coming expedition.

*scattered upon the hills*] R.V.

the LORD said, These have no master: let them return every  
 18 man to his house in peace. And the king of Israel said unto  
 Jehoshaphat, Did I not tell thee that he would prophesy no  
 19 good concerning me, but evil? And he said, Hear thou there-  
 fore the word of the LORD: I saw the LORD sitting on his  
 throne, and all the host of heaven standing by him on his  
 20 right hand and on his left. And the LORD said, Who shall  
 persuade Ahab, that he may go up and fall at Ramoth-gilead?  
 And one said on this manner, and another said on that  
 21 manner. And there came forth a spirit, and stood before the  
 22 LORD, and said, I will persuade him. And the LORD said unto  
 him, Wherewith? And he said, I will go forth, and I will be a  
 lying spirit in the mouth of all his prophets. And he said,  
 Thou shalt persuade *him*, and prevail also: go forth, and do so.  
 23 Now therefore behold, the LORD hath put a lying spirit in the  
 mouth of all these thy prophets, and the LORD hath spoken  
 24 evil concerning thee. But Zedekiah the son of Chenaanah

**mountains.** *as sheep that have not a [R.V. no] shepherd]*  
 Again the rendering in 2 Chronicles is adopted. The language of  
 Micaiah spake in no doubtful tone of the coming death of Ahab.

*let them return]* The prophet pictures the great disaster as  
 falling specially upon Ahab. When he was slain, there would be  
 no attempt to prevent the escape of his army. 18. *that*

*he would prophesy no good]* R.V. (as in Chronicles) **that he  
 would not prophesy good.** Of course Ahab was desirous of  
 representing to Jehoshaphat that it was out of ill will that Micaiah  
 spake always evil; and he appears to have weakened the effect of  
 the prophet's words in some way, or else, after such a solemn por-  
 tending of disaster, Jehoshaphat would hardly have joined the  
 expedition. 19. *Hear thou therefore]* R.V. **Therefore**

**hear thou.** Conforming to the order of the Hebrew, and the  
 order in 2 Chronicles. *I saw the Lord]* A vision in which

Micaiah had been shewn the heavenly council-chamber. Jehovah  
 was sitting as ruler of the universe, and all ministers waiting  
 around to speed at His bidding. 20. *Who shall persuade*

*[R.V. entice] Ahab]* The same change also is made in the two  
 following verses. 'Entice' represents much better the sense of  
 the verb which implies flattery and deception. 21. *And*

*there came forth a spirit]* The Hebrew has '*the spirit*' as is noted  
 on the margin of the R.V. It seems therefore to imply some  
 definite power which imparted to prophets their gifts; the pro-  
 phetic spirit. That God allowed this power to delude Ahab was  
 because of the king's persistence in evil. 22. *and I will be]*

The R.V. omits 'I' here, and later on inserts 'shalt' before 'pre-  
 vail,' to accord with 2 Chronicles, the English being thus as exactly  
 alike in the two passages as the Hebrew is. 23. *The Lord*

*hath put a lying spirit]* These words bear out what has been said  
 on verse 21. It was a messenger from Jehovah which led these  
 prophets astray. 24. *But Zedekiah...went [R.V. came] near]*

went near, and smote Micaiah on the cheek, and said, Which way went the spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Harken, O people, every one of you.

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. But the king of Syria com-

The verb is the same as in xx. 13. See note there. *Which way went the spirit of the Lord*] The whole account intimates that Zedekiah conceived himself prompted by the divine spirit and thought that he was telling the truth to Ahab. He was moved by the spirit of prophecy but knew not that God had willed it to be to him a spirit of lies.

25. *Behold, thou shalt see in [R.V. on] that day*] The small change harmonizes this passage with 2 Chron. What Zedekiah was to see and be convinced of was, that the spirit of God had passed away from him and gone to Micaiah. The events would bring proof with them.

*to hide thyself*] When the news of the defeat came Samaria would be terrified, and such as expected the invader to come on, after his victory, would seek the securest places of concealment.

26. *carry him back unto Amon*] As Ahab knew so well how to find Micaiah when he was wanted, it may be that he was already under the charge of Amon, in a sort of free custody.

*Joash the king's son*] We have nothing to guide us in deciding how this man was related to Ahab, or whether he was so at all. His occupation, as superintendent of the prison-house, renders it improbable that he was very closely connected with the reigning family.

27. *bread of affliction*] Prison fare. The food which would be procurable in a time of siege, or by prisoners in captivity.

28. *Hearken, O people, every one of you*] R.V. **Hear, ye peoples, all of you.** The plural rendered 'peoples' is very frequent in the O. Test., and R.V. has introduced this rendering commonly. It signifies sometimes the various nations of the world at large, but often, as here, the tribes of Israel. Cf. Gen. xlix. 10; Dent. xxxii. 8, &c.

30. *I will disguise myself, and enter [R.V. go] into the battle*] There must have been some mark by which the king of Judah could be distinguished from the king of Israel; or else the action of Ahab would have been one designed to put his brother-king in the greatest possible peril. This we can hardly think he would have wished to do, nor would Jehoshaphat alone have gone to the post of greatest danger.

31. *But [R.V. Now] the king of Syria*

manded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only 32 with the king of Israel. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against 33 him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king 34 of Israel, that they turned back from pursuing him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me

*commanded* [R.V. **had commanded**] *his thirty and two captains*] These thirty-two captains were most likely those who had been chosen to supply the places of the thirty-two kings that were removed in the campaign of three years before (xx. 24). *that had rule over his chariots*] R.V. **of his chariots**. For one word is rendered twice over, first 'captains', and then 'that had rule.' The command was given to these officers because they were in the front of the battle, the cavalry taking lead of the infantry. *Fight neither with small nor great*] The meaning of the order is, that they should let no engagement with other persons prevent them, any more than they could help, from singling out Ahab and attacking him. It was the single combat of chiefs, but there were 32, any one of whom might attack him. 32. *when the captains of the chariots saw Jehoshaphat*] They would recognise from a distance that this was a royal personage, and would naturally suppose that it could be none other than Ahab. On approaching nearer they would probably discern that he was not wearing the armour and insignia of Israel. *and Jehoshaphat cried out*] Perhaps to his own men to rally round him for defence. It can hardly have been a cry to his assailants to let them know he was not the man they sought. For he could not be acquainted with the orders they had received. 33. *when the captains ...perceived that it was not the king of Israel*] From this it is plain that the pursuers gathered, by the cry, knowledge that it was Jehoshaphat. A cry of supplication would have been no guide to them, but a shout of 'Judah to the rescue,' or some similar word, might make them aware that the king they were approaching was the king of Judah. 34. *And a certain man*] Josephus has given him a name. 'A certain youth of the royal family of Adad [i.e. Ben-hadad] whose name was Aman.' 'Fate, the inevitable,' he says, 'found Ahab out even without his robes.' *drew a bow* [R.V. **his bow**] *at a venture*] The word rendered 'at a venture' is translated in other places, and on the margin of A.V. and R.V. 'in his simplicity.' The idea appears to be that the man taking aim at some one, was quite unaware at whom he was shooting. *between the joints of the harness*] The margins of R.V. 'between the lower armour and the breastplate' and of A.V. 'between the joints and the breastplate' help us to understand what is meant. *wherefore he said unto the driver of his chariot*] He

out of the host; for I am wounded. And the battle increased **35** that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. So the king died, and was brought to Samaria; and **36** they buried the king in Samaria. And one washed the chariot **37** in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake. Now the rest of the acts of Ahab, and all **38** that he did, and the ivory house which he made, and all the cities that he built, are they not written in the book of the

would not wish to spread alarm among his soldiers, and so made his retreat without observation. *I am wounded*] R.V. **sore**

**wounded**. The literal rendering 'made sick' which is given on the margin of A.V. implies more than an ordinary wound. Perhaps Ahab employed the word, which might have a certain vagueness, that the charioteer should not spread an alarm. For the driver knew of course who it was whom he was carrying. **35. the king**

*was stayed up in his chariot*] Some attempt was doubtless made to stop the bleeding, and it was thought best that though not in the fight, Ahab should not withdraw from the field. *into the midst* [R.V. **bottom**] *of the chariot*] As will be seen from the margin of A.V. the literal meaning is 'bosom.' The knowledge of how to stop the bleeding of a wound was not great in those days, and Ahab's wound must have been fatal whatever had been done.

**36. And there went a proclamation**] R.V. **a cry**. The word is often rendered 'cry' and applied both to sorrowful and joyous utterances. *every man to his own country*] The R.V. omits 'own', which has nothing to represent it in the original.

**37. And one** [R.V. **they**] *washed the chariot in* [R.V. **by**] *the pool of Samaria*] The first change substitutes an English for a Hebrew idiom; the second renders more exactly the preposition of the original. It was necessary in the East to provide large reservoirs outside each town that the supplies of water in the rainy season might be kept for times of drought. To the side of such a tank the royal equipage was brought to be washed. Thus Ahab's blood came to be licked up by the dogs in the same sort of spot, outside the city walls, as that where Naboth's blood was licked up near Jezreel. *and they washed his armour*] R.V.

**Now the harlots washed themselves there**. This change, which is the rendering of the LXX., is no doubt correct. The Hebrew word occurs often in the O. Test. and means nothing else but 'harlots,' while the verb in the sentence is only applied to bathing the body. This was the place to which they usually came to bathe.

It should be mentioned that Josephus, and among the Fathers, Theodoret, support the rendering of R.V. **38. the ivory house that he made** [R.V. **built**] The verb is the same as in the next clause. The house was of course not of ivory, but largely

40 chronicles of the kings of Israel? So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 And Jehoshaphat the son of Asa *began* to reign over Judah  
42 in the fourth year of Ahab king of Israel. Jehoshaphat *was*  
thirty and five years old when he *began* to reign; and he  
reigned twenty and five years in Jerusalem. And his mother's  
43 name *was* Azubah the daughter of Shilhi. And he walked in  
all the ways of Asa his father; he turned not aside from it,  
doing *that which was* right in the eyes of the LORD; never-  
theless the high places were not taken away; *for* the people

adorned with it. That such adornment prevailed in Oriental lands, see Amos iii. 15.

40. *Ahaziah his son*] Ahaziah was the elder son of Ahab, and died subsequently in consequence of a fall (2 Kings i. 17) and was succeeded by his brother Jehoram (2 Kings iii. 1).

41. *Jehoshaphat the son of Asa*] For the events of the twenty-five years of Jehoshaphat's reign the books of Kings give but a scanty record. His alliance with Jehoram, Ahab's son, against the king of Moab, is mentioned (2 Kings ii. 7, seqq.) and that Jehoram, his son, was made king during his father's lifetime (2 Kings viii. 16). But this is all. Yet clearly Jehoshaphat was a king of much influence. The Chronicler also tells much good concerning him. The Lord was with him (2 Chron. xvii.) and he prospered. He sent out Levites with the princes to teach the people in the cities of Judah. His enemies were dismayed by his greatness, for he had famous commanders, and mighty armies. He made the improper alliance with Ahab (2 Chron. xviii.), but after Ahab's death he returned to Jerusalem and appointed and instructed judges and priests and Levites (2 Chron. xix.) to act in the fear of the Lord and with a perfect heart. He was attacked by Moab (2 Chron. xx.) but seeking unto the Lord he gained a great victory, which he celebrated in such a way that the place of the celebration was known afterwards as 'The valley of blessing.'

42. *He reigned twenty and five years*] His son and successor, Jehoram, was made king in conjunction with his father, before Jehoshaphat's death (2 Kings ix. 16). But this could only have been done just at the close of Jehoshaphat's reign. For it was in the fourth year of Ahab that Jehoshaphat began to reign. Ahab reigned 22 years (1 Kings xvi. 29). So that 18 years of Jehoshaphat's reign were over when Ahab died. Ahaziah reigned two years (see verse 51 below), and it was in the fifth year of Joram, the brother and successor of Ahaziah, that Jehoshaphat joined his son with him in the kingdom. So that, unless the years are not complete years, it must have been in the closing years of his father's reign that Jehoram began his joint reign.

43. *nevertheless* [R.V. *howbeit*] *the high places were not taken away; for* [om. for R.V.] *the people offered* [R.V. **still sacrificed**] *and burnt incense yet* [om. yet R.V.] *in the high places.* 'To sacrifice' is the constant translation of the verb changed in R.V. The statement here made is no contradiction, as might at first sight appear, to 2 Chron. xvii. 6, 'he took away the high places and groves [R.V. **the Ashêrim**]

offered and burnt incense yet in the high places. And Je- 44  
 hoshaphat made peace with the king of Israel. Now the rest 45  
 of the acts of Jehoshaphat, and his might that he shewed, and  
 how he warred, are they not written in the book of the chroni-  
 cles of the kings of Judah? And the remnant of the sodom- 46  
 ites, which remained in the days of his father Asa, he took out  
 of the land. *There was* then no king in Edom: a deputy *was* 47  
 king. Jehoshaphat made ships of Tharshish to go to Ophir 48  
 for gold: but they went not; for the ships were broken at  
 Ezion-geber. Then said Ahaziah the son of Ahab unto Je- 49  
 hoshaphat, Let my servants go with thy servants in the ships.  
 But Jehoshaphat would not. And Jehoshaphat slept with his. 50

out of Judah.' The addition of 'the Ashêrim' in the latter passage shews that the writer is speaking of the high places which were devoted to the worship of Baal and Ashtoreth. The high places which had been from early times set apart for the worship of Jehovah, and which were meant to be put down when the temple was built, Jehoshaphat had not power to abolish.

44. *Jehoshaphat made peace with the king of Israel*] This is mentioned because up to his time the two kingdoms had been always at war.

45. *and how he warred*] On the wars of Jehoshaphat, see above on verse 41, and the chapters in 2 Chronicles there referred to.

*in the book of the chronicles of the kings of Judah*] The Chronicler gives, as the authority for Jehoshaphat's history, the book of Jehu, the son of Hanani, who is mentioned in the book of the kings of Israel.

46. *which remained in the days of his father*] Asa had striven to put them down. See xv. 12 above.

*he took* [R.V. **put away**] *out of the land*] 'To put away' is by far the most frequent rendering of the verb.

47. *There was then* [R.V. **And there was**] *no king in Edom*] Therefore Jehoshaphat could go through Idumæa to the Red Sea and prepare him a fleet in Ezion-geber. On Ezion-geber and its position in the land of Edom, see above on ix. 26.

*a deputy was king*] What had become of the royal family of Edom, which Hadad (see xi. 14 seqq.) appears to have established again, we are nowhere told. Nor is there anything to guide us to a conclusion by whom the deputy was appointed.

48. *ships of Tharshish*] See above on x. 22.

*Ophir*] See ix. 28. *the ships were broken*] According to the Chronicler (2 Chron. xx. 35—37) these ships were built in conjunction with Ahaziah, king of Israel. And Eliezer the prophet rebuked Jehoshaphat for this alliance, and said, 'because thou hast joined thyself with Ahaziah, the Lord hath broken thy works.' Thus the breaking of the ships, however it came to pass, by storm or otherwise, was regarded as brought about by divine interposition.

49. *Let my servants go with thy servants*] This appears to have been an attempt to engage Jehoshaphat in a second expedition. If there were two expeditions contemplated, one may have been to Ophir, and the other to Tarshish.

fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

- 51 Abaziah the son of Ahab *began* to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah,  
 52 and reigned two years over Israel. And he did evil in the sight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of  
 53 Nebat, who made Israel to sin: for he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according unto all that his father had done.

51. *the seventeenth year*] The R.V. inserts **in** before these words, and as the preposition is in the original, there is no ground for excluding it in the English. On the chronology see above on verse 42. *and reigned*] R.V. **and he reigned**.

52. *the way of his mother*] i.e. he tried to put down the worship of Jehovah altogether, as Jezebel had done. *who* [R.V.

**wherein he**] *made Israel to sin*] On a similar change, cf. above xvi. 30.

53. *for* [R.V. **And**] *he served Baal*] This is an additional count in his wickedness, not an explanation of what is contained in the verse before. Hence the change.

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