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THE OXFORD AND CAMBRIDGE EDITION.



THE  
FIRST BOOK  
OF  
KINGS.

BY THE

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THE DOMINIONS OF DAVID AND SOLOMON.

## P R E F A C E .

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THE First Book of Kings is one of a series of manuals on the books of the Old Testament which are primarily intended for the use of Students preparing for the Local Examinations of the Universities of Oxford and Cambridge.

The Introduction treats fully of the several subjects with which the Student should be acquainted, comprising full Geographical and Biographical Notes, description of the Temple, Chronology, Genealogical Tables, description of Jerusalem, and other important historical references to the ancient monarchies of the Eastern world, and other important details, which are clearly set forth in the Table of Contents

The chief alterations of the Revised Version are pointed out in footnotes, the Student being referred to the Revised Version.

In the Appendix will be found (1) a Commentary upon the most important differences between the Authorized and Revised Versions, the alterations being pointed out and explanations given of the reasons for the change; (2) a Glossary of words and phrases, thus avoiding constant reference to the text and notes.

The general arrangement of the series will, it is believed, be found helpful to Teachers and Students. Each manual is illustrated with the necessary Maps.

Each volume is complete in itself, requiring from the Student no reference to Atlas, Biblical Dictionary, or other aids.

F. M.

*Mileham*

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## TITLE.

The **First Book of Kings**, commonly called the **Third Book of Kings**. To understand the double title we must consider the two Books of Samuel along with the two Books of Kings.

In the Hebrew MSS. we find two books, not four, viz., I. and II. Samuel as one book, and I. and II. Kings as one book. And these books are under different names.

The writers of the Septuagint divided these books and regarded them as four books on the Kingdoms of Israel and Judah. Thus in the Septuagint I. and II. Samuel, I. and II. Kings become the First and Second, Third and Fourth Book of Kings respectively. The Vulgate follows the same division. The Authorized Version follows the Septuagint in dividing the books, but maintains the Hebrew names of Samuel and Kings.

Thus we get an explanation of the double title.

**First Book of Kings** = the first portion of the Hebrew writing, styled in their MSS. the Book of Kings.

**Third Book of Kings** = the third portion of the four divisions into which the writers of the Septuagint divided the Hebrew Books of Samuel and Kings.

Commonly called. When the Authorized Version was drawn up, the Vulgate titles for the Books were the common names for them. Now "*sometimes called*" would be a more appropriate phrase.

## THE AUTHOR.

Jeremiah, according to Jewish tradition. But this view is contested.

Arguments against.

- (1) The closing events recorded occurred at Babylon—Jeremiah was in Egypt.
- (2) The differences between 2 Kings xxv. and Jer. liii. suggest two separate writers.

Arguments for.

- (1) The similarity between the language of Kings and the Book of Jeremiah.
- (2) The historical matter common to both is treated in the same manner.
- (3) The omission of the name of Jeremiah in Kings, natural on the part of the writer if he were Jeremiah, but strange in any other historian, who would not be likely to overlook the important part played by Jeremiah in the great historical controversies of the later kings.

## DESIGN OF THE AUTHOR.

The author's design is to present a history of the Kings of Israel and Judah, but from a religious rather than a civil point of view.

The Books of Kings are a continuation of the Books of Samuel and

record the fulfilment of the promises made to David and his house. (See 2 Sam. vii. 12-16.)

The leading points of those promises are—

- (1) That Jehovah would establish David's kingdom after him.
- (2) That David's successor should build a house for the Lord.
- (3) A threat of chastisement if iniquity should be committed.
- (4) That mercy should not altogether depart from the house of David as it had from that of Saul, but that David's throne should be established for ever.

The motto of Kings therefore is "God in History," and with this object before him the author either omits or slightly mentions all events that are not connected with the religious life of the nation, e.g. the capture of Jerusalem by Shishak, the war between Jeroboam and Rehoboam, and the victory of Jehoshaphat over Zerah the Ethiopian.

The writer aims at presenting pictures of great epochs rather than giving a record of successive events.

The introduction of the stories of Elijah and Elisha are specially illustrative of the object of the writer. He is telling the story of the great religious crisis of the nation's history, the struggle against the great Baal apostasy. The two prophets who opposed the Baal worship are Elijah and Elisha—the latter anointing Jehu, whose accession brought about the extirpation of the worship of Baal in both Israel and Judah.

The object of the writer is, indeed, to present—

Not a record of events—but the lessons of history.

Not the political and social conditions of the nation—but the phases of good and evil in the nation's history.

Not the acts, the government and legislation of kings—but the hand of God governing the kingdoms of the world, rewarding the righteous, and punishing the wrong-doer.

## DATE.

**Earliest Date, B.C. 561.**

The last event is the release of Jehoiachin by Evil-merodach (2 Kings xxv. 27-30). This occurred B.C. 561.

**Latest Date, B.C. 536.**

There is no mention of the return from captivity. As the writer records the favour shown to Jehoiachin he would certainly have alluded to the restoration of the Jews had that event occurred.

Hence, if the latter part of 2 Kings xxv., be a portion of the original work, the book must have been written between B.C. 561 and B.C. 536.

The language is the language of the captivity, later than Isaiah and others, and earlier than Chronicles, Ezra, Nehemiah, and other writers.

Hence, an early date has been suggested, viz., B.C. 560, some portions of the book being even earlier, viz., B.C. 580.

## SOURCES OF THE NARRATIVE.

The Book is undoubtedly a compilation.

The compiler mentions three sources, *at least*, from which his compilation was derived.

1. \*The Book of the Acts of Solomon (1 Kings xi. 41)—the authority for Solomon's reign.
2. \*The Book of the Chronicles of the Kings of Judah, referred to sixteen times.
3. \*The Book of the Chronicles of the Kings of Israel, referred to seventeen times.

Turning to the Books of Chronicles we find that other sources of information were available. Thus for different reigns we get the following:—

- Solomon.* (a) The book of Nathan the Prophet.  
 (b) The prophecy of Abijah the Shilonite.  
 (c) The visions of Iddo the Seer (2 Chron. ix. 29).
- Rehoboam.* (a) The book of Shemaiah the Prophet.  
 (b) The book of Iddo the Seer, concerning genealogies (2 Chron. xii. 15).
- Abijah.* The story of the Prophet Iddo (2 Chron. xiii. 22).
- Jehoshaphat.* The Book of Jehu, the son of Hanani (2 Chron. xx. 34).
- Uzziah.* "The rest of the acts of Uzziah, first and last, did Isaiah the Prophet, the son of Amoz, write" (2 Chron. xxvi. 22).
- Hesekiah.* "The vision of Isaiah the Prophet, the son of Amoz" (2 Chron. xxxii. 32).
- Manasseh.* "The words of the seers" (2 Chron. xxxiii. 18).
- Jeroboam II.* "Jonah, the son of Amittai, the prophet" (2 Kings xiv. 25).

Noting that these subsidiary records are entirely the work of prophets, we may well assume that the compiler had access to books containing special accounts of the work and miracles of Elijah and Elisha. Only on this supposition can we account for the copiousness with which the times of these prophets are described. The latter part of the First Book of Kings is almost a history of the prophet Elijah, whilst six chapters in the Second Book are devoted to the miracles of Elisha, many of which are of an entirely private character.

## SCOPE OF THE NARRATIVE.

From the last years of King David to the accession of Ahaziah, the son of Ahab, embracing a period of about 120 years. The accession of Solomon is given as B.C. 1015, and the accession of Ahaziah as B.C. 897.

### SOLOMON.

**Names.** Solomon = peaceful; in contrast to David, who was "a man of war," and "had shed much blood."

Jedidiah = beloved of the Lord. This name was given to him by Nathan (2 Sam. xii. 25), probably as a sign of David's forgiveness.

[Jedid=darling; Iah=Jehovah—darling of Jehovah. *Jedid* is another form of David which signifies "darling."]

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\*N.B.—The student must carefully note that these Books of the Chronicles are not the same as those which we find in our Bibles under the name of the two Books of Chronicles. They are in fact official chronicles of the separate reigns, and may be styled "Public Archives."



**Early Life.** He was the son of David, by Bathsheba, wife of Uriah the Hittite. He was born to David after the death of the first son of Bathsheba (2 Sam. xii. 25).

Nothing is known of his youth except that he was probably brought up under Nathan, and that after the death of Absalom David seems to have pledged to Bathsheba the succession of Solomon by a solemn and separate oath (i. 17).

**Accession.** The attempt of Adonijah to secure the succession led to Solomon's being anointed as David's successor during the lifetime of that monarch. The date of the accession is usually given as B.C. 1015 (see p. 126).

**Events of the Reign.** It is impossible, from the accounts given us, to arrange the events of the reign in chronological order. It is best, therefore, to give them as they are recorded in 1 Kings—

1. Solomon receives the dying charge of David to
  - (a) Walk in God's commandments.
  - (b) Build the Temple.
  - (c) Punish Joab and Shimei (see lxxxvii.), and shew kindness to the family of Barzillai.
2. The attempt of Adonijah to obtain Abishag for wife, followed by the execution of Adonijah and of Joab, by the deprivation of Abiathar from the High Priest-hood, and his banishment to Anathoth, and by the confinement of Shimei to Jerusalem. The execution of Shimei occurred later.
3. His marriage with the daughter of Pharaoh.
4. Solomon sacrifices at Gibeon—God appears to him—Solomon makes choice of wisdom, and is promised wisdom, riches, and length of days.
5. His judgment between the two women who claim the same child.
6. The preparations for building the Temple.
7. The building of the Temple commenced in the fourth year of the reign, completed in the eleventh year; time taken in building was seven and a half years.
8. The dedication of the Temple.
9. God appears a second time to Solomon at Gibeon, accepting the Temple and hallowing it, also promising that He would establish Solomon's "*throne for ever upon Israel*," on condition of his and Israel's obedience.
10. Solomon gives Hiram twenty cities.
11. The visit of the Queen of Sheba.
12. The adversaries of his later years, Hadad and Rezon (see p. xiv.).
13. Ahijah the Shilonite predicts to Jeroboam the division of the kingdom. Solomon attempts to slay Jeroboam who flees to Egypt.
14. The death of Solomon.  
The only military expedition of the reign is briefly mentioned in Chronicles.  
"*Solomon went to Hamath-Zobah and prevailed against it.*"

**Chronology of the Reign.** The only events to which any dates can be assigned are :

1015 B.C.—Accession.

1014 B.C.—Joab and Adonijah slain and Abiathar banished.

1014 B.C.—Marriage with Pharaoh's daughter.

1012 B.C.—Commencement of the Building of the Temple.

1011 B.C.—Death of Shimei.

1005 B.C.—Dedication of the Temple.

992 B.C.—Completion of the Palaces.

**Extent of Solomon's Dominions.** From the Orontes in Syria in the North, to the Egyptian desert in the South, with the command of Elloth and Eziongeber on the Red Sea ; and from the Mediterranean on the West, to the Euphrates on the East, thus fulfilling the promise given to Joshua. "*From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast*" (Josh. i. 4).

**Buildings.** These may be divided into three classes—

1. Ecclesiastical. The Temple and its courts (see p. xlv.).

2. Palaces and other works of personal magnificence.

(a) *The House of the Forest of Lebanon*, either so called because of the immense quantity of cedar employed in its construction, or because the pillars gave it the appearance of a forest.

It was 100 cubits (150 feet) long, 50 cubits (75 feet) broad, and 30 cubits (45 feet) high. Four rows of cedar pillars, of which three rows stood over one another, supported a building of three stories. It was lighted by three rows of windows on each side.

In the House of the Forest of Lebanon were placed—

(1) 200 targets of beaten gold, each consisting of 600 shekels of gold.

(2) 300 shields of beaten gold, each consisting of 3 lbs. of gold (Chronicles gives 300 shekels to each shield). These shields were all carried away by Shishak, king of Egypt, and replaced with shields of brass by Rehoboam.

(b) *The Porch of Pillars*, a colonnade, 50 cubits (75 feet) long, and 30 cubits (45 feet) broad. The use of this porch is not stated.

(c) *The Porch of Judgment*, entirely wainscotted with cedar, in which was the ivory throne, and where the king administered justice, and known as "the porch for the throne," "the porch of judgment," "the King's Gate."

The ivory throne was of ivory overlaid with gold. The back of the throne was round, and six steps ascended up to it. Two lions were on each side of the stays of the seat, and twelve lions on the steps, six on one side and six on the other.

- (d) *Solomon's Palace* described as "*his house*" (vii. 8), with a court of which the walls and foundations were built of large hewn stones (vii. 8-10). It was built of costly stones.
- (e) *The House for Pharaoh's daughter*, the finest portion of the harem, which stood behind the Palace of the King. Till this house was built this princess lived in a part of David's old palace in the city of David, but Solomon did not assign this to her as a permanent residence, because the site had been hallowed by the temporary residence of the Ark (2 Chron. viii. 11).

N.B.—It is almost certain that these buildings are various parts of one structure, built upon Ophel, the southern continuation of the Temple mount; and as it stood on a lower elevation than the Temple, the King built for his private use a staircase ascending from the palace to the Temple court ("*his ascent by which he went up unto the house of the Lord,*" x. 5).

These buildings, including the Temple, occupied twenty years of the reign.

- (f) *His parks* or pleasure resorts.

(1) The King's Garden on the southern slopes of the hills on which the city stood (2 Kings xxv. 4).

(2) At Lebanon (ix. 19, see p. 45).

Jeremiah speaks of the "House of the Vine" and from Ecclesiastes we gather that Solomon had a pleasure or pleasure resort at Etam, not far from Bethlehem.

### 8. Works of National Usefulness.

- (a) *Millo* (see p. xciv.) and the wall of Jerusalem by which he "*repaired the breaches of the city of David*" (xi. 27), i.e. closed up any gap in the defences of the city.
- (b) *Hazor* (see p. lxiii.) to defend the passage into Canaan against Syria and Assyria.
- (c) *Megiddo* (see p. lxvi.) to command the rich plain of Esdraelon.
- (d) *Gezer* (see p. lxi.) to protect the defiles on the west of Ephraim, defending the country from an invasion of the Philistines.
- (e) *Belhoron the nether* (see p. lix.) dominating the passes through which was the main approach to central Palestine from Egypt, Philistia, Moab and Ammon.
- (f) *Baalath* (see p. lvi.) defended the country on the side of the Philistines.

Thus Solomon protected the kingdom by a chain of fortresses built at every chief point of access. He also built *store cities* for provisions, and *chariot cities* to accommodate his chariots and horsemen.

- (g) *Tadmor in the wilderness*, i.e. the Syrian wilderness (see p. lxxii.) securing the control of the commerce carried on over the desert to and from Eastern Asia and Babylon and Syria, Phœnicia, Palestine and Asia Minor.

### The Organization of the Kingdom.

*Priest, Azanah*, the son of Zadok, having control of the Temple worship. He probably succeeded to this office on the death of his father, for Zadok and Abiathar are mentioned as priests in the list given in chapter iv. The list must have been drawn up previous to Abiathar's disgrace.

*Secretaries of State, Elihoreph and Ahiah*, the sons of Shisha. They are termed "scribes" (iv. 3). In David's time only one was necessary. Now Solomon's kingdom is so extensive as to require two.

*Keeper of Records and Public Annalist, Jehoshaphat*, the son of Ahilud, the "Recorder" or "Remembrancer." His duty would be to keep the official records of the reign.

*Captain of the Host or Commander-in-Chief, Benaiah*, the son of Jehoiada, who succeeded Joab in this office.

*"Over the Officers," Azariah*, the son of Nathan, who was either the head over the Twelve Officers controlling the local administration, or of the 550 officers "*that bare rule over the people.*" Probably the former, and if so he may be termed Superintendent or Farmer-general.

*Principal Officer, Zabud*, the son of Nathan, styled "the King's friend." He may best be described as "Prime Minister."

*Comptroller of the Household, Ahishar*, Chamberlain, High Steward, or Comptroller of the Household.

*"Over the Tribute," Adoniram*, the son of Abda. By tribute is meant "the Levy," that is, the *corvée* or forced labour. To Adoniram was assigned the duty of regulating the forced service and the control of the taxation (see p. lxxviii.).

### The Household Affairs.

The expenses of the household were enormous, the daily provision consisting of 30 measures of fine flour—60 measures of meal—10 fat oxen—20 oxen out of the pasture—100 sheep—with "*harts,*" "*roebucks,*" "*fallow-deer,*" and "*fatted fowl.*"

Ahishar was the Comptroller of the Household or Chamberlain.

The provisions were collected by "*twelve officers over all Israel, which provided victuals for the king and his household; each man his month in a year made provision.*"

Thus we may gather—

1. That the taxes were made on the produce of the people's flocks, herds, and fields.
2. That the kingdom was divided into twelve districts, and an officer appointed in each district to collect the king's dues.
3. That each officer supplied the king's household for one month in the year.

Azariah appears to have been over these officers (iv. 5).

The twelve officers and their districts were—

- |                        |  |
|------------------------|--|
| Ben-Hur (= son of Hur) | in Mount Ephraim.  |
| Ben-Dekar,             | in Makaz, Shaalvim, Beth-shemesh<br>and Elon-beth-hanan. |

Ben-Hesed,	in Aruboth (= the planes), comprising Sochoh and the land of Hopher.
Ben-Abinadab,	in the region of Dor.
He married Taphath,	the daughter of Solomon.
Baana, the son of Ahilud,	over Taanach, Megiddo, and all Bethshean.
Ahinadab, the son of Iddo,	in Mahanaim.
Ahimaaz,	in Naphtali.
He married Basmath,	the daughter of Solomon.
Baanah, son of Hushai,	in Asher and Aloth.
Jehoshaphat, son of Paruah,	in Issachar.
Shimei, son of Elah,	in Benjamin.
Geber, son of Uri,	in Gilead, over the country of Sihon and of Og.
Ben-Geber = son of Geber,	in Ramoth-Gilead, over the towns of Jair, and the region of Argob.

It is stated that Geber "was the only officer which was in the land." It is clear that he was chief officer over the country east of Jordan, and that his son acted under him.

### Solomon's Wealth and Luxury.

The Revenue was derived from the following sources—

1. The taxes in kind levied on the Israelite.
2. The tribute paid by the subject Kings.  
*"And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year" (x. 25).*
3. The profits of his commerce with other nations, which was entirely in the hands of the King; this was the chief source of revenue.
4. The produce of the royal flocks, herds, and lands.

His wealth was enormous, as can be gathered from the following statements:—

*"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" (x. 27).*

*"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 days of Solomon" (x. 21).*

*"Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold. Beside that 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" (x. 14, 15).*

Yet this magnificent revenue, estimated at £5,000,000 of our

money, was dissipated. Magnificent buildings and the luxury of the court absorbed even more than this immense sum.

## Solomon's Commerce.

### 1. By Land.

(a) *Tyre*. A traffic chiefly founded on account of Solomon's great works of building. Hiram, King of Tyre, supplied cedar, fir, gold, and the services of skilled workmen, and assisted Solomon in his navy by supplying ship-builders and sailors.

Solomon repaid these services by wheat and oil—20,000 measures of wheat, and 20 measures of pure oil yearly.

One transaction is specially mentioned. At the end of twenty years, apparently in the settlement of accounts, Solomon, unable to meet his liabilities, gave to Hiram "twenty cities in the land of Galilee," and Hiram gave 120 talents of gold. Possibly Hiram was delighted with the idea of obtaining a strip of inland territory, which he thought would render Tyre less dependent on foreign produce, but when he saw the territory assigned to him he was not pleased with the bargain, and termed the cities "*Cabul*," an epithet which long remained as descriptive of the district.

### 2. *Arabia*—by means of caravans.

Gold and silver, spices, incense, and precious stones.

### 3. *Egypt*.

Horses—the price for a horse was 150 shekels.

Chariots—the price of a chariot was 600 shekels.

The "*linen yarn*" introduced by the A.V. is a pure mistake.

It signifies "a drove or string of horses" (see p. 114). By some it is considered that the sums mentioned should be not the price paid, but the profit made on the horses and chariots.

Some of the horses were kept for Solomon's own use, but he made considerable profit by selling them principally to "*the Kings of the Hittites and for the Kings of Syria*" (x. 29).

Two great inland roads were employed for the purposes of this vast traffic.

1. The caravan route from Egypt led through Palestine, and then turned westward through Coele-Syria to Carchemish on the Euphrates, thence across Mesopotamia, communicating with Babylon, Nineveh, and the Persian Gulf.

2. The caravan route from Arabia led along the Western Coast of Arabia, through Mecca and Medina unto Northern Egypt and Palestine.

Solomon doubtless improved the roads and established stations, e.g. the khan or caravanseraï of Chimham at Bethlehem (Jer. xii. 17), and the building of Tadmor in the Syrian desert.

2. **By Sea.** There are two routes hinted at.

1. *The trade with Tarshish*, but this appears to have been exclusively in the hands of the Phœnicians. The balance of probability is against Solomon having any share in the trade with Tarshish (see p. lxxiii.).
2. *The trade with Ophir* (see p. lxvii.). The fleet started from Eziongeber (see p. lxi.) at the head of the Gulf of Akabah, the eastern fork of the Red Sea.

The imports were "*gold and silver, ivory, and apes and peacocks*" (x. 22). The voyage lasted three years, and the amount of gold brought back each time was 420 talents (ix. 28).

The results of Solomon's trade were more showy than solid. The people were not enriched, and the profits, however large, were absorbed in the splendour and luxury of a court, established upon a scale that the resources of the country were not sufficiently adequate to support. The trade seems to have languished or ceased at the death of Solomon, and all attempts to revive it were spasmodic and ineffectual (see p. 104). The country gained no lasting benefit.

**The Adversaries of Solomon.**

1. Rezon in Syria (see p. lxxxix.).
2. Hadad the Edomite (see p. lxxxi.).
3. Jeroboam (see p. xx.).

**The Sins of Solomon.**

Solomon broke all three injunctions for the conduct of the king as set forth in Deut. xvii. 16, 17, where the king is forbidden

- (a) "*To multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses.*"

Yet one of the most important features of Solomon's land commerce was traffic in horses with Egypt.

- (b) "*To multiply wives to himself.*"

Yet it is recorded that Solomon had seven hundred wives and three hundred concubines.

- (c) "*To greatly multiply to himself silver and gold.*"

Yet such was the accumulation of gold that silver was as stones in Jerusalem, and nothing accounted of because of the abundance of gold.

The three great sins that must be registered against Solomon are:—

1. **Polygamy.** The harem was filled with numerous princesses. The daughter of Pharaoh was probably the chief queen, but she was surrounded by a vast array of foreign princesses, Moabites, Ammonites, Edomites, Zidonians, and Hittites. It has been suggested that these wives are to be regarded in the light of hostages, and a proof of Solomon's power over the other nations.

But this can hardly be reconciled with the statement that "*Solomon clave unto these in love*" (xi. 2).

Such licentiousness enervated the king's character, destroyed the character of the royal family, brought with it the inevitable evils of the Oriental seraglio, and weakened the moral fibre of the nation.

2. **Polytheism.** Solomon, whilst not perhaps himself worshipping foreign gods, tolerated his wives in the establishment of idolatrous worship of the gods of their native countries. Gods particularly mentioned are :—
  - Ashtoreth, the goddess of the Zidonians (p. xl.).
  - Milcom or Molech, the abomination of the Ammonites (p. xl.).
  - Chemosh, the abomination of Moab (p. xl.).
3. **Luxury,** resulting in despotism and oppressive taxation in order to meet the enormous expenses of his luxurious and licentious court (see p. xii.).

### Solomon's Three Visions.

God appeared to Solomon thrice.

1. **At Gibeon,** immediately after his accession, when the young king made choice of wisdom, and was promised wisdom, riches, and honour, and also length of days—the last on condition that he walked in the ways of his father David (iii. 5-14).
2. **At Gibeon,** after the dedication of the Temple.
  - Here God
    - (a) Accepts Solomon's prayer and supplication at the dedication of the Temple (ix. 3).
    - (b) Assures Solomon that He has hallowed the house which the King had built to put His name there for ever (ix. 3).
    - (c) Promises to establish the throne of Solomon's kingdom upon Israel for ever, if Solomon will keep His statutes and judgments (ix. 4-5).
3. **Towards the close of the reign,** reproving Solomon for his sins, and foretelling the disruption of the kingdom, which, for David's sake, should be postponed till the reign of Solomon's successor.

Following these three appearances we have three divisions of the reign, *i.e.* three stages in Solomon's life.

1. **His youth,** which was full of promise, Solomon being distinguished for princely beauty, quick intelligence, lofty aims, and an understanding heart, to which God added wisdom for the government of the people.
2. **The period of glory,** notable for—the building of the Temple—the erection of palaces—the development of commerce—the building of cities—an enormous revenue—a state of magnificence, the envy and admiration of surrounding nations, whose kings, like the Queen of Sheba, paid court to the great monarch,



8. **The period of decline.** In the third stage all the glory has vanished; the contrast is remarkable. His commerce has proved an expensive failure. His luxury has caused misery and disorder through the forced labour of the people. The well-beloved prince is now the oppressor of his people. Solomon "the Peaceful" is worried by adversaries, whom he is unable to repress. Jedidiah, "the Darling of the Lord," has allowed his wives to build shrines for Molech and Ashtoreth. He who had built and consecrated the Temple to the worship of Jehovah, has given himself up to Polytheism. His friends and allies have forsaken him; Hiram is disgusted with an ungenerous reward; Egypt, the house of his Queen, gives shelter to the rebel Jeroboam. He leaves the kingdom, less in extent than he received it, to a weak and worthless successor, who by his mad folly will dismember it. The one work of Solomon which lived after him was the Temple, which became the symbol of the unity of religious and national life.

### THE CHARACTER OF SOLOMON.

**His Chief Characteristic was wisdom, as seen in—**

1. **His knowledge of the world and human nature, e.g.:**
  - (a) His judgment between the two women (iii. 16—28).
  - (b) His Proverbs.
2. **His Statesmanship, as shown in**
  - (a) His prompt dealing with all persons likely to be dangerous to the throne (chapter ii.).
  - (b) His alliances with Egypt and Tyre.
  - (c) His development of commerce and maritime enterprise.
3. **His Power of Organization, as shown in—**
  - (a) The measures for administration of the kingdom (iv. 1—29).
  - (b) The measures for the defence of the kingdom (ix. 15—19).
  - (c) The development of the resources of the kingdom (x. 14).
4. **His skill as a poet.** "*He spake three thousand proverbs; and his songs were a thousand and five*" (iv. 32).
5. **His knowledge of Natural History.** "*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*" (iv. 33).

**His wisdom is thus described—**

1. "*God gave Solomon wisdom and understanding exceeding much, and largeness of heart*" (iv. 29).
2. It excelled the wisdom of all the children of the east country and of Egypt (iv. 30).

3. He was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol and Darda, the sons of Mahol (iv. 31).

**Intellectually great, Solomon was morally weak.** The weakness of his moral character is seen in—

1. The expenditure of his vast revenues on personal splendour and great buildings rather than on measures of solid welfare for the country.
2. He was luxurious in the number of his wives and the magnificence of his harem (xi. 3).
3. He weakly permitted his foreign wives to introduce idolatry (xi. 7, 8).
4. His rule developed into despotism alienating the affections of his people (xii. 4—18).

On the consequences of his weakness see "The Great Schism" (below).

### THE WRITINGS OF SOLOMON.

The works of Solomon that are extant are—

1. The Book of Proverbs, of which he seems to have written chapters i.—xxiv. Chapters xxv.—xxix. were copied out in the reign of Hezekiah (Prov. xxv. 1), and the last two chapters, xxx. and xxxi., are ascribed to Agur and King Lemuel respectively.
2. *Canticles or The Song of Solomon.*  
In addition the following have been assigned to Solomon.
  1. Ecclesiastes or The Preacher.
  2. The Wisdom of Solomon in the Apocryphal Books.

The latter is undoubtedly of much later date than the reign of Solomon, and is generally supposed to have been written at Alexandria about a century before Christ.

The authorship of Ecclesiastes is a matter of dispute. The ascription assigns it to Solomon. "*The words of the Preacher, the son of David, king in Jerusalem*" (i. 1), but modern critics assign it to a later date.

The 2nd, 45th, 72nd and 145th Psalms are also attributed to Solomon.

**Solomon a type of the Messiah.**

In two respects.

- (1) Solomon—peaceful. **Jesus**—"the Prince of Peace."
- (2) Jedidiah—beloved of the Lord. **Jesus**—"This is my beloved Son."

### THE GREAT SCHISM.

It was brought about by four great causes.

1. The Idolatry of Solomon, which weakened the force of national religion.
2. The Polygamy of Solomon. The numerous foreigners in the court, attendants upon the foreign princesses, must have weakened the force of national unity.

3. The Tribal Jealousy between Ephraim and Judah, which was of long standing, and culminated in revolt under Rehoboam.
4. The Great Burdens of Taxation laid upon the people, and which Rehoboam refused to lighten.

#### The Tribal Jealousy between Ephraim and Judah.

Judah and Ephraim were the two most important tribes.

Reuben, though the firstborn son of Jacob, forfeited his position through his sin. The tribe, located on the east of Jordan, soon lost any great influence.

Simeon and Levi were cursed by Jacob for their cruelty to the Shechemites.

Thus the pre-eminence of the firstborn fell to Judah, the *fourth* son, selected by God to lead the march in the wilderness, and also to take the lead in the subjugation of the Canaanites (Judges i. 1, 2). Judah was also specially blessed by Jacob.

To the lot of the tribe of Ephraim, also specially blessed by Jacob, fell fertile land situated nearly in the midst of the tribes.

Shiloh in Ephraim was the great religious capital from the time of Joshua to Saul. Here were the Tabernacle and the Ark.

Kirjath-jearim, the later resting place of the Ark, was also in Ephraim. Near was Shechem, the political capital of Ephraim.

The arrogance of Ephraim is shown even in early days.

1. The Ephraimites "chided sharply" with Gideon because they had not been consulted in the expedition against the Midianites (Judges viii. 1).
2. The pride of Ephraim was wounded because Jephthah had proceeded against the Ammonites without consulting them (Judges xii. 1).

Several circumstances indicate the power and influence of Ephraim.

1. Joshua, the successor of Moses, was of the tribe of Ephraim.
2. Deborah ruled Israel, and "*dwelt under the palm-tree of Deborah, between Ramah and Bethel, in mount Ephraim*" (Judges iv. 5).
3. Gideon, though of the tribe of Manasseh, must have had a family at Shechem, for here Abimelech, his successor, resided. Shechem was the headquarters of Abimelech, and the men of Shechem supported him in his usurpation of the government.
4. Abdon, another judge, was an Ephraimite (Judges xii. 13).
5. Tola, another judge, though of the tribe of Issachar, dwelt in Mount Ephraim.
6. Samuel, though a Levite, was "*from mount Ephraim*" (1 Sam. i. 1).

The jealousy of Ephraim towards Judah is shown.

1. In the support of the cause of Ish-bosheth against David (2 Sam. ii. 9).
2. In the fierce altercation between Judah and the men of Israel on the return of David to Jerusalem after the death of Absalom (2 Sam. xix. 43).
3. Sheba, the son of Bichri, who revolted against David, was a man

of Mount Ephraim (2 Sam. xx. 31), and appealed to the tribal jealousies when he raised the standard of rebellion.

During the reign of Solomon all hope of tribal pre-eminence seemed to pass away from Ephraim, who saw

1. The succession to the throne established in one family, and that a family of the rival tribe of Judah. Hitherto the succession of power had not been from father to son, as a recognized hereditary right.
2. Jerusalem, the political capital.
3. Jerusalem and the Temple, the ecclesiastical capital, the centre of religious life.
4. The tribe, with the others of Israel, had to contribute wealth and forced labour to promote the schemes, beautify the capital, support the luxury, and advance the glory of a new monarchy, taken from and resident in Judah.

In addition the whole country groaned under the despotism and heavy taxation of Solomon. And so it only needed a leader for discontent to be fanned into rebellion, and Ephraim supplied the man in the person of Jeroboam.

Thus the schism was the outcome of natural events working themselves out on natural lines.

Jeroboam, placed over the house of Joseph, *i.e.* over the forced levy of the Ten Tribes working on the fortifications of Jerusalem, was in a position which gave him every opportunity for gaining knowledge of the popular discontent, and for intriguing with safety for the accomplishment of his ambitious designs.

The climax came when Solomon died, and Rehoboam refused to conciliate the northern tribes.

**Why did Benjamin side with Judah ?**

Two reasons may be assigned.

1. David's marriage with Michal, the daughter of Saul, united the royal houses. It was for this purpose that David insisted on the restoration of Michal when Abner made overtures for abandoning the cause of Ish-bosheth (2 Sam. iii. 13, 14).
2. The Temple, partly in Judah and partly in Benjamin, bound the two tribes in religious unity.

## THE KINGS OF ISRAEL.

**Jeroboam**, the son of Nebat, and of a widow named Zeruah, was a native of Zereda in the territory of Ephraim.

He is described as "*a mighty man of valour*" (xi. 28).

Solomon, seeing that "*he was industrious,*" made him "*ruler over all the charge of the house of Joseph*" (xi. 28).

Thus the men of Ephraim came to know him as their leader, whilst he, from constant intercourse with them, would learn their grievances and sentiments.

Prompted by his own ambition, and accepted by his tribe on account of his energy and ability, he became the leader of the popular movement against Solomon. His schemes were premature. It would appear that he had already planned the revolt against Solomon, and had quitted Jerusalem to put himself at the head of the insurrectionary party when Ahijah met him and announced to him that the dissolution of Solomon's kingdom was ordained by God as a punishment for the king's sins. But it was not Ahijah who incited Jeroboam to rebellion. He was the messenger of God to Jeroboam *after* Jeroboam had resolved on rebellion. Indeed the prophet warned Jeroboam against precipitate action, for the severance of the kingdom was not to take place in Solomon's days, but in the reign of his son.

Ahijah's message, and the manner in which Jeroboam acted upon it are noteworthy.

The message was

1. *Ten Tribes* were assigned to Jeroboam—*One* to the house of David.
2. The severance was not to take place in Solomon's days.
3. David was always to have a descendant on the throne.
4. Jerusalem was to be the seat of religious worship, "*the city which I have chosen me to put my name there*" (xi. 36).
5. The promise of succession to the kingdom of Israel in the family of Jeroboam was made conditional on his observance of the statutes and ordinances of God as David had kept them (xi. 38).

Jeroboam selected only the first and disregarded the rest, for

He revolted against Solomon. The result was failure and flight into Egypt.

He attempted to set up a worship of his own devising (the two calves). His rejection of Jerusalem as the central sanctuary led to the establishment of idolatry in Israel.

He did not keep the statutes and commandments of God, and his dynasty ended with the assassination of his son.

The result of the premature disclosure of his ambitious schemes was failure and flight into Egypt where he remained till the death of Solomon, when he returned to his native land. When the tribes revolted they appointed him king over Israel.

He adopted measures politically and religiously to strengthen his position.

**Politically.** He built Shechem to protect the country on the west of Jordan, and Penuel (see p. lxviii.) to protect the country on the east of that river.

The invasion of Judah by Shishak was probably undertaken by the Egyptian king in support of Jeroboam.

**Religiously.** He set up the two golden calves at Dan and Bethel.

The Levitical priesthood was discarded, and a new priesthood appointed, not confined to any tribe or family, but indiscriminately taken from all classes of the people.

He transferred the great Feast of Tabernacles from the seventh to the eighth month, keeping the new Feast with grand ritual at the newly-erected shrines.

**Object.** To prevent the people returning to their allegiance to Rehoboam. Jeroboam feared that if the people regularly resorted to the great festivals at Jerusalem they might be won back to the rule of the kings of Judah.

**Sin.** 1. *A breach of the Second Commandment.* He did not break the First Commandment, for he intended Jehovah to be worshipped. "*Behold thy gods, O Israel, which brought thee up out of the land of Egypt*" (xii. 28) (see p. 61). He thus broke the unity of the national worship and tampered with its spiritual conception.

2. *Want of faith.* Ahijah told Jeroboam that God had said, "*I will be with thee and build thee a sure house, as I built for David, and will give Israel unto thee,*" on condition that Jeroboam should serve Him faithfully.

Instead of relying on this promise Jeroboam adopted a half-worldly, half-religious policy, thus destroying his own dynasty and ruining his country.

**Result.** The name of Jeroboam is constantly mentioned as "*Jeroboam, the son of Nebat, who made Israel to sin,*" i.e. that Jeroboam was the cause of the subsequent apostacy of Israel.

The Golden Calves were intended as symbols of the One True God. But from worshipping God under a false form, forsaking spiritual worship, the Israelites gradually learnt to worship other gods altogether. Dan and Bethel opened the way for the worship of Baal and Ashtaroth at Samaria and Jezreel.

### Character of Jeroboam.

**Brave, capable, energetic, and a good officer.** He is described as, "*a mighty man of valour*" and "*industrious*" (xi. 28). Solomon placed him in charge of the forced levy from Israel which laboured on the buildings at Jerusalem.

**Ambitious.** He took advantage of his position to plot against Solomon. His subsequent conduct shews that he was actuated mainly by the motive of seeking his own advancement.

**Not deeply religious.** With the worldly object of strengthening his hold on Israel, he added religious disunion to the political division of the nation. He sinned against light and knowledge, disregarding the warnings of "the man of God who came out of Judah" and of Ahijah. Therefore his sin was deliberate, and though opportunity was given for repentance it was not embraced; Jeroboam "*returned not from his evil way.*"

**Nadab (954-953),** son of Jeroboam, succeeded his father. Of him nothing is known save that he began to reign in the second year of Asa, king of Judah, and was murdered in the following year by Baasha at Gibbethon, a town of the Philistines.

**Baasha (953-933),** son of a certain Ahijah of the tribe of Issachar. He seated himself upon the throne by murdering Nadab at the siege of Gibbethon, and then putting to death the whole house of Jeroboam, thus fulfilling the prophecy of Ahijah.

Baasha seems to have been a man of distinguished bravery, bold and ambitious.

Religion was not the motive of his revolt, for

- (1) The worship of the calves remained unchanged at Bethel.
- (2) The unauthorised priesthood was maintained in office.
- (3) Pious Israelites were debarred going up to Jerusalem to worship.

In fact Jeroboam's system was continued without any modification. Baasha "*did evil in the sight of the Lord, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin*" (xv. 34).

**His military policy.** One of offence against Judah rather than of defence against attack. He made alliance with Benhadad, King of Syria, and then conceived the bold plan of reducing Judah to submission.

He must have been successful in military operations, for he appears to have had no difficulty in seizing the frontier town of Ramah, which he endeavoured to convert into a fortress of the first magnitude, with the double object of attacking Judah and of preventing migration from Israel to Judah. He thus effected a lodgment of a garrison in Judæa itself, and if he could have maintained his position, must in a few years have reduced Jerusalem. Asa saw the danger, and proceeded to dislodge the Israelites by detaching Benhadad from his alliance with Baasha. A Syrian invasion of the north of Palestine forced Baasha to withdraw his forces from Ramah. As soon as the Israelites retired Asa occupied Ramah, removed the stores of stone and timber which fell into his hands and with them fortified Geba, and Mizpah against a repetition of such an inroad. Asa further took care to provide Mizpah with a supply of water in case of a siege (see Mizpah).

The invasion of the Syrians led to the loss of Dan Ijon and Abelbeth-maachah with all Cinneroth and all the land of Naphtali (xv. 20), and revealed the weakness of Israel on the north.

From this time Baasha abandoned his aggressive policy against Judah and resumed the defensive attitude of Jeroboam and Nadab.

**Elah (930-929),** the son of Baasha. All that we know about him is that he reigned two years, followed the sins of Jeroboam, and was murdered by Zimri, as he was revelling in the house of his steward Arza in the capital Tirzah.

**Zimri (929).** Captain of half the chariots in the army of Elah. The notices of this king are very brief. He assassinated Elah whilst that monarch was feasting in the house of Arza his steward at Tirzah, and destroyed all the house of Baasha. Retribution was speedy and decisive. The army of Gibbethon elected Omri king. Omri was prompt in action, marched from Gibbethon with all speed to Tirzah, and besieged Zimri in the capital. Tirzah was speedily taken.

Zimri retired into the royal palace, a strong fortress, and finding further resistance hopeless set fire to it and perished in the flames.

His treachery towards Elah causes Zimri to be quoted as the type of a treasonable rebel.

"*Had Zimri peace who slew his master?*" is the taunting remark of Jezebel to Jehu as he entered Jezreel after the death of Joram (2 King ix. 31).

Zimri followed the sin of Jeroboam in worshipping the calves.

**Omri** (929-918), captain of the host of Israel. He was left in command of the troops besieging Gibbethon. On hearing of the murder of Elah the troops elected Omri king. He marched immediately to Tirzah, and avenged the assassination of the king (see Zimri).

For four years he had to contend with Tibni, whom a considerable part of the nation preferred as king. At the end of that time Omri prevailed and Tibni died (xvi. 22). Probably this means that Omri got the upper hand and put Tibni and his family to death according to the usual custom of the time.

Omri was a king of vigour and energy. The great event of the reign is the removal of the capital from Tirzah to Samaria.

Tirzah was neither sufficiently central nor sufficiently strong. Omri showed excellent judgment in his choice of Samaria, which he built upon a hill purchased from Shemer (xvi. 24). Politically it was more central than Shechem, and from a military point of view was admirably adapted for defence (see p. 77).

#### Other particulars of Omri.

1. From the Moabite stone we learn that Omri invaded Moab and subdued the country, exacting a heavy tribute from the Moabites. In the reign of Ahab the annual tribute was 100,000 lambs and 100,000 rams, with the wool (2 Kings iii. 4).
2. He appears to have waged war unsuccessfully with Syria. The Syrians seem to have captured cities which Benhadad promised to restore to Ahab (xx. 34). Possibly Ramoth-Gilead was one of these cities. The Syrians also gained the right "*to make streets in Samaria*" (xx. 34).
3. Omri followed in the sins of Jeroboam, and is described as having done "*worse than all that were before him*" (xvi. 25). Micah mentions "*the statutes of Omri*" (vi. 16). From this it has been conjectured that he reduced the calf-worship into a regular formal system with which all were required to comply.

**Ahab** (918-899), son of Omri. The leading events in the reign are—

1. His marriage with Jezebel.
2. The introduction of Baal worship.
3. The drought predicted by Elijah.

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NOTE.—Omri founded a dynasty which, whilst lasting really fifty years, gave its name to all the subsequent dynasties of Israel in the records of other countries. Israel is termed "*the land of Omri*," and the royal house "*the house of Omri*" in the Assyrian inscriptions.



4. The Great Trial on Mount Carmel between Elijah and the Priests of Baal.
5. The murder of Naboth, and the seizure of his vineyard by Ahab.
6. The Syrian War, comprising—
  - (a) Siege of Samaria and  
The first defeat of the Syrians.
  - (b) The defeat of the Syrians at Aphek.
  - (c) The expedition of Jehoshaphat against Ramoth-Gilead. The death of Ahab.
7. His alliance with Jehoshaphat, King of Judah, and the marriage of his daughter Athaliah to Jehoram, son of Jehoshaphat.

The reign is notable for a change of policy, and for religious innovations.

- (1) **Policy.** Both Israel and Judah appear to have recognized the danger from Syria in the north, and from the growing power of Assyria. So the monarchs of both countries were disposed to put an end to the strife that had continued between the two kingdoms since the usurpation of Jeroboam, and to make alliance against the common foe.

This alliance was cemented by the marriage of Jehoram, son of Jehoshaphat to Athaliah, the daughter of Ahab and Jezebel.

- (2) **Religion.** Jezebel introduced into Israel Baal worship from Phœnicia. This causes Ahab to be described as the most infamous of all the kings either of Israel or Judah. "*And Ahab the son of Omri did evil in the sight of the 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 served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove (i.e. the Asherah); and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him*" (xvi. 30-33).

But we find Ahab

- (1) Consulting the prophets of Jehovah (xx. 13-28, xxii. 5-8).
- (2) Giving his children names implying the worship of the national god, i.e. Jehoram, Ahaziah, Athaliah.

(The Moabite stone represents Jehovah as Ahab's God.)

Thus we may conclude that Ahab honoured Jehovah and Baal simultaneously, as indeed did the mass of the people. Elijah correctly describes the national attitude in religion as *halting* between two opinions as to the superiority of Jehovah or Baal.

**Character.** We see some traces of good in Ahab :

- (1) He was brave, evidenced in the Syrian campaign, especially in the fortitude with which he sustained his death wound, and refused to retire from the battle lest his withdrawal should discourage his army.
- (2) He was patriotic, according to his lights, and humanly speaking adopted a wise and patriotic policy in endeavouring to re-unite the divided tribes.

- (3) He was capable of feeling remorse for the evil deeds done under the instigation of Jezebel. His remorse for the murder of Naboth must have been genuine, for it resulted in the postponement till the days of his successor of the doom pronounced against his house.

But he was essentially of a weak nature, that does not direct itself, but yields to the influence now of one, now of another. Ruled by Jezebel, and now and anon following the advice of Elijah and other prophets, changeable and fickle, Ahab, by his yielding to the fatal ascendancy of his bold and unscrupulous wife, thus brought about the many evils of his reign.

**For we see the influence of Jezebel**

- (1) In the introduction of the worship of Baal and Ashtoreth.
- (2) In the persecution of the prophets of Jehovah (xviii. 13-22), and in particular Elijah (xix. 2).
- (3) In the murder of Naboth (xxi.).

**Ahab's weakness and want of moral courage are exhibited**

- (1) In his sullen peevishness when refused the vineyard by Naboth (xxi. 4).
- (2) In his acquiescence in the result of the murder of Naboth (xxi. 16).
- (3) In his mistaken leniency to Benhadad (xxii. 1-3).
- (4) In his treatment of Micaiah. He imprisoned the prophet whilst he believed his warning, and adopted ineffectual means to ward off the threatened evil.

**Ahaziah** (897-896) succeeded Ahab. The influence of Jezebel was still in the ascendant, and Ahaziah "*walked in the way of his father and in the way of his mother*" and also "*in the way of Jerobam*" (xxii. 52).

The defeat of Israel at Ramoth Gilead was taken advantage of by Moab, who rebelled against Ahaziah (2 Kings i. 1).

His accident and death are recorded in 2 Kings i. 2-18.

## KINGS OF JUDAH.

**Rehoboam** (975-958), son of Solomon by Naamah, daughter of Hanun, king of the Ammonites. At his accession he was forty-one (see Note).

He would be brought up most probably in the manner usually

**Note on the age of Rehoboam.**

His age is stated as forty-one (xiv. 21; 2 Chronicles xii. 13).

But the story would seem to imply that he was quite a young man. He consults "*the young men that were grown up with him*" (xii. 8), and is described as "*young and tender hearted*" (2 Chron. xiii. 7).

His mother was an Ammonitess. If Rehoboam was forty-one at his accession Solomon his father must have married Naamah in the life-time of David, which is not probable. But we know that after Solomon was established on the throne he married Ammonite princesses (xi. 1).

As a solution of the difficulty it has been suggested to read *twenty-one* for *forty-one* in xiv. 21, and 2 Chronicles xii. 13.

connected with an Eastern seraglio, and so we can account for two of the most striking features of the reign in

- (1) His obstinate, despotic nature. His own conduct, strikingly characteristic of an Eastern despot, regarding his subjects as practically his slaves, brought about the partition of his kingdom.
- (2) His idolatry, which seems to have commenced in the third year of his reign (2 Chron. xi. 17), and which consisted in (see xiv. 22-24)
  - (1) Building high places.
  - (2) Setting up images and groves.
  - (3) Following the idolatry of the Canaanites.

This idolatry may have been due to his Ammonitish mother. Probably Rehoboam had witnessed her idolatrous worship, and shared in it in his youth.

The principal events of the reign are :

- (1) The great schism (xii. 1-20).
- (2) The projected invasion of Israel, abandoned at the warning of the prophet Shemaiah (xii. 21-24).
- (3) The invasion of Judah by Shishak (xiv. 25-26) (see p. xlii.).

From Chronicles we learn of certain wise, judicious steps for the strengthening of his kingdom.

- (1) The building of fortresses, fifteen in number, to protect the western frontier (2 Chron. xi. 5-12).
- (2) The politic distribution of his sons in the various provincial towns, thus :
  - (a) Strengthening his own power.
  - (b) Benefiting their own characters by giving them responsibilities and duties.

**Abijah or Abijam** (958-955), the son of Maacah, the favourite wife of Rehoboam. His reign lasted three years, and the Book of Kings tells nothing about it except that it was occupied in war with Jeroboam, and that Abijah followed the sins of his father Rehoboam. From Chronicles we learn that he inflicted upon Jeroboam a defeat so crushing that Israel did not recover from it during his reign (2 Chronicles xlii.).

**Asa** (955-914), son of Abijah. He was a sincere worshipper of Jehovah.

The principal events of the reign are :

- (1) The Religious Reform. He degraded the Queen-Mother, "*because she had made an idol in a grove,*" and cut down the image and burnt it at the brook Kidron. He also destroyed all the idols and images erected by his predecessors. But he did not remove the high places.
- (2) His victory over Zerah the Ethiopian (2 Chron. xiv. 9-15).
- (3) War with Baasha (2 Chron. xvi. 1-10), (see Baasha). The prophet Hanani denounced him for seeking foreign aid against Israel. The prophet fell a victim to his zeal, for Asa put him in prison.

He died of diseased feet, and in Chronicles is blamed for trusting more to physicians than to divine aid in his sickness.

**Jehoshaphat** (914-889), a good, brave and politic sovereign, worshipping Jehovah. The reign is memorable, for a change of policy in the relations between Israel and Judah, for Jehoshaphat made alliance with Ahab, king of Israel. We find indications of this alliance in

- (1) The marriage of his son Jehoram to Athaliah, the daughter of Ahab.
- (2) The joint expedition of Ahab and Jehoshaphat to recover Ramoth-Gilead.
- (3) The equipment of a fleet at Eziongeber in conjunction with Ahaziah, the successor of Ahab.
- (4) The alliance of Jehoshaphat, king of Judah, Joram, king of Israel, and the king of Edom against Moab (2 Kings iii.).
- (5) The evident friendship between Ahaziah, grandson of Jehoshaphat, and Joram, the son of Ahab. Ahaziah was with Joram at Jezreel when the latter was slain by Jehu (2 Kings ix. 21).

Thus the alliance between Israel and Judah lasted through the successive reigns of Jehoshaphat, Jehoram, and Ahaziah.

From Chronicles we have further particulars of the reign.

(1) **His Reforms.**

- (a) **Religious.** He removed the high places and groves of idolatrous worship in Judah (2 Chron. xvii. 6), but did not remove the high places for the worship of Jehovah (2 Chron. xx. 33).
  - (b) **Educational.** He appointed Levites, attended by the princes, to go through the land in order to teach the Book of the Law in the cities of Judah (2 Chron. xvii. 7-9).
  - (c) **Judicial.** He appointed Judges in the cities. These Judges appear to have been priests and Levites. His charge to the Judges is a noble one: "*Judge not for man but for the Lord.*" "*Let the fear of the Lord be upon you.*" "*There is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts.*" "*Deal courageously, and the Lord shall be with the good*" (2 Chron. xix. 5-11).
  - (d) **Military.** He built castles and cities of store (2 Chron. xvii. 12), and following the example set by Rehoboam, he placed in them his six younger sons, and other princes (2 Chron. xxi. 2-3).
- (2) **His prestige.** None of the neighbouring nations dared to attack him, whilst the Philistines and Arabians are expressly mentioned as bringing presents, *i.e.*, as being tributary to him (2 Chron. xvii. 10-11).
  - (3) **Defeat of the Moabites and Ammonites.** Later in the reign Jehoshaphat was threatened by a confederacy of Moabites and Ammonites. Possibly the disastrous expedition with Ahab against Ramoth-Gilead may have lowered the prestige of Judah. Jehoshaphat proclaimed a solemn fast, and being encouraged by the prophet Jahaziel, marched with his forces, met and totally defeated the enemy at Tekoa (2 Chron. xx. 1-30).

## ISRAEL AND JUDAH.

*(Some particulars of the two kingdoms.)***Israel.** Ten Tribes. **Judah.** Two Tribes.

Israel retains the national name, and embodies the hopes of the prophets. They are the chief supports of the successive dynasties, thus:—

*Shemaiah* and *Ahijah* support the dynasty of Jeroboam.

*Jehu*, before denouncing Baasha, proclaims as the word of the Lord, "I exalted thee out of the dust, and made thee prince over my people Israel" (xvi. 2)

*Elisha* sent a young prophet to anoint *Jehu* (2 Kings ix. 6-7).

Israel was the home of the prophetic order. There were schools of the prophets at Ramah, Bethel, Gilgal and Jericho. The prophets are counted by fifties by *Obadiah*.

*Ahijah*, *Jehu*, *Elijah*, *Elisha*, *Micaiah* are great names in Israel.

*Shemaiah*, *Azariah*, *Hanani*, *Jehu*, *Eliezer* are mentioned in connection with Judah.

**The Importance of Israel.** It not only included Ephraim, but "reached far away north and south, to the distant Naphtali beyond the sources of the Jordan; to the tribes beyond the Jordan; through the whole valley of the Jordan down to its exit into the Dead Sea; to the corner of Dan on the sea coast" (Stanley).

**The military character of Israel.** We may note the ability of Jeroboam, the military sagacity of Baasha, whilst Omri and Jehu, both founders of dynasties, were distinguished as "captains of the host" previous to their usurpations.

Israel contained the chief places of religious and secular greatness, e.g. Bethel, Shechem, Jericho, Gilgal, Mahanaim.

Judah had only Jerusalem and Hebron.

**Wars between Israel and Judah.**

- (1) **Jeroboam** (a) Constant border warfare in the time of Rehoboam.  
(b) The great defeat of Jeroboam by Abijah.
- (2) **Baasha**, constant war with Asa. The seizure of Ramah by Baasha might have been fatal to Judah but for the counter attack of Benhadad.

**Causes of the Decline of Israel.**

- (1) Want of religious unity.
- (2) Migration of Levites and pious Israelites to the Kingdom of Judah. It was to prevent this migration that Jeroboam instituted the calf-worship, and that Baasha seized upon Ramah.
- (3) Idolatry, particularly Baal worship.

As regards the calf-worship it is uniformly said of the Kings of Israel "that they walked in the ways of Jeroboam, the son of Nebat."

The worship of Baal was fatal to Israel and the house of Ahab. Its introduction into Judah by the marriage of Jehoram

with Athaliah, was very nearly being destructive of the line of David.

We may infer then that there was not a single king of Israel who really worshipped Jehovah.

On the contrary, there were at least six kings in Judah distinguished for their piety, viz. Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah and Josiah, whilst Joash and Amaziah professed the religion of Jehovah for a considerable period of their reigns. Five monarchs, however, were notorious for their idolatry, viz., Abijah, Joram (who introduced Baal worship), Ahaziah, Athaliah and Ahaz.

Judah was saved by four circumstances.

- (1) The Temple at Jerusalem, centralizing the worship of Jehovah.
- (2) Pious monarchs invariably succeeded the wicked kings and swept away the idolatrous rites of their predecessors.
- (3) The reigns of the pious monarchs were long compared with those of the idolatrous kings. The kingdom of Israel lasted 253 years. Of this period Judah was ruled for 200 years by monarchs who supported the worship of Jehovah, and only for 53 years by kings given to idolatry.
- (4) No change of dynasty. *Twenty* kings reigned over Israel, no less than *nine* dynasties. There were *eight* occasions of usurpation when the successful usurper put to death his predecessor. On three occasions the whole of the royal family were ruthlessly destroyed. In addition there were two periods of interregnum or rather anarchy.

In Judah, on the contrary, only one family—the house of David—save for the brief usurpation of Athaliah, occupied the throne. Israel lasted 253 years. During that period twenty monarchs reigned over Israel, thirteen over Judah.

Judah lasted 376 years.

Religious unity preserved the national life of Judah. Judah returned from captivity.

Religious disintegration destroyed the national life of Israel. The Ten Tribes had no religious centre as a focus for their religious life, and after their captivity became dispersed never to revive as distinct tribes or as a separate nation.

## HISTORY OF THE KINGDOMS OF JUDAH AND ISRAEL.

### Judah.

Tribes—*Judah and Benjamin.*

Capital.

### Israel.

Tribes—*Reuben, Simeon, Gad, Dan, Naphtali, Asher, Zebulun, Issachar, Manasseh, and Ephraim.*

Capital. *Shechem*, in the reigns of Jeroboam and Nadab.

*Tirzah*, in the reign of Baasha.

*Samaria* built by Omri, 925; the capital till the fall of the kingdom.

*History as recorded in the First Book of Kings.*

•Additions from Chronicles will be found in Italics.)

1. **Rehoboam**, 975-958. (17 years.)  
 Prophet. Shemaiah.  
 Prepares to make war against Israel in order to reduce the revolted tribes to submission, but the war is forbidden by Shemaiah (xii. 21-24).  
*Builds cities for the defence of the kingdom* (2 Chron. xi. 5-12).  
*His kingdom strengthened by the migration of Levites, priests, and religious men from Israel to avoid the idolatry of Jeroboam* (2 Chron. xi. 13-17).  
 The invasion of Shishak and plunder of Jerusalem (xiv. 25-28).  
*The penitence of Rehoboam saves the kingdom from destruction* (2 Chron. xii. 5-8).  
 Throughout the reign there was war between Rehoboam and Jeroboam continually (xv. 6).
2. **Abijah or Abijah**, 958-955. (3 years.)  
*Defeats Jeroboam* (2 Chron. xiii. 3-20).
3. **Asa**, 955-914.  
 Prophets. Azariah and Hanani.  
 Suppresses idolatry; destroys the idols and groves, and deposes his mother (grand-mother), Maachah from the position of Queen Mother for practising idolatry (xv. 10-15).  
*Builds fenced cities in Judah* (2 Chron. xiv. 6-8).  
*Defeats Zerah the Ethiopic* (2 Chron. xiv. 9-15).
1. **Jeroboam**, 975-954. (22 years.)  
 Prophets. Abijah the Shilonite. The man of God "which came out of Judah."  
 Fortifies Shechem and Penuel.  
 Establishes the calf worship, and institutes a new priesthood.  
 The man of God from Judah cries against the altar at Bethel. The death of his son Abijah.
2. **Nadab**, 954-953. (2 years.)  
*Is defeated by Abijah*; the blow was so severe that Israel did not recover from it in the days of Jeroboam.
2. **Nadab**, 954-953. (2 years.)  
 Worships the calves, and follows in the sins of his father Jeroboam.  
 Slain at the siege of Gibbethon by Baasha, who then destroys all the houses of Jeroboam.

3. **Baasha**, 933-930. (24 years.)  
Prophet. Jehu.

Makes alliance with Benhadad,  
King of Syria (xv. 19).

Seizes Ramah and fortifies it  
in order

(1) to prevent his subjects enter-  
ing Judah,

(2) to dominate Judah and  
render its invasion easy.

The invasion of Benhadad  
causes him to abandon his pro-  
ject, in order to repel the attack  
of the Syrians.

**War with Baasha.**

Bribes Benhadad to break his  
league with Baasha; and to  
attack Israel in the north.

Fortifies Geba and Mizpah  
with the materials abandoned by  
Baasha at Ramah.

*Is reproved by Hanani for  
making alliance with Syria* (2  
Chron. xvi. 7-10).

Jehu, the son of Hanani, pro-  
phesies to Baasha the destruction  
of his family on account of his  
wickedness.

4. **Elah**, 930-929. (2 years.)

Assassinated at Tirzah by  
Zimri, captain of half his  
chariots, whilst he was drinking  
in the house of Arza, his  
steward.

5. **Zimri**, 929. (7 days.)

Reigns only seven days, during  
which he destroyed all the house  
of Baasha.

Perishes at Tirzah in the  
flames of the palace to which he  
had set fire.

6. **Omri**, 929-918. (12 years.)

For six years after the death of  
Zimri, Israel is divided into two  
parties, half for Omri, and half  
for Tibni. The former at last  
prevails, Tibni dies and Omri  
rules alone.

He builds Samaria, but reigns  
wickedly.

7. **Ahab**, 918-897. (22 years.)

Prophets. Elijah, Micaiah,  
and others whose names are not  
known.

The most wicked king that  
ever ruled Israel.

Marries Jezebel.

Institutes the worship of Baa-  
and Ashtoreth.

**Dies of diseased feet.**

4. **Jehoshaphat**, 914-889. (25  
years.)

Prophets. Jehu, Eliezer, and  
and Jahaziel.



Follows the worship of Jehovah (xxii. 43).

*Provides for the national education in religion* (2 Chron. xvii. 7-9).

*Fortifies Jerusalem and organizes an army* (2 Chron. xvii. 1-2, 12-19).

*Appoints judges* (2 Chron. xix. 5-11).

During this reign the kingdom of Judah was most flourishing. From Chronicles we learn—

*That Jehoshaphat waxed great exceedingly* (2 Chron. xvii. 12).

Three years famine at the word of Elijah.

Persecution of the prophets of God by Jezebel.

The great trial on Carmel between Elijah and the priests of Baal.

The life of Elijah threatened. He flees to Horeb, and when there is commanded to anoint Hazael, Jehu, and Elisha.

First campaign against Benhadad. Siege of Samaria; defeat of the Syrians.

Second campaign against Benhadad II. Defeat of the Syrians at Aphek. Ahab spares the life of Benhadad, and makes a treaty with him. Seizes Naboth's vineyard. Elijah prophesies the manner of the King's death.

Jericho is re-built by Hiel the Bethelite.

**879.** In the thirteenth year of his reign, Jehoshaphat makes alliance with Ahab, and his eldest son Jehoram marries Athaliah, the daughter of Ahab and Jezebel.

The fatal expedition of Jehoshaphat and Ahab against Ramoth-Gilead, which results in the death of Ahab.

*Defeats the confederacy of Moabites and Ammonites* (2 Chron. xx. 1-30).

Endeavours to revive the commerce with Ophir. He builds a navy at Eziongeber, but the ships are wrecked and broken up.

According to Kings, Jehoshaphat refused to allow Ahaziah, King of Israel, to take part in this commercial enterprise.

According to Chronicles, Jehoshaphat permitted Ahaziah to join him, and it was for this cause that the ships were wrecked according to the prophecy of Eliezer (2 Chron. xx. 35-37).

### **8. Ahaziah, 897-6. (1 year.)** Prophet. Elijah.

Unites the sin of Jeroboam, and that of Ahab. As a matter of policy he worships the golden calves, and also worships Baal.

Revoit of the Moabites.

Ahaziah having fallen through a lattice, sends to consult Baalzebub, the God of Ekron.

Elijah meets the messengers and predicts the death of Ahaziah.

Elijah calls down fire from heaven on the captains sent to arrest him.

## PROPHETS AND PROPHECIES.

**Prophet.** *It is a common error* to associate the name only with one who utters predictions of the future.

The word in the Hebrew signifies "one who announces or pours forth" the declarations of God. The Greek word signifies "one who speaks for another,"

Thus, Aaron is appointed as Moses' prophet (Ex. vii. 1). In Ex. iv. 16, he is termed the "spokesman" of Moses.

The prophets usually preface their utterances with "*Thus saith the Lord,*" and their messages are constantly called "*The word of the Lord.*"

They spoke then in the name of the Lord, and their utterances might contain predictions of the future, but foretelling future events was not necessarily the object of their message.

*It is also a common error* to regard the prophets as isolated individuals, inspired at some crisis in the history of the nation to come forward and declare the word of Jehovah. On the contrary there was a trained Prophetic Order.

Originally the priesthood taught the people, but during the times of the Judges the priesthood became degenerate, and the people required direct teaching. It was for this purpose that Samuel founded the Schools of the Prophets.

We know that these Schools or Colleges existed at Ramah in the life-time of Samuel, and afterwards at Bethel, Jericho and Gilgal. In these schools students were trained for the office which they were afterwards destined to fulfil.

We can gather that the occupation in these colleges was of a twofold nature—(1) training in preparation for the prophet's work of preaching the Word, and (2) keeping a record of events. In fact the colleges were somewhat like the monasteries of the Middle Ages.

## Prophets.

**Ahijah, the Shilonite.**

First Prophecy, announcing the rending of the ten tribes from Solomon and their transfer to Jeroboam (xi. 30-39). Points of the prophecy :

1. The symbolical act of tearing a new garment in pieces and giving ten pieces to Jeroboam. This symbolized the partition of the kingdom.
2. Ten Tribes assigned to Jeroboam. One Tribe left to Solomon for David's sake and also for Jerusalem's sake.
3. Reason—idolatry, particularly the worship of Ashtoreth, Chemosh and Milcom.
4. The partition was not to take place in Solomon's days, but during the reign of his son.
5. That the house of David should still continue.
6. That if Jeroboam kept God's commandments his house should continue like the house of David.

**Fulfilment.** The Ten Tribes seceded, made Jeroboam king. Judah and Benjamin remained faithful to the house of David. The house of

David continued, and from it came the Messiah, the King of Kings, who shall reign for ever and ever.

Jeroboam did not keep the commandments, but instituted the Baal worship, and so his house was not continued.

Second Prophecy, announcing the fate of the house of Jeroboam and the death of his son Abijah (xiv. 7-16). Points of the Prophecy are:

1. The sin of Jeroboam in instituting the calf worship.
2. The utter destruction of his house.
3. The death of Abijah, which should occur on the return of the wife of Jeroboam.

**Fulfilment.** Baasha conspired against Nadab, the successor of Jeroboam, slew him and destroyed all the house of Jeroboam.

Abijah died as the wife of Jeroboam entered the house.

**Jehu**, the son of Hanani.

**Prophecy.** He announced the fate of the house of Baasha (xvi. 1-5).

**Fulfilment.** The murder of Klah by Zimri and the accompanying slaughter of the whole house of Baasha.

**Elijah the Tishbite.** Prophecies are—

1. That there should be no dew nor rain but according to his word (xvii. 1).

**Fulfilment.** The drought which lasted three years and a half.

2. The promise to the widow of Zarephath that the meal and oil should not fail till rain came upon the earth (xvii. 14).

**Fulfilment.** The meal and oil were miraculously multiplied, and sufficed for the sustenance of the prophet, the widow, and her son.

3. The fate of Ahab and his house. The points of the prophecy are—
  - (a) That in the place where the dogs licked the blood of Naboth should they lick the blood of Ahab.
  - (b) The destruction of the house of Ahab.
  - (c) That the dogs should eat Jezebel by the wall of Jezreel.
 Ahab's repentance caused the evil doom pronounced upon his house to be postponed till his son's days.

**Fulfilment.** The prophecy was fulfilled in every particular, for

- (a) The chariot of Ahab was washed in the pool of Samaria, and the dogs licked up his blood (xxii. 38).
- (b) The house of Ahab perished in the revolution by Jehu and by the cruelty of Athaliah at Jerusalem.
- (c) Literally fulfilled when Jehu trode the body of Jezebel under his horse's feet as he entered Jezreel. The dogs devoured the corpse, and left only the skull, the feet, and the palms of the hands (2 Kings ix. 30-37).

The judgment fell in the reign of Joram, the son of Ahab.

In 2 Chron. xxi. 12-19 is recorded a prophecy concerning Jehoram the son of Jehoshaphat, styled "*a writing from Elijah the prophet.*"

This prophecy denounces his sin like that of the house of Ahab, *i.e.* in establishing the worship of Baal, and also condemns him for putting to death his brothers, sons of Jehoshaphat. The manner of his death (disease of the bowels) is also predicted.

His death in accordance with this prophecy is recorded in 2 Chron. xxi. 18, 19.

**The man of God, which came out of Judah,** who cried against the altar at Bethel. "*Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee*" (xiii. 2).

**Fulfilment.** Josiah broke down the altar at Bethel, and polluted it by burning upon it bones out of the sepulchres in the mount. It is specially mentioned that he did not violate the sepulchre of the "man of God which came from Judah" (2 Kings xxiii. 15-18).

**The Unknown Prophets.** There are three prophecies by prophets whose names are not given.

1. To Ahab, when Samaria was besieged by Ben-hadad.

**Prophecy.** That the Syrians should be delivered into his hands, and that the victory should be won by the young men of the princes of the provinces.

**Fulfilment.** (See xx. 15-21.)

2. To Ahab, on the second invasion of Ben-hadad.

**Prophecy.** The prophet warned Ahab that the Syrians would renew the attack in the following year. When the Syrians invaded the country the prophet predicted the rout of the Syrians for their presumption in limiting the power of Jehovah (xx. 22 and 28).

**Fulfilment.** The rout of the Syrians at Aphek, when 100,000 fell, and Ben-hadad took refuge in Aphek (xx. 29-30).

3. To Ahab, when he had released Ben-hadad and made a treaty with him.

**Prophecy.** That the life of Ahab should go for the life of Ben-hadad, and that the Israelites should suffer defeat at the hands of the Syrians (xx. 42).

**Fulfilment.** The death of Ahab at Ramoth-Gilead, and the disaster which befel the expedition to recover that city (xxii. 29-36).

**Micaiah, the Son of Imlah.** To Ahab and Jehoshaphat when they consulted him on undertaking the expedition against Ramoth-Gilead.

**Prophecy.** "*I saw all Israel scattered upon the hills, as sheep that have not a shepherd; and the Lord said, These have no master: let them return every man to his house in peace*" (xxii. 17), i.e. that Ahab should lose his life and his army be dispersed.

**Fulfilment.** Ahab was slain in the battle at Ramoth-Gilead, and his soldiers dispersed to their homes when they heard of the death of their king (xxii. 35, 36).

**Nathan** is also mentioned, but no prophecy of his is recorded in Kings.

**Shemaiah** is mentioned as forbidding Rehoboam to advance against Jeroboam in order to subdue the rebellious tribes (xii. 22-24).

He is also mentioned in 2 Chronicles as announcing to Rehoboam that the invasion of Shishak king of Egypt was a punishment for the national sin of idolatry.

In the chapters of 2 Chronicles which treat of this period we find--

**Azariah**, the Son of Oded, called also Oded, who encouraged Asa in his religious reform (2 Chron. xv. 1-8).

**Hanani**, who rebuked Asa for making the alliance with Ben-hadad, king of Syria, in order to relieve Judah from the scheme of Baasha to build Ramah. Asa was incensed against the prophet, and imprisoned him (2 Chron. xvi. 7-10).

**Jahaziel**, the son of Zechariah, who encouraged Jehoshaphat in the battle with Moab and Ammon (2 Chron. xx. 14-17).

**Eliezer**, the son of Dodavah of Mareshah, who rebuked Jehoshaphat for his alliance with Ahaziah, and predicted the destruction of the fleet which the king had built at Ezion-gaber (2 Chron. xx. 37).

### ELIJAH.

**Elijah**, the Tishbite, of the inhabitants of Gilead (see p. 116).

The chief events of his life are :

- (1) His sudden appearance and prediction of the drought (xvii. 1).
- (2) He takes refuge by the brook Cherith, where he is miraculously fed by ravens (xvii. 2-6).
- (3) Later he repairs to Zarephath, where he increases the widow's oil and meal, and resides in her house (xvii. 7-16).
- (4) The raising of the widow's son to life (xvii. 17-24).
- (5) The prophet meets Obadiah, summons Ahab and Israel to Carmel (xviii. 1-20).
- (6) The great trial on Mount Carmel, when Elijah proves the superiority of Jehovah over Baal. The slaughter of the prophets of Baal. Elijah then promises abundance of rain, which falls and ends the famine. The prophet runs before the chariot of Ahab from Carmel to Jezreel (xviii. 21-46).
- (7) Jezebel threatens his life, and he flees to Horeb, being miraculously supported for 40 days (xix. 1-8).
- (8) At Horeb, after a tempest, an earthquake, and a fire, Jehovah rebukes him in a still small voice for his abandonment of his work, and commands him to return and anoint Hazael to be king over Syria, Jehu to be king over Israel, and Elisha to be his own successor (xix. 9-21).
- (9) The meeting with Ahab at the vineyard of Naboth when the King had gone there to take possession of the vineyard. Denunciation of the King and prediction of the fate of his house (xxi. 17-29).
- (10) He meets the messengers of Ahaziah, predicts the death of that king for consulting Baal-zebub, and burns two captains of fifties who were sent to arrest him (2 Kings i. 9-17).
- (11) He divides the waters of Jordan with his mantle ; is carried up to heaven in a chariot of fire, and leaves his mantle and a double portion of his spirit to Elisha (2 Kings ii. 1-14).

**Miracles.**

- (1) He multiplies the widow's oil and meal (xvii. 14).
- (2) He raises the widow's son to life (xvii. 22).
- (3) The miraculous descent of fire on Mount Carmel (xviii. 39).
- (4) The burning by fire from heaven of the two captains of fifties (2 Kings i. 10-12).
- (5) He divides the river Jordan with his mantle (2 Kings ii. 8).  
For prophecies, see p. xxxiv.

**Character.**

Elijah stands out in Old Testament history as the grandest and most unique of all its figures except the great law-giver Moses.

We may note :

- (1) *His loneliness.* He has no settled home. Alone he confronts Ahab, alone on Mount Carmel he boldly challenges the prophets of Baal before king and people, naturally unfriendly to him because of the long drought. And at Horeb he speaks of himself " *I only am left.*"
- (2) *His sudden appearances and disappearances.*
  - (a) He appears abruptly on the scene.
  - (b) Again he appears abruptly to Obadiah and Ahab. The former well knew of the sudden appearances and disappearances of the prophet (xviii. 1-16).
  - (c) He appears unexpectedly to Ahab after the murder of Naboth (xxi. 17-20).
  - (d) He quits the world no less abruptly and mysteriously (2 Kings ii. 11).
- (3) *His simplicity of faith.* He follows the guidance of Jehovah implicitly and promptly. Thus it is by the word of the Lord that—
  - (a) He goes to the brook Cherith (xvii. 2-5).
  - (b) He goes to Zarephath to the widow woman (xvii. 8-10).
  - (c) He appears to Ahab at the end of the drought (xviii. 1-2).
  - (d) He goes to meet Ahab at the vineyard of Naboth (xxi. 17-18).
  - (e) He meets the messengers of Ahaziah sent to consult Baalzebub (2 Kings i. 3).
  - (f) With Elisha he goes from Gilgal to Bethel, from Bethel to Jericho, from Jericho to Jordan (2 Kings ii. 1-6).

And throughout his stay at Horeb he continually follows the bidding of Jehovah.

- (4) *His singleness of purpose.* His one aim was the religious revival of the nation.
  - (5) *His fearlessness of action.* Three times did he face Ahab.
    - (1) When he predicts the drought.
    - (2) When he summons the king and people to Carmel.
    - (3) When he denounces the king for the murder of Naboth.
- On all three occasions he boldly and fearlessly faces the monarch.
- (6) *His sternness of spirit* exhibited in—
    - (1) The slaughter of the prophets of Baal.
    - (2) The calling down fire from heaven upon the captains of fifties.

We may note three traits of tenderness—

- (1) His conduct towards the widow of Zarephath when her child died (xvii. 19).
- (2) His language to Elisha, when the latter at his call begged to take leave of his father and mother (xix. 20).
- (3) His consideration and tenderness to Elisha when the latter insisted on accompanying him to the close of his life (2 Kings ii. 2, 4, 6).

And yet the stern, brave man had his moment of depression, his time of weakness. In his disappointment at the short-lived character of his triumph on Carmel he sank in despair and fled to Beersheba. We may note that on this occasion there is no mention of "the word of the Lord."

- (7) His work. Restoration: The bringing back of a state of things from which Israel had fallen away; not a call to new duties, but a re-awakening of the conscience of the nation.

Elijah left an undying memory behind him. No one of the old prophets is so frequently mentioned. Instances are:

- (1) Malachi foretells his return. "*Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord*" (Mal. iv. 5).
- (2) The angel Gabriel, in announcing the birth of John the Baptist pronounced, "*He shall go before him in the spirit and power of Elias*" (St. Luke i. 17).
- (3) The Pharisees questioned the Baptist's right to baptize. "*Why baptizest thou, then, if thou be not that Christ, nor Elias, neither that prophet?*" (St. John i. 25).
- (4) He appeared on the Mount of Transfiguration (St. Matt. xvii. 3).
- (5) Our Lord speaks of his work, "*Elias truly shall first come, and restore all things*" (St. Matt. xvii. 11), i.e. the work of the Second Elijah shall be like that of the First, viz. restoration.
- (6) Men thought our Lord was calling him from the Cross, "*This man calleth our Elias*" (St. Matt. xxvii. 47).

Four acts of his life are particularly referred to in the New Testament—

- (1) His sojourn with the widow of Zarephath, "*Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow*" (St. Luke iv. 25-6).
- (2) The calling down fire from heaven upon the captains of fifties. When the Samaritans in a certain village would not receive our Lord because he was going to Jerusalem, James and John said, "*Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?*" (St. Luke ix. 54).

- (3) The drought (a) by our Lord at Nazareth (see 1 above).  
 (b) St. James refers to it as a striking illustration of the power of prayer: "*Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months*" (James v. 17).
- (4) Jehovah's reply to him in his fit of despondency at Horeb. St. Paul refers to this to give force to his argument that Israel was not wholly cast away. "*But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal*" (Rom. xi. 4). St. Paul applies it to his own argument, "*Even so then at this present time also there is a remnant according to the election of grace*" (xi. 5).

On the Jewish belief of the reappearance of Elijah, Dean Stanley writes: "Passover after Passover, the Jews of our day place the paschal cup on the table, and set the door wide open, believing that that is the moment when Elijah will reappear. When goods are found and no owner comes, when difficulties arise and no solution appears, the answer is, 'Put them by till Elijah comes'" (History Jewish Church).

#### JOHN THE BAPTIST COMPARED WITH ELIJAH.

##### John the Baptist.

1. Home. The Wilderness, whence he suddenly appears.
2. Clothing. "*Raiment of camel's hair, and a leathern girdle about his loins*" (St. Matt. iii. 4).
3. Food. "*Locusts and wild honey*" (St. Matt. iii. 4).
4. Preaching. "*The baptism of repentance for the remission of sins*" (St. Luke iii. 3).
5. Special Preaching. Reproved Herod the Tetrarch for his sin in marrying Herodias.
6. Fate. His death was due to the vengeance of Herodias.
7. Despondency. John in prison doubted if Jesus were really the Messiah, and sent two of his disciples to ask, "*Art thou he that should come, or do we look for another?*" (St. Matt. xi. 3).
8. The predecessor of the mild and gentle Jesus.

##### Elijah.

- The desert. His appearances thence are sudden and unexpected.  
 "*An hairy man, and girt with a girdle of leather about his loins*" (2 Kings i. 8).
- Of the desert.
- Denounced the sins of Ahab and the idolatry of the people in worshipping Baal.
- Reproved Ahab for the worship of Baal, which was introduced by his wife Jezebel.
- Jezebel threatened the life of Elijah who saved himself by fleeing to Beer-sheba (1 Kings xix. 3).
- Elijah at Beer-sheba despaired. He considered his efforts useless, his work of no avail, and said, "*O Lord, take away my life, for I am not better than my fathers*" (1 Kings xix. 4).
- The predecessor of the mild and merciful Elisha.

#### THE GODS OF THE HEATHEN.

Each nation had its own particular god, who took the nation under his protection. Even the Israelites regarded Jehovah as the God of their nation exclusively.



Gods mentioned in Kings are

- (1) Baal the god of the Zidonians.
- (2) Ashtoreth the goddess of the Zidonians.
- (3) Milcom or Moloch, the abomination of Ammon.
- (4) Chemosh the abomination of Moab.

1. **Baal.** The word *Baal* signifies "lord," "owner of the land," and we find the word *Baalim* used to describe the many gods of the Canaanites (Judges ii. 11.); also *Baal-peor* (Numbers xxv.), *Baal-zebul* (2 Kings i. 2, 3).

But the *Baal* of Kings is the Phœnician *Baal* variously represented as the Sun, or as the planet Jupiter. He was identified by the Greeks with Hercules.

Baal was the supreme male deity of the Phœnicians, and represented the active originative power in nature.

The worship of Baal was introduced into Israel by Jezebel. Ahab "reared up an altar for Baal in the house of Baal" (xvi. 32). In this house was an image of Baal. Jehu destroyed the image of Baal, and broke down the house of Baal (2 Kings x. 26, 27). He also slaughtered all the priests of Baal. His reform was not so much religious as practical, for he maintained the calf-worship of Jeroboam. Probably he thought that the Baal priesthood fostered by the dynasty of Ahab might prove dangerous to him.

2. **Ashtoreth.** The supreme female deity of the Phœnicians, and represents the receptive and productive power in nature. Ashtoreth has been identified with the moon, but the generally received opinion is that she is represented by the planet Venus, the Greek *Astarte*. Her worship is always connected with Asherah (p. 121), and was of a most licentious and impure character.
3. **Milcom or Moloch** the god of Ammon, was a fire-god to whom human sacrifices were offered. The Israelites passed their children through the fire to Moloch. These sacrifices were offered in the valley of Hinnom or Tophet. The statue is said to have been of brass with the hands and arms so arranged that the victim slid from them into the fire.
4. **Chemosh,** the sun or fire-god, and also the war god of the Moabites, who are called "the people of Chemosh." Human sacrifices were offered to this deity. The King of Moab sacrificed his son to Moloch (2 Kings iii., 26, 27), and the Moabite stone refers to those slain in battle as "an offering to Chemosh." Carchemish on the Euphrates = the fort of Chemosh.

Josiah destroyed all the places of the worship of Ashtoreth, Chemosh and Moloch, and polluted them. He particularly polluted the valley of Hinnom or Tophet to put an end to the worship of Moloch.

#### FOREIGN NATIONS.

**Tyre.** Both David and Solomon had friendly relations and commerce with Hiram, King of Tyre. Particular notices are:

1. Hiram supplied David with cedar-wood and workmen for building him a palace (2 Sam. v. 11).

2. Hiram supplied Solomon with cedar and fir, and with skilled workmen for the building of the Temple and the Palaces. In return Solomon gave Hiram 20,000 measures of wheat, and twenty measures of pure oil yearly (v. 10-11).
3. In response to the request of Solomon, Hiram the king sent him Hiram a worker in brass who cast all the brass work for the Temple (vii. 13-46).
4. When Solomon had finished all his great buildings it would seem that the cost of them had been so great that he could not pay Hiram in produce. Solomon gave Hiram twenty cities in the land of Galilee and Hiram paid Solomon 120 talents of gold, apparently to balance the account between them (ix. 10-14). (On the disappointment of Hiram when he saw the cities, see xiii.).
5. On the secession of the Ten Tribes friendly relations appear to have continued for Ahab married Jezebel, the daughter of Ethbaal, King of the Zidonians (xvi. 31.).

### Egypt.

1. Solomon married Pharaoh's daughter. Pharaoh had taken Gezer an important city in the south commanding the approach from Egypt, and had slain its Canaanitish inhabitants. The Egyptian king presented the city to Solomon as the dowry of his daughter.

This marriage is important as being the first recorded alliance between Egypt and the Israelites after the Exodus. It also indicates the wealth and power of Solomon. He was able to choose a wife from the ancient and important kingdom of Egypt.

The Egyptian princess probably embraced Judaism, for Solomon is nowhere blamed for the marriage, nor does there appear any mention of Egyptian deities in the list of the gods for whom Solomon built high places.

This Pharaoh was of the Tanite or 21st Egyptian dynasty, but whether he is to be identified with Psusennes II., the last king of that dynasty, or Psinaces his predecessor, is uncertain. The balance of probability is in favour of Psinaces. The Tanite dynasty towards its close had become very weak, and this may be a reason why an alliance with the powerful monarch Solomon would be readily received.

2. Hadad escaped from the massacre of Edom and took refuge in Egypt. He married the sister of Tahpenes, Pharaoh's wife, and had a son Geubath.

This Pharaoh cannot have been Solomon's father-in-law, but must have been prior to him. He is generally supposed to have been Psusennes I., the second king of the Tanite dynasty.

3. Jeroboam took refuge in Egypt and was received by Shishak. Shishak has been identified with Sheshonk or Sesonchosis, the first king of the 22nd Egyptian dynasty. His identity is confirmed by an Egyptian record of an expedition against Judah.

The favourable reception accorded to Jeroboam indicates a change of attitude towards Solomon following on a change of dynasty.

Shishak is the first Egyptian King mentioned by name as distinguished from his title as Pharaoh.

4. The expedition of Shishak against Rehoboam. This expedition was undertaken not only for the plunder of Jerusalem but also in the interests of Jeroboam. The Egyptian inscriptions give a list of cities conquered in the territories of Jeroboam. These cities are *all* Levitical or ancient Canaanite cities. The inference is that Shishak subdued those cities which had not acknowledged the rule of Jeroboam and then handed them over to him.

Shishak invaded Judah in the fifth year of Rehoboam. From 2 Chronicles xii. 2-12, we learn that following the warning of Shemaiah, who announced that the invasion was a punishment for the national sin of idolatry, Rehoboam and the princes of Israel humbled themselves, and in consequence Jerusalem was spared. Shishak carried off all the treasures of the Temple and of the King's Palace with the golden shields that Solomon had made.

5. Asa defeated Zerah the Ethiopian who had advanced against Judah (2 Chron. xiv. 9-12). Zerah is identified with Osorchon II. who had succeeded Shishak.

We hear nothing more of Egypt till Hoshea appealed to the king of Egypt for assistance against Shalmaneser, king of Assyria (2 Kings xvii. 4.).

**Syria.** Capital Damascus. The Kings of Syria appear to have been :—

1. Hadadezer, conquered by David (2 Sam. viii. 3).
2. Rezon, a guerilla chief and an usurper, who took advantage of the state of affairs in Damascus to establish himself in that city. He was an adversary of Solomon all the days of his reign (xi. 23-25). From this time Syria was almost continually at war with Israel. He is considered by some to be the same person as Hezion (xv. 18), the father of Tabrimon and grandfather of Ben-hadad I.
3. Tabrimon (= good in Rimmon), father of Ben-hadad I. (xv. 18).
4. Ben-hadad I. appears to have made a league with Baasha, who was thus enabled to make offensive war against Asa, king of Judah, and seize upon Ramah, which he commenced to fortify. In his distress Asa bribed Ben-hadad to break off his alliance with Baasha, and attack Israel from the North. He captured Ijon, Dan, Abel-beth-maachah and all Cinneroth, with all the land of Naphtali, and compelled Baasha to abandon his plans against Judah. It would appear that he continued to make war against Israel in the reign of Omri, and forced him to allow "streets" in Samaria for Syrian residents (xx. 34).
5. Ben-hadad II., son of Ben-hadad I., and also king of Damascus. His power and the extent of his rule are indicated by the fact that

thirty-two vassal kings accompanied him in his expedition against Aliab. Three contests with Israel are mentioned :

- (1) The siege of Samaria, and defeat of the Syrians brought about by the onset of the young men of the Princes of the Provinces (xx. 1-21).
- (2) The battle at Aphek, where the Syrians were utterly routed. The life of Ben-hadad was spared through the foolish leniency of Ahab (xx. 22-43).
- (3) Following this defeat of the Syrians there was peace between Israel and Syria for three years. Ahab then undertook the expedition against Ramoth-Gilead in alliance with Jehoshaphat, king of Judah. In the battle that ensued Ahab was slain (xxii. 1-40).

In 2 Kings we find that Ben-hadad again invaded Israel in the reign of Jehoram, when Samaria was so closely besieged that there was a famine in the city. The city was relieved by the flight of the Syrians, who were seized with a panic (2 Kings vi. 24-vii.).

Soon after Ben-hadad fell sick, and sent Hazael to inquire of Elisha if he should recover from his sickness. On the day after Hazael's return Ben-hadad was murdered either by Hazael or one of Ben-hadad's servants (2 Kings viii. 7-15).

6. Hazael. Only mentioned in 1 Kings as one of the three, Hazael, Jehu, and Elisha, whom Elijah was commanded to anoint (ix. 15, 16).

## THE TEMPLE.

### The Site.

**Mount Moriah** where Abraham would have offered Isaac (Gen. xxi. 1-14).

Where David sacrificed to Jehovah on the threshing-floor of Araunah or Ornan the Jebusite, and so stayed the plague sent as a visitation for his sin in numbering the people (2 Sam. xxiv. 18-25). David bought the site from Araunah for 600 shekels of gold (1 Chron. xxi. 25).

According to Josephus the summit of Moriah was too small for the buildings, so Solomon built a wall on the east and south sides, levelled the top and filled in the space between the wall and the hill and thus obtained an ample area of level surface.

### Preparations.

#### i. By David.

- (a) He selected the site. After his sacrifice on the threshing-floor of Araunah it is recorded. "*Then David said, This is the house of the Lord God, and this is the altar of the burnt offering for Israel*" (1 Chron. xxii. i).
- (b) He drew the plan. "*Then David gave to Solomon his son the pattern of the porch and of the houses thereof, etc.*" (1 Chron. xxviii. 11-12).

## (c) He provided materials.

- (1) From Tyre and Zidon—*Cedar wood* (1 Chron. xxii. 4).
- (2) Hewn stones and marble (1 Chron. xxii. 2, xxix. 2).
- (3) Dedicated offerings.
  - (1) *Gold*, 100,000 talents.
  - (2) *Silver*, 1,000,000 talents.
  - (3) *Iron and brass*, "without weight."
  - (4) Precious stones, "onyx," etc. (1 Chron. xxii. 14, xxix. 2).

## (d) His own contributions.

- (1) *Gold*, 3,000 talents.
- (2) *Silver*, 7,000 talents (refined) (1 Chron. xxix. 4).
- (3) The offerings (*i.e.* Freewill offerings) of the "*chief of the fathers*," the "*princes of the tribes*," "*captains*" and "*rulers*."
  - (1) *Gold*, 5,000 talents and 10,000 drams.
  - (2) *Silver*, 10,000 talents.
  - (3) *Brass*, 18,000 talents.
  - (4) *Iron*, 100,000 talents (1 Chron. xxix. 7).

## (e) He gathered skilful workmen together (1 Chron. xxii. 15).

## 2. By Solomon.

- (a) *Cedar—fir—alghim*, from Lebanon, sent him by Hiram, King of Tyre, in answer to Solomon's request (v. 3-6).
- (b) In response to his request for a "cunning" workman, Hiram sent him Hiram or Huram, the son of a Tyrian father, by a Hebrew woman of Dan or Naphtali (see p. 29), to superintend the Temple works.
- (c) Hiram also sent stone-masons to direct Solomon's labourers in quarrying and dressing the stones.

## In return for these services Solomon paid Hiram yearly,

- 20,000 *cors* of wheat (see p. 125).  
 20,000 *cors* of barley.  
 20,000 *baths* or *ephahs* of wine (see p. 125).  
 20,000 *baths* of oil (2 Chron. ii. 10).

The timber was brought from Lebanon to the coast, from thence conveyed as rafts to Joppa, and then taken overland to Jerusalem. (see p. 22). (v. 9). "The stones were brought partly from Lebanon, partly from the neighbourhood of Bethlehem, partly from the quarries which have recently been discovered under the Temple rock, and known by the name of the 'Royal Caverns'" (STANLEY).

## Workmen.

1. Hiram, chief artificer and superintendent of the Temple works.
2. A levy of 30,000 Israelites (not of Judah), divided into three courses of 10,000 each, who served in Lebanon a month at a time, *i.e.* each course of 10,000 spent one month in Lebanon *hewing* and *felling*, and two months at home (see p. 23).

Over this levy were 550 overseers (ix. 23).

Adoram or Adoniram (see p. lxxviii.) was over the levy, *i.e.*, was general superintendent of the work (see p. lxxviii.).

8. The Canaanites remaining in the land were numbered. These Solomon made into bondservants, and appointed them as follows:—

(a) 80,000 hewers—*i.e.* to work in the quarries.

(b) 70,000 "*that bare burdens,*" *i.e.* to convey the stones to Jerusalem.

(c) 3,300 (Chronicles has 3,600) to act as overseers.

All the stones and timber were prepared in the quarries and made ready "*so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building*" (vi. 7).

"Like some tall palm, the noiseless fabric sprang."

In this manner Solomon preserved the letter of the law, "*And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them*" (Deut. xxvii. 5).

### Time taken in Building.

The Temple was commenced on the second day of the second month Zif (= May) in the fourth year of Solomon's reign; in the 480th year of the Exodus (vi. 1).

The Temple was completed in the eighth month, Bul (= November) in the eleventh year of Solomon's reign. Thus the whole time was seven and a half years.

### DESCRIPTION OF THE TEMPLE.

The Temple was a reproduction of the old Tabernacle of the Wilderness, but built of stone, and its dimensions everywhere were double those of the Tabernacle.

It was surrounded by two courts of different levels, the inner one being the higher. These courts were open to the sky and quadrangular; each being enclosed by a wall.

I. **The Outer Court or Great Court**, entered by doors overlaid with brass (2 Chron. iv. 9).

From allusions in the Psalms it would appear that this court was planted with trees.

"*I am like a green olive tree in the house of God*" (Ps. lii. 8).

"*The righteous shall flourish like the palm tree, he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God*" (Ps. xcii. 12-13).

II. **The Inner Court or Court of the Priests or Court before the Temple.** The different names are recorded thus:—

The Inner Court. "*And he built the inner court*" (vi. 36).

The Court of the Priests. "*Furthermore he made the court of the priests*" (2 Chron. iv. 9).

The Court before the Temple.

This court is mentioned in Jeremiah as "*the higher court*" (Jer. xxxvi. 10).

Solomon is said to have "*built the inner court with three rows of hewed stone, and a row of cedar beams*" (vi. 36).

From these passages it is clear that the Inner Court was on a higher level than the Outer Court.

Two explanations are given of how this was done.

- (1) That a foundation was made of three layers of hewn stone placed one above the other, and it was then boarded on the top with cedar planks.
- (2) That there were three rows of stone walling surmounted by one row of cedar beams at the top, making a kind of sunk fence surrounding the court, the interior being artificially filled up.

But in whatever manner the court was raised and fenced in, it is clear that there would be nothing to prevent the people who were standing in the Outer Court from seeing what the priests were doing.

In the Inner Court were

- (1) The Molten Sea (see p. 1.), standing "on the right side of the house eastward, over against the south" (vii. 39).
- (2) Ten Lavers (see p. li.).
- (3) Ten Bases of brass (see p. li.).
- (4) The Great Brazen Altar or Altar of Burnt Offering (see p. li.).

In this Court was the Temple proper.

### THE TEMPLE.

The Temple consisted of The Porch; The Holy Place; The Oracle, or Holy of Holies, and including the Porch its length was 70 cubits (105 ft.).

I. The Porch was at the East end, and measured 10 cubits (15 feet) from east to west, 20 cubits (30 feet) wide from north to south, and was 120 cubits (180 feet) high, rising high above the rest of the building. It was overlaid within with gold.

On either side of the Porch were the two pillars of brass, *Jachin* and *Boaz* (see p. li.).

II. The Holy Place—40 cubits (60 feet) long, 20 cubits (30 feet) wide, and 30 cubits (45 feet) high, being double the dimensions of the corresponding portion of the Tabernacle.

*Walls.* Hewn stone, covered with cedar wood, 'carved with knops and open flowers,' and then overlaid with gold. (Chronicles adds "*graved cherubims*" as ornaments (2 Chron. iii. 7)).

*Floor.* Cedar, boarded with fir, and then overlaid with gold.

*Ceiling.* Cedar, boarded over with fir, carved with palm trees and chain work, and overlaid with gold.

"And he garnished the house with precious stones for beauty; and the gold was gold of Parvaim" (2 Chron. iii. 6).

*Windows.* "For the house he made windows of narrow lights" (vi. 4). Windows of fixed lattice work, above the roof of the chambers, of the nature of clerestory windows, and for ornament rather than light. (See p. 110.)

*Entrance.* Two doors, each having two leaves, and occupying one-fourth of the wall in which they were placed, and would thus be 5 (7 feet 6 inches) cubits square.

The doors were of fir carved with "*cherubim and palm trees and open flowers*," all overlaid with gold, and well fixed by golden hinges to posts of wild olive (oleaster) overlaid with gold.

The Holy Place contained—

- (1) The Altar of Incense (see p. li.) placed in front of the door of the Holy of Holies.
- (2) Ten Tables of Shew Bread (see p. li.), five on the right side and five on the left.
- (3) The Golden Candlesticks (see p. li.), five on the right side and five on the left.

III. The Oracle or Holy of Holies formed a perfect cube, 20 cubits (30 feet) each way, being double the dimensions of the corresponding portion of the Tabernacle.

*Walls*, hewn stone, covered with cedar, carved with "*cherubim, palm trees and open flowers*," all overlaid with gold.

*Floor*, cedar, overlaid with gold.

*Entrance.* Two doors, occupying one-fifth of the wall, and so 4 cubits (6 feet square).

The doors were of olive wood (oleaster) with "*carvings of cherubims, palm trees, and open flowers*," all overlaid with gold, and were fixed by golden hinges. Fifty shekels "*weight of gold nails*" was used.\*

Behind the door was the

Vail "*of blue and purple, and crimson, and fine linen, and wrought cherubims thereon*" (2 Chron. iii. 14). This veil appears to have been drawn across by chains of gold.†

The Holy of Holies contained—

- (1) The Ark (see p. lii.).
- (2) The Cherubim (see p. lii.).

IV. The Chamber. Round the house ran three galleries divided into chambers. These galleries were one above the other in three stories, each five cubits high. The lower story was five cubits broad, the

\* From the mention of nails we gather how the gold was laid on. The overlaying was not gilding, but the attachment of thin plates of gold, which were fastened on with small gold nails. The carved work was covered with beaten gold to fit. "*Spread gold upon the cherubims and upon the palm trees*" (vi. 32). "*Covered them with gold fitted upon the carved work*" (vi. 35).

† "*He made a partition by the chains of gold before the oracle*" (vi. 21). R. V. translates "*He drew across chains of gold*." But from 2 Chron. iii. 5, 16, "*Set thereon palm-trees and chains*." "*And he made chains as in the oracle, and put them on the heads of the pillars*," it would appear that chains were used as ornaments on the walls and pillars. Septuagint renders "*He drew a curtain across by means of chains of gold*."

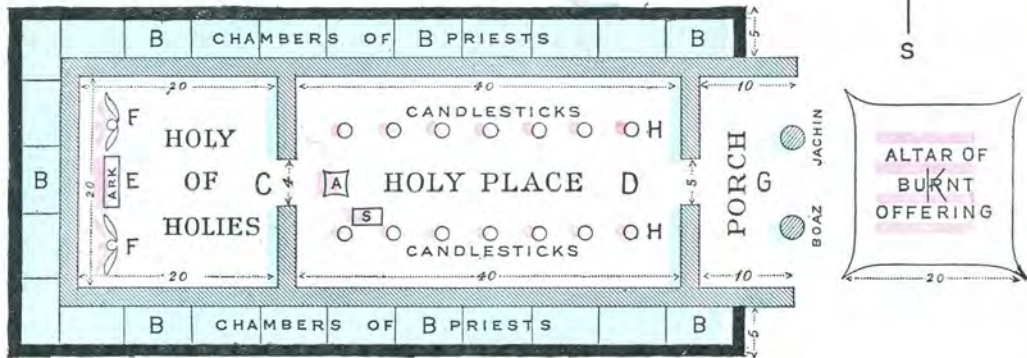
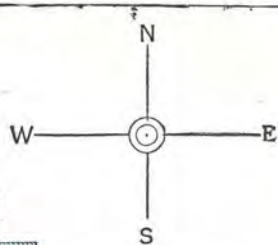
Another interpretation is that the chains were passed across the entrance a few feet from the ground, with the object of forming a barrier between the Holy Place and the Holy of Holies.



# PLAN OF SOLOMON'S TEMPLE

20 Cubits to 1 Inch

Scale  $\frac{1}{360}$

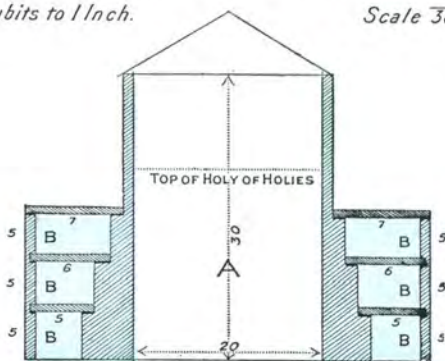


- |          |                            |          |                                |
|----------|----------------------------|----------|--------------------------------|
| <i>B</i> | <i>Chambers of Priests</i> | <i>F</i> | <i>Cherubs</i>                 |
| <i>C</i> | <i>Holy of Holies</i>      | <i>G</i> | <i>Porch</i>                   |
| <i>D</i> | <i>Holy Place</i>          | <i>K</i> | <i>Altar of Burnt Offering</i> |
| <i>E</i> | <i>Ark</i>                 | <i>H</i> | <i>Candlesticks</i>            |
| <i>A</i> | <i>Altar of Incense</i>    | <i>S</i> | <i>Table of Shewbread</i>      |

# TEMPLE OF SOLOMON.

20 Cubits to 1 Inch.

Scale  $\frac{1}{360}$



FRONT ELEVATION

*A Interior of Temple.*

*B Chambers of Priests.*

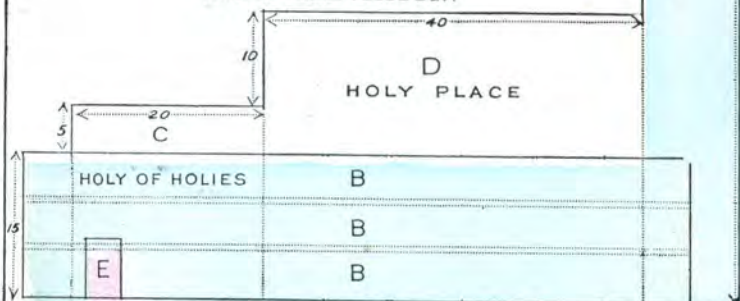
*C Holy of Holies.*

*D Holy Place.*

*E Ark.*

*F Porch, 120 Cubits high.*

SIDE ELEVATION.

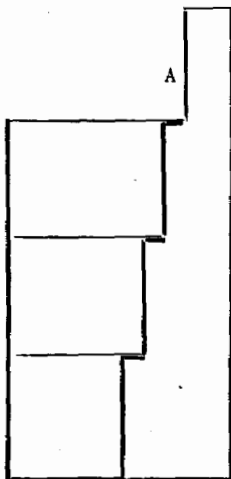


middle six cubits broad, and the upper seven cubits broad, the wall of the Temple diminishing in thickness to form ledges or rests to receive the floor beams as in the figure A.

This device was adopted in order to preserve the sanctity of the Temple, and at the same time to allow of the attachment of chambers. "He made narrowed rests round about, that the beams should not be fastened in the walls of the house" (vi. 6).

Entrance was obtained to the chambers as follows;—

"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" (vi. 8).



### The Accessories of the Temple.

- I. The Molten Sea or Brazen Laver made of "molten brass," circular, 30 cubits (45 feet) in circumference, 10 cubits (15 feet) in diameter, and 5 cubits (7½ feet) deep, and the brass was a hand breadth (3½ inches) thick.

The brim "was wrought like the brim of a cup with flowers of lilies"\* (vii. 26), and under the rim were two rows of "knops" (i.e. knobs), ten in a cubit, i.e. 300 in a row.

It stood on twelve brazen oxen, three of which faced to the north, three to the west, three to the south, and three to the east.

It contained 2000 baths† (3000, 2 Chron. iv. 5).

\* R.V. renders "like the flower of a lily," i.e. the rim was curved outward like the rim of an ordinary drinking cup, or the edge of a lily blossom, and not that it was ornamented with lily flowers.

Knops, lit. "gourds," i.e. a boss or ball ornament encircled the rim of the bowl in two rows (S.C.) 2 Chron. iv. 3 says, "Two rows of oxen were cast, when it was cast. This description would make oxen not knops as the ornaments.

Possibly the "knops" represented the heads of oxen.

† If a bath were rather more than eight gallons (Josephus), the vessel, if hemispherical, could not possibly hold 16,000 gallons. A cylindrical vessel of the dimensions given would hold a little over 8,000 gallons, and this measure agrees with the rabbinical estimate of a bath, viz. a little over four gallons (see bath, p. 125).

Two explanations are given of the discrepancy between the Kings and the Chronicles.

- (1) That 2000 baths was the quantity usually supplied; 3000 baths the utmost the laver could contain.
- (2) That the laver held 2000 baths, and the foot 1000.

The laver was used for the ablutions of the priests.

2. **The Ten Lavets** of brass, each 4 cubits (6 feet) in height, length, and breadth, and containing 40 baths, about 340 gallons.

These lavets were for washing "*such things as they offered for the burnt offering*" (2 Chron. iv. 6).

3. **The Ten Bases** of brass were stands for the ten lavets. They were each 4 cubits (6 feet) square and 3 cubits (4½ feet) high.

Each base was mounted on four brazen wheels 1½ cubits (2 ft. 9 ins.) in diameter.\* (For further description, see notes vii. 27-36, p. 31.)

**The Great Brazen Altar**, 20 cubits (30 feet) long, 20 cubits (30 feet) broad, and 10 cubits (15 feet) high (2 Chron. iv. 1).

It stood before the porch, "*the forefront of the house*" (2 Kings xvi. 14).

It was repaired or reconsecrated by Asa, who "*renewed the altar of the Lord that was before the porch of the Lord*" (2 Chron. xv. 8).

Ahaz ordered an altar to be built after the fashion of an altar he had seen in Damascus. He placed this new altar in front of Solomon's altar, and removed the latter to the north side of the new altar, commanding the priests to offer the sacrifices on the new altar, removing the brazen altar for himself to enquire by (2 Kings xvi. 10-16).

**The Pillars, Jachin and Boaz.** Two hollow pillars of brass, Jachin (= *he shall establish*) on the right hand of the porch, and Boaz (= *it is strength*) on the left.

Each pillar was 18 cubits (27 feet) high, and 12 cubits (18 feet) in circumference, with chapters. (For description, see notes, p. 30, vii. 15-22).

**The Altar of Incense**, which stood in the Holy Place, immediately in front of the door of the Holy of Holies. "*The altar of gold*" (vii. 48), "*the golden altar*" (2 Chron. iv. 19), "*and so covered the altar, which was of cedar*" (vi. 20).

From the above references it is concluded that the altar was made of stone, and then covered with cedar to provide for the over-laying it with gold.

**The Table of Shew Bread**, overlaid with gold (see p. 33). "*The table of gold, whereupon the shewbread was*" (vii. 48).

From Chronicles we learn that Solomon "*made ten tables, and placed them in the temple, five on the right side and five on the left*" (2 Chron. iv. 8). To reconcile the discrepancy it has been suggested that though ten similar tables were made, the shewbread was never placed on more than one table at a time.

**Ten Golden Candlesticks**, five on the right hand and five on the

\* We read in 2 Kings xvi. 17 that Ahaz "cut off the borders of the bases, and removed the laver from off them; and took down the sea from off the brasen oxen that were under it, and put it upon a pavement of stones."

left before the oracle. Probably branched like the candlesticks in the Tabernacle. They were of pure gold.

Mention is made of

- (1) *Their flowers*, i.e. the ornamental work of their stems.
- (2) *Their lamps*, i.e. the hollows at the end of the branches, which held the lights.

**The Ark** (the original ark of the Tabernacle), an oblong chest of Shitim (*acacia*) wood  $2\frac{1}{2}$  cubits (3 ft. 9 ins.) long, by  $1\frac{1}{2}$  cubits (2 ft 3 ins.) broad and high. It was overlaid within and without with gold, and on the upperside or lid, which was edged round with gold, the mercy seat was laid. It was fitted with rings, one at each of the four corners, through which were passed staves of Shittim wood overlaid with gold, by which it was carried.

When the priests placed the ark in the Temple "they drew out the staves, *that the ends of the staves were seen out in* (R.V. from) *the holy place*" (viii. 8). (For explanation, see p. 35.)

The ark originally contained

- (1) The Two Tables of Stone.
- (2) The Pot of Manna.
- (3) Aaron's Rod, which budded.

When it was placed in the Temple "*there was nothing in the ark save the two tables of stone, which Moses put there at Horeb*" (viii. 9). For history of the ark, see p. liv.

**Two Cherubims**, of olive wood, overlaid with gold, in imitation of the cherubims of the Tabernacle. Unlike these, which were movable, they stood firm on their feet. They were 10 cubits (15 feet) high, and each had two wings 5 cubits ( $7\frac{1}{2}$  feet) long, outstretched, so that one wing of each cherub met above the ark, and the other touched the wall. Thus the wings stretched along the whole of the further wall of the oracle, from the north side to the south side. The ark occupied the vacant space beneath the outspread wings in the centre of the wall. (See also p. 35, and p. 112).

### Various Utensils.

#### (1) Of Gold.

*Bowls*, probably vessels to contain the oil for the candlesticks.

R.V. *Cups*.

*Spoons*, or incense cups.

*Censors*, R.V. firepans, for the altar of incense. They are also called "*snuffdishes*" (Ex. xxv. 38).

*Basins* (100, see 2 Chron. iv. 8), to receive the water of sprinkling, and the blood of the sacrifices.

*Snuffers*, for trimming the lamps of the candlesticks.

The gold and silver vessels and the smaller vessels of brass were carried away to Babylon at the fall of Jerusalem and the destruction of the Temple (2 Kings xxiv. 13; xxv. 14). The Two Pillars, the Molten Sea, and the Bases were broken up, and the brass carried to Babylon (2 Kings xxv. 13).

Some of these vessels (5400) were given to the Jews by Cyrus to take back to Jerusalem on the release from captivity (Ezra i. 7-11).

The Ark was lost or destroyed at the capture of the city.

## (2) Of Brass.

*Shovels*, to remove the ashes.

*Basins*, to receive the blood of the victims.

*Pots*, or cauldrons, for the boiling of the peace offerings.

*Flesh hooks*, by means of which the flesh was removed from the cauldron or pot.

The vessels of "brass" were so numerous that Solomon did not ascertain their weight.

The casting of the brazen vessels, lavers, molten sea, etc., was done "in the plain of Jordan . . . in the clay ground between Succoth and Zarthan" (vii. 46).

## HISTORY OF THE TEMPLE.

## The Three Temples.

They all stood upon Mount Moriah, on the spot which David had purchased from Araunah the Jebusite (2 Sam. xxiv. 24), the summit of the hill being levelled to make a space sufficiently large on which to erect the building.

## I. The First or Solomon's Temple, erected by King Solomon B.C. 1005.

The chief features in its history are:—

- (1) It was plundered by Shishak, king of Egypt, thirty-three years after its dedication (1 Kings xiv. 25-26), B.C. 972.
- (2) It was repaired by King Jehoshaphat under the guidance of Jehoiada (2 Kings xii. 11), B.C. 856.
- (3) Ahaz plundered it to bribe Tiglath-pileser, king of Assyria, to attack the Kings of Syria and Israel (2 Kings xvi. 7-18), B.C. 740.
- (4) Hezekiah repaired the Temple (2 Kings xviii. 4) B.C. 726, but was forced to take its treasures to bribe Sennacherib (2 Kings xviii. 15), B.C. 713.
- (5) The Temple was polluted by Manasseh, who set up altars and idols in its courts (2 Kings xxi. 3, 4), B.C. 698.  
Manasseh afterwards repented and removed the altars and idols.
- (6) Josiah repaired the Temple and restored the worship (2 Kings xxii. 3-6), B.C. 624.
- (7) It was plundered by Nebuchadnezzar in the reign of Jehoiakim (2 Chron. xxxvi. 7), B.C. 606.
- (8) It was again plundered by Nebuchadnezzar in the reign of Jehoiachin (2 Chron. xxxvi. 10), B.C. 598.
- (9) Nebuzar-adan was commanded by Nebuchadnezzar to entirely destroy it in the reign of Zedekiah (2 Kings xxv. 13), B.C. 586.

II. The Second Temple built by Zerubbabel. It was several times plundered, but the chief desecration was that committed by Antiochus Epiphanes, who plundered and profaned it by setting up the idol of Jupiter near the altar, B.C. 170. The sacrifices were discontinued for three years, and were restored by Judas Maccabæus.

III. The Third, or Herod's, Temple was a rebuilding and rebeautifying of the Temple of Zerubbabel. Though the main building was completed in nine years, subsequently other works were undertaken, and the courts enlarged so that the whole period was forty-six years. "*Forty and six years was this temple in building*" (St. John ii. 20).

It was entirely destroyed by the Romans on the capture of Jerusalem by Titus, A.D. 70.

The Temple of Solomon had five things which were lacking in the Temple of Zerubbabel:—

- (1) The Ark and the Mercy-seat.
- (2) The Shechinah or visible token of the Divine presence.
- (3) The Holy Fire of the Altar.
- (4) The Urim and Thummim.
- (5) The Spirit of Prophecy.

Haggai declared that "*the glory of this latter house shall be greater than of the former*" (Hag. ii. 9).

This was fulfilled by the presence of our Lord in the Temple of Herod, which was an enlargement of the Temple of Zerubbabel.

## THE ARK.

Contained originally—

1. The Two Tables of Stone (the Tables of the Covenant) on which were written the Ten Commandments.
2. A golden pot with an omer of manna.
3. Aaron's rod which budded.

In the time of Solomon it contained only the Two Tables of Stone (viii. 9).

### History of the Ark.

- (1) It led the Israelites under Joshua across the Jordan on dry land (Josh. iv.).
- (2) It was carried round the walls of Jericho once a day for six days, and seven times on the seventh day, when the walls of Jericho fell down (Josh. vi. 1-20).
- (3) On entering Canaan the ark was set up at Shiloh (Josh. xviii. 1).
- (4) In the judgeship of Eli the ark was taken into the camp of the Israelites, when they were advancing against the Philistines. The Israelites were defeated; Hophni and Phinehas, the two sons of Eli, were slain, and the ark captured by the Philistines (1 Sam. iv.).
- (5) The ark was placed by the Philistines in the house of their god, Dagon, at Ashdod. When Dagon's image fell before it, and the Philistines were smitten with emerods, they sent the ark from Ashdod to Gath, from Gath to Ekron (1 Sam. v.).
- (6) Finally the ark was taken back to Israel in a cart drawn by two milch kine, who of their own accord drew it to Bethshemesh (1 Sam. vi. 1-18).

- (7) The men of Bethshemesh were struck dead for looking into the ark. So they conveyed it to the house of Abinadab at Kirjath-jearim (1 Sam. vi. 19—vii. 2).
- (8) In the time of Saul the ark appears to have been at Nob (1 Sam. xxi.).
- (9) Afterwards it was again at Kirjath-jearim, whence David carried it in a new cart, but Uzzah being struck dead for touching it on the journey it was taken to the house of Obed-edom (2 Sam. vi. 1-11).
- (10) David subsequently conveyed it to Jerusalem (2 Sam. vi. 12).
- (11) When David fled from Absalom, Zadok and Abiathar accompanied the King in his flight and took the ark with them, but David sent it back to Jerusalem (2 Sam. xv. 24-29).
- (12) It was finally placed by Solomon in the Temple.
- (13) Manasseh set a carved image in the house of God, and probably removed the ark to make way for it (2 Chron. xxxiii. 7).
- (14) It was reinstated in the Temple by Josiah (2 Chron. xxxv. 3).
- (15) It was either destroyed or lost during the destruction of the Temple by Nebuchadnezzar, and was wanting in the second Temple.

## GEOGRAPHICAL NOTES.

**Abel-beth-maachah**, a town of some importance, situated in the extreme north of Palestine, and described as "*a city and a mother in Israel*" (2 Sam. xx. 19). Here Sheba took refuge in his revolt. Joab pursued him and besieged the city, which was saved from capture by the inhabitants, in obedience to the advice of a wise woman, throwing the head of the rebel over the wall to Joab.

### Notices in Kings.

- (1) Along with Ijon, Dan, and Cinneroth, it was captured by Benhadad, King of Syria, when he advanced against Baasha at the request of Asa, King of Judah. This invasion by Benhadad compelled Baasha to desist from fortifying Ramah (xv. 20).
- (2) It was captured along with other northern towns by Tiglath-pileser, King of Assyria, when he invaded Israel in the reign of Pekah (2 Kings xv. 29).

**Abel-meholah**, a town in the north part of the Jordan valley. It is mentioned

- (1) In connection with the rout of the Midianites by Gideon (Judges vii. 22).
- (2) As the native place of Elisha. Here he was found ploughing by Elijah returning from Horeb, and was called to follow Elijah (xix. 16).

**Anathoth**, a priestly city in the tribe of Benjamin, lying on or near to the great road from the north to Jerusalem. It has been identified with Anáta on a ridge N.N.E. of Jerusalem.

### Notices.

- (1) It was the native place of Abiezer and Jehu, two of David's mighty men.



- (2) It was the birth-place of Jeremiah, who was "*of the priests that were in Anathoth in the land of Benjamin*" (Jer. i. 1).
- (3) The men of Anathoth sought the life of Jeremiah, and he was bidden to prophecy against them, and to prophecy evil against them (Jer. xi. 21-3).
- (4) During the siege of Jerusalem, Jeremiah bought the land which his cousin Hanameel possessed at Anathoth, and thus proclaimed his confidence in the ultimate restoration of his country (Jer. xxxii. 6-12).
- (5) One hundred and twenty-eight of the men of Anathoth returned from the captivity (Ezra ii. 23).

#### Notice in Kings.

Abiathar the priest had possessions at Anathoth, for Solomon banished him to that place after Adonijah had asked for Abishag the Shunammite for wife. "*Get thee to Anathoth, unto thine own fields*" (ii. 26).

**Aphék.** There are several places of this name. The one referred to in Kings is the Aphék in the plain of Jezreel, on the road from Syria to Israel. It is identified with *Fik*, six miles east of the Sea of Galilee.

#### Notices.

- (1) Here the Philistines encamped on their invasion of Israel, which resulted in the defeat and death of Saul on Mount Gilboa (1 Sam. xxix. 1).
- (2) Ahab defeated Ben-hadad (the second time) near Aphék. Benhadad and his army fled to Aphék, and 27,000 Syrians were destroyed through the fall of the wall of the city. Hence the city was walled, and a place of military importance (xx. 26-30).
- (3) On his death-bed, Elisha prophesied that Joash should smite "*the Syrians in Aphék*" till he had consumed them (2 Kings xiii. 17).

From these notices we may conclude that Aphék was a spot where the Syrians and Israel often met in battle.

**Argob**, in later times called Trachonitis, was a tract of country on the east of Jordan in Bashan. It fell to the lot of the half tribe of Manasseh, and was taken possession of by Jair, the son of Manasseh.

**Aruboth**, a town in the jurisdiction of Ben-Hesed (iv. 10); otherwise unknown.

**Baalath**, one of the towns fortified by Solomon (ix. 18). It is mentioned in Joshua xix. 44, as lying in the region of Dan on the border of the country of the Philistines. It was evidently fortified in conjunction with Gezer and Beth-horon to command the passes from the sea coast.

**Bahurim**, a village either on or close to the road leading from Jerusalem to the Jordan valley.

**Notices.**

- (1) Here lived Shimei, the son of Gera, who cursed David at or near Bahurim on the King's flight from Jerusalem to the Jordan (2 Sam. xvi. 5)
- (2) Jonathan and Ahimaaz took refuge in the well in the courtyard of a house at Bahurim when in danger of capture from the servants of Absalom sent to overtake them, in their mission of carrying tidings from Jerusalem to David (2 Sam. xvii. 17-21).
- (3) Phaltiel, the husband of Michal, Saul's daughter, bade farewell to her at Bahurim, when compelled by Ish-bosheth to restore her to David, her first husband (2 Sam. iii. 13-16).

**Bashan**, a district on the west of Jordan, conquered by Moses, and assigned to the half tribe of Manasseh. It lay between Gilcad on the south and Mount Hermon on the north.

**Beer-sheba**, one of the oldest places in Palestine; it formed the southern limit of the country.

**Notices.**

- (1) Abraham dug a well at Beer-sheba. The servants of Abimelech, the king of the Philistines, seized the well, so Abraham met Abimelech and Phichol at Beer-sheba and made a treaty, Abraham setting apart "*seven ewe lambs*" as a token of ratification of the treaty.
- (2) The treaty would seem to have been broken, for it was renewed by Isaac with Abimelech and Phichol (Gen. xxvi. 23-33).
- (3) Joel and Abiah, the sons of Samuel, were judges at Beer-sheba (1 Sam. viii. 2).

**Notices in Kings.**

When Elijah fled from Jezebel, after the slaughter of the priests of Baal on Mount Carmel, he "*came to Beer-sheba, which belongeth to Judah, and left his servant there*" (xix. 3).

"**From Dan to Beer-sheba**" became the general expression for the whole of the promised land, equivalent to our "from Land's End to John o' Groat's House," as signifying the whole of Great Britain.

The name Beer-sheba may have been derived from the "*seven ewe lambs*" set apart by Abraham, or from the seven wells, for there are at present there two large wells and five smaller ones. *Sheba* is the Hebrew word for "*seven*."

**Bethel** (*Beth*, house; *El*, God) = the house of God. Its ancient name was Luz. It was situated on the extreme south of Ephraim, and so just on the border of the kingdom of Israel.

**Notices.**

- (1) When Abraham entered Canaan he pitched his tent between Bethel and Ai, and built an altar (Gen. xii. 8).

- (2) On his return from Egypt, Abraham again encamped there (Gen. xiii. 3).
- (3) On his journey from Beer-sheba to Haran, Jacob halted for the night at Bethel. Here he had the vision of the ladder reaching from heaven, and the angels ascending and descending. So he named the place Bethel. "*This is none other but the house of God, and this is the gate of heaven,*" but "*the name of that city was called Luz at the first*" (Gen. xxviii. 10-22).
- (4) On Jacob's return from Padan-aram he visited Bethel in obedience to the command of God, built an altar, called the place El-beth-el, and received the name of Israel (Gen. xxxv. 6-10).
- (5) If we take the words "house of God" to mean Bethel (Judges xx. 18, 26, 28, 31, xxi. 2), we may conclude that the ark was at Bethel under the charge of Phinehas, the grandson of Aaron, and that the Israelites went up to Bethel to ask counsel of God in the troublous times of the Judges.
- (6) It was one of the three cities, Bethel, Gilgal, Mizpah, to which Samuel went in circuit from year to year to judge Israel (1 Sam. vii. 16).

#### Notices in Kings.

- (1) Jeroboam, influenced partly by the sanctity of the spot, and partly by its situation on the southern border of his kingdom, selected Bethel as one of the places where he set up a calf of gold. Here he built a "*house of high places*" and "*an altar of incense*" (xii. 29-33).
- (2) On the occasion of the inauguration of the great festival (on the fifteenth day of the eighth month) which was to take the place of the Feast of Tabernacles, Jeroboam was rebuked by the "*man of God from Judah*" (xiii., for the incidents see this chapter and notes, pp. xx-xxi.).
- (3) Bethel was captured by Judah towards the close of Jeroboam's reign (2 Chron. xiii. 19).
- (4) Elijah visited Bethel with Elisha before his translation to heaven in a chariot of fire (2 Kings ii. 2-3).
- (5) There was a "*school of prophets*" at Bethel (2 Kings ii. 3).
- (6) At Bethel the children mocked Elisha, and forty-two of them were slain by bears (2 Kings ii. 23, 24).
- (7) After the desolation of the northern kingdom, the priest sent by the king of Assyria "*came and dwelt in Bethel, and taught them how they should fear the Lord*" (2 Kings xvii. 26-29).
- (8) Josiah in his reformation brake down the altar at Bethel, and burnt bones out of the sepulchres upon it. He "*burned the high place, and stamped it small to powder, and burned the grove*" (2 Kings xxiii. 15-18), and thus fulfilled the prophecy spoken against Jeroboam by the man of God (1 Kings xiii. 2).

Two hundred and twenty-three of the men of Bethel and Ai returned from the captivity (Ez. ii. 28).

**Beth-horon**, the name of two places, an "upper" and "nether," on the boundary line between Benjamin and Ephraim, on the road from Gibeon to Azekah. They commanded the steep and difficult pass by which the road from the maritime plain of Philistia ascended into the interior of Judah. Upper Beth-horon is at the top of the ascent, the lower stands on a low eminence on the edge of the plain. Thus Beth-horon the nether was a barrier against armies from Philistia and Egypt. Hence the reason of its fortification by Solomon (ix. 17).

Beth-horon is celebrated for three great victories in Jewish history—

- (1) The great victory of Joshua over the allied kings of the South (Josh. x.).
- (2) The victory of Judas Maccabæus over the Syrian forces (1 Macc. iii.).
- (3) The defeat of the Roman army under Cestius Gallius, the last victory of the Jews before the fall of Jerusalem.

**Beth-shan**, a city of Manasseh. After the defeat of Saul at Gilboa, the Philistines hung the corpses of Saul and his sons from the walls of Beth-shan (1 Sam. xxxi. 10-12).

**Beth-shemesh**, a town on the northern boundary of Judah, in the jurisdiction of Ben-Dekar (iv. 9).

The ark was brought there from the land of the Philistines. The men of Beth-shemesh looked into the ark, and God smote fifty thousand and seventy for this sin (1 Sam. vi. 19).

**Cabul**. Solomon gave Hiram, King of Tyre, twenty cities in Galilee in return for the timber and cedar furnished for his great buildings. Hiram was not satisfied with the cities, and called the district in which they were situated "*the land of Cabul*" (ix. 10-14). Josephus says that "*Cabul*" means displeasing. Possibly Hiram was dissatisfied at receiving a stretch of mountainous inland territory. He may have desired the bay of Ptolemais—the modern Acco or Acre.

**Carmel**, a ridge about twelve miles, running S.S.E. from the Mediterranean, where it is a bluff promontory. It forms the southern boundary of the only bay upon the coast. It is almost equally abrupt at its western end, whence it is continued into the lower hills of Samaria. It thus divides the plain of Esdraelon on the north from the plain of Sharon on the south.

It is famous as the scene of Elijah's challenge to the priests of Baal (xviii.). The actual spot was "on its eastern summit commanding the last view of the Mediterranean Sea, and the first view of the great plain of Esdraelon," where "a rock is still shown bearing the name of Maharrakah--'the sacrifice.'" Close beneath is "an upland plain, round a well of perennial water, which from its shady and elevated position, seems to have escaped the effect of the drought" (STANLEY).

Elisha visited Carmel after the ascent of Elijah (2 Kings ii. 25), and he was at Carmel when the Shunammite hurried to him on the death of her son (2 Kings iv. 25, etc.).

**Cherith**, called the Brook Cherith, where Elijah hid himself during the early part of the three years' drought, and where he was miraculously fed by ravens until the brook was dried up. Then by the command of God he went to Zarephath.

The position of Cherith has not been ascertained, but it was possible some torrent bed on the eastern side of Jordan.

**Cinneroeth**, a district in the neighbourhood of the Sea of Galilee, which is called "*the sea of Chinnereth*" (Josh. xiii. 27). It may have taken the name of the sea, or may have given its own name to it. It is mentioned along with Ijon, Dan, Abel-beth-maachah, and the land of Naphtali, as having been taken by Ben-hadad from Baasha (xv. 20).

**Damascus**, the great city of Syria, situated in a fertile plain of some thirty miles in diameter, lying to the east of Anti-Lebanus. It is one of the most ancient cities in the world. Abraham's steward, Eliezer, was a native of Damascus (Gen. xv. 2).

#### Notice in Kings.

- (1) Rezon, the adversary of Solomon, reigned in Damascus (xi. 24) (see Rezon).
- (2) Ben-hadad, after his defeat by Ahab at Aphek, granted Ahab the concession of making streets in Damascus, i.e. set a quarter apart in that city as belonging to Israel, and for the erection of houses for such Israelites as might choose to dwell there (xx. 34).

**Dan**, not the tribe of that name, but a town in the extreme north of Palestine. Its original name was Laish, and the story of its capture by the Danites is told in Judges xviii.—xix. After the capture the Danites gave the town the name of their own tribe.

"From Dan to Beer-sheba" was the common expression for the promised Land.

Jeroboam set up one of the golden calves at Dan, partly because it was at the northern extremity of his kingdom, and partly because at the time of its capture a kind of religious worship had been established by the Danites, who took with them a young Levite from the house of Micah in Mount Ephraim with the ephod, the teraphim, the graven image and the molten image which Micah had made. Thus Dan was always regarded as a place of particular sanctity.

Dan was taken by Ben-hadad from Baasha (xv. 20).

**Dor**, an ancient city of the Canaanites in the tribe of Manasseh, on the sea coast south of Carmel, under the jurisdiction of Abinadab. Being near the plain of Sharon, it was well adapted for being a station for supplying Solomon's household.

The King of Dor joined Jabin, king of Hazor, against Joshua (Josh. xi. 2).

**Elath**, or Elath, generally mentioned along with Eziongeber, a town of Edom situated at the head of the gulf of Akabah (see Eziongeber).

**Enrogel** (*the fountain of the fuller*), a spring or fountain which formed one of the landmarks on the boundary line between Judah and

Benjamin. It is probably the same as the present "fountain of the Virgin," from whence comes the water to the pool of Siloam. Women still resort to this fountain for the purpose of washing clothes.

#### Notices in Scripture.

- (1) It is mentioned as being on the border of Judah (Josh. xv. 7), and in the border of Benjamin (Josh. xviii. 16).
- (2) Jonathan and Ahimaaz stayed at En-rogel, outside Jerusalem, in order to be free to take tidings of the doings of Absalom to the King. A wench brought them the news, but they were seen by a lad, and escaped by hiding in a well at Bahurim (2 Sam. xvii. 17-21).
- (3) Adonijah held a feast, and gathered his supporters to him in his attempt to secure the succession, at the stone of Zoheleth near En-rogel (1 Kings i. 9).

**Ezion-geber**, a town of Edom, situated at the head of the gulf of Akabah, and generally mentioned along with Eloth.

It is chiefly notable as being the station for the navy of Solomon, which sailed thence down the Red Sea to Arabia and other countries (ix. 26-28).

Later, when Jehoshaphat built a fleet at Ezion-geber, it was destroyed (probably by a storm) (xxii. 48).

The history of Eloth and Ezion-geber may be summarised.

- (1) In the wanderings of the Israelites in the wilderness, Ezion-geber is mentioned as the last halting-place before they entered the wilderness of Zin (Numb. xxxiii. 35).
- (2) The two towns would become subject to Judah on the conquest of Edom by David (2 Sam. viii. 14).
- (3) Ezion-geber was the port for Solomon's navy on the Red Sea (ix. 26).
- (4) The navy of Jehoshaphat was destroyed at Ezion-geber (xxii. 48).
- (5) Rezin, king of Syria, captured Eloth from Ahaz, king of Judah (2 Kings xvi. 6).

**Gaza**, or **Azzah**, one of the five chief cities of the Philistines, and the last town in the south-west of Palestine on the frontier of Egypt. It occupied a position of great strength. Joshua was not able to subdue it, and though the tribe of Judah once obtained possession of it, they did not hold it for long. During the times of Samuel, Saul, and David, it was in the hands of the Philistines, and appears to have been their capital. Solomon gained possession of it, and it is said that his territory extended from "*Tiphisah even to Azzah*" (iv. 24).

**Geba**, a priestly town of Benjamin, about eight miles north of Jerusalem, on the borders of Judah and Israel. It was fortified by Asa out of the materials left by Baasha at Ramah (see Ramah).

**Gezer**, an important city in the south, commanding the approach from Egypt. Though assigned to the Kohathites as a city of refuge (Josh. xxi. 21), it remained in possession of the Canaanites at the conquest of the land (Josh. xvi. 10). It was captured by Pharaoh, king of Egypt, who

destroyed the city, put to death the Canaanites who dwelt there, and gave it to his daughter as a marriage portion when she became the wife of Solomon (ix. 16). Pharaoh may have taken the city before the marriage of his daughter (as the city was inhabited by Canaanites he could do this without being at war with Solomon), or he may have undertaken the expedition at the request of Solomon.

Solomon fortified the city as a protection on the south.

**Gibbethon**, a town assigned to Dan (Josh. xix. 44), and afterwards given as a Levitical city to the Kohathites (Josh. xxi. 23).

**Notices in Kings.**

- (1) The town had evidently been occupied by the Philistines (xv. 27).
- (2) Baasha conspired against Nadab and slew him at Gibbethon, as he was besieging the city in an attempt to regain the place (xv. 27-28).
- (3) Twenty-six years later, in the reign of Elah, the Israelites were again besieging Gibbethon. It was from the camp before Gibbethon that Omri, elected king by the soldiers, marched against Zimri and avenged the murder of Elah (xvi. 15-20).

Gibbethon was thus as fatally connected with the dynasties of Jeroboam and Baasha as Ramoth-Gilead was with the house of Ahab.

**Gibeon**, about four miles to the north of Jerusalem, a well-known city of the Hivites, situated in the tribe of Benjamin.

**Notices.**

- (1) The inhabitants made a league with Joshua and the Israelites by a clever device. They thus escaped the fate of Jericho and Ai, but though their lives were spared, they were condemned to be perpetual bondsmen, "*hewers of wood and drawers of water for the congregation; and for the altar of the Lord*" (Josh. ix. 27).

Saul appears to have behaved cruelly to the Gibeonites, for in David's reign the kingdom was affected with famine, pronounced by the Lord "*to be for Saul and his bloody house because he slew the Gibeonites.*" Two sons of Rizpah, the wife of Saul, and five sons of Michal, Saul's eldest daughter, were handed over to the Gibeonites. They were hanged on one of the hills of the city and the famine ceased (2 Sam. xxi. 1-14).

- (2) At the pool of Gibeon occurred the contest between Abner's men and Joab's men, notable for the death of Asahel in his pursuit after Abner (2 Sam. ii. 12-31).
- (3) Joab slew Amasa at "*the great stone that is in Gibeon*" (2 Sam. xx. 8-13).

**Notices in Kings.**

- (1) We find that the Tabernacle of Moses and the brazen altar were at Gibeon.
- (2) Zadok was the high priest at Gibeon, and Abiathar at Jerusalem.
- (3) Joab fled to the Tabernacle at Gibeon, and was there put to death by Benaiah (ii. 28-34).
- (4) Solomon sacrificed at Gibeon, where God appeared to him in a dream (iii. 5-15).

**Gihon** (*breaking forth*), near Jerusalem, the scene of the anointing and proclamation of Solomon as king (i. 33).

**Notices.**

- (1) "*Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David*" (2 Chron. xxxii. 30).
- (2) Manasseh "*built a wall without the city of David, on the west side of Gihon, in the valley*" (2 Chron. xxxiii. 14).

The position of Gihon is much disputed. By some it is placed in the Tyropoëan valley. Others place it on the west side of the city, arguing that the procession at the coronation of Solomon would take an opposite direction to the valley of Jehoshaphat in which En-rogel lay in order to avoid collision with the party of Adonijah.

**Gilead**, a mountainous district on the east of Jordan, bounded on the north by Bashan, and on the south by Moab and Ammon. Mahanaim, Jabesh Gilead, and Ramoth Gilead were the chief towns.

**Notices.**

- (1) Barzillai, the Gileadite, resided in Mahanaim. David commended the sons of Barzillai to the care of Solomon in return for the kindness and hospitality of Barzillai during the rebellion of Absalom (ii. 7).
- (2) Ben Geber was the officer appointed by Solomon over Ramoth-Gilead and the country to the north of it (iv. 13).
- (3) Geber was the officer appointed by Solomon over the south of Gilead (iv. 19).
- (4) Elijah the Tishbite dwelt in Gilead (xvii. 1).

**Hamath**, an important city of Upper Syria, in the valley of the Orontes, which it commanded. This valley was the main entrance to Palestine from the north, and was the way traversed by the armies of Assyria and Babylon when they invaded the country.

Hence "*the entering in of Hamath*" signifies the valley between Lebanon and Anti-Lebanon, which may well be termed the gateway into Palestine from the north.

Solomon's kingdom extended from the "*entering in of Hamath unto the river of Egypt*" (viii. 65), a phrase which signifies the whole of Palestine.

Solomon built store cities at Hamath (2 Chron. viii. 4).

**Hazor**, an important city in the tribe of Naphtali, situated between Ramah and Kedesh, on high ground overlooking the waters of Merom.

**Notices.**

- (1) Joshua defeated Jabin, king of Hazor, and the northern confederacy of kings, and burnt the city (Josh. xi. 1).
- (2) Later it was the capital of another Jabin, whose host under Sisera was defeated by Deborah and Barak (Judges iv. 2).
- (3) It was fortified by Solomon as commanding the great line of invasion from the north (ix. 15).
- (4) It was captured by Tiglath-pileser (2 Kings xv. 29).



**Hebron**, a city of Judah, twenty-nine miles south of Jerusalem, and twenty miles north of Beer-sheba. The ancient name was Kirjath-Arba, the city of Arba, so called from Arba, the father of Anak.

**Notices.**

- (1) Abraham pitched his tent "*in the plain of Mamre, which is in Hebron*" (Gen. xiii. 18).
- (2) Sarah died at Hebron, and there was the cave of Machpelah, which Abraham purchased as a burial-place from Ephron the Hittite (Gen. xxiii.).
- (3) In the division of the land, Hebron fell to the lot of Caleb (Josh. xv. 13).
- (4) It was the capital of David on the death of Saul. There he reigned seven years and six months (2 Sam. v. 5).
- (5) It was the scene of the murder of Abner by Joab (2 Sam. iii. 27).
- (6) Here Absalom commenced his rebellion against his father David, going to Hebron under pretence of fulfilling a vow he had made whilst dwelling at Geshur (2 Sam. xv. 7-12).

**Hittites**, a nation descended from Cheth or Heth, the second son of Canaan. In early times there were Hittite settlements in the south of Palestine, and it is these settlers that are referred to in the enumeration of the seven nations of Canaan.

Abraham bought the cave of Machpelah, near Hebron or Kirjath-Arba, from Ephron the Hittite (Gen. xxiii. 19).

Ahimelech the Hittite (1 Sam. xxvi. 6), Uriah the Hittite (2 Sam. xxiii. 39), were warriors attached to David.

Solomon supplied the Kings of the Hittites with horses from Egypt (x. 29). They were either allies or tributaries to Solomon. Of all the seven nations of Canaan, the Hittites alone are mentioned as being in power after the conquest. They are mentioned in connection with the flight of the Syrians from Samaria in the reign of Jehoram (2 Kings vii. 6). Egyptian and Assyrian inscriptions describe these Hittites as a confederacy in the valley of the Orontes.

**Horeb**, the Mount of God, so called because it was the scene of many manifestations of God's glory.

- (1) Here God appeared to Moses in the burning bush (Ex. iii. 1).
- (2) Moses struck the rock in Horeb, and water flowed out (Ex. xvii. 6).
- (3) It would appear to be that part of Mount Sinai whence God gave the Ten Commandments (Deut. iv. 10-15), and where Moses received the Tables of Stone.
- (4) Here God vouchsafed to speak with Elijah (see chapter xix.).

**Ijon**, a town in the north of Palestine, in the tribe of Naphtali.

It was taken by Ben-hadad when, at the request of Asa, he advanced against Baasha (xv. 20).

It was also captured by Tiglath-pileser (2 Kings xv. 29).

**Jericho**, situate in the plain of the Jordan, exactly over the place where the Israelites under Joshua passed that river.

After the capture of the city, Joshua laid it under the following curse:—"Cursed be the man before the Lord, that riseth up and buildeth

*this city Jericho : he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it*" (Josh. vi. 26).

The city was rebuilt in the time of Ahab by Hiel the Bethelite, of whom it is said that "*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*" (xvi. 34).

Hiel may have built the city, following the example of Omri and Ahab, who were great builders, and induced by the position which was admirably adapted for commerce as commanding the fords of the Jordan.

Jericho soon rose to importance, for here we find a school of the prophets (2 Kings ii. 5).

Elijah and Elisha crossed the Jordan opposite Jericho by Elijah striking the waters with his mantle; and, after the ascension of Elijah, Elisha returned in the same manner (2 Kings ii. 8-14).

Elisha healed the spring of waters at Jericho by casting salt in (2 Kings ii. 19-22).

Zedekiah was captured by the Chaldeans in the plains of Jericho whilst endeavouring to escape from Jerusalem (2 Kings xxv. 5).

Jericho is frequently mentioned in the Gospels.

**Jezreel**, a city on an eminence rising out of the plain of Jezreel, commanding a view of Jordan on the east, and Carmel on the west. It also gave its name to the plain, so that the plain of Jezreel is only another name for the plain of Esdraelon.

Its strong and commanding position caused it to be chosen by Ahab as his chief residence. After his death Jezreel sank into insignificance.

It is the scene of many notable incidents in Kings.

- (1) Elijah ran from Carmel before Ahab to the entrance of Jezreel (xviii. 46).
- (2) At Jezreel Ahab had a palace, where he built for himself an ivory house (xxii. 39).
- (3) In Jezreel was the vineyard of Naboth (xxi. 1).
- (4) At Jezreel Jehu slew Jehoram, and here also Jezebel met her death (2 Kings ix. 14-37).

The plain of Jezreel was the highway into Palestine from west and north, and the traditional battle-field of the country (see Megiddo).

**Jokneam**, a Levitical town in the territory of Ephraim.

**Joppa**, modern Jaffa, a town on the south-west coast, the port of Jerusalem, and distant thirty miles from that city.

The cedar and pinewood required for the building of the Temple were conveyed by rafts from Tyre to Joppa, and thence transported by land to Jerusalem (1 Kings v. 9; 2 Chron. ii. 16).

The materials for rebuilding the Second Temple under Zerubbabel were conveyed in precisely the same manner, by the permission of Cyrus (Ez. iii. 7).

Jonah sailed from Joppa for Tarshish in his attempt to avoid delivering the message of God to the people of Nineveh (Jonah i. 3).

Peter raised Tabitha to life at Joppa (Acts ix. 36-43), and was staying there at the house of Simon the tanner, when the messengers of the centurion, Cornelius, came to request him to come to Casarea. Here Peter had the vision of the sheet let down from heaven (Acts x. 5).

**Kishon**, a river draining the plain of Esdraelon. The basin is enclosed by Mount Carmel and the Samaria range on the south, by Gilboa and Tabor on the east, and by the mountains of Galilee on the north. The river flows in a north-westerly direction, emptying itself into the Mediterranean in the bay of Akka.

The river Kishon is the scene of two notable incidents in Israelite history.

- (1) The defeat of Sisera and the destruction of his army. "*The river Kishon swept them away, that ancient river, the river Kishon*" (Judges v. 21).
- (2) The slaughter of the prophets of Baal by Elijah after the memorable appeal to the people on Carmel. "*Elijah brought them down to the brook Kishon and slew them there*" (xviii. 40).

**Mahanaim**, a town on the east of Jordan in the mountains of Gilead.

#### Notices.

- (1) When Jacob parted from Laban at Mount Gilead he "*went on his way, and the angels of God met him. And when Jacob saw them he said, This is God's host: and he called the name of that place Mahanaim*" (Gen. xxxii. 1, 2).
- (2) The position was strong and well fortified, so Mahanaim was chosen by Abner as the capital or headquarters of Ishbosheth (2 Sam. ii. 8, 12).
- (3) David, for the same reason, took refuge there when compelled by Absalom to flee from Jerusalem. Here he was received and entertained by Barzillai and others (2 Sam. xvii. 24-29).

#### Notice in Kings.

The dying King bids Solomon show kindness to the sons of Barzillai in return for the hospitality shown to David as mentioned above (ii. 7).

**Makaz**, a town, mentioned once only (iv. 9), in the jurisdiction of Ben-Dekar. The site is unknown.

**Megiddo**, a famous town in the plain of Esdraelon, under the jurisdiction of Baana.

#### Notices.

- (1) It was near the scene of the defeat of Sisera (Judges v. 19).
- (2) The scene of the death of Ahaziah in the revolt of Jehu against Jehoram. "*He fled to Megiddo and died there*" (2 Kings ix. 27).
- (3) Josiah fought against Pharaoh-necho, king of Egypt, at Megiddo, where he met his death (2 Kings xxiii. 29).

**Midian.** It is recorded that Hadad and certain Edomites fled from Edom to Midian and thence to Egypt. This "Midian" cannot possibly be the Midian of the time of Moses (Ex. ii. 15—iii. 1), which must have been not far from Sinai. The Midianites were a nomadic tribe of Arabs, but they possessed cities (Numb. xxxi. 10), which appear to have been near Moab (Numb. xxii. 4) and so close to Edom. It is evident that the allusion is to these scattered settlements of the Midianites in the country south of Judæa.

**Mizpah,** a town in Benjamin, on the frontier of Ephraim, near Ramah and Gibeon. In the time of Samuel Mizpah was the place chosen for the meeting of the people on special occasions.

- (1) Samuel assembled the people at the time of the Philistine invasion to confess their sins and pray for the assistance of Jehovah. The Lord delivered them by means of a great thunderstorm, and the Israelites gained a great victory (1 Sam. vii. 5-12).
- (2) Saul was elected King at Mizpah (1 Sam. x. 17).
- (3) It was one of the three cities, Mizpah, Bethel, and Gilgal, which Samuel visited in turn to judge the people (1 Sam. vii. 16).

It was fortified by Asa with the stones and timber prepared by Baasha to build Ramah, and which he abandoned when compelled to retire in order to meet Ben-hadad, king of Syria (xv. 22). At the same time Asa seems to have made a cistern in order to supply the fortress with water in the case of a siege. "*The pit which Asa the king had made for fear of Baasha king of Israel*" (Jer. xli. 9).

After the destruction of Jerusalem Mizpah became the residence of Gedaliah, whom Nebuchadnezzar had appointed governor of the land. It was the scene of his murder. His body, with those of others murdered by Ishmael, was cast into the pit made by Asa, described above (Jer. xl. 6; xli. 10).

**Mount Ephraim.** The title is misleading. It should be "the hill country of Ephraim." What is meant is the hilly part of the territory of Ephraim, one of the most fertile and beautiful regions of Palestine. Shechem and Samaria were situated in this region.

**Ophir,** a sea port or region from which Solomon obtained gold.

What is known positively about it is—

- (1) That the fleet of Solomon and Hiram sailed from Ezion-geber, on the Gulf of Akabah, down the Red Sea (ix. 26-28).
- (2) That the voyage out and home lasted three years (x. 22).
- (3) That the traffic consisted of gold, alnug trees, and precious stones (x. 11). The amount of gold was 420 talents yearly (ix. 28).
- (4) That the gold was proverbial for its fineness.

There are many conjectures as to the site of Ophir; Arabia, India and Africa are the most probable conjectures, as all these countries could be reached by vessels sailing down the Red Sea.

**Arabia.** Chief arguments are:—

- (1) Ophir is first mentioned in connection with the descendants of Joktan, who settled in Arabia (Gen. x. 29).

- (2) The mention of the trade with Ophir in the midst of the story of the Queen of Sheba harmonizes with the view that Sheba was in Arabia, that Ophir was on the Arabian coast, and that it was Solomon's trade with Ophir which had caused the Queen of Sheba to hear of his fame.

- (3) That Arabia is nearer than India.

*Objection.* That if by almg trees is meant sandal wood, Ophir could not be in Arabia, as sandal wood is only produced on the Malabar coast. The supporters of the Arabia theory suggest that this wood may have been brought to some Arabian market for sale.

**India.** Chief arguments are:—

- (1) Tradition supports this view. The Septuagint renders the name as *Soufir* or *Sofir*, which is the coptic for "India." The Arabic versions render it "India." Josephus states that Ophir was in his time called "The Golden Chersonesus," which is the Malay peninsula.

- (2) Sandal wood is an exclusive product of India.

**Africa.** The articles of trade mentioned in x. 11 are not African products, and so Africa has been almost universally abandoned.

Suggested places are:—

*Zaphar* or *Saphar*, *Doffir* and *Zafari* in Arabia.

*Sofala* in Africa.

*Abbira*, at the mouth of the Indus, and *Soupara* not far from Goa in India.

**Paran**, the wilderness south of Judah, the scene of the wanderings of the Children of Israel.

Hadad, while a little child, was taken by his father's servants to Paran and thence to Egypt (xi. 17-18).

Elijah fled from Jezebel to Beer-sheba where he left his servant, and went a day's journey into the wilderness (of Paran). Here he received miraculous sustenance, and went "in the strength of that meat forty days and forty nights unto Horeb the mount of God" (xix. 4-8).

**Penuel, or Peniel**, a place in the country of Gilead, on the east of Jordan.

Notices.

- (1) Here Jacob, on his return from Padan-aram, wrestled with the Angel, and his name was changed from Jacob to Israel (Gen. xxxii. 24-31).
- (2) In his pursuit of the Midianites Gideon crossed the Jordan and came first to Succoth and then to Penuel. On his return from the pursuit he "beat down the tower of Penuel, and slew the men of the city" because they had refused to give him and his men food (Judges viii. 4-17).
- (3) Jeroboam built Shechem on the west of Jordan, and Penuel on the east (xii. 25), i.e. he strengthened and fortified these places. Jeroboam ruled over country on both sides the Jordan, and thus found it necessary to have a fortified post on each side of the river. From the story of Gideon we gather that Penuel was near the fords of the Jordan. Hence the importance of the place. Its fortifications would protect the country against invasion from the East.

**Ramah.** There are two Ramahs.

- (1) Ramah, situated between Gibeon and Beeroth, about five miles north of Jerusalem.
- (2) Ramah in Mount Ephraim, the birthplace of Samuel.

Ramah, near Gibeon, is the town referred to in 1 Kings.

It was situated in Benjamin on the direct road from Shechem to Jerusalem, and close to the frontier. It was seized by Baasha and fortified against Asa, King of Judah. Baasha had a double object, first to guard his own frontier against invasion, and secondly, to have a fortified post to cover any attack he might make upon Judah. Asa sought the aid of Ben-hadad, King of Syria, whose invasion on the north compelled Baasha to return from Ramah. Asa fortified Geba and Mizpah with the stones and timber abandoned by Baasha (xv. 17-22).

Nebuzar-adan halted at Ramah when taking the captives from Jerusalem to Babylon. Here he released Jeremiah, who elected to stay with Gedaliah in preference to going into honourable captivity in Babylon (Jor. xl. 1-6).

**Ramoth-Gilead**, the chief town east of Jordan, in the tribe of Gad, and a city of refuge. It is famous in the wars between Syria and Israel.

- (1) It had been taken by the Syrians, and had not been restored according to the promise of Ben-hadad (xxii. 3).
- (2) Ahab met his death in an expedition to retake it, in alliance with Jehoshaphat, king of Judah (xxii. 29-38).
- (3) It was retaken by Joram, and held by him against all the attacks of Hazael (2 Kings ix. 14).
- (4) At Ramoth-Gilead Joram was wounded by the Syrians, and returned to Jezreel to be healed of his wounds (2 Kings ix. 15).
- (5) At Ramoth-Gilead Jehu was anointed King by a prophet, and led the army thence to Jezreel, where he slew Joram and gained the throne.

Ramoth-Gilead was thus a fatal spot in the history of the house of Ahab.

**River of Egypt**, not the Nile, but the El-Arish, a desert stream on the border of Egypt, flowing into the Mediterranean, and forming the boundary between Palestine and Egypt—hence the name.

Solomon's kingdom extended from "*the entering in of Hamath unto the river of Egypt*" (1 Kings viii. 65).

**Samaria**, the later capital of the kingdom of Israel (for site, see notes, p. 77).

The site was bought by Omri for two talents of silver from Shemer, whence the name of the city, Samaria.

Ahab built a temple to Baal there (xvi. 32-33), whence a part of the city was called "*the city of the house of Baal*" (2 Kings x. 25).

It was twice besieged by the Syrians—

- (1) In the reign of Ahab, by Ben-hadad (xx. 1). The siege was ineffectual, and Ahab, by twice defeating Ben-hadad, broke the power of Syria.

- (2) In the reign of Joram when the siege lasted so long that the distress in Samaria from famine was very great. A panic amongst the Syrians caused the dispersion of the besieging army (2 Kings vi. 24—vii. 20).

Samaria was captured by Shalmaneser, King of Assyria, after a siege of three years (2 Kings xviii. 9-10). The fall of the capital was the end of the Kingdom of Israel.

The circumstances connected with these sieges denote the strength and the importance of the city.

**Shaalbim**, a town in the tribe of Dan, in the jurisdiction of Ben-Dekar (iv. 9).

**Sheba**. In Genesis we find two Shebas, one among the sons of Cush (Gen. x. 7), and another among the sons of Joktan (x. 28). The descendants of Cush peopled Africa, whilst the descendants of Joktan populated Arabia. Hence there is a doubt whether the Queen of Sheba came from Ethiopia or Arabia. She is termed by our Lord "Queen of the south" (St. Matt. xii. 42), a title which would apply equally well to either country. The perplexity is increased when we note that both countries have traditions connecting Solomon with their history in respect to a queen, and that government by queens was common in both countries.

But the claims of Sheba in Arabia greatly preponderate over those of Sheba in Ethiopia.

- (1) The queen brought spices. Arabia was the great spice country of the ancient world. Ethiopia does not furnish spices.
- (2) The Arabian Sheba is an important kingdom. Sheba in Ethiopia is an insignificant town, subject to Merve.
- (3) If Ophir be in Arabia the Queen of Sheba may well have heard of the fame of Solomon through his trade with Ophir.

Thus we place Sheba in Arabia. It embraced the greater part of Yemen, or Arabia Felix.

**Shechem**, modern Nablous, is in the tribe of Ephraim lying in the valley between Ebal and Gerizim.

It was a place of importance and sanctity.

**Notices.**

- (1) It was the first resting-place of Abraham when he migrated from Haran, "and Abram passed through the land unto the place of Sichem, unto the plain (or oak) of Moreh" (Gen. xii. 6).
- (2) Jacob, on his return from Padan-aram, bought "a parcel of a field" for an hundred pieces of money, from the children of Hamor, the father of Shechem (Gen. xxxiii. 19, Josh. xxiv. 32, St. John iv. 5).
- (3) The outrage on Dinah, Jacob's daughter, and the massacre of the Shechemites by Simeon and Levi are recounted in Gen. xxxiv. 6-31.
- (4) In the distribution of the land Shechem fell to the lot of Ephraim. It was assigned to the Levites, and became a city of refuge (Josh. xxi. 20-21).

- (5) Joshua assembled the people at Shechem in order to deliver his counsels to them (Josh. xxiv. 1-25).
- (6) The history of Abimelech and his dealings with Shechem are recorded in Judges ix.

The sanctity of Shechem and the veneration in which it was held are indicated thus:—

- (1) The oak or terebinth at Shechem was the first resting-place of Abraham (Gen. xii. 6).
- (2) The oak was still in existence at Shechem on Jacob's return from Padan-aram (Gen. xxxv. 4).
- (3) It was the scene of the renewed promulgation of the Law—the blessings were pronounced from Gerizim, and the curses from Ebal (Josh. viii. 30-35).
- (4) The Shechemites made Abimelech king by "*the plain of the pillar (i.e. the oak of the monument) that was in Shechem*" (Judges ix. 6).

Shechem was thus important in many ways. It was in the centre of Ephraim, and the capital of that great tribe. It was a place of peculiar sanctity and veneration from its ancient history, and the many sacred events with which it was connected. Hence it was at Shechem that all Israel were assembled to make Rehoboam king (xii. 1).

The selection of Shechem as the place of meeting was significant. It could only have one meaning: the tribes had assembled to make Rehoboam king, but only on condition of full concessions to their tribal claims.

For particulars of revolt, see pp. xvii.—xix.

**Shiloh**, a town of Ephraim, situated in a central position in Palestine, and in consequence chosen by Joshua as the resting-place of the ark and the tabernacle.

The chief points of interest in its history are—

- (1) During the conquest of the land the ark and the tabernacle were at Gilgal. They were then placed at Shiloh (Josh. xviii. 1).
- (2) At Shiloh the land was distributed among the tribes (Josh. xviii.—xx.).
- (3) The Benjamites were saved from destruction as a tribe by being permitted to carry off the "daughters of Shiloh" as wives at a religious feast held there (Judges xxi. 19—24).
- (4) In the days of Eli the ark was carried from Shiloh into battle against the Philistines, by whom it was captured. Though the ark was sent back by the Philistines it was never taken back to Shiloh.
- (5) The Tabernacle was subsequently removed from Shiloh, being found at Nob in the reign of Saul (1 Sam. xxii. 19), and at Gibeon in the reign of Solomon (1 Chron. xvi. 39).

From that time Shiloh sank into insignificance. Jeroboam chose Bethel in preference to Shiloh when he decided to set up the golden calves.

**Notice in Kings.**

Ahijah the prophet appears to have resided at Shiloh, for the



- (3) That the fleets circumnavigated Africa from Tyre to Ezion-geber trading with Tartessus and touching at Africa and India.

This explanation accounts for the emphatic mention of the "three years'" voyage, which could not be necessary for only going to Tartessus and its neighbourhood.

Conclusion. The majority of critics incline to the opinion that the trade was with Africa and India direct from the Red Sea.

**The land of Hopher**, an old Amorite city on the south-west of Judah, giving its name to the district under the jurisdiction of Ben-Hesed (iv. 10).

**The stone of Zoheleth**, a stone in close proximity to the fountain of Enrogel.

Notice in Kings.

It was at the stone of Zoheleth that Adonijah made a feast, and gathered his supporters together preliminary to claiming the succession (i. 9).

**Tiphseh**, or **Thapsacus**, in Northern Syria on the Euphrates. The word means ford or passage, and there is a ford by which it is usual to cross the river. It has been identified as *Suriyeh*, forty-five miles below Balis. Here the armies marching east or west crossed the Euphrates, as Cyrus did in the expedition of the Ten Thousand.

Solomon's dominions extended as far as Tiphseh, "*he had dominion over all the region on this side the river, from Tiphseh even to Azzah*" (iv. 24).

Solomon's scheme of commerce probably included a line of trade with Central Asia directly across the continent. The possession of Tiphseh would command the passage of the Euphrates and Tadmor would serve as a resting-place on the journey.

**Tirzah**, an ancient city, whose king is enumerated amongst those overthrown by Joshua (Josh. xii. 24).

Jeroboam made it a royal residence, and was evidently residing there when his wife visited the prophet Ahijah (xiv. 1-18). It was probably near Shechem, and seems to have been a palatial residence rather than the actual capital of the country. Zimri conspired against Elah and murdered him at Tirzah (xvi. 9).

Seven days later Omri, who had marched from Gibbethon with the troops encamped before that town, besieged Zimri at Tirzah. When resistance was hopeless Zimri set fire to the palace or castle and perished in the flames.

Tirzah remained a royal residence till Omri built Samaria.

Towards the close of the Northern Kingdom it was the seat of the conspiracy of Menahem who murdered Shallum and succeeded him (2 Kings xv. 14).

**Tyre**, the great maritime city of the Phœnicians (see xl.).

**Zareda**, the native place of Jeroboam, who was "*an Ephrathite (R.V. Ephraimite) of Zereda*" (xi. 26). Therefore it must have been near or in the hill country of Ephraim.

**Zarephath** (or Sarepta N.T.), the residence of Elijah during the latter period of the drought. Here the prophet performed two miracles.

- (1) The miraculous increase of the widow's meal and oil.
- (2) The raising of the widow's son.

For particulars see Chap. xvii.

It was near to or dependent upon Zidon. "*Zarephath, which belongeth to Zidon*" (xvii. 9). Josephus says that it lay between Tyre and Sidon. So Elijah took refuge in the country devoted to the worship of Baal. Here he was unlikely to be sought for.

**Zartanah**, Zarethan, or Zarthan, a town near Jezreel (iv. 12).

**Zobah**, the name of a portion of Syria which formed a separate kingdom in the times of Saul, David, and Solomon.

#### Notices.

- (1) Saul fought against "*the kings of Zobah*" (1 Sam. xiv. 47).
- (2) David defeated Hadadezer, King of Zobah, taking from him a thousand chariots and other spoil (2 Sam. viii. 3). He also carried off the shields of gold and brought them to Jerusalem (2 Sam. viii. 7).
- (3) The Syrians of Zobah assisted the Ammonites in the great war of David's reign. Joab defeated the Syrians whilst Abishai encountered the Ammonites (2 Sam. x. 6-14).
- (4) The Syrians of Zobah made a last effort and were completely defeated at Helam (2 Sam. x. 16-19).
- (5) Rezon of Zobah was an adversary of Solomon (xi. 23-25) (see lxxxix.).
- (6) Solomon appears also to have been at war with Zobah itself. "*Solomon went to Hamath-zobah, and prevailed against it*" (2 Chron. viii. 3).

## BIOGRAPHICAL NOTES.

**Abiathar**, high priest and son of Ahimelech. He was fourth in descent from Eli, who was of the line of Ithamar, the younger son of Aaron.

#### Notices in the books of Samuel.

- (1) Abiathar escaped from the massacre of his father's house at Nob, when all the priests were slain by Doeg the Edomite at the command of Saul in revenge for assistance given to David in his flight (1 Sam. xxii.).
- (2) Abiathar thus became high priest and joined David, whom he accompanied in his wanderings. David several times inquired of the Lord through Abiathar, viz.,
  - (a) When in doubt as to the good faith of the men of Keilah (1 Sam. xxiii. 9).
  - (b) For advice whether to pursue the Amalekites who had sacked Ziklag during David's absence (1 Sam. xxx. 7).
  - (c) Inquiry of the Lord determined David to make Hebron his capital after the death of Saul (2 Sam. ii. 1).
  - (d) On the occasion of his attack on the Philistines at Raphaim (2 Sam. v. 19).

- (3) Abiathar was with David whilst he reigned at Hebron (2 Sam. ii. 1-3).
- (4) He carried the ark before David when the King brought it up to Jerusalem (1 Kings ii. 26, 1 Chron. xv. 2).
- (5) He continued faithful to David during the rebellion of Absalom (2 Sam. xv. 24). Zadok and Abiathar would have carried the ark with the King in his flight, but by the command of the King took it back again (2 Sam. xv. 29). David bade them communicate with him by means of Jonathan, the son of Abiathar, and Ahimaaz the son of Zadok (2 Sam. xv. 27, 36).
- (6) Abiathar and Zadok communicated to David the counsel of Ahithophel to Absalom (2 Sam. xvii. 15-22).
- (7) After the death of Absalom Abiathar and Zadok were urged by David to suggest to the people that they should recall their King to Jerusalem (2 Sam. xix. 11).

#### Notices in Kings.

- (1) Abiathar took an active part in promoting the conspiracy of Adonijah, and was present, probably in his priestly character, at the feast at the stone of Zoheleth (I. 7).
- (2) On the renewal of Adonijah's plot Abiathar was banished to his native city of Anathoth. "*Get thee to Anathoth, unto thine own fields*" (ii. 26). Solomon spared his life because he had been David's faithful companion in his wanderings (ii. 26).

#### Why did Abiathar join in the conspiracy of Adonijah?

Most probably through jealousy of Zadok, who seems to have advanced in favour with David. Therefore Abiathar desired to secure the support of David's successor. It is remarkable how two events—

- (1) The massacre of the family of Ahimelech at Nob,
- (2) The political error of Abiathar in joining the conspiracy of Adonijah,

led to the fulfilment of the prophecy concerning the house of Eli (1 Sam. ii. 30-36).

#### The double high priesthood.

During David's wanderings Abiathar was with him. But the office of high priest would be taken by one of the priests left in the kingdom of Saul. Thus we can account for the custom of the double high priesthood. Abiathar was with David at Hebron, where Zadok also joined the King (1 Chron. xiii. 28), where he is described as "*A young man mighty of valour.*"

From this time we read of "*Zadok and Abiathar the priests.*"

It is conjectured that Abiathar officiated at Jerusalem where the ark was, and that Zadok presided at Gibeon where the Tabernacle was, in the times of David and Solomon. Zadok is always named first, yet we find that Solomon on his accession put Zadok in the room of Abiathar. Hence we may conclude that the official position of Abiathar was superior to that of Zadok. The precedence of the name of Zadok may be due to the fact that the records of the reigns were written after he had been promoted to the high priesthood.

**Abijah**, the son of Jeroboam. He died in his childhood. During his sickness Jeroboam sent his wife to the prophet Ahijah at Shiloh to enquire "*what should become of the child.*" Though the mother disguised herself, thinking that she might deceive the blind and aged prophet, Ahijah recognized her and foretold the destruction of the house of Jeroboam. The prophet, however, declared that Abijah should be the only one of the descendants of Jeroboam who should "*come to the grave*" (i.e. receive honourable burial), because in him there was "*found some good thing toward the Lord God of Israel in the house of Jeroboam.*" As the mother entered the house on her return Abijah died, according to the word of Ahijah. He was "*buried, and all Israel mourned for him.*" From this we may conclude that Abijah was a prince of some promise and probably heir to the throne.

**Abishag**, a fair virgin of Shunem, chosen to be the wife and nurse of David in his old age (i. 1-4); always referred to as Abishag the Shunammite.

This incident is mentioned to account for the death of Adonijah.

After David's death Adonijah induced Bath-sheba, the queen-mother, to ask Solomon to give him Abishag in marriage. This request was tantamount to aiming at the throne, for in the East the inmates of a royal harem either remain widows or become the wives of the deceased monarch's successor.

To grant the request of Adonijah would have been to afford public proof that his pretensions to the throne were well founded.

Solomon therefore concluded that a fresh plot was being hatched, and that Joab and Abiathar were privy to it. He acted promptly—put Adonijah and Joab to death, and banished Abiathar.

**Abner**, son of Ner, the brother of Kish, the father of Saul. Thus Abner was Saul's first cousin. From Chronicles it would appear that Abner was Saul's uncle (see p. 106).

#### Notices in Samuel:

- (1) He was made commander-in-chief of the army by Saul (1 Sam. xiv. 50).
- (2) He introduced David to Saul after the death of Goliath (1 Sam. xvii. 57).
- (3) He was with Saul at Hachilah in the pursuit of David, when David and Abishai entered the camp by night and spared the life of Saul (1 Sam. xxvi. 3-14).
- (4) After the death of Saul Abner espoused the cause of Ishbosheth, Saul's son, whom he crowned king at Mahanaim (2 Sam. ii. 8-9).
- (5) He was defeated by Joab at Gibeon. In his flight from the battle he killed Asahel, the brother of Joab, who pursued him (2 Sam. ii. 12-32).
- (6) When Abner married Rizpah, the concubine of Saul, he gave great offence to Ishbosheth. The result of the quarrel was that Abner went over to David. He was favourably received at Hebron, and departed for the purpose of winning over the people of Israel to the side of David. He was enticed back by Joab and treacherously murdered by him and his brother Abishai, ostensibly in revenge for the murder of Asahel, but partly, no doubt, through jealousy

lest he should obtain a high place in David's favour. David grieved for the death of Abner and ordered a public funeral, himself following the corpse as a mark of respect. Joab and Abishai were, however, too powerful for David to be able to punish them for the murder (2 Sam. iii. 7-39).

#### Notice in Kings:

David in his last charge to Solomon enjoined him to put Joab to death for his crimes in murdering Abner and Amasa (1 Kings ii. 5-6). (See also Joab, p. lxxxiv.).

**Absalom.** The third son of David by Maachah, daughter of Talmai, King of Geshur.

He revolted against his father. The rebellion was at first successful and David fled from Jerusalem over the Jordan to Mahanaim in Gilead. The forces of Absalom were however totally defeated in a decisive battle in the wood of Ephraim, in Mount Gilead. Absalom in his flight was caught by his long hair in the branches of an oak, and whilst entangled in the tree was despatched by Joab.

This rebellion is referred to in 1 Kings when the defection of Joab in supporting the cause of Adonijah is contrasted with his loyalty to David during Absalom's rebellion. "*For Joab had turned after Adonijah, though he turned not after Absalom*" (ii. 28).

**Achish,** King of Gath, to whom the servants of Shimei fled for refuge (ii. 39).

**Adonijah,** the fourth son of David. His mother's name was Haggith, and he was born at Hebron during the early years of David's reign (2 Sam. iii. 4).

On the death of his three elder brothers, Ammon, Chileab and Absalom, Adonijah became the eldest surviving son.

But David had promised Bathsheba that her son Solomon should succeed to the throne, thus passing over Adonijah, and his other sons.

So in David's declining years Adonijah assumed regal state and entered into a conspiracy with Joab and Abiathar to secure the succession. The conspirators met at a sacrificial feast at the stone of Zohelath, near En-rogel, as part of the ceremony of proclaiming Adonijah king. Nathan and Bath-sheba, however, acted promptly in informing King David of the designs of Adonijah. By the king's orders Solomon was anointed king at Gihon, and thus the conspiracy was crushed. Solomon pardoned Adonijah on condition that "*he should show himself a worthy man,*" with the threat that "if wickedness were found in him he should die."

After the death of David Adonijah induced Bath-sheba, the queen-mother, to ask Solomon's consent to his marriage with Abishag, who had been the wife of David in his old age.

Solomon regarded this request as a fresh plot against him and ordered Adonijah to be put to death by Benaiah.

(For the significance of Adonijah's request, see Abishag, p. lxxvii.).

**Adoniram, or Adoram,** was over the tribute, or the chief officer over the levy of Israelites in the service of Solomon. On the revolt of the Ten Tribes, Rehoboam sent Adoram to Shechem to appease the irritated

people. The indignant tribes, incensed at the choice of ambassador, rose up in fury and stoned Adoram. Rehoboam then fled to Jerusalem.

**Ahijah**, the prophet. He resided in Shiloh (xiv. 2), and is hence called the Shilonite. He uttered two remarkable prophecies:—

- (1) He met Jeroboam as he went out of Jerusalem. The prophet was clad in a new garment, and, when alone with Jeroboam, he rent the garment in twelve pieces, and gave ten pieces to Jeroboam, as a sign that God would rend the kingdom from Solomon and give ten tribes to Jeroboam. But this schism was not to take place in Solomon's reign, but in the reign of his son (xi. 29-39).
- (3) When Abijah, the son of Jeroboam, was sick, the wife of Jeroboam visited Ahijah at Shiloh. The prophet was aged and nearly blind, but, warned by God, he recognized the mother, though she had disguised herself. He predicted the utter destruction of the house of Jeroboam, and stated that Abijah would die as soon as the mother crossed the threshold of the house on her return home. (xiv. 1-18).

**Ahimaaz**, one of Solomon's officers, who had rule in Naphtali. He married Basmath, the daughter of Solomon. Most probably he is the son of Zadok the priest, and if so is distinguished as having remained in Jerusalem along with Jonathan, the son of Abiathar, when David fled from that city in the rebellion of Absalom, for the purpose of carrying information to David (see Jonathan). He also carried to David the news of Joab's victory over Absalom (2 Sam. xviii. 19-30).

**Amasa**, the son of Abigail, David's sister. His father's name was Jether, or Ithra (see p. 106).

#### Notices in Samuel :

- (1) He supported Absalom in his rebellion, and was appointed commander-in-chief of the rebel army (2 Sam. xvii. 25).
- (2) He was defeated by Joab in the wood of Ephraim (2 Sam. xviii.).
- (3) When David was displeased with Joab for killing Absalom, he forgave Amasa and appointed him as commander-in-chief in the place of Joab, and thus secured Amasa's influence to regain the favour of the people (2 Sam. xix. 13-14).
- (4) At the rebellion of Sheba Amasa was bidden to collect forces and pursue the rebel. He was so dilatory in this that David commanded Abishai to take up the task. Abishai and Joab came up with Amasa at the stone of Gibeon, where Joab, approaching him with the pretence of friendly salutation, treacherously stabbed him (2 Sam. xx. 4-12).

#### Notice in Kings :

David in his last charge to Solomon enjoined him to put Joab to death for his crimes in murdering Abner and Amasa (1 Kings ii. 5-6). (See also Joab, p. lxxxiv.).

**Amon**, the governor of Samaria, in the reign of Ahab. When Micaiah had prophesied the fall of Ahab in battle, the king consigned the prophet

to the charge of Amon and Joash, the king's son, to put him in prison and feed him on prison fare until he himself returned (xxii. 26-7).

**Arza**, the steward of Elah's house. Elah was drinking himself drunk in the house of Arza, at Tirzah, when he was assassinated by Zimri. Possibly Arza was mixed up in the plot.

**Athallah**, the daughter of Ahab and Jezebel, married to Jehoram, the son of Jehoshaphat, king of Judah. On the evil consequences of this alliance see Jezebel, p. lxxxiv.).

**Azariah I.**, the son of Zadok the priest, one of the scribes or secretaries of state in the reign of Solomon (iv. 2).

**Azariah II.**, the son of Oded, a prophet in the reign of Asa, who encouraged that King to put down idolatry in Judah (2 Chron. xv. 1-8).

**Barzillai**, a wealthy Gileadite, who dwelt at Mahanaim.

#### Notices in Samuel:

- (1) On David's flight from Jerusalem, during Absalom's rebellion, Barzillai and others received him hospitably at Mahanaim (2 Sam. xvii. 27-29).
- (2) When David was returning to Jerusalem he besought Barzillai to accompany him. Barzillai excused himself on the ground of age, but sent his son, Chimham, in his place (2 Sam. xix. 31-40).

#### Notice in Kings:

In his last charge to Solomon David enjoined him to show kindness to the sons of Barzillai (1 Kings ii. 7).

The name of his son Chimham remains in Jer. xli. 17. The Jews, after the murder of Gedaliah, made preparations to escape to Egypt, and halted at Bethlehem, "*and they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt*" (Jer. xli. 17). From this it would seem that the descendants of Barzillai had been kindly treated and land had been assigned them in or near Bethlehem, David's own city.

On the return from the captivity the descendants of his daughter were unable to prove their genealogy (Ezra ii. 61).

**Bath-sheba**, the daughter of Eliam, the son of Ahithophel (2 Sam. xi. 3, and xxiii. 34), and the wife of Uriah the Hittite.

(The story of David's sin with Bath-sheba and the death of Uriah is found in 2 Sam. xi., xii.). The child born to her died. Subsequently Solomon was born, and the name Jedidiah was given him by God through the mouth of Nathan (2 Sam. xii. 25).

Solomon was early destined to succeed his father, and it would appear that David had given Bath-sheba a solemn promise that Solomon should reign after him (i. 17).

#### Notices in Kings.

- (1) When Adonijah aimed at the succession Bath-sheba, instigated by Nathan, went in unto King David to inform him of the plot and to remind him of his promise (i. 11-21).

- (2) On the accession of Solomon Adonijah requested her, as queen-mother, to ask for him Abishag the Shunammite in marriage (ii. 13-22) (see Adonijah).

She was the mother of four sons, Solomon, Shimea, Shobab and Nathan.

**Benaiah**, was the son of Jehoiada, a chief priest (1 Chron. xxvii. 5) and so of the tribe of Levi though a native of Kabseel (2 Sam. xxiii. 20).

He was appointed by David over the bodyguard of Cherethites and Pelethites (2 Sam. viii. 18).

In the enumeration of David's mighty men he occupied a middle rank between the first three and the thirty. "*He was more honourable than the thirty, but he attained not to the first three*" (2 Sam. xxiii. 23).

Three of his exploits are mentioned—

- (1) He slew two lion-like men of Moab (2 Sam. xxiii. 20).
- (2) He slew a lion in the midst of a pit in the time of snow (2 Sam. xxiii. 20).
- (3) He slew an Egyptian with his own spear (2 Sam. xxiii. 21).

Notices in Kings.

- (1) He was faithful to Solomon during Adonijah's attempt upon the crown (i. 8), and was commanded by David to make the necessary military arrangements for the anointing of Solomon at Gihon (i. 32-39).
- (2) At the orders of Solomon he put Adonijah and Joab to death when Adonijah asked for Abishag to wife (ii. 26, 29-34).
- (3) He was appointed by Solomon as commander-in-chief over the army in place of Joab (ii. 35).

**Chalcol**, one of the four sons of Mahol (see Ethan).

**Chimham** (see Barzillai).

**Darda**, one of the four sons of Mahol (see Ethan).

**Elijah**. (See page xxiv).

**Ethan the Ezrahite**, one of the four sons of Mahol. It is recorded that Solomon "*was wiser than all men; than Ethan the Ezrahite and Heman, and Chalcol, and Darda, the sons of Mahol.*"

An Ethan is among the names of the singers appointed by David (1 Chron. xv. 19). His name is also in the title of Ps. lxxxix.

**Ethbaal**, king of Sidon, and father of Jezebel. The name signifies, "*with him is Baal.*" Josephus identifies him with Eithobalus, priest of Astarte, and king of Tyre. He usurped the kingdom, having conspired against Pheles, whom he slew. He reigned thirty-two years, and his dynasty lasted till the death of Pygmalion, sixty-two years later. Josephus also gives Pygmalion and Dido as contemporaries of Jezebel. (For Table see p. 125.)

**Genubath**, son of Hadath, by an Egyptian princess, sister of Tahpenes, the Egyptian queen (see Hadad).

**Hadad**, an Edomite, one of the royal family of Edom, and an adversary of Solomon. After the great victory over the Edomites in the Valley of Salt, where 18,000 Edomites perished (1 Chron. xviii. 12), David left Joab to complete the subjugation of the country, with orders to bury the slain and to exterminate all the grown male inhabitants (xi. 16). This



task occupied six months. At that time Hadad was a child, and was carried off by some Edomites, servants of his father the king, who had probably perished in the war. The route of flight was Midian, the wilderness of Paran, and then to Egypt. Hadad was hospitably received by Pharaoh, king of Egypt, who gave him the sister of Tahpenes the queen in marriage. On the deaths of David and Joab, the scourge of Edom, Hadad requested permission from Pharaoh to return to his own land. Pharaoh at first courteously declined the request, but afterwards granted permission. Hadad is then described as an adversary of Solomon. The mention of the deaths of David and Joab would make the return of Hadad to take place in the early years of Solomon's reign. But inasmuch as there is no record of any revolt of Edom till the reign of Solomon, and as Hadad is mentioned along with Rezon (xi. 25), it is probable that the story of Josephus is nearer to the actual facts. Josephus states that at first Pharaoh refused permission, but revoked his veto in the latter years of Solomon. Hadad returned to Edom, but finding it impossible to excite rebellion in Edom, which was strongly garrisoned, joined Rezon in Syria, and so did mischief to Israel.

**Hadadezer or Hadarezer**, son of Rehob, king of Zobah.

Notices.

- (1) As he went to recover his border at the river Euphrates he was defeated by David, who took his shields of gold (2 Sam. viii. 3-8).
- (2) The Syrians of Zoba went to assist the Ammonites, they were defeated by Joab and Abishai (2 Sam. x. 6-14).
- (3) Hadadezer was finally defeated by David at Helam (2 Sam. x. 15-19).

**Haggith**, one of David's wives, the mother of Adonijah, whom she bore to David during his reign at Hebron (2 Sam. iii. 4).

**Hazael**, the Syrian.

At Horeb Elijah was commanded to "*anoint Hazael to be king over Syria*" (xix. 15), and it was foretold that Hazael would be a scourge to Israel.

There is no record that Elijah actually anointed Hazael king.

Hazael appears to have held a high position in the court of Ben-hadad, and was sent by that king to Elisha to enquire if he would recover from his sickness. The reply of Elisha that Ben-hadad should recover, but yet die, and that Hazael would be king over Syria, and work evil against Israel, led to the murder of Ben-hadad, probably by Hazael.

Hazael was the persistent foe of Israel. Joram, king of Judah, was wounded at the siege of Ramoth Gilead (2 Kings viii. 28, 29).

In the later years of Jehu's reign Hazael was particularly successful against Israel, "*whom he smote in all their coasts*" (2 Kings x. 32).

Later he advanced against Gath and took it, and proceeded to attack Jerusalem, but was bought off by Joash, king of Judah (2 Kings xii. 17, 18).

**Heman**, one of the four sons of Mahol (see Ethan). There is a Homan among the names of the singers appointed by David (1 Chron. xv. 19).

**Hezion**, probably the same as Rezon (see p. lxxxix.). He is mentioned as the ancestor of Ben-hadad of Syria, who made alliance with Asa, and caused Baasha to abandon the fortification of Ramah.

**Hiel**, the Bethelite, who, in the reign of Ahab, built Jericho. He lost all his children during the time the city was being rebuilt, laying the foundation with the loss of Abiram his firstborn, and setting up the gates with the loss of Segub his youngest son, thus fulfilling the prophecy of Joshua (Josh. vi. 26).

**Hiram**, king of Tyre (see p. xl.).

**Hiram**, a worker in brass (see p. 29).

**Jehu I.**, the prophet, son of Hanani.

#### Notices.

- (1) He denounced Baasha for his sins, and predicted the destruction of his house (xvi. 1-4).
- (2) He reproved Jehoshaphat for his alliance with Ahab (2 Chron. xix. 2-3).
- (3) He wrote the chronicles of the reign of Jehoshaphat (2 Chron. xx. 34).

**Jehu**, the son of Jehoshaphat, son of Nimshi. At Horeb Elijah was commanded to anoint Jehu to be King of Israel, as the minister of God's vengeance upon Israel.

He would appear to have been one of the guards of Ahab, and to have accompanied him with a comrade Bidkar, when the King rode from Samaria to Jezreel to take possession of the vineyard of Naboth, and so he heard and remembered the judgment pronounced by Elijah against Ahab for the murder of Naboth (2 Kings ix. 25).

In the reign of Jehoram, Jehu was captain of the host in the siege of Ramoth Gilead, and was left there in command when Jehoram retired to Jezreel to be healed of wounds received during the siege.

During the absence of Jehoram, Jehu was anointed King by a youthful prophet sent by Elisha for the purpose. The army accepted him as King, and Jehu set off immediately at full speed with his comrade Bidkar, whom he made captain of his host.

Jehoram went out to meet him and was killed by an arrow, shot by Jehu—his body was thrown into the spot formerly occupied by Naboth's vineyard.

Ahaziah, King of Judah, was pursued and slain.

Jezebel met her death in exact fulfilment of the prophecy of Elijah.

Jehu exterminated the family of Ahab.

Thus in Jehu several prophecies were fulfilled:—

- (1) The prophecy that he should be King of Israel.
- (2) The prophecy concerning the fate of Ahab connected with the vineyard of Naboth.
- (3) The manner of the death of Jezebel.

**Jezebel**, daughter of Ethbaal, King of the Zidonians,—the wife of Ahab and the mother of Athaliah, who married Jehoram, King of Judah, and of Ahaziah and Joram, Kings of Israel.

She was a clever, strong, bold, unscrupulous woman, in whose hands Ahab became a mere puppet. She was a devotee to the worship of Baal.

Her power, influence, and her unscrupulous character stand out clearly marked.

She established the worship of Baal on a grand scale. At her table were supported no less than four hundred and fifty prophets of Baal, and four hundred of Astarte.

She relentlessly persecuted the prophets of Jehovah with the avowed object of their extermination.

Her character for vindictiveness, boldness, and utter indifference to crime necessary to encompass her ends is exhibited conspicuously in her conduct towards Elijah and Naboth.

**Elijah.** Jezebel was unmoved by the occurrences on Carmel. These only roused her to further action, and Elijah was forced to flee before the threats of the Queen, who vowed to take his life as he had taken the lives of the prophets of Baal. "*So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time*" (xix. 2).

**Naboth.** She taunted Ahab with want of firmness in exercising his kingly power, and, with unscrupulous disregard for truth and justice, manufactured a false charge against Naboth, and by a judicial murder removed him from Ahab's path. The prompt manner in which the elders of the city performed her bidding indicates that they knew the character of Jezebel, and understood that they were dealing with her and not with Ahab. It was to Jezebel they sent, "*saying Naboth is stoned and is dead*" (xxi. 14). For this crime her death was predicted by Elijah. "*The dogs shall eat Jezebel by the wall of Jezreel*" (xxi. 23). She met this horrible fate in the successful conspiracy of Jehu. Thrown down from the window as she contemptuously reminded him of the fate of the conspirator Zimri, she was trampled under the feet of the horses, and when they sought her body to give it burial they found only the "*skull and the feet and the palms of her hands*" (2 Kings ix. 30-37).

The effect of the marriage of Ahab with Jezebel.

- (1) The worship of Baal was introduced into Israel.
- (2) The evil conduct of Ahab is ascribed to her influence. "*There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up*" (xxi. 25).
- (3) Her daughter Athaliah married Jehoram, King of Judah. This marriage introduced Baal worship into the southern kingdom, and, when, on the death of her son Ahaziah, Athaliah "*destroyed all the seed royal,*" the house of David was continued only by the preservation of the infant Joash, hidden in the Temple by Jehoiada, the priest, and his wife Jehosheba.

**Joab,** the most remarkable and best known of the three nephews of David, the children of Zeruiah, David's sister. These nephews were Joab, Abishai and Asahel, generally described as "*the sons of Zeruiah.*" On the death of Saul the three brothers naturally supported the cause of David. Probably they were companions of David in his wanderings

during the reign of Saul. Abishai at least was with David at this time (1 Sam. xxvi. 6).

The principal events in Joab's career previous to the First Book of Kings are:—

- (1) The skirmish between David's men and Abner's men at the pool of Gibeon, when Asahel was slain whilst in pursuit of Abner (2 Sam. ii. 12-32).
- (2) The treacherous murder of Abner at Hebron when he deserted the cause of Ishbosheth. Joab slew him in revenge for the death of Asahel (2 Sam. iii. 6-39).
- (3) Joab gained the chief command of the army ("captain of the host") by being the first to mount the walls of the city at the siege of Jebus (1 Chron. xi. 6).
- (4) As a general he conducted three campaigns—
  - (a) Against the allied forces of Syria and Ammon (2 Sam. x. 6-14).
  - (b) Against Edom, the final victory being gained by David himself (2 Sam. viii. 13).
  - (c) Against the Ammonites when he captured Rabbah (2 Sam. xii. 26-28).

At this siege occurred the death of Uriah the Hittite.

David (summoned by Joab) was present in person at the actual capture of the citadel (2 Sam. xii. 27-29).

- (5) He was privy to the plot for encompassing the death of Uriah the Hittite (2 Sam. xi. 14-25).
- (6) He successfully brought about the reconciliation of David to his son Absalom (2 Sam. xiv.).
- (7) He commanded one of the three divisions of David's army in the battle against the forces of Absalom in the wood of Ephraim. After the battle, contrary to the command of David, he slew Absalom whilst hanging by his hair from an oak tree in the wood. For this disobedience David transferred the command of the army to Amasa (2 Sam. xviii. 1-17, xix. 13).
- (8) He slew Amasa treacherously whilst engaged in the pursuit of Sheba, the son of Bichri, whose revolt Joab quickly suppressed (2 Sam. xx.).
- (9) When commanded by David to number the people Joab remonstrated with David on the folly of such a step (2 Sam. xxiv. 3).

#### Notices in Kings.

- (1) Along with Abiathar, Joab sided with Adonijah, and took part in the feast at the stone of Zoheloth, near En-rogel. At this feast it was Joab who was the first to notice the movement in the city for the coronation of Solomon. "*Wherefore is this noise of the city being in an uproar?*" (1 Kings i. 41).
- (2) David left it in charge with Solomon to punish Joab for the treacherous murders of Abner and Amasa (ii. 5-6).
- (3) When Solomon put Adonijah to death for asking for Abishag the Shunammite for wife, Joab fled for sanctuary to the tabernacle at Gibeon. On his refusing to quit the sanctuary Benaiah.

in obedience to the orders of Solomon, slew him in the tabernacle (ii. 28-34).

Thus Joab was slain on the scene of the murder of Amasa, for the tabernacle was now at Gibeon (iii. 4).

Amasa was slain at the "*great stone which is in Gibeon*" (2 Sam. xx. 8-10).

(4) He was buried "*in his own house in the wilderness*" (ii. 34).

### The Character of Joab.

**Bold and brave, evidenced by—**

(1) His being the first to scale the walls of Jebus (1 Chron. xi. 6)

(2) His many campaigns (2 Sam. viii.-xxii.).

**Treacherous, cruel and revengeful, evidenced by—**

(1) The murder of Abner (2 Sam. iii. 6-39).

(2) The murder of Amasa (2 Sam. xx. 8-10).

**Unscrupulous, evidenced by—**

(1) His ready acquiescence with the plan of David for the removal of Uriah (2 Sam. xi. 16-17).

(2) His flagrant disobedience in putting Absalom to death contrary to the express command of David (2 Sam. xviii. 5).

**A skilful general, evidenced by his successful campaigns, especially against the Ammonites (2 Sam. viii.-xxii.).**

**Of clear judgment, quick decision, and prompt action, evidenced by—**

(1) The promptness with which he hastened to despatch Absalom, seeing clearly that the death of that prince meant the collapse of the rebellion (2 Sam. xviii. 14).

(2) The swift decisive measures by which he suppressed the revolt of Sheba (2 Sam. xx. 7).

**Loyal and devoted to the cause of David, evidenced by—**

(1) His adherence to David's cause in the revolt of Absalom.

(2) His continued support of David after he had been deprived of the command of the army because of his disobedience with regard to Absalom.

(3) The prompt manner in which he responded to the oall to pursue Sheba, when David saw that Amasa's delay might be serious. Though Joab had been deprived of the command of the army, and had seen Amasa promoted to the post, he at once hurried to the assistance of his king at this crisis.

(4) His remonstrance with David on the occasion of the numbering of the people.

**How then came Joab to side with Adonijah? This is an important point, and is emphasized by the sacred historian, "*for Joab had turned after Adonijah, though he turned not after Absalom*" (ii. 28).**

It may be noted that Joab, though loyal to David, was obnoxious to the King, who was particularly displeased with him on account of

(1) The treacherous murder of Abner.

(2) The death of Absalom.

(3) The treacherous murder of Amasa.

For each and any of these acts David might well have ordered the death of Joab. Why did he not do so?

(1) At the death of Abner David was not fully established on the

throne, and could not dispense with the services of Joab and Abishai. "*I am this day weak though anointed king; and these men, the sons of Zeruiah, be too hard for me*" (2 Sam. iii. 39).

Yet David rebukes Joab and compels him to mourn for Abner (2 Sam. iii. 31).

The King is not yet completely in the toils of Joab.

(1) At the death of Absalom Joab so far from making excuses to David for his act, chides the king for his grief at the death of his rebellious son (2 Sam. xix. 5-8).

And the King obeys the order of Joab.

(2) The death of Amasa seems to have been passed over by David without comment.

Yet how bitterly the King felt the disgrace upon his honour can be gathered from his last words to Solomon, "*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, etc.*" (ii. 5), when he left the charge to Solomon that he should put Joab to death.

The secret of David's inability to cope with Joab is connected with the death of Uriah. Joab, and probably Joab alone, knew the secret of Uriah's death. The letter written by David to Joab (2 Sam. xi. 15) gave the latter a hold upon the king. David dared not punish Joab, for he was afraid of him.

But Joab knew how the King resented the deaths of Abner, Absalom and Amasa. Whilst David lived Joab's possession of the King's secret ensured his safety, but David's successor would not be so bound to him, so Joab is ready to advance the cause of Adonijah. If the conspiracy were successful, his claim to the gratitude of Adonijah would render his life secure.

It is remarkable how easily Joab fell before Solomon, who was not held back by a guilty conscience as David had been.

NOTE.—David's advice to Solomon as regards Joab, Shimei, and Barzillai.

David's advice was probably given from motives of policy, and not from feelings of revenge.

Solomon was confronted with three dangers.

(1) An unscrupulous military party headed by Joab.

(2) A dissatisfied priestly faction, ready to plot and join any rebellious movement.

(3) Ill-suppressed tribal jealousies, in which Shimei was probably the chief intriguer.

It is but natural that David should have pointed out these dangers and have warned Solomon against his probable opponents.

In fact David reviewed the chief dangers of his own reign, referred to the great public crimes which had necessarily been left unpunished. Then he warned Solomon of the difficulties he would have to meet, named the individuals who would thwart him, and in allusion to their past hinted at events which justified their punishment.

David's advice may be summed up—

Beware of Joab and Shimei.

Do not hesitate to crush them.

They deserve the extreme penalty for former crimes.

Do not forget the past services of Barzillai and such as he.

But while such feelings and such advice were natural and even lawful on the part of David, we feel that he is speaking as a man, and as an eastern monarch—that there is no Divine warrant for his action or Divine approval of his words.

**Joash**, described as "the King's son." On the occasion of his expedition against Ramoth Gilead, Ahab entrusted Micaiah to "*Amon, the governor of the city, and to Joash, the king's son,*" with orders to keep the prophet in prison till his return. Apparently Joash was a younger son of Ahab, appointed to rule in Samaria during the King's absence on the expedition.

**Jonathan**, the son of Abiathar, the high priest. He appears on two occasions.

- (1) When David fled from Jerusalem on the revolt of Absalom, Jonathan the son of Abiathar and Ahimaaz the son of Zadok remained behind in order to bring news to David of what might happen in the city (2 Sam. xv. 36). They remained outside the city, at En-rogel. The message concerning the advice of Ahithophel was brought to them there by a wench (2 Sam. xvii. 17). They were, however, seen by a lad, but escaped capture by concealing themselves in the well at the house of a man in Bahurim, and brought the news safely to David (2 Sam. xvii. 18-22).
- (2) On the day of Adonijah's conspiracy and Solomon's inauguration he brought to the conspirators at En-rogel the news of the anointing of Solomon (i. 42-48).

**Maachah**, the daughter (more probably grand-daughter) of Absalom; the wife of Rehoboam, and mother of Abijah. She occupied the position of Queen-mother in the reigns of Abijah and Asa. From Chronicles we learn that Asa removed her from this position of dignity "*because she had made an idol in a grove,*" and that he "*cut down her idol, and stamped it, and burnt it at the brook Kidron*" (2 Chron. xv. 16).

**Micaiah**, the son of Imlah, a prophet of Samaria, who predicted the defeat and death of Ahab at Ramoth Gilead. (For full account see Chapter xxii.)

**Naamah**, an Ammonitess, wife of Solomon, and mother of Rehoboam. According to the Septuagint she was the daughter of Hanun, the son of Nahash (2 Sam. x. 1-4). (See also p. 69.)

**Naboth**, a Jezreelite, who owned a vineyard in Jezreel, near the palace of Ahab. The King desired the vineyard, and offered to buy it from Naboth, or to give him another vineyard in exchange for it. Naboth refused to part with the inheritance of his fathers, and Ahab was sad and angry with disappointment. Jezebel noticed the moody demeanour of the King, taunted him with his want of spirit, and took the matter into her own hands. She ordered the elders of Jezreel to proclaim a fast as for some great calamity. Naboth was accused of "cursing God and the King," and was convicted on the false evidence of two men of worthless character. He and all his children were stoned, and thus Ahab was free to take possession of the vineyard. When he reached the spot he was confronted by Elijah, who sternly rebuked him for his crime, prophesied that dogs should lick his blood in the place where they had licked the blood of Naboth, predicted the total destruction of his house, and announced that dogs should eat the flesh of Jezebel by the wall of Jezreel.

**Nathan** the prophet.**Notices.**

- (1) He was consulted by David with reference to the building of the Temple. At first he approved of the King's intention, but subsequently was bidden by God to tell David that the erection of a house for Jehovah should be accomplished by his son (2 Sam. vii. 2-17).
- (2) He reproved David for his sin with Bath-sheba by the simile of the rich man and the ewe lamb (2 Sam. xii. 1-12).
- (3) On the birth of Solomon he was specially charged by the Lord to give him the name Jedidiah (2 Sam. xii. 25).

**Notices in Kings.**

- (1) He was loyal to David and Solomon during the conspiracy of Adonijah (1. 8).
- (2) He was the means of the appointment of Solomon to the succession.
  - (a) By his advice to Bath-sheba to go in unto David and tell him of the plot.
  - (b) By his own subsequent remonstrance with the king.
  - (c) By his presence and assistance at the inauguration of Solomon.

**He was the compiler of**

- (1) The Life of David. "*The acts of David, the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer*" (1 Chron. xxix. 29).
- (2) The Life of Solomon. "*Now the rest of the acts of Solomon, first and last, are they not written in the book of Nathan the prophet*" (2 Chron. ix. 29).

**Obadiah**, a high official in the court of Ahab, described as "governor of his house" or "over the household." He was a worshipper of Jehovah ("feared the Lord greatly"). During the persecution of the prophets by Jezebel he hid a hundred prophets in caves, and fed them with bread and water. When the drought became severe he was sent by Ahab through part of the land, while the King went through the other in search of water and grass to feed the horses and mules lest they should all perish. On his way he met Elijah, who told him to go and fetch Ahab, in order that the prophet might speak to the king. When Obadiah hesitated in fear that Elijah might have disappeared ere the king could arrive, the prophet reassured him and pledged himself to meet the king. Thereupon Obadiah went and told Ahab.

**Rei**, one of those who remained constant in David's cause at the time of Adonijah's conspiracy (see Shimei II.).

**Rezon**, the son of Eliadah, one of the adversaries of Solomon. It would appear that, after David defeated Hadadezer, king of Zobah, Rezon escaped, when his master was overthrown, and, gathering a band of freebooters, waited his opportunity to seize Damascus. This he suc-



ceeded in doing, and became king in Damascus. He was an adversary to Solomon throughout the reign, and from his time the Syrians were persistent opponents of the Northern Kingdom.

### **Shemaiah, a prophet in the reign of Rehoboam.**

#### **Notices.**

- (1) When Rehoboam had assembled an army to reduce the Ten Tribes after their revolt, Shemaiah forbade him to continue the war (xii. 22).
- (2) On the invasion of Jerusalem by Shishak, king of Egypt, Shemaiah announced that the invasion was a punishment upon Judah for their sins. When Rehoboam and the princes humbled themselves before the Lord, Shemaiah appeared again and pronounced words of comfort (2 Chron. xii. 5-8).
- (3) He wrote the chronicles of the reign of Rehoboam (2 Chron. xii. 15).

**Shemer**, the owner of the hill on which Samaria was built. He sold it to Omri for two talents of silver. The city took the name Samaria from Shemer, the original owner of the ground (xvi. 24).

**Shimei**, the son of Gera, a Benjamite, of the house of Saul. He lived at Bahurim (2 Sam. xvi. 5).

#### **Notices in Samuel:**

- (1) In his flight from Jerusalem during the revolt of Absalom David had to pass through Bahurim on his way to cross the Jordan. Shimei came out and followed David, cursing and throwing dust and stones. Abishai would have turned and slain him, but was forbidden by the king (2 Sam. xvi. 5-13).
- (2) On the king's return Shimei was the first person to meet him at the Jordan, and begged for pardon. Again Abishai would have put him to death, but the king granted him pardon and promised to spare his life (2 Sam. xix. 16-23).

#### **Notices in Kings:**

- (1) In his last charge to Solomon David enjoined him to put Shimei to death as a punishment for his former conduct (1 Kings ii. 8-9).
- (2) Solomon called Shimei to him and notified that he must take up his residence in Jerusalem, and not go beyond the brook Kidron on pain of death (1 Kings ii. 36-38).
- (3) Shimei built himself an house in Jerusalem and kept to the arrangement for three years, at the end of which time he went to Gath in quest of two of his servants, who had run away to Achish, King of Gath. For his breach of the compact made with the king he was executed by Benaiah (1 Kings ii. 39-46).

Two views might be taken of the end of Shimei—

- I. That David left to Solomon the legacy of putting Shimei to death in the spirit of revenge, and that Solomon laid a trap for him inasmuch as Shimei would be sure to break the compact either through forgetfulness, or through lapse of time robbing it of its fatal significance.

II. That Shimei being of the house of Saul was a bitter opponent of David, who had succeeded to the throne.

On his return from flight David would not mar the indemnity given to those who had supported Absalom, and so pardoned Shimei.

It would seem that Shimei did not feel grateful for the pardon but continued in his animosity towards the house of David.

So whilst David would not break his word to Shimei that he would spare his life, he warned Solomon that Shimei was dangerous to the throne and must be put to death.

The latter view is the more probable, and causes us to regard the charge of David to Solomon as that of an experienced monarch pointing out to his youthful successor the political dangers he would be liable to as long as Joab and Shimei lived. And he need not have any scruples about his action, for both had deserved death, Joab by his murdering Abner and Amasa, Shimei by his cursing David in his trouble.

And thus we obtain a clear view of Solomon's action. He removes Shimei from his home at Bahurim, where he would have been free to plot against the king, and compels him to live at Jerusalem under his own eye. If he quitted Jerusalem he should be put to death.

Thus Solomon acted wisely towards Joab and Shimei from a political point of view. His prompt dealing with all those likely to plot against him established his rule immediately and completely.

**Shimei (II.)** an adherent of Solomon's at the time of Adonijah's conspiracy.

*"But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei and Rei, and the mighty men which belonged to David, were not with Adonijah"* (i. 8).

Unless he is the same as Shimei, the son of Elah, or as Shimoah, David's brother, he cannot be identified.

**Shimei (III.)**, the son of Elah, who had charge of the commissariat in Benjamin in Solomon's reign. *"Shimei the son of Elah, in Benjamin"* (iv. 18).

**Taphath**, daughter of Solomon, married to a son of Abinadab, one of Solomon's officers, who governed the region of Dor.

**Tibni**. When Zimri had burnt himself in his palace the kingdom of Israel was divided, part of the people followed Tibni, son of Ginath, and made him king, and part followed Omri. The struggle between the two parties lasted four years, and ended with the death of Tibni (xvi. 21-22).

**Uriah** the Hittite, husband of Bath-sheba, slain in the siege of Rabbah (2 Sam. xi. 3). His name is mentioned in Kings as being the only matter in which David had offended against the Lord. He *"turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite"* (xv. 5).

**Zadok**, son of Ahitub, of the house of Eleazar, the eldest son of Aaron, from whom he was eleventh in descent. During the reign of David Zadok is associated in the high priesthood with Abiathar.

**Notices not in Kings.**

- (1) The first mention of Zadok is that he joined David at Hebron after the death of Saul. He is described as "*a young man mighty of valour*" (1 Chron. xii. 28). Up to this period it is probable he was a supporter of the house of Saul, but afterwards he was staunch in his fidelity to David.
- (2) At the revolt of Absalom Zadok and Abiathar would have taken the ark with David in his flight, but at the express command of the King they returned to Jerusalem (2 Sam. xv. 24-29).
- (3) Ahimaaz the son of Zadok and Jonathan the son of Abiathar were the means of communication between David and Hushai (2 Sam. xv. 35-36), and brought tidings to the King of the counsel of Ahithophel (2 Sam. xvii. 15-22).
- (4) When Absalom was dead, Zadok and Abiathar, at the instigation of David, urged the people to invite the King to return (2 Sam. xix. 11-14).

**Notices in Kings.**

- (1) Zadok did not join the conspiracy of Adonijah, but was faithful to the cause of Solomon (i. 8).
- (2) At the command of David he anointed Solomon at Gihon (i. 32-39).
- (3) When, on the renewal of Adonijah's schemes against Solomon, the King removed Abiathar from the priesthood, he rewarded Zadok for his fidelity by putting him in the place of Abiathar (ii. 35).

There is no further mention of any acts of Zadok, but we find his name in the list of the state officials of Solomon. "*Zadok and Abiathar were the priests*" (iv. 4). "*Zadok the priest*" (1 Chron. xxiv. 6).

It is suggested that Abiathar officiated in Jerusalem where the ark was, and that Zadok presided at Gibeon where the Tabernacle was during the reigns of David and Solomon. This conjecture is based on 1 Chron. xvi. 39.

*"And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon."*

**Zedekiah**, the son of Chenaanah, the leader and spokesman of the prophets who counselled Ahab to go up against Ramoth Gilead. Zedekiah had provided himself with horns of iron, as a symbol that Ahab should drive the Syrians before him. When Micaiah had predicted the fall of Ahab, and declared that the Lord had put a lying spirit in the mouth of those prophets who urged the king to the war, Zedekiah smote him on the cheek, and mockingly asked "*which way went the spirit of the Lord from me to speak unto thee.*" Micaiah told Zedekiah that he should know this when he hid himself in an inner chamber, either out of fear for the Syrian invasion, or in shame and remorse for the death of the king.

Josephus relates that Zedekiah relied on the prophecy of Elijah that

Ahab's blood should be licked up by dogs in the field of Naboth, and therefore regarded the king as certain not to meet with death in his expedition.

**Zeruiah**, the mother of Abishai, Joab, and Asahel, the nephews of David, generally described as "*the sons of Zeruiah.*"

Zeruiah was the daughter of Nahash and the half-sister of David.

Notices are—

"*Abigail the daughter of Nahash, sister to Zeruiah, Joab's mother*" (2 Sam. xvii. 25).

"*David the seventh; whose sisters were Zeruiah and Abigail*" (1 Chron. ii. 15-16).

There is no mention of the husband of Zeruiah in Scripture.

**Zimri**, captain of half the chariots in the army of Elah. He conspired against Elah at Tirzah, and murdered the King whilst feasting in the house of Arza, his steward. Zimri reigned only seven days, for Omri marched from Gibbethon at the head of the army which was besieging that city, and quickly took the city of Tirzah. Zimri seeing that resistance was hopeless, retreated into the castle of the King's palace, set it on fire, and perished in the ruins.

## TOPOGRAPHY OF JERUSALEM.

Briefly we may describe Jerusalem as built upon a broad elevated promontory within the fork of the two valleys of Jehoshaphat and Hinnom.

The Valley of Jehoshaphat runs along the eastern side of the city, and joins the valley of Hinnom at the south-east corner.

The river or brook Kidron flows through this valley, and is joined by the Gihon a little distance above En-rogel. The east side of the valley is formed by the Mount of Olives and the Mount of Offence.

The Valley of Hinnom runs along the west and south sides of the city, and joins the valley of Jehoshaphat at the south-east corner.

The brook Gihon flows through this valley and joins the Kidron a little distance above En-rogel.

Thus the north-east corner was clearly the more assailable part of the city. Against this corner the Babylonians in the reign of Nebuchadnezzar made their main attack.

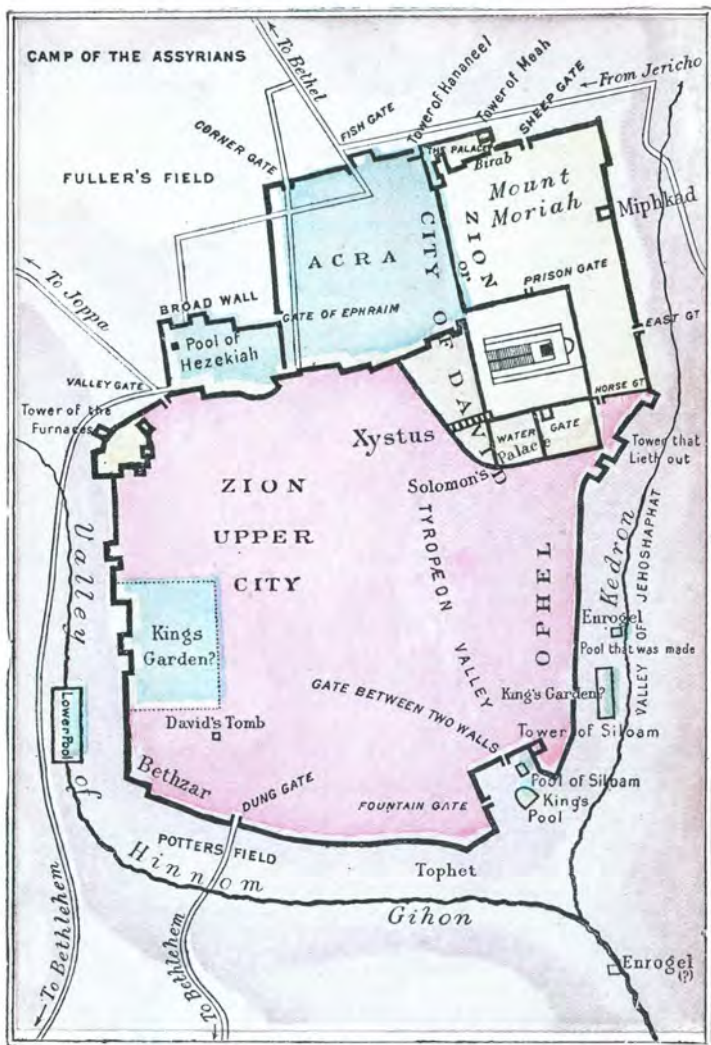
The city itself was divided into two portions or separate hills divided by the Tyropoeon valley, which was subsequently filled up in the time of the Maccabees.

We find four distinct portions—

**I. The Upper City**, long identified with Zion, built on the western spur, and separated by walls from the other hill. This hill is 103 feet higher than Moriah.

**II. The City of David** (the true Zion), called Acra by Josephus, occupying the north-west portion of the second hill.

**III. Moriah**, on which was built the Temple, occupying the



PLAN OF JERUSALEM TO ILLUSTRATE THE FIRST BOOK OF KINGS.

western portion of this hill. The City of David was higher than the Temple; its summit was lowered by the Maccabees in order that it might not overlook the Temple-Mount. The material thus obtained was thrown into the Tyropœon valley, and the hill is now 100 feet lower than the Temple-Mount.

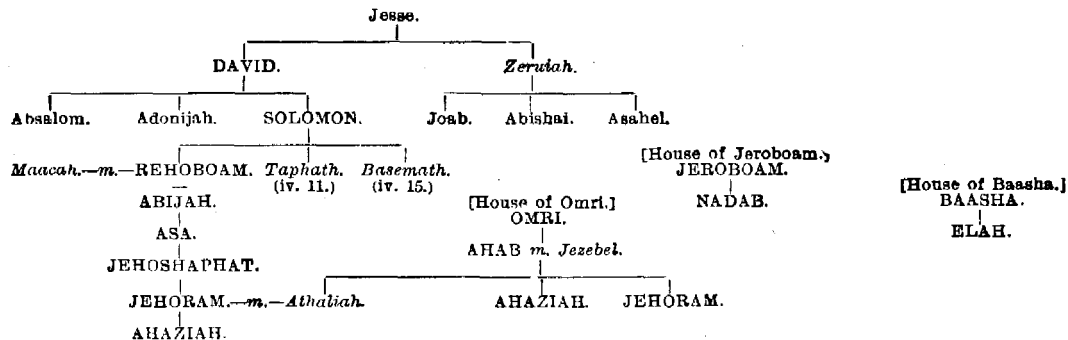
- IV. **Ophel**, the southern continuance of the Temple hill, a long narrowish promontory separating the Tyropœon valley from the valley of Jehoshaphat, and sloping off on its southern side into the valley of Hinnom. On the eastern side is the "Fount of the Virgin," and at its foot the lower outlet of the same spring—the Pool of Siloam.

Ophel appears to have been assigned to the Levites for their residence.

Other spots mentioned in Kings are:

1. **Millo**, or The Millo, for in the original we always find the word with the definite article. Its exact site has not been determined, but it was evidently a part of the fortifications of the old Jebusite city taken by David (2 Sam. v. 9.). Wherever the word occurs it is in connection with the walls or fortifications of Jerusalem. Its repair was one of the great works upon which Solomon employed his levy of forced labour (ix. 15-24, xi. 27). Hezekiah also "*repaired Millo in the city of David*" (2 Chron. xxxii. 5.) in preparation to meet the Assyrians. In the Septuagint it is generally rendered ἡ ἀκροα = the citadel, and the same word is used for the fortress on Mount Zion occupied by the party of Antiochus in the Maccabean wars. As the word signifies "piling or heaping up," it has been suggested that the Millo was a raised work defending that part of the city of David where the hill of Zion slopes down into the Tyropœon valley.
2. **Mount of Offence**, the southern summit of the Mount of Olives, the range of hills on the east of Jerusalem separated from the city by the valley of Jehoshaphat. Solomon built high places "*on the hill that is before Jerusalem*" (xi. 7). This can only be the Mount of Olives, and tradition places the high places erected for idol worship by Solomon as being upon the southern summit which thus gained the name of Mount of Offence.
3. **Topheth**, or **Tophet**, the place "*in the valley of the children of Hinnom*" (2 Kings xxiii. 10), where sacrifices were offered to Molech. Josiah defiled the spot and it became the place where the refuse of Jerusalem was deposited.

TABLE OF THE HOUSES OF JUDAH AND ISRAEL, AS IN THE  
FIRST BOOK OF KINGS.



Names printed in capitals = Kings. Names printed in italics = Women. For the family of David, see p. 106.

# THE FIRST BOOK OF KINGS.

## TEXT AND NOTES.

### The Last Years of King David.

(NOT IN CHRONICLES.)

1. <sup>1</sup>Now king David was <sup>2</sup>old and stricken in years; and they covered him with <sup>3</sup>clothes, but he gat no heat. <sup>2</sup> Wherefore his <sup>4</sup>servants said unto him, Let there be sought for my lord the king a young virgin: and let her <sup>5</sup>stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get <sup>6</sup>heat. <sup>3</sup> So they <sup>7</sup>sought for a fair damsel throughout all the <sup>8</sup>coasts of Israel, and found Abishag a <sup>9</sup>*Shunammite*, and brought her to the king. <sup>4</sup> And the damsel was very fair, and cherished the king, and <sup>10</sup>ministered to him: but the king <sup>11</sup>knew her not.

<sup>a</sup> see R. V.

<sup>11</sup> Thus Adonijah could ask her for his wife.

Old, an expression hitherto used only of persons above 80, David, Solomon, and Manassch were the only monarchs who exceeded 60 years. The history of Abishag is inserted probably to explain the cause of Adonijah's death (ii. 13-25).

### The Attempt of Adonijah to Secure the Succession.

(NOT IN CHRONICLES.)

<sup>5</sup> Then <sup>1</sup>Adonijah the son of Haggith exalted himself, saying, <sup>2</sup>I will be <sup>3</sup>king: and he <sup>4</sup>prepared him <sup>5</sup>chariots and horsemen, and <sup>6</sup>fifty men to run before him. <sup>6</sup> And his father had not <sup>7</sup>displeas'd him at any time in saying, Why hast thou done so? and he also was

<sup>4</sup> So Absalom (2 Sam. xv. 1).

<sup>5</sup> Not for war, but as a kingly retinue. The act was a claim to the succession, and enabled him to find out who would support him.

<sup>6</sup> As a body guard.

<sup>7</sup> Had never corrected him for his faults. Adonijah, like Absalom, was a spoilt child.

<sup>1</sup> Now = and. A mark of a continued narrative, not the commencement of a new history.

<sup>2</sup> 70 years of age. David was "thirty years old when he began to reign, and he reigned forty years" (2 Sam. v. 4).

<sup>3</sup> Bed clothes. The king was bed-ridden.

<sup>4</sup> Not menials, but the officers of the royal household.

<sup>5</sup> Attend upon the king.

<sup>6</sup> That her young body might communicate vital heat to David's aged frame.

<sup>7</sup> So after the deposition of Vashti, fair virgins were sought for Ahasuerus (Esther ii. 2).

<sup>8</sup> Borders, territories.

<sup>9</sup> Native of Shunem (p. lxxii)

<sup>10</sup> Performed the duties of nurse.



a very <sup>8</sup>goodly man; and <sup>a</sup>his <sup>9</sup>mother bare him after Absalom. 7 And he conferred with <sup>10</sup>Joab the son of Zeruiah, and with <sup>11</sup>Abiathar the priest: and they following Adonijah helped him. 8 But <sup>12</sup>Zadok the priest, and <sup>13</sup>Benaiah the son of Jehoiada, and <sup>14</sup>Nathan the prophet, and <sup>15</sup>Shimei, and <sup>16</sup>Rei, and the <sup>17</sup>mighty men which belonged to David, were not with Adonijah. 9 And Adonijah <sup>18</sup>slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by <sup>19</sup>En-rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants: 10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he <sup>20</sup>called not.

a see R.V. comment p. 107.

<sup>13</sup> Captain of the body guard of Cherethites and Pelethites (p. lxxi.).

<sup>14</sup> Intro. p. lxxxix.

<sup>15</sup> Not the Shimei of ii. 8. (see Intro. p. xci.).

<sup>16</sup> Intro. p. lxxxix.

<sup>17</sup> Mighty men (2 Sam. xxiii. 8-39, 1 Chron. xi. 47). See Glossary, p. 134.

<sup>18</sup> A sacrificial feast: so Absalom (ii. Sam. xv. 12).

<sup>19</sup> Enrogel = "Fountain of the fuller," close to Jerusalem on the south-east.

<sup>20</sup> Did not invite them to the feast.

<sup>8</sup> Well grown and handsome. (So Absalom, 2 Sam. xiv. 25). His commanding person helped him to secure the affections of the people. Compare Saul (1 Sam. ix. 2).

<sup>9</sup> The four eldest sons of David were: Amnon, Chileab, Absalom, and Adonijah. Adonijah followed Absalom, but was not by the same mother (p. lxxviii.).

<sup>10</sup> Joab, probably because he feared what action Solomon might take on the death of David.

<sup>11</sup> Abiathar, through jealousy of Zadok.

Both, because they would be in favour with Adonijah whose cause they had supported (see pp. lxxvi. and lxxxv.).

Abiathar had charge of the ark at Jerusalem (p. 11.).

<sup>12</sup> Zadok was stationed at the Tabernacle in Gibeon (p. xcii.).

## Nathan Informs Bath-sheba of the Plot.

(NOT IN CHRONICLES.)

11 Wherefore <sup>2</sup>Nathan spake unto <sup>1</sup>Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith <sup>3</sup>doth reign, and David our lord knoweth it not? 12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest <sup>4</sup>save thine own life, and the life of thy son Solomon. 13 Go and get thee <sup>5</sup>in unto king David, and

and put to death all those likely to be opposed to him. Jeroboam (xv. 29), Zimri to the house of Baasha (xvi. 21) (1 Kings x. 17). Athaliah also destroyed the seed royal (9 Kings xi. 1).

<sup>6</sup> Who was too old and infirm to leave his room.

<sup>1</sup> Intro. p. lxxx.

<sup>2</sup> It was through the message of Nathan that Solomon was named "Jedidiah" — the beloved of the Lord (2 Sam. xii. 25). Hence the anxiety of Nathan lest the plot of Adonijah should succeed.

<sup>3</sup> Doth reign, &c. is as good as king already (see also verse 13).

<sup>4</sup> For Adonijah would probably follow the usual oriental custom. So Baasha to the house of Jehu to the house of Ahab (9 Kings xi. 1).

say unto him, Didst not thou, my lord, O king, <sup>6</sup>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? <sup>14</sup>Behold, while thou yet talkest there with the king, I also will come in after thee, and <sup>7</sup>confirm thy words.

Nathan would—

- (1) Remind David of God's will.
  - (2) Show the king that the plot was serious and must be dealt with promptly.
- The choice of Solomon as David's successor is the last instance in scripture of divine preference for the younger sons. Previous instances are—
- (1) Jacob over Esau.
  - (2) Judah over Reuben, Simeon and Levi.
  - (3) Ephraim over Manasseh.
  - (4) David over his brethren.

### Bathsheba in the Presence of David.

(NOT IN CHRONICLES.)

<sup>15</sup> And Bath-sheba went in unto the king into the <sup>1</sup>chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. <sup>16</sup> And Bath-sheba <sup>2</sup>bowed, and did <sup>3</sup>obedience unto the king. And the king said, What wouldest thou? <sup>17</sup> 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. <sup>18</sup> And now, behold, <sup>4</sup>Adonijah reigneth; and now, my lord the king, <sup>5</sup>thou knowest it not: <sup>19</sup> 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 host, but Solomon thy servant hath he not called. <sup>20</sup> And thou, my lord, O king, the <sup>6</sup>eyes of all Israel are upon thee, that thou shouldest <sup>7</sup>tell them who shall

<sup>6</sup> There is no record of this promise. But Bathsheba would certainly know the promise of God to David that Solomon should sit upon his throne.

<sup>7</sup> Tell the same tale, and add particulars.

<sup>1</sup> The inner chamber, the bed-chamber.

Those who desired to see the feeble old king must enter his bed chamber.

<sup>2</sup> Bowed herself in reverence to the king.

<sup>3</sup> With the respect and homage of the East The attitude was also that of a suppliant, hence the question of the king.

<sup>4</sup> i.e. Adonijah is being proclaimed king, and will seize upon the succession unless measures are taken to prevent him.

<sup>5</sup> Though hereditary succession was acknowledged there existed the right of choosing a successor, especially of naming one among several sons. So Jacob passed over Reuben (Gen. xlix. 9-11).

<sup>6</sup> The people would expect David to confirm or condemn the action of Adonijah.

<sup>7</sup> The moment had arrived for the king to declare his will.

sit on the throne of my lord the king after him. 21 <sup>8</sup>Otherwise it shall come to pass, when my lord the king shall <sup>9</sup>sleep with his fathers, that I and my son Solomon shall be counted <sup>10</sup>offenders.

<sup>8</sup>If the king made no declaration Bathsheba and Solomon were doomed as soon as the king died.

<sup>9</sup>The first occurrence of this phrase so often used in the record of the death of the kings.

<sup>10</sup>"sinners," *i.e.* condemned for high treason and punished with death.

### Nathan Confirms the Story of Bath-sheba.

(NOT IN CHRONICLES.)

22 And, lo, while she yet talked with the king, <sup>1</sup>Nathan the prophet also came in. 23 And they told the king, saying, Behold Nathan the prophet. And when he was come <sup>2</sup>in before the king, he bowed himself before the king with his face to the ground. 24 <sup>3</sup>And Nathan said, My lord, O king, <sup>4</sup>hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? 25 For he is gone down <sup>5</sup>this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, <sup>6</sup>God save king Adonijah. 26 But me, even me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called. 27 Is this thing done by my lord the king, and thou <sup>7</sup>hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

<sup>1</sup>According to the concerted plan Nathan enters to confirm her story, *i.e.* into the palace.

<sup>2</sup>*i.e.* into the bed chamber.

<sup>3</sup>It is clear that Bath-sheba had retired (verse 28).

<sup>4</sup>The original is "Thou hast said."

<sup>5</sup>Note how promptly Nathan and Bathsheba acted. The propinquity of En-rogel to the city would account for their early information of the plot.

<sup>6</sup>The ordinary salutation to a new king. So Saul (1 Sam. x. 24). Absalom (2 Sam. xvi. 16). Solomon (1 Kings i. 39). Jehoash (2 Kings xi. 12).

<sup>7</sup>*i.e.* Hast not intimated thy change of purpose.

### Solomon Anointed King.

(NOT IN CHRONICLES.)

28 Then king David answered and said, Call me Bath-sheba. And she came into the king's presence, and

stood before the king. 29 And the king swore, and said, <sup>1</sup>As the Lord liveth, that hath redeemed my soul out of all <sup>2</sup>distress, 30 Even as I swore 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. 31 Then Bath-sheba bowed with her face to the earth, and did <sup>a</sup>reverence to the king, and said, <sup>4</sup>Let my lord king David live for ever. 32 And king David said, Call me <sup>5</sup>Zadok the priest, and Nathan the prophet, and <sup>6</sup>Benaiah the son of Jehoiada. And they came before the king. 33 The king also said unto them, Take with you the 'servants of your lord, and cause Solomon my son to ride upon mine own <sup>7</sup>mule, and bring him down to <sup>8</sup>Gihon: 34 And let Zadok the priest and Nathan the prophet <sup>9</sup>anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. 35 <sup>10</sup>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 <sup>b</sup>ruler over Israel and over Judah. 36 And Benaiah the son of Jehoiada answered the king, and said, <sup>11</sup>Amen: the Lord God of my lord the king say so too. 37 As the Lord hath been with my lord the king, even so be he with

a see R. V. comment p. 107. b see R. V. comment p. 107.

(3) Jehu, at Ramoth Gilad, by the young prophet sent by Elisha (2 Kings ix. 3-6).

(4) Joash, by Jehoiada (2 Chron. xxiii. 11).

(5) Jehoahaz (2 Kings xxiii. 30).

<sup>10</sup> i.e., as his body guard.

<sup>11</sup> Amen = assuredly. An intimation of assent. David does not resent the expression of this wish. He hoped that his son's reign would surpass his own in glory and extent of dominion.

<sup>1</sup> A common form of oath.

<sup>2</sup> Distress, i.e.—

(1) Perils from the pursuit by Saul.

(2) Danger from the rebellion of Absalom.

(3) Forgiveness for his greatsin. The birth of Solomon marked the period of his reconciliation to God.

<sup>4</sup> A lower and humble form of homage and reverence.

<sup>4</sup> A common form of compliment in the East (Dan. ii. 4, iii. 9, vi. 21).

<sup>6</sup> In order to anoint Solomon.

<sup>6</sup> The captain of the king's body guard.

<sup>7</sup> Mules had replaced asses as the animals upon which high personages rode. So Absalom rode on a mule when caught by his hair (2 Sam. xviii. 9).

To ride in the royal chariot or on the king's own beast was a mark of special honour.

Examples are:—

Joseph in Pharaoh's second chariot (Gen. xli. 43).

Jehonadab in the chariot of Jehu (2 Kings x. 16).

Haman on "the horse that the king rideth upon" (Esther vi. 8).

<sup>8</sup> Gihon, a spring or pond in the valley of Jehoshaphat (Intro., p. lxiii).

<sup>9</sup> Instances of Kings being anointed are—

(1) Saul, the first king, by Samuel (1 Sam. x. 1).

(2) David, the king of God's own choice, by Samuel (1 Sam. xvi. 13).

Solomon, and make his throne greater than the throne of my lord king David. 38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the <sup>12</sup>Cherethites, and the <sup>13</sup>Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. 39 And Zadok the priest took <sup>14</sup>an horn of oil out of the *tabernacle*, and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon. 40 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.

c see R.V. comment p. 107.

### The Collapse of Adonijah's Schemes.

(NOT IN CHRONICLES.)

41 And Adonijah and all the guests that were with him heard it <sup>1</sup>as they had made an end of eating. And when <sup>2</sup>Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar? 42 And while he yet spake, behold, <sup>3</sup>Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou art a <sup>4</sup>valiant man, and bringest good tidings. 43 And Jonathan answered and said to Adonijah, <sup>5</sup>Verily our lord king David hath made Solomon <sup>6</sup>king. 44 And the king hath sent with him Zadok the priest, and 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

a see R.V. comment p. 108.

<sup>12</sup> Cherethites (see p. 121).

<sup>13</sup> Pelethites (see p. 121).

<sup>14</sup> The horn (Heb.) i.e., one specially consecrated and set apart for such occasions.

The proclamation of Solomon as king is marked—

- (1) By the approval of David. Solomon rode on the royal mule, attended by the royal body guard.
- (2) By the sanction of priest (Zadok) and prophet (Nathan).
- (3) By the acclamation of the people signifying their acceptance of the young prince.

<sup>1</sup> The banquet and its preparation would take some time. Thus Nathan had sufficient time to frustrate the schemes of Adonijah.

<sup>2</sup> The old warrior at once catches the sound of the trumpet.

<sup>3</sup> Intro. p. lxxxviii. Probably left behind in the city to bring news of any action on the part of the adherents of Solomon. He performed a similar office in the rebellion of Absalom, though then it was to bring news to David (2 Sam. xv. 27—xvii. 17.)

<sup>4</sup> Worthy man.

<sup>5</sup> Jonathan had seen the return from Gihon where Solomon had been installed on the throne. Solomon's accession was thus accepted by the people of Jerusalem.

<sup>6</sup> It is not uncommon in the East for a son to begin to reign in the life time of his father.

mule: 45 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. 46 And also Solomon sitteth on the throne of the kingdom. 47 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 <sup>7</sup>bowed himself upon the bed. 48 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. 49 And all the guests that were with Adonijah were afraid, and rose up, and <sup>8</sup>went every man his way. 50 And Adonijah feared because of Solomon, and arose, and went, and caught hold on the <sup>9</sup>horns of the <sup>10</sup>altar. 51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, <sup>11</sup>Let king Solomon swear unto me to-day that he will not slay his servant with the sword. 52 And Solomon said, <sup>12</sup>If he will shew himself a worthy man, there shall not an <sup>13</sup>hair of him fall to the earth: but if wickedness shall be found in him, he shall die. 53 So king Solomon sent, and they brought him down from the altar. And he came and <sup>14</sup>bowed himself to king Solomon: And Solomon said unto him, Go to thine house.

<sup>b</sup> see R. V. comment, p. 107.

<sup>13</sup> A proverbial expression equivalent to "no harm of any kind shall happen to him."

<sup>14</sup> Adonijah did homage to Solomon as his sovereign.

<sup>7</sup> i.e. in worship and prayer.

<sup>8</sup> Note the sudden collapse of the attempt of Adonijah compared with the formidable rebellion of Absalom.

Two reasons—

(1) The improved military organization of David, and the consolidation of royal power during the last peaceful years of his reign.

(2) Adonijah's attempt was not a revolt against David himself. Thus the expression of the King's choice was sufficient to crush his hopes and presumption.

<sup>9</sup> Projections from the four corners of the altar, to which the victim for sacrifice was fastened. They were metallic projections, not made of horn.

<sup>10</sup> Adonijah claims the right of sanctuary, a custom common to the Jews and many nations. The right was denied to one guilty of wilful murder (Ex. xxi. 14). So Joab was executed (ii. 30, 31).

The altar was probably the one erected by David on Mount Zion when he brought the Ark there. But it may be the altar at Gibeon (ii. 28).

<sup>11</sup> Adonijah asks for Solomon's oath.

<sup>12</sup> Solomon gives his word only, and that conditionally on Adonijah's good behaviour in the future. We may note the clemency of Solomon. The ordinary Eastern monarch would have immediately put to death a pretender to his throne. Note also that Adonijah alone of the conspirators seems to have feared for his life. The others disperse, and no notice is taken of their part in the conspiracy.

## The Last Charge of David to Solomon and His Death.

(NOT IN CHRONICLES.)

2. Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, 2 <sup>1</sup>I go the way of all the earth: be thou <sup>2</sup>strong, therefore, and shew thyself a man; 3 And keep the <sup>3</sup>charge of the Lord thy God, to walk in his ways, to keep his <sup>4</sup>statutes, and his <sup>5</sup>commandments, and his <sup>6</sup>judgments, and his <sup>7</sup>testimonies, as it is written in the law of Moses, that thou mayest prosper, in all that thou doest, and whithersoever thou turnest thyself: 4 That the Lord may *continue* his word which <sup>8</sup>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 the throne of Israel. 5 Moreover thou knowest also what Joab the son of Zeruiah, did <sup>9</sup>to me, and what he did to the two captains of the hosts of Israel, unto <sup>10</sup>Abner the son of Ner, and unto <sup>11</sup>Amasa the son of Jether, whom he slew, and shed the blood of war in <sup>12</sup>peace, and put the <sup>13</sup>blood of war

*a* see R. V. comment p. 108.

<sup>1</sup> Testimonies = declaration of God against sin.

The last charge of David to Solomon—

(1) To act boldly and firmly though he was so young.

(2) To keep the commandments of the Lord.

(3) To execute judgment on Joab and Shimei.

(4) To show kindness to the family of Barzillai.

<sup>2</sup> See 2 Samuel vii. 11-17. The promise given through Nathan was unconditional. But all God's promises are conditional on faithful continuance in His will.

<sup>3</sup> To me. David alludes to

(1) His inability to punish Joab for the murder of Abner (2 Sam. iii. 39).

(2) The death of Absalom (2 Sam. xviii. 14-15).

(3) Joab's stern rebuke to the king at his grief for Absalom (2 Sam. xix. 5-7).

<sup>10</sup> Abner (Intro. p. lxxvii.).

<sup>11</sup> Amasa (Intro. p. lxxix.).

<sup>12</sup> The death of both Abner and Amasa occurred not in battle, but in a time of peace, and under the guise of friendship (Intro. p. lxxv.).

<sup>13</sup> Joab stabbed both of them at such close quarters that the blood must have spurting over his clothes, and he must have stepped in it.

1 Chronicles xxvii.-xxix. fills up the interval between chaps. i. and ii. There is recorded—

(1) A great assembly of the people.

(2) A solemn farewell by David to the people.

(3) A charge to aid in building the temple.

(4) A list of offerings for the temple.

(5) The second installation of Solomon as king.

1 Comp. Josh. xxiii. 14.

2 = "firm and bold." Comp. Josh. i. 6, 7, 9.

3 The Charge, see—

(1) Numb. iii. 7, where "charge" refers to the care of the tabernacle and the duties attached to it.

(2) Deut. xvii. 18-20, where any king on taking the throne is bidden to write out a copy of the law, and to read and learn it.

4 Statutes = ceremonial ordinances.

5 Commandments = the moral law.

6 Judgments = laws pertaining to civil government.

upon his girdle that was about his loins, and in his shoes that were on his feet. 6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.† 7 But shew kindness unto the sons of <sup>14</sup>Barzillai the Gileadite, and let them be of those that <sup>15</sup>eat at thy table: for so they came to me when I fled because of Absalom thy brother. 8 And, behold, thou hast with thee <sup>16</sup>Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to <sup>17</sup>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. 9 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. X 10 So David slept with his fathers, and was buried in the <sup>18</sup>city of David. 11 And the days that David reigned over Israel were forty years: <sup>19</sup>seven years reigned he in <sup>20</sup>Hebron, and thirty and three years reigned he in Jerusalem.

<sup>14</sup> Barzillai (Intro. p. lxxx.).

<sup>15</sup> See 2 Sam. xix. 38-40, a mark of royal favour.

Chimham is the only son mentioned as accompanying David to Jerusalem. His name remained in connection with Bethlehem. The Jews, after the murder of Gedaliah, prepared to go down to Egypt, "and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt" (Jer. xli. 17). A strong testimony to the fact that the descendants of David remembered the injunction to treat the sons of Barzillai well.

<sup>16</sup> Shimei (see Intro. p. xc.).

<sup>17</sup> Mahanaim (see Intro. p. lxvii.).

<sup>18</sup> Not Bethlehem, but "the strong hold of Zion" (2 Sam. v. 7).

David was the only king buried in Jerusalem.

<sup>19</sup> Seven years and six months (2 Sam. v. 5).

<sup>20</sup> Hebron (Intro. p. lxiv.).

Adonijah asks for Abishag to wife and is put to death  
by Solomon.

(NOT IN CHRONICLES.)

12 Then sat Solomon upon the throne of David his father; and <sup>1</sup>this kingdom was established greatly. 13 And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, <sup>2</sup>Comest thou <sup>3</sup>peaceably?

<sup>1</sup> From xi. 14-25, it is conjectured that Solomon had to deal with foreign troubles at the commencement of his reign. But the phrase may mean that Solomon's rule was accepted not only by Judah but by the remaining tribes.

<sup>2</sup> So the people of Bethlehem to Samel when he came to visit Jesse (1 Sam. xvii. 4).

<sup>3</sup> Remembering the attempt of Adonijah to obtain the kingdom, Bath-sheba is naturally suspicious.



And he said, Peaceably. 14 He said moreover, I have somewhat to say unto thee. And she said, Say on. 15 And he said, Thou knowest that the kingdom was <sup>4</sup>mine, and that <sup>5</sup>all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's: for it was <sup>6</sup>his from the LORD. 16 And now I ask one petition of thee, <sup>7</sup>deny me not. And she said unto him, Say on. 17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me <sup>8</sup>Abishag the Shunammite to wife. 18 And Bath-sheba said, Well; <sup>9</sup>I will speak for thee unto the king. 19 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and <sup>10</sup>bowed himself unto her, and sat down on his throne, and caused a <sup>11</sup>seat to be set for the king's mother; and she sat on his <sup>12</sup>right hand. 20 Then she said, I desire one <sup>13</sup>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. 21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife. 22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? <sup>14</sup>ask for him the kingdom also; for he is mine <sup>15</sup>elder brother; even for him, and for <sup>16</sup>Abiathar the priest, and for Joab, the son of Zeruiah. 23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

a see R. V. comment p. 108

<sup>4</sup>By right of birth.

<sup>5</sup>An exaggeration. The support given to Adonijah seems to have been limited.

<sup>6</sup>Adonijah professes to be resigned to God's will.

<sup>7</sup>Heb. "Turn not away thy face" = Do not make me hide my face in shame at being refused.

<sup>8</sup>It was not only the beauty of Abishag that influenced Adonijah, but he was probably making another effort to obtain the throne.

<sup>9</sup>Bath-sheba fails to see through his designs.

<sup>10</sup>The queen-mother in the East is an important personage. Compare—

(1) Maachah, mother of Asa, who was styled queen during the reign of her son (xv. 13).

(2) Athaliah, whose power enabled her to destroy all the seed royal with the exception of Joash (2 Kings xi. 1).

<sup>11</sup>The place of highest honour.

<sup>12</sup>Bath-sheba thinks the request of Adonijah a small matter.

<sup>13</sup>In the East a monarch always succeeds to his predecessor's wives.

<sup>14</sup>The request was tantamount to claiming the throne.

<sup>15</sup>Adonijah being the eldest son of David made the claim more conspicuous and the design more dangerous.

<sup>16</sup>Solomon detects the danger, and decides to put to death Joab and Abiathar, supporters of Adonijah in his former conspiracy.

There is no evidence that Abiathar and Joab were concerned in this fatherscheme of Adonijah, but it was probable that he was assured of their support.

24 Now therefore, as the LORD liveth, which hath established me, and set me on the throne of David my father, and <sup>16</sup>who hath made me an house, as he promised, Adonijah shall be put to death this day. 25 And king Solomon sent by the hand of <sup>17</sup>Benaiah the son of Jehoiada; and he fell upon him that he <sup>18</sup>died.

<sup>16</sup> = continuing my posterity— Rehoboam was probably already born.

<sup>17</sup> The captain of the body-guard often executed gross offenders with his own hand.

<sup>18</sup> Justly, for he had forfeited the conditions of his previous pardon.

### The Deposition of Abiathar from the Priesthood.

(NOT IN CHRONICLES).

26 And unto Abiathar the priest said the king, Get thee to <sup>1</sup>Anathoth, unto thine own fields; for thou art <sup>2</sup>worthy of death: but I will not at this time put thee to death, <sup>3</sup>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 afflicted. 27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he <sup>4</sup>spake <sup>5</sup>concerning the house of Eli in Shiloh.

<sup>1</sup> A priestly city in the tribe of Benjamin (Intro. p. lv.).

<sup>2</sup> Deserving of death.

<sup>3</sup> Abiathar is spared not because of his priestly character, but because

(1) He bare the ark of the Lord.

(a) When the ark was brought from the house of Obededom to Jerusalem

(b) When David fled from Absalom (2 Sam. xv. 29).

(2) He had been with David in his early wanderings.

<sup>4</sup> Because of the sins committed by his sons Hophni and Phinehas at Shiloh (Intro. p. lxxvi.).

<sup>5</sup> 1 Sam. ii. 30-36.

The deposition of Abiathar dispenses with the double nature of the priesthood. The erection of the Temple caused it to completely disappear.

### The Death of Joab.

(NOT IN CHRONICLES.)

28 Then tidings came to Joab: for Joab <sup>1</sup>had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the <sup>2</sup>tabernacle of the LORD, and caught hold on the <sup>3</sup>horns of the <sup>4</sup>altar. 29 And it was told king

<sup>1</sup> i.e. Had taken the side of Adonijah.

<sup>2</sup> Tent. Either the tabernacle at Gibeon, and if so Joab perished at the same place where he had slain Amasa; or the holy tent which was on Zion.

<sup>3</sup> Horns, see note (i. 51).

<sup>4</sup> Joab claims sanctuary as Adonijah had done (i. 51).

a see R.V. comment p. 108.

Solomon that Joab was <sup>5</sup>fled unto the *atabernacle* of the LORD; and, behold, <sup>6</sup>he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. <sup>30</sup> And Benaiah came to the *atabernacle* 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. <sup>31</sup> And the king said unto him, Do as he hath said, and fall upon him, and <sup>7</sup>bury him; that thou mayest take away <sup>8</sup>the <sup>8</sup>innocent blood, which Joab shed, from me, and from the house of my father. <sup>32</sup> And the LORD shall return <sup>9</sup>his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David <sup>10</sup>not knowing thereof, to wit, <sup>11</sup>Abner the son of Ner, captain of the host of Israel, and <sup>12</sup>Amasa the son of Jether, captain of the host of Judah. <sup>33</sup> Their blood shall therefore return upon the <sup>13</sup>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. <sup>34</sup> So Benaiah the son of Jehoiada <sup>14</sup>went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. <sup>35</sup> And the king put Benaiah the son of Jehoiada <sup>15</sup>in his room over the host: and <sup>16</sup>Zadok the priest did the king put in the room of Abiathar.

<sup>6</sup> The reason for Joab's flight is not mentioned. Either he was guilty of participating in the plot of Adonijah, or feared that Solomon would seize the opportunity to put him to death.

<sup>6</sup> The claim of sanctuary was not valid for a murderer. If he refused to come forth he must be slain where he was.

*"But if a man come presumptuously upon his neighbour to slay him with guile; thou shalt take him from mine altar that he may die."* (Ex. xxi. 14.)

<sup>7</sup> i.e. With the honour due to his distinguished services as a warrior.

<sup>8</sup> Blood shed without cause. David had never formally pardoned Joab. As king it was David's duty to avenge the blood of Abner and Amasa. Till that was done the guilt would lie upon David and his descendants.

<sup>9</sup> i.e. The blood which Joab had shed.

<sup>10</sup> Solomon emphasizes the fact that David was innocent of the death of Abner (2 Sam. iii. 28).

<sup>11</sup> Abner (Intro. p. lxxvii.).

<sup>12</sup> Amasa (Intro. p. lxxix.).

<sup>13</sup> In accordance with the curse of David, "Let it rest on the head of Joab, and all his father's house" (2 Sam. iii. 29).

<sup>14</sup> Either to Gibeon, the high place, where the tabernacle was, or to the holy tent on Mount Zion which was higher than the king's palace.

<sup>15</sup> Mado Benaiah commander-in-chief.

<sup>16</sup> Henceforth Zadok had the undivided high priesthood, previously he had his post at Gibeon.

## The Punishment and Death of Shimei.

(NOT IN CHRONICLES.)

36 And the king sent and called <sup>1</sup>for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither. 37 For it shall be, that on the day thou goest out, and passest over the brook <sup>2</sup>Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head. 38 And Shimei said unto the king, The saying is good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. 39 And it came to pass at the end of three years, that two of the servants of Shimei ran away unto <sup>4</sup>Achish son of Maachah king of Gath. And they told Shimei, saying, Behold, thy <sup>5</sup>servants be in Gath. 40 And Shimei arose, and saddled his ass, and went to <sup>6</sup>Gath to Achish to seek his servants: and Shimei went, and brought his servants from Gath. 41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again. 42 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 good. 43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with? 44 The king said moreover to Shimei, Thou knowest all the wickedness which

<sup>1</sup> From Bahurim (v. 8). Solomon intended to keep Shimei under his own eye.

<sup>2</sup> Shimei (Intro. p. xc.), was of the family of Saul. Solomon may reasonably have had doubts of his fidelity. Shimei had cursed David on his flight before Absalom (2 Sam. xvi. 7-14), and his enmity to the house of David would be notorious. Solomon is determined to suppress all designs against his power.

<sup>3</sup> Kidron (Intro. p. xciii). Kidron is mentioned specifically because Shimei would have to cross it on his way to Bahurim, but it is evident (verse 42) that he was practically limited to Jerusalem and the immediate neighbourhood. Shimei accepts the conditions so he cannot complain of his fate.

<sup>4</sup> Achish (Intro. p. lxxviii.) may be either the Achish to whom David fled on two occasions (1 Sam. xxi. 10; xxvii. 2), who was the son of Maach or Maachah, but more probably his grandson, for David's first flight to Gath was fifty years before this. The names Achish and Maachah seem to have been used alternately in the royal house of Gath.

<sup>5</sup> The servants may have been Philistines.

<sup>6</sup> In going to Gath it would not be necessary to cross the Kidron.

Thus Shimei was confined to Jerusalem (see v. 37).

thine heart is privy to, <sup>7</sup>that thou didst to David my father : therefore the LORD shall return thy wickedness upon thine own head : <sup>45</sup> And king Solomon shall be blessed, and the <sup>8</sup>throne of David shall be established before the LORD for ever. <sup>46</sup> So the king commanded Benaiah the son of Jehoiada ; which went out, and fell upon him, that he died. <sup>9</sup>And the kingdom was established in the hand of Solomon.

<sup>7</sup> See 2 Sam. xvi. 7-14. On his return to Jerusalem David had pardoned Shimei (2 Sam. xix. 23). But his charge to Solomon would make it appear that Shimei had subsequently exhibited his bitter enmity towards the house of David and had not been grateful for the pardon.

<sup>8</sup> See 2 Sam. vii. 13-16.

<sup>9</sup> Solomon had now removed all dangerous conspirators, and his kingdom was therefore thenceforth 'established.'

### Solomon's Marriage with Pharaoh's Daughter. He still sacrifices in the High Places.

2 CHRONICLES I. 3.

3. And Solomon made <sup>1</sup>affinity with <sup>2</sup>Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the <sup>3</sup>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. <sup>2</sup> Only the people sacrificed in high places, because there was no house built unto the name of the LORD, until those days. <sup>3</sup> And Solomon loved the LORD, walking in the statutes of David his father : only he sacrificed and burnt incense in <sup>a4</sup>high places.

a see R.V. comment p. 108.

Solomon is not censured for this marriage.

<sup>4</sup> High places (see p. 123).

Note.—The king of Egypt is supposed to have been either Psusenes, the 13<sup>th</sup> king of this dynasty, or his predecessor Psinaces

<sup>1</sup> Alliance by marriage.

<sup>2</sup> The Bible name for all kings of Egypt.

The first mention since the Exodus of any relations between the Israelites and Egypt. Solomon was powerful enough to court the alliance of Egypt.

<sup>3</sup> Part of Jerusalem, the eastern portion of Zion, where the Temple was afterwards built. The princess dwelt there until the house for Solomon was built.

The house built for Pharaoh's daughter was close to it, and outside the city of David.

She probably embraced Judaism, for there is no mention of an Egyptian god (xi. 1-6).

### Solomon sacrifices at Gibeon. God appears to him in a dream.

2 CHRONICLES I. 7-13.

4 And the king went to <sup>1</sup>Gibeon to sacrifice there ; for that was the great high place : a thousand burnt offerings

<sup>1</sup> Gibeon (Intro. p. lxi.). The tabernacle was there.

did Solomon offer upon that <sup>2</sup>altar. 5 In Gibeon the LORD appeared to Solomon in a dream by night: and God said, <sup>3</sup>Ask what I shall give thee. 6 And Solomon said, Thou hast shewed unto thy servant David my father great <sup>a</sup>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 this day. 7 And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a <sup>4</sup>little child: I know not <sup>5</sup>how to go out or come in. 8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. 9 Give therefore thy servant an understanding heart to <sup>6</sup>judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? 10 And the speech pleased the Lord, that Solomon had asked this thing. 11 And God said unto him, Because thou hast asked <sup>7</sup>this thing, 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; 12 Behold, I have done according to thy words: lo, I have given thee a <sup>8</sup>wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast

<sup>a</sup> see R.V. comment p. 109.

conditional. Solomon did not entirely keep God's statutes. He reigned forty years, but was not much over 60 when he died.

<sup>2</sup>i.e. the brazen altar (2 Chron. i. 5).

Additions from Chronicles—

1. Solomon invited all "the chief of the fathers' houses" of the nation to go with him to Gibeon. They accepted the invitation.
2. The tabernacle of Moses and the brazen altar were at Gibeon, and the ark at Jerusalem.
3. God appeared to Solomon during the night succeeding the sacrifices.

Omissions—

1. The promise of long life conditional on obedience.
2. The offering of sacrifices and the sacrificial feast at Jerusalem on his return (v. 15).

<sup>3</sup>The question is put as a test to Solomon—to try and to prove him.

<sup>4</sup>Spoken figuratively = young and inexperienced. Solomon's age is estimated at from 17 to 23.

<sup>5</sup>A proverbial phrase = how to conduct my life.

<sup>6</sup>Judging was an important part of the duties of an eastern monarch.

<sup>7</sup>Solomon asked for wisdom. He did not ask for

- (1) Long life, for that is in God's hands.
- (2) Riches, for they are a doubtful blessing.
- (3) The life of his enemies, for that would be to be revengeful.

<sup>8</sup>God grants him -

- (1) A wise and understanding heart.
- (2) Riches and honour.
- (3) Long life, on condition that he kept God's statutes.

The first two promises were unconditional, and were fulfilled.

The last promise was conditional. He reigned forty

not asked, both riches, and honour : so that there shall not be any among the kings like unto thee all thy days. 14 And 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. 15 And Solomon awoke; and, behold, it was a <sup>9</sup>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 <sup>10</sup>feast to all his servants.

(b) To others than Israelites:

(1) Abimelech (Gen. xx. 3-7).

(2) Laban (Gen. xxxi. 24).

(3) The butler and baker of Pharaoh in prison (Gen. xl. 5-23).

(4) To Pharaoh (Gen. xli. 1-8).

(5) To the Midianite previous to Gideon's assault on the camp (Judges vii. 13).

(c) To others:

(1) Nathan, with reference to David building a house for the Lord (2 Sam. vii. 2-7).

(2) Nebuchadnezzar thrice (Dan. ii. 1; iv. 10, 18).

(3) Samuel (1 Sam. iii. 3-15).

(4) Daniel (Dan. ii. 19; vii. 1).

(d) In the Gospels:

(1) The four dreams to Joseph (St. Matt. i. and ii.).

(2) The Magi (St. Matt. ii. 12).

(3) Pilate's wife (xxvii. 19).

<sup>10</sup>A sacrificial feast which was allowed by the law to follow peace-offerings (see note viii. 63, 64).

<sup>9</sup>God's will was frequently conveyed by dreams. Thus:

(a) In the early stages of revelation:

(1) Abraham (Gen. xv. 12).

(2) Jacob at Bethel (Gen. xxviii. 12-15).

(3) Joseph's two dreams (Gen. xxxvii. 5-10).

## Solomon's Judgment between the Two Women.

(NOT IN CHRONICLES.)

16 Then came there two women, that were harlots, unto the king, and stood before him. 17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. 18 And it came to pass the third day after that I was delivered, that this woman was delivered also; and we were to-

The "judgment of Solomon" is given here as an example of his wisdom.

The quality needed in a judge in ancient times was the power of getting at the truth in the absence of witnesses and in spite of perjury. There are many instances of such ingenuity in classical writers.

For instances of the

practice of Eastern monarchs or judges sitting at the gate of the city to hear cases brought before them for judgment, see—

(1) The decision of the elders as regards Boaz and Ruth (Ruth iv. 11).

(2) Absalom meeting the Israelites as they went for judgment (2 Sam. xv. 2).

(3) David sitting in the gate at the bidding of Joab after the defeat of Absalom (2 Sam. xix. 8).

The practice was enjoined by the Mosaic Law (Deut. xxi. 19).

gether; <sup>1</sup>there was no stranger with us in the house, save we two in the house. 19 And this woman's child died in the night; because she <sup>2</sup>overlaid it. 20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. 21 And when I rose in the morning to give my child suck, behold, it was dead: but when I <sup>3</sup>had considered it in the morning, behold, it was not my son, which I did bear. 22 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 they spake before the king. 23 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 son is the living. 24 And the king said, Bring me a sword. And they brought a sword before the king. 25 And the king said, Divide the living child in two, and give half to the one, and half to the other. 26 Then spake the woman whose the living child was unto the king, <sup>4</sup>for her bowels yearned upon her son, and she said, O my lord, <sup>5</sup>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. 27 Then the king answered and said, <sup>6</sup>Give her the living child, and in no wise slay it: she is the mother thereof. 28 <sup>7</sup>And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the <sup>8</sup>wisdom of God was in him, to do judgment.

<sup>1</sup>*i.e.* they were alone. Thus she had no witness to refute the story of the false mother.

<sup>2</sup>*i.e.* turned over in bed and so smothered it whilst both mother and child were asleep.

<sup>3</sup>When she was able to examine the child in the light of day.

<sup>4</sup>An expression to denote strong feeling. So Joseph "*his bowels did yearn upon his brother*" (Gen. xliii. 30). The bowels were supposed to be the seat of the emotion. We speak of "our hearts burning within us."

<sup>5</sup>The mother's love will not consent to see the child put to death.

<sup>6</sup>Solomon evidently repeats the words of the mother, reflecting what they meant, and then suddenly pronounces his judgment, "She (*i.e.* the one who would not see the child killed) must be the mother."

<sup>7</sup>Such a judgment, peculiarly fitted to impress Orientals, had a great effect upon the people.

<sup>8</sup>Divine wisdom—*i.e.* wisdom given by God.



**Solomon's Officers.**  
(NOT IN CHRONICLES.)

4. <sup>1</sup>So king Solomon was king over <sup>2</sup>all Israel. <sup>2</sup> And these were the <sup>3</sup>princes which he had; Azariah, the son of <sup>4</sup>Zadok the priest. <sup>3</sup> Elihoreph and Ahiah, the sons of <sup>5</sup>Shisha, <sup>6</sup>scribes; Jehoshaphat the son of Ahilud, the <sup>7</sup>recorder. <sup>4</sup> And <sup>8</sup>Benaiah, the son of Jehoiada was over the host: and <sup>9</sup>Zadok and Abiathar were the priests. <sup>5</sup> And Azariah the son of <sup>10</sup>Nathan was over the officers: and Zabud the son of Nathan was <sup>11</sup>principal officer, and the king's friend. <sup>6</sup> And Ahishar was over the household: and <sup>12</sup>Adoniram the son of Abda was over the <sup>13</sup>tribute. <sup>7</sup> And Solomon had <sup>14</sup>twelve officers over <sup>15</sup>all Israel, which provided victuals for the king and his household: each man <sup>16</sup>his month in a year made provision. <sup>8</sup> And these are their names: The son of Hur, in <sup>17</sup>mount Ephraim: <sup>9</sup> The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-beth-hanan: <sup>10</sup> The son of Heshd, in Aruboth; to him pertained Sochoh, and all the land of Hephher: <sup>11</sup> The son of Abinadab, in all the region of <sup>18</sup>Dor; which had Taphath the daughter of Solomon to wife. <sup>12</sup> 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: <sup>13</sup> The son of Geber, in Ramoth-gilead; to him pertained the towns of Jair the son of

a see R.V. comment ¶ 109. b see R.V. c see R.V. comment p. 109

<sup>1</sup>For list of officers see p. xi.

This chapter has reference to the middle period of the reign, for two officers had married daughters of the king (v. 11 and 15).

<sup>2</sup>all, is emphatic. The book was compiled after the division of the kingdom.

<sup>3</sup>Officers of the first rank.

<sup>4</sup>The priest refers to Azariah (Intro. p. lxxx.), not Zadok. He was the grandson of Zadok.

<sup>5</sup>Shisha = Sheva (2 Sam. xx., 25), or Shavsha (1 Chron. xviii. 16).

<sup>6</sup>Scribes = secretaries of state.

<sup>7</sup>Recorder = remembrancer or chronicler, who kept the state records.

<sup>8</sup>Intro. p. lxxxi.

<sup>9</sup>Intro. p. xxii.

<sup>10</sup>Nathan (Table p. xcvi.), probably the King's brother, for Nathan, the prophet, always has his title, "the prophet."

<sup>11</sup>Privy councillor and chief adviser; the same title is applied to Hushai (2 Sam. xv. 37).

<sup>12</sup>Adoniram or Adoram. Intro. p. lxxviii.

<sup>13</sup>Tribute = levy (R.V.); the forced labour of chap. v. 13.

<sup>14</sup>Twelve officers assigned to twelve districts who had severally to make provision for the King's household a month in the year. The contributions were in kind, not in money.

<sup>15</sup>Note. — No requisition was made from Judah. Solomon's preference for Judah was the great cause of the revolt in the reign of Rehoboam.

<sup>16</sup>The hill country of Ephraim = tribe of Ephraim.

<sup>17</sup>In the tribe of Dan.

For the cities and their situation see Intro. Geographical Notes.

Manasseh, which are in Gilead; to him also pertained the region of <sup>18</sup>Argob, which is in Bashan, threescore great cities with walls and brasen bars: <sup>14</sup>Ahinadab the son of Iddo had Mahanaim: <sup>15</sup><sup>19</sup>Abimaaz was in Naphtali; he also took Basmath the daughter of Solomon to wife: <sup>16</sup>Baanah the son of <sup>20</sup>Hushai was in Asher and in Aloth: <sup>17</sup>Jehoshaphat the son of Paruah, in Issachar: <sup>18</sup>Shimei the son of Elah, in Benjamin: <sup>19</sup><sup>21</sup>Geber the son of Uri was in the country of Gilead, in the country of <sup>22</sup>Sihon king of the Amorites, and of <sup>22</sup>Og king of Bashan; and he was the only officer which was in the land. <sup>20</sup>Judah and Israel <sup>23</sup>were many, as the sand which is by the sea  $\pi$  multitude, eating and drinking, <sup>24</sup>and making merry.

<sup>18</sup>The Trachontis of the Gospels.

<sup>19</sup>The son of Zadok (Intro p. lxxix.).

<sup>20</sup>David's friend and counsellor (2 Sam. xv. 37).

<sup>21</sup>Geber was the only officer for the district east of Jordan. Though extensive it was thinly populated. Hence possibly one officer was sufficient.

<sup>22</sup>Kings conquered by Moses (Deut. ii. iii.).

<sup>23</sup>Prosperous and increasing in number.

<sup>24</sup>In peace, contented and happy, with no foes to disturb them.

### The Extent of Solomon's Kingdom, His Daily Household.

(NOT IN CHRONICLES.)

<sup>21</sup> And Solomon <sup>a</sup>reigned over <sup>2</sup>all kingdoms from the <sup>b</sup>river unto the land of the Philistines, and unto the border of Egypt: they <sup>4</sup>brought presents, and served Solomon all the days of his life. <sup>22</sup> And Solomon's provision for one day was thirty <sup>5</sup>measures of fine flour, and threescore measures of meal, <sup>23</sup> Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep,

<sup>a</sup> see R.V. comment p. 109. <sup>b</sup> see R.V. comment p. 109.

(3) East, to the river Euphrates.

(4) West, to the Mediterranean.

Fulfilling the prophecy of Joshua.

"From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast" (Josh. i. 4).

<sup>1</sup> Ruled over.

<sup>2</sup> These were dependent kingdoms, tributaries to Solomon, who was their suzerain (see verse 24).

<sup>3</sup> The River, i.e. the Euphrates.

<sup>4</sup> An Eastern expression for paying tribute.

<sup>5</sup> Cor = 10 ephahs or baths apiece (see p. 125) = 28,000 lbs. of bread.

Extent of Solomon's Dominions—

(1) North, beyond Damascus.

(2) South, to the border of Egypt.

beside harts and <sup>6</sup>broebucks and <sup>8</sup>fallow-deer, and fatted fowl. 24 For he had dominion over all the region on this side <sup>7</sup>the *criver*, from <sup>8</sup>Tiphseh even to <sup>9</sup>Azzah, over all the kings on this side the *criver*: and he had peace on all sides round about him. 25 And <sup>10</sup>Judah and Israel dwelt safely, <sup>11</sup>every man under his vine and under his fig tree, from <sup>12</sup>Dan even to <sup>13</sup>Beer-sheba, all the days of Solomon. 26 And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. 27 And <sup>14</sup>those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: <sup>a</sup>they lacked nothing. 28 Barley also and straw for the horses and <sup>e</sup><sup>15</sup>dromedaries brought they unto the place where the officers were, every man according to his charge.

<sup>b</sup> see R.V. comment p. 109. <sup>c</sup> see R.V. comment p. 109. <sup>d</sup> see R.V. <sup>e</sup> see R.V.

### Solomon's Fame for Wisdom.

(NOT IN CHRONICLES.)

29 And God gave Solomon <sup>1</sup>wisdom and understanding exceeding much, and <sup>2</sup>largeness of heart, even as the <sup>3</sup>sand that is on the sea shore. 30 And Solomon's wisdom excelled the wisdom of all the children of <sup>a</sup>the <sup>4</sup>east country, and all the wisdom of Egypt. 31 For he was wiser than all men; than <sup>5</sup>Ethan the Ezrahite, and Heman, and Chalcol,

<sup>a</sup> see R.V. comment p. 109.

<sup>b</sup> Either—

(1) Men of antiquity, and if so may they not have been the four sons of Zerah, the son of Judah (1 Chron. ii. 6). If so, their names must have been handed down. Or,

(2) Contemporaries with Solomon. Amongst the singers of David we find the names of Ethan and Heman (1 Chron. xv. 19).

But nothing for certain is known of these men.

<sup>6</sup> Gazelles.

<sup>7</sup> Euphrates.

<sup>8</sup> Thapsacus (Intro. p. lxxiv.).

<sup>9</sup> Gaza (Intro. p. lxi.), one of the five great cities of the Palestines, and the most southern of the five.

<sup>10</sup> We note all through the lives of David and Solomon a distinction between Judah and Israel.

<sup>11</sup> An expression denoting peace and prosperity.

<sup>12</sup> Intro. p. lx. <sup>13</sup> Intro. p. lvii. From the extreme north to the extreme south (Judges xx 1). This was the extent of the kingdom proper, the kings and countries beyond were tributaries.

<sup>14</sup> i.e. the officers (verses 8-19).

<sup>15</sup> Swift steeds (see R.V.).

<sup>1</sup> Keen perception in difficult matters, e.g. his judgment (iii. 16-28).

<sup>2</sup> A great intellect.

<sup>3</sup> A proverbial expression for a quantity which cannot be numbered.

<sup>4</sup> The East (see R.V.) The Chaldeans and Arabians, were early famed for their knowledge of astronomy. Job was "the greatest of all the men of the East" (Job i. 3).

The Egyptians were learned in geometry and natural science.

and Darda, the sons of Mahol ; and his fame was in all nations round about. 32 And he spake <sup>6</sup>three thousand proverbs : and his songs were a thousand and five. 33 And he spake of trees, from the <sup>7</sup>cedar tree that is in Lebanon even unto the <sup>8</sup>hyssop that springeth out of the wall : he spake also of <sup>9</sup>beasts, and of fowl, and of creeping things, and of fishes. 34 And there came of all <sup>10</sup>people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

<sup>6</sup>Intro. p. xvi.

<sup>7</sup>The most noble tree of Palestine.

<sup>8</sup>A moss or creeper upon a wall.

The phrase includes the whole vegetable world.

Solomon was a botanist, and knew the virtues or healing properties of the various plants.

<sup>9</sup>The four great classes of the animal kingdom.

Solomon was a naturalist.

<sup>10</sup>People, better "peoples" or "nations."

### Alliance with Hiram. Preparations for the Temple.

(2 CHRONICLES II. 3-16.)

5. And <sup>1</sup>Hiram king of <sup>2</sup>Tyre <sup>3</sup>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. 2 And Solomon sent to Hiram saying, 3 Thou knowest how that David my father <sup>4</sup>could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them <sup>5</sup>under the soles of his feet. 4 But now the LORD my God hath given me <sup>6</sup>rest on every side, so that there is neither adversary nor evil <sup>7</sup>occurent. 5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, <sup>8</sup>Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name. 6 Now therefore command thou that

<sup>1</sup>Intro. p. xl.

<sup>2</sup>Intro. p. xl.

<sup>3</sup>To congratulate him on his accession.

See 2 Sam. vii.

For the people of Tyre had sent cedar wood to David in his preparations for the Temple (1 Chron. xxii. 4.)

<sup>4</sup>"Thou shalt not build an house for my name, because thou hast been a man of war and hast shed blood" (1 Chron. xxviii. 3).

<sup>5</sup>Completely subdued them.

<sup>6</sup>So now Solomon could turn his attention to the building of God's house.

<sup>7</sup>Occurrence.

<sup>8</sup>2 Sam. vii. 12, 13: "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever."

they hew me <sup>9</sup>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 <sup>10</sup>can skill to hew timber like unto the Sidonians. 7 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. 8 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. 9 My servants shall bring them down from Lebanon unto the sea: and I will <sup>a</sup>convey them by sea in <sup>11</sup>floats unto the place that thou shalt appoint me, and will cause them to be <sup>b12</sup>discharged there, and thou shalt receive them: and thou shalt accomplish my desire, in giving food for my household. 10 So Hiram gave Solomon *cedar trees and fir trees* according to all his desire. 11 And Solomon gave Hiram twenty thousand <sup>13</sup>measures of wheat for food to his household, and twenty measures of <sup>14</sup>pure oil: thus gave Solomon to Hiram year by year. 12 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.

<sup>a</sup> see R. V. comment p. 110. <sup>b</sup> see R. V. 110. <sup>c</sup> see R. V. comment p. 110.

<sup>9</sup> Solomon asks:

(1) For cedar trees from Lebanon (*fir* and *algum* are added in Chronicles).

(2) *A man cunning to work in gold, &c.* (2 Chron. ii. 7).

He promises:

(1) That his workmen should help Hiram's workmen.

(2) That he would pay a yearly return for the timber and the services of the workmen.

(See verse 11).

<sup>10</sup> Are skilful.

The answer was in writing (2 Chron. ii. 11-16), where Hiram not only acknowledges the Lord God of Israel as a real god, but confesses that He is "*the maker of heaven and earth.*"

Hiram sent Solomon a skilled workman (2 Chron. ii. 18) (Intro. p. xii.).

<sup>11</sup> Rafts—The timber was brought from Lebanon to the sea, then brought round by rafts to Joppa (2 Chron. ii. 16) to save the cost and difficulty of carriage by land.

<sup>12</sup> Broken up there, *i.e.* the beams composing the rafts were unfastened and transported singly overland.

<sup>13</sup> Cor = 10 ephahs or baths. The payment in Chronicles is 20,000 measures of wheat, 20,000 measures of barley, 20,000 baths of wine, 20,000 baths of oil.

<sup>14</sup> Pure, *lit.* "beaten," *i.e.* oil extracted from olives by pounding them in a mortar, and not by means of the ordinary oil press. Such oil would be very costly.

## The Forced Levy of Labourers and Workmen.

(2 CHRONICLES II. 1-2 AND 17-18.)

13 And king Solomon raised a <sup>1</sup>levy out of all Israel; and the levy was <sup>2</sup>thirty thousand men. 14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and <sup>3</sup>Adoniram was over the levy. 15 And Solomon had <sup>4</sup>threescore and ten thousand that bare burdens, and four-score thousand hewers in the mountains; 16 Beside the chief of Solomon's officers which were over the work, <sup>5</sup>three thousand and three hundred, which ruled over the people that wrought in the work. 17 And the king commanded, and <sup>a</sup>they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. 18 And Solomon's builders and Hiram's builders did hew them, and the <sup>b</sup>stone-squarers: so they prepared timber and stones to build the house.

<sup>a</sup> see R. V. comment p. 110. <sup>b</sup> see R. V. comment p. 110.

<sup>1</sup> = Forced labour.

<sup>2</sup> 30,000 Israelites, who were forced to labour without pay in three divisions of 10,000 at a time, one month in three. Samuel had foretold that the kings would make such demands upon the people (1 Sam. viii. 16). The labour, being forced, was hateful to the Israelites.

It would appear that Judah was free from this forced labour.

This oppression of Israel and the freedom of Judah was one of the main causes of the schism in Rehoboam's reign.

<sup>3</sup> Intro. p. lxxviii.

<sup>4</sup> These were not Israelites, but aliens, the survivors of the old Canaanite nations (2 Chron. ii. 17).

<sup>5</sup> The number is given in Chronicles as 3,600. Gebalites (see R. V. and margin of A. V.), the inhabitants of Gebal, the nearest town to the cedar forest of Lebanon.

## Commencement of the Temple. Its Dimensions.

(2 CHRONICLES III. 1-4.)

6. And it came to pass in the <sup>1</sup>four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the <sup>2</sup>fourth year of Solomon's reign over Israel, in the month <sup>3</sup>Zif, which is the second month, that he began to build the <sup>4</sup>house of the Lord. 2 And the house which

<sup>1</sup> Septuagint gives 440th year. On chronology, see p. 126.

<sup>2</sup> Three years had been spent in preparation.

<sup>3</sup> Zif or Ziv (splendour) corresponds to our May. The dates are very minutely given—

(1) 480th year from the Exodus.

(2) 4th year of the reign

(3) Second month of the year.

[<sup>4</sup> Second day of the month (2 Chron. iii. 2).]

<sup>a</sup> The site was Mount Moriah: the exact spot being the threshing-floor of Ornan or Araunah the Jebusite (2 Chron. iii. 1).

David purchased the place from Araunah for sacrifice (2 Sam. xxiv. 18-25).

king Solomon built for the Lord, <sup>5</sup>the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. 3 And the <sup>6</sup>porch before <sup>7</sup>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. 4 And for the house he made <sup>8</sup>windows of *a narrow lights*. 5 And against the wall of the house he built <sup>9</sup>chambers round about, against the walls of the house round about, both of the temple and of the <sup>10</sup>oracle: and he made <sup>c</sup>chambers round about: 6 The nethermost <sup>b</sup>chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: *a for without in the wall of the house he made narrowed* <sup>11</sup>rests round about, that the beams <sup>12</sup>should not be *efastened* in the walls of the house. 7 And the house, when it was in building, was built of <sup>13</sup>stone made ready *f before it was brought thither*: so that there was <sup>14</sup>neither hammer nor ax nor any tool of iron heard in the house, while it was in building. 8 <sup>15</sup>The door for the <sup>16</sup>middle chamber was in the right side of the house: and they went up with winding stairs into the middle <sup>c</sup>chamber, and out of the middle into the third. 9 So he built the house, and finished it; and covered the house with beams and boards of cedar. 10 And then he built <sup>b</sup>chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

*a* see R. V. comment p. 110. *b* see R. V. comment p. 110

*c* see R. V. comment p. 110. *d* see R. V. comment p. 111.

*e* see R. V. comment p. 111. *f* see R. V. comment p. 111.

<sup>5</sup> The Temple was twice the size of the Tabernacle. (For description and plan see Intro. p. xiv.) Taking the cubit as 18 inches.

Length 60 cubits, 90 ft.

Breadth 20 cubits, 30 ft.

Height 30 cubits, 45 ft.

<sup>6</sup> The Porch was exactly the same breadth as the Temple, and extended 10 cubits 15 ft. in front of the Temple. Its height is given as 120 cubits = 180 feet.

<sup>7</sup> The Temple of the House = the Holy Place.

<sup>8</sup> Windows of fixed lattice work, i. e. open lattice work letting in light and air, but not able to be open. They were clerestory windows in the wall above the chambers. There were no windows to the Holy of Holies, which appears to have been quite dark.

<sup>9</sup> Chambers—R. V. stories.

<sup>10</sup> The oracle = The Holy of Holies.

<sup>11</sup> Ledges R. V. *rebate*ments, the first five, the second ten, and third fifteen cubits from the ground, and each one cubit wide, forming the rests for the floor beams of the stories and the roof of the third story (see Plan, p. 1.). The chambers were for the use of the priests and for storing the Temple furniture.

<sup>12</sup> Should not have hold: No breach was made in the wall. Thus these stories or chambers did not form part of the actual Temple.

<sup>13</sup> The stones were prepared and fitted at the quarries, so that they were put in their places without noise.

<sup>14</sup> Following the spirit of the command not "to lift any iron tool" on the stones of an altar. (Ex. xx. 25; Deut. xxvii. 5).

<sup>15</sup> Explains how the different chambers were reached (see Plan, p. 1.).

<sup>16</sup> Middle chamber = chamber on the first floor.

## God's Promise to Solomon and the People of Israel.

(NOT IN CHRONICLES.)

11 And the word of the LORD <sup>1</sup>came to Solomon, saying, <sup>12</sup>Concerning this house which thou art in building, <sup>2</sup>if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I <sup>a</sup>perform my <sup>3</sup>word with thee, which I spake unto David thy father: <sup>13</sup>And I will <sup>4</sup>dwell among the children of Israel, and will not forsake my people Israel.

<sup>a</sup> see R.V. comment p. 111.

(3) That the children of Israel should be no more afflicted by their enemies (2 Sam. vii. 10).

<sup>4</sup>A spiritual indwelling is intended.

<sup>1</sup>How we do not know; whether by dream or by the word of a prophet, is not told us.

<sup>2</sup>The condition invariably attached to God's promises.

<sup>3</sup>Namely—

(1) That he should be succeeded by one of his sons (2 Sam. vii. 12; Ps. cxxiii. 11).

(2) "Their children shall sit upon thy throne for evermore" (Ps. cxxiii. 12).

## Description of the Interior of the Holy Place and the Holy of Holies.

(2 CHRONICLES III. 5-9.)

<sup>14</sup>So Solomon built the house, and finished it. <sup>15</sup>And he built the walls of the house <sup>1</sup>within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the <sup>2</sup>floor of the house with planks of fir. <sup>16</sup>And he built twenty cubits on the <sup>a3</sup>sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the <sup>4</sup>oracle, even for the most holy place. <sup>17</sup>And the <sup>5</sup>house, that is, the temple before it, was forty cubits long. <sup>18</sup>And the cedar of the house within was carved with <sup>6</sup>knops and open flowers: all was cedar; there was no stone seen. <sup>19</sup>And the <sup>7</sup>oracle he prepared in the

<sup>a</sup> see R.V.

<sup>1</sup>The whole was lined within with cedar.

<sup>2</sup>The flooring was of fir. The whole was overlaid with gold (verse 22).

<sup>3</sup>Lit. On the hinder part of the house, i.e. at twenty cubits from the extreme end, was erected a partition of cedar wood dividing the house into two parts.

(1) The Holy Place, 40 cubits by 20.

(2) The Most Holy Place, 20 cubits by 20.

<sup>4</sup>Oracle—Most Holy Place.

<sup>5</sup>The Holy Place.

<sup>6</sup>Knops, margin "gourds," i.e. carved decorations, imitations of gourds.

<sup>7</sup>The Most Holy Place.



house within, to set there the <sup>8</sup>ark of the covenant of the LORD. 20 <sup>a9</sup>And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; <sup>b</sup>and so covered the <sup>10</sup>altar which was of cedar. 21 So Solomon <sup>11</sup>overlaid the house within with pure gold; and <sup>c12</sup>he made a partition by the chains of gold before the oracle; and he overlaid it with gold. 22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

a see R.V. b see R.V. comment p. 111. c see R.V.

### The Cherubim.

(2 CHRONICLES III. 10-12.)

23 And within the oracle he made two <sup>1</sup>cherubims of olive tree, each ten cubits high. 24 And five cubits was the one wing of 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. 25 And the other cherub was ten cubits: both the cherubims were of one measure and one <sup>a2</sup>size. 26 The height of the one cherub was ten cubits, and so was it of the other cherub. 27 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

a see R.V.

<sup>8</sup> At present in the city of David (iii. 15).

<sup>9</sup> Or, within the oracle was a space of twenty cubits, i.e. the space within the oracle was twenty cubits each way. Thus it was a perfect cube.

<sup>10</sup> i.e. the altar of incense, in the Holy Place, standing in front of the veil which separated the Holy Place from the Most Holy Place.

<sup>11</sup> It was cased with cedar (v. 20), and overlaid with gold (v. 22).

<sup>12</sup> A golden chain to go across the entrance to the Most Holy Place, an additional guard against intrusion.

<sup>1</sup> Heb. Cherub has plural *Cherubim*.

Cherubim in the Tabernacle of Moses:

- (1) Of pure gold.
- (2) Size not stated.
- (3) They faced each other.
- (4) Their wings overshadowed the mercy seat.

Cherubim in the Temple:

- (1) Of olive wood, overlaid with pure gold.
- (2) Ten cubits high—wings, each four cubits.
- (3) They faced the sanctuary looking towards the Holy Place.
- (4) Their inner wings met above the ark, and their outer wings touched the side walls. Thus the four wings extended across the whole width of the Most Holy Place.

<sup>2</sup> Size = form. All we know of their form is that they were "winged."

another in the midst of the house. 28 And he overlaid the cherubims with gold. 29 And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. 30 <sup>3</sup>And the floor of the house he overlaid with gold, within and without.

<sup>3</sup> i.e. Both in the inner chamber, the Holy of Holies, and the outer chamber, the Holy Place.

The Doors for the Most Holy Place, and for the Holy Place:  
The Inner Court.

(NOT IN CHRONICLES.)

31 And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a <sup>2</sup>fifth part of the wall. 32 The <sup>3</sup>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. 33 So also made he for the door of the temple posts of olive tree, a fourth part of the wall. 34 <sup>4</sup>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 were folding. 35 And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work. 36 And he built the <sup>5</sup>inner court with three rows of hewed stone, and a row of cedar beams.

<sup>1</sup> Equivalent to the whole doorway.

<sup>2</sup> Thus the doorway was four cubits high and four cubits broad.

<sup>3</sup> Lintel, doorposts and doors were of olive wood, overlaid with gold.

<sup>4</sup> The doors were evidently in four parts, i.e. two leaves, each folding into The doorway and doors of the Holy Place were of precisely the same pattern, dimensions, and material as those of the Most Holy Place.

<sup>5</sup> The inner court was the court of the priests, there was an outer court for the people. "He made the court of the priests, and the great court" (2 Chron. iv. 9).

Completion of the Temple

(NOT IN CHRONICLES.)

37 In the fourth year was the foundation of the house of the LORD laid, in the month <sup>1</sup>Zif: 38 And in the

<sup>1</sup> May, in the 4th year of the reign.

<sup>2</sup>eleventh year, in the month <sup>3</sup>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.

<sup>2</sup>Thus the Temple was seven years and six months in building.  
<sup>3</sup>Bul = month of rain, corresponds to our November.

### Solomon's House: The House of the Forest of Lebanon, and the House for Pharaoh's Daughter.

(NOT IN CHRONICLES.)

7. But Solomon was building his <sup>1</sup>own house <sup>2</sup>thirteen years, and he finished all his house. 2 He built also the house of the forest of <sup>3</sup>Lebanon; the length thereof was an <sup>4</sup>hundred cubits, and the breadth thereof <sup>5</sup>fifty cubits, and the height thereof <sup>6</sup>thirty cubits, upon <sup>7</sup>four rows of cedar pillars, with <sup>8</sup>cedar beams upon the pillars. 3 And it was covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row. 4 And there were windows in <sup>9</sup>three rows, and <sup>10</sup>light was against light in three ranks. 5 And all the doors and posts were <sup>11</sup>square, with the windows: and <sup>12</sup>light was against light in three ranks. 6 And he made a <sup>13</sup>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 were before them. 7 Then he made a

<sup>1</sup>Palace, including:

- (1) Solomon's own dwelling (v. 8).
- (2) The House of the Forest of Lebanon.
- (3) The house for Pharaoh's daughter, i.e. the harem or zenana.
- (4) The porch of pillars (v. 6).
- (5) The porch of judgment (v. 7).

<sup>2</sup>Counting from the end of the seven years (vi. 38). Thus Solomon's buildings occupied twenty years.

The palace took longer than the temple, for:

- (1) The Temple had been long prepared for.
- (2) The Palace was more extensive.

<sup>3</sup>So called, not because it was at Lebanon, but because:

- (1) It was built of cedar from Lebanon. Used as an armoury or treasure house (x. 17).
- (2) The pillars made it look somewhat like a cedar forest.

<sup>4</sup>150 feet long.

<sup>5</sup>75 feet broad.

<sup>6</sup>45 feet high.

<sup>7</sup>Septuagint gives three rows. If four rows, one row must have been in the wall.

<sup>8</sup>The roof rested on beams supported on the three rows of pillars.

<sup>9</sup>Three rows of windows, giving three stories to the building.

<sup>10</sup>Directly opposite each other, giving a *through* light.

<sup>11</sup>Square at the top, not arched or rounded.

<sup>12</sup>The windows in every one of the three stories were exactly over each other.

<sup>13</sup>This porch was either a separate building or (as its dimensions imply) connected with the palace. It had a porch of its own and a threshold, i.e. a porch before it with pillars, and a threshold before them.

<sup>14</sup>porch for the throne where he might judge, even the porch of <sup>15</sup>judgment: and it was covered with cedar from <sup>16</sup>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 <sup>17</sup>work. Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch. 9 All <sup>18</sup>these were of costly stones, <sup>a</sup>according to the <sup>19</sup>measures of hewed stones, sawed with saws, <sup>20</sup>within and without, even from the foundation unto the coping, and so on the <sup>21</sup>outside toward the great court. 10 And the <sup>22</sup>foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. 11 And above were costly stones, <sup>a</sup>after the <sup>23</sup>measures of hewed stones, and cedars. 12 And <sup>24</sup>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.

<sup>a</sup> see R. V. comment p. 111.

- <sup>14</sup> A separate building.  
<sup>15</sup> Preserving the old patriarchal custom of sitting in judgment at the gate.  
<sup>16</sup> From floor to floor, i.e. enclosed all round with walls of cedar wood from floor to ceiling.  
 From the R. V. it would appear that there was a court behind in this porch, and that the King's house stood in this court.  
<sup>17</sup> Of similar materials, i.e. hewn stone and cedar.  
<sup>18</sup> i.e. buildings.  
<sup>19</sup> Hewn stones according to measure, i.e. uniform in length, breadth, and thickness.  
<sup>20</sup> i.e. on both faces. Thus, though the inside walls were covered with cedar, they were also dressed.  
<sup>21</sup> The pavement of the great court was also of hewn stones.  
<sup>22</sup> So was the foundation though buried.  
 The stones above the foundation.  
<sup>23</sup> i.e. uniform in size (v. 9).  
<sup>24</sup> The palace had two courts. The greater court was outside all the buildings, surrounding the palace on all sides.

### The Work of Hiram.

(2 CHRONICLES II. 14, III. 15-17.)

13 And king Solomon sent and fetched <sup>1</sup>Hiram out of Tyre. 14 He was a <sup>2</sup>widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he <sup>3</sup>was filled with wisdom, 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

<sup>1</sup> Hiram or Hurum, sent by Hiram, King of Tyre, in response to the application of Solomon (2 Chron. ii. 7). "The son of a woman of the daughters of Dan" (2 Chron. ii. 14).

<sup>2</sup> Hiram's mother may have been by birth of the tribe of Dan, and her first husband have been of the tribe of Naphtali.

<sup>\*</sup> So also Bezaleel and Aholiab, who wrought for the tabernacle (Ex. xxxi. 6. xxxvi. 1).

<sup>4</sup>two pillars of brass, of <sup>6</sup>eighteen cubits high apiece: and a line of <sup>6</sup>twelve cubits did compass either of them about. <sup>16</sup> And he made two <sup>7</sup>chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was <sup>8</sup>five cubits, and the height of the other chapter was five cubits: <sup>17</sup> And <sup>9</sup>nets of checker work, and <sup>10</sup>wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapter and seven for the other chapter. <sup>18</sup> And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top; with <sup>11</sup>pomegranates: and so did he for the other chapter. <sup>19</sup> And the <sup>12</sup>chapiters that were upon the top of the pillars were of lily work in the porch, four cubits. <sup>20</sup> And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter. <sup>21</sup> And he set up the pillars in the porch of the temple: and he set up the right pillar and called the name thereof <sup>13</sup>Jachin: and he set up the left pillar, and called the name thereof <sup>14</sup>Boaz. <sup>22</sup> And upon the top of the pillars was lily work: so was the work of the pillars finished.

<sup>4</sup> Isolated columns standing in front of the porch of the Temple.

They were broken up and carried away by the Babylonians at the capture of Jerusalem (2 Kings xxv. 13).

<sup>6</sup> 27 feet high.

<sup>7</sup> 18 feet in circumference.

<sup>7</sup> Capitals, in two parts:

The Lower, five cubits high, worked in imitation of pomegranates.

The Higher, four cubits high, worked in imitation of "lilies in flower."

<sup>8</sup>  $7\frac{1}{2}$  feet. According to 2 Kings xv. 17, these chapiters were 3 cubits.

The height given in Chronicles (2 Chron. iii. 15), is 35 cubits. It may be made up by supposing a stone base of 8 cubits:

Stone base ..	8 cubits
Pillar .. ..	18 "
Chapter lower	5 "
Chapter higher	4 "

95 cubits

Otherwise the reading in Chronicles is an error.

<sup>9</sup> Network chequerwise.

<sup>10</sup> Festoons of metal work chainwise.

<sup>11</sup> A common ornament among the Assyrians.

<sup>12</sup> Clearly the upper part of the chapter, this was 4 cubits, and worked in imitation of "lilies in flower."

<sup>13</sup> = "He shall establish."

<sup>14</sup> = "In it is strength."

The pillars therefore represented two truths:

(1) The establishment of God's presence in His Temple.

(2) The stability of His Kingdom.

### The Molten Sea made by Hiram.

(2 CHRONICLES IV. 2-5.)

<sup>23</sup> And he made a <sup>1</sup>molten sea, ten cubits from the one brim to the other: it was round all about, and his height

<sup>1</sup> A brazen laver for the ablution of the priests.

A sea, because of its size. Molten, because made of molten brass.

was <sup>2</sup>five cubits: and a <sup>3</sup>line of thirty cubits did compass it round about. <sup>24</sup> And under the brim of it round about there were <sup>4</sup>knops compassing it, <sup>5</sup>ten in a cubit, compassing the sea round about: the knops were cast in two rows, when it was <sup>6</sup>cast. <sup>25</sup> It stood upon <sup>7</sup>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. <sup>26</sup> And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, <sup>8</sup>with flowers of lilies: it contained <sup>9</sup>two thousand <sup>10</sup>baths.

<sup>10</sup> Bath =  $8\frac{1}{2}$  gallons.

This brazen laver was broken up and carried away by the Babylonians (2 Kings xxv. 13).

<sup>27</sup> feet high.

<sup>3</sup> 45 feet in circumference.

<sup>4</sup> 15 feet in diameter.

<sup>4</sup> *Lit.* "gourds," i.e. two rows of ornaments in the shape of gourds went all round it.

In Chronicles these ornaments are in the shape of oxen (2 Chron. iv. 3).

<sup>5</sup> About 3 inches.

The metal was 3 inches thick.

<sup>6</sup> The whole was cast in one piece. The ornaments were not put on afterwards.

<sup>7</sup> Symbolical of the twelve tribes of Israel.

<sup>8</sup> Like the flower of a lily, i.e. that the brim was bent outward like the edge of a lily blossom, not that it was ornamented with lilies.

<sup>9</sup> 3,000 (2 Chron. iv. 5). 2,000 baths may have been the usual quantity put in, 3,000 the full measure of the laver.

### The Ten Bases and the Lavers.

(2 CHRONICLES IV. 6.)

<sup>27</sup> And he made <sup>1</sup>ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. <sup>28</sup> And the work of the bases was on this manner: they had <sup>2</sup>borders, and the borders were between the <sup>3</sup>ledges: <sup>29</sup> And on the borders that were between the ledges were <sup>4</sup>lions, oxen, and cherubims: and upon the ledges there was a <sup>5</sup>base above: and beneath the lions and oxen were certain additions made of <sup>6</sup>thin work. <sup>30</sup> And every base had <sup>7</sup>four brazen <sup>8</sup>wheels, and <sup>9</sup>plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the

<sup>1</sup> Ten stands for the ten lavers or basins of verso 38 (Intro. p. li.).

They were square stands 6 feet each way and 4 feet high, ornamented with panels on each side, and each supported a laver.

<sup>2</sup> Panels.

<sup>3</sup> Borders or mouldings.

<sup>4</sup> These were on the panels.

<sup>5</sup> Pedestal, i.e. for the basin to stand upon.

<sup>6</sup> Festoons or wreaths of hanging work.

<sup>7</sup> So they could be easily moved.

<sup>8</sup> Axles.

<sup>9</sup> *Lit.* shoulders or brackets through which the axletrees may have passed. *Lit.* "at the side of each one were wreaths."

side of every addition. 31 And the <sup>10</sup>mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were <sup>11</sup>gravings with their <sup>12</sup>borders, foursquare, not round. 32 And under the borders were four wheels; and the <sup>13</sup>axletrees of the wheels were <sup>14</sup>joined to the base: and the height of a <sup>15</sup>wheel was a cubit and half a cubit. 33 And the work of the wheels was like the work of a chariot wheel: their axletrees and their naves, and their felloes and their spokes, <sup>16</sup>were all molten. 34 And there were four <sup>17</sup>undersetters to the <sup>18</sup>four corners of one base: and the undersetters were of the very base itself. 35 And in the top of the base was there a round compass of half a cubit high; and on the top of the base the ledges <sup>19</sup>thereof and the <sup>20</sup>borders thereof were of the same. 36 For on the plates of the <sup>21</sup>ledges thereof, and on the <sup>22</sup>borders thereof, he graved cherubims, lions, and palm trees, according to the <sup>23</sup>proportion of every one, and <sup>24</sup>additions round about. 37 After this manner he made the ten bases: all of them had one casting, one measure, and one <sup>25</sup>size. 38 Then made he ten lavers of brass: one <sup>26</sup>laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver. 39 And he put five bases on the <sup>27</sup>right side of the house, and five on the <sup>28</sup>left side of the house: and he set the sea on the right side of the house eastward over against the south.

<sup>10</sup> A circular opening in the top of the base, surmounted and surrounded by a capital. It may have been the opening into which the basin fitted and was emptied.

<sup>11</sup> Carved work.

<sup>12</sup> Panels. The wheels did not reach to the panels and so did not hide their ornaments.

<sup>13</sup> Axletrees, *lit. hands*, signifies a socket, which kept the wheels in their place.

<sup>14</sup> Were in the base, i.e. were part of the same casting.

<sup>15</sup> The wheels were 2 feet 3 inches high. The wheels of ancient Assyrian chariots do not exceed three feet.

<sup>16</sup> Were all made of brass. See v. 30

<sup>17</sup> At the four corners of each base.

<sup>18</sup> Of one piece with the base.

<sup>19</sup> Stays, made of brass to strengthen the base.

<sup>20</sup> Panels.

<sup>21</sup> Stays.

<sup>22</sup> Panels.

<sup>23</sup> Proportion = as large as the space left for them allowed.

<sup>24</sup> Additions = wreaths of hanging work.

<sup>25</sup> Form: The ten stands were exactly alike in every respect.

<sup>26</sup> Each laver was thus

6 feet high,  
6 feet broad,  
6 feet long,

i.e. a perfect cube, and contained 40 baths = 340 gallons.

<sup>27</sup> Right = south side.

<sup>28</sup> Left = north side.

The lavers were placed on each side of the house. The sea stood at the south corner of the eastern side.

All these vessels were in the Court of the Priests, and outside the Temple building.

## The Catalogue of Hiram's Work. Completion of the Temple.

(2 CHRONICLES IV. 11-22, v. 1).

40 And Hiram made the <sup>1</sup>lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he <sup>2</sup>made king Solomon for the house of the LORD: 41. The <sup>3</sup>two pillars, and the two bowls of the chapters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapters which were upon the top of the pillars; 42 And <sup>4</sup>four hundred pomegranates for the two networks, even <sup>5</sup>two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon the pillars; 43 And the <sup>6</sup>ten bases, and ten lavers on the bases; 44 And one sea, and twelve oxen under the sea; 45 And the <sup>7</sup>pots, and the shovels, and the basons; and all these vessels, which Hiram made <sup>8</sup>to king Solomon for the house of the LORD, were of <sup>9</sup>bright brass. 46 In the plain of Jordan did the king cast them, in the clay ground between <sup>10</sup>Succoth and <sup>11</sup>Zarthan. 47 And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass <sup>12</sup>found out. 48 And Solomon made all the vessels that pertained unto the house of the LORD; the <sup>13</sup>altar of gold, and the table of gold, whereupon the <sup>14</sup>shewbread was. 49 And the <sup>15</sup>candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the <sup>16</sup>flowers, and the <sup>17</sup>lamps, and the <sup>18</sup>tongs of gold. 50 And the <sup>19</sup>bowls, and the snuffers, and the <sup>20</sup>basons and the spoons, and the

<sup>1</sup> Pots or basins.  
The pots and shovels were used for carrying away the ashes, the basons for catching the blood at the sacrifices.

<sup>2</sup> Wrought for.

<sup>3</sup> Jachin and Boaz.

<sup>4</sup> The four hundred.

(v. 18-20).

<sup>5</sup> Two rows of pomegranates for each network.

<sup>6</sup> The ten stands and the ten lavers (vv. 27-37).

<sup>7</sup> See v. 40.

<sup>8</sup> For.

<sup>9</sup> Burnished brass.

<sup>10</sup> Intro. p.lxxii. On the east side of Jordan.

<sup>11</sup> Zarthan, Intro. p. lxxv. (Zeredathah, 2 Chron iv. 17), on the west side of Jordan.

The casting was done in the Jordan Valley.

The brass of which these vessels were made had been taken by David from Tibhath and Chun, cities of Hadarezer, King of Zobah (1 Chron. xviii. 8).

<sup>12</sup> i.e. no attempt was made to find the weight.

<sup>13</sup> The Golden Altar, i.e. the Altar of Incense.

<sup>14</sup> Shewbread, "the loaves of setting forth." Twelve cakes (one for each tribe) of fine flour, placed every Sabbath on the table of shewbread, in the Holy Place. They were eaten by the priests alone.

<sup>15</sup> Ten Candlesticks; probably in addition to the golden candlesticks with 7 lights (Ex. xxv. 31-40).

<sup>16</sup> The ornamental work of the candlesticks.

<sup>17</sup> One part of the candlesticks that held the lights.

<sup>18</sup> Used for trimming the lamps.

<sup>19</sup> Bowls for the tables, probably to hold the oil.

<sup>20</sup> Incense cups.



"censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. 51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the things which.<sup>22</sup> David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the<sup>23</sup> treasures of the house of the LORD.

<sup>21</sup> Ashpans. R.V. "fire-pans."

<sup>22</sup> (See 1 Chron. xxx. 1-8). The spoils of many years of victories, dedicated to God. The amount must have been enormous.

<sup>23</sup> Treasuries.

### Dedication of the Temple.

(2 CHRONICLES v. 2-14).

8. Then Solomon assembled the elders of Israel, and all the 'heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the<sup>2</sup>ark of the covenant of the LORD out of the<sup>3</sup>city of David, which is Zion. 2 And all the men of Israel assembled themselves unto king Solomon at the<sup>4</sup>feast in the month<sup>5</sup> Ethanim, which is the seventh month. 3 And all the elders of Israel came, and the priests took up the ark. 4 And they brought up the ark of the LORD, and the<sup>6</sup>tabernacle of the congregation, and all the holy vessels that were in the<sup>7</sup>tabernacle, even those did the priests and the<sup>7</sup>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

a see R.V. comment p. 108.

<sup>1</sup> Princes of the fathers' houses (*margin*), i.e. the heads of their fathers' houses.

<sup>2</sup> For history of the ark See Intro., p. liv.

<sup>3</sup> See Intro., p. xciii.

<sup>4</sup> The Feast of Tabernacles. (1) a commemoration of the dwelling in tents or booths in the wilderness; (2) a feast of thanksgiving for the completion of the harvest.

<sup>5</sup> Tisri, the latter part of September and the beginning of October.

<sup>6</sup> The Tent of Meeting, then at Gibeon (Intro., p. lxii.)

<sup>7</sup> Levites (2 Chron. v. 4). The ark was the special charge of the Kohathites (Numb. iii. 31).

What took place was:

(1) The priests took up the ark out of the Tabernacle (v. 3).

(2) The priests and Levites brought the ark and holy vessels to the Temple (v. 4).

(3) The priests brought the ark into the oracle or Most Holy Place (v. 6). They probably placed the Tabernacle and its furniture in the store chambers of the Temple. The priests took up the ark:

(1) At the passage of the Jordan (Josh. iii. 6).

(2) At the compassing of Jericho (Josh. vi. 5).

sheep and oxen, that could not be told nor numbered for multitude. 6 And the priests brought in the ark of the covenant of the LORD unto <sup>8</sup>his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. 7 For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above. 8 <sup>b</sup>And they drew out the staves, that the <sup>9</sup>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 <sup>10</sup>this day. 9 There was nothing in the <sup>11</sup>ark save 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. 10 And it came to pass, when the priests were come out of the holy place, that the <sup>12</sup>cloud filled the house of the LORD, 11 So that the priests could not stand to <sup>13</sup>minister because of the cloud: <sup>14</sup>for the glory of the LORD had filled the house of the LORD.

*b* see R. V. comment p. 112.

<sup>8</sup> Its place.

<sup>9</sup> The staves were so long that their ends could be seen by the priests when they were in the Holy Place, but they could not be seen by the people, who stood without the Holy Place, and could only look through its doors, but could not see the staves.

The staves must therefore have reached into the Holy Place, or the reference must be to the occasion when the High Priest went into the Most Holy Place.

<sup>10</sup> This passage must have been written before the destruction of the Temple; the compiler of Kings must have copied it without alteration.

<sup>11</sup> In the ark originally were:

- (1) The two tables of stone.
- (2) The pot of manna.
- (3) Aaron's rod which budded.

<sup>12</sup> The Shechinah or visible sign of God's presence (Intro., p. liv.). A token that God had taken up his abode there.

<sup>13</sup> At the altar of incense in the Holy Place.

<sup>14</sup> So Moses could not enter the Tabernacle (Ex. xl. 34, 35).

### The Opening Blessing pronounced by Solomon.

(2 CHRONICLES VI. 1-11.)

12 Then spake Solomon, The LORD said that he would dwell in the <sup>1</sup>thick darkness. 13 I have surely built thee an house to dwell in, <sup>2</sup>a settled place for thee to abide in for ever. 14 And the king <sup>3</sup>turned his face about, and blessed

<sup>1</sup> Referring to the thick cloud of the Shechinah.

<sup>2</sup> A House of Habitation. The special intent of the Temple, viz. a permanent abode for the ark, i.e. the presence of God. v. 12, 13, were spoken by the King looking towards the Temple and

had reference to the cloud which told of the presence of God.

<sup>3</sup> Solomon now turns to the people, and

(1) Blesses the people in the name of God (v. 14).

(2) Pronounces a blessing or thanksgiving to God (15-21).

all the congregation of Israel: (and all the congregation of Israel stood;) 15 And he said, Blessed be <sup>4</sup>the LORD God of Israel, which <sup>5</sup>spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, 16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel <sup>6</sup>to build an house, that <sup>7</sup>my name might be therein; but I <sup>8</sup>chose David to be over my people Israel. 17 And it was in the heart of David my father to build an house for the name of the LORD God of Israel. 18 And the LORD said unto David my father, Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart. 19 Nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. 20 And the LORD hath <sup>a</sup>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 an house for the name of the LORD God of Israel. 21 And I have set there a place for the ark, wherein is the <sup>9</sup>covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

<sup>a</sup> see R. V. comment p. 111.

### The Prayer of Solomon.

(2 CHRONICLES VI. 12-42.)

22 And Solomon stood before the <sup>1</sup>altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands toward heaven: 23 And he said, LORD God of Israel, there

<sup>4</sup>The Lord, the God of Israel.

<sup>5</sup>Sam. vii. 5-7, where the prophet Nathan, in the name of God, forbids David to build a house for the Lord.

God approves of David's wish. He accepts the intention, but decrees that the performance shall be the work of the son, not the father.

The promise to David is in two parts:

(1) The building of a house for the Lord.

(2) The continuance of his descendants on the throne.

<sup>6</sup>The Tabernacle was not a permanent building, and had been moved from place to place. So there was also no fixed seat of government.

<sup>7</sup>God's revelation of Himself.

<sup>8</sup>Jerusalem is added (2 Chron. vi. 6).

<sup>9</sup>The Two Tables of Stone on which were written the Ten Commandments, which are the essence of God's covenant.

<sup>1</sup>The altar of burnt offering.

Solomon "had made a brasen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court."

is <sup>2</sup>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: 24 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. 25 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; <sup>3</sup>so that thy children take heed to their way, that they walk before me as thou hast walked before me. 26 And now, O God of Israel, let thy word, I pray thee, <sup>4</sup>be verified, which thou spakest unto thy servant David my father. 27 But will God indeed <sup>5</sup>dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 28 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: 29 That thine eyes may be open toward this house night and day, even toward the place of which thou hast

*and upon it he stood and kneeled down upon his knees before all the congregation of Israel"* (2 Chron. vi. 13.)

On this platform, seen by all the people, he knelt (v. 54) and prayed.

#### ANALYSIS OF THE PRAYER.

1. An acknowledgment of God's faithfulness in the fulfilment of the first part of the promise to David, viz. the building of a House for the Lord (v. 23-4).
2. A Prayer for the fulfilment of the second part of the promise, viz. the continuance of his descendants on the throne (v. 25-26.)
3. A confession of God's greatness. His presence can be limited to no Temple (v. 27).
4. A petition that God's peculiar blessing may rest upon prayer uttered towards the place which He has hallowed (v. 28-30).
5. Specific instances of occasions of prayer.
  - (a) Oath taken in His name, i.e. that God will do justice between man and man (31-32.)
  - (b) Disaster in war (v. 33-34.)
  - (c) Rain withheld, i.e. occasions of drought (v. 35-36.)
  - (d) Famine, pestilence, blight of crops, or a siege by enemies. (37-40).
6. An extension of the privileges.

(a) To the foreigner in Jerusalem who shall acknowledge Jehovah (41-43.)

(b) To the army when on a campaign (v. 44-45.)

(c) To exiles in captivity (v. 46-50.)

7. A concluding appeal referring to God's former mercies vouchsafed to this people in their past history (51-53.)

The constantly recurring burden is, "*Hear thou in heaven thy dwelling place, and when Thou hearest, Lord, forgive.*"

<sup>2</sup> V. 23. "No God like thee."

(a) Faithful to His covenant.

(b) Merciful towards his servants.

<sup>3</sup> V. 25. The necessary condition of all God's promises, viz. the taking heed to walk according to His laws.

<sup>4</sup> V. 26. Be verified = Grant that it may indeed come true.

<sup>5</sup> V. 27. See the speech of St. Stephen (Acts vii. 49), and the address of St. Paul at Athens (Acts xvii. 24).

said, My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make <sup>6</sup>toward this place. 30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and <sup>7</sup>when thou hearest, forgive. 31 If any man <sup>8</sup>trespass against his neighbour, and an oath be laid upon him to cause him to swear, and <sup>a</sup>the oath come before thine altar in this house: 32 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 unto thee in this house: 34 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 toward this place, and confess thy name, and turn from their sin, when thou afflictest them: 36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people for an inheritance. 37 If there be in the land famine, if

<sup>a</sup> see R.V. comment p. 112.

<sup>6</sup> V. 29. "Towards this place." Hence the Israelite in foreign lands turned his face in prayer towards Jerusalem. Examples:

(1) Daniel. "His windows being open in his chamber toward Jerusalem" (Dan. vi. 10).

(2) Jonah. "Yet I will look again toward thy holy temple" (Jonah ii. 4).

(3) "In thy fear will I worship toward thy holy temple" (Ps. v. 7).

(4) The synagogues were built so that the worshippers as they entered and prayed looked towards Jerusalem.

<sup>7</sup> V. 30. *Lit.* "Both hear and forgive," i.e. hear the prayers: forgive the sin.

<sup>8</sup> V. 31. Trespass, i.e. in a case in which the accused might make oath of his innocence (Ex. xxii. 7-11). Solomon prays that God will accept the oath and judge between the innocent and the guilty.

#### THE PRAYER AND THE PENTATEUCH.

V. 23, "Who is like unto thee, O Lord, among the gods?" (Ex. xv. 11). The song of Moses for the deliverance from Pharaoh at the Red Sea.

v. 23, "The faithful God, which keepeth covenant and mercy" (Deut. vii. 9).

v. 27, "The heaven and the heaven of heavens is the Lord's thy God" (Deut. x. 14).

The various contingencies in which Solomon petitions that prayer may be heard are all found in the Pentateuch.

1. v. 31-32. The oath by which a person asserted his innocence of any trespass against his neighbour (Ex. xxii. 7-11).

2. v. 33. Israel smitten before the enemy (Deut. xxviii. 25).

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; 38 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 toward this house: 39 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;) 40 That they may fear thee all the days that they live in the land which thou gavest unto our fathers. 41 Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake; 42 (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 toward this house; 43 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. 44 If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD toward the city which thou hast chosen, and toward the house that I have built for thy name: 45 Then hear thou in heaven their prayer and their supplication, and maintain their cause. 46 If

3. v. 34. The penalty of idolatry was that they should serve strangers in a strange land (Deut. xxviii. 47-8).
4. v. 35. Drought. Lest "he shut up the heaven that there be no rain" (Deut. xi. 17).
5. v. 37.
- (a) Famine. "Your land shall not yield her increase" (Lev. xxvi. 20).
- (b) Pestilence. "I will send the pestilence among you" (Lev. xxvi. 25).
- (c) Blasting and mildew. "With blasting and mildew" (Deut. xxviii. 22).
- (d) Locust. "The locust shall consume it" (Deut. xxviii. 38).
- (e) Siege by an enemy. "He shall besiege thee in all thy gates; throughout all thy land" (Deut. xxviii. 52).
6. The stranger. The Mosaic Law was remarkable for its liberality to strangers.
- (a) Oppression was forbidden. "Thou shalt neither vex a stranger nor oppress him: for ye were strangers in the land of Egypt" (Ex. xxii. 21).
- (b) The stranger in poverty must be relieved (Lev. xxv. 35).
- (c) They were to love the stranger. "Love ye therefore the stranger: for ye were strangers in the land of Egypt" (Deut. x. 19).
- (d) Strangers could make offerings at the Tabernacle. "One law and one manner shall be for you and for the stranger that sojourneth with you" (Numb. xv. 14-16).

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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 enemy, far or near; 47 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, we have committed wickedness; 48 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 built for thy name: 49 Then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, 50 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 of iron: 52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee. 53 For thou didst separate them from among all the <sup>a</sup>people of the earth, to be thine inherit-

<sup>a</sup> see R.V. comment, p. 112.

- (e) The stranger might be present at the solemn reading of the Law which took place every 7th year (Deut. xxxi. 10-12).
7. v. 48. "And so return with all their heart," almost the exact words of Deut. xxx. 2.
8. Egypt as a furnace of iron, "the iron furnace, even out of Egypt" (Deut. iv. 20).
- v. 42. Instances are:
- (1) Rahab and the people of Jericho (Josh. ii. 9-11).
  - (2) The Gibeonites (Josh. ix. 3).
- v. 38. The plague of his own heart = the punishment falling upon him for his own particular sin.
- v. 47. Compare the prayer of Daniel in captivity at Babylon with this prayer of Solomon.
- (a) Confession of sin. "We have sinned and have committed iniquity and have done wickedly" (Dan. ix. 5).
- (b) God "keeping the covenant and mercy" (Dan. ix. 3). "The great and dreadful God keeping the covenant and mercy to them that love Him" (Dan. ix. 4).
- (c) The deliverance from Egypt (v. 51). "That hast brought thy people forth out of the land of Egypt with a mighty hand" (Dan. ix. 15).
- Fulfilled in a remarkable manner:
- (1) In the kindness of Nebuchadnezzar to Daniel and his companions (Dan. i. 5),

ance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

(3) In the restoration granted by Cyrus (Ezra i. 1).

(4) In the second restoration granted under Artaxerxes (Neh. ii. 1-8).

The bondage of the Israelites in Egypt is thus described in Dent. iv. 20.

The Lord "*brought you forth out of the iron furnace, even out of Egypt.*"

= A furnace hot enough to melt iron. A metaphor denoting the intensity of their affliction.

(2) In the kindness of Ahasuerus to the Jews, as recorded in the book of Esther.

### The Closing Benediction.

(NOT IN CHRONICLES.)

54 And it was so, that when Solomon had made an end of 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. 55 And he stood, and blessed all the congregation of Israel with a loud voice, saying, 56 Blessed be the LORD, that hath given rest unto his people 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. 57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us: 58 That he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers. 59 And 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: 60 That all the <sup>a</sup>people of the

Fire descended from heaven and consumed the sacrifices (2 Chron. vii. 1).

#### Additions from Chronicles:

- (1) Solomon's position during the prayer, viz. on a brazen scaffold in the middle of the Court (i.e. the Court of the Priests) (2 Chron. vi. 13).
- (2) He kneeled during the prayer (2 Chron. vi. 13).
- (3) The conclusion of the prayer, "*Now therefore arise, O Lord God, etc.*" (2 Chron. vi. 41-42).
- (4) "*Fire came down from heaven and consumed the burnt offering and the sacrifices*" (vii. 1).
- (5) A second manifestation of the Shechinah, "*the glory of the Lord filled the house*" (vii. 1).
- (6) "*The priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house*" (vii. 2).
- (7) The people seeing the fire and the glory of the Lord, "*Bowed themselves with their faces to the ground and worshipped*" (vii. 3).

<sup>a</sup> See R. V. comment, p. 112.



earth may know that the LORD is God, and that there is none else. 61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

on the captains and their companies of fifty men sent by King Ahaziah to arrest him (2 Kings i. 10-12).

Instances of fire from heaven:

- (1) At the dedication of the Temple (2 Chron. vii. 1).
- (2) At the prayer of Elijah on Mount Carmel (xviii. 38).
- (3) Elijah invoked fire from heaven twice

### The Sacrifice and Festival.

(2 CHRONICLES VII. 4-11.)

62 And the king, and all Israel with him, offered sacrifice before the LORD. 63 And Solomon offered a sacrifice of <sup>1</sup>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 LORD. 64 The same day did the king <sup>2</sup>hallow the middle of the court that was before the house of the LORD: for there he offered <sup>3</sup>burnt offerings, and <sup>4</sup>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 the fat of the peace offerings. 65 And at that time Solomon held <sup>5</sup>a feast, and all Israel with him, <sup>6</sup>a great congregation, from the entering in of <sup>7</sup>Hamath unto the <sup>8</sup>viver of Egypt, before the LORD our God, <sup>9</sup>seven days and seven days,

<sup>a</sup> See R.V. comment, p. 112.

<sup>b</sup> See R.V. comment, p. 112.

<sup>7</sup> The extreme northern boundary of the Holy Land (Intro., p. lxiii).

<sup>8</sup> Not the Nile, but the torrent of *El Arish*, a stream on the border of Egypt (Intro., p. lxix.). The expression = the whole kingdom from north to south.

<sup>9</sup> Seven days for the Dedication, and seven days for the Feast of Tabernacles.

The time is defined in Chronicles. "In the eighth day they made a solemn assembly, for they kept the dedication of the altar seven days and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents" (2 Chron. vii. 9, 10).

<sup>1</sup> Peace offerings. Part (the fat, see v. 64) was burnt on the altar, part eaten by the priest, but the greater part eaten by the offerer and his family. The idea was peace with God. It was a sacrificial feast.

<sup>2</sup> The brazen altar was insufficient, so the king hallowed the Court of Priests.

<sup>3</sup> Burnt offerings. The victim was entirely consumed on the altar; the idea of the sacrifice was an entire devotion to God.

<sup>4</sup> Meat offerings (*meal*). Part was burnt, part given to the priests; the offerer did not share in it. The sacrifice consisted of flour or cakes. The chief idea was of a present to God.

Meat originally signified anything to eat.

<sup>5</sup> The feast, i.e. of Tabernacles.

<sup>6</sup> A vast multitude was assembled, so the king provided an enormous number of animals that all might share in the feast.

even fourteen days. 66 On the eighth day he sent the people away : and they blessed the king, and went unto their <sup>10</sup>tents joyful and glad of heart for all the goodness that the LORD had done for David his servant, and for Israel his people.

<sup>10</sup> Tents = homes. The Israelites now dwell in houses, but the old memory of their wandering life remained. So "To your tents, O Israel" (2 Sam. xx. 1; 1 Kings xii. 16).

**Note.**—Solomon is predominant throughout the ceremony of dedication, and the Priests perform only the duties of ritual and sacrifice.

Solomon prays, pronounces the blessing, offers the sacrifice.

The prophets are not mentioned at all.

Thus Solomon is for the time prophet, priest, and king, and in this is a type of the Messiah.

The majesty of the king overshadows both prophet and priest. These two orders appear to have comparatively little influence during the reign.

So at the dedication we discern signs of that self-glorification on the part of Solomon which led to his fall, and which culminated in the tyranny and despotism, magnificent in outward show, but which oppressed Israel so heavily in the late years of the king, and finally brought about the dismemberment of the kingdom.

### The Second Appearance of God to Solomon.

(2 CHRONICLES VII. 11-22.)

9. <sup>1</sup>And it came to pass, when Solomon had finished the building of the house of the LORD, and the king's house, and all Solomon's desire which he was pleased to do, <sup>2</sup>That the LORD <sup>2</sup>appeared to Solomon the second time, as he had appeared unto him at <sup>3</sup>Gibeon. <sup>3</sup>And the LORD said unto him, I have heard <sup>4</sup>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 <sup>5</sup>mine eyes and mine heart shall be there perpetually. <sup>4</sup>And if thou wilt walk before me, 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: <sup>5</sup>Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee

<sup>1</sup> Either this verse is a summary of the history of chaps. vi-viii., and not intended to fix the date of the vision, or else the dedication did not take place till 13 years after the building of the Temple.

<sup>2</sup> By Night (2 Chron. vii. 12), and therefore in a vision or dream as before (iii. 5).

<sup>3</sup> Gibeon (see Intro. p. lxii.). The account in 2 Chronicles (vii. 11-22) is much fuller.

<sup>4</sup> There could not have been 13 years between the dedication and this prayer.

<sup>5</sup> Solomon had asked that God's eyes should "be open" day and night towards the Temple (viii. 29). God grants more; "not eyes only, but eyes and heart." The First Vision contained nothing but promise and encouragement.

The Second Vision is remarkable for warning mingled with promise, and for the prophetic announcement of the fate of the Temple.

a man upon the throne of Israel. 6 But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: 7 Then will <sup>6</sup>I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, <sup>7</sup>will I cast out of my sight; and Israel shall be a proverb and a byword among <sup>8</sup>all *a*people: 8 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 this land, and to this house? 9 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.

<sup>a</sup> See R. V. comment, p. 112.

<sup>6</sup> Fulfilled by:

(1) The captivity of Israel, in the reign of Hoshea (2 Kings xvii. 22-23).

(2) The captivity of Judah by Nebuchadnezzar (2 Kings xxv.).

Exactly the opposite of what Solomon had prayed for (viii. 29).

<sup>7</sup> The Temple was destroyed by the Chaldeans (Jer. liii. 12-23).

<sup>8</sup> All Nations (R. V. *All peoples*).

### Solomon's Present to Hiram.

(NOT IN CHRONICLES.)

10 And it came to pass at the <sup>1</sup>end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house, 11 (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 cities in the land of <sup>2</sup>Galilee. 12 And Hiram came out from Tyre to see the cities which Solomon had given him;

<sup>1</sup> See vi. 38 and vii. 1.

<sup>2</sup> Galilee borders on Phœnicia, so these cities were close to Hiram's dominions.

and they pleased him not. 13 And he said, What cities are these which thou hast given me, my brother? And he called them the land of <sup>3</sup>Cabul unto this day. 14 And Hiram sent to the king <sup>4</sup>sixscore talents of gold.

with Israelites (2 Chron. viii. 2).

So the inhabitants at the time of the gift were probably Canaanites. Hiram may have been displeased—

(1) At the condition of the cities.

(2) At their geographical situation. As inland cities in a mountainous district, they were of little value to a maritime nation.

Though disappointed Hiram was not offended.

A payment equal to one tenth of Solomon's revenue (x. 14).

<sup>5</sup> Cabul, the derivation and meaning of this word is unknown. Josephus says it is a Phœnician word and means "displeasing." Hiram seems to have returned the cities to Solomon, who rebuilt them and colonized them

## The Levy.

(2 CHRONICLES VIII. 4-11.)

15 And this is the reason of the <sup>1</sup>levy which king Solomon raised; <sup>2</sup>for to build the house of the LORD, and his own house, and <sup>3</sup>Millo, and the wall of Jerusalem, and <sup>4</sup>Hazor, and <sup>5</sup>Megiddo, and <sup>6</sup>Gezer. 16 For Pharaoh king of Egypt had gone up, and <sup>7</sup>taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for <sup>8a</sup> *present* unto his daughter, Solomon's wife. 17 And Solomon <sup>9</sup>built Gezer, and <sup>10</sup>Beth-horon the nether, 18 And <sup>11</sup>Baalath, and <sup>12</sup>*Tadmor in the wilderness*, in the land, 19 And all the <sup>13</sup>cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon <sup>14</sup>*desired to build in Jerusalem, and in Lebanon*, and in all the land of his dominion. 20 And all the people that were left of the <sup>15</sup>Amorites, Hittites, Perizzites, Hivites, and Jebusites, which

<sup>a</sup> See R.V. comment, p. 113. <sup>b</sup> See R.V. comment, p. 113. <sup>c</sup> See R.V. comment, p. 113.

(1) Fortified cities as Hazor, Megiddo, etc., guarding important positions.

(2) Store-cities to supply the troops.

(3) Pleasure resorts for the king's use.

<sup>14</sup> Six of the seven ancient nations of Canaan. (The Gergashites are omitted.)

<sup>1</sup> The forced or compulsory service (v. 13-15), both of Israelites and the subject Canaanites.

<sup>2</sup> Originally for the Temple, then for the Palace, and continued to the fortification of the towns.

<sup>3</sup> Millo (Intro., p. xciv.).

<sup>4</sup> Hazor (Intro., p. lxiii.).

<sup>5</sup> Megiddo (Intro., p. lxvi.).

<sup>6</sup> Gezer (Intro., p. lxi.).

<sup>7</sup> Either before Solomon had married the king's daughter, or an incursion to assist Solomon to expel the Philistines.

<sup>8</sup> As a dowry.

<sup>9</sup> To defend the approach from Egypt on the south.

<sup>10</sup> Intro., p. lix. It guarded Jerusalem against attack from Philistia and Egypt.

<sup>11</sup> Intro., p. lvi.

<sup>12</sup> Intro., p. lxxii.

<sup>13</sup> Store-cities, *i.e.* cities where provisions could be stored for the troops.

<sup>14</sup> For his pleasure, *i.e.* country houses near Jerusalem and at Lebanon.

Thus we have cities of three kinds:

were not of the children of Israel, 21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, <sup>b</sup>upon those did Solomon levy a tribute of <sup>16</sup>bondservice unto this day. 22 But of the children of Israel did Solomon make no <sup>17</sup>bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. 23 These were the <sup>18</sup>chief of the officers that were over Solomon's work, five hundred and fifty, which bare rule over the people that wrought in the work. 24 But Pharaoh's daughter came up <sup>19</sup>out of the city of David unto her house which Solomon had built for her; then did he build Millo. 25 And <sup>20</sup>three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the LORD, and he burnt incense upon the altar that was before the LORD. <sup>21</sup>So he finished the house. 26 And king Solomon made a navy of ships in <sup>22</sup>Ezion-geber, which is beside <sup>23</sup>Eloth, on the shore of the Red sea, in the land of <sup>24</sup>Edom. 27 And Hiram sent in the navy his servants, <sup>24</sup>shipmen that had knowledge of the sea, with the servants of Solomon. 28 And they came to <sup>25</sup>Ophir, and fetched from thence gold, <sup>26</sup>four hundred and twenty talents, and brought it to king Solomon.

<sup>b</sup> See R. V. comment, p. 113.

Ezion-geber (*the Giant's spine*) and Eloth are at the head of the gulf of Akabah the eastern bay of the Red Sea.

The region grows no timber; the material for the ships was sent from Tyre (2 Chron. viii. 18).

<sup>24</sup> The Phoenicians were famous in ancient times for their skill in shipbuilding and navigation.

<sup>25</sup> Ophir (see Intro., p. Ixvii.).

<sup>26</sup> An enormous sum computed from £1,600,000 to £2,250,000.

<sup>16</sup> Copied by the compiler from the record before him.

With the exception of the service of v. 13. This service would not however be regarded as that of bondmen.

<sup>17</sup> Bondservants.

<sup>18</sup> The chief officers, *i.e.* superintendents over the labourers.

In Chronicles the number is 250 (2 Chron. viii. 10).

3,300 (v. 16).

The greater number might be required while the great works were in course of construction. Afterwards the smaller number would be sufficient.

<sup>19</sup> (See iii. 1.) The reason for the removal is given in Chronicles. "For he said My wife shall not dwell in the house of David, king of Israel, because the places are holy, wherunto the ark of the Lord hath come" (2 Chron. viii. 11).

<sup>20</sup> (1) The Feast of unleavened bread, or Passover.

(2) The Feast of Weeks, or Pentecost.

(3) The Feast of Tabernacles (2 Chron. viii. 13).

<sup>21</sup> A sentence out of place.

<sup>22</sup> Intro., p. Ixi.

<sup>23</sup> Intro., p. Ix.

## The Visit of the Queen of Sheba.

(2 CHRONICLES IX. 1-12.)

10. And when the queen of <sup>1</sup>Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with <sup>2</sup>hard questions. <sup>2</sup> And she came to Jerusalem with a very great train, with camels that bare <sup>3</sup>spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of <sup>4</sup>all that was in her heart. <sup>3</sup> And Solomon told her all her <sup>5</sup>questions: there was not any thing hid from the king, which he told her not. <sup>4</sup> And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, <sup>5</sup> And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and <sup>7</sup>his ascent by which he went up unto the house of the LORD; <sup>6</sup>there was no more spirit in her. <sup>6</sup> And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. <sup>7</sup> Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. <sup>8</sup> Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. <sup>9</sup> 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. <sup>10</sup> <sup>10</sup>And she gave the king an hundred and twenty talents of gold, and

<sup>1</sup> Sheba (Intro. p. lxx.) is in Arabia.

"The queen of the south" (S. Matt. xii. 42). The great building erected to the name of the Lord would be connected with Solomon, wherever his name was mentioned.

<sup>2</sup> Riddles—the abstruse questions for which the Arabs were famed.

<sup>3</sup> Arabia has always been famous for spices.

Yemen is the part of Arabia specially noted for spices.

<sup>4</sup> All that she had in her mind when she started, i.e. all the questions she had intended to ask.

<sup>5</sup> Heb. "Words." Solomon answered all her queries, solved all her riddles.

<sup>6</sup> i.e. she admired the admirable arrangements of the royal household.

<sup>7</sup> A staircase or cloister leading from the palace to the Temple.

<sup>8</sup> The wisdom and state of Solomon overpowered her. She felt herself vastly inferior to this great king, who in every way surpassed even the reports that she had heard of him.

<sup>9</sup> An acknowledgment by a heathen of the greatness of Jehovah.

Well might our Lord say, "The queen of the south shall rise up in the judgment with this generation and shall condemn it" (S. Matt. xii. 42). About.

<sup>10</sup> As prophesied (Ps. lxxii. 10), "The Kings of Sheba and Seba shall offer gifts."

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. 11 And the <sup>11</sup>navy also of Hiram, that brought gold from <sup>12</sup>Ophir, brought in from Ophir great plenty of <sup>13</sup>almug trees, and precious stones. 12 And the king made of the almug trees <sup>14</sup>pillars for the house of the LORD, and for the king's house, harps also and psalteries for <sup>15</sup>singers: there came no such almug trees, nor were seen unto this day. 13 And king Solomon gave unto the queen of Sheba <sup>16</sup>all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

<sup>11</sup> *i.e.* the navy built by Hiram for Solomon (ix. 26-27); it was probably manned chiefly by subjects of Hiram, and so would be known as "the navy of Hiram."

<sup>12</sup> Ophir (Intro. p. lxvii.).

<sup>13</sup> Almug or algum, probably is the sandalwood tree.

<sup>14</sup> Probably rails or balustrades for the staircases. The hardness and beauty of the sandalwood would be suitable for these, and for the musical instruments.

<sup>15</sup> The singers, *i.e.* those who took part in the Temple worship.

<sup>16</sup> Whatsoever she particularly desired beyond the gift bestowed upon her by Solomon as from one monarch to another.

An Eastern would feel no shame in asking for what was desired.

### Solomon's Revenue and Trade.

(2 CHRONICLES IX. 13-24.)

14 Now the weight of gold that came to Solomon in one year was <sup>1</sup>six hundred threescore and six talents of gold, <sup>15</sup>Beside that he had of the <sup>2</sup>merchantmen, and of the traffick of the spice merchants, and <sup>3</sup>of all the kings of <sup>4</sup>Arabia, and of the <sup>5</sup>governors of the country. 16 And king Solomon made two hundred <sup>6</sup>targets of beaten gold: six hundred shekels of gold went to one target. 17 And he made three hundred <sup>7</sup>shields of beaten gold; three

<sup>1</sup> Nearly £4,000,000 (Intro. p. xil.).

<sup>2</sup> R. V. Chapman, exactly descriptive of oriental merchants—who travel about hawking their wares.

Thus we get two classes of merchants.

<sup>3</sup> *Lit.* of the mingled people (see R. V. comment, p. 114), *i.e.* tribes of mixed descent, probably the tribes, half Jewish, half Arabians, on the western borders.

<sup>4</sup> Governors, if the officers of iv. 7-19 they would contribute to the revenue by paying tribute for their posts.

<sup>a</sup> See R. V. comment, p. 114.

<sup>5</sup> Targets, long shields protecting the whole body.

<sup>6</sup> Shields, bucklers of a smaller size.

They were not made of solid gold; but were only overlaid with gold.

They were used as ornaments for the palace, and were borne in state processions. They were carried to Egypt by Shishak (xiv. 26) and replaced by Rehoboam with shields of brass.

David brought the shields of gold captured from the Syrians to Jerusalem (1 Chron. xviii. 7-8).

pound of gold went to one shield : and the king put them in the house of the forest of Lebanon. 18 Moreover the king made a great throne <sup>7</sup>of ivory ; and overlaid it with the best gold. 19 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 seat, and two lions stood beside the stays. 20 And <sup>8</sup>twelve lions stood there on the one side and on the other upon the six steps : there was not the like made in any kingdom. 21 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 days of Solomon. 22 For the king had at sea a navy of <sup>9</sup>Tharshish with the navy of Hiram : once in three years came the <sup>10</sup>navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. 23 So king Solomon exceeded all the kings of the earth for riches and for wisdom. 24 And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. 25 And they brought every man his <sup>11</sup>present, vessels of silver, and vessels of gold, and <sup>12</sup>garments, and armour, and spices, <sup>13</sup>horses, and mules, a rate year by year. 26 And Solomon gathered together <sup>14</sup>chariots and horsemen : and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the <sup>15</sup>cities for chariots, and with the king at Jerusalem. 27 And the king made silver to be in Jerusalem

<sup>7</sup> The throne was inlaid with ivory and gold. There was also a foot-stool (2 Chron. ix. 18).

<sup>8</sup> Symbolical of the twelve tribes.

<sup>9</sup> Tharshish = Tartessus in Spain, with which place the Syrians traded (Intro., p. lxxiii.).

<sup>10</sup> Ships of Tharshish is generally understood to mean ships of great size, capable of undertaking long voyages, not ships actually trading with Tharshish.

The trade was with Judea as is clearly shown by the nature of the traffic.

<sup>11</sup> A complimentary expression for the tribute brought by the subject kings year by year.

<sup>12</sup> Garments, a common gift in the East.

<sup>13</sup> David reserved one hundred chariot horses when he conquered Hadarezer (1 Chron. xviii. 4).

<sup>14</sup> These were perhaps for his own use. Solomon is the first to make horsemen and chariots a special part of his military organization. He broke the law. "He shall not multiply horses to himself" (Deut. xvii. 16).

<sup>15</sup> Chariot cities: the fortified cities, the military stations, probably fortresses on the borders, where the king kept the troops necessary to enforce his rule.



as stones, and cedars made he to be as <sup>b</sup>the sycamore trees that are in the <sup>16</sup>vale, for abundance. 28 And <sup>c</sup>Solomon had <sup>17</sup>horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. 29 And a <sup>18</sup>chariot came up and went out of Egypt for <sup>19</sup>six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the <sup>20</sup>kings of the Hittites, and for the <sup>21</sup>kings of Syria, did they bring them out by their means.

<sup>b</sup> See R.V. comment, p. 114.

<sup>c</sup> See R.V. comment, p. 114.

- <sup>16</sup> Lit. In the lowland. The reference is to the fertile lowland of Judaea lying between the mountains and the Mediterranean.  
<sup>17</sup> Drovers of horses (see R.V.).  
<sup>18</sup> Chariot includes the horses which drew it.  
<sup>19</sup> About \$20.

<sup>20</sup> Intro., p. lxiv. Intro., p. xlii.

<sup>21</sup> These kings obtained their horses and chariots through Solomon's merchants (v. 28).

## The Idolatry of Solomon's Wives.

(NOT IN CHRONICLES.)

11. But king Solomon loved many <sup>1</sup>strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and <sup>2</sup>Hittites; 2 Of the <sup>3</sup>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 unto these in love. 3 And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart. 4 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 of David his father. 5 For Solomon

<sup>1</sup> The women of the surrounding nations, not Israelites. strange=foreign.

<sup>2</sup> Intro., p. lxiv. The daughter of Pharaoh does not seem to have introduced idolatrous worship.

<sup>3</sup> Deut. vii. 1-4: The only nations there mentioned are the Hittites, and perhaps the Zidonians, but the spirit of the prohibition was that the Israelites should not marry with the neighbouring idolators lest they should be turned from the worship of Jehovah.

Solomon's three faults:

- (1) Accumulation of riches.
  - (2) Acquisition of horses.
  - (3) Multiplication of wives.
- are all forbidden to the king in Deut. xvii.

(1) "He shall not multiply horses to himself" (xvii. 16).

(2) "Neither shall he multiply wives to himself" (xvii. 17).

(3) "Neither shall he greatly multiply to himself silver and gold" (xvii. 17).

went after <sup>4</sup>Ashtoreth the goddess of the Zidonians, and after <sup>5</sup>Milcom the abomination of the Ammonites. 6 And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. 7 Then did Solomon build an high place for <sup>6</sup>Chemosh, the abomination of Moab, in the <sup>7</sup>hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. 8 And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

it was supposed to be the scene of these idolatrous worships.

<sup>4</sup> Astarte (Intro., p. xl.).

<sup>5</sup> Milcom or Molech (Intro., p. xl.).

<sup>6</sup> Chemosh (Intro., p. xl.). Solomon allowed his wives to erect altars on the high places where they worshipped the god of their nation. Probably he did not worship himself.

On this idolatry (see Intro., p. xv.).

<sup>7</sup> On the Mount of Olives facing the Temple; thus in view of the city, and in ostentations rivalry with the Temple worship. Part of the range of hills received the title of Mount of Offence, because

### God's Anger against Solomon.

(NOT IN CHRONICLES.)

9 And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel, which had appeared unto him <sup>1</sup>twice, <sup>10</sup> And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded. <sup>11</sup> Wherefore the LORD <sup>2</sup>said 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, and will give it to <sup>3</sup>thy servant. <sup>12</sup> Notwithstanding in thy days I will not do it <sup>4</sup>for David thy father's sake: but I will rend it out of the hand of thy son. <sup>13</sup> Howbeit I will not rend away all the kingdom; but will give <sup>5</sup>one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

<sup>1</sup> First, at Gibeon (iii. 5), at the commencement of the reign. Second, at the completion of the Temple (ix. 2).

<sup>2</sup> The manner of the communication is not recorded—probably by the mouth of a prophet. Solomon's visions occurred in the time of his obedience.

<sup>3</sup> i.e. to one of thy subjects.

<sup>4</sup> For the sake of his father David the judgment is postponed till his son's days; so Ahab's repentance brought about a postponement of the same penalty in his case (xxi. 29).

<sup>5</sup> Judah, with which was united Benjamin (see p. 54).

## Hadad the Edomite an Adversary to Solomon.

(NOT IN CHRONICLES.)

14 And the LORD *“stirred up”* an adversary unto Solomon, <sup>1</sup>Hadad the Edomite: he was of the king’s seed in Edom. 15 For it came to pass, when David was in <sup>2</sup>Edom, and <sup>3</sup>Joab the captain of the host was gone up to <sup>4</sup>bury the slain, after he had smitten every male in Edom; 16 (For six months did Joab remain there with <sup>5</sup>all Israel, until he had cut off every male in Edom:) 17 That <sup>6</sup>Hadad fled, he and certain Edomites of his father’s servants with him, to go into Egypt; Hadad being yet a little child. 18 And they arose out of <sup>7</sup>Midian, and came to <sup>8</sup>Paran: and they took men with them out of Paran, and they came to Egypt, unto <sup>9</sup>Pharaoh king of Egypt; which gave him an <sup>10</sup>house, and appointed him victuals, and gave him land. 19 And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of <sup>11</sup>Tahpenes the queen. 20 And the sister of Tahpenes bare him <sup>12</sup>Genubath his son, whom Tahpenes <sup>13</sup>weaned in Pharaoh’s house: and Genubath <sup>14</sup>was in Pharaoh’s household among the sons of Pharaoh. 21 And when Hadad heard in Egypt that David slept with his fathers, and that <sup>15</sup>Joab the captain of the host was dead, Hadad <sup>16</sup>said to Pharaoh, Let me depart, that I may go to mine own country. 22 Then 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.

a See R.V. comment, p. 114.

- 1 Intro. p. lxxxii. Edom had been conquered by David (1 Chron. xviii 12, 13).
- 2 Abisai completely defeated the Edomites in the valley of salt.
- 3 Joab was then commissioned to complete the subjugation of the country, with orders to slay every male.
- 4 i.e. those Israelites who had fallen in the war.
- 6 The whole army of Israel.
- 6 Hadad, then a little child, was taken by the fugitives southward through Paran to Egypt. Now in the later years of Solomon he returned to Edom to recover his kingdom.
- 7 Midian (on this difficulty see Intro. p. lxvii.).
- 8 The wilderness to the south of Judah, the scene of the wanderings of the children of Israel.
- 9 Probably the predecessor of Solomon’s teacher-in-law.
- 10 Assigned a place where he might settle and stay, and appointed a regular provision for the support of himself and his followers.
- 11 Intro. p. xli.
- 12 Intro. p. xli.
- 13 A great event in the East. Abraham made a feast when Isaac was weaned (Gen. xxi. 8). The child weaned in the house of Pharaoh was thus admitted into the royal family.
- 14 Brought up along with the king’s sons.
- 15 Hadad waits for the death of Joab, so great was the terror inspired by the warrior who had almost stamped out the race of Edom.
- 16 A refugee at an eastern court must ask the king’s permission ere he can depart.

**Rezon an Adversary.**

(NOT IN CHRONICLES.)

23 And God <sup>a</sup>stirred him up another adversary, <sup>1</sup>Rezon the son of Eliadah, which fled from his lord <sup>2</sup>Hadadezer king of <sup>3</sup>Zobah: 24 And he gathered men unto him, and became <sup>4</sup>captain over a band, when David slew them of Zobah: and they went to <sup>5</sup>Damascus, and dwelt therein, and reigned in Damascus. 25 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.

<sup>a</sup> See R. V. comment, p. 114.

- 1 Rezon (Intro. p. lxxxix.). See 2 Sam. viii. 3-8.
- 2 Intro. p. lxxxii.
- 3 Intro. p. lxxv.
- 4 He seems to have led the wandering life of a guerilla chief, and when his opportunity came entered Damascus and settled there. Some time may have elapsed ere he became king.
- 5 Intro. p. lx.

**The Rise of Jeroboam.**

(NOT IN CHRONICLES.)

26 And Jeroboam the son of Nebat, <sup>an</sup> <sup>1</sup>Ephrathite of <sup>2</sup>Zereda, Solomon's servant, whose mother's name was <sup>3</sup>Zeruah, a widow woman, <sup>4</sup>even he lifted up his hand against the king. 27 And this was the cause that he lifted up his hand against the king: Solomon built <sup>5</sup>Millo, and repaired the breaches of the city of David his father. 28 And the man Jeroboam was a mighty man of valour: and Solomon <sup>6</sup>seeing the young man that he was industrious, he made him ruler over all the charge of the <sup>7</sup>house of Joseph. 29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet <sup>8</sup>Abijah the <sup>9</sup>Shilonite found him in the way; and he

<sup>a</sup> see R. V. comment, p. 114.

- 1 An Ephraimite (Intro. p. lxxiv.). An Ephrathite is a man born at Ephrath, or Bethlehem.
- 2 Or Zarthan (Intro. p. lxxv.).
- 3 Intro. p. xix.
- 4 One employed by Solomon "aimed a blow at the king's authority" = rebelled.
- 5 Millo (Intro. p. xciv.). Lit. "Closed up the breach," i.e. repaired the fortifications.
- 6 This marks the time when Solomon first took notice of Jeroboam. The son of a widow woman — himself a servant of Solomon — Jeroboam owed his advancement to the king's favour.
- 7 = The tribe of Ephraim. Jeroboam was made superintendent of the forced labour exacted from Ephraim to build Millo and the fortifications of Jerusalem. (S. C.)

Jeroboam took advantage of their discontent.

<sup>1</sup> Intro. p. lxxix.

<sup>9</sup> One dwelling at Shiloh (see xiv. 2-4).

had clad himself with a <sup>10</sup>new garment; and they two were alone in the field. 30 And Ahijah caught the new garment that was on him, and rent it in twelve pieces: 31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: <sup>11</sup>32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) 33 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 and my judgments, as did David his father. 34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince <sup>12</sup>all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: 35 But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. 36 And unto his son will I give one tribe, that David my servant may have a <sup>13</sup>light always before me in Jerusalem, the city which I have chosen me to put my name there. 37 And I will take thee, and thou shalt reign according to all that thy soul

b see R. V.

<sup>10</sup> The first instance of the delivery of a divine message by symbolical action. This method has been termed an acted parable. Instances are:

- (1) The rending of the garment by Ahijah; symbolical of the rending of the kingdom from the hand of Solomon (1 Kings xi. 31-32).
- (2) Zedekiah made horns of iron, prophetic of the manner in which Ahab should defeat the Syrians (1 Kings xxii. 11).
- (3) The rotting of the girdle buried by Jeremiah; symbolical of the decay of Judah (Jer. xiii. 1-11).
- (4) The breaking of the potter's vessel by Jeremiah; symbolical of the destruction of Jerusalem (Jer. xix. 1-10).
- (5) The eating of the roll by Ezekiel (Ez. iii. 1-3).
- (6) The tile and iron pan; symbolical of the siege of Jerusalem (Ez. iv. 1-3).
- (7) Hair burnt with fire, etc.; symbolical of the fate of the Jews (Ez. v. 1).

<sup>11</sup> v. 32.

Judah, with which was connected Benjamin (see p. 51). The rending of the garment implied that two pieces (*i.e.* two tribes) would remain to the house of Solomon.

<sup>12</sup> Therefore Jeroboam should have waited till the death of Solomon. Ahijah did not incite him to rebellion. Jeroboam's over eagerness led to his exile.

<sup>13</sup> A lamp, symbolical of the permanence of his

rule. In the East a lamp hangs in every house, and the presence of the lamp, in many dwellings kept alight night and day, is an indication that the house is permanently occupied. The prophet evidently knows the design of Jeroboam.

desireth, and shalt be king over Israel.  
 38 And it shall be, if thou wilt <sup>14</sup>hearken unto all that I command thee, and wilt walk in my ways, and do that 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.  
 39 And I will for this afflict the seed of David, but not for ever. 40 Solomon sought <sup>15</sup>therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto <sup>16</sup>Shishak king of Egypt, and was in Egypt until the death of Solomon.

<sup>14</sup>The throne is conditional on keeping God's laws. The subsequent action of Jeroboam in setting up the golden calves at Dan and Bethel must have been a great disappointment to Ahijah.

<sup>15</sup> Because:

- (1) Of his design against the throne.
- (2) Of the message delivered by Ahijah.

<sup>16</sup> The first king of the dynasty which replaced that of Solomon's father-in-law (see Intro. p. xli.). Till the mention of Shishak all Egyptian kings are described as Pharaoh.

### Death and Burial of Solomon.

(2 CHRONICLES IX. 29-31.)

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the <sup>1</sup>book of the acts of Solomon? 42 And the time that Solomon reigned in Jerusalem over all Israel was <sup>2</sup>forty years.  
 43 And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

<sup>1</sup> "In the Book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam." These were the sources of information of the chronicler of the reign.

- (1) The early years of the reign (*Nathan*).
- (2) The main part of the reign (*Ahijah*).
- (3) The closing events (*Iddo*).

<sup>2</sup> Saul forty years; David forty years; Solomon forty years. Solomon was not more than sixty years old when he died.

### Accession of Rehoboam. Revolt of the Ten Tribes.

(2 CHRONICLES X. 1-19.)

12. And Rehoboam went to <sup>1</sup>Shechem: for <sup>2</sup>all Israel were come to Shechem to make him king. 2 And it

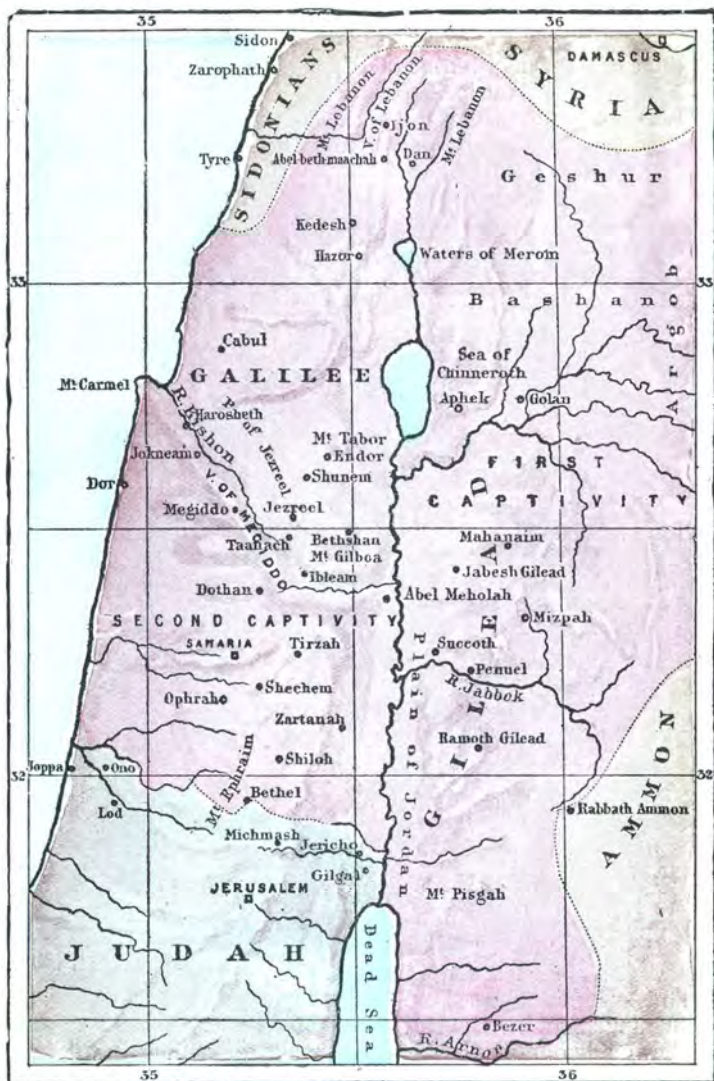
For causes of the schism see Intro. p. xviii.  
<sup>1</sup> Shechem (Intro. p. lxx.).  
<sup>2</sup> All 'Israel = the northern tribes.

Rehoboam succeeds Solomon peaceably at Jerusalem, but evidently his rule was not at once accepted by the northern tribes.

The assembly was representative of the northern tribes, and it would appear that they were not unwilling to accept Rehoboam if he would make reasonable concessions.



MAP OF THE KINGDOM OF JUDAH.



MAP OF THE KINGDOM OF ISRAEL



came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) <sup>3</sup> That they <sup>3</sup>sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, <sup>4</sup> Thy father made our <sup>4</sup>yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, <sup>5</sup>lighter, and we will serve thee. <sup>5</sup> And he said unto them, Depart yet for <sup>6</sup>three days, then come again to me. And the people departed. <sup>6</sup> And king Rehoboam <sup>a</sup>consulted with the old men, that <sup>7</sup>stood before Solomon his father while he yet lived, and said, <sup>8</sup>How do ye advise that I may answer this people? <sup>7</sup> And they spake unto him, saying, <sup>9</sup>If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak <sup>10</sup>good words to them, then they will be thy <sup>11</sup>servants for ever. <sup>8</sup> But he forsook the counsel of the old men, which they had given him, and <sup>a</sup>consulted with the <sup>12</sup>young men that were <sup>13</sup>grown up with him, and which stood before him: <sup>9</sup> And he said unto them, <sup>14</sup>What counsel give ye that we may answer this people, who have spoken to me, saying, Make the <sup>15</sup>yoke which thy father did put upon us lighter? <sup>10</sup> And the young men that were grown up with him spake unto him, saying, <sup>16</sup>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

<sup>a</sup> See R. V. comment, p. 115.

<sup>3</sup> They knew his ability and his readiness to assist their cause.

Jeroboam, having been in charge of the Ephraimite levy (xi. 28), was well aware of their grievances.

<sup>4</sup> By the heavy taxes and the forced service. The taxes and labour had all gone to enrich Judah and beautify Jerusalem.

<sup>5</sup> They ask for remission of taxation.

<sup>6</sup> Time to consult his advisers.

<sup>7</sup> Had stool, i.e. had acted as Solomon's ministers and counsellors.

<sup>8</sup> "What counsel give ye to return answer" (2 Chron. x. 6).

<sup>9</sup> They recognize the gravity of the situation. The request was reasonable, and must be granted if the King is to retain them as subjects.

<sup>10</sup> Kind words.

<sup>11</sup> Be loyal subjects.

According to xiv. 21, Rehoboam was 41.

The Septuagint makes him 16. On his age see Intro. Note, p. xxv.

<sup>12</sup> Young in comparison with the old men who had been Solomon's advisers.

<sup>13</sup> Among ancient nations of the East it was a custom for princes to be brought up and educated with noble youths. These often became the close friends and advisers of the prince when he became King.

<sup>14</sup> "What advice give ye that we may return answer" (2 Chron. x. 9).

<sup>15</sup> Yoke = burden, i.e. of taxation and labour.

<sup>16</sup> The young men advise him to make no concessions, but to assert his authority, and threaten harsher measures as a punishment for their audacity in making their petition.

say unto them, My little <sup>17</sup>finger <sup>b</sup>shall be thicker than my father's loins. 11 And now whereas my father did lade you with a heavy yoke, I will <sup>18</sup>add to your yoke: my father hath chastised you with <sup>19</sup>whips, but I will chastise you with <sup>20</sup>scorpions. 12 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. 13 And the king answered the people roughly, and forsook the old men's counsel that they gave him; 14 And spake to them <sup>21</sup>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. 15 Wherefore the king hearkened not unto the people; for the <sup>22</sup>cause was from the LORD, that he might <sup>23</sup>perform his saying, which the LORD spake by <sup>24</sup>Ahijah the Shilonite unto Jeroboam the son of Nebat. 16 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: <sup>25</sup>to your tents, O Israel: now see to thine own <sup>26</sup>house, David. So Israel <sup>27</sup>departed unto their tents. 17 But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. 18 Then king Rehoboam sent Adoram, who was over the <sup>c26</sup>tribute; and

b see R. V. c see R. V. comment, p. 109.

be added, who after the idolatry of Jeroboam migrated to Judah (2 Chron. xi. 13-16). <sup>27</sup> It means break up the assembly and go home, but at the same time implies rebellion.

<sup>28</sup> The levy, i.e. to collect the taxes as usual. The presence of such an official reminding them of the hateful tribute was the cause of an outburst of savage fury in which Adoram lost his life, and it would seem that the King had to flee from their violence.

<sup>17</sup> Finger is not in the text—supplied as explanatory. You shall find my hand heavier on you—as much as if my little finger were thicker than my father's loins.

<sup>18</sup> There shall be no diminution, but rather an addition to your burdens.

<sup>19</sup> There is no evidence that the people were beaten to compel them to perform their tasks, so the phrase may be a mere figure of speech.

<sup>20</sup> But the scorpion may refer to a whip, the lash of which was loaded with weights and sharp points. The blow may well be compared to the sting of the scorpion. Compare with the Roman scourge.

<sup>21</sup> The advice of the young men agreed with the sentiments of the King. He may have been further irritated by the presence of Jeroboam.

<sup>22</sup> Cause, *lit.* "turn of events."

<sup>23</sup> Establish his word.

<sup>24</sup> See xi. 31.

<sup>25</sup> The watchword of revolt. The same cry of rebellion was raised by Sheba (2 Sam. xx. 1). The last words are an addition, probably in sarcasm.

<sup>26</sup> House.

This would include—

(1) The tribe of Benjamin closely united to Judah by the position of Jerusalem, and also joined to the house of David by the marriage of David with Michal, the daughter of Saul.

(2) The tribe of Simeon already absorbed in Judah.

Levites and priests may

all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 19 So Israel <sup>20</sup>rebelled against the house of David unto this day. 20 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.

<sup>20</sup> Thus the original record to which the compiler of Kings had access must have been written before the Kingdom of Israel was destroyed by the Assyrians.

### The Prophet Shemaiah forbids Rehoboam to make War on Israel.

(2 CHRONICLES XI. 1-4.)

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 to Rehoboam the son of Solomon. 22 <sup>1</sup>But the word of God came unto <sup>2</sup>Shemaiah the man of God, saying, 23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the <sup>3</sup>remnant of the people, saying, 24 Thus saith the LORD, Ye shall not go up, nor 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.

<sup>1</sup> God stops the civil war by sending the prophet Shemaiah to stay the expedition of Rehoboam.

<sup>2</sup> Shemaiah (Intro., p. xc.). He is mentioned as bringing a message of comfort during the invasion of Shishak (2 Chron. xii. 5-7).

He also wrote the chronicle of the reign of Rehoboam (2 Chron. xii. 15).

<sup>3</sup> the rest, *i.e.* those of the ten tribes dwelling in Judah.

### Jeroboam sets up the Calves in Dan and Beth-el.

(NOT IN CHRONICLES.)

25 Then Jeroboam <sup>1</sup>built Shechem in <sup>2</sup>mount Ephraim, and dwelt therein;   
 <sup>a</sup> see R.V. comment, p. 109.

<sup>1</sup> Fortified it and made it his capital.

<sup>2</sup> The hill country of Ephraim (Intro., p. lxxvii.).

and went out from thence, and built <sup>3</sup>Penuel. 26 And Jeroboam said in his heart, <sup>4</sup>Now shall the kingdom return to the house of David: 27 If this people go up to do sacrifice in 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 <sup>b</sup>go again to Rehoboam king of Judah. 28 <sup>5</sup>Whereupon the king took counsel, and made <sup>c</sup>two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold <sup>7</sup>thy gods, O Israel, which brought thee up out of the land of Egypt. 29 And he set the one in <sup>8</sup>Beth-el, and the other put he in <sup>9</sup>Dan. 30 And this thing became a sin: for the people went to worship before the one, even unto Dan. 31 And he made <sup>d</sup>an house of high places, and made priests <sup>d</sup>of the <sup>11</sup>lowest of the people, which were not of the sons of Levi. 32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the <sup>12</sup>feast that is in Judah, and he offered upon the altar. So did he in Beth-el, sacrificing unto the calves that he had made: and he

<sup>b</sup> see R.V. <sup>c</sup> see R.V. <sup>d</sup> see R.V. comment, p. 115.

The two extremities of the land may have been chosen—

- (1) For the convenience of worshippers.
- (2) As an indication that the whole land was holy.

<sup>10</sup> Houses of high places, i.e. two more Temples, one at Dan, the other at Beth-el.

<sup>11</sup> From all the people, i.e. taken from anywhere. The Levites were dismissed, and took refuge in Judah (2 Chron. xi. 13-15).

<sup>12</sup> The Feast of Tabernacles which took place on the 15th day of the 7th month. So Jeroboam challenged this Feast. It may be noted that the Dedication of the Temple occurred at the Feast of Tabernacles (viii. 2).

Jeroboam's innovations included—

- (1) The erection of the golden calves at Dan and Beth-el.

- (2) The fixing of the day of the feast.

- (3) The appointment of priests.

- (4) The offering of sacrifices and the burning of incense by himself as king, thus usurping the priestly functions, but in this he followed the example of Solomon.

<sup>6</sup> (Intro., p. lxxviii.) in Gilead on the east of Jordan.

A stronghold in the eastern part of his kingdom, guarding the fords of the Jordan.

<sup>4</sup> Jeroboam's act was one of worldly policy. His religious unity of the people might bring about a re-action for civil union. The constant journeying to the Temple three times a year might well lead to a desire for national unity.

<sup>6</sup> So Jeroboam devises a plan to avoid such a result which threatened not only his royalty but his life.

<sup>6</sup> (1) In imitation of the golden calf made by Aaron (Ex. xxxii. 8). Jeroboam uses the precise words uttered by Aaron on that occasion.

(2) In imitation of the annual worship of Egypt from which country Jeroboam had only lately returned.

<sup>7</sup> Jeroboam did not intend to worship a false God, but the true God under the form of a calf. He broke the second commandment, not the first.

<sup>8</sup> Beth-el (see Intro., p. lvii.) was a place of special sanctity. The name signifies "House of God."

<sup>9</sup> Dan (Intro., p. lx.) or Laish in the extreme north, probably still the seat of the worship introduced by Micah (Judges xviii. 30).

placed in Beth-el the priests of the high places which he had made. 33 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.

### The Altar at Beth-el denounced by a Man of God from Judah.

(NOT IN CHRONICLES.)

13. And, behold, there came a 'man of God out of Judah by the word of the LORD unto Beth-el: and Jeroboam <sup>2</sup>stood <sup>3</sup>by the altar to burn incense. 2 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, <sup>4</sup>Josiah by <sup>5</sup>name; and upon thee shall he <sup>6</sup>offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. 3 And he gave <sup>7</sup>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. 4 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

This history is evidently taken from prophetic tradition or records (Intro., p. vii.).

<sup>1</sup> Man of God = one devoted to God's service, and so well suited to act as God's spokesman. The title is applied to many of the Old Testament prophets.

St. Paul applies it to Timothy, "Thou, O man of God" (1 Tim. vi. 11) and to Christian ministers generally, "That the man of God may be perfect" (2 Tim. iii. 17).

His name is unknown. Josephus calls him Jadon (Iddo); but this cannot be, for Iddo outlived Jeroboam, and wrote the chronicle of the reign of Abijah (2 Chron. xiii. 22).

<sup>2</sup> Was standing.

<sup>3</sup> On the altar, i.e. on the ledge or platform on which the priesthood to sacrifice.

<sup>4</sup> Josiah = one helped by Jehovah; so the prophet may have used a phrase which subsequently became incorporated into a name.

<sup>5</sup> There is only one other instance of a name particularly mentioned in prophecy, viz. the name of Cyrus, in the prophecy of Isaiah (xlv. 28).

<sup>6</sup> The prophecy was literally fulfilled more than three hundred years after in the reformation wrought by Josiah (2 Kings xxiii. 15-20).

<sup>7</sup> A sign, i.e. that the prophecy should be fulfilled. See—

The sign of the birth of a son (Immanuel), given by Isaiah to Ahaz in the Assyrian invasion (Isaiah vii. 13-16).

The sign of the sundial, given by Isaiah to Hezekiah (2 Kings xx. 8-11) as a sign to his attendants.

hand, which he put forth against him, <sup>8</sup>dried up, so that he could not <sup>a</sup>pull it in again to him. 5 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. 6 And the king answered and said unto the man of God, <sup>9</sup>Intreat now the <sup>b</sup>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 before. 7 And the king said unto the man of God, <sup>10</sup>Come home with me, and refresh thyself, and I will give thee a <sup>11</sup>reward. 8 And the man of God said unto the king, If thou wilt give me <sup>12</sup>half thine house. I will not go in with thee, neither will I eat <sup>13</sup>bread nor drink water in this place; 9 For so was it charged me by the word of the LORD, saying, Eat no bread, nor drink water, nor <sup>14</sup>turn again by the same way that thou camest. 10 So he went another way, and returned not by the way that he came to Beth-el. 11 Now there dwelt an old <sup>15</sup>prophet in Beth-el; and his sons 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. 12 And their father said unto them, What way went he? For his sons had seen what way the man of God went, which came from Judah. 13 And he said unto his sons, Saddle me the ass. So they saddled

<sup>a</sup> see R.V.    <sup>b</sup> see R.V.

He tried to induce the "man of God" to return. His motive may have been to please the king by bringing the prophet back, and thus weakening the effect of his message.

<sup>8</sup> Was paralysed.

<sup>9</sup> So Pharaoh continually requested Moses to intreat the Lord for him to remove the plagues.

<sup>10</sup> Jeroboam desired to lessen the effect of the prophet's message.

<sup>11</sup> It was customary to reward a prophet if he granted any request. Examples are—

(1) Saul, when enquiring for his father's asses, brought a present to Samuel (1 Sam. ix. 7-8).

(2) Jeroboam sent a present by his wife to Ahijah (1 Kings xiv. 2-3).

(3) The king of Syria sent a present to Elisha desiring him to heal Naaman (2 Kings v. 5).

(4) Naaman desired to reward Elisha (2 Kings v. 15).

(5) Benhadad sent Hazael with a present to Elisha (2 Kings viii. 8-9).

<sup>12</sup> Half the wealth in thine house (compare Balak, Numb. xxii. 18).

<sup>13</sup> This amongst Easterns is a token and pledge of peace and friendship.

Note.—

1. The prophet will take no reward—thus he was disinterested.

2. He will not consort with the people of Beth-el—an indication of God's abhorrence of the calf worship. The man of God can have no intercourse with idolators.

<sup>14</sup> So that he might not be interrupted and detained.

<sup>15</sup> Prophet (see Intro., p. xxxiii.).

A true prophet but a bad man (like Balaam).

He did not rebuke the calf worship.

He allowed his sons to attend the festival.

him the ass: and he rode thereon. 14 And went after the man of God, and found him sitting under an <sup>16</sup>oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. 15 Then he said unto him, Come home with me, and eat bread. 16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place: 17 For it was said to me by the word of the LORD, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that thou camest. 18 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 water. But he lied unto him. 19 So he <sup>17</sup>went back with him, and did eat bread in his house, and drank water. 20 And it came to pass, as they sat at the table, that the word of the LORD came unto the prophet that brought him back: 21 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 which the LORD thy God commanded thee, 22 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

*a* see II. V. comment, p. 115.

<sup>16</sup> The oak, or the terebinth tree. Apparently a well known tree not far from Beth-el.

The man of God had loitered needlessly. This fault brings about the subsequent calamity.

<sup>17</sup> The man of God ought not to have been deceived, for:

(1) His mission was one of danger. He had to rebuke the king at a festival where he could have been easily seized.

(2) The message was one which would particularly irritate the king as thwarting his great scheme of state policy to strengthen his kingdom.

(3) Therefore the prophet must have had direct command from God and assurance of Divine protection.

(4) The message was definite.

(a) He was to hold no communication with the idolator at Beth-el. "Not to eat bread or drink water."

(b) He was to return by a different way so as to escape all detention.

(5) The purpose of these commands was clear, viz. to mark God's displeasure at the action of Jeroboam in inaugurating the calf worship.

Therefore the man of God was wrong:

(1) In delaying his return by resting under the oak,

(2) In believing the old prophet, for

(a) If the old prophet had done his duty he would himself have rebuked Jeroboam, and so there would have been no necessity for a special messenger from Judah.

for him the ass, to wit, for the prophet whom he had brought back. 24 And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. 25 And, behold, men passed by, and saw the carcase 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. 26 And when the prophet that brought him back from the way 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 <sup>a</sup>word of the LORD, which he spake unto him. 27 And he spake to his sons, saying, Saddle me the ass. And they saddled <sup>b</sup>him. 28 And he went and found his carcase cast in the way, and the ass and the lion <sup>18</sup>standing by the carcase: the lion had not eaten the carcase, nor torn the ass. 29 And the prophet took up

<sup>a</sup> see R. V. comment, p. 115. <sup>b</sup> see R. V.

he broke the injunction what evidence would there be that the doom pronounced against the altar would be fulfilled? The prophet would have been mocked at and his message discounted.

V. 20. This is a genuine message from God.

The Jews were particular in their burial rites, the Hebrews evinced great anxiety to be buried with their fathers. Jacob's body was brought from Egypt by Joseph at his own request (Gen. xlvii. 30, xlix. 29, l. 13). Joseph left a dying command that his bones should be taken with the Israelites when they left Egypt for Canaan (Gen. l. 25). Barzillai desired to be buried in his own city. (2 Sam. xix. 37).

<sup>18</sup> Beasts of prey were common. The act was a visitation of God, for

- (1) The lion did not tear the carcase, but guarded it. It did not attack the old prophet nor any passers by.
- (2) The ass did not flee from the lion, but also stood by the carcase, and thus God overruled the disobedience of the prophet, and gave greater emphasis to the message he had delivered.

The prophet punished for disobedience proclaimed God's purpose more emphatically in his death.

Lions mentioned:

- (1) The lion slain by Samson (Judges xiv. 5).
- (2) David slew a lion and a bear when keeping his father's sheep (1 Sam. xvii. 34).
- (3) Benaiah slew a lion in the time of snow (2 Sam. xxlii. 20).
- (4) A lion slew the man who refused to smite the prophet when bidden to do so in the name of the Lord (1 Kings xx. 36).

(b) He ought therefore to have regarded the old prophet with suspicion. But he takes his word without any demand for proof.

(c) If God revoked so clear a command given for such a serious purpose, it would have been in a manner as marked as that which characterized the original commission.

The man of God should have felt that his obedience was being tried, and should have resisted the temptation. Perhaps he was regretting his forced departure from Beth-el.

He was deceived because he deceived himself, and was only too ready to receive as a message from God that which agreed with his own inclinations. So he brought his punishment upon himself.

His death was necessary. The people had heard him proclaim that he was forbidden "to eat bread and drink water" at Beth-el. This was part of God's command. If



the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. <sup>30</sup> And he laid his carcase in his <sup>19</sup>own grave; and they mourned over him, saying, <sup>20</sup>Alas, my brother! <sup>31</sup> And it came to pass, after he had buried 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; <sup>21</sup>lay my bones beside his bones: <sup>32</sup> For the saying which he cried by the word of the LORD against the altar in Beth-el, and <sup>22</sup>against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

<sup>19</sup> As if he had been of his own family.

<sup>20</sup> Seemingly a usual form of lamentation for the dead (Jer. xxii. 18).

<sup>21</sup> And so at the reformation by Josiah his grave was not desecrated and his bones were not burnt on the altar (2 Kings xlii. 18). These acts of the old prophet bore witness to the truth of the message of the man of God. The tomb would be a silent witness in Beth-el against the idolatries practised there.

<sup>22</sup> Thus the message in verse 2 is enlarged to comprise all places of idolatrous worship.

### Jeroboam continues his evil ways.

(NOT IN CHRONICLES.)

<sup>33</sup> After this thing Jeroboam returned not from his evil way, but made again <sup>a</sup>of the <sup>2</sup>lowest of the people priests of the high places: <sup>3</sup>whosoever would, he consecrated him, and <sup>b</sup>he became one of the priests of the high places. <sup>34</sup> And <sup>4</sup>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.

<sup>a</sup> see R. V. comment, p. 115. <sup>b</sup> see R. V. comment, p. 115.

<sup>4</sup> This thing, i.e. the persistence in wrong (viz. the calf worship) after warning (see p. 61).

<sup>1</sup> The warning and the judgment of God are despised by Jeroboam, and so he sinks deeper and deeper into evil ways.

<sup>2</sup> From among all the people.

<sup>3</sup> <sup>a</sup> "Whosoever would." The qualification seems to have been the sacrifice of "a young bullock and seven rams" (2 Chron. xiii. 9), stated by Abijam in his address to Jeroboam before the battle of Mount Zemaraim.

### Jeroboam inquires concerning his Sick Son. The Prophet's reply. The End of Jeroboam's reign.

(NOT IN CHRONICLES.)

14. <sup>1</sup>At that time <sup>2</sup>Abijah the son of Jeroboam fell sick. <sup>2</sup> And Jeroboam said to his wife, Arise, I pray thee, and

<sup>1</sup> The first of the punishments on the house of Jeroboam.

<sup>2</sup> Abijah ("whose father is Jehovah") (Intro. p. lxxvii.). The name indicates that Jeroboam did not intend to abandon the worship of Jehovah.

<sup>3</sup>disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to <sup>4</sup>Shiloh: behold, there is <sup>5</sup>Ahijah the prophet, which told me that I should be king over this people. <sup>3</sup> And <sup>6</sup>take with thee ten loaves, and <sup>7</sup>cracknels, and a <sup>8</sup>cruse of honey, and go to him: he shall tell thee what shall become of the child. <sup>4</sup> And Jeroboam's wife did so, and arose, and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; <sup>9</sup>for his eyes were set by reason of his age. <sup>5</sup> And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh <sup>a</sup>to ask a thing of thee <sup>10</sup>for her son: for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that <sup>11</sup>she shall feign herself to be another woman. <sup>6</sup> And 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; <sup>12</sup>why feignest thou thyself to be another? for I am sent to thee with heavy tidings. <sup>7</sup> Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel. <sup>8</sup> And rent the kingdom away from the house of David, 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; <sup>9</sup> But hast done evil above all that were before thee: for thou hast gone and <sup>13</sup>made thee other gods, and molten images, to provoke me to anger, and <sup>14</sup>hast cast me behind thy back:

<sup>a</sup>see R. V. comment, p. 115.

<sup>3</sup> Disguise, i.e. so that she should not be recognized as the queen. Jeroboam fears he may receive an unfavourable answer.

<sup>4</sup> Shiloh (Intro. p. lxxi.).

<sup>5</sup> Ahijah (Intro. p. lxxix.), the same prophet who had given him the kingdom (xi. 29).

<sup>6</sup> On presents to prophets, see p. 63.

<sup>7</sup> Cracknels, the word in the original also describes the bread of the Gibeonites (Josh. ix. 5), = a biscuit baked hard, crumbling easily.

<sup>8</sup> Cruse = bottle. Peasant's food, in character with her disguise.

<sup>9</sup> So Isaac when deceived by Jacob and Rebekah. The expression is used of Eli (1 Sam. iv. 15).

<sup>10</sup> Concerning her son.

<sup>11</sup> "She shall make herself strange," i.e. come in disguise.

<sup>12</sup> "Why makest thou thyself strange?" i.e. why do you come in disguise? The prophet tells her that she is known to him, and rejects her petition before she asks it.

<sup>13</sup> Solomon allowed his wives to erect high places for their gods and to worship. These were not intended for the people.

Jeroboam was the first ruler to deliberately lead his people from the true worship. He succeeded in making the calf worship the religion of the greater part of his subjects. Thus he is referred to as "Jeroboam the son of Nebat which made Israel to sin" (on his sin see Intro., p. xxi.).

<sup>14</sup> Denotes the manner in which Jeroboam had despised and contemned the messages of God.

10 Therefore, behold, I will bring evil upon the house of Jeroboam; and will cut off from Jeroboam every man child; and <sup>9</sup>him that is shut up and left <sup>16</sup>in Israel, and will <sup>16</sup>take away the remnant of the house of Jeroboam, as a man taketh away <sup>17</sup>dung, till it be all gone. 11 <sup>18</sup>Him that dieth of Jeroboam in the city shall the <sup>19</sup>dogs eat; and him that dieth in the field shall the fowls of the air eat: for the LORD hath spoken it. 12 Arise thou therefore, get thee to thine own house: and when thy feet enter into the city, the child shall die. 13 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 <sup>20</sup>some good thing toward the LORD God of Israel in the house of Jeroboam. 14 Moreover the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: <sup>21</sup>but what? even now. 15 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 <sup>22</sup>river, because they have made their <sup>23</sup>groves, provoking the LORD to anger. 16 And he shall give Israel up because of the sins of Jeroboam, <sup>24</sup>who did <sup>25</sup>sin, and who made Israel to sin. 17 And Jeroboam's wife arose, and departed, and came to <sup>26</sup>Tirzah: and when she came to the threshold of the door, the child died; 18 And they buried him; 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. 19 And the rest of the

see R. V. comment, p. 115. c see R. V. comment, p. 116,

<sup>15</sup> Left at large, i.e. the young, those under restraint ("shut up"), and the old, free to go about as they please ("left at large").

<sup>16</sup> Will utterly sweep away. <sup>17</sup> As if they were filth.

<sup>18</sup> i.e. their dead bodies should be left unburied and uncared for. A similar judgment was pronounced on the house of Ahab (xxi. 24); also on the house of Baasha (xvi. 4).

<sup>19</sup> Dogs are the scavengers and unclean animals.

<sup>20</sup> He had evidently shown signs of piety and promise.

He appears to have been heir to the throne.

He was mourned by all Israel (v. 18).

Baasha executed this prophecy (xv. 29-30).

<sup>21</sup> But what do I say? It shall come to pass at once; there shall be no delay.

<sup>22</sup> Euphrates (R. V. comment, p. 109).

<sup>23</sup> Asherim (Intro., p. xl.) i.e. into the power of their enemies.

<sup>24</sup> Which he sinned, and wherewith he hath made Israel to sin.

<sup>25</sup> By setting up the calves.

<sup>26</sup> Tirzah (Intro., p. lxxiv.). Now Jeroboam's capital. Also the capital of Baasha (xv. 33). It remained the capital till the building of Samaria by Omri (xvi. 23-24).

acts of Jeroboam, how he <sup>27</sup>warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. 20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and <sup>28</sup>Nadab his son reigned in his stead.

<sup>27</sup> Continually with Rehoboam (xv. 6). He was defeated by Abijah when he lost 500,000 (probably 5,000) men, and many cities (2 Chron. xiii. 3-20).

<sup>28</sup> Intro., p. xxi.

#### ADDITIONS FROM CHRONICLES.

1. The Priests and Levites refused to minister before the calves. They were degraded from their office by Jeroboam, and then migrated into Judah (2 Chron. xi. 13-17).
2. He was defeated by Abijah (2 Chron. xiii. 3-20).
3. "The Lord struck him and he died" (2 Chron. xiii. 20). Either from some sudden visitation or that the calamities of the death of his son Abijah, and of his defeat by Abijah, King of Judah, so seriously affected him that men regarded them as a judgment from the Lord.

#### The Reign of Rehoboam.

(2 CHRONICLES XII. 13.)

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was <sup>1</sup>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 <sup>2</sup>mother's name was Naamah an Ammonitess. 22 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. 23 For they also built them high places, and <sup>3</sup>images, and <sup>4</sup>groves, on every high hill, and under every green tree. 24 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.

<sup>1</sup> (On the age of Rehoboam see Intro. Note, p. xxv.)

<sup>2</sup> The mothers of the kings are always named; an indication of the important position of the queen-mother.

For the first three years of the reign, Judah and Rehoboam "walked in the way of David and Solomon" (2 Chron. xi. 17). At the end of that time he forsook God (2 Chron. xii. 1).

<sup>3</sup> Images = pillars or obelisks. Cairns or single stones, i.e. monuments of stone denoting a spot sacred to some heathen divinity.

<sup>4</sup> Asherim (Intro., p. xi.). Instances of Pillars.

- (1) Jacob erected pillars
  - (a) At Beth-el (Gen. xxviii. 18).
  - (b) At Mizpah (Gen. xxxi. 45).
  - (c) Again at Beth-el (xxxv. 14).

## The Invasion of Shishak. Death of Rehoboam.

(2 CHRONICLES XII. 2-16.)

25 <sup>1</sup>And it came to pass in the fifth year of king Rehoboam, that <sup>2</sup>Shishak king of Egypt came up against Jerusalem: 26 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 the shields of gold which Solomon had made. 27 And king Rehoboam made in their stead <sup>3</sup>brassen shields, and committed them unto the hands of the <sup>4</sup>chief of the guard, which kept the door of the king's house. 28 And it was so, <sup>5</sup>when the king <sup>6</sup>went into the house of the LORD, that the guard bare them, and brought them back into the guard chamber. 29 Now the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the <sup>7</sup>chronicles of the kings of Judah? 30 And there was war between Rehoboam and Jeroboam <sup>8</sup>all their days. 31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah <sup>9</sup>an Ammonitess. And <sup>9</sup>Abijah his son reigned in his stead.

<sup>1</sup> see R.V.

<sup>9</sup> Abijah in Chronicles.

<sup>1</sup> The account in Chronicles is fuller. It gives

(1) The reason of the invasion "because they had transgressed against the Lord (v. 2).

(2) The description of Shishak's army (v. 3).

(3) The capture of several fortified cities (v. 4).

(4) The repentance of the people at the call of Shemariah (v. 5-8).

(5) The preservation of Jerusalem from destruction (v. 7).

<sup>2</sup> Shishak (Intro., p. xli.). He gave asylum to Jeroboam (xi. 40). So this expedition may have been undertaken at the prompting of Jeroboam (x. 16-17).

<sup>3</sup> Shields of brass or bronze.

<sup>4</sup> Captains of the guard. These shields were not kept in the house of the forest of Lebanon.

<sup>5</sup> As often as.

<sup>6</sup> So Rehoboam maintained a public profession of faith in Jehovah. His sin lay in his encouragement and perhaps secret practice of idolatry.

<sup>7</sup> Not the Books we call Chronicles, but the national records.

<sup>8</sup> i.e. continually.

## ADDITIONAL EVENTS FROM CHRONICLES.

- (1) The fortification of fifteen cities near Jerusalem guarding the roads leading to the capital. He stored the cities with provisions and arms and set captains over them (2 Chron. xi. 5-12).
- (2) The Priests and Levites turned out of office by Jeroboam along with other pious persons flocked into Judah, and so strengthened his kingdom (xi. 13-17).
- (3) A list of his wives and children (xi. 18-21).
- (4) He nominated Abijah as his successor, and distributed his other sons as rulers in the fenced cities (xi. 22-23).
- (5) The particulars of Shishak's invasion (xii. 2-16), see note on v. 25 above.
- (6) That his acts were "written in the book of Shemariah the prophet and of Iddo the seer concerning genealogies" (xii. 15).

## The Reign of Abijam in Judah.

(2 CHRONICLES XIII. 1-22.)

15. Now in the eighteenth year of king Jeroboam the son of Nebat<sup>1</sup> reigned<sup>2</sup> Abijam over Judah. 2 Three years reigned he in Jerusalem. And his mother's name was <sup>3</sup>Maachah, the daughter of <sup>4</sup>Abishalom. 3 And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with the LORD his God, as the heart of David his <sup>5</sup>father. 4 Nevertheless for David's sake did the LORD his God give him a <sup>6</sup>lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: 5 Because David did that which was right in the eyes of the LORD, and turned not aside from any thing that he commanded him all the days of his life, <sup>7</sup>save only in the matter of Uriah the Hittite. 6 And there was <sup>8</sup>war between Rehoboam and Jeroboam all the days of his life. 7 Now the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam. 8 And Abijam slept with his fathers; and they buried him in the city of David: and Asa his son reigned in his stead.

Beth-el, Jesbanah and Ephraim with their towns, i.e. the neighbouring villages (xiii. 3-20).

(2) The list of his sons and daughters (v. 21).

(3) The statement that "the rest of" his "acts," "his ways and his sayings are written in the story of Iddo the prophet."

<sup>1</sup> Began to reign.

<sup>2</sup> Abijah.

<sup>3</sup> Maachah (Intro. p. lxxxviii.). In Chronicles she is called "Michajah, the daughter of Uriel of Gibrah" (2 Chron. xiii. 2). Uriel would be her father, having married Thamar, the daughter of Absalom. Absalom would be her grandfather.

<sup>4</sup> Absalom.

<sup>5</sup> Ancestor. David was his great grandfather.

<sup>6</sup> See note xi. 36.

The faithfulness of David saved the kings of Judah from the punishment meted out to the royal families of Israel, i.e. Jeroboam, Baasha, Zimri, Abab, etc. One dynasty held the throne in Judah for nearly 400 years. There were nine dynasties in Israel in less than 250 years.

<sup>7</sup> The only time David's name is mentioned with any qualification of blame.

The great sin of his life (2 Sam. xi. 4-15).

<sup>8</sup> (The war is described in 2 Chron. xiii. 3-20, which should be read.)

## ADDITIONS FROM

## CHRONICLES.

(1) The battle with Jeroboam on Mount Zemaraim in Mount Ephraim, when Abijah completely defeated him, and took

## The Reign of Asa. His Reforms.

(2 CHRONICLES XIV., XV., XVI.)

9 And in the twentieth year of Jeroboam king of Israel<sup>1</sup> reigned Asa over Judah. 10 And forty and one

<sup>1</sup> Began to reign

years reigned he in Jerusalem. And his <sup>2</sup>mother's name was Maachah, the daughter of Abishalom. 11 And Asa did that which was right in the eyes of the LORD, as did David his father. 12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made. 13 And also Maachah his mother, even her he <sup>3</sup>removed from being queen, because she had made <sup>a</sup>an idol in a grove; and Asa <sup>b</sup>destroyed her idol, and burnt it by the brook <sup>5</sup>Kidron. 14 But the <sup>6</sup>high places were not removed: nevertheless Asa's heart was perfect with the LORD all his days. 15 And he brought in the things which his father had dedicated, and the things which <sup>7</sup>himself had dedicated, into the house of the LORD, silver, and gold, and vessels.

<sup>a</sup> see R. V. comment, p. 116. <sup>b</sup> see R. V. comment, p. 116.

<sup>2</sup> Grandmother, any female ancestor is termed "mother," any male "father."

<sup>3</sup> From her position as queen-mother (see p. 124), on account of her idol worship, which must have been of an atrocious character.

<sup>4</sup> An abominable image for an Asherah; of wood, for it could be cut down and was burnt.

<sup>5</sup> The brook in the valley of Jehoshaphat between Jerusalem and the Mount of Olives. Intro. p. xciii.

<sup>6</sup> i. e. those used for the purposes of worship to Jehovah.

<sup>7</sup> (1) The spoils of the victory over Jeroboam.

(2) The spoils of the victory over Zerah the Ethiopian.

### Asa's War with Baasha. His Death.

(2 CHRONICLES XVI.)

16 And there was war between Asa and <sup>1</sup>Baasha king of Israel <sup>2</sup>all their days. 17 And Baasha king of Israel went up against Judah, and built <sup>3</sup>Ramah, that he might not suffer any to go out or come in to Asa king of Judah. 18 Then Asa took all the <sup>4</sup>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 <sup>5</sup>sent them to <sup>6</sup>Ben-hadad, the son of

<sup>1</sup> Who had destroyed the house of Jeroboam and seized the throne.

<sup>2</sup> = the whole reign of Baasha.

<sup>3</sup> Ramah (Intro. p. lxi.). Only five miles north of Jerusalem, on the main road between Jerusalem and Beth-el. Baasha had a double purpose—

(1) To prevent the pious Israelites migrating to Judah.

(2) To threaten Jerusalem, and make invasion easy.

<sup>4</sup> See v. 15.

<sup>5</sup> This is the first instance of a Hebrew king seeking a heathen alliance in a great crisis. The act was rebuked by Hamani (2 Chron. xvi. 7-10).

Isaiah also denounced the alliance which Ahaz, and Hezekiah made with Egypt (Is. xxx. 1-17).

<sup>6</sup> The first of the three Ben-hadads (Intro. p. xlii.).

Tabrimon, the son of <sup>7</sup>Hezion, king of Syria, that dwelt at Damascus, saying, 19 <sup>8</sup>There is a league between me and thee, and between <sup>9</sup>my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy <sup>10</sup>league with Baasha king of Israel, that he <sup>11</sup>may depart from me. 20 So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote <sup>12</sup>Ijon, and <sup>13</sup>Dan, and <sup>14</sup>Abel-beth-maachah, and all <sup>15</sup>Cinneroth, with all the land of Naphtali. 21 And it came to pass, when Baasha heard thereof, that he left off <sup>16</sup>building of Ramah, and dwelt in <sup>17</sup>Tirzah. 22 Then king Asa made a <sup>18</sup>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 Asa built with them <sup>19</sup>Geba of Benjamin, and <sup>20</sup>Mizpah. 23 The rest of all the acts of Asa, and all his might, and all that 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. 24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoshaphat his son reigned in his stead.

<sup>7</sup> Hezion, probably Iezon (xi. 33).

<sup>8</sup> Let there be.

<sup>9</sup> There had evidently been an alliance between Abijah and Tabrimon.

<sup>10</sup> Baasha had succeeded in inducing Ben-hadad to abandon this alliance, and enter into a league with himself.

<sup>11</sup> Baasha would necessarily be compelled to quit Ramah in order to defend his northern frontier against the attacks of the Syrians.

<sup>12</sup> Intro. p. lxiv.

<sup>13</sup> Intro. p. lx.

<sup>14</sup> Intro. p. lv.

<sup>15</sup> Intro. p. lx.

<sup>16</sup> He may have intended to make Ramah his capital.

<sup>17</sup> Intro. p. lxxlv.

<sup>18</sup> Ordered a general levy of forced labour as Solomon had done.

<sup>19</sup> Geba. (Intro. p. lxi.). The northern outpost of Judah. Fortified to defend the frontier against a similar proceeding on the part of the kings of Israel.

<sup>20</sup> Mizpah. (Intro. p. lxxvii.). On the northern part of the range of the Mount of Olives. Also designed to defend Jerusalem from invasion from the north. His illness lasted two years (2 Chron. xvi. 12). His funeral was magnificent, and he was buried in a sepulchre, which he had prepared for himself in his lifetime (2 Chron. xvi. 14).

ADDITIONAL PARTICULARS OF ASA'S REIGN FROM CHRONICLES.

1. His first ten years were a time of peace during which he built fenced cities in Judah (xiv. 1-7).
2. He defeated a great army of Ethiopians, under Zerah in the valley of Zephathah (xiv. 9-15).
3. On his return from the victory, Azariah the prophet promised him and the people prosperity if they served the Lord (xv. 1-7).
4. Asa, encouraged by this prophecy, continued his religious reforms with greater zeal (xv. 8-19).
5. Hanani the seer rebuked him for seeking the aid of Ben-hadad against Baasha. Asa in wrath cast Hanani into prison (xvi. 7-10).



6. His disease seized him in the thirty-ninth year of his reign, and thus lasted two years (xvi. 12-13).  
 7. That "in his disease he sought not to the Lord, but to the physicians" (xvi. 12).  
 8. His magnificent funeral, and burial in a tomb he had prepared for himself (xvi. 14).

### The Reign of Nadab. The Revolt of Baasha.

(NOT IN CHRONICLES.)

25 And Nadab the son of Jeroboam began to reign over Israel in the <sup>1</sup>second year of Asa king of Judah, and reigned over Israel <sup>1</sup>two years. 26 And he did evil in the sight of the LORD, and <sup>2</sup>walked in the way of his father, and in his sin wherewith he made Israel to sin. 27 And Baasha the son of Ahijah, of the house of <sup>3</sup>Issachar, conspired against him; and <sup>4</sup>Baasha smote him at <sup>5</sup>Gibbethon, which belonged to the Philistines; for Nadab and all Israel <sup>6</sup>laid siege to Gibbethon. 28 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead. 29 And it came to pass, when he reigned, that he <sup>7</sup>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, <sup>8</sup>which he spake by his servant Ahijah the Shilonite: 30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger. 31 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?

<sup>1</sup> He began to reign in the 2nd year and died in the 3rd year. According to Jewish reckoning this would be counted as two years.

<sup>2</sup> Followed the calf worship.

<sup>3</sup> Tola the judge was of the tribe of Issachar (Judges x. 1).

<sup>4</sup> Baasha was the first of the military captains who seized upon the throne by violence.

Others are—

(1) Zimri, who slew Elah and the house of Baasha (xvi. 9-11).

(2) Omri, who first attacked Zimri and then overcame Tibni (xvi. 15-22).

(3) Jehu, who revolted against Joram and destroyed the house of Ahab (2 Kings ix. 2).

(4) Shallum slew Zacheriah the last of the house of Jehu (2 Kings xv. 10).

(5) Menahem slew Shallum (2 Kings xv. 14).

(6) Pekah slew Pekahiah, the son of Menahem (2 Kings xv. 25).

(7) Hoshea (the last king of Israel) slew Pekah (2 Kings xv. 30).

In addition the servants of Amaziah conspired against him and slew him (2 Kings xiv. 19-20).

<sup>8</sup> Intro. p. lxii. Allotted to Dan. It had been seized by the Philistines and Nadab was endeavouring to retake it.

<sup>6</sup> Were laying siege.

<sup>7</sup> Baasha, following oriental custom, would put to death all the royal family for his own security, without any reference to the prophecy of Ahijah. It was not likely that he knew of it.

<sup>8</sup> See xiv. 9-11

## The Reign of Baasha. The Message of the Prophet Jehu.

(NOT IN CHRONICLES.)

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in <sup>1</sup>Tirzah, twenty and four years. 34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

16. Then the word of the LORD came to <sup>2</sup>Jehu the son of <sup>3</sup>Hanani against Baasha saying, <sup>2</sup> Forasmuch as I exalted thee <sup>4</sup>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 provoke me to anger with their sins; <sup>3</sup> 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 him that dieth of his in the fields shall the fowls of the air eat. 5 Now the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah: and Elah his son reigned in his stead. 7 And also by the hand of the prophet Jehu the son of Hanani 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, <sup>5</sup>in being like the house of Jeroboam; and because he killed him.

<sup>1</sup> (Intro. p. lxxiv.).

<sup>2</sup> Jehu (Intro. p. lxxxvii.) also rebuked Jehoshaphat for his alliance with Ahab (2 Chron. xix. 2, 3). He wrote the chronicles of the reign of Jehoshaphat (2 Chron. xx. 34).

<sup>3</sup> Hanani (Intro. p. xxxvi.) who rebuked Asa for seeking alliance with Syria against Baasha (2 Chron. xvi. 7-10).

<sup>4</sup> It would appear that Baasha was of humble origin.

<sup>5</sup> Two reasons for the condemnation of Baasha.

(1) For his following the sin of Jeroboam in the worship of the calves.

(2) For his extermination of the house of Jeroboam.

Though God designed him to succeed to the throne, no command had been given him to destroy the family of Jeroboam.

Baasha had risen against Nadab in ambition to serve his own selfish purposes, and had exterminated his family that there might be none to take vengeance upon him for the act. He had no commission from God to do this, though in so doing he fulfilled the predictions against the house of Jeroboam.

### The Reign of Elah. (NOT IN CHRONICLES.)

8 In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years. 9 And his <sup>1</sup>servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza <sup>2</sup>steward of his house in Tirzah. 10 And Zimri went in and <sup>3</sup>smote him, and killed him, in the twenty and seventh year of Asa, king of Judah, and reigned in his stead. 11 And it came to pass, when he began to reign, as soon as he sat on his throne, that he slew <sup>4</sup>all the house of Baasha; he left him not a single man child neither of his kinsfolks, nor of his friends. 12 Thus did Zimri destroy <sup>5</sup>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 <sup>6</sup>sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their <sup>6</sup>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?

<sup>1</sup> Officer. He was in command at Tirzah. Omri commanded the army at Gibbethon. The name of Zimri became proverbial for treachery (2 Kings ix. 31).

<sup>2</sup> Steward, the same office as Ahishar in the reign of Solomon (1 Kings iv. 6). It was an important post. Elah seems to have been of despicable character. A drunken debauchee.

He violated oriental etiquette in accepting the hospitality of one of his subjects.

<sup>3</sup> Zimri may well have conceived that he would have popular opinion with him when he slew Elah.

<sup>4</sup> But he put to death not only the royal family, but all the king's friends and supporters. Omri might fear that he would also be involved in this fate and therefore determined to act boldly and promptly.

<sup>5</sup> Doing to the house of Baasha as the latter had done to the house of Jeroboam (xv. 29).

<sup>6</sup> Idols. The Hebrews applied the title "vanity," signifying "emptiness," "nothingness," to idols, as signifying their worthlessness and the futility of offering prayers to them.

### The Reign of Zimri. The Revolt of Omri.

(NOT IN CHRONICLES.)

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people <sup>1</sup>were encamped against Gibbethon, which belonged to the Philistines. 16 And the people that were encamped

<sup>1</sup> Baasha had marched from Gibbethon against Nadab. Now Omri marches from the same town against Zimri. Jehu marched from the camp at Ramoth Gilead in his revolt against Joram (2 Kings ix. 1).

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 in the camp. 17 And Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. 18 And it came to pass, when Zimri saw that the city was taken, that he went into the <sup>a</sup>palace of the king's house, and burnt the king's house over him with fire, and died, 19 For his sins which he sinned in <sup>b</sup>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 to sin. 20 Now the rest of the acts of Zimri, and his <sup>c</sup>treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

<sup>a</sup> See R. V. comment, p. 116.

### The Reign of Omri.

(NOT IN CHRONICLES.)

21 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. 22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni <sup>1</sup>died, and Omri reigned. 23 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. 24 And he bought the hill <sup>2</sup>Samaria of Shemer

ing by itself and rising in the middle of a basin of the hills of Ephraim. The sides of the hill were steep but accessible, and the top was flat. The surrounding country was productive, and the hill contained several springs of water, so from a military point of view it was admirably adapted for defence. It resisted several assaults of the Syrians, who did not succeed in capturing it, and it resisted the Assyrian armies for three years—three times as long as the siege of Jerusalem.

<sup>2</sup> Castle or tower. Some part of the palace stronger and loftier than the rest.

<sup>3</sup> How could Zimri do this in seven days?

<sup>4</sup> His treason was long remembered. His name was proverbial for treachery. Jezebel addresses Jehu, "Had Zimri peace who slew his master?" (2 Kings ix. 31).

The conspiracy of Zimri occurred in the 27th year of Asa.

Omri began to reign in the 31st year of Asa.

Therefore the struggle between Omri and Tibni lasted four years.

<sup>1</sup> Probably slain in battle or taken prisoner by Omri and put to death.

<sup>2</sup> Samaria (Intro. p. lxix.). The first mention of it. From this time the capital of Israel.

Omri is best known as the builder of the capital. The spot was well chosen. It lay to the north-west of Shechem, on an oblong hill stand-

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. 25 But Omri wrought evil in the eyes of the LORD, and did <sup>2</sup>worse than all that were before him. 26 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. 27 Now the rest of the acts of Omri which he did, and his <sup>4</sup>might that he shewed, are they not written in the book of the chronicles of the kings of Israel? 28 So Omri slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

<sup>2</sup> Worse may have reference to his zeal in promoting the calf worship which he seems to have regulated. Micah speaks of "the statutes of Omri" (vi. 16) as being still kept in his time.

Or it may refer to the marrying of his son Ahab to Jezebel.

<sup>4</sup> He was therefore a great warrior, though he was worsted by the Syrians, or else purchased peace by acknowledging their sovereignty, and by the cession of cities (1 Kings xx. 84), whence we gather that in his reign the king of Syria obtained the right of making streets for himself in Samaria.

### Ahab. His excessive Wickedness.

(NOT IN CHRONICLES.)

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 years. 30 And Ahab the son of Omri <sup>1</sup>did evil in the sight of the LORD above all that were before him. 31 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 <sup>2</sup>wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served <sup>3</sup>Baal, and worshipped him. 32 And he <sup>4</sup>reared up an altar for Baal in the house of Baal, which he had built in Samaria. 33 And Ahab made <sup>5</sup>a grove; and Ahab <sup>6</sup>did more to

<sup>1</sup> By introducing the worship of Baal upon his marriage with Jezebel.

<sup>2</sup> A fatal marriage, it brought ruin on Israel, and also on Judah, through the marriage of her daughter Athaliah to Joram, king of Judah (see p. xxxiv.). Her influence lasted till her death (2 Kings ix. 30-37).

<sup>3</sup> Baal, a sun-god, worshipped as the fertilizer of all nature (Intro. p. xl.).

<sup>4</sup> Solomon had only permitted his wives to erect temples for their gods. He did not worship them himself.

Ahab, under the influence of Jezebel joined personally in the worship of Baal.

<sup>5</sup> The Asherah (p. xl.).

<sup>6</sup> The royal sanction to the flagrant idolatry of Baal worship justifies this condemnation of Ahab.

<sup>a</sup> See R. V. comment, p. 116.

provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

### The Rebuilding of Jericho.

(NOT IN CHRONICLES.)

34 In his days did Hiel the Bethelite <sup>1</sup>build Jericho: he laid the foundation thereof <sup>2</sup>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.

The incident of the rebuilding of Jericho shows the general impiety of the time. The breach of the second commandment led to the violation of other injunctions. <sup>2</sup> With the loss of. All his sons, from eldest to youngest, died.

<sup>1</sup> Jericho (Intro. p. lxi.). The curse pronounced on Jericho by Joshua was "*Cursed be the man before the Lord, that riseth up and buildeth this city Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates of it*" (Josh. vi. 26).

### Elijah Prophecies a Drought.

(NOT IN CHRONICLES.)

17. And Elijah the Tishbite, who was of the <sup>a</sup>inhabitants of Gilead, said unto <sup>2</sup>Ahab, <sup>3</sup>As the LORD God of Israel liveth, before whom I stand, <sup>4</sup>there shall not be dew nor rain these years, but according to my word. <sup>2</sup> And the word of the LORD came unto him, saying, <sup>3</sup> Get thee hence, and turn thee eastward, and hide thyself by the brook <sup>5</sup>Cherith, that is before Jordan. <sup>4</sup> And it shall be that thou shalt drink of the brook; and I have commanded the <sup>6</sup>ravens to feed thee there. <sup>5</sup> So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. <sup>6</sup> And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. <sup>7</sup> And it came to pass after awhile, that the brook dried up, because there had been no rain in the land.

<sup>a</sup> see R. V. comment, p. 116.

This drought is referred to in the New Testament. "*Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months*" (James v. 17).

<sup>1</sup> Elijah (Intro. p. xxxvi.). — Jehovah is my God.

<sup>2</sup> Born at Tishbeh in Gilead (Intro. p. lxxii.). This portion of the book is not taken from the official chronicles but from the prophetic records preserved in the Schools of the Prophets.

<sup>3</sup> An expression constantly used by Elijah. It appears for the first time.

<sup>4</sup> Drought was a punishment threatened in the Law (see Deut. xi. 17).

<sup>5</sup> The site is unknown. Most probably eastward of Jordan, in Gilead, where Elijah might well conceal himself from the search of Ahab.

<sup>6</sup> Some attempts have been made to explain away the miracle by translating "merchants" or "Arabians," as thus suggesting that the prophet was supplied by travelling caravans.

## Raising the Widow's Son at Zarephath.

(NOT IN CHRONICLES.)

8 And the word of the LORD came unto him, saying, 9 Arise, get thee to <sup>1</sup>Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. 10 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 <sup>2</sup>called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. 11 And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. 12 And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in <sup>3</sup>a barrel, and a little oil in <sup>4</sup>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, <sup>5</sup>and die. 13 And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. 14 For thus saith the 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. 15 And she <sup>6</sup>went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. 16 And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah,

3 see R. V.

<sup>1</sup> Zarephath (Intro. p. lxxv.), referred to in the New Testament as *Sarepta* (St. Luke iv. 26).

Our Lord comments upon the fact that Elijah was sent not to a widow in Israel, but to a foreigner, i.e. a Gentile (St. Luke iv. 25-6).

<sup>2</sup> Was this the widow woman destined to sustain him? Elijah tests her.

<sup>3</sup> The barrel.

<sup>4</sup> The cruse.

i.e. the articles of domestic use in her house.

<sup>5</sup> She and her son were on the point of starvation.

<sup>6</sup> She believed the word of the prophet, and her faith was rewarded.

Miracles of feeding are—

(1) The manna in the wilderness.

(2) Elijah multiplies the meal, and the oil (xvii. 16).

(3) Elisha multiplied the widow's oil (2 Kings iv. 1-7).

(4) Elisha fed the prophets at Gilgal with twenty loaves and some corn (2 Kings iv. 42-4).

(5) Our Lord's miracles:

(a) Feeding the Five Thousand with five loaves and two fishes.

(b) Feeding the Four Thousand with seven loaves and a few fishes.

## Elijah Raises the Widow's Son to Life.

17 And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. 18 And she said unto Elijah, <sup>1</sup>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? 19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up <sup>a</sup>into <sup>2</sup>a loft, where he abode, and laid him upon his own bed. 20 And he cried unto the LORD, and said, O LORD, my God, hast thou <sup>3</sup>also brought evil upon the widow with whom I sojourn, by slaying her son? 21 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. 22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. 23 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. 24 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.

<sup>a</sup> see R.V.

<sup>1</sup> What have we in common? Why have you come here and brought this trouble upon me? She imagines that the visit of Elijah has drawn God's attention to her and her sins, for which she is now punished.

The same expression is used—(a) By the demoniac at Capernaum (St. Mark i. 24).

(b) The Gadarene demoniac (St. Mark v. 7).

<sup>2</sup> The chamber—i.e. the upper chamber, generally the largest room in the house.

<sup>3</sup> Also, as well as upon me, who am hiding in exile in fear of death.

Elisha also stretched himself upon the Shunammite's son (2 Kings iv. 34).

## Miracles of Raising the Dead.

## In the Old Testament.

(1) The son of the widow of Zarephath by Elijah (1 Kings xvii. 17-24).

(2) The Shunammite's son by Elisha (2 Kings iv. 18-35).

(3) The dead man hurriedly placed in the tomb of Elisha (2 Kings xiii. 20-21).

## In the New Testament.

## Our Lord's miracles.

(1) Jairus' daughter (St. Mark v. 21-43).

(2) The son of the widow of Nain (St. Luke vii. 11-16).

(3) Lazarus (St. John xi. 38-44).

## The Apostles.

(1) Tabitha or Dorcas raised by St. Peter (Acts ix. 36-42).

(2) Eutychus raised by St. Paul (Acts xx. 9-11).

## Elijah goes to meet Ahab.

(NOT IN CHRONICLES.)

18. And it came to pass after many days, that the word of the LORD came



to Elijah in the <sup>1</sup>third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. <sup>2</sup> And Elijah went to shew himself unto Ahab. And there was a <sup>3</sup>sore famine in Samaria. <sup>3</sup> And Ahab called Obadiah, which was the <sup>3</sup>governor of his house. (Now <sup>4</sup>Obadiah feared the LORD greatly: <sup>4</sup> For it was so, when <sup>6</sup>Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) <sup>5</sup> And Ahab said unto Obadiah, Go <sup>6</sup>into the land, unto all <sup>7</sup>fountains of water, and unto all <sup>8</sup>brooks: peradventure we may find <sup>9</sup>grass to save the horses and mules alive, that we lose not all the beasts. <sup>6</sup> So they divided the land between them to pass throughout it: <sup>10</sup>Ahab went one way by himself, and Obadiah went another way by himself.

### Obadiah meets Elijah.

(NOT IN CHRONICLES.)

<sup>7</sup> And as Obadiah was in the way, behold, Elijah met him: and he <sup>1</sup>knew him, and fell on his face, and said, <sup>a2</sup>*Art thou that my lord Elijah?* <sup>8</sup> And he answered him, <sup>b1</sup>*am*: go, tell thy lord, Behold, Elijah is here. <sup>9</sup> And he said, <sup>3</sup>What have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me? <sup>10</sup> As the LORD thy God liveth, there is <sup>4</sup>no nation or kingdom, whither my lord hath <sup>5</sup>not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. <sup>11</sup> And now thou sayest,

<sup>c</sup> see B. V. comment, p. 117. <sup>b</sup> see B. V. comment, p. 117.

- <sup>1</sup> The third year of his stay with the widow. The drought lasted three years and a half (St. James v. 17). One year at the Brook Cherith would make up the time.
- <sup>2</sup> Samaria would appear to have suffered severely.
- <sup>3</sup> Over the household.
- <sup>4</sup> Obadiah (Intro. p. lxxxix.) =servant of Jehovah.
- <sup>5</sup> Jezebel not only fostered the Baal worship, but persecuted the worshippers of Jehovah. She would particularly attempt to destroy the students at the Schools of the Prophets. These are the prophets whom Obadiah saved. i.e. fifty in one cave, and fifty in another.
- <sup>6</sup> Through.
- <sup>7</sup> Springs.
- <sup>8</sup> Torrent courses.
- <sup>9</sup> Here if anywhere would grass be found.
- <sup>10</sup> This search, undertaken by the king in person and one of his chief officers, is a proof of how sorely the famine was felt.

<sup>1</sup> He would recognize the prophet's garb. Elijah's mantle of camel's hair was well known (see 2 Kings i. 8).

<sup>2</sup> Is it thou, my lord Elijah?

<sup>3</sup> Obadiah fears to obey the command. Elijah may disappear whilst he is fetching the king. If so Ahab in his wrath at the disappointment may put him to death.

<sup>4</sup> i.e. all the countries bordering on Israel.

<sup>5</sup> The search was thorough. Jezebel probably instigated it, and if so she would take care that a thorough search was made.

Go, tell thy lord, Behold, Elijah is here. 12 And it shall come to pass, as soon as I am gone from thee, that the <sup>6</sup>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 me: but I thy servant fear the LORD from my youth. 13 <sup>7</sup>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 by fifty in a cave, and fed them with bread and water? 14 And now thou sayest, Go, tell thy lord, Behold, Elijah is here: and he shall slay me. 15 And Elijah said, As the LORD of hosts liveth, before whom I stand, I will surely shew myself unto him to-day. 16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

<sup>6</sup> Obadiah recognizes that Elijah's concealment has been effected by divine aid. He fears that God may take the prophet away and conceal him again before Ahab can arrive.

<sup>7</sup> *"The spirit of the Lord caught away Philip that the eunuch saw him no more" (Acts viii. 39).*

<sup>7</sup> Obadiah pleads his services to the prophets as a reason why the prophet should not bring any punishment upon him.

### The Trial between Jehovah and Baal on Mount Carmel.

(NOT IN CHRONICLES.)

17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, <sup>1a</sup>*Art thou he that troubleth Israel?* 18 And he answered, 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 <sup>2b</sup>*Baalim*. 19 Now therefore send, and gather to me <sup>3</sup>all Israel unto mount <sup>4</sup>Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the <sup>5</sup>*groves* <sup>5</sup>four hundred, which <sup>6</sup>eat at Jezebel's table. 20 So Ahab sent unto all the children of

<sup>1a</sup> Is it thou, thou troubler of Israel?

<sup>2</sup> The Baalim. There were many forms of the worship of Baal, i.e. Baalzebub, Baal-peor.

<sup>3</sup> A representative assembly, not all the people.

<sup>4</sup> Carmel (Intro. p. lix.).

<sup>5</sup> The Asherah (Intro. p. xl.). These 400 are not mentioned in the massacre (v. 40). It is probable that Jezebel refused to let them go.

<sup>6</sup> i.e. whom Jezebel specially provided for.

<sup>a</sup> see R. V. comment, p. 117. <sup>b</sup> see R. V. comment, p. 117.

<sup>c</sup> see R. V. comment, p. 116.

Israel, and gathered the prophets together unto <sup>7</sup>mount Carmel. 21 And Elijah came unto all the people, and said, How long <sup>8</sup>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. 22 Then said Elijah unto the people, I, even I only, <sup>d</sup>remain a prophet of the **LORD**; but Baal's prophets are four hundred and fifty men. 23 <sup>e</sup>Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it <sup>e</sup>on wood, and put no fire under: and I will dress the other bullock, and lay it <sup>e</sup>on wood, and put no fire under: 24 And call ye on the name of your *gods*, and I will call on the name of the **LORD**: and the God that answereth <sup>10</sup>by fire, let him be God. And all the people answered and said, It is well spoken. 25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress it first; <sup>11</sup>for ye are many; and call on the name of your gods, but put no fire under. 26 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 they leaped <sup>12</sup>upon the altar which was made. 27 And it came to pass at noon, that Elijah <sup>13</sup>mocked them, and said, Cry aloud: for he is a god; either <sup>h</sup>he is talking, or he is <sup>14</sup>pursuing, or he is in a

*d* see R. V. *e* see R. V.

*f* see R. V. comment, p. 117. *g* see R. V. comment, p. 117.

*h* see R. V. comment, p. 117.

<sup>7</sup> To the extreme east of the range. The traditional scene is a spot commanding on the one side a view of the sea, whence the first sign of rain would be likely to come, and on the other a view of Jezreel.

There was an ancient altar of Jehovah there.

<sup>8</sup> Limp and totter, expressive of the conduct of the Israelites, at one time attracted to Baal, at another attracted to Jehovah.

We can see how the religious struggle was going on in the land.

Perhaps some tried to combine both worships. Ahab particularly may have been a double worshipper.

<sup>9</sup> Elijah boldly challenges the priests of Baal.

<sup>10</sup> Baal was the sun-god, so this was a challenge that the prophets of Baal could not well refuse.

<sup>11</sup> Elijah, on the ground of the numbers of the priests of Baal, calls upon them to commence. He gives them the choice of bullocks that there may be no complaint. And he allows them the whole day. His object is to impress the people with the contrast between Baal and Jehovah.

<sup>12</sup> About, in a wild dance, as the Dervishes.

<sup>13</sup> The sarcasm of Elijah is apparent when we remember that the heathen regarded their gods as partly human and engaged in earthly pursuits. In Homer the gods eat and drink, go journeys, sleep, hunt, quarrel, and even fight among themselves.

<sup>14</sup> Gone aside, musing, withdrawn into privacy

journey, or peradventure he sleepeth, and must be awaked. 28 And they cried aloud, and <sup>16</sup>cut themselves after their manner with knives and <sup>16</sup>dancets, till the blood gushed out upon them. 29 And it came to pass, when midday was past, and they <sup>17</sup>prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. 30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the <sup>18</sup>altar of the LORD that was <sup>19</sup>broken down. 31 And Elijah took <sup>20</sup>twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, <sup>21</sup>Israel shall be thy name: 32 And with the stones he built an altar in the name of the LORD: and he made a <sup>22</sup>trench about the altar, as great as would contain two <sup>23</sup>measures of seed. 33 And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four <sup>24</sup>barrels with <sup>25</sup>water, and <sup>26</sup>pour it on the burnt sacrifice, and on the wood. 34 And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. 35 And the water ran round about the altar; and he <sup>27</sup>filled the trench also with water. 36 And it came to pass at the <sup>28</sup>time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, <sup>29</sup>LORD

i see R. V. comment, p. 117. j see R. V.

<sup>16</sup> This self mutilation is common in many heathen worships. The idea was to propitiate the deity by shedding blood.

<sup>16</sup> Lances ~~and spears~~ spears. They danced with weapons in their hands.

<sup>17</sup> Raved in wild frenzy.

<sup>18</sup> One of those erected on "high places" for the worship of Jehovah.

<sup>19</sup> Broken down by Jezebel or Ahab.

<sup>20</sup> So Joshua after the passing of the Jordan (Josh. iv. 9).

Though the kingdom was divided, Elijah takes twelve stones, indicative that all the tribes were united in the covenant of God.

<sup>21</sup> Israel = a prince with God, the name given to Jacob after wrestling with the angel (Gen. xxxii. 24-28).

<sup>22</sup> To catch the water as it poured over the sacrifice.

<sup>23</sup> Seah = one third of an ephah, rather less than three gallons.

<sup>24</sup> Pitchers or water jars, such as women carried on their heads.

<sup>25</sup> The water was obtained not from the sea, but from a perennial spring near the scene of the sacrifice—a spring which has never been known to fail even in extreme drought.

<sup>26</sup> The object of pouring the water was to do away with any suspicion of fraud. The impression made upon the people would be much greater.

<sup>27</sup> i.e. had more water poured into the trench till it was full.

<sup>28</sup> About three o'clock. Thus Elijah made the ceremony more impressive by keeping to the hour of worship appointed by the Law.

<sup>29</sup> Reminding the people that God was the covenant God of their fathers. God used this title for Him self to Moses at the burning bush (Ex. iii. 6).

God of Abraham, Isaac, and of Israel, let it be known this day <sup>30</sup>that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 37 Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again. 38 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 water that was in the trench. 39 And when all the people saw it, they fell on their faces: and they said, The LORD, *he is the God*: the LORD, *he is the God*. 40 And Elijah said unto them, <sup>31</sup>Take the prophets of Baal: let not one of them escape. And they took them: and Elijah brought them down to the <sup>32</sup>brook Kishon, and slew them there.

<sup>k</sup> see R. V. comment, p. 118.

Elijah foretells Rain. He runs before Ahab to Jezreel.

(NOT IN CHRONICLES.)

41 And Elijah said unto Ahab, <sup>1</sup>Get thee up, eat and drink; for there is <sup>2a</sup>a sound of abundance of rain. 42 So Ahab went up to eat and to drink. And Elijah went up to the <sup>3</sup>top of Carmel; and he cast himself down upon the earth, and <sup>4</sup>put his face between his knees, 43 And said to his servant, Go up now, look toward the <sup>5</sup>sea. And he went up, and looked, and said, There is nothing. And he said, Go again <sup>6</sup>seven times. 44 And it came 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

<sup>a</sup> see R. V. comment, p. 118.

<sup>30</sup> That thou Lord art God. Elijah anticipated a great revolution in religious feeling. Chap. xix. shows how bitterly he was disappointed.

<sup>31</sup> Elijah seizes the moment whilst the people were full of enthusiasm to put an end as far as possible to the false worship.

The river at the foot of

<sup>32</sup> Carmel (Intro. p. lxxi.).

<sup>1</sup> Ahab had gone down the Mount and witnessed the slaughter of the priests of Baal.

Elijah bids him ascend the mount and partake of the sacrificial feast.

<sup>2</sup> The sound.

<sup>3</sup> Whence the sea was in sight.

<sup>4</sup> An attitude of prayer.

<sup>5</sup> The Mediterranean. From that quarter the rain would come.

<sup>6</sup> The sacred number of completion.

<sup>7</sup> As small as a man's hand.

said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, <sup>8</sup>that the rain stop thee not. 45 And it came to pass in the <sup>9</sup>mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. 46 And the hand of the LORD was on Elijah; and he <sup>10</sup>girded up his loins, and <sup>11</sup>ran before Ahab to the <sup>12</sup>entrance of Jezreel.

<sup>12</sup> About sixteen miles.

He did not enter the city—he would not put himself in the power of Jezebel.

### Elijah Flees to Horeb.

(NOT IN CHRONICLES.)

19. And Ahab told <sup>1</sup>Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. 2 Then <sup>2</sup>Jezebel sent a messenger unto Elijah, saying, <sup>3</sup>So let the gods do to me, and more also, if I make not thy life as the life of <sup>4</sup>one of them by to-morrow about this time. 3 And when he saw that, he arose, and went <sup>5</sup>for his life, and came to <sup>6</sup>Beer-sheba, which belongeth to Judah, and left his <sup>7</sup>servant there. 4 But he himself went a day's journey into the <sup>8</sup>wilderness, and came and sat down under a <sup>9</sup>juniper tree: and he requested for himself that he might die; and said, <sup>10</sup>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 an angel touched him, and said unto him, Arise and eat. 6 And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. 7 And

<sup>8</sup> Ahab's road lay along the course of the Kishon which, when swollen, carries away all in its course. Compare the destruction of Sisera's house, "the river Kishon swept them away" (Judges v. 21).

<sup>9</sup> In a little while.

<sup>10</sup> The long tunic worn by Easterns is tucked into the girdle when men desire to move quickly or work hard.

<sup>11</sup> To do honour to the king.

<sup>1</sup> Jezebel is not awed. She is full of rage against the prophet.

<sup>2</sup> She sends a messenger, probably the same night, and threatens the prophet.

<sup>3</sup> The message sent in rage gave Elijah warning and he thus avoided the queen's vengeance.

<sup>4</sup> A fearful oath but not uncommon. It is taken by Ben-hadad (ix. 10), and by the king of Israel against Elisha (2 Kings vi. 31).

<sup>5</sup> i.e. the prophets he had slain.

<sup>6</sup> i.e. to preserve his life.

<sup>7</sup> Beer-sheba (Intro. p. lvii.)

<sup>8</sup> Who had accompanied him from Carmel. According to tradition he was the son of the widow of Zarephath.

<sup>9</sup> Wilderness of Paran—the wilderness of the wanderings of the children of Israel.

<sup>10</sup> A sort of broom. Abundant in the Sinaitic peninsula.

<sup>11</sup> The effort has failed. Elijah has not converted the king nor the people, and he gives way to despair.

the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. 8 And he arose, and did eat and drink, and went in the strength of that meat <sup>11</sup>forty days and forty nights unto <sup>12</sup>Horeb <sup>13</sup>the mount of God.

- (4) Forty days between the Resurrection and the Ascension (Acts i. 3).  
 (5) Forty days at the Deluge (Gen. vii. 4).  
 (6) The spies were forty days searching the land (Numb. xiii. 25).  
 (7) Goliath defied Israel forty days (1 Sam. xvii. 16).  
 (8) Forty days given to Nineveh for repentance (Jonah iii. 4).

The journey would not take so long—the time would be spent in meditation and prayer.

<sup>12</sup>Horeb (Intro. p. lxiv.).

So called as having been the scene of God's manifestations of His power.

<sup>13</sup>At Horeb.

- (1) God appeared to Moses in the Burning Bush.  
 (2) Gave the Law to the Israelites:  
 (3) Appeared to Elijah.

### Elijah at Horeb.

(NOT IN CHRONICLES.)

9 And he came thither unto <sup>1a</sup>a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? <sup>10</sup>And he said, I have been 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, even I only, am left; and they seek my life, to take it away. <sup>11</sup>And he said, Go forth, and stand upon the mount before the LORD. And, behold, the LORD passed by, and a great and strong <sup>2</sup>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 in the earthquake: <sup>12</sup>And after the earthquake a fire; but the LORD was not in the fire: and after the fire a <sup>3</sup>still small

<sup>11</sup> Periods of Forty Days (a mark of probation before some great event).

- (1) Moses forty days on Sinai before the promulgation of the Law (Ex. xxiv. 18), a fast.  
 (2) Elijah forty days on Horeb (1 Kings xix. 8), a fast.  
 (3) Jesus tempted forty days (St. Matt. iv. 2), a fast.

(Acts i. 3).

<sup>1</sup> The cave, i.e. some well known cave.

True as regards

- (1) Forsaking the covenant — they had worshipped Baal.  
 (2) Breaking down the altars (xviii. 30).  
 (3) Slaying the prophets (xviii. 13).

But Elijah was not alone. Though no one had stood by him at Carmel, one hundred prophets had been saved by Obadiah (xviii. 13).

<sup>2</sup> The wind, the earthquake and the fire are symbols of divine judgment, but these are not the means whereby God would manifest Himself to His people.

<sup>3</sup> It is in the still small voice—the voice of God to the soul—the influence of the Holy Spirit—the promptings of conscience — in and through these God works for the salvation of men.

voice. 13 And it was so, when Elijah heard it, that he wrapped his face in his <sup>4</sup>mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? 14 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 it away. 15 And the LORD said unto him, Go, return on thy way to the <sup>5</sup>wilderness of Damascus: and when thou comest, anoint <sup>6</sup>Hazael to be king over Syria: 16 And <sup>7</sup>Jehu the son of Nimshi shalt thou anoint to be king over Israel: and <sup>8</sup>Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. 17 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. 18 <sup>9</sup>Yet <sup>9</sup>I have left *me* <sup>10</sup>seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not <sup>11</sup>kissed him.

<sup>4</sup> see R. V. comment, p. 118.

<sup>10</sup> An indefinite number clearly.

<sup>11</sup> This kissing was an act of adoration, "Let the men that sacrifice kiss the calves" (Hosea xiii. 2).

### The Call of Elisha.

(NOT IN CHRONICLES.)

19 So he departed thence, and found Elisha the son of Shaphat, who was plowing with <sup>1</sup>twelve yoke of oxen before him, and he with the twelfth: and

<sup>4</sup> The first mention of the mantle, which afterwards fell upon Elisha.

<sup>5</sup> The desert which lay to the south and east of the city.

<sup>6</sup> There is no record that either Elijah or Elisha anointed Hazael, though Elisha announced to Hazael that he would be king (2 Kings viii. 13).

Jehu was anointed by a prophet sent by Elisha (2 Kings ix. 1-10).

Elisha (v. 19-21) was the only one actually called to the work by Elijah.

These commands would teach Elijah that he must not expect an immediate accomplishment of God's purposes, but the work would be done.

Hazael (Intro. p. lxxii.) was the great scourge of the northern kingdom.

<sup>7</sup> Jehu (Intro. p. lxxxiii.) destroyed the house of Ahab, and put an end to the worship of Baal.

<sup>8</sup> Elisha did not execute any of God's judgments on the guilty. He wielded "the sword of the spirit" by which he overthrew the foes of the Lord. He embodied in his life and teaching the truth that "the Lord is not in the wind, the earthquake, or the fire, but speaks to men in the still small voice of the spirit."

<sup>9</sup> Yet will I leave me.

So Elijah was not to be alone. His work was not in vain.

<sup>1</sup> Each plough would have two oxen yoked to it. So Elisha would have eleven servants with him. Indicative of the wealth of the family.



Elijah <sup>a</sup>passed by him, and cast his mantle upon <sup>b</sup>him. 20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, <sup>c</sup>kiss my father and my mother, and then I will follow thee. And he said unto him, <sup>d</sup>Go back again: for what have I done to thee? 21 And <sup>e</sup>he returned back from him, and took <sup>f</sup>a <sup>g</sup>yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and <sup>h</sup>gave unto the people, and they did eat. Then he arose, and <sup>i</sup>went after Elijah, and ministered unto him.

*a* see R. V. comment, p. 118. *b* see R. V. comment, p. 118. *c* see R. V. comment, p. 118.

- <sup>2</sup> Passed over unto him, i.e. deliberately left the road to go to him in the field.  
<sup>3</sup> A symbolical act—it was a distinct call to the prophetic office.  
<sup>4</sup> Bid them far well. Elisha recognizes that the call means the severance of domestic ties.  
<sup>5</sup> i.e. Go back if you wish, for what have I done to thee. The acceptance of the call must be of Elisha's own freewill.  
<sup>6</sup> The yoke, i.e. the one he had himself driven.  
<sup>7</sup> A sacrificial feast, and an indication of the complete abandonment of his worldly calling to follow the prophet and minister unto him.  
<sup>8</sup> Like the Apostles Elisha "left all and followed" Elijah.

### The Siege of Samaria by Ben-hadad.

(NOT IN CHRONICLES.)

20. And <sup>1</sup>Ben-hadad the king of Syria gathered all his host together: and there were thirty and <sup>2</sup>two kings with him, <sup>3</sup>and horses, and chariots: and he went up and besieged Samaria, and <sup>4</sup>warred against it. 2 And he sent <sup>5</sup>messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad, 3 Thy silver and thy gold is mine; thy <sup>6</sup>wives also and thy children, even the goodliest, are mine. 4 And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have. 5 And the messengers came again, and said, Thus <sup>7</sup>speaketh Ben-hadad, saying, Although I have sent unto thee, saying, <sup>8</sup>Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; 6 Yet I will send my servants unto thee <sup>9</sup>to-morrow about

- <sup>1</sup> Ben-hadad (Intro. p. xlii.)  
<sup>2</sup> Tributary kings. Syria always seems to have been divided into small kingdoms united under some leading power.  
<sup>3</sup> Cavalry.  
<sup>4</sup> Fought against.  
<sup>5</sup> A herald to demand submission. Ahab most likely had already suffered defeat in the field, and had betaken himself to the strong fortress of Samaria.  
<sup>6</sup> To demand his wives was to demand his abdication.  
<sup>7</sup> The submissive reply of Ahab brings further demands from the Syrian king. He now demands all the goods of all Ahab's subjects.  
<sup>8</sup> The order is imperative. It must be complied with at once.

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. <sup>7</sup> Then the king of Israel called all the <sup>9</sup>elders of the land, and said, Mark, I pray you, and see how this man <sup>10</sup>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. <sup>8</sup> And all the elders and all the people said unto him, Hearken not unto him, nor consent. <sup>9</sup> Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant <sup>11</sup>at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again. <sup>10</sup> And Ben-hadad sent unto him, and said, <sup>12</sup>The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for <sup>13</sup>all the people that follow me. <sup>11</sup> And the king of Israel answered, and said, Tell him, Let not him that girdeth on his <sup>14</sup>harness boast himself as he that putteth it off. <sup>12</sup> And it came to pass, when Ben-hadad heard this message, <sup>16</sup>as he was drinking, he and the kings in the <sup>16</sup>pavilions, that he said unto his servants, Set yourselves in <sup>17</sup>array. And they set themselves in array against the city.

a see R. V. comment, p. 118.

### A Prophet Promises Victory to Ahab. Defeat of the Syrians.

(NOT IN CHRONICLES.)

<sup>13</sup> And, behold, there came <sup>1a</sup> prophet unto Ahab king of Israel,

<sup>9</sup> Not only the chief men of the city, but of the whole land. They may have betaken themselves to Samaria for safety.

<sup>10</sup> The demands made by Ben-hadad were intolerable, and could not be complied with.

<sup>11</sup> Ahab replies that he would submit to the first conditions, but not to the second.

<sup>12</sup> Jezebel used a similar expression to Elijah (xix. 2). It was not an uncommon form of oath.

<sup>13</sup> So numerous that when the walls are reduced to ruins there will not be sufficient to provide a handful of dust to each soldier.

<sup>14</sup> Armour. An expression that has become proverbial = "Don't count your chickens before they are hatched."

<sup>15</sup> A banquet was being held; so confident was he of taking the city.

<sup>16</sup> Huts or booths, such would naturally be erected for the shelter of the army besieging the city. The same word is used for the booths erected at the Feast of Tabernacles.

<sup>17</sup> Array troops.  
"Place the engines"  
(margin).  
"Build a stockade"  
(ix.).

<sup>1a</sup> Tradition says, "Micaiah the son of Imlah."

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. 14 And Ahab said, <sup>2</sup>By whom? And he said, Thus saith the LORD, Even by the <sup>3</sup>young men of the princes of the provinces. Then he said, Who shall <sup>4</sup>order the battle? And he answered, <sup>5</sup>Thou. 15 Then he <sup>6</sup>numbered the young men of the princes of the provinces, and they were two hundred and thirty-two: and after them he <sup>7</sup>numbered all the people, even all the children of Israel, being <sup>8</sup>seven thousand. 16 And they <sup>9</sup>went out <sup>10</sup>at noon. But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. 17 And the young men of the princes of the provinces went out <sup>11</sup>first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. 18 And he said, <sup>12</sup>Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. 19 So these young men of the princes of the provinces came out of the city, and the army which followed them. 20 <sup>13</sup>And they slew every one his man: and the Syrians fled; and Israel pursued them: and Ben-hadad the king of Syria escaped on an <sup>14</sup>horse with the <sup>15</sup>horsemen. 21 And the king of Israel <sup>16</sup>went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

<sup>a</sup> see R. V. comment, p. 119. <sup>b</sup> see R. V. comment, p. 119.

forth in person. An incident in keeping with the irresolute character of this monarch

<sup>2</sup> By whom shall I be delivered?

<sup>3</sup> The attendants, armour-bearers or esquires of the local governors who had taken refuge in the city. They numbered 232 (v. 15). They would be picked men and well armed.

<sup>4</sup> Begin: The word translated "order" signifies "to bind or tie together." Thus Ahab asks whether he shall attack or wait to be attacked.

<sup>5</sup> The prophet bids Ahab attack.

<sup>6</sup> Mustered.

<sup>7</sup> The whole garrison only 7,000 men.

<sup>8</sup> Sallied out and attacked the Syrian camp.

<sup>9</sup> At noon when the Syrians would be resting in the heat of the day, and Ben-hadad was feasting. The time was well chosen. The Syrians were unprepared for such bold measures. Human skill must be exercised though God had promised the victory. Compare the feast of Belshazzar on the night when Cyrus took Babylon (Dan. v. 1-4).

<sup>10</sup> The vanguard—the forlorn hope.

<sup>11</sup> In contempt for the small force issuing from the city Ben-hadad orders that they be captured, not killed.

<sup>12</sup> A sudden panic arose. Not uncommon in eastern armies.

Compare

(1) the confusion of the Midianites at the attack of Gideon (Judges vii. 21).

(2) the rout of the Philistines by Jonathan (1 Sam. xiv. 15-16).

<sup>13</sup> A chariot horse. Such was his haste that he mounted one of his chariot horses.

<sup>14</sup> Horsemen, i.e. with a band of horsemen—not with all the cavalry.

<sup>15</sup> When Ahab sees the attack successful he comes

## The Second Invasion and Defeat of the Syrians.

(NOT IN CHRONICLES.)

22 And the prophet came to the king of Israel, and said unto him, <sup>1</sup>Go, strengthen thyself, and mark, and see what thou doest: for at the <sup>2</sup>return of the year the king of Syria will come up against thee. 23 And the servants of the king of Syria said unto him, <sup>3</sup>*Their gods are gods* of the <sup>4</sup>hills; therefore they were stronger than we; but let us fight against them in the <sup>5</sup>plain, and surely we shall be stronger than they. 24 And do this thing, Take the <sup>6</sup>kings away, every man out of his place, and put <sup>7</sup>captains in their rooms: 25 And number thee an army, <sup>8</sup>like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the <sup>9</sup>plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so. 26 And it came to pass at the <sup>10</sup>return of the year, that Benhadad <sup>11</sup>*numbered* the Syrians, and went up to <sup>12</sup>Aphek, to fight against Israel. 27 And the children of Israel were <sup>13</sup>*numbered*, and <sup>14</sup>*were all present*, and went against them: and the children of Israel pitched before them like <sup>15</sup>two little flocks of kids; but the Syrians filled the country. 28 And there 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 <sup>16</sup>*God* of the hills, but he is not <sup>17</sup>*God* of the valleys, therefore will I deliver all this great multitude into thine hand, and ye

<sup>1</sup> Use the time in making every preparation.

<sup>2</sup> In the spring. Compare "After the year was expired, at the time when kings go forth to battle" (2 Sam. xi. 1).

<sup>3</sup> God, singular.

<sup>4</sup> Ancient nations believed in local deities.

<sup>5</sup> Samaria was a hilly district.

<sup>6</sup> Damascus lies in a plain. So the Syrians would pit their deity against the God of Israel, and would choose a spot likely to be under the protection of their national god.

<sup>7</sup> Whose feasting had been the main cause of the first defeat.

<sup>8</sup> Skilled officers, experienced in war.

<sup>9</sup> *i.e.* prepare a force exactly similar to the army which had been defeated the previous year.

<sup>10</sup> The plain would be favourable to the Syrian chariots and cavalry.

<sup>10</sup> In the spring. A campaign continued in the winter is first mentioned in the invasion by Shalmaneser (2 Kings xvii. 5).

<sup>11</sup> Mustered.

<sup>12</sup> This Aphek was probably the one in the plain of Jezreel (Intro., p. lvi.).

<sup>13</sup> Margin were victualled—equipped with food and arms.

<sup>14</sup> In two divisions. The Israelites must have suffered severely in the war with Syria to be so reduced in numbers.

a see R. V. comment, p. 119. b see R. V. comment, p. 119.

c see R. V. comment, p. 119. d see R. V. comment, p. 119.

shall know that I am the LORD. 29 And they pitched one 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 <sup>14</sup>an hundred thousand footmen in one day. 30 But the rest fled to Aphek, into the city; and there <sup>15</sup>a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an <sup>16</sup>inner chamber. 31 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, <sup>17</sup>put sackcloth on our loins, and <sup>18</sup>ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. 32 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? <sup>19</sup>he is my brother. 33 Now the men did diligently observe whether any thing would come from him, and did hastily <sup>20</sup>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 come up into the <sup>21</sup>chariot. 34 And Ben-hadad said unto him, The cities, which <sup>22</sup>my father took from thy father, I will <sup>23</sup>restore; and thou shalt make <sup>24</sup>streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will <sup>e</sup>send thee away with this covenant. So he made a covenant with him, and <sup>e</sup>sent him away.

see R. V. comment, p. 119.

<sup>14</sup> There must have been a second panic in which the Syrians cut down each other. The small number of the Israelites could not have effected such a slaughter.

<sup>15</sup> The city wall of Aphek. There was probably an earthquake.

<sup>16</sup> Into a chamber within a chamber. Probably a secret hiding-place.

<sup>17</sup> Symbolical of humiliation.

<sup>18</sup> Symbolical of submission. Compare the citizens of Calais in the siege of that town by Edward III.

<sup>19</sup> Ahab recognizes the royal rank of Ben-hadad.

<sup>20</sup> The messengers caught up the words of Ahab and repeated them, as pledging Ahab to spare Ben-hadad's life. According to Eastern custom such a pledge of friendship could not be recalled.

<sup>21</sup> The war chariot in which he had ridden to the battle.

A mark of honour. So Jehu honoured Joramab, the son of Rechab (2 Kings x. 16).

<sup>22</sup> Evidently Omri had been worsted in his encounters with the Syrians.

<sup>23</sup> Ben-hadad did not keep the compact; he did not restore all the cities, notably Ramoth Gilead (xxii. 2-3).

<sup>24</sup> Establish a Jewish quarter in Damascus.

## A Prophet rebukes Ahab for letting Ben-hadad go.

(NOT IN CHRONICLES.)

35 And a certain man of the <sup>1</sup>sons of the prophets said unto his neighbour in the word of the LORD, <sup>2</sup>Smite me, I pray thee. And the man refused to smite him. 36 Then said he unto him, Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a <sup>3</sup>lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him. 37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him. 38 So the prophet departed, <sup>4</sup>and waited for the king by the way, and <sup>5</sup>disguised himself *with ashes upon his face*. 39 And as <sup>6</sup>the king passed by, he cried unto the king: and he said, <sup>7</sup>Thy servant went out into the midst of the battle; and, behold, <sup>8</sup>a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he <sup>9</sup>be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. 40 And as thy servant was <sup>10</sup>busy here and there, <sup>11</sup>he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. 41 And he hastened, and took the <sup>12</sup>ashes away from his face; and the king of Israel discerned him that he was of the prophets. 42 And he said unto him, Thus saith the LORD, Because thou hast let go out of thy hand <sup>13</sup>a man whom I <sup>14</sup>appointed to utter destruction, therefore thy life shall go for his life,

☞ see R. V. comment, p. 120.

<sup>1</sup> Students in the schools of the prophets.

<sup>2</sup> That he might appear as one who had been wounded in the battle.

<sup>3</sup> So a lion slew the disobedient prophet (xiii. 24).

On wild beasts in Palestine (see p. 65).

<sup>4</sup> And so met him as he returned from the interview with Ben-hadad.

<sup>5</sup> A bandage over his head, to present the appearance of a wounded soldier.

<sup>6</sup> A parable designed to make Ahab commit himself.

Compare:

(1) The parable of Nathan to David (2 Sam. xii. 1-4).

(2) The parable of the wise woman of Tekoah (2 Sam. xiv. 5-11).

<sup>7</sup> Someone of position who had the right to call upon the man to perform his duty.

<sup>8</sup> i.e. when I demand him of thy hands.

<sup>9</sup> Occupied on other business, forgetful of his charge.

<sup>10</sup> i.e. The prisoner.

Interpretation of Parable. The man who entrusted the prisoner to the care of the other = God.

The man who received the prisoner = Ahab.

The prisoner = Ben-hadad.

Application. As the king had pronounced the doom against the custodian of the prisoner, so now the prophet announces the doom decreed against Ahab.

<sup>11</sup> The bandage from his face.

<sup>12</sup> The man.

<sup>13</sup> Devoted to destruction. For this purpose God had brought Ben-hadad into Ahab's power.

and thy people for his people. 43 And the king of Israel went to his house <sup>14</sup>heavy and displeased, and came to Samaria.

<sup>14</sup>Sullen and angry—not repentant (xxi. 4).

### Ahab Seizes the Vineyard of Naboth.

(NOT IN CHRONICLES.)

21. And it came to pass after these things, that <sup>1</sup>Naboth the Jezreelite had a vineyard, which was in <sup>2</sup>Jezreel, hard by the <sup>3</sup>palace of Ahab king of Samaria. 2 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 thee, I will give thee the worth of it in money. 3 And Naboth said to Ahab, the LORD forbid it me, that I should give <sup>4</sup>the inheritance of my fathers unto thee. 4 And Ahab came into his house <sup>5</sup>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. 5 But Jezebel his wife came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? 6 And 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. 7 And Jezebel his wife said unto him, <sup>6</sup>Dost thou now govern the kingdom of Israel? arise and eat

<sup>1</sup>Naboth (Intro., p. lxxxviii.).

<sup>2</sup>Jezreel (Intro., p. lxxv.).

By Jezreel is here meant the valley or plain below the city.

<sup>3</sup>Ahab's summer residence.

<sup>4</sup>The Israelites were forbidden by the Law to part with the inheritance of their fathers (Lev. xxv. 28).

<sup>5</sup>Sullen and angry (xx. 43). Childish. It marks the sulky disposition of the king, and exhibits the weakness of his character.

<sup>6</sup>Art thou king and yet allowest a subject to thwart thee?

bread, and let thine heart be merry: <sup>7</sup>I will give thee the vineyard of Naboth the Jezreelite. <sup>8</sup> So she wrote <sup>8</sup> letters in Ahab's name, and <sup>9</sup> sealed them with his seal and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. <sup>9</sup> And she wrote in the letters, saying, <sup>10</sup> Proclaim a fast, and set Naboth <sup>11</sup> on high among the people: <sup>10</sup> 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. <sup>11</sup> And the men of his city even the elders and the nobles who were the inhabitants in his city, <sup>12</sup> did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. <sup>12</sup> They proclaimed a fast, and set Naboth on high among the people. <sup>13</sup> And there came in <sup>13</sup> two men, children of <sup>14</sup> 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 <sup>15</sup> blaspheme God and the king. Then they carried him forth out of the city, and <sup>16</sup> stoned him with stones, that he died. <sup>14</sup> Then they sent to Jezebel, saying, <sup>17</sup> Naboth is stoned, and is dead. <sup>15</sup> And it came

<sup>7</sup> I, emphatic, i.e. leave the business to me and it shall be done.

<sup>8</sup> Warrants.

<sup>9</sup> The secretaries would write these warrants. Jezebel would seal with the signet of the king, and thus give them the royal sanction.

Instances of the seal:

(1) The signet of Judah (Gen. xxxviii. 18).

(2) Pharaoh gave Joseph a signet ring off his own hand (Gen. xli. 42).

(3) Warrants for the slaughter of the Jews were issued, sealed with the seal of Ahasuerus (Esther iii. 12).

(4) Also warrants authorizing the Jews to resist (Esther viii. 8).

(5) The stone against the den of lions in which Daniel was placed was sealed with the seal of Darius (Dan. vi. 17).

<sup>10</sup> An indication that a great sin had been committed, for which the city must do penance.

<sup>11</sup> Either to do Naboth honour, or that all might see the accused person.

<sup>12</sup> The slavish compliance of the nobles shows how much they feared Jezebel.

<sup>15</sup> The law required two witnesses at least (Deut. xvii. 6). There were two false witnesses against our Lord (St. Matt. xxvi. 60).

<sup>14</sup> Not a proper name = worthless fellows, who could be bribed to swear to the story they had been told to tell.

<sup>15</sup> Curse.

<sup>16</sup> Stoning was the punishment for blasphemy (Lev. xxiv. 10-16).

It must take place outside the city (Lev. xxiv. 14).

A place outside the city was set apart for the purpose. The criminal, with hands bound, was placed on an elevation, whence he was cast down. The witnesses then rolled a stone down upon him, after which all the people present cast stones at him.

<sup>17</sup> Not only Naboth, but all his sons (2 Kings ix. 26). This was the usual custom.

So Achan and all his family were stoned (Joshua vii. 24-25).

Thus Ahab would find no one to resist his taking possession. The property of one executed for treason would naturally fall to the king. So David disposed of the property of Mephibosheth (2 Sam. xvi. 4).



to pass, when 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. 16 And it came to pass, when Ahab heard that Naboth was dead, that Ahab <sup>18</sup>rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. 17 And the word of the LORD came to Elijah the Tishbite, saying, <sup>18</sup> Arise, go down to meet Ahab king of Israel, which is in Samaria : behold, he <sup>19</sup>is in the vineyard of Naboth, whither he is gone down to *apossess* it. 17 And thou shalt speak unto him, saying, Thus saith the LORD, <sup>20</sup> Hast thou killed, and also taken possession ? And thou shalt speak unto him, saying, Thus saith the LORD, <sup>21</sup> In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. 20 And Ahab said to Elijah, <sup>22</sup> Hast thou found me, O mine enemy ? And he answered, I have found thee : because thou hast <sup>23</sup> sold thyself to work evil in the sight of the LORD. 21 <sup>24</sup> Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab every man child, and him that is shut up and *left in Israel*, 22 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 hast provoked me to anger, and made Israel to sin. 23 And of Jezebel also spake

a see R. V. comment, p. 120. b see R. V. comment, p. 115.

<sup>18</sup> He loses no time, but proceeds to take immediate possession of the forfeited estate.

Instances of stoning :

(1) The man found gathering sticks on the Sabbath (Numb. xv. 32-36).

(2) Achan for taking of the spoil of Jericho (Josh. vii. 24-25).

(3) Adoram by the Israelites at Shechem (1 Kings xii. 18).

(4) Naboth (as above).

(5) St. Stephen on the charge of blasphemy (Acts vii. 59).

Commandments broken by Ahab, either directly or through Jezebel.

x. Coveting the vineyard.

viii. Taking possession of another man's property.

ix. Suborning false witness against Naboth.

vi. The murder of Naboth.

<sup>19</sup> Dwelleth, i.e. his capital was at Samaria, but Ahab was then at Jezreel.

<sup>20</sup> Though the action was Jezebel's, the guilt was Ahab's equally with her.

<sup>21</sup> Fulfilled—

(1) The dogs licked the blood of Ahab when his chariot was washed in the pool of Samaria.

(2) The dead body of Jehoram was cast by the command of Jehu into the plot of ground formerly belonging to Naboth (2 Kings ix. 25-26), where it was left for dogs to eat.

<sup>22</sup> The sight of Elijah caused Ahab to feel that vengeance was at hand.

<sup>23</sup> Expresses how the king had put himself into the hands of Jezebel and allowed her to do as she pleased.

<sup>24</sup> See xiv. 10.

The three dynasties that were utterly destroyed were the families of Jeroboam (xv. 26), Baasha (xvi. 11), and Ahab (2 Kings i. 17).

the LORD, saying, <sup>25</sup>The dogs shall eat Jezebel by the <sup>26</sup>wall of Jezreel. 24 <sup>27</sup>Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat. 25 But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom <sup>28</sup>Jezebel his wife stirred up. 26 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 Israel. 27 And it came to pass, when Ahab heard those words, that he <sup>29</sup>rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and <sup>30</sup>went softly. 28 And the word of the LORD came to Elijah the Tishbite, saying, 29 Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring <sup>31</sup>the evil in his days: but in his son's days will I bring the evil upon his house.

<sup>25</sup> Fulfilled when Jehu revolted against Joram (2 Kings ix. 30-37).

<sup>26</sup> Rampart.

<sup>27</sup> The family of Ahab all perished.

(1) The rulers of Jezreel slew 70 of his children (2 Kings x. 1-7).

(2) Jehu slew the rest in Israel (2 Kings x. 11).

(3) Also Jehu slew the brethren of Ahaziah (x. 12-14).

(4) Athaliah slew all the seed royal (2 Kings xi. 1).

(5) Athaliah was put to death by the order of Jehoiada (2 Kings xi. 16).

<sup>28</sup> The history of the reign shows how Ahab was under the influence of Jezebel, notably

(1) The introduction of the worship of Baal.

(2) The slaughter of the prophets of Jehovah.

(3) Her threat against the life of Elijah.

(4) The murder of Naboth.

<sup>29</sup> The outward signs of repentance.

<sup>30</sup> Bore himself in a humble and subdued manner.

We find no repentance on the part of Jezebel or any notice extenuating her conduct. <sup>31</sup> The evil of the destruction of his house. Ahab met the fate foretold for himself in verse 19.

### Ahab allied with Jehoshaphat to recover Ramoth Gilead.

(2 CHRONICLES XVIII. 1-11.)

22. And they continued <sup>1</sup>three years without war between Syria and Israel. 2 And it came to pass in the third year, that <sup>2</sup>Jehoshaphat the king of Judah came down to the king of Israel. 3 And the king of Israel said unto his servants, Know ye that <sup>3</sup>Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? 4 And he said unto Jehosha-

<sup>1</sup> During which Ben-hadad was defeated by the king of Assyria.

<sup>2</sup> Ahab allied himself with Jehoshaphat to recover Ramoth Gilead.

The alliance lasted 20 years. Jehoram, the son of Jehoshaphat, married Athaliah, the daughter of Ahab.

On the evil consequence to Judah, see Intro. p. lxxxiv.

<sup>3</sup> Intro. p. lxix.

Possibly one of the cities Ben-hadad had promised

to restore to Ahab (xx. 34). The Syrian king had not kept his promises.

phat, Wilt thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, <sup>4</sup>I am as thou art, my people as thy people, my horses as thy horses. <sup>5</sup>And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the LORD to day. <sup>6</sup>Then the king of Israel gathered the <sup>5</sup>prophets together, about <sup>6</sup>four hundred men, and 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. <sup>7</sup>And Jehoshaphat said, <sup>7</sup>Is there not here a prophet of the <sup>8</sup>LORD besides, that we might inquire of him? <sup>8</sup>And the king of Israel said unto Jehoshaphat, There is yet one man, <sup>9</sup>Micaiah the son of Imlah, by whom we may inquire of the LORD: but I <sup>10</sup>hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. <sup>9</sup>Then the king of Israel called an officer, and said, <sup>11</sup>Hasten hither Micaiah the son of Imlah. <sup>10</sup>And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, <sup>12</sup>in a <sup>12</sup>void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. <sup>11</sup>And <sup>13</sup>Zedekiah the son of Chenaanah made him <sup>14</sup>horns of iron: and he said, Thus saith the LORD, with these shalt thou <sup>15</sup>push the Syrians, until thou have consumed them. <sup>12</sup>And all the prophets prophesied so, saying Go up to Ramoth-gilead, and prosper: for the <sup>16</sup>LORD shall deliver it into the king's hand.

<sup>a</sup> see R. V. comment, p. 120.

<sup>16</sup> The prophets now use the name Jehovah as an encouragement to Jehoshaphat

<sup>4</sup> i.e. placing his whole force at the disposal of Ahab.

"And we will be with thee in the war" (2 Chron. xviii. 3).

<sup>5</sup> There were four classes of prophets in Israel:

- (1) Prophets of Baal.
- (2) Prophets of the grove.
- (3) Prophets of the calf-worship.
- (4) Prophets of Jehovah.

<sup>6</sup> These prophets were probably those of the calf-worship, for (1) and (2) are excluded by the terms of the request of Jehoshaphat, and the hostility shown by them to Micaiah (verses 23-25) would indicate that they were not prophets of the Lord.

<sup>7</sup> Jehoshaphat distrusts these prophets of the calf-worship.

<sup>8</sup> Lord, v. 6, Adonai.

Lord, v. 7, Jehovah.

A great difference, Jehoshaphat would enquire of Jehovah.

<sup>9</sup> Micaiah (Intro. p. lxxxviii.). Josephus records that he was the prophet who had rebuked Ahab for letting Ben-hadad go. He was in prison (v. 27).

<sup>10</sup> Ahab fearing what Micaiah may say suggests that he is actuated by animosity against himself.

i.e. that he hates Micaiah, and that a prophet will allow his private feelings to cause him to speak falsely in the name of the Lord.

<sup>11</sup> Fetch quickly.

<sup>12</sup> In an empty space at the entrance of the city. The place where Ahab would sit to administer justice (see p. 123).

<sup>13</sup> Intro. p. xcii.

<sup>14</sup> A symbol of power. Zedekiah follows the example of Ahijah (xi. 30), and illustrates his prediction by an "acted parable" (see p. 54).

<sup>15</sup> A metaphor denoting successful attack.

## The Prophecy of Micalah.

(2 CHRONICLES XVIII. 12-17.)

13 And the messenger that was gone to call Micaiah spake unto him, saying, <sup>1</sup>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 the:n, and speak that which is good. 14 And Micaiah said, <sup>2</sup>As the LORD liveth, what the LORD saith unto me, that will I speak. 15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, <sup>3</sup>Go, and prosper: for the LORD shall deliver it into the hand of the king. 16 And the king said unto him, <sup>4</sup>How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD? 17 And he said, <sup>5</sup>I saw all Israel scattered upon the hills, as <sup>6</sup>sheep that have not a <sup>7</sup>shepherd: and the LORD said, These have no master: let them return every man to his house in peace. 18 And the king of Israel said unto Jehoshaphat, <sup>8</sup>Did I not tell thee that he would prophesy no good concerning me, but evil? 19 And he said, <sup>9</sup>Hear thou therefore the word of the LORD: <sup>10</sup>I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. 20 And the LORD said, Who shall *all persuade* Ahab, that he may go up and fall at  
*a see R. V. comment, p. 120.*

<sup>1</sup>There was an idea amongst the ancients that the prophets had influence with God to induce Him to perform their will. This idea was in the mind of Balak when he sent for Balaam (Numb. xxiv. 10).

<sup>2</sup>Micaiah refuses the advice. He will speak only what the Lord reveals.

<sup>3</sup>Ironical, repeating the words of the false prophets. Ahab detects the sarcasm.

<sup>4</sup>Ahab had probably often consulted Micaiah, and had been treated in the same mocking manner.

<sup>5</sup>A vision foretelling the rout of the Israelites and the death of Ahab.

<sup>6</sup>Sheep = Israelites dispersed after the battle (v. 36).

<sup>7</sup>Shepherd = Ahab, slain in the battle.

Thus, as the sheep are without a shepherd, so the people lose their king.

<sup>8</sup>Ahab recognizes the meaning of the prediction and endeavours to minimise the effect upon Jehoshaphat by suggesting that Micaiah spoke out of ill-will.

<sup>9</sup>So Micaiah speaks of a second vision.

<sup>10</sup>God is here likened to an earthly king, with throne, courtiers, and attendants.

The vision is allegorical, and must not be taken literally.

Micaiah is accounting for the advice of the prophets. He represents them as being under the influence of a lying spirit, and that Jehovah allows their counsel to prevail, because Ahab is worthy of death.

So Judas was permitted to betray our Lord, and thus bring about the will of the Almighty.

The vision cannot be construed into representing the Almighty as approving of deception, for "God is not a man that he should lie."

U Entire.

Ramoth-gilead? And one said on this manner, and another said on that manner. 21 And there came forth a spirit, and stood before the LORD, and said, I will *persuade* him. 22 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 evil concerning thee. 24 But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek and said, <sup>13</sup>Which way went the Spirit of the LORD from me to speak unto thee? 25 And Micaiah said, Behold, <sup>14</sup>thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself. 26 And the king of Israel said, Take Micaiah, and carry him back unto <sup>15</sup>Amon the governor of the city, and to <sup>16</sup>Joash the king's son: 27 And say, Thus saith the king, Put this fellow in the <sup>17</sup>prison and feed him with <sup>18</sup>bread of affliction and with water of affliction, until I come in peace. 28 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.

*a* see R. V. comment, p. 180.

<sup>13</sup>i. e. the evil against thee is pronounced by Jehovah, and not by me, as you would cause Jehoshaphat to believe.

<sup>13</sup>In contempt, and also to encourage Ahab. If Micaiah were a true prophet, surely God would avenge this outrage. The question is clearly: Since you know so much, will you give us further particulars? Intended to meet the vision with ridicule.

<sup>14</sup>You shall know I have spoken truly when you go to hide yourself, either in shame for your false prophecy, or anxiety to escape the vengeance of Jezabel.

Josephus tells us that the false prophets relied upon the prophecy of Elijah, that Ahab would perish at Jezreel, and so could not meet his death at Ramoth Gilead.

<sup>15</sup>Amon (Intro., p. lxxix.).

<sup>16</sup>Joash (Intro., p. lxxxviii.).

<sup>17</sup>In close confinement.

<sup>18</sup>On prison fare.

### The Battle at Ramoth Gilead. Death of Ahab.

(2 CHRONICLES XVIII. 28-34.)

29 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. 30 And the king of Israel said unto Jehoshaphat, I will

<sup>1</sup>A precaution designed to frustrate the prophecy of Micaiah. Ahab may have known of the order of the King of Syria (v. 31).

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. <sup>31</sup> But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, <sup>3</sup> Fight neither with small nor great, save only with the king of Israel. <sup>32</sup> 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 <sup>3</sup> turned aside to fight against him: and Jehoshaphat <sup>4</sup> cried out. <sup>33</sup> And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him. <sup>34</sup> And a certain man drew a bow <sup>5</sup> at a venture, and smote the king of Israel between the joints of the <sup>6</sup> harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. <sup>35</sup> And the battle increased that day: and the king <sup>7</sup> was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound <sup>8</sup> into the <sup>a</sup> midst of the chariot. <sup>36</sup> And there went a <sup>b</sup> proclamation throughout the host about <sup>9</sup> the going down of the sun, saying, Every man to his city, and every man to his own country. <sup>37</sup> So the king died, and was brought to Samaria; and they buried the king in Samaria. <sup>38</sup> And one washed the chariot in the <sup>10</sup> pool of Samaria; and the dogs licked up his blood; <sup>c</sup> and they washed his armour; <sup>11</sup> according unto the

<sup>a</sup> see R. V. comment, p. 120. <sup>b</sup> see R. V. comment, p. 120.  
<sup>c</sup> see R. V. comment, p. 120.

\* If possible they were to single out Ahab and attack him. An ungracious return for the clemency of Ahab, and a retribution upon that king for his sin and mistake in letting Benhadad go.

<sup>6</sup> "Compassed about him to fight" (2 Chron. xviii. 31), and so take him prisoner.

<sup>7</sup> i.e. to his own soldiers to rally round him. The captains of Syria would recognize the battle-cry of Judah and see their mistake.

"And the Lord helped him; and God moved them to depart from him" (2 Chron. xviii. 31).

<sup>8</sup> In his simplicity; not a random shot, but that he was ignorant of the rank of the person at whom he aimed.

Josephus says it was Naaman (compare 2 Kings v. 1), "because by him the Lord had given deliverance to Israel."

<sup>9</sup> Armour. The "joints" mean the juncture of the breast-plate with the lower armour — the weakest part of mail armour.

<sup>10</sup> He was supported in his chariot so that his army might not be discouraged.

<sup>11</sup> Into the bosom of the chariot = here the blood collected in a pool.

<sup>12</sup> At the time when it was known Ahab was dead. The army dispersed on the death of the king.

<sup>13</sup> A large tank or reservoir, which may be this pool, still remains on "the slope of the hill of Samaria, immediately outside the walls" (Stanley).

The chariots bathed in it. This pool, according to Josephus, was the usual bathing place of the Samaritan chariots.

<sup>14</sup> In this remarkable manner was the prophecy of Elijah (xvi. 19) fulfilled.

word of the LORD which he spake. 39 Now the rest of the acts of Ahab, and all 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 chronicles of the kings of Israel? 40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

Ahaziah (Intro., p. xxv.)

### The Reign of Jehoshaphat.

(2 CHRONICLES XX.-XXXI.)

41 And <sup>1</sup>Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel. 42 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 name was <sup>2</sup>Azubah the daughter of Shilhi. 43 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; nevertheless the high places were not taken away; for the people offered and burnt incense yet in the high places. 44 And Jehoshaphat <sup>3</sup>made peace with the king of Israel. 45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah? 46 And the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land. 47 There was then no king in <sup>4</sup>Edom: a deputy was king. 48 Jehoshaphat made ships of <sup>5</sup>Tharshish to go to Ophir for gold: but they went not; for the ships were <sup>6</sup>broken at Ezion-geber. 49 Then said

<sup>1</sup>Intro., p. xxvii.

The notice of Jehoshaphat in Kings is very brief.

<sup>2</sup>Azubah the queen-mother. On this important position, see p. 124.

<sup>3</sup>Until the time of Jehoshaphat there was war between Israel and Judah.

<sup>4</sup>Edom had probably again been brought under the sway of Judah, and was governed by a Jewish viceroy; thus Jehoshaphat had free access to Eziongeber.

<sup>5</sup>See x. 22.

According to Chronicles the ships were made in order "to go to Tarshish" (2 Chron. xx. 36).

<sup>6</sup>Wrecked. Combining the account of Chronicles, we learn—

(1) Ahaziah, King of Israel, and Jehoshaphat combined to make the fleet (2 Chron. xxi. 36).

(2) The prophet Eliezer denounced the alliance, and prophesied the destruction of the fleet (2 Chron. xx. 35-36).

(3) After the wreck, Ahaziah desires to renew the enterprise, and offers to furnish sailors (1 Kings xxii. 49).

(4) Jehoshaphat declines the alliance (xxii. 49).

Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not. 50 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead.

**Additional particulars of the reign of Jehoshaphat (Chronicles).**

1. On his return to Jerusalem from the expedition against Ramoth-Gilead, Jehu, the son of Hanani, met him and denounced him for aiding Ahab (2 Chron. xix. 1-3).
2. He went through the land endeavouring to bring the nation back to Jehovah (2 Chron. xix. 4).
3. He appointed judges in the fenced cities (2 Chron. xix. 5-11).
4. He defeated the joint forces of Moabites, Edomites and Ammonites (2 Chron. xx. 1-30).
5. He allied himself with Jehoram, king of Israel, and the king of Edom to bring back Moab to allegiance to Israel (2 Kings iii. 4-27).
6. He married his son Jehoram to Athaliah, the daughter of Ahab (2 Chron. xxi. 6).

**The Reign of Ahaziah, King of Israel.**

(NOT IN CHRONICLES.)

51 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel. 52 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 Nebat, who made Israel to sin: 53 For he served Baal, and worshipped him, and provoked to anger the LORD God of Israel, according to all that his father had done.

The division of the Books of Kings is unfortunate—these three verses could well be transferred to 2 Kings.

1 He practised both the calf-worship (v. 52), and the worship of Baal (v. 53).

From 2 Kings we learn that:

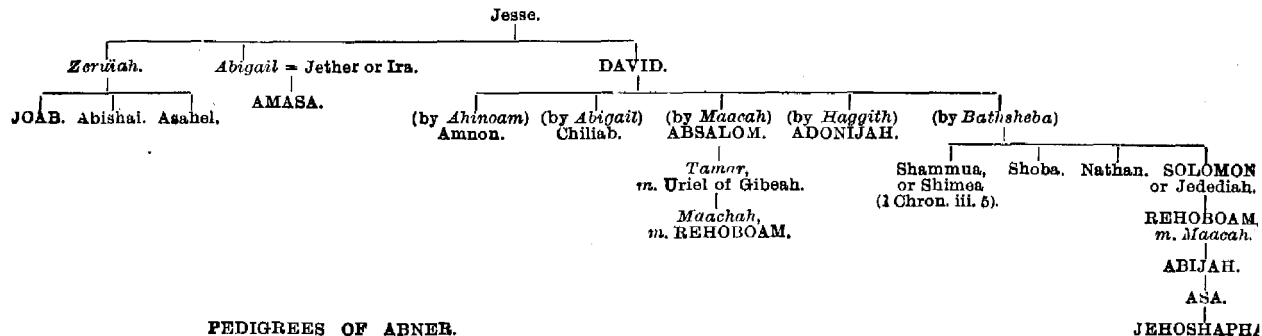
- (1) Moab rebelled in his reign (i. 1).
- (2) He met his death by falling from a lattice in his upper chamber (i. 2).
- (3) He sent to Ekron to inquire of Baalzebub if he should recover (i. 2).
- (4) Elijah met his

messengers and told them the king would die for his sin in sending to inquire of Baalzebub.

- (5) He sent to fetch Elijah. The prophet called down fire from heaven on the first and second captains and their bands of fifty men.
- (6) The third captain approached the prophet humbly. So Elijah, bidden by an angel, went with the captain to the king and repeated to him the message of Jehovah.

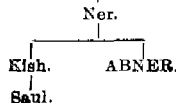


## FAMILY OF JESSE TO ILLUSTRATE FIRST BOOK OF KINGS.

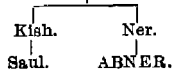


### PEDIGREES OF ABNER.

I.  
(according to 1 Chron. viii.)  
Abdiel.



II.  
(according to 1 Sam. ix.)  
Abdiel.



(Thus Abner was either the uncle or first cousin of Saul.)

Names in capitals = men, mentioned in 1 Kings.

Names in italics = women.

COMMENTS  
ON THE  
REVISED VERSION.

*"And his mother bare him after Absalom."* (i. 6.)

**R.V. And he was born after Absalom.**

The A.V. might mean that Adonijah was a later son of Absalom's mother. The R.V. makes it clear that Absalom and Adonijah were the sons of different mothers and that Adonijah was younger than Absalom.

*Maachah* was the mother of Absalom; *Haggith*, the mother of Adonijah.

*"Bath-sheba bowed with her face to the earth, and did reverence to the King."* (i. 31.)

**Reverence.**

**R.V. Obeisance.**

The original is the same word which is translated "*obeisance*" (A.V.) (v. 16). The R.V. consistently renders "*obeisance*," which is more descriptive of the respect and homage paid by Easterns to the monarch.

So also, Adonijah "*came and bowed himself to King Solomon.*" (i. 53.)

**Bowed himself.**

**R.V. Did obeisance.**

*"I have appointed him to be ruler over Israel and over Judah."* (i. 35.)

**Ruler.**

**R.V. Prince.**

"*Prince*" is the better rendering of the original and brings out the idea that Solomon, whose name is "*peace*," is the type of the Messiah, "*the Prince of Peace.*"

*"And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon."* (i. 39.)

**1. An horn. R.V. The horn.**

**2. Tabernacle. R.V. Tent.**

1. The original denotes a particular horn, *i.e.*, one specially consecrated and set apart for such purposes.
2. The original word describes the outer covering of black goat's hair, and so is better translated by "*tent*." Tabernacle would refer to the interior.

"Tabernacle of the congregation." (viii. 4.)

R.V. Tent of meeting.

Tabernacle. (viii. 4.)

R.V. Tent.

See also "*Joab fled unto the tabernacle of the Lord.*" (ii. 28, 29, 30.)

"*For thou art a valiant man.*" (i. 42.)

Valiant.

R.V. Worthy.

The original can be translated "valour," "wealth," "might," and refers to any special excellence in a man—"a virtuous man" or "a man of worth." In Proverbs xii. 4 the same epithet is applied to a woman—"a virtuous woman," and in v. 52 Solomon says he will spare Adonijah "*If he shew himself a worthy man.*" Though Jonathan was no doubt a valiant man, Adonijah is here referring to his discretion, not to his warlike ability.

"*That the Lord may continue his word.*" (ii. 4.)

Continue.

R.V. Establish.

Establish is the general translation of the original, and signifies a confirmation and ratification of a former promise. The A.V. brings out the idea that David was looking forward to the continuance of the promise to future generations rather than the confirmation of the same to Solomon in particular.

"*And caused a seat to be set for the king's mother.*" (ii. 19.)

Seat.

R.V. Throne.

The original is the same word as translated "*throne*" in the earlier part of the verse (Solomon's throne). So the R.V. brings out the important and dignified position held by the queen-mother in an Eastern court (see p. 124).

"*The innocent blood which Joab shed.*" (ii. 31.)

R.V. The blood which Joab shed without cause.

The A.V. emphasizes that Abner and Amasa were innocent of any offence for which they should be put to death. The R.V. dwells particularly on the fact that Joab was not justified in taking vengeance either on Abner for the death of Asahel who had courted his end, or on Amasa, who had been appointed captain of the host in place of Joab.

"*Burnt incense in high places.*" (iii. 3.)

High places.

R.V. The high places.

The R.V. brings out more clearly the fact that Solomon offered incense on "the high places" which already existed, and not that he necessarily established "high places."

"*Thou hast showed unto thy servant David my father great mercy.*"  
**Mercy.** (iii. 6.)

**R.V. Kindness.**

The same word is rendered **kindness** later on, and so the translation should be uniform. There are two acts of kindness referred to: (1) God's general dealing with David; (2) the granting of a son Solomon to succeed him.

"*Adoniram the son of Abda was over the tribute.*" (iv. 6.)  
**Tribute.**

**R.V. Levy.**

The tribute was not in money but in forced labour, a levy of Israel being taken for that purpose.

"*The son of Hur in Mount Ephraim.*" (iv. 8.)  
**Mount Ephraim.**

**R.V. The hill country of Ephraim.**

By "Mount Ephraim" we must understand not a single mountain but the hilly and fertile region of the highland of central Palestine extending from the plain of Jezreel on the north to Benjamin on the south.

**Hill country** is a more suitable description than **mountain**.  
 See also xii. 25.

"*And Solomon reigned over all kingdoms from the river unto the land of the Philistines.*" (iv. 21.)

1. **Reigned over.** R.V. **Ruled over.**
2. **Kingdoms.** R.V. **The kingdoms.**
3. **River.** R.V. **River** (see also verse 24).

The R.V. brings out distinctly that it is the Great River, *i.e.*, the Euphrates; that the district was governed by a number of petty kings; and that all these kings acknowledged Solomon as their suzerain. Solomon did not actually establish his own system of government over these kings; they acknowledged his supremacy and paid him tribute.

"*Roebucks and fallow-deer.*" (iv. 23.)  
**R.V. Gazelles and roebucks.**

The R.V. translates literally.

"*Solomon's wisdom excelled the wisdom of all the children of the east country.*" (iv. 30.)

**Children of the east country.**

**R.V. Children of the east.**

The R.V. uses the phrase "Children of the east" of Gen. xxix. 1, Judges vi. 3-33, etc., which signifies the tribes of the country lying between the country of Israel and Mesopotamia. They were mostly nomads dwelling in tents.

"I will convey them by sea in floats." (v. 9.)

R.V. I will make them into rafts to go by sea.

The R.V. describes what actually took place. The timber was formed into rafts and floated from Tyre to Joppa. Timber rafts are floated in this manner down the Canadian rivers, and from Switzerland down the Rhine.

"Hiram gave Solomon cedar trees and fir trees." (v. 10.)

Cedar trees and fir trees.

R.V. Timber of cedar and timber of fir.

The alteration is made to coincide with v. 8, where the original is the same.

"They brought great stones, costly stones, and hewed stones, to lay the foundation of the house." (v. 17.)

R.V. They hewed out great stones, costly stones to lay the foundation of the house with wrought stone.

There is no conjunction in the original. The meaning is that the foundation consisted of large, costly, hewn stones. There is only one set of stones and the adjectives describe them as of large size, great expense and hewn.

"Hiram's builders did hew them, and the stonemasons." (v. 18.)

R.V. Hiram's builders and the Gebalites did fashion them.

The word translated "stonemasons" (A.V.) is certainly a proper name. The people intended seem to be the inhabitants of Gebal, a Phœnician city between Beyrout and Tripolis. They are mentioned in Ezekiel xxvii, 9, as skilful in caulking ships. The name occurs in Ps. lxxxiii, 7, also in conjunction with Tyre. As they are distinguished from Hiram's builders, it may be that Gebal was in subjection to Tyre, and that the Gebalites worked as serfs under Hiram's builders, like the Canaanites who laboured under Solomon's officers.

"And for the house he made windows of narrow lights." (vi. 4.)

Narrow lights.

R.V. Fixed lattice-work.

Some authorities consider the windows were broad within and narrow without, i.e., externally mere slits in the wall but opening wide within like the windows of old castles. The balance of authority is, however, that they were of "fixed lattice-work"; i.e., immovable and intended for air not for light.

"He built chambers." (vi. 5.)

Chambers.

R.V. Stories (see also vi. 5, 6, 10).

What was actually erected was three stories of chambers extending all round two sides and one end of the temple.

- " *He made narrowed rests.*" (vi. 6.)  
**Narrowed rests.**  
**R.V. Rebatelements.**  
 The R.V. follows the marginal rendering of the A.V. "Rebate-ment" is the technical word used in architecture for this narrowing of the wall.
- " *That the beams should not be fastened in the walls of the house.*" (vi. 6.)  
**Be fastened.**  
**R.V. Have hold.**  
 The R.V. gives more prominence to the fact that no breach was made in the Temple wall to receive these beams.
- " *Then will I perform my word with thee.*" (vi. 12.)  
**Perform.**  
**R.V. Establish.**  
 See comment on ii. 4. The word in the original is the same as in that passage.  
 See also "*The Lord hath performed His word.*" (viii. 20.)  
**R.V. Established.**
- " *And so covered the altar which was of cedar.*" (vi. 20.)  
**R.V. And he covered the altar with cedar.**  
 The R.V. represents the altar as made of stone and then covered with cedar in preparation for the overlaying with gold.
- " *According to the measures of hewed stones.*" (vii. 9.)  
**R.V. Even of hewn stone according to measure** (see also vii. 11).  
 The stones were uniform—all squared to a fixed size in length, breadth and thickness.
- " *The censers of pure gold.*" (vii. 50.)  
**Censers.**  
**R.V. Fire pans.**  
 The A.V. is clearly wrong. The translation should be "snuff dishes" or "ash pans" as in Exodus xxv. 38.
- " *All the heads of the tribes, the chief of the fathers of the children of Israel.*" (viii. 1.)  
**The chief of the fathers.**  
**R.V. The princes of the fathers' houses.**  
 The R.V. brings out more clearly the Jewish division of tribe family, household. Each tribe was divided into families, and

each family into households or houses; each house had its recognized head. We find them first mentioned in Exodus. "*These be the heads of their fathers' houses, etc.*" (Ex. vi. 14-24). It was by their careful precision in these matters that the Jews were able to preserve the genealogies of the different families. When Joshua desired to detect the offender in the siege of Jericho we find that Achan was detected by casting lots.

The process of elision was (1) the *tribe* of Judah, the *family* of the Zarahitea, the *household* of Zabdi, the *person* of Achan (Josh. vii. 18).

"*And they drew out the staves that the ends of the staves were seen out in the holy place before the oracle.*" (viii. 8.)

They drew out the staves.

R.V. **The staves were so long.**

A.V. takes the verb as transitive = "to make long," i.e., the priests drew the staves out.

R.V. takes the word as intransitive = "to be long," i.e., the staves were so long.

The R.V. is the better rendering.

"*And the oath come before thine altar.*" (viii. 31.)

R.V. **And he come and swear before thine altar.**

The oath means the "man who swears the oath." Hence the change.

"*Thou didst separate them from among all the people of the earth.*" (viii. 53.) **People.**

R.V. **Peoples.**

i.e. all nations (see also viii. 60, ix. 7).

"*For there he offered burnt offerings and meat offerings.*" (viii. 64.)

**Meat offerings.**

R.V. **The meal offering.**

For explanation see "meat offerings," p. 42.

"*From the entering in of Hamath unto the river of Egypt.*" (viii. 65.)  
**River.**

R.V. **Brook.**

The word translated "river" (A.V.) means "torrent" or "water." Hence "brook" is a better description of the *Wady-El-Arish*, and avoids any misunderstanding, keeping clear that the Nile—the river of Egypt—is not the stream alluded to.

"*And given it for a present unto his daughter, Solomon's wife.*" (ix. 16.)

**Present.**

R.V. **Portion.**

The word signifies a "wedding-portion" or "dowry."

" *And Tadmor in the wilderness, in the land.*" (ix.18.)

Tadmor.

**R.V. Tamar.**

The Hebrew text has *Tamar*, with *Tadmor* as a marginal reading.

The R.V. adopts **Tamar** following the Hebrew text.

Arguments in favour of **Tamar**.

1. It is the word found in the Hebrew text.
2. There is a *Tamar* mentioned by Ezekiel (xlvii. 19, xlviii. 28). This *Tamar* is on the south of Judæa, and is perhaps the same as *Hazazon-Tamar*, the old name of Engedi.
3. In this district there is a desert tract.
4. "*In the wilderness, in the land.*" These words appear to point to the wilderness of Judæa which was in the land, whereas the Syrian desert was not.
5. The other cities, Gezer, Bethhoron and Baalath, mentioned here in connection with Tamar or Tadmor, are cities to the south of Judah.

Arguments in favour of Tadmor.

1. The old versions uniformly render *Tadmor*, not *Tamar*.
2. It is distinctly stated (2 Chron. viii. 4) that Solomon built Tadmor
3. It is improbable that the above fact would be omitted in Kings.
4. Solomon, in extending his commerce, would be likely to fortify Tadmor, as situated in the oasis in the desert, and therefore commanding the caravan route to the Euphrates.

**Conclusion.** The words "*in the land*" seem to be almost conclusive in favour of Tadmor as the correct rendering of the present passage. As Tadmor was the more famous place, we can readily see how that name became inserted in the margin of the Hebrew text, and in the subsequent versions.

Probably Solomon fortified both places; the weight of argument is in favour of *Tamar* in this passage.

" *Which Solomon desired to build in Jerusalem and in Lebanon.*" (ix. 19.)

To build.

**R.V. To build for his pleasure.**

*Lit.* "The desire of Solomon, which he desired to build in Jerusalem and in Lebanon," *i.e.* pleasure resorts in or near the capital, and in the mountains of Lebanon especially for the enjoyment of the king. The R.V. brings this out clearly.

" Upon those did Solomon levy a tribute of bondservice." (ix. 21.)

**R.V. Of them did Solomon raise a levy of bond servants.**

The R.V. accurately describes the obligations of bondservice laid upon the descendants of the Canaanites.



'And of the traffic of the spice merchants, and of all the Kings of Arabia, and of the governors of the country.' (x. 15.)

The Kings of Arabia.

R.V. The Kings of the mingled people.

The same expression is translated "*Kings of the mingled people*" (Jer. xxv. 24), who are there distinct from the Kings of Arabia. They were probably tribes, half Jewish, half Arabian on the western borders.

"The sycamore trees that are in the vale." (x. 27.)

Vale.

R.V. Lowland.

Lowland is the proper description of the low-lying district of Palestine, extending from the mountains of Judah to the Mediterranean.

'And Solomon had horses brought out of Egypt, and linen yarn: the King's merchants received the linen yarn at a price.' (x. 28.)

R.V. And the horses which Solomon had were brought out of Egypt, and the King's merchants received them in droves, each drove at a price.

The word translated "linen yarn" (A.V.) denotes a stringing together. Hence R.V. renders "droves" descriptive of a string of horses.

'And the Lord stirred up an adversary unto Solomon, Hadad the Edomite.' (xi. 14.)

'And God stirred him up another adversary, Rezon the son of Eliadah.' (xi. 23.)

Stirred up.

R.V. Raised up.

The enmity of Hadad and Rezon against Judah existed naturally. The extravagance of Solomon weakened the resources of the kingdom, and gave his enemies the opportunity to harass him. In this sense the Lord "*raised up*" adversaries.

'Jeroboam the son of Nebat, an Ephrathite of Zereda.' (xi. 26.)

Ephrathite.

R.V. Ephraimite.

Here 'Ephrathite' is only another form of Ephraimite. Elkanah, the father of Samuel, "*a man of the hill country of Ephraim*" (1 Sam. i. 1) is also called an 'Ephrathite.'

But as an Ephrathite mostly means an inhabitant of Ephrata or Bethlehem, it is well to read 'Ephraimite' to remove any ambiguity.

"*King Rehoboam consulted with the old men.*" (xii. 6.)

"*Consulted with the young men.*" (xii. 8.)

Consulted.

**R.V. Took counsel.**

A change made to agree with the translation in 2 Chron. x. 6-8.

"*And made priests of the lowest of the people.*" (xii. 31.)

Of the lowest of the people.

**R.V. From among all the people.**

*Lit.* "From all ranks of the people," which supports the rendering of the R.V. Manifestly for Jeroboam to have deliberately selected persons of low position would have been to have brought his priesthood into contempt. In Judah one tribe—the tribe of Levi—held the priest's office. Under the system of Jeroboam the priests were elected from every tribe. He would adopt this system, first to show there was no exclusiveness, all tribes being on an equality; and secondly, because the Levites seem to have migrated from the northern kingdom to the Temple worship at Jerusalem.

See also xiii. 33.

"*Who was disobedient unto the word of the Lord.*" (xiii. 26.)

Word.

**R.V. Mouth.**

The same word is rendered "mouth" in v. 21 (A.V.). Mouth is the literal meaning.

"*And he became one of the priests of the high places.*" (xiii. 33.)

**R.V. That there might be priests of the high places**

The R.V. indicates that possibly there was a dearth of candidates for the office of priest. This is not improbable after the denunciation against the calf worship by the man of God from Judah.

"*The wife of Jeroboam cometh to ask a thing of thee for her son.*" (xiv. 5.)

To ask a thing of thee for her son.

**R.V. To inquire of thee concerning her son.**

The A.V. incorrectly describes the visit. It was not to ask something for her son, but to inquire if he should recover from his sickness. The R.V. gives the correct rendering.

"*Him that is shut up and left in Israel.*" (xiv. 10.)

Left.

**R.V. Left at large** (see also xxi. 21).

*Lit.* "Him who is shut up or bound, and him who is left loose." Thus we have an antithesis between two sets of males. There have been various interpretations. 1. The bond and the free. 2. The married and the unmarried. 3. The young, *i.e.* those under restraint, and the old, *i.e.* those free to go about as they please.

\* *Because they have made their groves.* (xiv. 15.)

Groves.

R.V. **Asherim** (see p. 121) (see also xvi. 33).

See also "*Images and groves.*" (xiv. 23.)

R.V. **Pillars and Asherim.**

The images were undoubtedly stone pillars, as the stones which Jacob set up at Bethel (Gen. xxviii. 18), and as a sign of the covenant with Laban (Gen. xxxi. 45), and which Joshua set up after crossing the Jordan (Josh. iv. 9). The root of the original means "to set up."

See also "*Prophets of the groves.*" R.V. **Asherah.** (xviii. 19.)

*Because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron.* (xv. 13.)

An idol in a grove.

R.V. **An abominable image for an Asherah.**

Destroyed her idol. R.V. **Cut down her image.**

*Lit.* "She made a horror for an Asherah," indicative of some grotesque and hideous image to serve as an Asherah, *i.e.* as the wooden emblem of some Canaanitish deity. The R.V. correctly renders "cut down"; the image was evidently of wood, for it was burnt by Asa.

"*He went into the palace of the king's house.*" (xvi. 18.)

Palace.

R.V. **Castle.**

*Lit.* The tower of the king's house, *i.e.* some strong part of the king's palace = the keep or citadel, stronger and loftier than the rest of the palace. The R.V. makes this clear.

"*And Elijah the Tishbite who was of the inhabitants of Gilead.*" (xvii. 1.)

Inhabitants.

R.V. **Sojourners.**

This passage is much disputed. The word rendered "inhabitants" (properly "sojourners") is of the same derivation as the word rendered "Tishbite." Hence we get three interpretations.

1. Elijah the Tishbite of Tishbe in Gilead—as Josephus and the Septuagint—distinguishing the place of his birth as distinct from Tishbe in Galilee.
2. Elijah the Tishbite of the sojourners of Gilead—representing Elijah as a native of Tishbe in Galilee, but dwelling in retirement in the mountain ranges of Gilead.
3. Elijah the stranger of the strangers of Gilead

"Art thou that *my lord Elijah*? And he answered him, I am." (xviii. 7, 8.)

Art thou that? R.V. **Is it thou?**

I am. R.V. **It is I.**

The R.V. renders the original literally.

"Art thou he that troubleth Israel?" (xviii. 17.)

R.V. **Is it thou, thou troubler of Israel?**

Ahab accuses Elijah of being the cause of the distress in Israel, and expresses surprise at his boldness in presenting himself before the monarch who desired to seize his person in order to punish him for his audacity. The R.V. makes this clear.

"Thou has followed Baalim." (xviii. 18.)

**Baalim.**

R.V. **The Baalim.**

The R.V., whilst following the original literally, emphasizes the various aspects under which the God Baal was worshipped, *e.g.* Baal-shamin, Baalzebub, Baal-berith, Baal-peor.

"Call ye on the name of your gods." (xviii. 24.)

**Gods.**

R.V. **God** (see also xviii. 25).

Baal only is meant, not the other gods. The whole contest lies between Baal and Jehovah.

"And they leaped upon the altar." (xviii. 26.)

**Upon.**

R.V. **About.**

The R.V. describes the wild dance round the altar characteristic of Eastern worship, and which in the frenzy became a kind of wild leaping.

"Either he is talking, or he is pursuing." (xviii. 27.)

1. Talking. R.V. **Musing.**

2. Pursuing. R.V. **Gone aside.**

1. Hebrew means literally "meditating." Baal is so occupied in his own meditation as not to hear the cries of the prophets.

2. *Lit.* "He hath a pursuit" or "a withdrawing," *i.e.* Baal has withdrawn himself for a time into privacy, as kings do upon occasions. So he must not be disturbed.

"Cut themselves after their manner with knives and lancets." (xviii. 28.)

**Lancets.**

R.V. **Lances.**

Knives may be better rendered "swords." Lancets were unknown at the time. The priests of Baal probably executed their dance as fully armed soldiers with weapons in their hands.

‘The Lord he is the God.’ (xviii. 39.)

R.V. **The Lord he is God.**

Not that Jehovah is a superior deity to Baal, but that He is the *only* God. The R.V. makes this clear. There is some ambiguity in the A.V.

“*There ariseth a little cloud out of the sea, like a man's hand.*” (xviii. 44.)

R.V. **A cloud out of the sea as small as a man's hand.**

The original expresses the size not the shape of the cloud. The R.V. expresses this distinctly and avoids the ambiguity of the A.V.

“*Yet I have left me seven thousand in Israel.*” (xix. 18.)

I have left me.

R.V. **Will I leave me.**

Seven thousand faithful Israelites shall survive these persecutions and hand down the worship of Jehovah to another generation.

“*And Elijah passed by him.*” (xix. 19.)

Passed by him.

R.V. **Passed over unto him.**

Elijah went out of his way and distinctly crossed over the fields to go to Elisha.

“*And he returned back from him.*” (xix. 21.)

Back from.

R.V. **From following.**

The scene is simple. Elijah crosses from the road into the fields, throws his mantle over Elisha and pursues his way as if he had done nothing. The astonished Elisha hesitates, and thus Elijah gets some little distance away; then Elisha starts and runs after the prophet, who stills walks on whilst Elisha addresses him. Then Elisha returns and sacrifices the oxen. We see all this clearly in the R.V.

“*And took a yoke of oxen and slew them.*” (xix. 21.)

A yoke.

R.V. **The yoke.**

*i.e.* the yoke with which he himself had been ploughing.

“*Let not him that girdeth on his harness boast himself as he that putteth it off.*” (xx. 11.)

Harness.

R.V. **Armour.**

The R.V. supplies a modern word (see p. 123).

"Who shall order the battle?" (xx. 14.)

Order.

R.V. **Begin.**

i.e. who shall make the attack? We or the Syrians? Shall we await their onslaught or march out to attack them?

"Then he numbered the young men of the princes of the provinces." (xx. 15.)

"After them he numbered all the people." (see also xx. 26, 27.)

Numbered.

R.V. **Mustered.**

Not a numbering to ascertain "how many," but a mustering of troops for battle.

"And the children of Israel were numbered and were all present." (xx. 27.)

Numbered.

R.V. **Mustered** (see p. 15.)

Were all present.

R.V. **Were victualled.**

The R.V. corresponds with the marginal rendering of the A.V. = were provisioned. This translation is now adopted by almost all critics. Vulgate, *cebaria exceperunt*.

"I will send thee away with this covenant." (xx. 34.)

Send thee away.

R.V. **Let thee go.**

"So he made a covenant with him and sent him away." (xx. 34.)

Sent him away.

R.V. **Let him go.**

It is better to follow the translation of the R.V. Compare with v. 42, as it expresses the act of Ahab in setting at liberty one whom God "had appointed to destruction."

"Their gods are gods of the hills." (xx. 23.)

Gods.

R.V. **Their god is a god of the hills.**

The singular brings out more strongly the idea of a national deity. Wars were often considered as a struggle between the gods of the different nations engaged in them. So Rabshakeh taunted Hezekiah with the inferiority of his god compared with those of Assyria (2 Kings xviii. 33-35, xix. 12.)

- ‘ With ashes upon his face.’ (xx. 38.)  
**R.V. With his headband over his eyes.** (see also xx. 41.)  
 A bandage over his head to cover his face and accord with the appearance of a wounded soldier. The error of A.V. arises from confusion in the text. The Vulgate and Syriac give “ashes.” The Septuagint renders “bandage.”
- “ *Whither he is gone down to possess it.*” (xxi. 18.)  
 To possess it.  
**R.V. To take possession.**  
 R.V. is the correct rendering and agrees with v. 16 and v. 19.
- “ *In a void place in the entrance of the gate of Samaria.*” (xxii. 10.)  
 In a void place in.  
**R.V. In an open place at.**  
 The open space at the gate of the city where justice was administered is what is intended. The R.V. makes this clear.
- “ *Who shall persuade Ahab ?*” (xxii. 20.)  
 Persuade.  
**R.V. Entice.** (see also verses 21, 22.)  
 Entice is the translation of 2 Chron. xviii. 19; it well represents the flattery and deception by which the prophets led Ahab to his ruin.
- “ *The blood ran out of the wound into the midst of the chariot.*” (xxii. 35.)  
 Midst.  
**R.V. Bottom.**  
 Literally, as in the margin—“into the *bosom* of the chariot.” This was the rounded front in which the king and charioteer would stand.
- “ *And there went a proclamation throughout.*” (xxii. 36.)  
 Proclamation.  
**R.V. Cry.**  
 Not a formal declaration but a passing of the news from man to man. On the knowledge of the death of the king the army would disperse.
- “ *And they washed his armour.*” (xxii. 38.)  
**R.V. Now the harlots washed themselves there.**  
 The R.V. follows the Septuagint, which rendering is now generally accepted by commentators.

## GLOSSARY.

**Acra**, or the City of David (see p. xciii.).

**Almug or Algum Trees.** The almug trees were brought from Ophir, and though it is impossible to identify the tree with any certainty, it is generally considered that it was red sandal wood. Solomon "*made of the almug trees pillars for the house of the Lord, and for the king's house, harps also, and psalteries for the singers*" (x. 12). These pillars are supposed to mean a "railing" or balustrade for the "stairs" which Solomon made for the temple and for his own house (2 Chron. ix. 11.).

**Ascent.** Solomon is said to have shown the Queen of Sheba "*his ascent by which he went up into the house of the Lord*" (x. 5). It is conjectured that this was a private way or staircase by which the king passed from his palace to the Temple. It may, however, refer to a solemn act of worship.

**Asherah** (rendered "grove" in A.V.). **Ashtoreth** seems to have been the name of the Phœnician goddess, whilst **Asherah** was the name of her image or symbol. Maachah is said to have made "*an idol in a grove*" (better "*for a grove*") (xv. 13) = she made an abominable image for an **Asherah** (R.V.), i.e. a horror to serve as an **Asherah** or idolatrous image of **Ashtoreth**. This image appears to have been of wood for it was burnt by Asa (xv. 13).

Ahab also made a "grove," i.e. an **Asherah** or image to represent **Ashtoreth**.

"The four hundred prophets of the groves" (xviii. 19) were prophets who administered to the idolatrous rites of the **Asherah**, the image of **Ashtoreth**.

**Belial.** This word is given in the A.V. as if it were a proper name, "Sons of Belial" (xxi. 10). The word, however, signifies *worthlessness*. Hence "Sons of Belial" means worthless, good-for-nothing fellows who, as in the case of Naboth, could be got to swear to anything for which they were paid.

**Cherethites and Pelethites.** The **Cherethites** were a tribe in the country of the Philistines (1 Sam. xxx. 14), and it is conjectured that the **Pelethites** were of the same nation. When David abandoned Jerusalem on the rebellion of Absalom he was accompanied by "*all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath*" (2 Sam. xv. 18). It is probable that David during his residence in the country of the Philistines attached to himself a band of soldiers from that country. Ittai, the Gittite, appears to have been at the head of the Gittites, and Benaiah, the son of Jehoiada, the commander of the **Cherethites** and **Pelethites**. The soldiers raised from Philistia appear to have been the first body



guard of David, and the name "Cherethites and Pelethites" probably remained descriptive of the royal body guard long after this corps had ceased to be recruited from Philistia.

Another interpretation is "executioners and couriers."

Chief of the Fathers' houses = heads of fathers' houses (see comment on R.V. p. 111).

City of David (see p. xciii.).

Coast. "*So they sought for a fair damsel throughout all the coasts of Israel*" (i. 3) = border or region. From Lat. *costa* = rib or side, through Fr. *coste*. Formerly a "border" generally, though now applied to the seaside only.

Cracknels. Jeroboam's wife took with her "*ten loaves and cracknels and a cruse of honey*" when she went to visit the prophet Ahijah (xiv. 3).

The Hebrew word is generally considered to have the sense of crumbling, *i.e.* so dry as readily to crumble into bits. Hence cracknels may be taken to mean some sort of dry, hard baked cake. It was evidently such as would be used by a person in a humble position, for the queen feigns to be a private person.

Dogs. The wild street dogs of the East were regarded as unclean animals, and only useful as scavengers in clearing away refuse and offal. So the dogs ate Jezebel in the streets of Jezreel (2 Kings ix. 33-36). This fate is also threatened to the descendants of Jeroboam (xiv. 11), and of Baasha (xvi. 4), to Ahab, and to Jezebel, and to their descendants (xxi. 19-23). Elijah also declared of Ahab that "*In the place where dogs licked the blood of Naboth shall dogs lick thy blood*" (xxi. 19).

Flutes. See R.V. comment, p. 110.

Furnace of iron. An expression to describe the bondage of Israel in Egypt (viii. 51). See note, p. 41.

Gate. There appears to have been some spot set apart near the gate of a city where important matters were transacted, and where kings and magistrates sat and administered justice. In this book there appear to be two references to this custom.

(1) The two women came to Solomon and "*stood before him*" (iii. 16), *i.e.* in the gate where he sat to give judgment, and so was accessible to their appeal.

(2) Ahab and Jehoshaphat sat on their thrones "*in a void (open) place in the entrance of the gate of Samaria,*" when Zedekiah, the son of Chenaanah, and the other prophets "*prophesied before them*" (xxii. 10).

Go out and come in. A proverbial expression for the manner of leading one's life, especially in the active conduct of affairs.

In his declining years Moses speaks of himself as no longer able to "*go out and come in.*"

Joshua is chosen as Moses' successor as one "*which may go out before them and which may go in before them*" (Numb. xxvii. 17).

Of David it is said that "*he went out and came in before the people*" (1 Sam. xviii. 13-16).

Joab asserts to David that Abner had visited him at Hebron for the purpose of knowing "*thy going out and thy coming in*," i.e. as a spy (2 Sam. iii. 25).

Solomon, before God at Gibeon, confesses his inability to govern the kingdom, "*I am but a little child, I know not how to go out or come in*" (iii. 7), i.e. unskilled how to conduct the affairs of the kingdom in which he had succeeded his father David.

**Grove.** See Asherah (p. 121).

**Harness** (Welsh *harna* from *haiarn*, iron). The old sense of "harness" was "armour," iron covering fitting the body of the soldier. The Syrian archer smote Ahab "*between the joints of the harness*," i.e. between the breast-plate and the lower armour, the part where the body would be less securely protected (xxii. 34).

**High places.** These were of two kinds, (1) places of sacrifice to false gods, and (2) unauthorized sanctuaries of Jehovah. The former were, of course, absolute abominations, like the high places of the Canaanites denounced in Deut. xii. 2, 3.

We get examples of the two kinds in the reign of Solomon.

- (1) "*The king went to Gibeon to sacrifice there, for that was the great high place*" (iii. 4). This was, of course, a high place for the worship of Jehovah.
- (2) Solomon built a high place for Chemosh, and another for Molech (xi. 7). These were, of course, high places for idolatrous worship.

The existence of these *high places* can be traced from the earliest times, for it was the custom of all nations to erect altars and places of worship on lofty and conspicuous places.

The erection of *high places* was forbidden by the Law of Moses (Deut. xii. 11-14), where we find the strictest injunction to destroy these places consecrated to Canaanitish idolatry.

But *high places* existed for the worship of Jehovah in the times of the Judges. Gideon and Manoah built altars by Divine command (Judges vi. 25, 26, xiii. 16-23). Samuel erected an altar at Mizpeh and at Bethlehem (1 Sam. vii. 10, xvi. 5). Saul sacrificed at Gilgal (1 Sam. xiii. 9), and even Elijah at Mount Carmel (1 Kings xviii. 30).

The excuse for their existence is found in 1 Kings iii. 2. "*Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days, i.e. the reign of Solomon.*"

What therefore had been hitherto tacitly sanctioned must, now that the Temple was built, be removed, for the following reasons:—

- (1) To guard against all local corruptions of God's service, e.g. the calf worship at Bethel.

- (2) To preserve the inviolability of national unity, by preventing the congregation of the separate tribes round local sanctuaries.
- (3) To promote the spiritual worship of the invisible God without the aid of local and visible emblems of his presence.

Many of the pious kings of Judah, whilst destroying idol worship, were either too weak, or not sufficiently enlightened, to remove the high places consecrated to Jehovah.

Hezekiah removed the high places (2 Kings xviii. 4-22), and the good work commenced by him was completed by Josiah (2 Kings xxiii). After the time of Josiah there is no mention of these high places consecrated to the worship of Jehovah.

Horns (see note, p. 100).

Man of God, a name that appears to have been the ordinary designation of a prophet. It is a title frequently assigned to Elijah and Elisha.

The appellation first appears with reference to the angel who appeared to Manoah and his wife, announcing the birth of Samson (Judges xiii. 6).

The prophet who denounced the calf-worship, instituted by Jeroboam at Bethel, is styled "*a man of God out of Judah*" (xiii. 1).

The widow at Zarephath is the first to call Elijah by this title, "*O thou man of God*" (xvii. 18).

**Mighty Men (The).** The '*Gibborim*,' originally the company of 600 men, who were the chief band of David's warriors during his time of exile in the later years of Saul's reign. On David's accession to the throne they became specially attached to the person of the king (see 2 Sam. x. 7, xvi. 6, xx. 7). Their successors were a special body of picked warriors, forming the nucleus of the standing army. The modern equivalent is 'household troops.'

Pelethites, see Cherethites (p. 121).

**Queen-Mother.** As one of the results of polygamy the female who exercises the highest authority in an Oriental Court is not one of the queens, *i.e.* the wives of the reigning monarch, but his mother. Thus we find the queen-mother to be a person of great importance.

A singular illustration occurs in the case of Bath-sheba.

*As the wife of David she approaches the King with reverence, she "bowed and did obeisance unto the king" (i. 16).*

*As the mother of Solomon she was received with honour, "the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat (i.e. a throne) to be set for the king's mother; and she sat on his right hand" (ii. 19).*

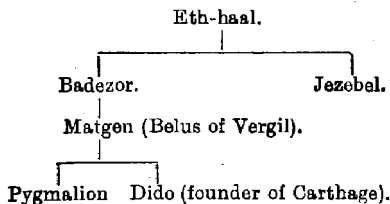
Queen-mothers specially mentioned are:—

**Athaliah**, daughter of Jezebel, wife of Jehoram, king of Judah, and queen-mother in the reign of her son Ahaziah. Her position enabled her to destroy nearly all the seed-royal (2 Kings xi. 1).

**Maachah**, the mother of Abijah, who also held authority during the reign of her grandson, Asa, and was the leader of the idol worship. Asa found it necessary to remove Maachah from her position and thus deprive her of her influence, when he determined to put down idolatrous worship (xv. 10-13).

*Jezebel*, the wife of Ahab, as queen-mother after the death of Ahab, wielded great influence in the court of her son Joram, or Jehoram. This is evident from the conduct of Jehu, who declared that there could not be peace as long as Jezebel was in power to enact her influence. In her endeavour to put down the worship of Jehovah, and support the worship of Baal, it would appear that she influenced Athaliah in the attempt of the latter to extirpate the royal house of David.

#### THE PEDIGREE OF JEZEBEL.



*(Speaker's Commentary).*

Josephus mentions Ithobalus (Eth-baal) as being priest of Astarte at Tyre. He conspired against his brother, slew him, and usurped the kingdom. He was thus both priest and king. This double office of Eth-baal will explain the great devotion of the family to the worship of Baal.

To lift up the hand against. An expression significant of rebellion, used of Jeroboam in his projected conspiracy against Solomon (xi. 26).

#### Weights and Measures.

- Bath.** A Hebrew liquid measure. According to Josephus it held more than eight gallons. The Rabbinists make it about half that size.
- Cor.** A measure used both as a liquid and a dry measure, and equivalent to the *homer*. In dry measure it contained ten *ephahs*; in liquid measure *ten* baths. According to Josephus the *cor* was equivalent to nearly eighty-seven gallons. The Rabbinists give it as nearly forty-five gallons.
- Cubit** (Jewish *ammah*). A measure of length, the distance from the elbow to the extremity of the middle finger. It is very difficult to arrive at its exact dimensions as there is mention of several kinds of cubits. The greatest estimate is between nineteen and twenty inches, and the least rather less than a foot. For the purpose of calculation in Kings eighteen inches is the length agreed upon.
- Pound** (Hebrew *maneh*). A Jewish standard of value by weight, equal to 60 shekels calculated by weight.
- Seah.** A Jewish measure of capacity = one third of an ephah, and estimated at about three gallons. Elijah made the trench about the altar at Carmel "*as great as would contain two measures (seah) of seed*" (xviii. 32).
- Shekel.** A Jewish standard of value by weight. A shekel of silver was equivalent to about 2s. 6d. of our money; 3,000 shekels made a talent.
- Talent.** A standard of value by weight. A talent was equivalent to 3,000 shekels. A talent of silver = £375. A talent of gold = £6,750.

## CHRONOLOGY.

We find one definite statement in 1 Kings vi. 1.

*"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign,"* the building of the Temple commenced.

**Thus from the Exodus to the fourth year of Solomon is stated to be 480 years,**

Other statements are—

1. The Septuagint, which gives 440 years. If this number is given as dating from the death of Moses, and not from the departure out of Egypt, we may take the Vulgate as agreeing with the Hebrew text.
2. *Josephus* gives 592 years.
3. *Acts xiii. 19-21*, where St. Paul assigns 450 years as the duration of the time of the judges, "*He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.*"

If we examine the Old Testament record we get—

<i>From the Exodus to the death of Moses</i>	40 years.
<i>The oppression of Chushan-rishathaim lasted</i>	8 years. (Judges iii. 8.)
<i>After Othniel's deliverance the land had rest for</i>	40 years. (iii. 11.)
<i>The oppression of Eglon, king of Moab lasted</i>	18 years. (iii. 14.)
<i>After Ehud the land had rest for</i>	80 years. (iii. 30.)
<i>Jabin oppressed the land</i>	20 years. (iv. 3.)
<i>Peace after Barak lasted</i>	40 years. (v. 31.)
<i>The oppression of the Midianites lasted</i>	7 years. (vi. 1.)
<i>The land was at peace under Gideon for</i>	40 years. (viii. 28.)
<i>Tola judged Israel for</i>	23 years. (x. 2.)
<i>Jair judged Israel for</i>	22 years. (x. 3.)
<i>The Ammonites oppressed Israel</i>	18 years. (x. 8.)
<i>Jephthah judged Israel for</i>	6 years. (xii. 7.)
<i>Ibzan judged</i>	7 years. (xii. 9.)
<i>Elon judged Israel for</i>	10 years. (xii. 11.)
<i>Abdon judged for</i>	8 years. (xii. 14.)
<i>The oppression of the Philistines lasted</i>	40 years. (xiii. 1.)
<i>Samson judged for</i>	20 years. (xv. 20.)
<i>The judgeship of Eli lasted</i>	40 years. (1 Sam. iv. 18.)
<i>Samuel judged for (at least)</i>	20 years.
<i>The reign of David lasted</i>	40 years.
<i>The Temple was commenced in the fourth year of Solomon</i>	4 years.
	551 years.

We may note here

1. The following omissions :—
  - (a) The duration of Joshua's leadership is not mentioned.
  - (b) There is no time specified for the interval from the death of Joshua to the judgeship of Othniel.
  - (c) No mention of the duration of the reign of Saul.
2. The constant recurrence of the round number 40, giving the impression that there is no attempt at accuracy.
3. There is no evidence that some of the judgeships did not overlap, being judgeships confined to portions of the land only.

Hence it is absolutely impossible to fix the length of the interval from the Exodus to the building of the Temple from notices in the Old Testament.

Therefore we have no reliable data for the acceptance or rejection of the statement in 1 Kings vi. i.

In fixing the Chronology of the kingdoms of Israel and Judah, we may divide the history after the death of Solomon into three periods.

1. From the Schism to the deaths of Ahaziah, king of Judah, and Jehoram, king of Israel.
2. From the deaths of Ahaziah and Jehoram to the capture of Samaria.
3. From the fall of Samaria to the fall of Jerusalem.

The First Book of Kings is concerned with the first period only.

Reckoning the four years of Tibni's reign as part of the reign of Omri, the united reigns in Israel during this period amount to 98 years.

The united reigns in Judah for the same period amount to 95 years.

Noting that according to the Hebrew method of reckoning part of a year is counted as a year, we have in these numbers, 98 and 95 respectively, no real discrepancy.

The Chronology of Kings is ascertained by noting that the duration of the reign of each king of Judah, and of Israel, is given, and the commencement of the reign of each king of Israel is stated, according to the year of the contemporary, King of Judah, and *vice versa*.

But it is found that these calculations do not exactly coincide, *i.e.* that the sum of the duration of the reigns of the kings of one kingdom are greater than the duration of their reigns as calculated from the years given in the reign of their contemporary monarchs in the other kingdom.

Many commentators endeavour to explain these inconsistencies by assuming that there must have been either interregnums or co-regencies; but the only co-regency that can be found in the kingdom of Judah is that of Joram, who reigned for some years in conjunction with his father Jehoshaphat.

The rule given in the Talmud is, however, quite sufficient to explain these discrepancies. According to the Talmud the years of a king's reign are calculated from Nisan to Nisan. Thus a day before Nisan, or after Nisan, is regarded as a whole year. This method of reckoning part of a year as a whole year, as mentioned above, gives an intelligible solution of the apparent contradiction of figures.

### Some Omissions in 1 Kings Recorded in Chronicles and vice versa.

#### Instances in 1 Kings not in Chronicles.

- I. i. Adonijah's rebellion.
- I. ii. 1-9. David's charge to Solomon.
- I. ii. 13-46. The measures adopted by Solomon against Adonijah, Joab and Shimei.
- I. iii. 1. Solomon's marriage with Pharaoh's daughter.
- I. iii. 16-28. The judgment of Solomon.
- I. vii. 1-19. The building of Solomon's palace.
- I. xi. 1-40. The foreign wives of Solomon, and the King's idolatry.
- I. xii. The schism of the Ten Tribes. The worship of the golden calves by Jeroboam.
- I. xiii. The denunciation of the calf worship at Bethel by the man of God from Judah.
- I. xvii. The struggle of Elijah against Baal worship in Israel.

We may account for the omissions by noticing the time when the respective books were written.

1 & 2 Kings were written mainly before the Captivity, and certainly finished before the Captivity concluded.

The Chronicles were written after the return from captivity.

And so as regards—

1. The Temple. In Kings we find a full account of the building of the Temple, but no record of David's preparations for the building; whilst in Chronicles we find an account of the touching and imposing scene when the aged David appears before the people, presents to them Solomon, his son, as his successor, and gives the plan of the Temple for which he had made preparation, and which Solomon was to build.

*Explanation.* When the books of the Kings were written the Temple was in ruins, and its glory seemed to have departed. When the Chronicles were written the Temple was rebuilt. What an encouragement to the people it would be to read an account of the zeal of David.

2. The Palace of Solomon. We find a full description in 1 Kings, but no account in Chronicles.

*Explanation.* When Chronicles were written the palace of Solomon was in ruins, and was not rebuilt. The monarchy, too, had passed away.

3. The Schism of the Tribes and the Idolatry of Jeroboam and Ahab. Of these incidents there is a full record in Kings, but no notice in Chronicles.

*Explanation.* The fall of Jerusalem and the Captivity were the result of the apostasy of the nation. The writer of Kings naturally traces the destruction of Jerusalem and other disasters to their right source, viz., the abandonment by the nation of the worship of Jehovah. But the Captivity had done its work; tribal jealousy had vanished; idolatry had disappeared. The writer of Chronicles may naturally have desired not to record anything that might weaken the attachment of the people to Jerusalem as the centre both of nationality and religion.

#### Instances in Chronicles not in 1 Kings.

- I. xxii. David's preparations for building the Temple.
- I. xxvii. } David solemnly presents  
xxviii. } Solomon to the people.  
The liberal offerings to the building of the Temple.
- II. vii. 1. The descent of fire from heaven consuming the sacrifice at the dedication of the Temple.
- II. xi. 3. The mission of Shemaiah to Rehoboam.
- II. xi. 13. The Levites leaving Israel and resorting to Jerusalem on the establishment of the calf worship.
- II. xii. 5. Rehoboam's repentance at the preaching of Shemaiah.
- II. xiii. Abijah's victory over Jeroboam.
- II. xiv. The reformation carried out by Asa. His victory over the Ethiopians.
- II. xvi. The preaching of the prophet Hanani to Asa.
- II. xvii. } Jehoshaphat's piety, pros-  
xviii. } perity and victories.
- II. xix. Jehu, the son of Hanani, preaches to Jehoshaphat.
- II. xix. The measures taken by Jehoshaphat to inculcate a knowledge of the law of Moses.
- II. xx. The danger to Judah from Moab and Ammon. Jehoshaphat's faith and victory.
- II. xxi. Elijah's prophecy against Joram. The idolatry and punishment of Joram.

(Bishop Wordsworth.)