THE

HOLY BIBLE,

In the Authorized Version;

WITH NOTES AND INTRODUCTIONS

BY

CHR. WORDSWORTH, D.D.

BISHOP OF LINCOLN.

VOL. III.

KINGS, CHRONICLES, EZRA, NEHEMIAH, AND ESTHER.

NEW EDITION.

London,
RIVINGTONS, WATERLOO PLACE;
HIGH STREET, TRINITY STREET,
1873.
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INTRODUCTION TO THE BOOKS OF KINGS

AND

TO THE BOOKS OF CHRONICLES.

Every historical Book of the Old Testament, after Genesis, is connected with that which precedes it, and with that which follows it. Every Book has a special work of its own to do; and every Book in succession adds something to the work of preparation, which is the common office of them all, for the Coming of Christ. Every Book in its turn adds something to the growing clearness with which He is manifested in His One Person, His Two Natures, and His Threefold Office, as Prophet, Priest, and King.1

It is hardly necessary to remind an attentive reader of Holy Scripture, that all the Historical Books of the Old Testament have a prophetic character. The Books of Joshua, Judges, Samuel, Kings are called by the Hebrew Church “the Former Prophets”2. They are comprised in the common designation of “The Law and the Prophets” in the New Testament. The remarks of S. Augustine at the beginning of the xviith book of his work “On the City of God” are marked by that deep insight into the meaning of the Holy Scriptures which characterizes that great Expositor, and might serve as introductory to this portion of the Old Testament. “The period,” he says, “at which Samuel began to prophesy, and that which followed it, till the seventy years’ Captivity at Babylon, and the restoration of the Temple, is wholly a time of Prophets. If that portion of Scripture, which seems to be only historical, and which narrates the succession of the Kings and the events of their reigns, and appears to consist of matters of fact, is duly considered with the help of the Holy Spirit, it will be found to be at least as much designed, if not more, for the purpose of foretelling the future, as for relating the past.” And that future, as he shows, is the Coming of Christ.

We have already had occasion to observe the truth of such remarks as these in previous parts of the Old Testament. Genesis prepares the way for Exodus, Exodus for Leviticus, Leviticus for Numbers, Numbers for Deuteronomy. These five Books of Moses, which may be regarded as one well organized whole, prepare the way for Joshua; Joshua for Judges and Ruth; Judges and Ruth for Samuel. And now that we have arrived at the Books of Kings and Chronicles, we can hardly fail to recognize that they are connected with the Books of Samuel, which preceded them; and with the Books of Ezra, Nehemiah, and Esther, which follow them, and which complete the historical Books of the Old Testament, and bring us down to the age of Malachi, the last of the Prophets, who closes the canon of the Old Testament with a solemn note of preparation for the Coming of Jesus Christ. Each of these Books forms a link in a continuous chain, which reaches from the Creation, and extends to the new Creation in Christ.

The two Books of Kings properly form one Book. They take up the Sacred History at that point where the Books of Samuel left it. The Books of Samuel did not carry us to the death of David, but left us at David’s side on Mount Moriah at Jerusalem, where he purchased a site for the future Temple, and offered sacrifices to God. That history was purposely left unfinished, in order that the reader might look for a continuation of it. That continuation is supplied by the Books of Kings, which open with a narrative of David’s last days, and with the accession of

1 And therefore, when our Lord walked with the two disciples to Emmaus, on the evening of His Resurrection,—“beginning at Moses and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself” (Luke xxiv. 27).


INTRODUCTION TO THE BOOKS OF KINGS

Solomon his son, in his father’s lifetime. Thus the Books of the Kings are joined on to those of Samuel; and the reign of David flows in a quiet stream into that of Solomon, who is followed by an uninterrupted succession of Kings, of the house of David, even to the end of the Book.

What may we suppose to be the design of the Books of Kings? What special work do they perform in preparing the way for the Coming of Christ?

In order to answer this question, let us first look back to the Books of Samuel, and then cast our eyes forward to those of Chronicles.

The Books of Samuel, as has been already observed, display to us Samuel, who was only a Levite, and not of the family of Aaron, as raised up by an extraordinary commission from Almighty God, in a corrupt and disorderly age of the Hebrew Priesthood and Sanctuary, to perform the acts of a Priest; and who offered sacrifices in various places, and not at one fixed spot; and who thus revealed a glimpse of Christ, “the faithful Priest,” not of the family of Aaron, Whom God would raise up in degenerate days, for the work of an universal and eternal Priesthood, “seeing He ever liveth to make intercession for us.”

Samuel also, by uniting in his own person the office of Prophet and of Priest, foreshadowed Christ, Who is the Great Prophet, as well as the Everlasting Priest.

The Books of Samuel displayed also the first beginnings of the Hebrew Monarchy. The Hebrew Monarchy, as it originally appeared in Saul, was indeed constituted by God; and therefore Saul is called “the Lord’s Anointed,” but its origin was due to human sin, and it had no succession, and was superseded by the Monarchy of David, “the man after God’s own heart,” who, as we read in that Book, received a promise from God, of an everlasting Kingdom to his seed; which promise is fulfilled in Christ.

The history of Saul, as we have seen, is like an epitome of the Jewish Dispensation, preparing the way for the Gospel of Christ, and superseded by it. The continuity of Christ’s Kingdom is represented by the adjustment of the Books of Samuel to those of Kings, which exhibit Solomon succeeding David, in David’s lifetime, without any break; and this sequence of Solomon to David displays the union of their two characters in Christ, Who came of their seed, and Who is the Divine David, as well as the Divine Solomon. David was distinguished as a mighty Conqueror, and he prepared the way for the building of the Temple, by his victories and by the conquest of Jerusalem, and by bringing up the Ark to Sion; and by purchasing the site of the Temple on Mount Moriah; and by providing abundant materials and treasures for it; and so He typified Christ. Christ was also prefigured by Solomon, the Prince of Peace, the Wise Judge and King, who built the Temple, for which David had made preparations. Neither David nor Solomon singly complete the typical portraiture; but being blended together they present a figurative adumbration of Him, Who is the King of kings and Lord of lords, the Lord of hosts, and of battles; and Who is also the Prince of Peace; and Who made preparations for the building of the Church,—the spiritual Temple,—from the beginning, by Patriarchs and Prophets; and Who completed that work by Evangelists and Apostles, whom He filled with the Spirit sent down from heaven; and Who is “the Author and Finisher of our Faith,” “the Beginning and the End, the Alpha and the Omega, the First and the Last;” and Who is set by the Father on the throne of His heavenly Sion, and Who will reign there in glorious might and majesty, “till He has put all enemies under His feet.”

The Books of Kings and Chronicles are a sacred superstructure raised on the foundation of the Books of Samuel.

In the Books of Samuel we have seen the earlier gleams of Christ’s glory in His threelfold office of Prophet, Priest, and King; and we see that light beaming more brightly, as we proceed through the history of the Kings and Chronicles.

The Books of Samuel revealed to us Almighty God giving a promise of a perpetuity of royalty to David. The Books of Kings display Almighty God ever mindful of that promise,
and keeping it faithfully, even though, by reason of men's sins, it seemed often on the point of being frustrate and abortive. This is one leading purpose of the Book of Kings, and it is pursued throughout with unity of spirit and of language 1.

Even at the accession of Rehoboam, the grandson of David, the Divine promise of a perpetual monarchy to David and his seed seemed as if it must fail. The Ten Tribes of Israel were broken off from the house of David, and were arrayed in bitter hostility against it. What could the two Tribes of Judah and Benjamin, with their smaller territory and scantier 2 population, avail against the combined forces of the Ten Tribes of Israel? Humanly speaking, nothing. But the schism and rebellion of Israel served, under God's over-ruling providence, to bring out in a clearer light the power of His promise to David. Israel was punished for its defection from God, and from the house of David, by political confusion and social misery.

The kingdom of Israel numbered a series of nineteen kings, of no less than seven different dynasties, and it lasted only 253 years; and not one of its kings reigned well.

After 253 years the kingdom of Israel was dissolved, never to coalesce again. Even its name vanished; it was merged in an appellation,—that of Jews,—derived from the Tribe of Judah. The Captivity of Israel healed the schism. And where was then their hope of union? Not in any restoration of their former political organization, with a capital at Samaria; but in a return to that very family from which they had revolted, and in associating themselves with the Tribe of Judah at Jerusalem.

Further, the Ten Tribes of the Dispersion have a still more cheering prospect of union, under the sway of Christ, of the Seed of Judah, and of the house of David, in the Sion of the Church militant upon earth, and in the glories of the heavenly Jerusalem, "which is the mother of us all".

The History of Judah stands in striking contrast to that of the Ten Tribes of Israel. Judah also numbered nineteen Kings from the time of the separation of the two Kingdoms to its Captivity. But its duration extended to 387 years; and all these nineteen Kings were of one and the same dynasty, that of David. The royal house of David appeared to be often in peril of destruction; first, at the revolt of the Ten Tribes under Jeroboam; again, after the death of Ahaziah, when Jerusalem was under the sway of an usurper, Athaliah, a daughter of Jezebel 1, and when the existence of David's line, through Solomon, depended on the life of a child, Jehoshah, who was sought by Athaliah for destruction, and was rescued and preserved providentially by a woman, Jehosheba, who, next after him, had the best claim to the throne 2; again, in the days of Ahaz, when Isaiah comforted the house of David with the commemoration of God's promise to it, and with the prophecy of the birth of Immanuel from a Virgin 3 of that house; again, in the days of Hezekiah, when the King, as yet childless, appeared to be in a double peril, from sickness 4 and from Assyria. And though the kingdom of Judah also fell, by reason of its sins, yet its fall made God's promise to David more conspicuous. The line of David, as far as it was traceable through Solomon, became then extinct. It failed in Jeconiah, on whom the doom was pronounced, "Write this man childless 5." But still God's promise to David did not fail. Providentially, another subsidiary line had been preserved from David through Nathan, and into that line the succession flowed 6. And when the seventy years of the Babylonish captivity had expired, Almighty God (as the history of the Chronicles relates 7) raised up the great Conqueror and King of the East, Cyrus, to be His chosen instrument in restoring the House of David, and in sending back the sacred vessels of the Temple from Babylon to Jerusalem, and in rebuilding the Temple under Zerubbabel, who was the progenitor of Christ, and whose name 8 has a special significance, and holds a conspicuous place in the Evangelical Genealogies of St. Matthew and St. Luke, and brings them into contact 9 with one another, and with the genealogical records of the Old Testament.

In this marvellous succession of events, which were made by Almighty God to conduce to one and the same end, in spite of man's apostasy, and of innumerable difficulties, we recognize the faithfulness of His promise; and our trust in Him is confirmed, and our hopes are cheered, and we are encouraged to look to Christ, Very God and Very Man, of the Seed of David, and

2 The Kingdom of Judah was about 3435 square miles in extent; that of Israel 9575 square miles.
3 Gih. iv. 25.
4 2 Kings xi. 2; viii. 18. 26.
5 See on 2 Kings xi. 2.
6 See on 2 Kings xvi. 5. Isa. vii. 1—14.
7 See on 2 Kings xx. 1—6.
8 See 2 Chron. xxxii. 30; and on 1 Chron. iii. 17.
9 See on 1 Chron. iii. 17.
10 2 Chron. xxxvi. 22. 23.
11 Zerubbabel, which means seed (of David) born at Babel (or Babylon). See below, on 1 Chron. iii. 19. Ezra ii. 2.
12 See on 1 Chron. iii. 18—24. Matt. i. 12. Luke iii. 27.
appointed by God from distant ages to receive the loyal allegiance and devout homage of all Abraham’s seed, in all nations, and to exercise Royal Supremacy over all the kingdoms of men.

Although Nations may fall away from Him by schism with Jeroboam, or rebel against Him by idolatry with Ahab, or conspire against Him with Athaliah, or carry His people captive to Babylon with Nebuchadnezzar, yet God’s promise to David stands ever sure in Christ, and will one day be completely fulfilled in Him: “All Kings shall fall down before Him, all Nations shall do Him service.” “the Kingdom of this world shall become the Kingdom of the Lord, and of His Christ.”

In another respect the Books of Kings exhibit the development of what is revealed in its elementary germ in the Books of Samuel.

Samuel stands at the head of the Prophets, and was a type of Christ, in His prophetic office. The Prophetic Office, rightly understood, will not be regarded as limited to the revelation of future events. That office was exerted in the declaration of God’s will generally; and specially it was exercised in the announcement of the Divine Will in opposition to the violations of His Law by Princes or by People rebelling against it.

Samuel was raised up as a Prophet by God, in evil days, when the Priesthood was degenerate, and when the Ark was separated from the Tabernacle. At that crisis he came forth to reprove the People, and to revive their fealty to God. He also stood boldly forward, as God’s representative, to rebuke Saul, the King of Israel, for disobedience; and he pronounced God’s judgments upon him. Samuel, in the days of Saul, was the precursor of Elijah and Elisha, who discharged the prophetic office in the days of Ahab. When the Ten Tribes had revolted from the house of David, and had separated themselves from the Temple at Jerusalem; when Jeroboam, the King of Israel, had set up his golden calves at Bethel and Dan; and when Ahab, the King of Israel, had allied himself by marriage with the Sidonian Jezebel, and had introduced the idolatries of Tyre into his capital city, Samaria, then Divine Prophecy shone forth with most brilliant lustre, and acted with most potent energy.

It has indeed been alleged, as an apology for Israel, that Prophecy manifested itself more gloriously in the kingdom of the Ten Tribes than in that of Judah. It has even been argued in favour of the rival Kingdom of Israel, and of its secession, that Elijah the Tishbite was sent to them. But this reasoning ought to be reversed. Elijah’s mission to the Ten Tribes of Israel was a consequence of their apostasy. Hebrew Prophecy was supplementary to the failings of the Priesthood, and corrective of the sins of Kings and People. Prophecy was God’s protest against man’s sin.

The prophetic acts of Samuel, Elijah, and Elisha, in evil days, were preparatory to, and typical of, that great Work, which in the fulness of time would be done by Christ, “the Great Prophet that would come into the world.”

The mission and action of the Prophets has supplied the cheering assurance, that however Man may fail, yet God will be ever true. In the worst times He will not leave Himself without a witness. In the dark midnight of Israel the light of Prophecy shone forth with noonday lustre, and proclaimed the majesty of Jehovah. This is the consolation of the faithful of every age, and it was an image of, things to come. It pre-announced the First Advent of Christ. In times when Greece, Italy, and Asia were enslaved by idolatry, and when the Jewish Church seemed to be hopelessly corrupt, when the Temple was made “a den of thieves,” and the Pharisees and Scribes, who sat in Moses’ seat, were about to conspire against the Truth; then our great Elijah, Jesus Christ, appeared in the world, and stood forth on His evangelical Carmel, and dazzled the eyes of men with the splendour of His miracles, and invited them to acknowledge the truth, and might, and love of the God of Israel. And when Christ, the World’s Elijah, had finished His course, then, like Elijah, He was taken up to glory. But His promise was to His

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1 Ps. lxii. 11. 2 Rev. xi. 15. 3 Acts iii. 24. 4 This is noted in the title prefixed in the Syriac Version of the Books of Kings, where it is observed, that the history of the Kings is also the history of the Prophets. 6 Cp. below, on 1 Kings xvii., Prelim. Note. 6 See above, on 1 Sam. ix. 9; below, on 1 Kings xvii., Prelim. Note. 7 This truth is displayed in the clearest light in the Books of Kings, which extend over a period of 455 years (i.e. 1015–560). There Ahab’s reign, which only lasted nineteen years, is spread over nine chapters, and the ministry of Elijah and Elisha extends from 1 Kings xvii. to 2 Kings viii., inclusive.

This peculiar function of the prophetic office,—to protest against sin in high places,—is manifest in the reply of Amos the prophet to Amaziah the priest of Bethel, who said to him, “O thou seer, go flee away into the land of Judah, and prophesy there; but prophesy not again at Bethel, for it is the king’s chapel and the king’s court” (Amos vii. 12, 13). 8 S. Gregory the Great therefore well says, describing the Book of Kings (Proem. in Samuel), “Suavis est historia regum in superficie litterarum, altior in typis allegoriae.” 9 Matt. xxvi. 13. 10 Matt. xxii. 2. 11 See below, on 2 Kings ii. 1–8.
disciples, "I will not leave you comfortless, I will come to you." He had a successor in the Paraclete. He let His mantle fall on the Mount of Olives, and gave a double portion of His Spirit to the Church at Pentecost. Jesus Christ, in His own ministry before the Ascension, was typified by Elijah; Jesus Christ, acting by the Spirit in His Apostles, was prefigured by Elisha, following Elijah, and clothed in His mantle. The Spirit of the Divine Elijah was in the Apostolic Elisha, and acted even in a wider range than it had done in Elijah himself. The words of the sons of the Prophets,—"the spirit of Elijah doth rest on Elisha,"—found their evangelical fulfilment in Christ's words to His Apostles, "I will give you another Comforter, to abide with you for ever," and "lo! I am with you alway, even unto the end of the world."

Here also is hope for the future. The last days of the World will be days of rebuke and blasphemy. The dark shadows of Unbelief are already falling upon us. Those days will be like the days before the Flood; and like the days before the destruction of Sodom; and like the days before the fall of Jerusalem. Men will be absorbed in worldly pleasures and cares. The Church will be rent by schisms, desolated by heresies, and corrupted by idolatry. Nations and Churches will fall away. But God will never fail.

The ancient Hebrew and Christian Churches have been led by a common instinct to cherish a hope, that in the last days of the world Elias will come again. Whatever may be said of this tradition, and whether or no the prophecy of Malachi, which has already had one fulfilment in the coming of John the Baptist "in the spirit and power of Elias," before the first Advent, may have another fulfilment before the second Advent of Christ, it may serve at least to confirm the opinion, that in those days of Antichristian darkness, the light of Prophecy,—not in the sense of foretelling the future, or of communicating any new revelation, but in its ampler meaning of preaching God's truth and proclaiming God's will by courageous protests against dangerous errors, and by clear professions of saving truth,—will shine more brightly, till at last it will blaze forth on the eyes of the world in the glorious effulgence of the Coming of Christ.

The Author of the Books of Kings is supposed by some to have been the Prophet Jeremiah; and in support of this opinion it may be observed, that the style of the writer bears much resemblance to that of Jeremiah. The last chapter of Kings coincides almost verbatim with the last of Jeremiah. It is certain that the writer was a person who lived after B.C. 561, for he mentions the accession of Evil-merodach, who succeeded his father Nebuchadnezzar in that year; and the style of the Book, which is interspersed with some Chaldaisms, harmonizes with this conclusion.

Let us now proceed to the next Books in the Sacred Volume, the Books of Chronicles.

The noble acts of Prophecy, its fearless confessions of the Truth, and its glorious Martyrdoms for it, must not tempt us to forget that God ever has had, and ever will have, a Visible Church in the World; and that He expects and desires all men to seek for their home there; and to accept thankfully those gentle effusions of divine grace which He in His mercy is pleased to bestow in quietness, by the appointed means of His Word and Sacraments, ministered by her to all devout and loving souls in thankful communion with her, and which derive their virtue and efficacy from Christ, Very God and Very Man, our Prophet, Priest, and King. Elijah himself, the favoured instrument of God's extraordinary operations, had a vision of this at Horeb.

This important truth is displayed in the Books of Chronicles. The Books of Chronicles are well called by S. Jerome "the Epitome of the Old Tests—

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1 John xiv. 18.
2 See below, on 2 Kings J. 9.
3 See on 2 Kings ii. 15.
5 See Matt. xxiv. 12. 1 Tim. iv. 1. 2 Tim. iii. 1-4.
7 Cp. Mal. iv. 5. Matt. xi. 14; xvii. 11. Mark ix. 11; and note below, on Rev. xi. 3, 4.
8 So the Hebrew Rabbis in Rava Bathra, and many Christian Writers. Corpzor, Int. 213; Graf, de livr. Sam. et Reg. comp. 61; Hävernick, Einleit. 172; and Lord A. Harvey, B. D. li. 31.
9 Cp. 2 Kings xvii. 14, 15. 20 with Jer. vii. 26; ii. 5; vii. 15. 2 Kings xxiv. 18. Jer. lii. 1.
10 2 Kings xxv. 27; cp. Keil, p. 188.
11 On the sources of the Books of Kings see Carzor, p. 240; Hävernick, Einleit. p. 150; Keil, Einl. p. 183; Archd. Lee on Inspiration, p. 467; Lord A. Harvey, B. D. li. 29, 30; Davidson, Int. li. 31. Among them were the Book of the Acts of Solomon (1 Kings xi. 41), the Book of the Chronicles of the Kings of Israel (1 Kings xix. 10; xv. 31; xvi. 5. 14. 20. 27; xxii. 31). 2 Kings i. 18; x. 34; xiii. 8. 12; xiv. 28; xv. 11. 15. 21. 26. 31. the Book of the Chronicles of Judah (1 Kings xiv. 29; xv. 7. 23, and passim; xxii. 45. 2 Kings viii. 23. xii. 10; xiv. 18. 28; xv. 6. 36; xv. 19. xx. 20; xii. 17; xiii. 23; xxiv. 5). The Chaldaisms and later forms may be seen collected in Keil's Einleitungen, p. 183.
12 The Chaldaisms and later forms may be seen collected in Keil's Einleitungen, p. 183.
13 See below, on 1 Kings xix. 11, 12.
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The work of Isaiah the prophet, respecting Uzziah (2 Chron. xxvi. 22). The vision of Isaiah the prophet (2 Chron. xxxiii. 32), for the history of Hezekiah.
The book of the kings of Israel (2 Chron. xxxiii. 18), for the history of Manasseh.
The sayings of the seers in 2 Chron. xxxiii. 19, for the history of Manasseh.
The book of the kings of Judah and Israel (2 Chron. xvi. 11; xxv. 26; xxvii. 26), for the histories of Asa, Amaziah, and Azaz.
The book of the kings of Israel and Judah (2 Chron. xxvii. 7; xxxv. 26, 27; xxxvi. 8), for the histories of Jotham, Josiah, and Jehoakin.
The story of the prophet Iddo (2 Chron. xiii. 22), for the history of Ahijah.

The best authorities, Hebrew and Christian, are agreed in ascribing the authorship of the

1 S. Jerome, Ep. 50 ad Paulinum.
2 Their title, "Paralipomena," in the Septuagint, and in the Vulgate, designed to denote that they are supplementary to other preceding Books; but the title, as applied to them, has only a limited signification. Cp. Carpzov, Int. p. 281.
3 2 Chron. xxxvi. 22, 23.
4 On the sources of the Chronicles, see Carpzov, Intra, 280; Hübnerick, Einl. p. 173. 175; Keil, Einl. 432-436; Bertheau, Einl. xxix.-xiii.; Archdea. Lee, pp. 442.467-469; Davidson, Int. ii. 65. Among them were the Book of Samuel the seer, the Book of Nathan the prophet, and the Book of God the seer (2 Chron. xxix. 29).
The book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer against Jeroboam the son of Nebat (2 Chron. ix. 29), for the history of Solomon.
The book of Shemuel the prophet, and of Iddo the seer (2 Chron. xii. 15), for the history of Rehoboam.
The book of Jehu, the son of Hanani, transferred into the book of the kings of Israel (2 Chron. xx. 34), for the history of Jehoshaphat.
The story of the book of the Kings (2 Chron. xxiv. 27), for the history of Joash.

The Books of the Chronicles are placed in the Hebrew Manuscripts in the last place among the Chetubim or Hagiographa, after Ezra and Nehemiah. This position is probably due to the synoptical character of the Chronicles. They were regarded as a summary of Sacred History.

The Writer of the Books of Chronicles recapitulates that History from the beginning: he looks backward to Adam, whose name and genealogy stand at the beginning of the Book; and he looks forward to Christ, for Whose appearance the Hebrew Nation was then earnestly longing, and Whose genealogy is traced in the Chronicles from Adam, through Noah, Shem, Abraham, Judah, and David, to Zerubbabel, the Prince of the house of Judah, who led the Jews back from Babylon to Jerusalem. Thus the Writer of the Chronicles prepared the way for the continuation of the Genealogy of Christ by St. Matthew and St. Luke, in the Gospels; and for the building up of the Church Universal, which is founded on Him, Who is the Second Adam, the Woman's Seed, as well as the Seed of Abraham; and in which he not only enfolded the literal Seed of Abraham, but embraces all Mankind from Adam, and dispenses spiritual grace, and offers everlasting glory, not only to the literal Israel, but to all Nations of the world.

This design of the Books of Chronicles has been elicited even by objections that have been lately urged against them. It has been alleged by some, that the mind of their author was deeply tinged with prejudice against Israel as distinguished from Judah, and was swayed with a spirit of courtly adulation of the kings of Judah, and with an hierarchical bias in favour of the Temple of Jehovah. It has been truly observed, that he enlarges, with enthusiastic delight and almost rapturous ecstasy, on the circumstances of the foundation and dedication of the Temple of Jerusalem; particularly on the elaborate preparations which, according to the Chronicles, were made for it by David, and on the organization of its priestly and sacerdotal ministry, and on the arrangement of its liturgical services, and on the solemn observance of the Passovers under Hezekiah and Josiah. On the other hand, it is said he is disposed to undervalue and disparage the agency of the Prophets.

These allegations will be examined in detail in the following notes. In the meanwhile it may be remarked, that they serve to suggest a careful consideration of the point of view at which the Sacred Writer of the Chronicles stood, and from which he contemplated his subject, and composed his work.

The author of the Chronicles lived after the return from the Captivity of Babylon, to which he refers.

In the Hebrew they are entitled "Words of the Days," that is, annals of Sacred History. They were written after the end of the Babylonish captivity, and after the return of the faithful companies of Hebrew exiles to Jerusalem, and after the rebuilding of the Temple. The Writer had before him those historical Books of the Old Testament which had been previously written,—from Genesis to Kings inclusive,—and also the greater part of the prophetical canon, which was about to be completed by Malachi; and he possessed many other documents which are now lost. He had, in a word, the whole field of Sacred History lying open before his eyes.

1 S. Jerome, Ep. 50 ad Paulinum.
2 Their title, "Paralipomena," in the Septuagint and in the Vulgate, designed to denote that they are supplementary to other preceding Books; but the title, as applied to them, has only a limited signification. Cp. Carpzov, Int. p. 281.
3 2 Chron. xxxvi. 22, 23.
4 On the sources of the Chronicles, see Carpzov, Intra, 280; Hübnerick, Einl. § 173. 175; Keil, Einl. 432-436; Bertheau, Einl. xix.-xiii.; Archdea. Lee, pp. 442.467-469; Davidson, Int. ii. 65. Among them were the Book of Samuel the seer, the Book of Nathan the prophet, and the Book of God the seer (2 Chron. xxix. 29).
The book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer against Jeroboam the son of Nebat (2 Chron. ix. 29), for the history of Solomon.
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The story of the book of the Kings (2 Chron. xxiv. 27), for the history of Joash.
Chronicles to Ezra, the Priest and Scribe of the Mosaic Law, who came to Jerusalem from Babylon, B.C. 457, and whose actions are described in the Books of Ezra and Nehemiah.

Let us contemplate Ezra as a Priest, descended from Aaron, a minister of the Temple recently rebuilt at Jerusalem, and a Scribe learned in the Law of Moses, and guided by divine inspiration to unfold the true meaning of its history and of its ritual, as prophetic of Christ, and as waiting for its fulfilment in the Gospel.

Let us suppose such a person, taking a retrospective view of the history of the Hebrew Nation and of Mankind from the Creation of Adam; and as standing at Jerusalem and looking at its Temple now restored, and at its walls now rebuilt; and as authorized and required by his double office of Scribe and Priest to interpret the Levitical ritual and law to the People.

Let us imagine him viewing the unfolded roll of Prophecy, then in part fulfilled, and pondering on the gracious and glorious presages of its complete fulfilment in Christ and His Church.

In the age of the Writer of the Chronicles, the unhappy schism of Israel and Judah had been terminated by the captivity of both. Henceforth there was to be but one spiritual centre of unity for the Ten Tribes as well as for the Two. That centre of unity was Jerusalem. To it the eyes of all true Israelites were to turn. Round it their affections were to cluster; to it they were to cling; thither all their hopes were to converge. The Canon of the Scriptures of the Old Testament was now to be scaled up. The voice of Prophecy was to be hushed; it breathed its last accents in Malachi, in grateful remembrance of Moses, and in fervent aspirations for Christ.

What could be more fitting, and what could be more wise, than that a person like Ezra, a Priest of the Temple at Jerusalem, and an Expositor of the Levitical Law, living at such a time and in such a place, should desire, in writing the Chronicles, to concentrate the thoughts of all the family of God on His gracious dispensations in the sacred services of the Temple, and in the regular ministrations of religion? The Author of the Chronicles knew that God's extraordinary workings in the evil days of schism and apostasy had been already displayed in the Books of Samuel and Kings, and in the history of Samuel and of Elijah and Elisha, and in the prophetic writings of Isaiah and of all the goodly fellowship of the Prophets.

Those days of supernatural interventions, by prophetic missions of persons like Samuel, Elijah, and Elisha, were past. In the interval between that period and the future Advent of the Messiah, they must now fix their eyes and hearts on God's regular and ordinary dealings with His Church.

The writings of Moses and the Prophets, now completed, were the heritage of Israel, and on them they must feed as their daily bread. The weekly reading of the Law of Moses in the Synagogues, which probably owed their existence to the Captivity, and which appear to have become a national institution in Palestine in the age of Ezra, promoted this purpose. And he would remind them that they must resort for spiritual strength and comfort to the City and Temple of God. The Church of the God of their fathers,—with its stated holy seasons and appointed places of religious worship,—was to be their habitual resort. Now that they were restored to Jerusalem, the language of their hearts was to be:

"I was glad when they said unto me, We will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is built as a city that is at unity with itself: For thither the tribes go up, even the tribes of the Lord, To testify unto Israel, to give thanks unto the Name of the Lord. O pray for the peace of Jerusalem,

1 So Ilava Bathra, Cap. i. fol. 15; Theodore; Sanctius; Le Clerc; Caryton, 257; Keil, Einleit. 438; cp. Hervey, B. D. i. 319; Dr. Passow on Daniel, 329 and see below, on Ezra i. 1. Evidence of the date of the composition of the Chronicles, coinciding with the age of Ezra, are seen in the similarity of style, and in the use of peculiar expressions common to both (which are specified by Haevernick, Einleit. 288—279; Keil, Einleit. p. 430), and in the frequency of the scripta plena, i.e. the insertion of the god in writing the names of David, etc., &c. (cp. Keil, 424), and in the adoption of Aramaic forms, as well as by the identity of the end of the Chronicles with the beginning of Ezra. The objections urged against this opinion from 1 Chron. iii. 21—24 are considered in the note on that passage. Other objections are noticed in their proper places in the course of the notes. The Editor desires here to record his obligations in this department to the valuable work of Keil, Apologetischer Versuch über die Bücher der Chronik, Berlin, 1833. Let me also mention Dasker de Librarium Paralipomena neutron, Argent, 1819; Theologische Quartalschrift, Tubingen, 1831; and Moessner, Kritische Untersuchungen über die biblische Chronik, Bonn, 1834; Hövernick, Einleitung, § 172; and Keil, Einleitung, § 188.


3 Ezra vii.—x. Neh. viii. xii.

4 As Ezra xliii. See Neh. viii. 1—9.

5 See Mal. iv. 2—6.

6 See Vitringa de Synagoga, i. 12, p. 413.

7 Ps. cxxii. 1—9.
INTRODUCTION TO THE BOOKS OF KINGS

They shall prosper that love thee.
Peace be within thy walls, and plenteousness within thy palaces.
For my brethren and companions' sakes, I will wish thee prosperity.
Yea, because of the house of the Lord, I will seek to do thee good."

The weekly Sabbath had acquired for them a new value and significance. They were among those to whom the divine promise was fulfilled, "Every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant, even them will I bring to My holy mountain, and make them joyful in My house of prayer." And they would wait patiently there, with faith and hope, for that blessed time, when the "Lord Himself would come to His Temple," and make it more glorious than it had been in the days of Solomon, and fulfil all its types and prophecies, and spiritualize its services, and make it to become a source and well-spring of blessings, which would flow forth from it as from a living fountain to all nations of the world.

That Temple itself would in course of time be made desolate, as Daniel had foretold; but its desolation would be the signal for the rise of the more glorious spiritual edifice of the Church Universal, in which the Messiah would gather together all Nations, and prepare them to dwell for ever in His presence in that heavenly City, in which there is "no Temple, for the Lord God Almighty and the Lamb are the Temple of it.""

Let us pause awhile here to observe the triumph thus revealed of that which is spiritual over that which is material.

The Temple of Jerusalem had been rebuilt, but in external respects its fabric was far inferior to the "former house," so that the ancient men wept when they remembered the glory of the former house and saw the foundations of the latter house. And yet they were assured that the glory of the latter house would be greater than that of the former. But that glory was spiritual. It was to be illumined with the Shechinah of the Godhead in Christ, "God manifest in the flesh," visible and speaking there. It was to be preparatory to the building of His Church, to be glorified for ever hereafter.

So also it is with regard to the Seed of David. That was restored in Zerubbabel after the Captivity. But the external splendour of the monarchy of David was never revived. The Palace of Solomon was never rebuilt. The Kings of Israel no more came forth riding in war-chariots at the head of armies in the battle-field, or sitting on thrones of state in halls of judgment. And yet, as ancient prophecy had foretold, the Hebrew Monarchy was to be more glorious in the future, than it had ever been in the past. It was to be glorified and perpetuated in Christ, riding on the clouds in His Ascension, and sitting as a King on His throne for ever, on His heavenly hill of Sion.

Thus it appears, that in proportion as the material accessories of religious worship at Jerusalem tended more and more to evanescence and dissolution, and as the visible splendours of the Hebrew Monarchy were gradually waning and fading away, so the spiritual essence of both was growing in expansion and intensity. The material accidents disappeared, in order that the spiritual substance might be glorified in Christ and His Church, which knows no limits of space and time.

This is the law of God's working. And although, as long as we are in the body, we need the external helps of what is material in worship and in government, yet assuredly every thing which tends to obscure and overlay what is spiritual, and to subordinate and to sacrifice the soul to the senses, is a contravention of God's will, and a retrogression in the life of the Church.

But to return. By such processes as those to which we have referred, the minds of the faithful were weaned from what was perishable, and were raised to what is eternal. They were drawn off from gazing on the brilliant splendours of august earthly temples, and of gorgeous palaces of stone and cedar, glittering with gold and jewels, and were trained and disciplined for spiritual communion with God in His Blessed Word and Sacraments, ministered in the Church of Christ Universal, and for the fruition of His pure and blessed Presence in His heavenly Kingdom.

Such benefits as these are conferred by the Books of Chronicles, regarded as leading on to those of Ezra and Nehemiah, and of the prophets Zechariah, Haggai, and Malachi, which are intimately connected with them, and which describe the acts and hopes of those who rebuilt

1 Hence the zeal of Nehemiah at that time for the due observance of the Sabbath. See Neh. ix. 14; x. 31; xiii. 15—22.
2 Isa. lxv. 6, 7; cp. lviii. 13, 14.
3 Mal. iii. 1.
4 Hag. ii. 9.
5 Dan. ix. 27.
6 Rev. xxi. 22.
7 Ezra iii. 12.
8 By the prophet Haggai (ii. 3, 9).
9 Cp. Ps. li. 6; and notes above, on 2 Sam. vii.
10 Cp. note below, on 1 Chron. xv. 1.
the Temple and City of Jerusalem, which, in the fulness of time, as they well knew, would be visited by Christ Himself, the Divine Prophet, Priest, and King, and in which He would display to the world the graces and glories of the Gospel.

The Books of Chronicles, viewed in this light, may serve to render us more thankful for the ordinary ministrations of the Word of God and Sacraments, by which Jesus Christ comforts and enlightens all His People throughout the world in the Jerusalem of His Church Universal. They are a divinely-inspired historical commentary on the privileges derived from God's love and power in her means of grace. They inculcate the duty of thankful communion with her, now that the Canon of the Scripture of both Testaments is completed; and they convey salutary instruction to the Ministers of God’s Word and Sacraments, that they should endeavour to imitate Ezra, and be not only faithful Priests of God’s ordinances, but also be learned Scribes of God’s Law, so that “the lips of the Priest may keep knowledge,” and that “the people may seek,”—and not seek in vain,—the Law at his mouth, for he is the messenger of the Lord of Hosts.”

They display the providential working of Almighty God in the preservation of the house of David and of the priesthood throughout the captivity at Babylon, and in the restoration of the Temple at Jerusalem, by the command of Cyrus, seventy years after the taking of Jerusalem by Nebuchadnezzar, and in the reunion of all faithful Israelites in heart and soul in one spiritual centre at Jerusalem, and in communion with the God of their fathers in the regular ordinances and appointed ministrations of His Church. They show the divine preparations for such blessed fruits of spiritual Union as were exhibited in the history of the day of Pentecost, described in the Acts of the Apostles, when devout Jews, who had flocked together from the lands of their dispersion in Parthia, Media, Elam, and Mesopotamia², were joined together as witnesses of that glorious outpouring of the Holy Spirit, Who would make them to be all One in Christ, and in the spiritual Zion of His Church; which having been inaugurated at the earthly Jerusalem, will be extended to all Nations, and will endure for ever and ever in the Jerusalem that is above.

The inquiry into the relation of the Books of Chronicles to the Books of Samuel, and to the Books of Kings, in those portions of Sacred History where they synchronize, is fraught with interest and instruction¹. It may be compared with the investigation into the relation of the Gospel of St. John to the three preceding Gospels of St. Matthew, St. Mark, and St. Luke.

There seems to be a species of Criticism which regards every variation in the historical narratives of Holy Scripture, concerning the same persons and events, as a discrepancy, if not a contradiction; and yet, if the two documents, which are compared together, are found to agree precisely, then this kind of criticism shifts its ground, one of the two is charged with servile imitation!

But the reverent reader of the Bible, who believes that “all Scripture is given by inspiration of God¹,” will not proceed in this manner. He will endeavour to ascertain the age and circum-

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¹ Mal. ii. 7.
² Acts ii. 5—9.
³ The following is a Table of the synchronizing sections.
⁴ 2 Chron. xvi. 1—6.; 11—14.
⁵ 1 Kings xv. 17—22, 23, 24.
⁶ xii. 2—35.
⁷ xii. 41—51.
⁸ ix. 25—29; ix. 16—28; x. 12—14.
⁹ xi. 1—22.
⁰ xiv. 1—14, 17—20.
¹¹ xv. 21, 22; xv. 2—5, 7.
¹² xvi. 33—36, 38.
¹³ xvi. 2—4.
¹⁴ xvi. 19, 20.
¹⁵ xvi. 3, 3.
¹⁶ xvi. 13, xiv. 37.
¹⁷ xx. 1, 2, 20, 21.
¹⁸ xx. 1—9, 18—24.
¹⁹ xxi. 1—20.
²⁰ xxii. 21—23, 28, 29—34.
²¹ xxxvi. 5, 6, 8.
²² xxiv. 1—10.
²³ xxiv. 11—12.
²⁴ xxiv. 22, 23.
²⁵ Ezra i. 1—2.
stances of the several persons respectively, who were employed by the Holy Spirit in the writing of Holy Scripture, and he will feel persuaded that each of the writers was guided so to write, that each might do in the proper time and fittest manner that special work which he was appointed to do. He will not doubt, that, when the Holy Spirit inspired the writers of the Books of Samuel and of Kings, He foreknew that in course of time He would afterwards provide the Books of Chronicles for the edification of the faithful, and that He guided those earlier writers accordingly. And he will bear in mind, that when the Holy Spirit afterwards inspired the writer of the Book of Chronicles, He did not forget what He Himself had before provided in the Books of Samuel and of Kings.

At the same time the reader of Holy Scripture will readily allow, that the human intelligence and industry of each several writer were enlisted by the Holy Spirit to contribute their part, in working together with His Divine Power and Wisdom.

Let us apply these principles to the subject before us, and illustrate them by some examples selected from a large number.

In the Book of Samuel the circumstances of David’s sin and repentance are described at large; but they are not noticed in the Books of the Chronicles.

Again, the unhappy alliances of his son Solomon with many strange heathen wives, and his falling away to idolatry, are fully related in the Books of Kings; but they are not mentioned in the Books of Chronicles.

Hence it has been alleged by some, that the narratives in the Books of Samuel and Kings are not true; and on the other hand, it has been asserted by others, that the writer of the Chronicles was swayed by a blind partiality for the royal house of Judah, and was induced thereby to disguise the sins of its kings.

It happens providentially, that, in other cases, some sins of Kings of Judah are related in the Chronicles, which are not related in the Books of Kings; for example, the sins of Asa, the sins of Joash, and the sins of Uzziah.

At the same time, the record of them in the Chronicles serves to explain their history, as previously given in the Kings, and confirms its truth.

1 Among the incidents related in the Books of Samuel or Kings, but not mentioned in Chronicles, are the following:—
2 Sam. vi. 20–23. David’s conversation with Michal.
3 Sam. ix. David’s kindness to Meaphibosheth.
4 Sam. xii. David’s sin with Bathsheba, and Nathan’s parable.
5 Sam. xii.—xvii. The sins of Ammon and Absalom, David’s sons.
6 Sam. xx. The rebellion of Sheba, the son of Bichri.
7 Sam. xxi. 1–14. The delivery of Saul’s sons to the Gibonites.
8 Sam. xxii. 15–17. A war with the Philistines.
9 Sam. xxi.-xi. 1–7. David’s psalm of thanksgiving, and last words.
10 Kings i. Adonijah’s rebellion.
11 Kings ii. 1–9. David’s charge to Solomon.
13 Kings iii. 1. Solomon’s marriage with Pharaoh’s daughter.
14 Kings iii. 16–28. His wise judgment.
15 Kings vii. 1–12. The building of his Palace.
16 Kings xi. 1–10. Solomon’s strange wives and idolatry.
17 Kings xii. The history of the defection of the Ten Tribes, and of the setting up of the golden calves under Jeroboam.
18 Kings xiii. The mission of the man of God from Judah to denote the fall of Jeroboam at Bethel.
19 Kings xvii. and following chapters to 2 Kings xiii. The struggle of the prophets Eliah and Elisheba against the idolatry of Israel.
20 Among the incidents recorded in the Chronicles, but not described in the Books of Samuel or Kings, are these, viz.:—
21 Chron. xi. 6–8. The record of Joab’s process in taking Jerusalem and repairing its walls.
22 Chron. xii. The list of David’s heroes and their companies who caused him at Ziklag; and of the armies that came to him from the several Tribes to appoint him King at Hebron.
23 Chron. xv. David’s ordering of the Priests and Levites for bringing up the Ark to Zion; and his fastal sacrifices and thanksgiving; and the appointment of the ministers to attend continually upon it.
24 Chron. xxii. His ample preparations for the Temple.
25 Chron. xxiii.—xxvi. David’s ordering of the Priests, and Levites, and others to minister there.
26 Chron. xxviii.—xxix. The solemn assembly convened by David from all Israel, in which he presents to them Solomon; and exhorts them to assist in building the Temple; and shows them the pattern for its form, and gold and silver for the materials. Their liberal offerings for the work. His thanksgiving, prayer, and praise to God, and death.
27 Chron. vii. 1. The descent of fire from heaven consumming the burnt-offering after the dedication of the Temple.
28 Chron. vii. 2–9. The speech of Shemaiah the prophet to Rehoboam.
29 Chron. x. 13–17. The noble and pious self-devotion of the Levites resorting to Jerusalem from all parts of the schismatical kingdom of Israel.
30 Chron. xii. 5. The preaching of the prophet Shemaiah to Rehoboam; and the King’s repentance.
31 Chron. xiii. 3–20. The victorious war of Abijah with Jeroboam.
32 Chron. xiv. 3–15. Asa’s reformation; and his victory over the Ethiopians.
33 Chron. xvi. 7–10. The preaching of the prophet Hanani to Asa: Asa’s unthankfulness.
34 Chron. xvi. 12. Asa’s lack of faith, in his sickness.
37 Chron. xx. 30–33. Jehoshaphat’s danger from Moab and Ammon: his devotion and faith, and glorious victory.
39 Chron. xxiv. 15–25. The falling away of King Joash; his murder of Zechariah, the son of Jehoiahid; his miserable end.
40 Chron. xxv. 5–27. Amaziah’s falling away, and death.
41 Chron. xxvi. 1–21. Uzziah’s might, prosperity, pride; his invasion of the Priest’s office, and punishment by leprosy.
42 Chron. xxvii.—xxvii. Hezekiah’s cleansing of the Temple, and solemn Passover; his ordering of the courses of the Priests and Levites for its service, and provision for their maintenance.
43 Chron. xxviii. 11–20. Manasseh is carried away captive to Babylon; repents there, and is restored to his kingdom.
44 Chron. xxix. 2–19. The manner in which Josiah’s solemn Passover was kept.
45 2 Sam. xi. and xii.
46 1 Kings xi. 1–10.
47 See 2 Sam. xvi. 10–15.
48 See 2 Chron. xxiv. 15–22.
49 2 Chron. xxvi. 16–21.
The historian of the Chronicles does not mention the sins of David and of Solomon, because he well knew that they were already familiar to his readers, from the Books of Samuel and of Kings. His silence is a testimony to the truth and sufficiency of the previous narratives, and is an evidence that the claims of historical justice were thereby satisfied; and it suggests a salutary lesson of charity, which loves to cover sins, especially the sins of the penitent and of the departed, and more particularly the sins of kings, who have loved God, and have been loved by Him.

The faithfulness with which the writer of the Chronicles records some sins of Kings of Judah, which are not noticed in the Books of Kings, gives additional force to this lesson. It shows that his silence was not the silence of flattery: and his silence also shows, that where he is not silent, he has been constrained to speak, by a sense of duty to God, and to the Truth.

Let us specify another instance of a different kind.

One of the most interesting and sublime spectacles in Biblical History is that which is displayed in the Chronicles, at the close of David's reign, when the aged King rises up from his bed of sickness, and comes forth from his chamber, and appears to be endowed for a time with supernatural energy, and invested with majestic dignity, and presents to the assembled princes of Judah and Israel his son Solomon as his successor; and displays to them a pattern of the Temple, for which he himself had made ample preparation, and which his son Solomon was commissioned to build.

This grand scene will be noticed more fully hereafter. But let it be remarked here, that there is no reference to it in the Books of Samuel or of Kings.

What was the reason of that silence?

Was it because the writers of those previous Books were not cognizant of the facts, or (as some have ventured to surmise) because these statements in Chronicles are not true?

Assuredly not.

The cause appears to be this. The Author of the Kings had given a full account of the Building of the Temple by Solomon. But in his time the Temple was in ruins, and the design of that glorious fabric might seem to have been frustrated. The most appropriate season had not yet arrived for fully recording David's connexion with it. But when the Author of the Chronicles composed his history, the Temple had risen again from the dust. The Author of the Chronicles seems to lay particular stress on this work of rebuilding the Temple, by closing his history with a record of the edict of the greatest living king of the world, Cyrus, for its restoration. The Temple was the sanctuary of national worship, and had become the centre of national faith and hope. The purpose of the historian was to encourage that worship, and to cherish that faith and hope, and to endear the Temple and its services to the hearts of all Israelites. And what could be more conducive to such an end, what could be more seasonable at that time, than to remind them of the fervent zeal of King David on his death-bed for the House of God, and of his earnest care for its sacred ministrations, and of his magnificent preparations for that House of God, which he himself would never see, and which, as the prophet Haggai had now foretold, would be eclipsed in glory by that other House, which had risen on its site, and was now visible to their eyes, and whose gates stood open to invite them to enter its courts.

Yet further. In the Books of Kings is a full description of the Palace of Solomon and of its adjuncts, and that narrative is blended together with the delineation of the Temple and of its ornaments. But in the Chronicles nothing is said of the royal palace and its splendid halls; but a still larger and more detailed account is given of the House of God, and its sacred vessels and furniture, and its dedication.

What was the reason of this? When the author of Chronicles wrote, the palace of Solomon had fallen into ruin, never to be rebuilt. It was a thing of the past. The Hebrew Monarchy, as a

1 See note below, 1 Chron. xx. 1. 2 Chron. ix. 29–31.
2 A remarkable example of this delicate spirit of gentleness and charity, which "thinketh no evil," and which characterizes the Chronicles, is seen in the two incidents recorded in this Book, and not elsewhere, of Joab, whose unhappy death had been described in the Kings (1 Kings ii. 34). See on 1 Chron. xi. 6–8.
3 These two incidents were specially instructive and encouraging to the settlers at Jerusalem, and rebuilders of its walls, in the age of the writer of the Chronicles, that is, in the age of Ezra and Nehemiah.

4 As is affirmed by De Wette and other authors.
5 The truth of these remarks will appear more fully from a comparison of the accounts in Chronicles of David's preparations for the Temple, and his arrangements for its service (see 1 Chron. xiii. xv.—xvii. xxii., and the notes on xxii. 1, 2—xxvi. xxviii. xxi.) with the brief notices in the Kings. At the same time, the account in Chronicles has its groundwork in the Second Book of Samuel, which closes with the eventful history of David's Sacrifice on the future site of the Temple. See on 2 Sam. xxiv. 18—24.
6 Hag. ii. 9.
7 See 1 Kings. vi. vii.
8 2 Chron. ii. iii.—vii.
political institution, was never to recover its former grandeur. It was not destined to display itself again in the splendour of "the house of the forest of Lebanon," and in the magnificent presence-chamber, and on the royal throne of ivory overlaid with gold, and guarded by lions on its steps. It was not to be served by richly-accounted attendants, ministering with vessels of gold. These visible glories of the Monarchy were to be exchanged for something far more glorious,—because spiritual and eternal—the Monarchy of Christ.

But the Temple had risen again from its foundations, and all the historical glories of the Hebrew Nation were to be associated with it. The Temple had absorbed the splendours of the Palace; indeed it was the Palace, the presence-chamber of God; and in the fulness of time it would be visited by "God manifest in the flesh," Immanuel, "God with us," and it was preparatory for that dispensation which is called "the Kingdom of Heaven."

Again, the circumstances of the revolt of the Ten Tribes of Israel, the setting up of the schismatical altars of Bethel and Dan, and the idolatrous worship of Baal in the reign of Ahab and his successors, are described fully in the Kings. But these are not noticed in the Chronicles. And why? Because the writer of that Book had the Books of Kings before him, and because he knew that they had already given a solemn protest against schism and idolatry, and had displayed their baneful consequences in the history of the Ten Tribes, and of their dispersion for their sins.

But he himself lived in a happier age. The jealousies of the Ten Tribes against Judah had melted away in the Captivity. Idolatry had disappeared. The Sacred Historian had now a constructive work to perform. His mission was, to strengthen their attachment to their common centre of religion and polity, the Temple at Jerusalem.

If we may venture to use the expression, the Books of Kings have a protestant aspect against schism and idolatry; but the Books of Chronicles have a catholic character. Their design is to combine and consolidate all the Israel of God in one Visible Church.

The Author of the Chronicles does not therefore dwell on the sorrowful memories of past disruptions and apostasies. He tenderly and charitably casts a veil over them, and he draws together all the tribes of Israel by the cords of love. He records with a grateful heart the loyal gathering of the flower of the chivalry of the different tribes of Israel and their companies, resorting to David at Ziklag, and enthroning him as king at Hebron; and he thus stimulates by their example the tribes of Israel to rally round the House of Judah and David at Jerusalem, and unfolds a prophetic vision of their future reunion in Christ, the Seed of David. He passes over the history of their schism and idolatry, as already too well known; yet he adds what had not been anticipated by the Books of Kings, but had been providentially reserved for himself, a record of that noble appeal to national and religious Union which was made by King Abijah of Judah, in his speech to Jeroboam, in which he recalled the King of Israel and the Ten Tribes to communion with their brethren of Judah in the Temple of Jerusalem, and in its sacred services. That was an appropriate exhortation at the time when the Chronicles were written, and in a spiritual sense it has its value for every age of the Church.

After what has now been said, it will be hardly necessary to suggest to the reader the reason why so much stress is laid in the Chronicles on the solemn Passovers held at Jerusalem by the good Kings Hezekiah and Josiah (only one of which has a cursory notice in the Kings), and on their zealous efforts in behalf of the Temple at Jerusalem and its religious service. In the time of the writer of the Kings, the Temple lay in ruins, and the Passover could no longer be duly celebrated; but in the days of the writer of the Chronicles, the Temple had risen again, and the annual feast of the Passover, which could only be kept aright at Jerusalem, had been celebrated afresh.

The appointed ordinances of the Visible Church of God, its Scriptures and its Ritual, were thenceforth to be the spiritual nourishment of His People, even till the Coming of Christ. It was therefore a fitting season to remind them of the zeal which had been shown by such good Kings as Hezekiah and Josiah for the observance of the Law and the Levitical Ritual, which were preparatory for Christ, Who is the true Passover, and Who came to fulfil the Law.

Other instances might be cited, in which a reference to the times in which the Books of Kings
and Chronicles were written respectively, would be found to throw much light upon what some have called their discrepancies, but which ought rather to be called their adjustments to each other and to the circumstances of the age in which they were respectively produced.

Some critics have called in question the narrative in the Chronicles of King Manasseh's deportation to Babylon, and of his repentance there, and return to Jerusalem. These incidents they observe, are not mentioned in the Kings; and they assert that they would not have been omitted if they were true, and that they must therefore be regarded as false.

If the Kings and Chronicles had been written by ordinary historians, there might be some ground for such allegations as these. But these Books form a part of the Sacred Canon of Scripture, which was received by Jesus Christ. The Holy Ghost, Who inspired the Writers of Scripture, knows when to speak, and when to be silent. There is inspiration in His silence as well as in His speech. He reserved for the Chronicles the record of Manasseh's deportation to Babylon, and his repentance, as most appropriate for insertion there, in order that those who were the first readers of the Chronicles might see, in all its freshness, a lively portraiture of themselves. They too had been carried to Babylon, as Manasseh was; they also had humbled themselves at Babylon, and had repented and returned to Jerusalem, as he did. Therefore, let them not be like Amon his son, who died miserably in his sins, and of whom it is not said that he slept with his fathers; but let them profit by Manasseh's example; and then God would bless them, and they would sleep with their fathers at Jerusalem in a joyful hope of resurrection, as Manasseh did.

One word more on this topic.

The Historian of the Chronicles has been taxed with exaggeration and with an inordinate love of the marvellous, because he relates those illustrious deliverances and victories of Judah under Kings Asa and Jehoshaphat, which are recorded in his narrative, but not in the Books of Kings.

If these deliverances had been really wrought, and if these victories had been achieved, they could not, it is said by some, have been omitted by the writer of the Kings; and therefore it is inferred by such critics, that they are not true, or have been decked out in a legendary dress by the writer of the Chronicles, in order to gratify the national pride of his countrymen.

But if the marvellous deliverances of Judah are to be disbelieved because they are marvellous, then the history of the Kings must be rejected as well as that of the Chronicles; for the former as well as the latter relates the extraordinary deliverance of Judah from Sennacherib, and the sudden destruction of his army. Indeed, the record of that destruction in the Kings is far more astonishing than the parallel history in the Chronicles. We must part with the Pentateuch also, and with the Books of Joshua, Judges, and Samuel.

It may also be observed, that the author of the Chronicles gives a much fuller account of the ignominious degradation of Jerusalem and Judah, and of its King Rehoboam for their sins, under the victorious arms of Shishak, King of Egypt, than is found in the Books of Kings.

And further, there was a wise reason for the reservation of the record of such deliverances and victories as those of Asa and Jehoshaphat, for the days of the Chronicles.

When the Books of Kings were written, Judah was dispersed; but when the Chronicles were written, Judah had been restored to Jerusalem. It would have been of comparatively little use for dispersed Judah to read of such victories. But Judah, when it was restored to Jerusalem, needed all the encouragement which could be derived from them. When that feeble remnant was gathered together at Jerusalem, and was beleaguered by surrounding enemies, as it was in the days of Ezra and Nehemiah, when the Chronicles were written, then was a fitting time for encouraging them to trust in God, and to worship Him in His Temple, and for cheering their hearts with records of the wonderful achievements which God had wrought for Judah with weak instruments, under the good Kings Asa and Jehoshaphat, who clave to Him with faith and resorted to Him with prayer. They would learn from these histories, that the God of Judah was still the same God Who had delivered their fathers out of Egypt, and rescued them from the hand of Pharaoh and from the waters of the Red Sea with a mighty Hand, and had overwhelmed their enemies in its waters, and Who had fought for them in the days of Joshua, the Judges, and Samuel; and they would be moved to look up to Him with faith and hope in all their dangers and adversities.

Above all, such deliverances and victories as these,—from the time of the Exodus of Israel to the day of their restoration,—were designed to exercise the faith of all true children of Abraham.

1 2 Chron. xxxiii. 18—19. 2 So Gramberg, Winer, Hilzeg, &c. 3 2 Chron. xxxiii. 21—24. 4 2 Chron. xiv. 9—15. 5 2 Chron. xx. 1—30. 6 2 Chron. xxxiii. 1—21. 7 Cp. 2 Chron. xii. 1—12 with 1 Kings xiv. 25—28. 8 See Neh. iv. vi.
in the still more marvellous victory and deliverance which were foreshadowed by them, and which were to be accomplished for them and for all Mankind by the great Conqueror of their spiritual enemies, and mighty Deliverer from their hand,—the divine Restorer of Israel, the promised Seed of Abraham, Judah, and David,—Jesus Christ.

Let us now pass on to offer some remarks on the chronological arrangement of this period of Jewish History.

In the Books of Kings, the duration of the reign of each King of Judah and of Israel is specified; and the commencement of the reign of each King of Israel is stated, according to the year of the reign of the contemporary king of Judah, and vice versa.

These statements afford considerable help for the determination of the Chronology, but they are coupled with the circumstance that the sum of the reigns of the individual kings is, as a rule, greater than the duration of their reigns according to the synchronistic data of the contemporary Rulers of the other kingdom. Chronologers have sought to reconcile these differences by the assumption of co-regencies and interregnums. The necessity of these assumptions in certain cases is proved. But co-regencies and interregnums ought only to be supposed where such indications of them appear in the Sacred Text. And it will be found that most of the discrepancies mentioned may be removed by the application of a rule which is mentioned in the Talmud, viz., that the years of the kings are reckoned from Nisan to Nisan, and that even a single day before or after Nisan is reckoned as a whole year. This mode of calculation shows itself in the New Testament, for example, in the assertion that after three days, or on the third day, Jesus arose from the dead; and also in the writings of Josephus. This principle ought to be applied to Ancient Hebrew History.

In the kingdom of Judah no interregnums, and only one co-regency (that of Joram with his father Jehoshaphat) is clearly indicated in the text (2 Kings viii. 16). And in the kingdom of Israel no co-regency, but only two interregnums (the first after Jeroboam II., the other between Pekah and Hosea) are certainly to be found.

If we regulate the Chronology of the Biblical Text according to this principle, we obtain for the period from the separation of the kingdoms to the Babylonish Captivity, the following Chronological Table, which has a warrant for its accuracy in its accordance with the ascertained chronological data of the Universal History of the Ancient World.

CHRONOLOGICAL TABLE.

[In this Table the letter r., affixed to a name, signifies reigned, and the number which follows, indicates the number of years which he reigned.]

<table>
<thead>
<tr>
<th>Year from the Revolt of the Ten Tribes.</th>
<th>Kingdom of Judah.</th>
<th>Regnal year of the Kings of Judah.</th>
<th>Kingdom of Israel.</th>
<th>Regnal year of the Kings of Israel.</th>
<th>Other Kingdoms.</th>
<th>Years before the Birth of Christ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Rehoboam r. 17 yrs.</td>
<td>1</td>
<td>Jeroboam r. 22 yrs.</td>
<td>1</td>
<td>Shishak, King of Egypt, plunders Jerusalem</td>
<td>975</td>
</tr>
<tr>
<td>18</td>
<td>Abijah r. 3 yrs.</td>
<td>2</td>
<td></td>
<td>20</td>
<td></td>
<td>971</td>
</tr>
<tr>
<td>29</td>
<td>Asa r. 41 yrs.</td>
<td>2</td>
<td></td>
<td>20</td>
<td></td>
<td>955</td>
</tr>
<tr>
<td>22</td>
<td></td>
<td>3</td>
<td></td>
<td>20</td>
<td></td>
<td>953</td>
</tr>
<tr>
<td>23</td>
<td></td>
<td>3</td>
<td></td>
<td>20</td>
<td></td>
<td>952</td>
</tr>
<tr>
<td>45</td>
<td></td>
<td>26</td>
<td></td>
<td>20</td>
<td>Benhadad I. in Syria</td>
<td>940</td>
</tr>
<tr>
<td>46</td>
<td></td>
<td>27</td>
<td></td>
<td>20</td>
<td>Benhadad I. in Syria</td>
<td>939</td>
</tr>
<tr>
<td>46</td>
<td></td>
<td>27</td>
<td></td>
<td>20</td>
<td></td>
<td>929</td>
</tr>
</tbody>
</table>

1 This is observed by Keil, Kommentar, p. 139, Leipzig, 1865.
2 Gemara Babylon. Tract Hashaneh; "Non numerant Reges nisi a Nissam." Nissam initium anni regius, ac dies quidem unus sim anno instar anni; " unus dies, in fine anni, pro anno computatur."
3 Not only with the usual reckoning of time in Archey. Usher's Animates, but also with the Astronomical Data of the history of Antiquity. For the fourth year of Jelakim, with which the exile, or seventy years' Babylonish Captivity, begins, coincides with the twenty-first year of Nabopolassar's reign, in which fifth year was an eclipse of the moon, which, according to Ideler's Calculation, occurred on the 22nd April, B.C. 621. Accordingly, the twenty-first year of Nabopolassar's reign, in which he died, coincides with B.C. 605, and the first capture of Jerusalem by Nebuchadnezzar, which took place before Nabopolassar's death, occurred B.C. 606. Op. Niebuhr, Gesch. Assyrs., pp. 5. 47, 83 (Keil). As to the questions of interregnums and co-regencies, see Clinton, Fasti Hebr. i. 316.
<table>
<thead>
<tr>
<th>Year from the Revolt of the Ten Tribes</th>
<th>Regnal year of the Kings of Judah</th>
<th>Regnal year of the Kings of Israel</th>
<th>Other Kingdoms</th>
<th>Years before the Birth of Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>31</td>
<td>Omri alone r. 8 yrs.</td>
<td></td>
<td>925</td>
</tr>
<tr>
<td>57</td>
<td>38</td>
<td>Ahab r. 22 yrs.</td>
<td></td>
<td>918</td>
</tr>
<tr>
<td>61</td>
<td>17</td>
<td>Azariah r. 2 yrs.</td>
<td></td>
<td>914</td>
</tr>
<tr>
<td>78</td>
<td>18</td>
<td>Joram r. 12 yrs.</td>
<td></td>
<td>897</td>
</tr>
<tr>
<td>79</td>
<td>(23)</td>
<td>Jehoshaphat dies: and Joram r. 6 yrs. more</td>
<td></td>
<td>896</td>
</tr>
<tr>
<td>91</td>
<td>7</td>
<td>Ahaziah r. 1 yr.</td>
<td></td>
<td>891</td>
</tr>
<tr>
<td>92</td>
<td>12</td>
<td>Jehu r. 28 yrs.</td>
<td></td>
<td>889</td>
</tr>
<tr>
<td>93</td>
<td>22</td>
<td>Jehoram r. 17 yrs.</td>
<td></td>
<td>884</td>
</tr>
<tr>
<td>94</td>
<td>37</td>
<td>Jehoshaphat r. 16 yrs.</td>
<td></td>
<td>883</td>
</tr>
<tr>
<td>137</td>
<td>15</td>
<td>Jeroboam II. r. 41 yrs.</td>
<td></td>
<td>882</td>
</tr>
<tr>
<td>151</td>
<td>2</td>
<td>Foundation of Rome</td>
<td></td>
<td>824</td>
</tr>
<tr>
<td>165</td>
<td>17</td>
<td>Ahaz r. 16 yrs.</td>
<td></td>
<td>820</td>
</tr>
<tr>
<td>192</td>
<td>15</td>
<td>Jeroboam dies.</td>
<td></td>
<td>810</td>
</tr>
<tr>
<td>203</td>
<td>29</td>
<td>Anarchy 11 yrs.</td>
<td></td>
<td>753</td>
</tr>
<tr>
<td>204</td>
<td>38</td>
<td>Shallum r. 1 mth.</td>
<td></td>
<td>772</td>
</tr>
<tr>
<td>204</td>
<td>39</td>
<td>Menahem r. 10 yrs.</td>
<td></td>
<td>771</td>
</tr>
<tr>
<td>215</td>
<td>50</td>
<td>Pekahiah r. 2 yrs.</td>
<td></td>
<td>769</td>
</tr>
<tr>
<td>216</td>
<td>52</td>
<td>Pekah r. 20 yrs.</td>
<td></td>
<td>759</td>
</tr>
<tr>
<td>217</td>
<td>2</td>
<td>Pekahiah dies.</td>
<td></td>
<td>758</td>
</tr>
<tr>
<td>233</td>
<td>17</td>
<td>Downfall of the Kingdom of Israel</td>
<td></td>
<td>747</td>
</tr>
<tr>
<td>236</td>
<td>4</td>
<td>Kingdom of Syria destroyed</td>
<td></td>
<td>742</td>
</tr>
<tr>
<td>245</td>
<td>12</td>
<td>Tiglath-pileser, King of Assyria</td>
<td></td>
<td>740</td>
</tr>
<tr>
<td>248</td>
<td>3</td>
<td>Shalmaneser, King of Assyria</td>
<td></td>
<td>739</td>
</tr>
<tr>
<td>254</td>
<td>6</td>
<td>Sargon, King of Assyria</td>
<td></td>
<td>730</td>
</tr>
<tr>
<td>261</td>
<td></td>
<td>*Sennacherib, King of Assyria, besieges Jerusalem, Medo-duc-Babylon's message to Hezekiah</td>
<td></td>
<td>721</td>
</tr>
<tr>
<td>277</td>
<td></td>
<td>Earsahudden sends colonists to Samaria</td>
<td></td>
<td>714</td>
</tr>
<tr>
<td>322</td>
<td></td>
<td>Nabopolassar, King of Babylon</td>
<td></td>
<td>698</td>
</tr>
<tr>
<td>334</td>
<td></td>
<td>Battle of Megiddo against Pharaoh,nechob</td>
<td></td>
<td>643</td>
</tr>
<tr>
<td>365</td>
<td></td>
<td>Nabopolassar dies</td>
<td></td>
<td>611</td>
</tr>
<tr>
<td>365</td>
<td></td>
<td>Battle of Carchemish, and conquest of Jerusalem by Nebuchadnezzar</td>
<td></td>
<td>606</td>
</tr>
<tr>
<td>369</td>
<td></td>
<td>Nabopallassar dies</td>
<td></td>
<td>605</td>
</tr>
</tbody>
</table>

* For valuable aid in illustrating the history of the Kings of Israel and Judah, who were brought into contact with Assyrian or Babylonish princes, I have been indebted to the learned labours of Sir Henry C. Rawlinson, and the Rev. George Rawlinson, Camden Professor of Ancient History, Author of "The Five Great Monarchies of the Ancient Eastern Worlds." Vols. ii. and iii. London, 1864-5; and to the valuable work, entitled, "Les Fastes de Sargon," published by Oppert and Ménard. Paris, 1863. Oppert, Inscriptions des Sargonides. Versailles, 1862. The cuneiform inscriptions from Assyrian and Babylonian monuments, in the British Museum, have been published in three volumes, folio, by Mr. Layard, and Sir H. C. Rawlinson, 1851, 1861 and 1866. If I have ventured to demur to some of the conclusions of these distinguished authorities (see on 2 Kings xviii. 13, compared with 2 Chron. xxxii. 1; and on 2 Kings xxii. 20, compared with 2 Chron. xxxv. 20), it has been with great reluctance, and, I trust, not without due consideration.
INTRODUCTION TO THE BOOKS OF KINGS

<table>
<thead>
<tr>
<th>Year from the Revolt of the Ten Tribes</th>
<th>Kingdom of Judah</th>
<th>Other Kingdoms</th>
<th>Years before the Birth of Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>376</td>
<td>Jehoiachin r. 3 mths.</td>
<td>Second Conquest of Jerusalem, and Deportation</td>
<td>599</td>
</tr>
<tr>
<td>376</td>
<td>Zedekiah r. 11 yrs.</td>
<td>Pharaoh Hophrah, King of Egypt.</td>
<td>599</td>
</tr>
<tr>
<td>387</td>
<td>Destruction of Jerusalem</td>
<td>Evil-merodach</td>
<td>588</td>
</tr>
<tr>
<td></td>
<td>Jehoiachin’s exaltation</td>
<td>Cyrus reigns alone</td>
<td>562</td>
</tr>
<tr>
<td></td>
<td>End of the Captivity</td>
<td></td>
<td>536 ¹</td>
</tr>
</tbody>
</table>

It is a remarkable circumstance, not easy to be accounted for, that not a single chapter of the Books of Chronicles is appointed to be publicly read in our Churches; and it is much to be wished, that if our Calendar is ever revised and enlarged by an addition of Proper Lessons for a third service, especially on Sundays, the greater part of the Chronicles should be enjoined to be read in the Church of England.

The present portion of this Work completes the Editor’s Commentary on the Historical Books of the Old Testament.

On reviewing the course which has been traversed in this exposition, he may perhaps be allowed to place on record here some of the sentiments which it suggests. He has not willingly shrunk from the examination of any difficulties, that have been alleged from any quarter, against the Sacred Narrative, from the first verse in Genesis to the last verse in Esther; and, though it would be presumptuous in him to imagine that he has been able to offer the right solution of all those difficulties, yet he feels it due to others, and to himself, and, above all, to the Word of God, to make here a solemn avowal, in His awful presence, that, so far from being in any way shaken in a belief in the veracity and inspiration of those Books by any of the objections that have been urged against them, the examination of those objections has served, on the contrary, to shed new lustre upon those Books, and to confirm his belief in their Divine origin.

These difficulties have also had the salutary effect of raising the eyes of the Expositor, and (it may be hoped) of the reader also, to Christ. Christ knew all the difficulties that ever have been, or ever will be raised against the Historical Books of the Old Testament. And yet when He was upon earth, He publicly communicated with the Jews in receiving these Books as given by inspiration of God. He took part with them in their Synagogues in reading and in expounding these Books as Divine Oracles; and He has commanded us to receive them as such. Whatever difficulties men may find in them, vanish in the presence of His Omniscience; they are dissolved in the crucible of the Faith which believes Christ to be God.

Something may be added here on the method of exposition adopted in these Volumes.

Some persons shrink with a sensitive apprehension from all spiritual interpretations of the historical narratives of the Old Testament.

The writer of the present Commentary sympathizes with them fully in their dislike of such interpretations, whenever those interpretations tend in the least degree to undermine the historical truth of the Sacred Records. Nothing can be more repugnant to the principles of sound and sober exposition, or more disastrous and dangerous to the faith, than that allegorical method of interpretation, which explains away the letter of Scripture, and dissolves its historical facts into metaphorical figures ².

Besides, whenever the spiritual method of interpretation is used, not as food for pious meditation, but for the purpose of proving any doctrine which is not clearly delivered in the plain places of Scripture, then it is erroneously applied, and such application is to be strongly condemned.

These precautionary principles being duly recognized and avowed, we need not however hesitate to affirm, that, even for the sake of maintaining the historical truth of Holy Scripture, the Expositor is bound not to confine himself to the letter of Scripture; he is imperatively obliged not

¹ The dates in the foregoing Table are not offered as unquestionable, but as approximations to the truth. In the mean time, the dates given in the margin of our Authorized Version, and which correspond very nearly with the results here obtained, have not been disturbed from their place in this edition of that text.

² Perhaps the present writer may be allowed to refer to the protest which he made against that method of interpretation twenty years ago, in his letters to M. Gordon Lutteri.
to debar himself and his readers from such reverent use of the spiritual method as the Scripture itself prescribes for adoption.

The Holy Spirit in the New Testament plainly teaches and commands us to behold Christ prefigured in the Old; and He declares that they who do not see Christ in the Old Testament, do not understand its meaning.

The Apostle St. Paul 1 affirms, that the most learned among the Jews "did not know" (that is did not comprehend) "the voices of the prophets," which were read in their synagogues every Sabbath day; and that "they fulfilled those Scriptures by condemning Him" of Whom the prophets wrote. The Apostle affirms that a veil was on their hearts in the reading of the Old Testament 2, and he does not hesitate to say, that the "letter of Scripture" (that is, the letter taken by itself) "killeth, but the Spirit giveth life." 3 and that the manner in which the Spirit giveth life, is by enabling the inner eye to see Christ in the Old Testament: or, in the Apostle's words, "the veil is done away in Christ, in the Old Testament: When the heart turneth to the Lord, then the veil is taken away from it."

The Apostle applies this principle of exposition to sundry passages of the Old Testament, and thus puts into our hands the key for interpreting it. By saying that "Christ our Passover is sacrificed," he unlocks the history of the Passover and of the Exodus, and enables us to see their inner meaning; by teaching us, that whatever happened to the Israelites in the wilderness was written for our learning, and that they were νύστοι ἡμῶν, figures of us, 4 he unfolds the true meaning of the manna, of the smitten rock, and of the streams flowing in dry places. Christ Himself had prepared the way for this spiritual method of interpretation by declaring that He Himself was prefigured by the Manna in the wilderness, 5 and by the brazen serpent lifted up on the pole by Moses. 6 St. Matthew does not hesitate to affirm, with a boldness which stagger some modern critics, and which they do not scruple to censure as uncritical, that the words of the Prophet Hosca, "Out of Egypt have I called My Son," 7 found their full accomplishment in Christ; 8 and that the language of Jeremiah, speaking in the first instance with reference to the children of Bethlehem slain by the Chaldean invaders, had its final fulfilment in the murder of the Innocents slain by Herod, the King of Jewry, at the nativity of Christ. 9

These apostolic expositions seem strange to some, who derive all their exegetical skill from grammars and lexicons. But those persons, who justly esteem all philological helps as essential, but not as adequate, for true Scriptural hermeneutics, will welcome with gladness these specimens of apostolical interpretation, as being no other than utterances of the Holy Ghost, declaring the meaning of the words which He Himself had spoken many centuries before by the voices of the prophets in the Old Testament.

Such spiritual illuminations as these will serve to invest the office of the Scriptural interpreter with a high and holy dignity. They will be to him like the osseous gems of the Urim and Thummim on the breastplate of Aaron, in which he will see the sparkles of the Divine mind. The interpreter of Holy Scripture, who has received a spiritual unction, streaming down upon him from Christ Himself, through His Apostles, is consecrated to be a priest of God; he is clad, as it were, with a holy ephod, and is admitted to communings with the Most High; he is received within the veil in the Holy of Holies, and sees the glory of God enthroned on the Ark between the cherubim. And why? Because it is his firm belief that Christ is the Incarnate God; that He existed from eternity; that He, the everlasting Logos, or Word, is in very deed the Author of the written Word; that He sent Moses, and was in Moses, and spake by him; that He sent all the Prophets, and was in them, and spake by them. For what does St. Peter say? He affirms that the old Prophets inquired and "searched diligently what the Spirit of Christ, which was in them, did signify." 10 St. Peter says that the Spirit, which was in the Prophets, was the Spirit of Christ. And that Spirit, he asserts, testified of Christ, of His sufferings, and the glory that should follow. "The prophets," says S. Ignatius, "lived Christ-ward" (κατὰ Χριστόν ἐγγενέαν): their whole heart was toward Him; He was their pole-star. Or, to adopt another image hallowed by Christian Antiquity, the blood of Christ, sprinkled once for all on the Mercy-seat of the heavenly Holy of Holies, is the central object to which the two kneeling cherubim of the two Testaments are ever bending their faces, and looking downward with perpetual adoration.

The battle which the Church of Christ has to fight in our own day on this great field of

1 Acts xiii. 27.  2 Cor. iii. 14.  3 Cor. iii. 6.  1 Cor. v. 7.  Cp. John xix. 36, where the same thing is assumed by St. John: "These things were done, that the Scripture (Exod. xii. 46) might be fulfilled, 'A bone of Him shall not be broken.'"

1 1 Cor. x. 11.  2 John vi. 38.  7 John iii. 14.  3 Matt. ii. 18.  9 S. Ignatius, Epist. ad Magnes. c. 8.

10 1 Pet. i. 11.
Scriptural interpretation, was fought by the Church of God in early times. St. Paul, as we have seen, boldly told the Hebrew Rabbis that they did not understand the Scriptures which they held in their hands, and that they never would understand them till they saw Christ in them. In the second century Justin Martyr proclaimed the same truth with almost apostolic power against Trypho the Jew, at Ephesus. It was shown by the most eloquent of the Latin fathers—the great African Apologist—Tertullian, that if the Old Testament was to be maintained against the Marcionite heretics, who disparaged and vilified it, it was by illuminating the dim characters of the Levitical law with the golden sunshine of Evangelical light, and by encircling the heads of the typical heroes of Jewish history with bright aureolas and effulgent halos of spiritual glory, reflected from the New Testament. The mysteries of the Levitical law were unfolded with holy eloquence in the treatises of S. Cyril of Alexandria, especially in his grand work on “Adoration in Spirit and Truth.” The history of the Old Testament was unfolded with fervid faith and keen spiritual insight into its inner meaning by the great African father and bishop, S. Augustine, especially in his vindication of the Old Testament against the cavils of Faustus the Manichæan, and in his last great work, “On the City of God.”

I am not prepared to vindicate all that S. Augustine wrote on this subject. Some allowance must be made for his temperament and for his age; and doubtless modern Criticism may render some service in chastening the luxuriant exuberance of Origenistic and Augustinian allegory. But we need not hesitate to say that S. Augustine’s method of interpretation was the right one, and that it is the only one which can stand the attacks of that modern Manichæanism which is now rife among us. There never was a truer saying than that uttered by him, “If you find a difficulty in Holy Scripture, consider it with reference to Christ, and you will probably find the solution there.” And again, “In the Old Testament the New is unfolded, and the Old is unfolded in the New,” “In Vetere Testamento Novum latet, in Novo Vetus patet.” And again, “Almost every page of the Old Testament speaks of Christ and His Church.” What, for example, is the history of Abraham to us, if we do not see Christ in it? What is the narrative of the sacrifice on Moriah, if we do not see Christ there? What is the history of Isaac, if we do not see Christ there? If we read these histories without Christ, they will make us sceptics. How many incidents there are in the histories of the patriarchs, especially of Jacob, which to many ordinary readers seem trivial, petty, and even offensive and repulsive, and which must appear utterly unworthy to be recounted by the Holy Spirit of God, if they are looked at with that purblind Criticism which is a slave of the letter. Doubtless these incidents are literally true, but if they are nothing more, the document which contains them will assuredly be disparaged as unworthy of God. But let these histories be read by the light of the Holy Spirit by Whom they were written, and they will acquire new life and beauty. They will be like the bodies of Moses and Elias on the holy mountain, and will be transfigured with the glory of Christ. What again is the Exodus to us, if it is to be regarded only as the emigration of a population not so large as that of London to a country not so great as three or four English counties? What is all this to us, if we do not see Christ there, as St. Paul did, who says that Moses “esteemed the reproach of Christ greater riches than the treasures of Egypt,” and that the Israelites “tempted Christ” in the wilderness? What is all this to us, if we do not see Christ’s universal Church there? What, again, is the laborious and complex apparatus of the whole Levitical ritual without Christ? But with Christ, it is justified, sanctified, glorified. How wonderfully is the composite universality and manifold and many-sided completeness of the One Sacrifice, offered once for all by Christ on the cross, foreshadowed by the grouping and clustering together of the various kinds of sacrifices prescribed by the Levitical law! The most perfect dogmatic treatise that ever was written on the Great Sacrifice of Calvary, cannot be compared in clearness and beauty with the typical pictures of it which are presented to the eye of faith, in the Levitical ritual. That Levitical ritual is a creed in types. If we desire to contemplate that Great Sacrifice in its expiatory, propitiatory, and atoning character, we see it in the Sin-offering; if we would look at it as a complete self-dedication, graciously accepted by God, we behold it in the Burnt-offering sending up a silver cloud of fragrant steam to heaven. If we would regard Christ’s sacrifice in its eucharistic character, according to which the justified worshipper is admitted to communicate with a reconciled God, and to be a joyful guest feasting with Him in the sacrifice, we see it in the Peace-offering. Again, can any theological homily that ever was composed on the nature of Sin, although it may be written with the keenest insight, and with the nicest precision of a subtle metaphysical analysis, be mentioned for

1 S. Aug. in Ps. xxvi. 2 S. Aug. Quast. 73, in Exod. 3 1 Cor. x. 9. 4 Heb. xl. 26.
AND TO THE BOOKS OF CHRONICLES.

a moment in comparison with the picture which is held up to us of Sin, in its loathsome hideousness and foul deformity, and in its contaminating influence, in its corroding voraciousness and kindling insatiableness, by the Book of Leviticus, in the description which it presents to us of Sin's physical type, the disease of Leprosy, and in the laws of God concerning it?

Again; the Rationalist is staggered by what he calls the prodigal profusion and wanton waste of miraculous power in the passage of the Israelites marching through the Red Sea between two walls of water, and in the flowing back of the river Jordan for several miles northward to a place near to Adam, and in the falling down prostrate of the walls of Jericho, at the sound of the trumpets, and in the staying of the solar light on the hill of Gibeon at the prayer of Joshua. And truly the Rationalist is very rational, if we are to read these histories merely according to the letter, and if we are to see nothing beyond it. Reading the history from his point of view, the Rationalist is quite right; but the question is, Is his point of view the right one? No, assuredly not; and it is to be regretted, that much modern exegesis, and many modern Jewish histories, seem to accept that point of view as the right one; and the consequence is, that some commentaries on Scripture, and some popular books on Jewish history, unintentionally no doubt, but no less certainly, have a tendency to propagate scepticism.

How different was the treatment which these Books of the Old Testament received from the ancient Church of God! And therefore with regard to the interpretation of Scripture, it must with sorrow be confessed, that great is the decline of the nineteenth century, which boasts its intellectual illumination. We have gained a good deal in philology, but how much have we lost in theology! And though doubtless theology needs philology, what is philology without theology? A mere cenotaph. The expositors of the ancient Church, her Origens, her S. Cyrilis, her S. Chrysostoms, her S. Augustines were not perplexed by the miraculous phenomena of the Exodus. And why? because in the Exodus they had learnt to recognize not only a true history, but a spiritual adumbration of the greatest events that the World has ever seen, or ever can see; events which concern all nations, and project their shadows forward over the countless ages of Eternity. They saw in a figure the Death and Passion of Christ. They beheld His glorious Resurrection, and the deliverance of all Mankind from the grasp of Satan; and in reading the Book of Joshua they saw Mankind marching under the banner of our Jesus into the Canaan of His Church militant here, and they foresaw the glorious victories of His Church triumphant hereafter, when the light of the Sun will be stayed at the Great Day, till our Divine Joshua has put all His enemies under His feet.

Marvellous indeed would it have been, if the first announcement and inauguration of such events as these had not been accompanied by marvels. The miracles which introduced these typical events were like voices of heralds preparing the world for Christ's Coming, and quickening its faith, and exciting it to look forward to the glorious Antitype. The miracles were justified by what they foretold. Here, as in many other cases, the spiritual interpretation refutes Rationalism. The letter cannot stand securely without the spiritual interpretation; which, so far from undermining the history, confirms its truth.

And now let these remarks be concluded with a grateful ascription of praise to the Almighty Author and Giver of all good, for the strength and comfort which for many years He has vouchsafed to bestow upon him who here humbly offers the fruits of his labours in the interpretation of His most holy Word, with a fervent prayer to Him that He would be pleased to shed upon them His blessing, and to make them subservient to His glory, and to the edification of those who love Him.

1 See above, on Josh. iii. 16.
2 Bishop Pearson on the Creed, Art. II., p. 76, where he says that "there is scarcely an action of Joshua which is not clearly predictive of our Saviour."

Cloisters, Westminster Abbey,

Nov. 6, 1866.
THE FIRST BOOK OF THE KINGS,
COMMONLY CALLED

THE THIRD BOOK OF THE KINGS.

I. NOW king David was old and stricken in years; and they covered him with clothes, but he gat no heat. 2 Wherefore his servants said unto him, ¶Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat. 3 So they sought for a fair damsels throughout all the coasts of Israel, and found Abishag a Shunammite, and brought her to the king.

PRELIMINARY NOTE TO CHAPTERS I. AND II.

This portion of Scripture, from ch. i. to vi. 31, containing the history of David's old age, is appointed to be read in the Jewish Synagogues, as a Proper Lesson together with Gen. xxviii. 1 to xxix. 18, which describes the old age and burial of Sarah and Abraham; and thus the Hebrew Church invites us to connect the last days of David with those of the Patriarchs.

Last of the reader this portion of Scripture should be treated, as some recent writers have been, into a low and erroneous notion concerning "the last days of David," he is requested to consider the observations offered below upon it, in the Preliminary Note to chapters xxviii. and xxix. of the First Book of Chronicles.

In the first two chapters of this Book of Kings, David is represented as aged and infirm, but in the concluding chapters of the First Book of Chronicles he is displayed to us as endowed for a time with preternatural vigour. The "outward man was perishing, but the inward man was renewed day by day" (2 Cor. iv. 16). We there see King David, having risen from his bed of sickness, and having gone forth from his chamber, enthroned in royal majesty in his Council-chamber at Jerusalem, to which he had convoked the chief estates of his kingdom from all parts of Palestine. We see him exhibiting to them the divinely revealed Pattern of the Temple, which was to succeed in the place of the Tabernacle; and presenting to them his son Solomon as his successor on the throne of Israel and Judah; we see him commencing the history of his reign and life with that glorious ascription of praise and thanksgiving to God, which is contained in the last chapter of the First Book of Chronicles. A more noble scene than that cannot be imagined. It displays a glorious triumph of spiritual strength over human weakness. It reveals also a beautiful gleam of the Divine King of Judah, Jesus Christ, rising from the weakness of death, and darkness of the Grave, and emerging as it were from old age in David into youth and glory in Solomon.

1. Now—Literally, And. By this conjunction the Author connects this Book with the preceding (Ecclesiastes, First; see above, on Josh. i. 1. 1).—king David was old] About seventy years of age; for he began to reign when he was thirty years of age, and reigned forty years (2 Sam. v. 4, 5).

It has been said by some that the phrase "King David" does not occur in the Books of Samuel. The truth, rather, is that this phrase is not unfrequent in Samuel (see 2 Sam. vi. 12; v. 18; vii. 8, 11; ix. 5; xiii. 21; xvi. 5, 6; xxiv. 17; xxxi. 11); and by this phrase the present book is linked on to the foregoing Books of Samuel.

—stricken in years] See Josh. xiii. 1.

Vol. III. 1

ABISHAG THE SHUNAMMITE.

2, 3. Let there be sought for my lord the king a young virgin—So they sought for a fair damsels—and found Abishag a Shunammite. 4 David himself did not devise what is here recorded; it was prescribed by his servants, the physicians. Such means as these are recommended by ancient physicians (as Galen, Method. Medice. viii. 7. See Treton, Sitten u. Krankh. d. Hebr. p. 257).

Abishag is a name derived from Hebr. ab, father, and skagag, to wander (Genes. vi. 6. Puerest. 12), and it may mean,—whose father was a wanderer; she was of Shunem (now Salem, or Sela), in the tribe of Issachar, afterwards part of "Galilee of the Gentiles." See 1 Sam. xxviiii. 4, where Shunem is mentioned in connexion with Endor, and Gilboa; and it was afterwards celebrated in the history of Elisha (2 Kings iv. 8).

Abishag is regarded in Scripture as David's wife (8. Jerome ad Nepotian, Epist. 34. Theodoret, Qu. 5. Woevers, Dibuc. Qu. 1, p. 890). The sin of Adonijah in asking her of Solomon as a wife for himself, cannot otherwise be explained. See ii. 13—22, and Pfeiffer, Dublin. p. 215.

This history of Abishag at first sight may surprise and perplex the reader; and it may reasonably be asked, Why is it inserted in Holy Scripture?

Probably for the following reasons:—

(1) To explain the subsequent history of Adonijah's death.

(2) Perhaps also on moral accounts. David had sinned by polygamy and adultery. Bathsheba and other wives of David were still living, but their beauty had faded away. David was not more than seventy years of age, but his body was enfeebled, and had lost its natural warmth and vigour. May we not here recognize the vanity and weariness of sin, especially of the sins of the flesh? See Prov. xxxi. 3.

(3) Besides, this physical feebleness of David served the important purpose of showing that the last act of his life, in which he appears, not in a sick chamber, but in the public assembly of his people, was due to supernatural power; and it is invested with greater dignity and glory on that account. It was the act of God in him. It was the act of David, the King and Prophet of Israel, as a noble and august Type of Jesus Christ; see above, Preliminary Note to this chapter.

(4) If we regard merely the letter of this history, and interpret it only according to the letter, we fall short of its true meaning. All who receive "Holy Scripture as given by inspiration of God" (2 Tim. iii. 16) must feel convinced that such an incident as this, recorded of King David at this the closing scene of his long and eventful reign, must also have a spiritual significance;
to the king. 4 And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not.

5 Then b Adonijah the son of Haggith exalted himself, saying, I will be king: and 1 prepared him chariots and horsemen, and fifty men to run before him. 6 And his father had not displeased him 1 at any time in saying, Why hast thou done so? and he also was a very goodly man; 4 and his mother bare him after Absalom. 7 And 1 conferred with Joab the son of Zeruiah, and with 1 Abiathar the priest, and 4 they 1 following Adonijah helped him. 8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and 1 Shimei, and Rei, and 4 the mighty men which belonged to David, were not with Adonijah. 9 And Adonijah slew sheep and oxen and fat cattle by the stone of Zohethel, which is by 1 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 called not.

11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of 1 Haggith doth reign, and David

David, let us remember, is a type of Christ; and it has been already observed (as an important principle which has not been duly considered by the writers on Typology), that wherever the human types fail, there the Divine Antitype does not fail, but excels. In these respects the Divine Antitype is a contrast to the Human type (see above, Introd. to Judges, p. 79).

So it is here. David had sinned by polygamy and adultery. In his last days, by the advice of his servants, he has an Absalom to cherish him. His name seems to signify that here was the type of a fair virgin from “Galilee of the Gentiles.” He has no children by her, and she becomes an occasion of death to one of his sons, Adonijah, and of sorrow to his house.

But how different is the example of Christ! Not by any human suggestion, but by the Divine counsel, and by His own free will, He, the true David, the King of all faithful Israelites, espoused to Himself the Absalom of our fallen humanity, which had been wandering in sin ever since the days of Adam our father. He betrothed to Himself a Church from the Shunem of the Gentile world, and He gave Himself for her. He did not need her; but He loved and cherished her as His own flesh (Eph. v. 22); and by her He has a spiritual offspring in all nations of the world. St. Paul suggests this comparison by adopting the word used by the Septuagint here in v. 4, where it is said that Absalom ὁ βλέπων τῶν Βασιλέων. But (says St. Paul) Christ θάλαττες τῆς Εὐσεβίας. Absalom is in a certain sense a wife to David, but is not a mother by him; but of the Church of Christ it is said by David himself, “Hearken, O daughter, and consider, incline thine ear; forget also thine own people and thy father’s house. So shall the king have pleasure in thy beauty. Instead of thy fathers, thou shalt have children whom thou mayest make princes in all lands” (Ps. xcv. 11, 12, 17).

4 In a subordinate sense, this history may also be applied, as it is by some of the Fathers, to illustrate the condition of our frail humanity—in its weakness and old age, no longer deriving pleasure from carnal delights, but seeking for spiritual comfort to cherish us in days of solitude and sorrow, in declining years. See S. Jerome ad Nepotian, Epist. 51; Prosp. Aquitan. de Psalm. ii. 18; Angelus in Bibl. Pat. Max. xx. 359.

5. Adonijah] The fourth son of David (2 Sam. iii. 4), Ammon being dead (2 Sam. xiii. 29), and Absalom also (2 Sam. xvii. 14), and probably Chilob (2 Sam. iii. 2); for of him we hear not more of himself, and the chronology now existing and would have had the first claim to the throne, if it had not been awarded to Solomon by God (cp. v. 13, 30), as Adonijah himself owns (v. 15); and see above, 2 Sam. xiii. 21; and 1 Chron. xxi. 17. Thence Tamar, Absalom’s mother, was not only against David and Solomon, but again against God.

— prepared him chariots and horsemen, and fifty men to run before him] As Absalom had done in his rebellion against David (2 Sam. xv. 1). Adonijah’s sin was aggravated by this circumstance, that he was not warned by Absalom’s fate, but he imitated his example.

6. had not displeased] Had not grieved him by correction (1 Juv., Syr., Arabic; see Green, 646).

— at any time] Literally, from his days; i.e. since he was born. It is suggested by the sacred Writer that Adonijah’s rebellion, like Absalom’s, was due to too great indulgence on the part of his father; and this was perhaps produced by David’s consciousness of his own falling “in the matter of Uriah the Hittite.”

— he also] That is, as well as Absalom his brother (2 Sam. xiv. 25).

— his mother bare him] The words, his mother, are not in the original, but are to be supplied from the context: cp. Num. xxvi. 50.

— after Absalom] The son of Maachah (1 Chron. iii. 2).

7. Joab] Who was disaffected and irritated by David’s preference of Amasa (2 Sam. xix. 18), and was conscious of David’s adherence of him, because he had killed Absalom, and because he had treacherously murdered Amasa: see ii. 5.

— Abiathar] Who seems to have been jealous of Zadok (see above, 2 Sam. xv. 24—29; xx. 25). The rivalry between Abiathar and Zadok may have been occasioned by the separation of the Ark (which was at Jerusalem) from the Tabernacle, which was at Gilson (1 Chron. xvi. 30). Perhaps the one had special care of the Ark, and the other of the Tabernacle.

— stone of Hinnom (Robinson, i. 354; and Bew.: iii. 1 Chron. xxi. 29. 2 Chron. v. 5. Bishop Andrews (v. 517, 248) collects the examples of such combinations as these of Joab and Abiathar against their lawful sovereign, and observes, that “all who have sought the destruction of their kings have perished, and gone to their grave by some shameful death.”

8. Benaiah] The chief of the king’s body-guard (2 Sam. xvii. 8; xxi. 20. Below, ii. 35).

— Shimei] Probably the son of Eliah (iv. 18).

— Re] Not otherwise known.

9. Adonijah slew sheep] Thus also imitating Absalom, who began his rebellion with a sacrificial feast (2 Kings xv. 12), in order to cover his sin with the cloak of religion, and to ingratiate himself with those whom he invited to the sacrificial banquet.

— stone of Zohethel] Perhaps stone of the serpent (Gen.).

The Torpaz renders it, “stone of the watch-tower,” the Syrac. and Arab., “the great stone.” It is supposed by some to be the rock at the southern end of Wady-el-Rubab, or valley of Hinnom (Schultze).

— En-rogel] Now called the well of Job, or Nehemiah, which is at the south-east of Jerusalem, near the junction of the valley of Hinnom, on the south-west, with that of Jehoshaphat on the east, and is the freest and most fertile spot on earth, where the wild honey is gathered. Asah. xvii. 17. Jos. xv. 7. 2 Sam. xvii. 17. Josephus (Antt. vii. 14. 4) describes the feast as taking place at the well in the king’s garden.
our lord knowest it not? 12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. 13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, k Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why then doth Adonijah reign? 14 Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king. 16 And Bath-sheba bowed, and did obeisance unto the king. And the king said, + What wouldest thou? 17 And she said unto him, My lord, + thou swearest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. 18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest it not: 19 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. 20 And thou, my lord, O king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him. 21 Otherwise it shall come to pass, when my lord the king shall "sleep with his fathers, that I and my son Solomon shall be counted † offenders.

22 And, lo, while she yet talked with the king, Nathan the prophet also came in. 23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. 24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne? 25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king’s sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, † 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 hast not shewed it unto thy servant, who should sit on the throne of my lord the king after him?

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 spake, and said, † As the Lord liveth, that hath redeemed my soul out of all distress,

30 Even as I spake 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 reverence to the king, and said, † Let my lord king David live for ever.

32 And king David said, Call me Zadok the priest, and Nathan the prophet,
and Beniaia 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 mule, and bring him down to *Gihon:

34 And let Zadok the priest and Nathan the prophet *anoint him there king over Israel: and *blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead; and I have appointed him to be ruler over Israel and over Judah.

36 And Beniaia the son of Jehoiada answered the king, and said, 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 Solomon, and *make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Beniaia the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon. 39 And Zadok the priest took 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.

41 And Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Joab heard the sound of the trumpet, he said, Wherefore is this noise of the city being in an uproar? 42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for *thou art a valiant man, and bringest good tidings. 43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king. 44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Beniaia the son of Jehoiada,
and the Cherethites, and the Pelethites, and they have caused him to ride upon the king’s 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, 48 God make the name of Solomon better than thy name, and make his throne greater than thy throne. 49 And the king bowed himself upon the bed. 50 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. 51 And all the guests that were with Adonijah were afraid, and rose up, and went every man his way. 52 And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar. 53 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day that he will not slay his servant with the sword. 54 And Solomon said, If he will shew himself a worthy man, 55 there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die. 56 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

II. 1 Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, 2 I go the way of all the earth: 3 be thou strong at his accession, procured for Solomon and his people a reign of happiness and peace, as long as he obeyed God.

These acts of Solomon were acts of justice: they were acts of obedience to God’s laws, and of zeal for His honour; and though they were acts of severity, yet even in that severity there was mercy, inasmuch as they deterred others from those sins which they would incur the worst punishment, the punishment of God’s wrath and indignation in this life and in another.

As has been already observed, David, together with Solomon, who was associated with him on the throne of Israel during his lifetime, constitutes a type of Christ, Who is both the Divine David and the Divine Solomon. Christ blends all the royal attributes of both, in exceeding glory, in Himself. Like David, He was persecuted; like David, He triumphs; like David, He is a Man of War; and, like Solomon, He is the Prince of Peace. Like David, He prepared for the building of the Temple of His Church; and, like Solomon, He built it. And in these royal and judicial acts of David, the Man of War, executing sentence of righteous retribution on the guilty by Solomon, the Prince of Peace (Matt. xxvi. 51), we see a solemn warning to ourselves. We are exhorted thereby to contemplate Christ, who was foreshadowed by David and Solomon, not only as the King of Israel, and the Lord of battles, and the builder of the Church, and the Prince of Peace, but also as a Righteous Judge, who, though He is infinite in mercy to all who believe, love, and obey Him, yet is a “consuming fire” to all those who disobeY Him; and He will say to the impenitent at the great Day, “Depart from Me, ye cursed, into everlasting fire; prepared for the Devil and his angels” (Matt. xxv. 41). We are warned against trifling with Christ’s divine attributes; and against regarding Him only as a God of love, and not also as a God of holiness and justice. We are reminded, that He is not only the mock, and gentle, and spotless Lamb, which taketh away the sins of the world (John i. 29, 36), but that He is also the Lion of the tribe of Judah (Rev. v. 5), and that at the great Day, the remembrance of His slightest love and mercy will be the severest pang to the wicked, who will “say to the mountains, Fall upon us, and to the hills, Cover us, and hide us from the wrath of the Lamb” (Rev. vi. 16).

2. I go the way of all the earth] David adopts here the words of Joshua (Josh. xxiii. 11), and in what he adds, “He thou strong,” he adopts the words of God Himself to Joshua (Josh. i. 6, 7, 9).
David's last charge

1 KINGS II. 3—9. concerning Shimei.

Before the 1515.

d Deut. 29. 9.
Joel 1. 7.
1 Chron. 22. 12, 13.
27. 14.
1 Sam. 10. 4.
45.
11. 9.
Ps. 132. 12.
2 Kings 22. 9.
2 Sam. 7. 12, 13.
8. 25.
Heb. 11. 35.
Prov. 2. 21.
2 Sam. 3. 25.
15. 5, 12, 14.
8. 5.
2 Sam. 3. 27.
12 Sam. 10. 4.
1 Heb. pafs.
ver.
2 Sam. 19. 31, 35.
2 Sam. 2. 7, 19.
1 Chron 12. 27.
2 Sam. 17. 27.
2 Sam. 16. 5.
Hch. strong.
2 Sam. 19. 16.
2 Sam. 19. 23.

therefore, and shew thyself a man; 3 And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest d prosper in all that thou dost, and whithersoever thou turnest thystyle: 4 That the Lord may e continue his word which he spake concerning me, saying, 1f thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, 1b there shall not ț fail thee (said he) a man on the throne of Israel. 5 Moreover thou knowest also what Joab the son of Zeruiah 1 did to me, and what he did to the two captains of the hosts of Israel, unto 4 Amner the son of Ner, and unto 1 Amasa the son of Jether, whom he slew, and ț shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. 6 Do therefore ș according to thy wisdom, and let not his hoar head go down to the grave in peace. 7 But shew kindness unto the son of Barzillai the Gileadite, and let them be of those that ș eat at thy table: for so ș they came to me when I fled because of Absalom thy brother. 8 And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a ț grievous curse in the day when I went to Mahanaim: but ș he came down to meet me at Jordan, and ș I shew to him by the Lord, saying, I will not put

3. keep the charge of the Lord thy God] Be thou the guardian of His law and of His honour. The phrase is derived from the Pentateuch (Lev. viii. 35; xviii. 4), where it is applied to the Levites watching at the Tabernacle, as the spiritual body-guard of the royal palace of the heavenly King. These words explain the true nature of the acts done by Solomon to Joab and Shimei; they were not done by him as a private person from any feeling of hatred and revenge, but they were performed by him as a king, the appointed Guardian of the law, and Champion of the honour, of Jehovah, and as the official Exercitioner of His Will.


—the law of Moses] This exhortation of David to Solomon is a repetition of the charge given by God to Joshua, when he was inaugurated as Leader of God's people. It is a testimony to the genuineness of the Books of Joshua, and of the Books of Moses. See Josh. i. 6—8. Cp. Deut. xviii. 15, where the future king of God's people is commanded, on his accession, to make a copy of the Law of Moses for his own guidance in the discharge of his duty.

4. That the Lord may continue his word which he spake concerning me] See above, 2 Sam. vii. 8. 11—16, and the notes thereon.

— Joah the son of Zeruiah] There is an emphasis in these words, the son of Zeruiah: he, who was my own sister's son, and who ought, as such, to have been one of my dearest friends, became my bitterest enemy.

It is observable, that David does not mention among Joab's sins that which caused David personally the most poignant grieve,—the murder of Absalom (see 2 Sam. xviii. 30). He omits this; he would not have Solomon to suppose that he was moved by any parental feelings of personal anger and animosity to give the advice which he offers to his son. Not for sins committed against David as a father, but for sins committed against the Law, and Majesty of God, does David advise Solomon the King, as the Keeper of God's Law, and Guardian of God's honour, to punish the guilty officer, who, though long spared, had shown no signs of repentance, but had grown old in sin, and who, at this very time, was plotting against the King, and who was guilty of treason against Joab, the principal officer of the Sovereign who had been appointed by God Himself.

— Amner the son of Ner] See 2 Sam. iii. 27. 39. Joab must have known David's sorrow for that act of treachery, but he was not moved thereby to repentance, but persevered in his course of cruelty and treachery.

— Amner the son of Jether] See 2 Sam. xx. 9—11.

— and put the blood of war upon his girdle—and in his shoes] In a time of peace. Such was Joab's cruelty and treachery; he defiled his own girdle and his own shoes, with the blood not of an enemy, but of the captain of the Lord's host. See the narrative in 2 Sam. xx. 10; cp. Ps. eix. 18, 19: "He clothed himself with cursing, like as with a raiment; and let it be as the girdle that he is alway girded with." 8. Do therefore according to thy wisdom] Solomon himself, the wisest of men, declares that "a wise king scattereth the wicked, and bringeth the wheel over them" (Prov. xx. 26; and cp. v. 6) and thus, in his wisdom, the King vindicates God's honour, and obeys His Law, and deters others from sin, and saves them from punishment. Even the Christian Church prays at her altars, that all Christian kings may have grace to "execute justice for the punishment of wickedness, and mercy, and the maintenance of true religion and virtue;" and, in so doing, she compiles with the precepts of St. Paul (see 1 Tim. ii. Rom. xiii. 1—4); and she knows that the execution of justice on the guilty is essential even to the exercise of mercy to others (see Prov. ii. 19). But—let not his hoar head go down to the grave in peace. Rather, thou shalt not make his grey hairs to go down to the grave in peace. Here is another phrase derived from the Pentateuch (see Gen. xliii. 38; xlv. 29, 31). If Joab had been a good man, then Solomon would have followed him to the grave with honourable tokens of sorrow: "The hoary head is a crown of glory; if it be found in the way of righteousness" (Prov. xvi. 31. Cp. Lev. xix. 32). But Joab's old age is mentioned by David as aggravating his sins. He had not repented of his earlier deeds of cruelty and treachery (see v. 5); but even at a time when the passions are usually subdued and softened by decay of physical strength, and by experience of earthly sorrow, and by the sense of approaching death, he persevered with unrelenting obstinacy in his reckless course of crime, as was evident from his savage murder of Amasa.

Besides, Joab was now engaged in a treasonable conspiracy against Solomon, and this conspiracy, if not checked, would lead to civil carnage and confusion. If Joab was successful in his partisanship of Adonijah, it would not stop short of the destruction of the Lord's anointed, and his household (see 13).

David's regard for a holy and pious old age is shown by a happy contrast in what he proceeds to say concerning Solomon's duty, of kindness to the offspring of the venerable Barzillai. But Joab, on whom he placed such a high estimate, had been so often excommunicated, and had also would have been honoured by his sovereign, and would have been followed by him with grateful affection to the grave.

7. the sons of Barzillai] See 2 Sam. xvii. 27—29; xix.

8. 9. Shimei the son of Gera—his hoar head bring thou
David's death and burial. 1 KINGS II. 10—18.

Adonijah's request.

down to the grave with blood] From the mention of Shime's old age, it may be inferred that he had not repented of his sin (2 Sam. xvi. 5—8); that he had not been softened by David's kindness to him (2 Sam. xix. 18, 20); and that David knew well that Shime would be a bitter enemy to his son Solomon, whose reign he desired to be more happy and peaceful than his own: see above, ch. 1.

Therefore Shime's sins revived, as it were, against him. Compare our Lord's words, Matt. xviii. 34.

In his dying instructions to Solomon, David (says Dr. Waterland, Script. Vindicat.) on one Sam. xxxv. p. 146) is not to be considered as a private man, Acting upon resentment, but as a king giving advice to his successor in affairs of state. In these last hours he performed the part of a prudent magistrate, in relation to Shime, as before he had acted the part of a pious and tender-hearted man, in twice sparing his life (2 Sam. xvii. 11; xix. 22). Shime had sinned against God by insulating his Representative; and David's former lenience to him is an evidence that, if he had repented, he would have been treated with kindness; but his hoar hairs had not brought wisdom with them; he, like Joab, was hardened in sin; and their old age would have given authority to their evil designs, and would have induced others to follow them in their treasonable practices against Solomon. Therefore, in the Name of the Lord Himself, the righteous Judge, Whose viceroy a Solomon was, they were to be punished by Solomon, His viceroy, constructive.

David slept with his father.] Here is implied an assertion of the doctrine of the existence of the soul after death, and of the resurrection of the body. Cp. Gen. xxvi. 29; xxxv. 27; ex. 6. 33. Cp. A Repulse here.

An exception was made in David's case to the rule which forbade burial within the city walls. Zion was not defiled, but honored, by containing his grave; and here was a glimpse of a better thing which would be regarded as a kind of unseemly thing; and when the Grave would be hallowed and beautified by the Burial of Christ, the Son of David, the King of the true Zion.

This grave of David was probably "hewn in the rocky sides of the hill, and became the centre of the catacomb in which his descendants the kings of Judah were interred after him. The vast cavern, with its many tombs, no doubt existed under the ruins of Jerusalem; and its discovery will close many a controversy respecting the location of the Holy City. But down, do, this time its situation is unknown" (Stanley, Lect. xxiv. p. 140). The sepulchre remained there till the days of the Apostles (Acts ii. 29). Theodoret says (Quo. 6), that it was like a cave or grotto, near Siloam, and was richly adorned. Cp. Neh. iii. 15, 16.

11. forty years] See 2 Sam. v. 4. David, a type of Christ, reigned forty; and Solomon his son, another type of Christ, reigned forty years (xi. 42. 2 Chron. ix. 30).

On the significant of this period of time, see below, on the Acts of the Apostles, p. 49.


17. that he give me Abishag the Shunammite to wife] Bathsheba was afraid of Adonijah; and her answer to him (v. 15) is to be explained from her fear. She wished to conciliate him, and did not pause to examine the nature of his request. But Solomon, the wise King, is not actuated by fears. He decides the matter with courage, according to God's law (229).

This request of Adonijah was a subtle and treacherous one. The wife of a king,—and such, in the opinion of the people, Bathsheba was to David,—could not pass to any one but his successor; and the transfer of a royal consort to another person was tantamount to a recognition of that person as heir to the throne. See 2 Sam. xii. 8; xvi. 11; Selden, Utro Heb. i. 10; Michaelis, Mos. Recht, ii. 54; and Herod. iii. 68, where it is stated that this was the law also among the Persians. Therefore, if Solomon granted Adonijah request, that concession would have been regarded by Solomon's subjects as equivalent to a public admission on the King's part that Adonijah, and not Solomon himself, was David's lawful heir and successor.

Adonijah, the son of David, in his insuperable ambition for the throne, ventured to defy God's Law, which forbade a person to have his father's wife (Lev. xviii. 8; xx. 11. Cp. I Cor. v. 1; and A Repulse here). Bathsheba was overthrown by a fall, and called the Virgin pastor, "a small petition" (e. 2). But King Solomon, by his wisdom, at one glance saw through the artifice, and detected and exposed its true character, and declared that it was no less than a design against the throne (see n. 229), and punished him accordingly, as one that would outnumber God's law, and to subvert the! monarchy of God's Anointed.

It is hardly necessary to do more than mention the supposition of some, in recent times, that Abishag was an object of Solomon's own affections; that she was even the subject of the Song of Solomon;” that Bathsheba desired to receive her son from her influence; and that Solomon was induced by jealousy to put Adonijah to death.

It is stated by the Holy Spirit concerning Solomon, as he was this time, "that Solomon loved the Lord, walking in the statutes of David his father" (iii. 3). But how could that have been said, if this modern theory were true?

But there is another profounder inquiry. Is there not a spiritual lesson here for the Church of these latter days?

(1) Solomon is a type of Christ. Some, unhappily, there are, who affirm that the Mother of Christ, the Blessed Virgin Mary, ought to be invoked (as Bathsheba was invoked by Adonijah to be his mediatrix with her son), in order that she may exert authority over her Divine Son, as if the Blessed Virgin were the Mother of Christ's Godhead! They address her in such language as this in their litany: "Procura te eae Matrum, "Juro Mariae impetranto Filio."" Solomon, the wise king, followed the counsel of his father—
Abiathar deposed.

13 Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand. 20 Then she said, I desire one small petition of thee; I pray thee, say me not nay. And the king said unto her, Ask on, my mother: for I will not say thee nay. 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? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for Joab the son of Zeruiah. 23 Then king Solomon swore by the Lord, saying, 1 God do so to me, and more also, if Adonijah have not spoken this word against his own life. 24 Now therefore, as the Lord liveth, which hath established me, and set me on the throne of David my father, and whom 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 Benaiah the son of Jehoiada; and he fell upon him that he died.

26 And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou art worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord God before David my father, and because thou hast been afflicted in all wherein my father was afflicted. 27 So Solomon thrust out Abiathar from being priest unto the Lord; that he might fulfil the word of the Lord, which he spake concerning the house of Eli in Shiloh.

to keep God's law (v. 3), and he rejected the request of his mother, and he executed judgment on Abijah. The Divine Solomon, Jesus Christ, has received the office of King and Judge from the Father; and they who offend God by praying to the Mother of Christ, may one day find that their prayers have been rejected, and that, like Abijah here, they have spoken words against their own life."

(2) Abijah asked for the king's wife for himself. The Bishop of Rome does not hesitate to call himself the Husband of the Church, the Spouse of Christ, the Lord of all (see the note above, on Gen. xxvii. 22; Ex. xvi. 4). Abijah was condemned to death by Solomon for claiming the king's consort. Is there not also a spiritual warning here, against abetting such acts of intrusion into the prerogatives of Christ?"
23 Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of the Lord, p ch. 1. 7, and caught hold on the horns of the altar. 24 And it was told king Solomon e ch. 1. 56, that Joab was fled unto the tabernacle of the Lord; and, behold, he is by the altar. Then Solomon sent Benaiah the son of Jehoiada, saying, Go, fall upon him. 30 And Benaiah came to the tabernacle of the Lord, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me. 31 And the king said unto him, 'Do as he hath said, and fall upon him, and bury him; *that thou mayest take away the innocent blood, which Joab shed, from me, and from the house of my father.' 32 And the Lord said, *shall return 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 not knowing thereof, *to wit, *Abner the son of Ner, of the host of 8 2 Sam. 3. 27, Israel, and *Amasa the son of Jether, captain of the host of Judah. 33 Their 2 2 Sam. 20. 10, blood shall therefore return upon the head of Joab, and *upon the head of his 2 2 Sam. 3. 29, seed for ever: *but upon David, and upon his seed, and upon his house, and a Prov. 25. 5, and upon his throne, shall there be peace forever from the Lord. 34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him: and he was buried in his own house in the wilderness. 35 And the king put Benaiah the son of Jehoiada in his room over the host: and 1 Zadok the priest did the king put in the room of a Abiathar. 36 And the king sent and called for d Shimei, and said unto him, Build thee shelters under every sycamore tree, and take no more victual of victual with David, but of Joab. 37 And the king sent to Joab, saying, Go, number the people of Israel, from Beer-sheba even unto Dan. 38 And when Joab had given orders the people to come in and stand before the Lord, as the king had commanded, 39 Joab said to the king, According to the word that thou hast commanded, so have I done. 40 And Joab gathered all the chief of the thousands together, and said, 41 Go, number the people of Israel, from Beer-sheba even unto Dan. 42 And when this command was given them, they numbered the people, and numbered the people of the people of the children of Israel, of every man that had a yoke upon his animal, and they came even to a thousand thousand. 43 And Joab came and told the king. And the king said, 'I will give thee a token, that thou mayest know that thou hast numbered the people, that thou hast trespassed against the word of the Lord; and therefore there shall there be pestilence in the land. 44 And the king said unto Joab, 'This is a thing that is displeasing unto the Lord; therefore the Lord hath done this unto you.' 45 And the king spake to Joab, and to all the people that was with him, 'Pardon me this trespass of thine, and return with me to the city.' 46 Then Joab returned to the king, and said, 'Thou hast spoken well.' 47 And the king said, 'Go, number the people, and bring me word thereof.' 48 And the people were numbered, and all the number of the people of the children of Israel was a million and an hundred thousand six thousand. 49 And God was very angry with the people, and sent a pestilence among the people of the children of Israel. 50 And the king said to Joab, 'Dost thou not perceive that thou hast numbered the people of the children of Israel? Therefore there shall there be pestilence.' 51 And the king spake to Joab, and to all the people that was with him, 'Put away, I command thee, from me, and number not more.' And all the people were numbered, and wrote their number. 52 And the king said, 'Take thee the sum of them, and number thou also the people of the children of Israel, and number thee an husbandman of a thousand, and an officer of a hundred.' 53 And they numbered the people, and wrote their number. 54 And the king said, 'Mighty men be not numbered among them.' And they were numbered, and the number of them that were numbered of them was two hundred thousand.
Shimei's death.

1 KINGS II. 37—46. III. 1.

Pharaoh's daughter.

37 For it shall be, that on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head. 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 Achish son of Maacah king of Gath. And they told Shimei, saying, Behold, thy servants be in Gath. 40 And Shimei arose, and saddled his ass, and went to 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 thine heart is privy to, that thou didst to David my father: therefore the Lord shall 1 return thy wickedness upon thine own head;

45 And king Solomon shall be blessed, and the throne of David shall be established before the Lord for ever. 46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died. And the kingdom was established in the hand of Solomon.

III. 1 And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had

36. Shime]). Concerning whom Solomon had received directions from David. See v. 9, 9. — Build thee a house] To be a guarantee for his residence there.

37. Kidron] On the east side of Jerusalem. This limit is mentioned, as lying between Jerusalem and Shimei's house at Baburim (2 Sam. xv. 23; xxvi. 5).

38. Achish] See 1 Sam. xxi. 10; xxvii. 2.

42. Did I not make thee to swear by the Lord?] Therefore Shimei was guilty of perjury, and was liable to punishment on that account; and Solomon had pledged his own word, that if Shimei left Jerusalem, he should die, and Shimei had accepted that pledge (v. 42). A king's word is sacred; and if Solomon had not performed it, he would have forfeited the confidence of his people; and Shimei ought to have been warned against trampling on Solomon's forbearance, by the punishments already inflicted on Adonijah and Joab. Shimei's former wickedness, of which he had not repented (see v. 44), rose up against him.

45. the throne of David shall be established] As Solomon says, "Take away the wicked from before the king, and his throne shall be established in righteousness" (Prov. xxv. 5).
Solomon goes to Gibeon.

1 KINGS III. 2-8.

His prayer.

Before CHRIST

1. ch. 7, 1.
2. ch. 6.
3. ch. 15, 10.
4. Lev. 17, 34. 5. 1 Sam. 3, 11, 12; ch. 22, 43.
5. Decr. 6, 5, 9.
6. 39, 10, 6. Ps. 31, 22.
7. Cor. 8, 3.
8. 12 Chron. 1, 3.
9. 1 Chron. 16, 33.
10. 1 Chr. 2, 2.
11. 2 Chron. 7, 1.
12. Num. 12, 6.
14. 2 Chron. 1, 5.
15. Or, bound.
16. ch. 24. 4.
17. 2 Kings 3, 2.
18. Ps. 11, 2.
20. 1 Chron. 29, 1.
22. Deut. 7, 6.

made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days. And Solomon love the Lord, walking in the statutes of David his father: only he sacrificed and burned incense in high places.

And the king went to Gibeon to sacrifice there, for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee. And Solomon said, Thou hast shown unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot
be numbered nor counted for multitude. 9 a Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy 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 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 a Behold, I have done according to thy words. b to, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast 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, c as thy father David did walk, then I will lengthen thy days. 15 And Solomon a woke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and b made a feast to all his servants.

16 Then came there two women, that were harlots, unto the king, and stood before him. 17 one of them said, 18 her daughter, and the other said, mine. And the king said, Show me the matter. 19 And they said before the king, Wherein is this matter? 20 Then the king said, The one that saith unto me, Thou shalt have this thing, let him be the true in Israel. 21 Then said the woman whose husband was of the fields, the king said, Say the matter. 22 Then the other woman said, nay; but let my word be established in thy hand. 23 Then said he, Say the matter. And they said, He is our brother, and he is the son of our father's wife, and he is dead, and, behold, his wife took another, and looked. 24 Wherefore his name was called in Israel Jotham. 25 And the king said, What shall I do then? 26 Then said he, Let him be free that is of thine hand, and he shall be thine. 27 And the other woman said, nay; but let my word be established in thy hand. 28 Then said he, Say the matter. And the other woman said, Yea, my word shall be established in thy hand. 29 Then said he, I will do the thing that is easy. 30 Now therefore,判决在会众中。 31 Then said he, Shew him thine hand. And she put her hand in her lap. 32 Then said he, Swear unto me by the Lord, that thou hast not put thy hand in her lap. And she said, So be it. 33 And he said, Swear unto me by the Lord, that thou hast nothing to do this matter. And she said, So be it. 34 And he said, Swear unto me by the Lord, that I also will do this matter. And she said, So be it. 35 Then he did according to the word of the king, and plucked her lap. 36 And the woman said, I told thee that thou shouldest do this matter. 37 And was judgments were recorded, and all Israel was apprehensive for fear of the king, as any one was guilty of]

8. numbered nor counted] Compare Balaam's words, Num. xiii. 10. The former of the words here used, תַּנָּה, signifies to portion out, to allot, to reckon (Gezen. 485; cp. Hengst. Bileam, p. 91); the latter (עָפָר) to set down in writing (Gezen. 991).

9. Give therefore thy servant an understanding heart to judge thy people] Literally, give thy servant a hearing heart to judge: see also v. 11, where the word rendered to discern, is literally to hear.

10. And God said unto him, Because thou hast asked 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 a Behold, I have done according to thy words. b to, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. 13 And I have also given thee that which thou hast 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, c as thy father David did walk, then I will lengthen thy days. 15 And Solomon a woke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and b made a feast to all his servants.

16 Then came there two women, that were harlots, unto the king, and stood before him. 17 one of them said, 18 her daughter, and the other said, mine. And the king said, Show me the matter. 19 Then the other woman said, nay; but let my word be established in thy hand. 20 Then the king said, Say the matter. And they said, He is our brother, and he is the son of our father's wife, and he is dead, and, behold, his wife took another, and looked. 24 Wherefore his name was called in Israel Jotham. 25 And the king said, What shall I do then? 26 Then said he, Let him be free that is of thine hand, and he shall be thine. 27 And the other woman said, nay; but let my word be established in thy hand. 28 Then said he, Say the matter. And the other woman said, Yea, my word shall be established in thy hand. 29 Then said he, I will do the thing that is easy. 30 Now therefore,判决在会众中。 31 Then said he, Shew him thine hand. And she put her hand in her lap. 32 Then said he, Swear unto me by the Lord, that thou hast not put thy hand in her lap. And she said, So be it. 33 And he said, Swear unto me by the Lord, that thou hast nothing to do this matter. And she said, So be it. 34 And he said, Swear unto me by the Lord, that I also will do this matter. And she said, So be it. 35 Then he did according to the word of the king, and plucked her lap. 36 And the woman said, I told thee that thou shouldest do this matter. 37 And was judgments were recorded, and all Israel was apprehensive for fear of the king, as any one was guilty of]

8. numbered nor counted] Compare Balaam's words, Num. xiii. 10. The former of the words here used, תַּנָּה, signifies to portion out, to allot, to reckon (Gezen. 485; cp. Hengst. Bileam, p. 91); the latter (עָפָר) to set down in writing (Gezen. 991).

9. Give therefore thy servant an understanding heart to judge thy people] Literally, give thy servant a hearing heart to judge: see also v. 11, where the word rendered to discern, is literally to hear.

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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 together; 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 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 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, for k her bowels † yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. 27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. 28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the 1 wisdom of God was in him, to do judgment. 1 kings 1—23.

The Church of Christ cannot consent to any compromises which would mar the unity of the faith. The World may laud the language of the false mother who quiesces in the proposal, “Divide the living child, and give half to one, and half to the other.” It may extol such language as liberal, and may even embody its vicious principles in legal enactments concerning Education. But the Spouse of Christ cannot share her conjugal rights with another. She cannot divest herself of her maternal duties. She knows that there is “One Lord, one Faith, one Baptism” (Eph. iv. 5), and that all Christ’s children are hers; for she is the Spiritual Eve,—“the mother of all living,”—the Spouse of the Second Adam. Her zeal for unity, which the World denounces as bigotry, is the evidence of her marriage, and of her motherhood, and will command her to the acceptance of the Divine Solomon, and will win for her the verdict, “Give her the living child, and in no wise slay it; she is the mother thereof.” Hence, in the ancient expositions of this history, we read such comments as these:—“Heresies and schisms divide the child; but the true Mother, the Catholic Church of Christ, cannot break division; and our King and Judge, the Divine Solomon, puts aside the pleas of Heresy and Schism, and decides for Unity, and discovers the true Mother, who loves the life of the child; and He restores to her the living child, who lives by unity, and loves its mother, and praises the Divine Lord, and King, and Judge, the true Prince of Peace, the Divine Solomon, Jesus Christ” (Prosper Aquitanus, Op. Angelornus with Bede). “Justly and wisely doth Solomon” (says an English Divine) “trace the true mother, by the footsteps of love, and adjudge the child to those bowels, which yearned for it at its danger. Even so it is in morality. Truth is one, Falsehood is Division. The erroneous Church strives with the true for the living child of saving doctrine. Heresy would be content to go away with a leg or arm of sound principles; Truth cannot abide to part with a single joint” (Ib. Hal.).

On the sin of Syncretism in religion, see further above, on Lev. xix. 19; and below, 2 Kings xvii. 20.

CH. IV. 1. King Solomon was king over all Israel [Solomon]
princes which he had; Azariah the son of Zadok the priest, 3 Elieoreph and Ahiah, the sons of Shisha, scribes; 4 Jehoshaphat the son of Ahilud, the recorder. 4 And 5 Benaiah the son of Jehoiada was over the host: and Zadok and 6 Abiathar were the priests: 5 And Azariah the son of Nathan was over 7 officers: and Zabad the son of Nathan was 8 principal officer, and 9 the king's friend: 6 And Ahishar was over the household: and 7 Adoniram the son of Abda was over the 10 tribute.

And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. 6 And these are their names: 7 The son of Hur, in mount Ephraim:

9 The son of Dekar, in and, and in Taal, and Beth-shemesh, and 10 Elon-beth-hanan: 11 The son of Hesed, in Aruboth; to him pertained Sochoh, and all the land of Heopher: 11 The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife: 12 Baana the son of Ahilud; to him pertained Taanach and Megiddo, and all Beth-shean,

in his name, the Peaceable, and as King of all Israel, and as the Wiest of Men, and as the righteous Judge, and Builder of the Temple which he builded the reign of his fathers, the reign of Peace, the King of all true Israelites, the Builder of the Church (S. Irenaeus, iv, 45. See above, on 2 Sam. xii. 24, 25).

SOLOMON'S PRINCES OR CHIEF SERVANTS.

1. Two of these princes he had This list refers to a later period of Solomon's reign; for it contains names of Solomon's officers in 1 Kings xi. 15.

These princes (Heb. sarim) of Solomon are, with one exception (v. 4), ministers of peace. These are not military heroes, such as the mighty men of David, the men of war (2 Sam. viii. 16—19; xx. 20—29; xxii. 8—29. Cp. note below, on v. 7.)

As was before observed, David and Solomon, in conjunction, are figurative of Christ. He is "a Man of War," like David; for "He is the Lord of Hosts, even the Lord mighty in battle" (Ps. xxiv. 8—10). As such, He has His heroes and mighty men. But He is also the true Solomon, the Prince of Peace; His children are the Apostles, and their followers; they are warriors and champions, fighting the good fight of faith; and of them the Psalmist speaks to the Church: "Instead of thy fathers thou shalt have children, whom thou mayest make princes (sarim) in all lands," Ps. xlv. (see Augustine there.) As the writer quoted by Hooker truly says (III. xi. 16), "The numbers, degrees, or captains of Solomon's servants, did show his wisdom; therefore, He that is 'greater than Solomon,' hath not failed to leave in His House such orders for government thereof, as may serve to be a looking-glass for His providence, care, and wisdom to be seen in." It is observable that the officers for the provision of food are twelve in number (v. 7—20).

the son of Zadok the priest' The word "the priest" is regarded in most ancient versions as belonging to Zadok; and so Michaelis and Tholus. But there is some reason to think that it is placed in apposition with Azariah, and then the original word cohen, here rendered priest, may be taken in the same sense as in 2 Sam. viii. 17 (vloc), as prince minister: see the note above, and Keil here, and below, v. 5.

3. The sons of Shisha] Probably the same as Sarim, mentioned as scribe or secretary, under David, 2 Sam. viii. 17. Cp. 1 Chron. xviii. 16.

Jehoshaphat] who had served in the same capacity under David, 2 Sam. vii. 16.


5. The son of Abiathar who were the priests] Rather Zadok and Abiathar priests; there is no article (the) in the original. Abiathar had been deposed from the exchequer of the princes of the High Priest, but he was still a priest (Theodore, Wovvex, and Zadok was the High Priest: see above, on ii. 27.

the son of Nathan] This Nathan was probably the son of David (2 Sam. v. 14), and the progenitor of Christ; see Luke iii. 31).

over the officers] Mentioned in v. 7.

principal officer] Heb. cohen. See v. 2.

the king's friend] or privy councillor. See 2 Sam. xvi. 16, where Hushai is called David's "friend."
which is by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, even unto the place that is beyond Jokneam: 12 || The son of Geber, in Ramoth-gilead; to him pertained the towns of Jair the son of Manasseh, which are in Gilead; to him also pertained the region of Argob, which is in Bashan, 1 Deut. 3, 4. threescore great cities with walls and brasen bars: 14 Ahinadab the son of Iddo had Mahanaim: 15 Ahimaaz was in Naphtali; he also took Basmath, the daughter of Solomon to wife: 16 Baanah the son of Hushai was in Asher and inloth: 17 Jechoshaphat the son of Paruah, in Issachar: 18 Shimi the son of Elah, in Benjamin: 19 Geber the son of Uri was in the country of Gilead, in k the country of Sihon king of the Amorites, and of Og king of Bashan; and he was the only officer which was in the land. 20 Judah and Israel were many, 1 as the sand which is by the sea in multitude, 21 eating and drinking, and making merry. 21 And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: 23 they brought presents, and served Solomon all the days of his life. 22 And Solomon's provision for one day was thirty measures of fine flour, and threescore measures of meal, 23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeeres, and fatted fowl. 24 For he had dominion over all the region on this side the river, from Tiphassah even to Azzah, over 3 all the kings on this side the river: 25 And Judah and Israel 1 Chron. 22, 9.
And Solomon had twenty thousand stalls of horses for his chariots, and twelve thousand horsemen. And those officers provided victual for king Solomon, and for all that came unto king Solomon’s table, every man in his month: they lacked nothing.

And Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon’s wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt.

For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about.

And he spake of trees,
Solomon's wisdom.

1 KINGS IV. 34. V. 1—5. Hiram king of Tyre.

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. 34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

v. 1 And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: 2 for Hiram was ever a lover of David. 3 And Hiram sent to Hiram, saying, 4 Thou knowest how that David my father could not build an house unto the name of the Lord his God 4 for the wars which were about him on every side, until the Lord put them under the soles of his feet. 4 But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. 5 And, behold, I purpose to build an house unto the name of the Lord my God, 6 as the Lord spake unto David my father, saying, Thy house and thy kingdom shall be established for ever, because thy heart was simple, and thy hands were anointed with truth; 7 and also because thou didst seek out of thine own kingdom, and hast not sought for riches in riches.

St. Paul, and was given by him as a farewell bequest to the Elders at Miletus (Acts xx. 35). And so the Proverbs and Songs of Solomon, though most of them are lost to us, are bearing fruit in the literature of the East, and have exercised a silent influence on many minds, and have produced many results which in another world may be recognized as their fruits, or, rather, as the fruits of God's Holy Spirit speaking in them (compare Bacon, Adv. of Learning, Book I. near the end). Probably their spiritual after-growth may even now be seen in the many popular sayings of those beautiful Ecclesiastical Books, the Book of the Son of Sirach (Ecclesiasticus), and the Wisdom of Solomon. Those Books would, perhaps, have never been written, if Solomon's 3000 proverbs had not been spoken.

Genesis, and the history of Abraham, Isaac, and Jacob, is full of proverbs, and thus also he was a type of Christ, of whom it was foretold that He would open His mouth in parables (Psalms lixii. 2. Matt. xiii. 35), and "Who spake many things in parables," and "without a parable spake He not unto them" (Matt. xiii. 34. Mark iv. 34).

— songs — Of which, the Song of Songs, "which is Solomon's" (Cant. i. 1), and Psalms lixxii. and cvii. are specimens.

33. cedar—in Lebanon See v. 6. — hyssop — Either the origanum, wild marjoram (see Exod. xii. 22), or perhaps the smaller moss-like plant which grows on walls, called orthothricum saxatile (Oken.)

— beasts, and of fowl — Josephus (vii. 2. 5) and Eusebius in Eccl. Hyst. P. 334, and other writers of Solomon. The Koran asserts that Solomon understood the language of birds (Sur. 27); and Hanmer mentions many volumes existing in the Turkish language which are ascribed to Solomon.

Three thousand cutters of ivory 2, which to him for wisdom reached, and that it might be truly said, "There was in all nations round about" (v. 31). Cp. Prof. Plumptre in B. & D. iii. 1553.

S. Ireneaus says (iv. 45) that "Solomon expounded physiologically the wisdom of God which is apparent in the Creation of the World." The testimony of Solomon (the wisest of men, who explored the secrets of Creation) to the truth and inspiration of Genesis, and of the Pentateuch generally (a testimony which may be inferred from the reports of the) as true and divine, by the Hebrew nation in his age and to this day) is of so small weight; and how much more authoritative is the testimony to that effect of the Divine Solomon, Who is the Creator Himself, Jesus Christ!

CH. V. 1. Hiram king of Tyre—Hiram was ever a lover of David — With this chapter compare 2 Chron. ii. 3, where he is called Hiram. In vii. 40 below he is called Hiram in the Hebrew, and Haremon in Josephus, who relates (Ant. viii. 31, c. Apion i. 18), that the building of Solomon's Temple began in the twelfth year of Hiram's reign, and that Hiram died after a reign of thirty-four years.

But in exposition to the former of these assertions it is to be observed that Hiram had sent cedar to David for the building of his palace (2 Sam. v. 11. 1 Chron. xiv. 1), and that it is said in the sacred text that Hiram was a "lover of David all his days," and that Solomon says (2 Chron. ii. 3), "Thou didst deal with David my father, and didst send him cedars to build a house to dwell therein."

It is not probable (as Movers, Phön. ii. 147, and others alleged that David did not undertake the building of his own

house till the last seven years of his reign, when he was sixty-three years old (cp. 2 Sam. v. 11 with 2 Sam. vii. 2). Either, therefore, we must suppose (with Keil, on 2 Sam. vi. 1, p. 233) that there is a chronological error in the authorities quoted by Josephus, or, as is more probable, that Hiram, which signifies "noble" (Simonis, Gesen., was, like Baharid, Ahabshenek, Hadad, &c., an official name of the Tyrian kings, and that it is used as such in the text.

HIRAM'S HELP TO SOLOMON IN BUILDING THE TEMPLE.

"Hiram gave Solomon cedar trees, &c., according to all his desire" (v. 10).

In the erection and adornment of the Tabernacle in the wilderness, Ami, the son of Ami, undertook to use the gold and silver of heathen Egypt; and now in building the Temple at Jerusalem, Hec vouchsafes to employ the skill and labour of Hiram and his Tyrian artificers. The name of Tyre, the great Gentle City of Commerce, Arts, and Mechanical Works, is introduced into the prophecies of the future extension of Christ's Church enfolding all Nations. "The daughter of Tyre shall be there with a gift" (Ps. xlv. 12). "Behold ye the Philistines also, and they of Tyre with the Morians: lo, there was He born" (Ps. lxvii. 4).

Surely it was not without some reference to these prophecies, that the Divine Solomon, Jesus Christ, when He would give as it were a gleam of the love which He would shed on the Gentile World, revealed it in His message to the Tyrian Hiram (Matt. xv. 21—28). Compare below, on vii. 13, 14. By the admission of the Tyrians to be fellow-labourers with Israel in building the Temple, God gave a pledge of the admission of Gentile Nations to be engaged in building up the Church of Christ; and He gave an earnest of that future consecration of all things to the service of Christ, in the spread of the Gospel, which is foretold by the Hebrew Prophets, and is displayed in the Book of Revelation; see Isa. ix. 8—11. Rev. xxi. 24.

Not only Jews, but Gentiles must have their hand in building the Temple. They together with us make the Church of God (Ep. Hail).

The Earth is the Lord's and the fulness thereof" (Ps. xxviii. 1). All the Sciences and Literature of Hethsland, all the wealth and power of the World, are to be made subserient to Christ. Let us here see the duty and blessedness of winning all things to the service of the true Solomon, and of His Temple. Compare the above, note on Exod. lii. 22, and Rom. xii. 1 and 2, and 1 Cor. x. 31 and 32. Jesus Christ is the true Solomon, and Eusebius here, who see in Hiram a specimen of those royal persons, such as Constantine and Theodosius, who have been raised up in every age, to be nursing fathers of the Church (Isa. xlix. 25).

3. Thouknowest that David's design to build the Temple was made generally known by his vast preparations for it (1 Chron. xxii.), and he gave to Solomon the pattern of it (1 Chron. xxviii. 11); and it was also known, that he himself was prevented from building it.

5. to build an house unto the name of the Lord — A phrase borrowed from the Pentateuch (Dent. xii. 5).

— the Lord spake — Solomon proclaims Jehovah's truth to Hiram, a Gentile king, as David had taught him: "I will speak of Thy testimonies even before kings, and will not be ashamed" (Ps. cxix. 46); and Hiram responds with an ascription of glory to the Lord (v. 7. Cp. 2 Chron. ii. 11—ix. 8).
Cedars of Lebanon. 1 KINGS V. 6—13.

Solomon's levy.

Before Christ 1014.

6. cedar trees out of Lebanon] The cedar forest of Lebanon, "two days' journey from Beirut, and near the northern summit of the mountain," is described by Robison, iii. 439, 440; and by Dr. Kitto, Bib. Ill. 40th Week, pp. 34—40; Porter, Handbook of Syria; and in B. D. ii. 87, 88; and by Dr. Thomson very fully, The Land and the Book, p. 198. —

"The platform" (he says) "where the cedars stand, is more than six thousand feet above the Mediterranean, and around it are gathered the very tallest and greyest heads of Lebanon. The forest is not large,—not more than five hundred trees, great and small, grouped irregularly on the sides of shallow ravines, which mark the birthplace of the Khadisha, or Holy River. There is a complete gradation from small and comparatively young to the very oldest patriarchs of the forest. I counted four hundred and forty-three, great and small; and this cannot be far from the true number. This, however, is not uniform. Some are struck down by lightning, broken by enormous loads of snow, or torn to fragments by tempests. Even the sacristagic axe is sometimes lifted against them. But, on the other hand, young trees are constantly springing up from the roots of old ones, and from seeds of ripe cones. The girth of the largest is more than forty-one feet; the height of the highest is one hundred. These largest, however, part into two or three only a few feet from the ground. Their age is very uncertain. —

"Very different estimates have been made. Some of our missionary band, who have experience in such matters, and confidence in the results, have counted the growths (as we call the annual concentric circles) for a few inches into the trunk of the oldest cedar, and from such data carry back its birth three thousand five hundred years. It may be so. They are carved full of names and dates, going back several generations; and the growth since the earliest date has been almost nothing. At this rate of increase they must have been growing ever since the flood. But young trees enlarge far faster; so that my confidence in estimates made from such data is but small. —

"The wood, bark, cones, and even leaves of the cedar are saturated, so to speak, with resin. The heart has the red cedar colour, but the exterior is white. It is certainly a very durable wood, but is not fine grained, nor sufficiently compact to take a high polish; for ordinary architectural purposes, however, it is perhaps the best there is in the country. There is a striking peculiarity in the shape of this tree, of which I have not seen any notice in books of travel. The branches are thrown out horizontally from the parent trunk. These again part into limbs, which preserve the same horizontal direction, and so on, down to the minutest twigs, and even the arrangement of the clustered leaves has the same general tendency. Climb into one, and you are delighted with a succession of verdant floors spread around the trunk, and gradually narrowing as you ascend. The beautiful cones seem to stand upon, or rise out of, this green flooring" (Dr. Thomson. See also Mr. Tristram's description in his "Land of Israel," pp. 628—

— Sidonians] There is a propriety in this word as here used. Sidon was older than Tyre. Tyre was farther off from Lebanon where the cedars grew; and the Sidonians were specially employed in mechanical works, as distinguished from the Tyrians, who gave themselves more to commerce. Cp. Moyses, Piank. ii. 86. 10. —

8. of fir] Or rather, eypress (Genen. 140). Heb. beroth; always rendered fir in our Version, where it occurs about twenty times.


food] In addition to the hire mentioned, r. 6.

10. measures] Heb. cors: see iv. 22. —

— wheat—oil] Which were produced abundantly in Solomon's country, but not in Hiram's; cp. Acts xii. 20, "Their country" (Tyre and Sidon) "was nourished by the king's (Herod's) country." —

There is no discrepancy, as is alleged by some (Mommsen, Gronberg, Thesius, Bertheau), between the present narrative, and that in 2 Chron. ii. 10. The two narratives refer to two different things. The supply of wheat and oil, which Solomon gave to Hiram yearly for his royal household, was a different contribution from that which Solomon gave to Hiram for his workmen at Lebanon (2 Chron. ii. 10). The quantity and quality of the oil in the two contributions were very different. The oil which Solomon gave to Hiram for his own court (20 cors, or 300 baths) is described here as bezen oil, the purest oil. See above, on Exod. xxvii. 20. Cp. Exod. xxix. 40. Lev. xxiv. 2. Num. xxvii. 5. The oil which he supplied to the workmen was more in quantity, but of an ordinary quality: cp. below, on 2 Chron. ii. 10.

15. levy] Of men: see above, iv. 6. —

out of all Israel] These 30,000 Israelites were free labourers; for Solomon made no bounden men (iv. 22), and are to be distinguished from the workmen of the Cushanites, who

Solomon's levy.

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 they hew me 5 cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for all thy servants according to all that thou shalt appoint: for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

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 shalt sentest 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 convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them: and thou shalt accomplish my desire, k 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 5 measures of wheat for food to his household, and twenty measures of 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.

13 And king Solomon raised a 5 levy out of all Israel: and the levy was

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8. of fir] Or rather, eypress (Genen. 140). Heb. beroth; always rendered fir in our Version, where it occurs about twenty times.


food] In addition to the hire mentioned, r. 6.

10. measures] Heb. cors: see iv. 22. —

— wheat—oil] Which were produced abundantly in Solomon's country, but not in Hiram's; cp. Acts xii. 20, "Their country" (Tyre and Sidon) "was nourished by the king's (Herod's) country." —

There is no discrepancy, as is alleged by some (Mommsen, Gronberg, Thesius, Bertheau), between the present narrative, and that in 2 Chron. ii. 10. The two narratives refer to two different things. The supply of wheat and oil, which Solomon gave to Hiram yearly for his royal household, was a different contribution from that which Solomon gave to Hiram for his workmen at Lebanon (2 Chron. ii. 10). The quantity and quality of the oil in the two contributions were very different. The oil which Solomon gave to Hiram for his own court (20 cors, or 300 baths) is described here as bezen oil, the purest oil. See above, on Exod. xxvii. 20. Cp. Exod. xxix. 40. Lev. xxiv. 2. Num. xxvii. 5. The oil which he supplied to the workmen was more in quantity, but of an ordinary quality: cp. below, on 2 Chron. ii. 10.

15. levy] Of men: see above, iv. 6. —

out of all Israel] These 30,000 Israelites were free labourers; for Solomon made no bounden men (iv. 22), and are to be distinguished from the workmen of the Cushanites, who
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 in a Adoniram was over the levy. 15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains.

16 Beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. 17 And the king commanded, and 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 stonesquarers: so they prepared timber and stones to build the house.

VI. 1 And it came to pass in the four hundred and eightieth year after

were employed by him, and who were bondmen (ix. 22). They who charge Solomon with cruelty in this matter, may be desired to remember, that the Canaanites had been condemned to extermination by God, and were spared, as the Gibeonites were, for God's service (see Josh. ix. 23); and that the Israelites were not rooted up from their houses, "but spent only one month in three at Lebanon," and had "two months at home" (e. 14. Themen, Keil).

15. that bare burdens These were of the remnant of the Canaanites. See ix. 20. 2 Chron. ii. 16; vii. 7—9.

— hewers in the mountains Hewers of stone. The 30,000 Israelites were hewers of timber on Lebanon (e. 14).

16. three thousand and three hundred According to Chronicles (2 Chron. ii. 18), Solomon had 3600 (Canaanitish) overseers of the bondmen, and (2 Chron. viii. 10) 250 Israelitish captains of hundreds, in all.

According to our text, Solomon had 3300 rulers of the bondslaves, and also 550 captains of these rulers (2 Chron. ix. 29), i. e. 3850 in all.

It would appear that here the higher and lower officers are distinguished from one another; but in the Chronicles, the Canaanites (3600) are distinguished from the 250 Israelites (Michaelis, Keil).

17. great stones, costly stones, and hewed stones Some stones of enormous size are still visible at Jerusalem, in the constructions of the area of the mosque of Omur, formerly the site of the Temple. Kitto, Bib. Illust. pp. 51—66. Robinson, Palesl. i. 313. 351. 422, where he describes the huge blocks still visible in the substructions of the Temple Area. One stone measured twenty-four feet in length and six feet in breadth. See also Keil, pp. 49. 65.

Great stones, especially huge corner-stones, of great cost, were hewn for the Temple; and all these were necessary for the Temple, and were also needed for the Church of God (Rev. xxii. 18—21). Christ, the chief Corner-stone, combines all these qualities. It is a great stone, and a precious stone, and He was not cut out by human hands, but by God Himself (Dan. ii. 34—46).

18. the stonesquarers Rather the Giblites (and so Vulg.), i. e., the inhabitants of Gebal (literally, a mountain), a city called Byblus by the Greeks, north of Beirut, now Beyroust (Josh. xiii. 17), who were skilled in masonry and ship-building. Cp. Ps. lxxv. 7. Ezek. xxvii. 9. Geness. 155.

PRELIMINARY NOTE ON THE BUILDING OF THE TEMPLE.

This portion of Scripture — chap. v. 12 to vi. 13 — which describes the Temple, is appointed to be read in the Hebrew Synagogues, together with Exod. xxv. 1—xxvii. 19, which describes the preparation for the building of the Tabernacle.

The ancient Hebrews regarded the Tabernacle as preparatory to the Temple. Compare Wisd. ix. 8, where the Temple is called "a resemblance of the Holy Tabernacle." The Christian Church follows up the suggestion by teaching that the Tabernacle and the Temple were figures of Christ's Body and of His Church, militant here on earth, and to be glorified for ever in heaven (John ii. 19. 1 Pet. ii. 5. Heb. xi. 1. 1 Cor. iii. 17. 2 Cor. vi. 16. Eph. ii. 20. Col. ii. 7).

The Tabernacle itself was made after the pattern shown by God to Moses in the Holy Mount (Exod. xxv. 9—40. Num. viii. 4. Heb. viii. 5; ix. 23). Thus the Temple was formed after the model of the Tabernacle as to essentials, but modified in details according to the pattern which God revealed to David, and David gave to Solomon. See below, on 1 Chron. xxviii. 11. The Tabernacle and the Temple had one common origin and archetypal in heaven and heavenly things. They were derived from the unseen and Eternal World, and aspire to it, and end in it. They symbolized Christ and His Church; the work is completed in Him, they were carried up as it were by Him at His Ascension, and were transfigured into the heavenly Temple.

On the spiritual meaning of the Tabernacle, see above, notes on Exod. xxv. 1.

ON THE RELATION OF THE TABERNACLE TO THE TEMPLE.

The inner and spiritual relation of the Tabernacle to the Temple is clearly brought out by an examination of the material dimensions of each (see Exod. xxvii. xxviii. xxxvi. Joseph. Ant. iii. 6. 1 Kings vi. 2 Chron. iii. Joseph. vii. 3. Percusson, B. D. 1525—50). These transcendent, and exalting, the details of the Temple, we are struck by the smallness of its dimensions. But this diminutiveness has its uses. It serves as an argument against those who charge the writers of Holy Scripture with exaggeration.

Besides, the smallness of the dimensions of the Temple, considered together with its magnificence and the labour and cost expended on it, constrain us to look beyond the material type, to the spiritual Antitype.

The dimensions of the Temple, as a whole, and in its component parts, were double those of the Tabernacle.

In the Tabernacle, the Holy of Holies was a cube of ten cubits. In the Temple, it was a cube of twenty cubits. The heavenly city in the Apocalypse is a cube 12,000 furlongs (Rev. xxi. 16).

In the Tabernacle, the Holy Place was ten cubits wide by twenty in length. In the Temple, it was twenty cubits in width by forty in length.

The Temple measured eighty cubits by forty; the Temple was forty by twenty.

The height of the Temple was thirty cubits; that of the Tabernacle was fifteen.

The Porch in the Tabernacle was five cubits deep; in the Temple, it was ten cubits.

There were only two Cherubins in the Holy of Holies in the Tabernacle, but in the Temple there were four.

In the Tabernacle there had been only one golden Candlestick; in the Temple there were ten.

In the Tabernacle there was one Golden Table for the Showbread; in the Temple there were Ten Tables made, which were connected with the presentation of the showbread.

The Temple differed from the Tabernacle in having chambers attached to the sides of the sanctuary. Thus it was a natural result of its stationary character, and marked the fact that the Church of God had ceased to be itinerant, and had now come to a settled abode.

Thus the Temple was, as it were, an expansion and development of the Tabernacle; it marked continuity and progress in the clearness of God's revelations to His People, and was an earnest and pledge of that future diffusion of Divine light and grace and glory, which is vouchsafed to the whole world in the spiritual Temple of the Universal Church of Christ.

At the same time, while there were these modifications and amplifications in the Temple, which made it more glorious than the Tabernacle,—in the Cherubim, the Candlesticks, and other accessories,—the kernel of both was the same. There was one and the same Ark for both. There is but one Visible Church of God from the beginning to the end of the world.
The seasons of the Church vary, but her faith is in substance one and the same. God sitting on the Mercy-seat, springing with the Beatitudes, is the essence of her life and faith (cp. below, 2 Chron. v. 5, 7).

The Tabernacle was migratory; the Temple was designed to be the dwelling-place of the Lord, where He might put His Name (see viii. 10). 2 Chron. vii. 6. It was the place where God dwelt, and to which all His People must come. It was the centre of religious unity, and it was a protest against religious division. It prefigured the oneness of Faith for all true Israelites throughout the world in the Gospel Dispensation; and it foreshadowed the time when the Church will be glorified in the heavenly Jerusalem for evermore.

The entrance to both the Tabernacle and the Temple was at the east. It is to this Jerusalem, the “Day-spring from on high,” “the Sun of righteousness with healing on His Wings,” dwawns upon the Church by His Incarnation, and warms her by His orient beams.

It is observable that the number three recurs continually in the description of the Temple.

The Temple is formed of three compartments—the Porch, the Holy Place, and the Holy of Holies. The length of it was 3 x 20 cubits; its height was 3 x 10 cubits; the height of the Porch was 3 x 30 cubits. Each of these sides was lengthened by a aisle or lean-to, formed of three stories equal in height; and the Holy of Holies was of three equal dimensions, i.e., a perfect cube.

While these arrangements were not fortuitous. May we not say, that in this building, erected by the wisest of Kings to the glory of the Lord,—a building which was preparatory to, and typical of, the Church built by the Divine Solomon, Jesus Christ,—the design of the Tabernacle is seen. There were serious foreshadowings of the great doctrine preached by the Church in every Baptist which she administers, the doctrine of the EVER-BLESSED TRINITY?

The cubic form of the Holy of Holies, the seat of God's special presence and glory, a form seen in the Tabernacle, and repeated in the Temple (see below on v. 16), and consummated in the Holy City itself in the Apocalypse (where it is said “that the city hath four square,” the length, and the breadth, and the height are equal), appears to show the pre-adjustment and preparation of the Holy of Holies in the Tabernacle and Temple for that glorious time when the Veil will be withdrawn, and the Vision of God's Presence will be seen by all (cp. Apocalypse xlii. 1-6). The Name of the Triune God, held fast the true apostolic faith, preached by the threefold ministry in God's Church, and are admitted to the glory of the heavenly city, which will have no Temple, for it will be itself the Holy of Holies; whereas “the Lord, Almighty, and the Lamb are the Temple of it” (Rev. xxi. 22).

On the symbolic meaning of the numbers four and twelve, see below, notes on the Apocalypse, p. 221. Cf. Bähr, Symbol. i. 155. Hähnerrick on Ezek. p. 609. Cf. Job, Geer. Bil, p. 71. Keil on 1 Kings vi. p. 106, ed. 1. On the symbolic character of the Temple the reader may also refer to Prosop Agnitusus de Pronomissi (i. 27), who says, “David, being a man of war, who shed much blood, was not permitted to build the Temple. The First, by the Levites (1 Chron. ii. 15-16, Iliornas), appears to show the pre-adjustment and preparation of the Holy of Holies in the Tabernacle and Temple for that glorious time when the Veil will be withdrawn, and the Vision of God's Presence will be seen by all (cp. Apocalypse xlii. 1-6). The Name of the Triune God, held fast the true apostolic faith, preached by the threefold ministry in God's Church, and are admitted to the glory of the heavenly city, which will have no Temple, for it will be itself the Holy of Holies; whereas “the Lord, Almighty, and the Lamb are the Temple of it” (Rev. xxi. 22).

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was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. 3 And the porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house. 4 And for the house he made 4 windows of narrow lights. 5 And against the wall of the house he built 5 chambers round about, against the walls of the house round about, both of the temple 4 and of the oracle: and he made 5 chambers round about:

The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made 5 narrowest rests round about, that the beams should not be fastened in the walls of the house. 6 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. 7 The door for the middle chamber was in the right 5 side of

The porch and three stories. 1 KINGS VI. 3—8. No hammer heard. 9, 10. —the house was 7 built of stone made ready 8 literally, the house in the building of it was built of stones whole from the quarry (Gen. 490. 820). The stones were not dressed after they had come from the quarry, but were perfectly hewn and brought there. —there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building. No noise of hammers was heard in the building of the Temple. In this respect also the Temple was a figure of the Church. "The mystery of the Incarnation of Christ was accomplished, ἐκ ἀμαρτίας τοῦ ἡμῶν, in the stillness of God," says S. Ignatius (ad Eph. 19). He grew up, like a tender plant, unsurpassed of the world, at Nazareth in Galilee. The kingdom of God cometh not with observation (Luke xvii. 20). Its growth is like that of a blade of corn (Mark iv. 26, 27). The work of the Spirit is not by force, but by silent influence. Christ did not cry, nor lift up his voice, nor cause his voice to be heard (Isa. Ixxii. 9. Matt. xii. 19). The work of the Church of Christ is gradual, and almost imperceptible, and is not chronicled in the pages of this World's history. Its progress is not like that of earthy empires which rise in the din of battle, and fall in the crash of revolutions. It is like the silent increase of the grain of mustard seed, or the sleeplike spread of the leaves.

And, much more, in the Church glorified, there will be no crowing of the lively stones of the heavenly Temple. Each will have been fully wrought, and dressed, and fitted to its place, "nulla hui passio, nulla afflictio" (A Lapidis).

Therefore, let not the axes of schism, and the hammer of violent contention be heard in the Sanctuary of God (Ps. 119). Strifes and clamour are alien to her being. The Temple was thrown down with axes and hammers (Ps. xlv. 4, 6), but was built up in silence without them. "God's work should be
Three chambers.  

1 KINGS VI. 9—20.  

The inside of the Temple.

Before CHRIST 1012. 1065.  

h ver. 14, 38.  

12 Or, the vail, beams and the coverings with cedar.  

9 So he built the house, and finished it; and covered the house with beams and boards of cedar.  

10 And then he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.  

11 And the word of the Lord came to Solomon, saying,  

Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father:  

13 And I will dwell among the children of Israel, and will not forsake my people Israel.  

14 So Solomon built the house, and finished it.  

15 And he built the walls of the house 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 floor of the house with planks of fir.  

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built them for it within, even for the oracle, even for the most holy place.  

17 And the house, that is, the temple before it, was forty cubits long.  

18 And the cedar of the house within was carved with knobs and open flowers: all was cedar; there was no stone seen.  

19 And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.  

20 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; and so covered the altar which

done with much care and little noise. Clamour and violence hinder the work of God, but never further it." (St. Henry.)  

The three stories, like other parts of the Temple, seem to have a spiritual significance, and, like the three stories in the Ark (another figure of the Church), to symbolize the doctrine of the Ever-blessed Trinity (see above, on Gen. vi. 16, and Preliminary Note to this chapter).  

It may therefore be reverently submitted for the learned reader's consideration, whether this is not the completion of the one story with the other, by a winding staircase, may not typify the hidden union and mysterious intercommunication of the Three Persons of the Ever-blessed Trinity with each other; and also whether it may not represent the spiritual ascent of the soul, on which the devout believer mounts, by the communion of God the Holy Spirit, through God the Son, to God the Father, the Summit and Origin of all Life and Love. May not this conjunction of the three stories of the Temple foreshadow that doctrine of the Triune God, which is unfolded in the Apostolic commission, "Go ye and teach all nations, baptizing them in (or, rather, into) the Name of the Father, and of the Son, and of the Holy Ghost" (see Matt. xxviii. 19), and in the Apocalypse, Revelation ii. xiii. 14 ?

9. covered or roofed.  

10. he built chambers] Rather, he built the stories: see v. 5.  

12. if then wilt walk—I will dwell among the children of Israel] The divine promise to Solomon was contingent on his obedience. Solomon swerved from God's statutes. The divine promise to David his father was absolute: "I have sworn by My holiness that I will not fail David" (Ps. lxxix. 35. Amos iv. 2: see above, on 2 Sam. vii. Preliminary Note. Jesus Christ is of the seed of David, but not through the line of Solomon, which, after long trial and forbearance, was cut off at the captivity. Jesus Christ is, what Solomon would have been in a lower degree, if he had been faithful, as Christ was, Solomon, the human type failed, but Jesus Christ, the Divine Antitype, has fulfilled all righteousness; and therefore this promise is fulfilled in Him, and is fulfilled also to His Church through Him. Ps. lviii. 18. Prov. xxi. 3.  

15. planks of fir] Cypress; so that no stone was seen, v. 18.  

16. twenty cubits] For the Oracle, or Holy of Holies; so that it was a cube of twenty cubits: see v. 20, and Preliminary Note. This cubical form is noted, even in heathen philosophy, as the form of moral perfection. See Plato, Theet. p. 330 A, recording the saying of Simonides, δῶρα αὐθάνατον γενίσθαι χάλαζον, μηθί τε καὶ χάρι καὶ τὸν πετρόμονα διόν φόνον τετυγμένου, and Heiney's note there, p. 567, referring for the same sentiment to Aristot. Rhet. iii. 11; Ethie. Nic. i. 10, and observing that the metaphor is taken from a solid quadratic body, a cube, which is always upright on whatever side it falls; and in which all the sides and angles correspond perfectly to one another. S. Cyril Alex. (de Ador., p. 385) has christianized the metaphor, speaking of the High Priest's pectoral, formed of 3 x 4 jewels; "the number three is a symbol of the Trinity, and the number four is a symbol of constancy," and (it may be added) of complete extension of space: see below, on Rev. xi. p. 221.  

17. before it] Before the Oracle, or Holy of Holies.  


20. the oracle] or Holy of Holies, was a perfect cube, as it was in the Tabernacle: see above, Preliminary Note, and v. 16. The temple in the forepart] That is, the inner part: cp. v. 29 (Kueschel, Kolb).  

— pure gold] Literally, gold shut up, as very precious: cp. Job xxviii. 15, and Gesen. 579.  

—and so] (he covered the altar with cedar,) Yâlô. The words "so," and "which was of," are not in the original, and would be better omitted. The sense is, he covered the altar with cedar. The covering it with gold is mentioned afterwards, v. 22.  

The altar of incense is mentioned in connexion with the
The Holy of Holies. 1 Kings vi. 21—32.

The Cherubim.

was of cedar. 21 So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. 22 And the whole house he overlaid with gold, until he finished all the house: also the whole altar that was by the oracle he overlaid with gold.

23 And within the oracle he made two 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 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 their wings he stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. 28 And he overlaid the cherubims with gold.

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 And the floor of the house he overlaid with gold, within and without.

31 And for the entering of the oracle he made doors of olive tree: the lintel and side posts were a fifth part of the wall. 32 The doors also were of olive tree; the lintel and side posts were five cubits high.

Before Christ 1005.

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Holy of Holies (see v. 22), because the incense, which was burnt upon it, was offered before the Veil, and with a view to the Divine Presence enshrined in the Holy of Holies (see Exod. xxx. 6; xi. 5, 26), and had a special relation to the Ark in the Orac0, particularly in the great sacrifice of the Day of Atone-ment. On this Altar, called the golden Altar, as being covered over with plates of gold, incense was offered before the Veil, Morning and Evening,—the type of continual prayer. Rev. viii. 3, 4. Lev. xvi. 18. Mal. i. 11. Lightfoot, 1083.

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21. [the house within] The Holy Place. See Keil, p. 59.—he made a partition by the chains of gold before the oracle. Or, rather, he caused to pass with chains of gold the exterior of the oracle: he made chains of gold, as a barrier, on and across the inner wall of the temple. (Cp. Gen. ii. 8. Lightfoot, i. 1055.) These chains were like cords drawn across the aperture, and spanning it, so as to prevent the ingress within the Veil, which is mentioned in 2 Chron. iii. 14. The cherubim, which hindered our entrance into the heavenly Holy of Holies, were drawn aside by Christ at His Ascension into heaven (Heb. vi. 19, 20; ix. 24); and now His faithful members may come with holy and reverential "boldness to the Throne of Grace" (Heb. iv. 16).

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THE CHERUBIM.

23. two cherubims] On the cherubim, see above, notes on Gen. iii. 24. Exod. xxv. 18.

In the Tabernacle, the two cherubim over the Mercy-seat of the Ark in the Holy of Holies turned their faces inward, toward each other; but in the temple, in addition to those made by Moses, which overshadowed the Ark, with their faces bending over it, and toward each other, were two other cheru-bim of colossal size, one on each side of the Ark, and turning their faces toward the Priests in the Holy Place, and toward the Worthy Priests; and their expanded wings touched the side-wall with their extremities; so that the whole Holy of Holies might be said to be embraced by them. See 1 Chron. xxvii.18, and Bp. Patrick here. Cp. Kitto, p. 83, and B. D. i. 301.

The Temple was a continuation and development of the Tabernacle. The inner essence of both was the same, namely, the Divine Presence over the Ark; but the details of the Temple exhibited an enlargement and extension of those of the Tabernacle. They represented an advance of the Hebrew Church to greater communion with God. The Temple was a closer approximation than the Tabernacle to the Church of Christ.

In accordance with this view, it may be observed that this addition to the number of the Cherubim, and this modification of the position of the Cherubim in the Temple, seem to indicate a clearer revelation of the Divine Glory, and nearer approach of the Divine Presence to Man; and to denote a further preparation for the time, when God in Christ would speak face to face with Man, and when He would enlighten the world with His glory in the fourfold Gospel, and would embrace the whole human race with the arms of His mercy on the Cross. And they pointed still further to the blessed time, when God will reveal His presence to the pure in heart in the heavenly Holy of Holies, who now see through a glass darkly, but then will see "Him face to face, and know even as they are known." (1 Cor. xiii. 12). Cp. Bede, Angilwold. Bede (p. 304) compares the presence of God in the Cherubim in the presence of God in the Holy of Holies, who now see through a glass darkly, but then will see "Him face to face, and know even as they are known." (1 Cor. xiii. 12). Cp. Bede, Angilwold. Bede (p. 304) compares the presence of God in the Cherubim in the presence of God in the Holy of Holies, who now see through a glass darkly, but then will see." (1 Cor. xiii. 12). Cp. Bede, Angilwold. Bede (p. 304) compares the presence of God in the Cherubim in the presence of God in the Holy of Holies, who now see through a glass darkly, but then will see "Him face to face, and know even as they are known."

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20. figures of cherubims] As in the Tabernacle (Exod. xxxvi. 8).

21. palm trees] Connected with the Feast of Tabernacles and its glorious anticipations. See above, on Lev. xxiii. 40, and below, on Matt. xxv. 9—13, and Rev. vii. 9.

22. floor—with gold] Like the heavenly city, as described in the Apocalypse (Rev. xxii. 18).

23. doors] Leaves, valves, which moved on golden pins in mortises or sockets (vii. 50).

24. the lintel and side posts were a fifth part of the wall] i.e. of the entrance, which was twenty cubits broad; so that whatever objects are represented by the words rendered lintel and side posts, they were four cubits in width. The word lintel is aqil, properly a rame, whence it is rendered κεφαλή by Aquila; and it may represent the sides of the door adorned with volute work (Genes. 37). Cp. Ezek. xli, where the plural is rendered posts in our Version about fourteen times, and is described as sculptured with palms, rev. xi. 34.

The word here rendered side posts is κανθάρος (cp. Exod. xii. 7; xxvii. 6. Deut. vi. 9; xi. 20. Judg. xvi. 3); and this word
The inner court.  1 KINGS VI. 35—38. VII. 1, 2. Solomon's house.

Before CHRIST
1 1055.
‡ Heb. openings of flowers.
§ Or, four square.
∥ Ezek. 41. 25, 24, 25.

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 And the two doors were of fit 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 inner court with three rows of hewed stone, and a row of cedar beams.

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

VII. 1 But Solomon was building his own house * thirteen years, and he finished all his house.

2 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

seems to be in apposition with agil (cp. Ezek. Gr. § 555, and Keil). There were twelve cubits. If this be correct, then the aperture made, when the doors were opened, would be three-fifths of twenty cubits, i.e. twelve cubits.

Eightfoot renders the words thus, "The post which was at the door-checks was at the fifth cubit," so that the entrance would be ten cubits.

33. for the door of the temple] Rather, for the entrance; the word is pethach, rightly rendered entering in v. 31. The word there rightly rendered entrance (or value) is dulath. On the difference of the meaning of these words see above, on Gen. xix. 6.

—wuzoth] Heb. wuzoth, see on v. 31. — a fourth part! So that probably the aperture would be ten cubits, see v. 31.

34. two leaves] There are two words for leaves in the original here, but the latter (kelathim) may, perhaps, be only a dialectic form of the former (kelathim): Kelath, p. 111 ed. 1. In opened to ed. p. 62. He considers it as an error of the copists, and so Gesen. 734, who observes that one of Kennicott's MSS. has t culm.

This detailed notice of the Doors to the Holy Place, and the Most Holy, may, perhaps, have a reference to Him Who described Himself as "the Door" (John x. 9), and by Whom alone we have access to God. Eph. ii. 13, 14, 18. Heb. x. 19—22.

The inner court, that is, the inner fore court, which led to the Temple; or, in other words, the Court of the Priests (2 Chron. iv. 9). This inner Court of the Priests was higher than the Court of the Israelites (Jer. xxxvi. 10, which flanked it on three sides (viz. East, North, and South); the Holy of Holies was on the fourth or West side. It was separated from the Court of the People by a low wall or balustrade, with three rows of hewn stone, and a row of cedar beams, probably surrounding the stone, and was raised above the Court of the People, so that they might see the Priests offering the burnt sacrifices at the brazen altar in the court, and might hear them pronouncing the benediction from it.

The divisions of the Temple may suggest a consideration of the progress of the Christian Church and of the Christian soul. "In the Porch we may see the regenerate soul entering into the blessed Society of the Church; in the Holy Place we may see a figure of the Communion of the true visible Church on Earth; in the Holy of Holies, the glories of Heaven, as we pass from our true High Priest, Christ Jesus, Who entered once for all to make an Atone ment between God and Man" (Bp. Hall).

37. In the fourth year! See on v. 3.

—wuzoth] Or, rather, Ezir, the flower month; so called from Ezir, "brightness," "splendour," "beauty." It was the second month of the year, when the flowers were in full bloom and beauty (Gesen., 210).

—fruit] (Keil, Forest). Some render it rain month (Gesen., 24 from bnl, "to flow"). Solomon began to build the Temple in the flower month, and finished it in the sixth month. Such is the life of the Church and of every believer (who is a temple of the Spirit), it begins with flowers, but must end in fruit. See John xv. 8, 16. "The Harvest is the end of the World," Matt. xiii. 39, Rev. xiv. 15.

—seven years! And seven months.

CH. VII.—Solomon's Palace.

It may reasonably be supposed,—Why is this minute description of Solomon's palace set down in Holy Scripture?

The answer to this question may be suggested as follows:—

(1) To show the fulfillment of God's promise to him, that because he had prayed for wisdom first of all, earthly riches and honour should be added to him (iii. 13).

(2) To encourage future kings to rule in the fear and love of God, and in the study of Divine wisdom as revealed in His Holy Word, and as the only sure foundation of peace and prosperity to themselves and to their people.

(3) Solomon was a type of Christ; and this description of Solomon's earthly habitation, following after the description of the Lord's House, seems to be inserted with a special reference to the Incarnation of the Son of God, and of His dwelling in our nature on earth.

The mention of the "Throne, where the King might judge," over the porch (or hall) of judgment (v. 7), and the house for Pharaoh's daughters (v. 8), may be compared with the Baptist's announcement of Christ as King and Judge, and as the Bridegroom of the Church. He is the King and Judge, and His fun is in His hand, and He will thoroughly purge His floor—the whole earth (Matt. iii. 12); and He that hath the Bride is the Bridegroom (John iii. 29). The Church is the Spouse of Christ; she belongs to Him and Him alone.

1. (thirteen years) After the seven years which were taken up in the building of the Temple (see ix. 10. 2 Chron. viii. 1), Solomon began with building God's House, and then proceeded to build his own; and he despatched the building of the Temple in half the time which he employed in building his own palace.

2. He built also ] Rather, and he built. What follows does not concern a different building from the palace, but only describes the several portions of the palace, which were three.

— the house of the forest of Lebanon] A portion of the royal palace at Jerusalem, and called "the house of the forest of Lebanon" because it was built of cedar of Lebanon.

A plan of this palace may be seen in Bibl. Diet. ii. 658. — upon four rows] Not that the cedar-house was supported on pillars, but that it was flanked by them, and rose above them. It seems to have resembled a rectangular cella of an ancient temple, with a colonnade on all sides but one, and consisting of fifteen pillars; and this colonnade was covered over with cedar beams. The rows are called four; although it is also said that there were forty-five pillars, fifteen in a row. The
The Porch of Judgment.  

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 three rows, and light was against light in three ranks. 5 And all the doors and posts were square, with the windows: and light was against light in three ranks. 6 And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was \(1\) before them: and the other pillars and the thick beam were \(\parallel\) before them. 7 Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar \(\dagger\) from one side of the floor to the other. 8 And his house where he dwelt had another court within the porch, which was of the like work. Solomon made also an house for Pharaoh's daughter, \(^4\) whom he had taken to wife, like unto this porch.

9 All these were \(\parallel\) of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. 10 And the foundation was \(\parallel\) of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. 11 And above \(\parallel\) were costly stones, after the measures of hewed stones, and cedars. 12 And the great court round about \(\parallel\) was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, \(^5\) and for the porch of the house.

13 And king Solomon sent and fetched \(^6\) Hiram out of Tyre. 14 He was \(\dagger\) a widow's son of the tribe of Naphtali, and \(^7\) his father was a man of Tyre, a worker in brass: and \(\parallel\) he 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 \(\dagger\) cast \(\dagger\) two pillars of brass, of eighteen cubits high apiece: and a

\[\text{angular columns of the sides are considered as forming a row for the entrance. Hence the Sept. speaks of three rows only. The Arabic version represents the columns sixty in number.}

\[\text{For a description of these buildings, see Stanley, Lecture xxi. p. 104.}

3. \(\And\) it was covered \(\parallel\) or, and a roofing of cedar was over the side-stones (see vi. 9) upon the pillars. 4. windows] The original word is here the same as in vi. 4, and probably means lattice-work of wood. — light against light That is, the side lights in each of the three tiers were so arranged as to be over, and correspond to, one another. On the word here rendered light, mehezah, from chazah, "to see," see Gesen. 483.

6. a porch \(\parallel\) Hall, or vestibule (Heb. ulam, cp. above, vi. 9), which probably projected from, and led to, the cedar palace just described; as the ulam or porch of the Temple projected from it, and led to it.

7. and the other pillars That is, lesser vestibule led to the ulam or larger vestibule.

8. before them In front of the columns of the former vestibule.

9. and the other pillars and the thick beam were before them] Rather, and pillars and a threshold (Gesen. 508. Cp. Ezek. xli. 25), probably with a cornice, frieze, and pediment (cp. Vulg.), was in front of them. That is, the smaller hall, which led to the greater one, was itself fronted by another porch; and thus there was a gradual approach by successive vestibules to the King's palace.

7. There was made a porch for the throne] The Throne Room, or Hall of Judgment; the Throne is described x. 18—20.

8. And his house] The royal apartments were of cedar-work like the Porch, or Hall, just described, and were within it; that is, were approached by it.

9. Pharaoh's daughter] We hear nothing of any other wives of Solomon in this description. In the Canticles it is said, "My dove, my undefiled, is but one; she is the only one of her mother" (Cant. vi. 9). May we not here see a figure of the unity of Christ's Church?

9. All these Not merely all the walls, but the pavement of the court was formed of hewn stones.

The following section to x. 26 is appointed to be read in the Synagogues together with Exod. xxxv. 1—xxxviii. 20, which describes the offerings to the Tabernacle, and the work of Bezaleel in it.

The Metal Works of the Temple. — Cp. 2 Chron. ii. 13; iii. 15; v. 1.

13. and of Tyre] The Divine Solomon, Jesus Christ, when He would show that His Gospel would not be limited to Israel, and that Gentiles would help to build up His Church, declared this by His mercy to a woman of Tyre,—an emblem of the Gentile Church coming in faith to Him (see below, Matt. xv. 22—28, and compare above, on v. 1).

14. of the tribe of Naphtali] By marriage. By birth she was the wife of the tribe of Dan (2 Chron. ii. 14), and after her marriage with an Israelite of Naphtali she became a widow, and married a Tyrian (Keil, Berthoam); or perhaps she was of Leish, or Dan, which was a colony of the Danites situated in Naphtali (Binnt). The architect of the Temple was connected with the same tribe (Dan) as Aholibah, the builder of the Tabernacle (Exod. xxxi. 6).

15. His father was a man of Tyre] The royal palace of Solomon and of his wife was built by a workman from Tyre. So, of the true Solomon and His Bride, it is said, "the Daughter of Tyre shall be there with a gift" (Ps. xlv. 13), and He has a spiritual offspring from those of Tyre (Ps. lxxxvii. 4).

—brass] Or, rather, copper.

—filled with wisdom, and understanding] Words adopted from the Pentateuch; see the description of Bezaleel, Exod. xxxi. 3.

The Two Pillars.

15. eighteen cubits high] In 2 Chron. iii. 15, it is said that
The Two Pillars.

1 KINGS VII. 16—24.

The Molten Sea.

The line of twelve cubits did compass either of them about. And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits: and nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter. And he made the pillars, and two rows round about upon the one network, to cover the chapiters that were upon the top, with pomegranates: and so did he for the other chapiter. And the chapiters that were upon the top of the pillars were of lily work in the porch, four cubits. 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 chapiter.

And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. And upon the top of the pillars was lily work: so was the work of the pillars finished.

And he made a molten sea, ten cubits from the one brim to the other: it was round about, and his height was five cubits: and a line of thirty cubits did compass it round about. And under the brim of it round about

he made two pillars of thirty-and-five cubits high, so that each of them was seventeen and a half cubits high; and besides, there was half a cubit for a radius. So that the sum was eighteen cubits high. This is the explanation of the older expositors, and of Movers.

Others suppose that we ought to read eighteen instead of thirty-five in the Chronicles (Theenaus, Keil). But the former explanation seems very probable, and is confirmed by the fact that the pomegranates are said in v. 20 here to be 200, whereas in v. 42 they are said to be 100; in the former case the writer is speaking of one pillar, in the other of the pair. The individual and the union of the two pillars are marked by this mode of speech.

— either of them] Literally, the second, i.e. as well as the first.

16. chapiters] or capstiles.

17. nets of checker work—chain work] Netlike lace-work, and chain-work. See Gesen. 801. Cp. Isa. iii. 18, and Gesen. 851. Seven laces were laid on each capital, so as to be wound across one another, and to twine and form a netlike lattice, woven together, like branches of trees. Cp. Lightfoot, i. 1074; v. 41, 42. 2 Chron. iii. 16; iv. 12. Jer. ii. 23.

18. two rows—with pomegranates] Probably one row above the network, and the other below it. The pomegranate, bearing with its many ripe seeds, was an expressive emblem of fruitfulness in good works; the pure white lilies were symbols of holiness and purity. Cp. Cant. ii. 2 (Jeremias, and Bede).

19. of lily work in the porch] This lily-work was, it seems, on the shafts, but beneath the network, and rows of pomegranates just described; it is said to be in the porch four cubits.

For various interpretations of these words see Lightfoot, i. p. 1075, who suggests them to mean that the lilies projected from the pillars into the porch or hall. Böttcher and Theenaus interpret them as intimating that the pillars stood inside the porch. Keil understands them as meaning “in the same manner as in the porch.” It may be submitted to the reader’s consideration, whether they do not rather mean inside the porch, or toward the porch. The two pillars themselves were at the entrance of the hall, not altogether inside it; and this ornament of lilies was, it seems, on the inner side of the pillars, as the Sept. expresses it, “lily-work toward the porch,” or in the direction of it.

The reason may be this. Pomegranates were emblems of external fruitfulness in good works; the lilies were emblems of internal purity. “The King’s daughter was all glorious within” (Ps. xiv. 14). The Pomegranates of good works are visible to all, but the Lilies of holiness shine inward to the eye of God. They make no display to the world, but rather retire from it.

20. two hundred] In v. 42 they are called four hundred, being two hundred to each pillar, as is explained there and in 2 Chron. iv. 13. In 2 Chron. iii. 16, they are called a hundred.

20
The Twelve Oxen, 1 KINGS VII. 25—27.

The Ten Bases.

there were knops compassing it, ten in a cubit, compassing the sea round about: the knobs were cast in two rows, when it was cast. 25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward.

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

And he made ten bases of brass; four cubits was the length of one base,

of five cubits, which being applied six times round the perimeter, or 'brim,' would give the thirty cubits stated. There was no making up the number in this passage; nor to give the dimensions of the Sea, in the usual language that every one would understand, measuring the circumference in the way in which all skilful men, like Hiram, did measure circles at that time. He, of course, must however have known perfectly well, that as the polygonal hexagon thus inscribed by the radius was thirty cubits, the actual curved circumference would be somewhat more" (Rennie).

24. knops] Fruit, like grapes: see vi. 18 (Gesen. 687). One peculiar spiritual meaning here, see v. 2 (note—a ten in a cubit) So that there would be three hundred in all.

25. twelve oxen] Bearing the Molten Sea or Laver (Twy) on their backs, and looking out to all the points of the compass, three to each quarter of the world.

What was the spiritual significance of this Laver, or Sea, borne on the Twelve Oxen?

It was One: there is one only "fountain opened in Jerusalem for sin and uncleanness." (Zech. xii. 1). This is the Laver of Christ and the Blood of Christ, the Son of God, cleanseth from all sin (1 John i. 7).

And how, by whom, and by what means, is the Blood of Christ applied to man, for the remission of sins?

In the Sacrament of Baptism, instituted by Christ Himself for that purpose, and therefore called the "Laver of Regeneration" (Titus iii. 5. Cp. Acts ii. 38; xvii. 10). This was what was symbolized by the Molten Sea. The ox, as the laborious animal employed in ploughing, is a scriptural symbol of the Ministers of the Word and Sacraments of Christ. See Isa. xxxiii. 20. 1 Cor. ix. 9. 1 Tim. v. 18. And the number Twelve is the Apostle number; and the looking forth of these Twelve oxen to the four quarters of the heaven, and the bearing of them on their backs this Laver, was a foreshadowing of Christ's commission to His Apostles, and to the Apostolic ministry of His Church: "Go ye, and teach all nations, baptizing them in (into) the Name of the Father, and of the Son, and of the Holy Ghost." (Matt. xxviii. 19). "Quid aliud per duodecim boves, quam duodecim Apostolorum eruditorum designari, qui in diversi partibus mundi ad predictiores officium promptu implores devotione satagunt, eum universis quadrati orbis partibus adem prophetam Sancta Trinitas" (Angelonus, p. 377). And a learned Presbyterian writer on the Types (Mather, p. 381) says, "There were twelve oxen looking towards all four quarters of the world; so the Apostles and mission of the Gospel carry the crystal sea of the blood of Christ, and the laver of Regeneration and Baptism throughout the world."

Twelve Oxen bore the Molten Sea, With outward-looking eyes, Type of the fount, with which the Twelve Would all the World baptize.

26. the brim—with flowers of lilies] The lilies round the brim were an emblem of the purity required of those who are baptized into the Name of the Blessed Trinity. It was also adorned with knops of fruit, a symbol of the fruitfulness required in the baptismal life. We learn also from the Chronicles, that it was embossed with figures of oxen, on which see the note there (2 Chron. iv. 3).

The number three is repeated in the description of this Laver. It was borne by 3 x 4 oxen; it was 3 x 10 cubits in circumference; it had 3 x 100 knobs; and it contained, when full, 3 x 1000 baths (2 Chron. iv. 5).

Did not this repeated occurrence of the number three symbolize the doctrine of the Trinity, into which all nations are to be baptized?

The Laver was placed eastward, over against the south, i.e. near the entrance of the Court of the Priests; and thus it represented the Sacrament of Baptism, as the sacred of admission to the Church of God, and suggested the proper site for the Baptistry and Font in the Christian Church.

several thousand oblong] When filled to its ordinary height; but when filled to the brim: 2000. 2 Chron. iv. 5. Op. Januarius, Antv. viii. 2. 9; Vatabl., Ribera, Deyling; and see Lightfoot, B. i. 1173.

THE TEN BASES, WITH THEIR LAYERS.

27—39. ten bases] For washing, "such things as they offered for burnt-offering" (2 Chron. iv. 6).

These Ten Bases, with their Lavers, all in one metal and size, were set, five on each side of the court, over against the Altar of burnt sacrifices. (v. 30). For a description of them, cp. Lightfoot, i. 2044, with Keil, Archv kidnapped, vol. i. p. 128, and p. 457, where a representation of them may be seen; an engraving of them is also given in Bibl. Dict. ii. 67.

These Bases differ from the Temple Bases, as the former were square chests (some suppose them to have been solid), four cubits long, four cubits broad, and three cubits high; their four sides had panels, with ledges or mouldings, on which were sculptured lions, oxen, and cherubim, and above the ledges was a base or stand for the laver; and beneath the lions and oxen were wreaths of pensile work (see Gesen. 438. 459).

The description of the Bases and Lavers (Heb. cioroth, Gesen. 395) follows; in v. 30, it is said that there were to each base four bronze wheels, and broad axletrees; and each of its feet (pesvadu, Gesen. 655) had shoulderpieces (or brackets) under each laver, and beyond each shoulderpiece were wreaths; and the mouth of the laver was within the crown of it, in a cubit, and the mouth was round, after the manner of a base, a cubit and a half (in diameter); and upon the mouth was carved work, and the panels of the mouth were square, not round (v. 31), and under the panels were four wheels; and the pins of the wheels were in the base, and the height of each wheel was a cubit and a cubit in the middle of the wheels was like the work of a chariot-wheel, their pins, and their feltoes, and their spokes, and their axles, were all cast. And (the made) four shoulderpieces on the four corners of the base; and out of the base were the shoulder-pieces, and on the top of the base was half a cubit in height, made round; and on the top of its base were its hands (or stays), and its panels of the same; and he engraved on the plates of its hands and on its panels, cherubim, lions, and palm branches, looking to the open space of each panel, and wreaths round about.

And (thus) he made ten lavers of brass; each laver contained forty baths; each was four cubits square, and upon each of the ten bases was one laver. With this account compare Josephus, Antv. viii. 3. 6.

The following description is from Keil (Archvologie, p. 129):

On both sides of the altar, on the right and left side of the Temple, were ten brazen bases, with brazen lavers upon them, for the washing of the flesh of the sacrifices. All these bases were of the same make, form, and mould; and were four-cornered chests of four cubits long, four cubits broad, and three cubits high. The sides, which were cast, consisted of border-ledges, with panels, upon which were sculptured lions, oxen, cherubim, and palms; and beneath the lions and oxen were festoons. The cover of these chests was arched towards the middle, and upon the arching there arose in the middle a crown, a cubit high, with an opening of about a cubit and a
The Ten Lavers

1 Kings VII. 28—39.

On the Ten Bases.

And four cubits the breadth thereof, and three cubits the height of it. 29 And the work of the bases was on this manner: they had borders, and the borders were between the ledges: 29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work. 30 And every base had four brazen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition. 31 And the 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 gravings with their borders, foursquare, not round. 32 And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a 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 theirnaves, and theirfelloes, and their spokes, were all molten. 34 And there were four under- setters to the 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 thereof and the borders thereof were of the same. 36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about. 37 After this manner he made the ten bases: all of them had one casting, one measure, and one size. 38 Then he made he ten lavers of brass: one laver contained forty baths: and every laver was four basins: and upon every one of the ten bases one laver.

And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south.

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half in diameter, as a base in which the laver might be placed. The laver was scooped out above, in form of a basin, and was four cubits in diameter at the top, and contained forty baths of water. In order to give more firmness to the setting of these lavers, which spread out so much above, there were upon the upper bases shoulder-pieces applied, that is to say, supports, which were directed from the base with a slight curve inwards up to under the edge of the laver resting upon the wreath, and served as holders to the same. Also the upper vaulting of the covering of the bases and the holders or hand-supports, were, like the sides, adorned with sculpture. The bases had four feet, to which wheels, one cubit and a half in diameter, with fel lows, spokes, and naves, were so fitted, that the feet served the axletrees as shoulders or stays."

These lavers, five on each side of the altar of burnt-sacrifices, and used for the purpose of washing the victim, had, doubtless, like the Molten Sea, a spiritual meaning.

The priests must be washed in the Molten Sea, and the sacrifices must be washed in the ten lavers; so we, who are made priests to God by Christ, and who must offer ourselves as sacrifices (Rom. xii. 1), must be cleansed, in order to be pleasing to Him: cp. Exod. xxx. 19—21, and Mather, p. 382.

Both the Molten Sea and the ten Lavers represented the cleansing efficacy of Christ's blood, without which there is no remission of sins; and they represented its application in two different ways.

The Molten Sea is One; and represents the application of that Blood in the One Baptism administered once, for the remission of sins, especially of original sin.

The lavers are ten; they represent the continual application of that Blood, in Repentance, and Pardon of actual Sins. Their number ten, and their position on each side of the altar, suggest the duty of cleansing every sacrifice that is offered to God. The solidity of the supports of these lavers, and the care taken in their workmanship, appears to represent the duty of a sound faith, and well-grounded repentance, as pre-requisites to an acceptable sacrifice to God; and to signify also the steady assurance which the penitent sinner may have, of pardon, through the cleansing efficacy of the fountain of Christ's Blood.

The Cherubim, lions, oxen, and palm-trees, engraved on them, rev. 29—36, had doubtless their significance. The Cherubim symbolized the angelic life of the spiritual worshippers; the lions and oxen typified the courage and labour required of the Christian (see above, on xii. 25). The palms-trees were figures of the glory to which he would be admitted hereafter, if he fought valiantly the good fight of faith unto the end.

The content of each laver was forty baths. This number, forty, combined with the recollections it suggests,—of the forty days' rain in the Flood, the forty years' trial in the Wilderness, the forty days given to Niniveh for repentance, the forty days' fasting of Moses, Elias, and Christ,—may symbolize the need of continual perseverance in self-mortification and repentance, for obtaining forgiveness of God (cp. Angelomus and Enchurus here).

These lavers were on wheels; they were disposed on each side of the Court of the Priests, and were easy of access, being movable from one place to another. In this respect perhaps they may be regarded as an emblem of the divine eagerness and love, hasting to be gracious, like the Father in the Parable, running to meet the returning Prodigal, and falling on his neck and kissing him (Luke xv. 20); and they may represent the Divine Compassion, inviting the sinner, by frequent calls, to repentance; and ready to pardon and purify all who come to Him with faith in the cleansing efficacy of Christ's Blood.

This portion of Scripture, 1 Kings vii. 40 to viii. 21, describing the sacred furniture of the Temple, was appointed by the Hebrew Church to be read in the Synagogues as a Proper Lesson with Exod. xxxvii. 21 to xl. 28, describing the erection of the Tabernacle, and thus the spiritual connexion of these two buildings was continually kept before the eyes of the Hebrew people: see above, Preliminary Note to chap. vi.
40. The vessels of the Temple.

40. and 41. Hiram made the lavers, and the shovels, and the basins. So Hiram made an end of doing all the work that he made king Solomon for the house of the Lord: 41. The two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapiters which were upon the top of the pillars; 42. And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were upon the pillars; 43. And the ten bases, and ten lavers on the bases; 44. And one sea, and twelve oxen under the sea; 45. And the pots, and the shovels, and the basins: and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of pure bright brass. 46. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarpeth. 47. And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out.

48. And Solomon made all the vessels that pertain unto the house of the Lord: 49. the altar of gold, and 50. the table of gold, whereupon the shewbread was; 51. and the candlesticks of pure gold; five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold; 52. And the bowls, and the snuffers, and the basins, and the spoons, and the censers of pure gold; and the hinges of gold, for all the doors of the house, the innermost holy place, and for the doors of the house, to wit, of the temple.

50. So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the pure things 51. which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord.

VIII. Then 52. Solomon assembled the elders of Israel, and all the heads of the families of the people, and the princes of the father's houses, 

40. the lavers] Or, rather, the pots: see 2 Chron. iv. 11. 2 Kings xvii. 24, and the Arabic Version and Targum here: cp. also v. 46. These pots were for the carrying away of the ashes: cp. Exod. xxviii. 3. The Misraim burnt these ciyaroth, which some suppose to be an error for siroth (see Gesen. 550); but ciyar signifies not only a large laver, but a small basin. See 1 Sam. iii. 14, where it is rendered pani; in Zech. xii. 6 it is rendered heartah.

41. In the spiritual significance of these and the following vessels, cp. Exod. xvi. 20, 21. Exod. xvii. 20—24. — shovels] For shovelling away the ashes from the altar. Exod. xxvii. 3. The Vulg. renders them tongs. The root is gash, "to take away" (Gesen. 355).


46. in the clay ground] or marl (Dorckh. ii. 590). On the site of Zarthan, or Zara, probably near Kuru-el-Siratelah, in the valley of Jordan, see above, Josh. iii. 16. Judg. xii. 22. On the site of Succoth, on the east of Jordan, see Gen. xxxii. 17. Josh. xii. 27. Judg. viii. 5. In a spiritual sense, these vessels were types of us, first by nature, and next by grace. They were cast in the clay, near Zarthan, which was near Adam (see above, on Josh. iii. 16), and were dedicated to God's service in the Temple. They were afterwards taken to Babylon (the figure of Satan's dominion), but were restored to the service of the Temple, in which Christ was presented in our flesh. We, who are of the earth, earthy, in Adam, are raised to heaven in Christ (1 Cor. xv. 47). See below, note on Ezra i. 6; and above on Josh. iii. 16.

— spoons] Probably for bringing incense to the altar.

— censers] Dishes in Exod. xxv. 38; xxxvii. 23, and Num. iv. 9. In other places, as Num. xvi. 6, 7, it is rendered censers; cp. Genes. 408; and so Keil. The verb from which it is derived, chattah, signifies "to take hold of," with a view of taking away (Gesen. 314).

— hinges] Properly, hollows; the mortises or sockets, in which the pins of the doors moved.

51. So was ended] Exod. xl. 33, "So Moses finished the work."
of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, b that they might bring up the ark of the covenant of the Lord e out of the city of David, which is Zion.

2 And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. 3 And all the elders of Israel came, e and the priests took up the ark. 4 And they brought up the ark of the Lord, f and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. 5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. 6 And the priests b brought in the ark of the covenant of the Lord unto 1 his place, into the oracle of the house, to the most holy place, even k 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.

And they d drew out the staves, that the ♣ ends of the staves were seen out in the ♣ holy place before the oracle, and they were not seen without: and

This change could not have been effected, unless the whole Nation had been consenting to it; and the Nation would not have consented to it, and that consent would never have been ratified by succeeding generations, and have been sanctioned by God's Prophets, and eventually by Christ Himself, if it had not been known to be in harmony with the will of God.

Accordingly, David's last act had been to summon a national council, over which he declared God's will in this respect (see below, 1 Chron. xxviii. Prelim. Note); and now Solomon, his son, adopts similar measures, and associates the Hebrew Nation in this great act of religious progress and development by means of the Levitical Tabernacle. The Septuagint places the Dedication of the Temple in the twenty-fourth year of Solomon's reign. That Version here says, "It came to pass when Solomon had finished building the house of the Lord, and his own house, after twenty years," i.e. from the beginning of the building of the Temple, which was commenced in the fourth year of his reign (vi. 1). And so some recent Expositors, as Thelenius and Keil. But Josephus assigns (Ant. xxvi. 3, 4) that the Dedication took place as soon as the Temple was finished; and this is probable. Cp. below, ix. 1.

2. month Ethanim] So called from the flowing of the brooks at that time; the same Tisri (Genes. 41), from the new moon of October to the new moon of November, when the rainy season begins (Keil, Robinson).

The Feast of Dedication began on the seventh day of the seventh month, and lasted seven days, and was succeeded by the Feast of Tabernacles, which lasted seven days. See below, v. 65. 66. Thus the Dedication had a sabbatical character. The Ark, after its long wanderings of five hundred years, then found rest. And the Dedication typified the Incarnation of Him, the True Temple (John ii. 19), who tabernacled in us (John i. 14), and in whom we find rest (Matt. xi. 28, 29).

3. the priests took up the ark] The Priests officiated here in behalf of the people, as on some other solemn occasions. See above, on Josh. iii. 3; iv. 3.

4. the tabernacle of the congregation] The Levitical Tabernacle, removed from Giluem. 2 Chron. i. 4.

The Ark was brought up from Zion, and the Tabernacle from Giluem. And by this bringing up of the Ark and of the Tabernacle (which had been framed by Moses, the servant of God, under God's direction at Sinai, and had journeyed with Israel through the wilderness, and was the dwelling-place of God among the people from each other, were to be re-united in the Temple of Solomon, fixed in glorious magnificence at Jerusalem), the identity and continuity of the life and ritual of the Hebrew Church was marked and preserved.

The original life of the ancient Church of God, which had its fountain and well-springs in Paradise, and flowed on in a continuous stream in the age of the Patriarchs, and Moses, and the Prophets, has gone on in an ever-widening and deepening river, till at length it has fertilized the world with the living water of the Spirit in the Everlasting Gospel of hrist.

The Tabernacle of Sinai was received into the Temple of Zion. We are not told what use was made of its materials, but it passed into the Temple by a silent and almost imperceptible and absorptive process of transition: cp. below, 2 Chron. i. 4. So the Law of Moses melted into the Christian Church.

6. the ark] We do not know of what materials the Levitical Tabernacle was made at Sinai; but of the Ark we are expressly told, that it was brought by the Priests, the appointed Ministers of the Levitical Law, into the Most Holy Place in the Temple, built by David on Mount Moriah, and built by Solomon: cp. 2 Chron. v. 7.

Let us observe this. The rest of the Tabernacle passed away. There were more cherubims, more golden candlesticks, and there was greater splendour in the Table of Shewbread in the Temple of Zion, than there had been in the Tabernacle of Sinai. But the Ark remained the same. The Ark was God's Throne. His Presence was there enscribed on the Mercy Seat, which was set before it, and on the Day of Atonement. Does not this exhibit the great truth, that, in essence, there is but One Visible Church of God from the beginning to the end of the world, and that the essential object of her faith is God's Love in Christ, "the Lamb slain from the foundation of the world"? Cp. above, Prelim. Note to ch. vi., "On the Relation of the Temple to the Tabernacle." On the spiritual meaning of the Tabernacle and its sacrifices, see Exod. xxv. 1.

8. they drew out the staves] Rather, they extended the staves. The staves were not drawn out of the rings of the Ark in the Tabernacle (Exod. xxv. 14), or in the Temple. But now that the Ark was brought nearer to its future and final resting-place in Christ, the ends of the staves were seen by those who stood before the Oracle. They were visible to those who were in the Holy Place, but not to those beyond it. Cp. Thelenius here, and see below, on 2 Chron. v. 9.

They were in the same place in the Temple as in which they had been in the Tabernacle; viz., beneath the Ark, and projecting from it to the right hand and the left; i.e. from north to south. But they were more visible in the Temple than they had been in the Tabernacle, especially to those who were admitted to come near to God in the Holy Place. Thus they were like ear-rings and pledges of still clearer revelations of God in the Gospel. They were visible signs of God's Invisibility; and may be compared to the evidences manifested to the world, of God's Power and Love in Christ, seated at God's right hand, after His Ascension into the Heavenly Holy of Holies (Heb. ix. 5, 24. Eph. iv. 8, 9).

The staves were still in the rings of the Ark, in the Temple, as they had been in the Tabernacle, but they were more visible. And this showed that there was a clearer revelation of God in the Temple; but the retention of the staves in the rings showed that the Ark was still in progress, and had not come to its final rest, which it reached in Christ and in His Church. This is intimated in the words "unto this day."
there they are unto this day. 9 = There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, || 9 when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, 11 So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

Then spake Solomon, The Lord said that he would dwell "in the thick darkness. 13 I have surely built thee an house to dwell in, a settled place for thee to abide in for ever. 14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) 15 And he said, "Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled 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 to build an house, that "name my name might be therein; but 9 ver. 29. 12. 11.

— unto this day] Therefore this portion of this Book was written when the Temple was still standing: cp. 2 Chron. v. 9. We know (2 Kings xxv. 9), an account of the destruction of the Temple, when this arrangement was disturbed. Compare ix. 21; xi. 19. 2 Kings viii. 22; x. 27.

9. nothing in the ark save the two tables] Placed there by Moses, and not there taken.

The description of the Apostle, who speaks of the golden pot of manna, and Aaron's rod that budded, as in the Ark (Heb. ix. 3, 4), does not refer to the Ark as it was in the Temple, but as it had been in the Tabernacle.

The Book of the Law was by the side of the Ark, not in it. See above, on Deut. xxxi. 26.

This identity of the Ark, and of the Two Tables in it, both in the Levitical Tabernacle of Sinai, and in the Temple of Solomon at Jerusalem (in which other things were modified and enlarged, and in which there was a nearer approach to the con¬summation of both in Christ), bespeak the perpetuity of the Faith and Moral Law of the Hebrew Church, which were to be transmitted by her to the Church of Christ universal.

10. 11. the cloud] A sign of God's presence and favourable acceptance of Solomon's act in building the Temple, as the place where He might put His Name as He had done in the Taber¬nacle. Exod. xxv. 34, 35, and see note below, on 2 Chron. v. 11.

The Priests could not stand to minister because of the cloud in the Temple. Here was another parallel between it and the Tabernacle, into which Moses could not enter on account of the glory of God's presence (Exod. xxviii.).

So God's presence and favour, proceeds to render thanks to Him for this sign of His goodness. Solomon, by these acts of solemn prayer, thanksgiving, and blessing added to sacrifices, showed a clear perception that the religion which God most approves is spiritual; and that no outward forms avail without the inward affections of the heart pouring themselves by the lips. He already realized the truth, "My House shall be called a House of Prayer."

Hoskier, E. P. (Book v. ch. xxii. 50), thus speaks of this divine manifestation:

"The solemn Dedication of Churches serveth not only to make them public, but further also to surrender up that right, which otherwise their founders might have in them, and to make God Himself their owner. For which cause, at the crea¬tion and consecration as well of the Tabernacle as of the Temple, it pleased the Almighty to give a manifest sign that He took possession of both (Exod. xxv. 4. 1 Kings viii. 13). Finally, it notified in solemn manner the holy and religious use where¬unto it is intended such houses shall be put.

"These things the wisdom of Solomon did not account super¬fluous. He knew how easily, that which was meant should be holy and sacred, might be drawn from the use whereunto it was first provided; he knew how bold men are to take even from God Himself; how hardly that house would be kept from profa¬nation he knew; and right wisely therefore endeavoured by such solemnities to lay in the minds of men that impression which might somewhat restrain their boldness, and nourish a reverent affection towards the house of God. For which cause when the first house was destroyed, and a new in the stead thereof

ereected by the children of Israel after their return from captivity, they kept the Dedication even of this house with joy (Exod. xxi. 16). "The argument which our Saviour useth against profaners of the Temple (Matt. xxvii. 13), He taketh from the use whereunto it was solemnly consecrated. And as the prophet Jeremy forbiddeth the carrying of burdens on the Sabbath, because that was a sanctified day (Jer. xxvii. 22), so because the Temple was a place sanctified, our Lord would not suffer, no, not the carriage of a vessel through the Temple (Mark xi. 16). These two commandments, therefore, are in the Law conjoined: 'Ye shall keep My Sabbaths and reverence My Sanctuary' " (Lev. xxvi. 2)."

12. in the thick darkness] In the Holy of Holies, not lighted by windows: cp. below, on 8. 21.

13. the king turned his face about] He had uttered the foregoing prayer, with his face toward the Ark.

SOLOMON BLESSING THE PEOPLE.

— blessed all the congregation] As his father David had done, by praying to God for them: see on 2 Sam. vi. 18.

It has been said by some, that the King "performed the highest sacerdotal act of solemn benediction," (Stanley, p. 218.) And again (ibid. p. 220), "No Khalif, no Pontiff, could have presided more supremely over the consecration than did Solomon . . . The King alone prays, sacrifices, blesses, con¬sarcurs." But it may be asked, could he have sacrificed 22,000 oxen, and 120,000 sheep ? see ch. 26; and in n. 5, all the con¬sarcuration are said to be sacrificed; were they also Priests ? No: all this was done by the ministry of the Priests and Levites. Solomon is also said in the sacred history to have put the Ark in the Holy of Holies, whereas we know it was done by the Priests, at his instance: see on 2 Chron. vi. 11.

Again, it is alleged that "Solomon adopted once for all the duties of the Priestly order" (Stanley, p. 221.) But this assertion, which is inserted by the same writer to all the Kings of Judah, who are said by him to have performed the higher functions of Priests, is at variance with what is recorded concerning King Uzziah, who was smitten with leprosy for presuming to intrade into the Priest's office, and to burn incense (see on 2 Chron. xxvi. 20). It is a contradiction of St. Paul, who says (Heb. vii. 13, 14), that "no man of the tribe of Judah gave attendance at the altar:" cp. below, 1 Chron. vii. 49.

The blessing now given by Solomon was not a sacerdotal benediction, like that prescribed by God to be pronounced by the Priests, the sons of Aaron (Num. vi. 24), but it was only an intercessory prayer and invocation of God's mercy on the People (see v. 55), who themselves are said in their turn to have "blessed the King," see v. 69, where the mode of its use is the original as here. Did the People also perform a priestly act ? Solomon regarded himself as one of the people; he did not say, as the Priests did, "The Lord bless you, and keep you," &c. (Num. vi. 24), but "The Lord bless us:" see v. 57.

16. I chose no city—that my name might be therein] Cp. 2 Sam. vii. 6. Here is an answer to the objection sometimes
Solomon's prayer 1 KINGS VIII. 17—31. at the Dedication.

Before CHRIST 1604.

1 Chron. 6. 12, &c.
2 Sam. 7. 9, 18.
1 Chron. 22. 7, 8.
2 Chron. 5. 1, 2.
Deut. 28. 55.

I 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 e 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 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, e 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 h the covenant of the Lord, which he made with our fathers, when he brought them out o the land of Egypt.

22 And Solomon stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, Lord God of Israel, 1 there is no God like thee, in heaven above, or on earth beneath, 2 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; 6 There shall not fail thee a man in my sight to sit on the throne of Israel; 5 so that thy children take heed to their way, that they walk before me as thou hast walked before me. 26 p And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But 7 will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? 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 said, 6 My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make 3 toward this place. 30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray 3 toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.

31 If any man trespass against his neighbour, p and a oath be laid upon him to cause him to swear, and the oath come before thine altar in this

made to the acts of Samuel and others, offering sacrifices in various places: see above, Introduction to Samuel, pp. ix. x.

19. Nevertheless thou shalt not build the house] Solomon, with filial reverence and delicacy of feeling, does not mention the cause of this divine prohibition; but that cause is publicly mentioned, with appropriate honesty and humility, by David himself, 1 Chron. xxv. 8; xxviii. 3.

21. The covenant] i.e. the two Tables, v. 9.

22. The altar] The altar of burnt-offering, where he knelled down on a brazen scaffold or platform, 2 Chron. vi. 13.

23. With the altar] He did this, kneeling: see 2 Chron. vi. 13, and below, v. 53.


29. Hear thou thy dwelling place] Solomon, when building a house for God upon earth, is careful to express his recognition of heaven as the place where God's glory is specially manifested: cp. 2 Chr. 13. 39. 43. 46. 49.

31. If any man trespass] A reference to the Pentateuch: see above, on v. 21.
Solomon's prayer

1 KINGS VIII. 32—43.

at the Dedication.

Before the Dedication.

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.

When thy people Israel be smitten down before the enemy, because they have sinned against thee, and a shall turn again to thee, and confess thy name, and pray, and make supplication unto thee; 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.

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; 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.

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

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

When thy people Israel]
The following phrases are taken almost word for word from the Pentateuch, Lev. xxvi. 17, &c. Deut. xxviii. 25. Solomon's prayer at the Dedication of the Temple, is like a seal set on the Pentateuch, and avouches its genuineness.


35. 36. When heaven is shut up] Here again Solomon adopts the language of the Pentateuch, Lev. xxvi. 19. Deut. xi. 17.

— because they have sinned against thee] Here is a clear assertion, that Plague, Pestilence, Famine, and Drought, are sent by God as chastisements for the sins of nations, and in order to call them to repentance: cp. 2 Chron. vi. 26. 27. Here also is a clear statement, that in such cases Prayers ought to be made to God, that He will graciously withdraw His chastisement; and here is an assurance, that such prayers, if offered in faith, will not be in vain. See the words of God, 2 Chron. vii. 14.


— mildew] Blasting and brassing of corn: see Deut. xxvii. 23. 


— caterpillar] Literally, consumer: another kind of locust; in Hebrew, chasal, from chasal, to devour, bruchus: cp. Joel i. 4; ii. 25. This is the more terrible kind of locust (Aquat., Genesis. 294. Bertheau, Chronic, p. 283).

38. the plague of his own heart] Solomon had spoken of external pestilences; and he now proceeds to speak of the worst plague of all, the internal plague of a man's own heart; the plague of the conscience, stricken with the sense of sin, and suffering the anguish of that divine chastisement by which God speaks to the heart, and which the sufferer recognizes as the voice of Him Who searcheth the heart, speaking to himself; cp. Mic. vi. 9. 1 John iii. 20. Rev. ii. 25. Even for this plague there is medicine in prayer.

41. a stranger] Whom the Legalist had already contemplated as coming near to the God of Israel (Num. xv. 14), and whom it had commanded the Israelites to love (Deut. xix. 19). Solomon, on account of his friendly relations with foreign princes (such as Pharaoh, Hiram, and the Queen of Sheba), and foreign nations, and by reason of the help he had received from foreigners in building the Temple, would feel special interest in their spiritual welfare; and here he delivers a prophecy (v. 42), which had its first utterances in Moses (Exod. xv. 14; xvii. 11) and Balaam (Num. xxiv. 17), and has been fulfilled in Christ. What a blessed thing would it have been for Solomon, and for the Hebrew Nation, if he had continued to live and act in the feeling of this large and loving sympathy for foreign nations! Solomon might have been a royal Missionary, and have evangelized them, instead of being, as he was, an unhappy perversity, led astray by them. See below, xi. 1.

But Christ, the Divine Son of David, has in the fullest sense of the words accomplished that glorious work which Solomon failed to perform. Where the human type failed most miserably, the Divine Antitype shone forth most gloriously.
**Solomon's prayer**

1 KINGS VIII. 44—59.

44 If thy people go out to war 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 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 people of the earth, to be thine inheritance, \*as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

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, \*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: \*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,

dwells in this house, and is therein manifest, but is also acknowledged to be so. \*The Name of Jehovah \*is equivalent to JEHOVAH Himself, in all His Divine Essence and attributes. The calling, or naming, of the Name of Jehovah upon a House, represents the existence and manifestation of God's Presence and Power in that House; and it signifies to the church the public recognition of that Power and Presence as dwelling and displayed in it. 

Cp. above, on 2 Sam. vi. 2, and Isa. xiii. 19, and Jer. vii. i0; xiv. 9; xv. 16; xxv. 29. Amos ix. 12, and Acts xv. 17. James ii. 7. 

48 pray unto thee toward their land] As the prophet Daniel did. \*His windows being open in his chamber towards Jerusalem; he knelted down on his knees three times a day and prayed (Dan. vi. 10); and with regard to confession of national sins, and depreciation of national judgments, cp. Dan. ix. 5—19. Ezra ix. 5—15; x. Neh. ix. 16—35; and Ps. evi. 6. 

50. forgive thy people] Here again Solomon remembers God's promises in the Pentateuch, and adopts its language. See Lev. xxvi. 40. 42. \*the furnace of iron] A phrase adopted from Deut. iv. 20. \*That thine eyes may be open] Solomon wisely and humbly ascribes it to God's grace to Israel, that his own and their prayers will be heard by Him. 


Moses: "Know then, and consider in thine heart, that the Lord He is God, in heaven above and upon earth beneath; there is none else." Deut. iv. 36.


63. Peace offerings] In which the people partook with the altar. See Bähr, Symb. ii. 308. Kurtz, Mos. Opfcr., p. 129; and the notes above, on Lev. chap. iii. This explains the vast number of victims here mentioned; each of them was not merely a sacrifice, but a feast on a sacrifice; and they show the immense number of people gathered at Jerusalem for the Dedication of the Temple, which lasted seven days. See 63.

We need not be surprised at the number here specified. Joseph. (I. J. vi. 9.3) relates that 256,500 lambs were sacrificed between the two evenings of the Passover. As to the number of the Ministers, we know that in David's days the Levites, from thirty years and upward, amounted to 38,000 (1 Chron. xxiii. 3. See 2 Chron. v. 11, 12). We find 120 Priests mentioned as present at the Dedication, and sounding with trumpets. How many more there were engaged in other ministries at that solemnity, we are not told. Op. Barth. Chronic. p. 287.

64. The same day did the king hallow] On that special day he used the whole forecourt for the purpose of offering sacrifices in it. Op. 2 Chron. vii. 7.

The brazen altar — was too little] Although it was twenty cubits long and twenty cubits broad. 2 Chron. iv. 1. A description of the Brazen Altar is given in the Mishna (ed. Sarna. ha-Mishn. ii. 263); and an engraving, in Bibl. Dict. ii. 53.

65. From the entering in of Hamath] On the Orontes: see Num. xxiii. 21; xxivv. 8. Josh. xiii. 5. Judg. iii. 3.

— river of Egypt] Now El-Arish. See Gen. xv. 18. — Seven days and seven days] Seven days for the feast of Dedication: seven days for the feast of Tabernacles, which followed it. Seven days, see 2 Chron. vii. 9, 10, and Zeil, p. 103. The feast of the Tabernacles was celebrated from the 15th to the 22nd day of the month, which day, the 8th, was the great day of the feast. See Lev. xxiii. 34—44. Num. xxix. 12, 15. Deut. xvi. 13—15. Neh. viii. 13. John viii. 2—37.

The Dedication of the Temple and the Feast of Tabernacles.

66. On the eighth day he sent the people away; and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people] Thus ended the great solemnity, the Dedication of the Temple. The seven days of that Dedication were followed by the seven days of the Great Feast of Tabernacles; and the consummation of the whole was on the "Great day" of that feast, the eighth day. See below, on John vii. 37.

This is remarkable, as was before observed, the Tabernacle, which had been framed by Moses at Sinai from the pattern shown to him by God Himself in the Holy Mount, was brought up into the Temple (v. 4), and the Ark was placed in the Temple in the Holy of Holies (vv. 3, 4). The Temple was a continuation and enlargement of the Tabernacle; and it was a nearer approach to the consummation to which they tended, and for which they yearned, the Church of Christ.

The address of King Solomon at the Dedication of the Temple was, as we have seen, a summary of God's promises in the Law; it was like an epistle of the Pentateuch. This idea, this marking, this enlargement, were declared by the Hebrew Church appointing this history of the Dedication of the Temple to be read in the Synagogues as a Proper Lesson, with the Mosaic history of the erection of the Tabernacle.

In these respects the Temple and its Dedication had a retrospective character. They were witnesses of the past. They testified to the truth of the Mosaic history; and they were based on the Mosaic institutions.

They were also prospective. They were prophetic of those evangelical blessings which are the fulfillment of all that was shown to Moses in the Holy Mount; and of all that was shadowed forth, first in the Tabernacle, and more clearly in the Temple. They were typical of Christ, the true Temple, and of His body, the Church.

This, their figurative character, is remarkably exemplified and displayed in the flowing-on of the Feast of Dedication, by one continuous stream of celebration, into the Feast of Tabernacles.

The Tabernacles, the last great Feast of the Holy year, bore witness to the tabernacling of the people in the wilderness, and to the tabernacling of Jehovah in the midst of them; and was prophetic of the Incarnation of Him Who "tabernacled in us" (John i. 14), and Who is the true Tabernacle and Temple (John ii. 19, 21), and also is the true Priest and Sacrifice, Emmanuel, God with us, God manifested in the flesh, Who tabernacled for ever with His people, the Saints beatified and glorified, in the Heavenly Jerusalem. See above, on Lev. xxii. 24—40; and below, note at end of John viii., and on Lev. vii. 13, 14; xxii. 3.

The joyfulness and gladness of heart of that vast multitude
IX. And a it came to pass, when Solomon had finished the building of the house of the Lord, b and the king's house, and c all Solomon's desire which he was pleased to do, 2 that the Lord appeared to Solomon the second time, d as he had appeared unto him at Gibeon.

3 And the Lord said unto him, e I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast hallowed, f to put my name there for ever; g and mine eyes and mine heart shall be there perpetually. h And if thou wilt i walk before me, i 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:

5 Then I will establish the throne of thy kingdom upon Israel for ever, k as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 l But if ye shall at all turn from following me, ye or your children, and wilt not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them:

7 m Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people:

8 o And p at this house, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, q Why hath the Lord done thus unto this land,

of Israelites who were present at the Dedication of the Temple of Solomon, and on the eighth or great day of the Feast of Tabernacles which followed the dedication, as an expression of the custom of the Feasts, with branches of palms in their hands, and sang hosannas to God (Ps. cxviii. 19—27. Lev. xxiii. 40. Matt. xxi. 8, 9. John xii. 13), were like a prophetic representation of that innumerable company of true Israelites who will stand on the heavenly Mount Zion in white robes with palm-branches in their hands, singing hosannas to Him who sitteth upon the throne, and to the Lamb. See on Rev. vii. 4—17.

The pattern of the Tabernacle was from Heaven itself (Exod. xxv. 40. Num. viii. 4. Heb. viii. 5). That pattern was copied by Moses at Mount Sinai; the Tabernacle at Mount Sinai was reproduced by Solomon in a nobler form on Mount Zion, according to the pattern which David received from God. And now the Tabernacle of Mount Sinai and the Temple of Mount Zion have been spiritualized by the Lord Himself Incarnate, in the Jerusalem of His Church, and will be consummated in the Heavenly Zion. The Heavenly Model, shown to Moses in the Mount, was let down, as it were, to earth from Heaven, and, after having gathered many generations of faithful men in every age, will be taken up again into Heaven in Christ, to be glorified for ever there.

GOD'S SECOND APPEARANCE TO SOLOMON.

CH. IX. 1, 2. it came to pass—the Lord appeared] Thirteen years after the Dedication of the Temple described in the foregoing chapters (vi. 38, and vii. 1). It is stated here, that this divine vision was vouchsafed to Solomon after he had finished his own house, which was thirteen years in building, and was begun after the completion of the Temple, which was seven years in making (see vi. 7, 8; vii. 3); and a similar statement is made in 2 Chron. vii. 11, 12.

This statement is rejected by some critics as incredible. How can it be believed, they ask, that God should have delayed so long as He did to receive the prayer offered by King Solomon at the Dedication of the Temple? The reply is, God did not delay to answer it. He made an immediate reply to it by fire from Heaven. This information is supplied by the narrative in the Chronicles, which will often be found to explain what would otherwise be almost unaccountable in the history before us in the Book of Kings, and, on the other hand, the history of the Kings often explains that of the Chronicles. After the fall of Pales- ter, et conjurat aniuec. In 2 Chron. vii. 1, we read, "Now when Solomon had made an end of praying, the fire came down from Heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house. And the Priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw the fire, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord" (2 Chron. vii. 1—3).

This was God's answer to Solomon's Prayer. It was an immediate answer, and a complete one; and it was recognized by the People of Israel as such.

But further, by giving another answer to the prayer of Solomon, in a vision to Solomon himself, thirteen years after that prayer had been uttered; and by adjusting this private and particular answer in detail to the petitions of that prayer, as is more clearly seen in the words of God, which are rehearsed in the Chronicles (2 Chron. vii. 18—19). Almighty God taught that important lesson, that the prayers of the faithful are to speak, ever fresh in His memory, and that, though He may not give an immediate and specific answer to them personally, yet in due time He will answer them; and thus He tried their faith, and exercised their patience and perseverance. See below, Luke xviii. 7, 8. Rev. vi. 10, 11.

2. the Lord appeared to Solomon] From this divine appearance to Solomon at this time, and from the divine assurance of favour to him, if he continued steadfast in his obedience to God, it may be concluded that up to this time, when Solomon was about forty-four years of age, he had not swerved from God's law. God saw the moral and spiritual snares to which Solomon was now exposed by reason of his earthly glory, his wealth and dominion, and commercial prosperity, and He mercifully inter- vened at this crisis to warn Solomon of the danger to which he was exposed, and to assure him of His divine favour, if he remained steadfast in His obedience; see ver. 6. 9. Alas! the warning was in vain; see xi. 1— as he had appeared unto him at Gibeon] i. e. by night. See 2 Chron. vii. 11, 12, and cp. above, iii. 5, and 2 Chron. i. 7. And by thus reminding him of that former appearance at Gibeon, and of the approval of his name given him of riches and honour, which had now been fulfilled, God encouraged Solomon to persevere in his devotion to Him.

T. byword] Properly, a sharp, pointed, saying: Deut. xxviii. 37. Gen. vi. 11. 8. And at this house, which is high] Rather, this house will be high (Sept. MS. Alex.); it will be exposed aloft, on its high hill, as a laughing-stock to the scorn of passers-by, who will be aston- ished at it. Compare on God's Lord's words concerning Capernaum (Matt. xi. 23). See 2 Chron. vii. 21, which completes the sense. The meaning, so completed, is this. This house is now exalted in glory, but the more lofty it is in position, and the more splendid in magnificence, the more visible will be its shame.
and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore hath the Lord brought upon them all this evil.

9 And it came to pass at the end of twenty years, when Solomon had builded the two houses, the house of the Lord, and the king’s house; 10 (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 Galilee. 11 And Hiram came out from Tyre to see the cities which Solomon had given him; and they 12 pleased him not. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day. 13 And Hiram sent to the king sixscore talents of gold.

14 And this is the reason of "the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer. 15 For Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and gave it for a present unto his daughter, Solomon’s wife. 16 And Solomon built Gezer, and Beth-horon the nether, and Taanach and Gath, and Light, and Joktheel, 17 and all the cities that are in the hill country of Ephraim, which Josh. 16. 3 & 21, 22. 2 Chron. 8. 5. 18 and I will not go up in thine eyes. 20. 1. 22. 25. 2 chron. 8. 27. 19. 27.

The question may be asked—Why is this incident, seemingly so trivial, recorded by the Holy Spirit in Holy Scripture? Perhaps, because it may be applied in a spiritual sense, and conveys spiritual instruction. Jesus Christ is the true Solomon. He gives gifts to men. The Providers of this world, the Hiramns of worldly wealth and commerce, are often disposed to disparage and despise them, in comparison with the Tyres and Sidons of their own wealthy dominion. Christ’s Apostles were called Galileans and Nazarenes, by the wise and powerful of the world. Christ Himself was scorned as “the Galilean,” “the Nazarene,” by the Julians of imperial Rome. His heavenly maima is disdained by some as “light bread.” His Church is slighted by many. She is only a “land of Cabul” in their eyes. Solomon received these cities back again; and having received them, he built them, we are told, that he fortified and beautified them, and peopled them with Israelites (1 Chron. viii. 1, 2). Thus he showed that their soil and site were not to be despised; and that they were deserving of princely care, and might be made agreeable habitations. And it is probable that some of those obscure cities of despised Galilee were the scene of Christ’s teaching and miracles. Perhaps among these cities of the land of Cabul, the most known, may be reckoned. However this may be, the poorest Cabuls which are built and peopled with true Israelites by the divine Solomon, are more illustrious than the Tyres and Sidons of this world. The humblest Christian Villages, with their modest Parish Churches, where the Scriptures are heard, and the Sacraments are received by true children of faithful Abraham, are more glorious in God’s sight than gorgeous palaces and godless capitals, where Luxury and Worldliness abound.

15. of the levy! Of men. See v. 13—16. 2 Chron. viii. 8—10: and below, v. 18. 20. 1. 22. 25. 2 chron. 8. 27. 19. 27.

Millo] Properly a fortress. See Judg. ix. 6. 9; here it means the fortress begun by David on Mount Zion (2 Sam. v. 9; and below, xi. 27. 1 Chron. xi. 8. 2 Chron. xxxii. 51). 20. 1. 22. 25. 2 chron. 8. 27. 19. 27. 1 Chron. xi. 8. Solomon closed their breaches (xi. 27).

Hazor] The old Canaanish walled town (Josh. xi. 1). On the military importance of Hazor and the other fenced cities here mentioned, see Keil, p. 107.

Megiddo] Also another old Canaanith fortress. See Josh. xii. 21. Judg. i. 27; v. 19; and ch. iv. 12.

Gezer] Another old fortified city of Canaan, perhaps El-knob: see Josh. x. 33; xxi. 21. Solomon occupied and fortified the old cities and strongholds of Canaan; so Christ has occupied the fortresses of His heavenly Calvary. Many Nazarens—Messiahs in Asia, Greece, and Italy—the Parthenons of Athens, and Pantheons of Rome—have become Christian Churches!
And d Baalath, and Tadmor in the wilderness, in the land. 19 And all the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion. 20° And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which 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, upon those did Solomon levy a tribute of bondservice unto this day. 22 But of the children of Israel did Solomon make no bondmen: but they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen. These were the chief of the officers that were over Solomon's work, five hundred and fifty, who bare rule over the people that wrought in the work.

24 But his daughter came up out of the city of David unto her house which Solomon had built for her: 25° And 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. So he finished the house.

26 And King Solomon made a navy of ships in Ezion-geber, which is beside Edom, in the wilderness, in the land called by the Greeks and Romans Palmyra, city of palmes, which is only another form of the word Tadmor, from tawer, a palm (Gen. 1:2), situated in an oasis, in the wilderness which stretches from Damascus to Thapsea, on the caravan-road, in the great line of traffic between Damascus and the Euphrates, from which it is at a distance of about seventeen hours. Cp. Bertheau on Chronicles, p. 292. 2 Chron. viii. 3-6. No architect remains of Solomon's palace have yet been found here.

TADMON--IN THE LAND.

—Tadmor in the wilderness, in the land—Called by the Greeks and Romans Palmyra, city of palms, which is only another form of the word Tadmor, from tawer, a palm (Gen. 1:2), situated in an oasis, in the wilderness which stretches from Damascus to Thapsea, on the caravan-road, in the great line of traffic between Damascus and the Euphrates, from which it is at a distance of about seventeen hours. Cp. Bertheau on Chronicles, p. 292. 2 Chron. viii. 3-6. No architect remains of Solomon's palace have yet been found here.

The words, "in the land," seem to have perplexed the ancient translators. The Syriac, Arabic, and Vulg. render them, "in the land of the wilderness." The Sept. (ed. Alex.) correctly render it, "in the land," viz., what follows. The words, "in the land," are not in the parallel passage (2 Chron. viii. 4).

May not the words, "in the land," have been added emendatively by the Sacred Historian here, with a special purpose, to intimate, that though Tadmor lay in the wilderness, on a site well known to all, and only a few hours from the Euphrates, yet, as appears from iv. 24, it lay in the land, that is, in the holy land? the land of Solomon's dominion, as it is expressed in the following verse: cp. e. 21.

This interpretation is confirmed by a supplementary notice in 2 Chron. viii. 3, where we learn that Solomon had subdued the territory of Hamath Zobah before he built Tadmor. Hamath Zobah lay east of Cilc-Syria, and reached to the borders of the Euphrates. Cp. 1 Chron. xviii. 2-9. Solomon built cities in that region. Tadmor itself was in the land of Hamath: see 2 Chron. viii. 4.

Was not this expression, "he built Tadmor in the wilderness, in the land," intended by the historian to show that he had fulfilled His promise, to extend the land of Solomon far eastward into the wilderness, even to the great river, the river Euphrates (cp. above, on iv. 24), and that Solomon at this time had acquired the dominion of God's favour, and that he showed this faith by building the city of Tadmor, near the banks of the Euphrates?

This fulfilment of God's promises, in the extent of the dominion of Solomon beyond to the wilderness, and to the great river, has spiritual interest for us. So like an earnest and pledge of the extent of the dominion of the true Solomon, Jesus Christ, the Divine Prince of Peace.

Both these fulnesses are pre-announced in the same Psalm, which looks forward first to Solomon, and then passes on, by a natural transition, from the human type to the Divine Antitype. "Give the King Thy judgments, O Lord, and Thy righteousness unto the King's Son. In his days, shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall kneel before Him" (Ps. lxii. 1, 8, 9).

18. Baaloth—In the tribe of Dan (Josh. xix. 44).

19. Tadmor—In the Land.
Elath, on the n. shore of the Red sea, in the land of Edom. 27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. 28 And they came to Ophir, and fetched thence gold, four hundred and twenty talents, and brought it to king Solomon.

And when the s queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions.
2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. 3 And Solomon told her all her questions: there was not any thing hid from the king, which he told her not. 4 And when the queen of Sheba had seen all Solomon’s wisdom, and the house that he had built, 5 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, 6 And his ascent by which he went up unto the house of the Lord; there was no more spirit in her. 7 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. 8 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. 9 Happy are these thy servants, which stand continually before thee, and that hear thy wisdom. 10 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. 11 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

If Solomon’s ascent to the temple of the earthly Zion was magnificent, how much more glorious was the ascent of Christ, the true Solomon? The holy place was given into the heavenly Temple, in order to pray for us as our Priest, and to reign there as our King, and to prepare a place for us, and to bring us up by the same ascent to where He is! The Queen of Sheba was lost in amazement when she contemplated the ascent of Solomon to the Temple of the Lord; and there was “no more spirit in her.” Such may also be the feeling of the devout soul, when it meditates on the Ascension of the Divine Solomon, the King of all true Israelites, the Prince of Peace, the Lord of Hosts, the King of Glory, the Incarnate Word, offering Himself as our altar or burnt-offering, ascending in a sweet savour to heaven; and going up in our nature to the heavenly Temple. And we may take up the divine strain pointed forth by David, speaking in the Spirit in the twenty-fourth Psalm, “Who shall ascend into the hill of the Lord, or who shall rise up in His holy place?” and, “Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in.”

Of the Queen of Sheba it is written, that when she looked at the ascent of Solomon “there was no more spirit in her.” So the devout mind is lost in amazement in contemplating the Ascension. There is no more spirit in it; that is, in itself, humanly speaking; but the Ascension of Christ was for the purpose of renewing “a right spirit within us”; even for the very purpose of giving to us the Holy Spirit, “to abide with us for ever” (John xiv. 16).

6—9. She said to the king] This speech of the Queen of Sheba to Solomon is like the language of the Church to Christ even here upon earth; and how much more will this language of wonder and admiration be fulfilled in the heavenly Jerusalem! Matt. xii. 16. Luke x. 23. 1 Cor. iii. 9. “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.”

10. speeers: Basanum, from basan, to be fragrant, whence basanum, balsam (Gen. x. 16); Pharaoth, 214. Josephus says (Antt. viii. 6. 6) that the genuine balsam, which grew near Jericho and at Engaddi, was introduced into Palestine by the Queen of Sheba.

Solomon’s ascent to the House of the Lord.

Solomon’s ascent—unto the house of the Lord] Cp. 2 Kings xvii. 18. 1 Chron. xxvi. 16. It is remarkable, that the original word used in the present passage for ascent is olah, which occurs at least 300 times in the Bible, and signifies a burnt-sacrifice. In only one other place (as far as I know) it means ascent (Exek. xiv. 26).—Is it altogether without a mystery, that the almost universal meaning of the word here rendered ascent is burnt-offering, and that the word is here rendered burnt-offering or sacrifice by the Ancient Versions, Sept., Vulg., Syriac, Arabic, and the Codex Targum, and was so understood by Josephus, vili. 5? 

The ascent of the Divine Solomon, Jesus Christ, to the True Temple of the Heavenly Jerusalem, even to the Heavenly Holy of Holies, was the ascent of a whole Burnt-offering, holy and acceptable to God, an offering of a sweet-smelling savour (Eph. v. 2); and by that ascent He pleads for us the virtue of that all-sufficient Sacrifice, and enables us to ascend also.
And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones. 

And the king made of the almug trees pillars for the house of the Lord, and for the king’s house, harps also and psalteries for singers: there came no such almug trees, nor were seen unto this day. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, Beside that he had of the merchants, and of the traffic of the spice merchants, and of all the kings of Arabia, and of the governors of the country.

And king Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pound of gold went to one shield: and the king put them in the house of the forest of Lebanon.

Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were six steps on either side of the place of the seat, and two lions stood beside the steps. And twelve lions stood there on the one side and on the other side at the end of the central image of ivory.

11. The navy also of Hiram] Which was joined with that of Solomon in the voyage to Ophir. See above, ix. 27, 28. 2 Chron. ix. 10.

almug trees] Red sandal wood (Gesen. 53; Fuerst, 101).

pillars] Literally, proys, staves (Sept. and Vulg.), perhaps steps, staircases with balustrades: cp. 2 Chron. ix. 11.

harps—and psalteries] or guitars and harps: cp. 2 Sam. vi. 5; and Psalms, R. W. B. ii. 125. The former word (Heb. cimud) is always rendered harp by our Translators; the latter (Heb. nebel) is usually translated psaltery, except in Isaiah and Amos, where it is rendered违.

Here is an incidental confirmation of the account given at large in the Chronicles of the musical services in Solomon’s Temple (2 Chron. v. 11–13).

beside that—besides] That is, beside what he gave her, literally, according to the hand of King Solomon, in accordance with his royal wealth and dignity, as a return for the presents which the queen, on her side, according to her estate, had given to him. The passage is repeated by 2 Chron. ix. 12; and in Solomon’s Temple, so that he promised that whatever they ask in His Name they will receive (John xiv. 13, 14; xv. 7).

done—in one year] That is, each year. So Vulg. and other ancient Versions. Julian refers to this rendering of the Hebrew (Exeg. Gen. 7). But it is confirmed by other passages, e. g. xiv. 14. 2 Kings xxv. 20, where it is rendered each; and Isa. vii. 2, and Ezek. i. 6; x. 14, and so Noythean on 2 Chron. ix. 13. The gold came probably from Ophir; and hence it may be inferred that Ophir could not be very distant from埃zion-geber.

SOLOMON’S TRIBUTE OF 666 TALENTS.

six hundred threescore and six talents] This is a remarkable sum, formed of three sixes—six hundreds, six tens, and six units. It is found only in two other places.

One of these places, where this number 666 occurs, is that wonderful and mysterious passage of the Apocalypse (Rev. xiii. 18). It is said, No man might buy or sell, save he that had the mark or the name of the Beast, or the number of his name. Let him that hath understanding count the number of the Beast, for it is the number of a man, and this number is six hundred threescore and six.

The number seven is a sacred and sabbatical number, and denotes what is complete. But the number six symbolizes sorrow, trial, and defection from completion, and this number 666 is a symbol of triple tendency toward good, but of triple declension and defection from it (see the notes below, on Rev. xii. Prelim. Note. pp. 220, 221, and on Rev. xiii. 18, p. 235).

It is a mark of Antichristianism.

Solomon was a figure of Christ, in His majesty and glory. And it may be submitted here for the reader’s consideration, whether this subjection of the kings of the earth to Solomon, and this bringing of tribute as a token of submission to him, is not typical and prophetic of the subjection of all things to Christ; and whether the amount of this tribute—666 talents yearly—may not be a foreshadowing of the full and final putting down of all the rival apostate and Antichristian powers of this world, and of the Powers of darkness, Sin, Satan, and the Grave, and of their entire subjugation to Christ, of whom it is written, “All kings shall bow down before Him, all nations shall do Him service.” “He must reign till He hath put all enemies under His feet” (1 Cor. xv. 25—27. Rev. xvii. 14).

This conjecture seems to be confirmed by the other place where this number 666 occurs: see below, on Rev. ii. 13.

Beside that he had of the merchants] Import duties or annual gifts from the retail dealers (see 2 Chron. ix. 22).

spice merchants] The larger wholesale traffickers.

all of the kings of Arabia] Who brought an annual tribute of their oils: cp. 2 Chron. xiv. 11.


targets] Greater state shields (ceuta, Vulg.) hung up in the palace, or on the walls outside it (Stanley, p. 194), and worn by the royal body-guard on great occasions: cp. xiv. 28, 27. 2 Chron. xii. 10.

beaten gold] Not alloyed, but pure gold, beaten out (Sept., Kineh).

shields] Smaller ones—pelas” (Vulg.).

The shields of gold which Solomon made, were afterwards taken away by Shishak, King of Egypt, in the days of Rehoboam, who made brazen shields in their place, xiv. 27.

SOLOMON’S THRONE.

a.—throne of ivory] Inlaid with ivory (supplied by his commerce, v. 22), intermingled with gold: something like the chryselephantine work of Pudens and other famous Greek artists at Athens and Olympia.

For a description of the Throne, see Stanley, p. 105.

best gold] Purified gold (Gesen. 670).

b.—throne] Arms.

two lions—twelve lions] A lion, probably of metal, was cast near each arm of the seat, and two lions, one on each side of the six steps. Thus the King mounted between figures of lions to his seat on his throne, and sat between figures of lions
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 a sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, and ivory, and apes, and peacocks.

22. at sea] The sea that was so called by the Israelites, viz. the Mediterranean; see Num. xxii. 39; xxxiv. 6, 7. Josh. i. 4; xv. 12.

The palms were probably the date-palms, for the word palm is used in this verse and in Luke xi. 37; and the fruit of the date-palm is called palm in Gen. xxvii. 27. But it is not certain whether the date-palm was cultivated in the time of Solomon.

or, Josh. ix. xxiii, 44.

There was a type of Christ reigning in glory, and exercising judgment in the heavenly Jerusalem. Solomon had twelve lions upon the steps of the throne; but the Divine Solomon has promised to His faithful followers that they will be His assessors in glory. He said to His Apostles, “When the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel” (Matt. xix. 28. Luke xxii. 30).

It is probably on account of this typical and prophetic character of Solomon’s throne that the inspired writer adds, “there was not the like made in any kingdom.”—that is, in any earthly kingdom. There were many equal to it in outward magnificence (cp. Rosenmüller, A. u. N. Morgelii. iii. 170); but it was unique and except in the kingdom of Christ.

It was not for nothing that every step up Solomon’s throne for judgment was supported by lions, to teach Kings and all Magistrates that a lion-like courage and resolution is necessary for all those who sit upon the throne or bench for justice and for judgment (Bp. Sanderson, ii. 193).

22. at sea] At the sea—that sea which was so called by the Israelites, viz. the Mediterranean; see Num. xxii. 39; xxxiv. 6, 7. Josh. i. 4; xv. 12.

TARSHISH—A NAVY OF TARSHISH. Beside the navy at Ezion-geber, which traded with Ophir (see above, ix. 26, 28), Solomon had another navy, which was associated with the navy of Hiram, which was at Tyre.

This other navy was a navy of Tarshish,—that is, it went to Tarshish, as expressly stated in 2 Chron. ix. 22, see note there. The commerce of Tyre with Tarshish is also mentioned by the prophets, Is. xxiii. 1, Ezek. xxvii. 12.

Two things must be clearly distinguished in the history of Solomon’s commerce: (1) Solomon had one navy at Ezion-geber, on the Red Sea; and Hiram’s men and ships were associated with him in that sea (see above, on ix. 27, 28; x. 11. 2 Chron. viii. 17, 18), and that navy traded southward and eastward to Ophir.

(2) There was also a navy of Tyre, and with his navy in the Mediterranean; and this other navy sailed from Tyre westward to Tarshish and the isles—perhaps to Britain itself.

The former fleet, that to Ophir, seems to have gone every year (v. 14). The other navy, that to Tarshish (as here stated), once in three years: on the meaning of which see Keil, p. 113.

TARSHISH is the old Phoenician colony Tartessus, in Spain, near the mouth of the Guadalquivir (Herod. iv. 152. Arrian, Alex. iii. 16. 5. Strabo, iii. 148. Plin. iii. 3. Cp. above, Gen. x. 4. Gesen. 875. Winer, R. W. B. i. 604. Twistleton, B. D. ii. 1485).

Herodotus finds Tarshish connected in Scripture with “the isles,” i.e. of the Mediterranean (see on Gen. x. 5); and the prophet Jonah sails westward from Joppa to Tarshish (Jon. i. 3).

Hence also we may understand more fully the prophetic words of the Psalms, speaking of Christ, “The kings of Tarshish and of the isles shall bring presents the kings of Sheba and Saba shall offer gifts” (Ps. lxxx. 10). The first of these two clauses refers to Solomon’s westward commerce in the Mediterranean with Spain and the other lands of that sea. The second refers to his eastward commerce with Ophir. Both these prophecies are fulfilled in Christ. He has His Spiritual Navies trading to the western Tarshishes, and also to the eastern Ophises of the world. His dominion is from sea to sea, and from the river unto the ends of the earth (Ps. lxxii. 8). But, the eastward trade of Christ is much more extensive.

Other religions are more or less local in their acceptance.

It is the religion of Christ alone which, like the Cross itself, on which the Saviour suffered, extends its arms to East and West, and strikes root in the South, and aspires to the North, and embraces the World (cp. below, on Eph. iii. 18).

IVORY, APES, AND PEAOCKS—So Sept, Vulg, and other ancient Versions.

The first of these words here used (she-e-cho-bim), occurs also in 2 Chron. ix. 21, but nowhere else in the Bible. It signifies teeth of elephants; its etymology is doubtful; cp. Gesen. 840. Keil, p. 116. The former derives it from the Samarcit sikha-s, whence the Greek ἀλεπτος. The first member of the word (shea, a tooth) is clear, and that word is sometimes used alone to signify ‘elephant’s tooth’; cp. iv. 22. Ps. xiv. 9. Amos iii. 15. Africa was the great gold country of the ancient world, and may also have furnished the elephants’ tusks (Stanley, Loc., p. 184).

The apes were import from India, Malabar koypo, nimble, an ape; whence Gr. νύμφης, καποδίδα, κισσός, an ape (Gesen, 729). The κάδος is found in Ethiopia (Strabo, xviii. 18. Plin. viii. 19). It is even an object of worship in India. (peacock) Heb. tse-saq, a word also occurring in the parallel place in Chronicles (2 Chron. ix. 21), and nowhere else in the Bible; perhaps it is connected with the Malabar topej, Tamil топеj, Greek τοπές, Latin vario (Gesen. 863. Twistleton, B. D. ii. 1460. Hoghton, B. D. ii. 763. Perrow, Daniel 28).

The rendering peacocks is probably correct, and is found in the Septuagint Version in Job xxxii. 13 is a different one, rananias, and ought to be translated ostriches; from ranum, to cry out (Gesen. 772).


Inasmuch as the peacock is of Indian extraction, it is asserted by some expositors (Theissen, Bertheau, Keil, Elder, see Keil here, p. 112; Bertheau, Chronik, p. 900), that the ships of the first voyage of which mention is made in the Song of Solomon, must be regarded as Tyre to Tarshish, but are only another name for large ships (like those which went to Tarshish), which Solomon had built in conjunction with Hiram for the eastward trade with Ophir.

But, this passage (v. 21) does not seem to indicate that Solomon could not have shipped vessels for voyages to Ophir, and that he never traded with Tarshish.

The difficulty as to the mention of peacocks among the commodities imported by Solomon from Tarshish, does not seem to be insuperable. Tarassios, or Tarshish, was famous for its commerce; and as such, as the “ships of Tarshish” were celebrated for their long voyages to far-off lands, so that “ships of Tarshish” became another name for large ships of burden making long voyages (Ps. xlvii. 7. Isa. xii. 16; x. 13; ii. 19. Gesen. 875), it is quite possible that peacocks, though exotic birds, might be met with in the markets of Tarshish, and be imported thence into Palestine. A similar statement is found in 2 Chron. ii. 8, where Solomon asks Hiram to send him “cedar-trees, fir-trees, and algum-trees, out of Lebanon.” To this it has been objected that algum-trees do not grow in Lebanon, but in India and Arabia; true, but Tyre was a great emporium of commerce, and in its carrying-trade it might be expected to supply algum-trees, together with the cedars of its own native growth. The same remark may be applied to peacocks here.


**Horses and chariots.** 1 KINGS X. 28—29. XI. 1. Solomon's fall.

23. As king Solomon exceeded all the kings of the earth for riches and for wisdom. 24. And all the earth t sought to Solomon, to hear his wisdom, which God had put in his heart. 25. 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.

26. And Solomon gathered together chariots and horsemen, and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycomore trees that are in the vale, for abundance. 28. And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

And a chariot came up and went out of Egypt for six hundred shekels of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring them out by their means.

But a king Solomon loved many strange women, 1 Chron. 11. 15, 26.

28. And Solomon had horses brought out of Egypt, and linen yarn; the king's merchants received the linen yarn at a price.

I. 1. But "king Solomon loved many strange women, 1 Nephi 31. 28. But Solomon's commerce was now applied to the multiplication of his riches (iv. 24): it is from Egypt, against God's will; and for the supplying of them to all the Kings of the Hittites (or Canaanites), who ought to have been exterminated by Israel, and to the Kings of Syria, who became the bitterest enemies of Israel. This Solomon's commerce, not being conformable to God's law, became the means of aggravating the enemies of God's people against Israel itself. Here is a warning to great modern commercial nations; such, for example, as trade in slaves or in opium, &c., for the sake of enriching themselves. Such commerce as that, will surely bring a retribution with it; as Solomon's commerce, in the respects here mentioned, did upon Judah and Jerusalem.

Preliminary Note to Chap. XI.

**The Fall of Solomon.**

This chapter unfolds one of the darkest pages of Scripture History.

Solomon, the Prince of Peace, the son of David, the Jedidiah, or well-beloved of the Lord (2 Sam. xii. 21, 23), the wisest of all men (iv. 31), the builder of the Temple, he whose prayers at the dedication of that Temple showed a clear view of Divine Truth (viii. 12—61): he to whom God revealed Himself on two solemn occasions with special significations of His favour and love (iii. 5; ix. 2): he to whom "all the earth sought, to hear his wisdom, which God had put into his heart" (iv. 24): is here presented to us, as turning away from the Lord and going after other gods, even after Asherah, the goddess of the
women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; 2 Of the nations concerning which

Zidonians, and after Milcom the abomination of the Ammonites (v. 5); and as even building an high place for Chemosh the abomination of Moab in the eye of the Temple, in the hill that is before Jerusalem; and for Molech, the abomination of the children of Ammon (v. 7).

This is a phenomenon that some (as Jarchi and Abba Babylon) have even ventured to deny the accuracy of the common interpretation of the sacred history; and others (as Jost, Valcke) have hence inferred that Solomon could not have been as clear perception and divine truth as is represented to have possessed. And others (as Enoeill) have asserted that the history contained in this chapter is like a vindictive stricture of religious bigotry on the tolerant policy of the Hebrews. The following is an extract drawn from the silence of the Book of Chronicles, which says nothing of the fall of Solomon.

Such theories as these will have little weight with the reverent reader of Holy Scripture. He will accept the record of Scripture in its plain sense. He will be sure that no Hebrew writer could ever have desired to darken the last days of this glorious reign; and that all Israelitish annalists would have rather wished to draw a veil over Solomon's infinities. The silence of the Chronicles is due to this feeling. The Sacred Writer of that Book knew well that the fall of Solomon had been fully described in the Book of Kings, and he also knew that his readers would be well acquainted with that description; and he chose to pass over the gross and charnel account of that nakedness of the lips, and said nothing on that sorrowful subject. The devout reader of the Bible will accept this narrative in the temper and spirit of Nehemiah, who says, in a tone of godly fear, "Did not Solomon King of Israel sin by these things?" (Ne 2:18)

This is the sense in which the history was accepted by all the ancient Fathers of the Christian Church. See S. Justin Martyr, Dialog. c. Tryph., c. 34; Tertullian c. Marcion, v. 9; S. Greg. N., de Genesi ad propagated, c. 11, de Genesi ad propagated, c. 4. It may be here remarked, in passing, that the Ancient Fathers, especially S. Justin and Tertullian, derive an important argument against Jews and unbelievers from the fact of Solomon's sin. They therefore prove that those magnificent prophecies in the Psalms (xlv. and Ixxi.) cannot be said to have been altogether exhausted in Solomon. Some gleams and glimpses of fulfillment showed themselves in the wisdom and peace and riches and dominion of Solomon; but a greater than Solomon is therefore described and predicted in these Psalms; Who knew old age, Whose love to His Church is never sullied by any stain of unholiness or unfaithfulness, Whose Eternity is a cloudless day; they are fulfilled in all their magnificence in the Divine Son, the true Prince of Peace, reigned for ever with the Queen, His Bride, at His right hand, in the royal palace of His Heavenly Jerusalem.

It is to be regretted that in our Bibles the tenth chapter is separated from the eleventh. In the original Hebrew, the connection of the one with the other is marked by the copula (vav) at the beginning of the eleventh chapter (see the note there). In a few words at the close of the tenth chapter the sacred Historian supplies, with the usual quietness of Inspiration, the materials for the solution of the marvellous psychological problem in the eleventh, How did Solomon fall? How did he lapse from that lofty height of wisdom and glory to this deep abyss of insensibility and shame?

It was not by a sudden plunge, but by slow degrees. And the steps of his gradual decline are marked in the Sacred History.

In the first period of his reign he had consecrated his wisdom and wealth to the glory and service of God. This period lasted seven years and seven months, followed by the Dedication of the Temple. The temple was to be seven years in which he builds his own palace. As yet, all was well. God appears to him at this crisis with words of favour, not unmingled with solemn and forbidding tones of warning (ix. 6-10). Solomon was then more than forty years old.

His next period is one of commercial enterprise and princely magnificence. He builds his Temple in the wilderness for the overland trade with the East (xv. 18). He goes to Ezion-geber on the Red Sea, and, with the help of Tyrian shipwrights, intends the building of a merchant ship for the gold trade with Ophir in the East (xx. 26). He has another navy in the Medi-
Solomon's disobedience

1 KINGS XI. 2.

and fail.

Before Christ about C Exod. 31, 10. Deut. 7, 6, 9.

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

navy brought apes and peacocks to Jerusalem every three years. And why were they brought to Jerusalem? Probably to gratify curiously; to amuse the people by the gambols and tricks and grimaces of the one, and by the curvilinear and fanciful painted plumage of the other; and perhaps to while away the time of the strange women who were brought in those ships of Solomon, and to whom "Solomon clave in love," instead of cleaving to the Lord (xii. 12), and who "turned away his heart from serving the Lord to go after other gods." But further, the secret causes of Solomon's defection may be discovered with certainty by a comparison of this chapter and the foregoing with the fourteenth chapter of Kings. In that royal charter, which God gave to the kings of His people, we have certain articles clearly set down by the Divine hand.

(1) God's command was, "The king shall write a copy of the Law of God, and shall read in it all the days of his life, that he turn not aside to the right hand or to the left; to the end that he may prolong his days, he and his children" (Deut. xvi. 18-20).

But Solomon swerved from that Law; and the penalty there specified was inflicted on him.

(2) God's command was, The king shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses; for he had caused the people to err after their heart in chariots, and some in horses; but we will remember the Name of the Lord our God." (Ps. xxvii. 7). He had houghed the horses of his enemies, that he might not be tempted to trust in horses for his safety (1 Kings x. 26; vii. 4). There is no more expressive in the words spoken of David, "the king's male," that which was set apart for the King's use even till the last days of David (1 Kings i. 33. 38. 44. Cp. on 2 Sam. xii. 24). But Solomon broke this commandment (see iv. 26; x. 26, 28); and he not only broke it by multiplying horses to himself (i.e. to his own glory), but he did not scruple to use his own horse trade with Egypt as the means for supplying horses to God's enemies, "all the kings of the Hittites," v. 29, the people whom God had commanded Israel to exterminate for their sins (Exod. xix. 8). Deut. xx. 17), and for furnishing horses "to the kings of Syria" (x. 29). Thus, providing only a cloak for him to arrogate himself by his commerce, Solomon was not careful whether he obeyed God or no. And it is observable, that these Syrian kings and their horses were afterwards used by God for the chastisement of Israel even from the days of Solomon himself (xi. 26; xvii. 31. 2 Kings x. 22).

(3) Again, God's command was, "The king shall not greatly multiply to himself silver and gold" (Deut. xvii. 17).

God promised riches to Solomon (iii. 18). His sin did not consist in multiplying silver and gold, but in multiplying it to himself; in setting his affection upon earthly wealth and magnificence, and in allowing them to steal his heart from God.

(4) Again, God's command to the king was, "He shall not multiply wives to himself; that his heart turn not away" (Deut. xvii. 17).

Solomon broke this commandment also, by taking to himself many strange women. Perhaps, in the first instance, he gave way to the desires of his wives, princesses, seven hundred in number, and three hundred concubines," in a vainglorious imitation of Oriental Sovereigns. The Court and Palace of Solomon, instead of being a pattern to the world of holiness, purity, and love, exhibited the revolting aspect of a Babylonish harlotry or Persian simulacrum.

"And when he was old his wives turned away his heart after other gods." Instead of drawing foreignwives to the knowledge of the true God, he was drawn away from God by them; and thereby he could not do one thing for the purpose of bringing the Sidonians nearer to the Lord: but he himself, the builder of the Temple, took a wife from the Sidonians, and went after Asherah, the goddess of the Sidonians (ci. 1, 5) and after the sin of Ahab in alloying himself with the Sidoniana Jezebel (1 Kings xi. 31), and introducing the worship of Baal into Israel, in the place of the worship of Jehovah, may not in a great measure have been due to the example of Solomon. And when Solomon had once entered on this course of defection he went on in it unrestrained. He took to himself wives of the Moabites, Ammonites, and Hittites; and he built high places for their abominations, even in the very eye of the Temple of God (x. 7).

The course of sin is ever down hill. Solomon had many wives, but he did not convert them to the true religion, but was won over by his wives to their idolatries. In compliance to them he built shrines for their gods (vii. 7, 8), and attended at their altars, thinking light of H, and asking, "Are not all religious alike? Only I have seen the Gileadites, they have ARGS By. 4). He had disease of some great wits," and when he had honoured one thus, the rest would be offended if he did not like the form, so that at last "he did it for all his wives," c. 8.

Yet Solomon's sin was not to "entire obedience to the solicitations of Eve, aluring him to disobey God; "blamiditas feminis ad illa sacrilegia est compulsus," says S. Augustinensis de Civ. Dei xiv. 11; and lib. xi. de Gen. ad lit. c. 42, "Solomon, vir tantus sapientia, num quidnam credendum est, quod in simulacrum currus credidisset et aequo vicinio divitiis? Sed mulchem amori ad hoc malum transtiner resistere non evitavit, fucorum quod sciebat novae faciendum, ne mortiferas sanas delicias contristaret." Here is no Solomon warbling to kings, states, and to all men, especially to those whom God has blessed with intellectual and spiritual gifts. Let no one imagine that he is safe because he may have been zealous in the building or restoring of Churches, or in other such acts of religion. Solomon built the Temple, Jesus restored it. It is easier to build and restore a temple, than to be a temple of God. Let us not labour merely in building and restoring Churches, but let us labour and pray that we may be churches of God. Let all fear for themselves, if they have been favoured with commercial success, with earthly power, wealth, and magnificence; for these things are apt to steal the heart from the Divine Giver; let them not be elated by them; let them not employ them to their own aggrandizements, but consecrate them to His glory, and let their advancement of His truth. Let them not be tempted by them to swerve from God's Will and Word.

Solomon began with yielding to one strange wife, and at last complied with the idolatries of all. If we daily with one sin or heresy, and yield with coward compliance to His solicitations, we shall have no power to stop, we may ere long be the slaves of all. Our only safety is in obedience to God. Wherever there is disobedience there is spiritual blindness. The Holy Spirit delivers us from these things while He is reigning in His proper sway in the heavens (Acts iv. 24, 31). The Holy Spirit reigns in His place: he is the Tempter; and he loves to beguile men by worldly fascinations, and falsely justifies, and to allure them into idolatry; and under his seductive influence the Solomon of this world become victims of the Powers of Darkness.

It has been observed by ancient Expositors, that in Solomon's defection at the close of his life, we have not only a true history, but a prophetic and typical representation of the degeneracy and idolatry which the Apostles themselves (an reflections of Scripture foretell) may be expected to prevail in the Church of God itself, in the latter days of Christendom (see Angelorum, pp. 386, 387; Eucherius, p. 992). May not the pristine glories, and the later corruptions, of one of the greatest Churches of the West be compared to the history of Solomon?

But let us turn our eyes from the human type to the Divine Antitype. Whatever is good and great in Solomon, is better and greater in Christ, and whatever is amiss in one is corrected in the other. There we see no taint or stain of sin. All the mists of human infirmity and sin which obscure the one have passed away, and have no place in the clear and cloudless lustre of Christ's life. The Divine Solomon had a copy of God's law written in indelible characters on His own heart. He did not turn aside from it to the right hand or the left. He did all things to His Father's glory. He therefore prolonged His days, and those of His children. He did not multiply silver and gold to himself: He, who was called, "the richly favourd" (Rev. iv. 11), was poor for our sakes, that we might be rich for ever (2 Cor. ix. 9). He did not multiply horses to Himself. He was meek and lowly, riding as a King into Sion, on a colt the foal of an ass (Matt. xxii. 5). And as a reward for His meekness and to conquer (Rev. vi. 2). He did not multiply wives to Himself. He has One Bride—the faithful Church—for whom He gave Himself, and whom "He loveth and cherisheth as His own flesh." He was not dazzled by the glory of all the kingdoms of the world, when they were shown to Him in "a moment of time;" and His language to the
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 went after Ashmol, the goddess of the Zidonians, and after Moab, 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 Chemosh, in the 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.

9 And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, 10 And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. 11 Wherefore the Lord 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 thy servant.

12 Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. 13 Howbeit I will not rend away all the kingdom; but will give a tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen.

Tempter then was, "Thou shalt worship the Lord thy God, and Him only shall thou serve" (Matt. iv. 10). Solomon had his fleets, Christ has His navies; they sail on every sea, for the evangelization of all nations. Christ has His Tabernacles and His Ophirs—emporiums for eternity. They bring the gold and silver of Christian faith and virtue into His royal treasury. His dominion is from sea to sea, and all nations bring tribute to Him, and He reigns for ever and ever—King of Kings and Lord of Lords (Rev. xvii. 14; xix. 16).

1. But King Solomon loved many strange women. Rather, and king Solomon. This is a continuation of what went before, and not an opposition to it. The Sept. has καί εἰς βαραιὰ, κ.τ.λ. The mention of the ages and peaceocks in the foregoing chapter (xv. 22), and of the horses and chariots from Egypt, supplied by Solomon to all the kings of the Hittites and of Syria, is to be connected with his sin in this chapter in marrying strange wives. They are links in the same chain (see the Preface, Note).

— together with the daughter of Pharaoh. That is, beside her whom Holy Scripture recognizes as his wife—the wife of his youth and of his better days (iii. 1; vii. 8; ix. 24).

2. Solomon clave unto these. Instead of cleaving unto the Lord (Deut. iv. 4; x. 20; xiii. 14; xxx. 20).

3. seven hundred wives. In imitation of other eastern kings, Solomon had seven hundred wives, and yet, as far as we know, he had only one child: see x. 33.

4. when Solomon was old. It seems that, as a consequence of his sin, he became prematurely old; he was young when he came to the throne, and he did not reign more than forty years (6. 2).

5. Ashmol. See Judg. ii. 13. 1 Sam. vii. 3; xii. 10; xxx. 10.

On the southern heights of Olivet, looking towards the royal gardens, Solomon erected three idolatrous temples, on three eminences, to the deities of Phoenicia, Moab, and Ammon; and the licentious and cruel rites, with which those deities were worshipped, gave a name of infamy to the mountain; which retained that name, together with that of Olives, till the Christian era, when the opprobrious title was confined to the southernmost of the four heights of the mountain. Cp. Stanley, Lect., p. 251.

This miserable defection of the "wisest of men" is described by Milton (Par. Lost, i. p. 17):—

"With these in troop Came Astoreth, whom the Phenicians call'd Astarte, queen of heaven, with crescent horns; To whose bright image nightly by the moon Silvan virgins paid their vows and songs: In Sion also not unsung, where stood Her temple on th' offensive mountain built By that uxorious king, whose heart, through large, Regn'd by fair idolatresses, fell To idol's fool."

— Milton] See 2 Kings xxiii. 13. Jer. xlix. 1. Amos i. 15. Micah is supposed by some to be different from Mecho, who was worshipped with the sacrifice of children (Moavers). But in v. 33, where Micah is mentioned, the name of Mechoh does not occur, which could hardly have been omitted if Mechoh had been another deity. See also v. 7. Cp. Milton's Par. Lost, Book i. p. 16:—

"Nor content with such

Adversacious neighbourhood, the wisest heart
Of Solomon he led by fraud to build
His temple right against the temple of God,
On that opprobrious hill, and made his grove
The pleasant valley of Hinmon, Tophet thence
And black Gehenna call'd, the type of Hell."

7. Chemosh] The god of Moab (Num. xx. 29. Jer. xlviii. 7, 46), called also the god of the Ammonites; see Judg. xi. 24. 9. which had appeared unto him twice:] And had warned him of his danger: see ix. 2. 6—9. The defection even of Solomon from God, through the influence of his strange wives, is one of the best justifications of God's command to Israel, not only not to make marriages with the nations here mentioned, but also to exterminate them, lest they should bereave Israel from God to idols: see Exod. xxxiv. 12—16. Deut. vii. 2—4; and compare Nehemiah's comment on this history, Neh. xiii. 20. 13. will give one tribe: Even the reservation of one tribe is
And the Lord stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slaine, after he had smitten every male in Edom; (For six months did Joab remain there with all Israel, until he had cut off every male in Edom:)

That Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. And they arose out of Midian, and came to Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land. 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 Tahpenes the queen. And the sister of Tahpenes bare him Geshub his son, whom Tahpenes weaned in Pharaoh's house: and Geshub was in Pharaoh's household among the sons of his household.

And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. Then 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. And God stirred him up another adversary, Rezon the son of Eliadah, which fled from his lord Hadadezer king of Zobah: And he gathered men unto him, and became captain over a band, when David slew them of Zobah: and they went to Damascus, and dwelt therein, and reigned in Damascus.

And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad did: and he abhorred Israel, and reigned over Syria.

And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king. And this was the cause that he lifted up his hand against the king.

Here was another sign of the degradation with which Solomon was punished for his sin. His other two adversaries, Hadad and Rezon, were from without; the rebel Jeroboam was from his own household.

Jeroboam: An Ephrathite. See 1 Sam. i. 1; Judg. xii. 11. This connexion of Jeroboam with Ephraim is significant; Ephraim had long been the rival of Judah; Ephraim (as already noticed) had received a special blessing from Jacob (Gen. xlvii. 19, 20). It had been ennobled by Joshua. Its territory was rich and fertile; its position secure. Were not those things like strong temptations to Jeroboam the Ephrathite? Did they not act on the tribe itself? Ephraim became the name of Israel, as opposed to Judah (Isa. xi. 13).

Zereda: or Zarthan: the waters of the Jordan had flowed back to a place near it, when Joshua had passed over. Josh. iii. 16; cp. above, iv. 12; vi. 46. Jeroboam was of Zereda's tribe.

Solomon's servant: Was not Jeroboam jealous of the growing influence of Judah, and of the transfer of the glory of Israel from Shechem in Ephraim to Jerusalem? Cp. below, xii. 1, where the Tribes are seen assembled at Shechem. Besides, let us remember, that Jeroboam had gone down into Egypt, and had there been received into favour by Shishak, King of Egypt, v. 40; and, according to the Sept., xii., he received him from an Egyptian Princess to wife. Did he not there reflect on the advancement and greatness of his own ancestor, Joseph, in Egypt? May he not have been stimulated by a remembrance of the beneficence pronounced on Ephraim, and on Joseph by Jacob (Gen. xlvii. 13, 15; xlix. 22), and also by Moses (Deut. xxxiii. 13-17). May not his ambition have been fired thereby? The ambitious designs of Jeroboam are accounted for by those passages of the Pentateuch, and (it may be added) they are confirmatory of them.
Ahijah's prophecy

1 KINGS XI. 28—40.

To Jeroboam.

Before CHRIST

964.
c ch 9. 21.
† Heb. closed.
† Heb. did work.
† Heb. baren.

ahij. e
d ch. 14, 2.

e See 1 Sam. 15. 27, & xiv. 5.
f ver. 11, 13.
g ver. 5, 6, 7.
h ch. 12, 16, 17.
i ch. 15. 4.
2 Kings 8. 19. Ps. 123. 17.
† Heb. lamp, or candle.
j ver. 15.
k Josh. 1. 5.
l 12 Sam. 7 11, 27.

About 900.

hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father. And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph. And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: And Ahijah caught the new garment that was on him, and rent it in twelve pieces: 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: (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:) Because that they have forsaken me, and have worshipped Ashthoreth 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. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and I will build thee a sure house, as I built for David, and will give Israel unto thee. And I will for this afflict the seed of David, but not for ever. Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

27. Millo] See ix. 25. — repaired the breaches] Literally, closed the gap. Some suppose this to mean that he closed up the vacant space between Zion and Moriah, and they defend this opinion on the ground that there had been no hostile incursions by which any breach could be made in the wall (Theusius, Ewald, Keil). But the Hebrew word perets, here used, always means breach; and breaches might be made in the wall by violent rains, no less than by military assaults.

28. over all the charge] The burden of the service required by Solomon for his buildings. Thus Jeroboam became a fit spokesman of the tribes of Israel, who murmured against Rehoboam for the heavy service imposed upon them by Solomon. See xii. 3, 4.

— the house of Joseph] Ephraim, Jeroboam's own tribe (v. 26), the leader and representative of the rest (3 Sam. xix. 20); see on e. 26.

29. Ahijah] Who afterwards rebecked Jeroboam for his sins (xiv. 6—16); so that Ahijah cannot be regarded as in any way conniving at the means which Jeroboam took for the attainment of the end which the prophet foretold.

— the Shilonite] Of Shiloh, where the Tabernacle and Ark had been placed in the days of Joshua (Josh. xviii. 1), and whence it had been taken away for the sins of Israel (1 Sam. iv. 12, 18. Ps. lxviii. 69, 65), never to return thither. Doubtless, the history of Shiloh, and the judgments inflicted by God on His People for their sins, must have made a solemn impression on the mind of the prophet Ahijah, the Shilonite, and have filled him with sad forebodings for the bitter consequences of the defection of Solomon. Ahijah was of Shiloh, where the Ark and Tabernacle had been settled by Joshua, and where they had remained till the last days of El. His character stands in marked contrast to Jeroboam's. Both were Ephraimites. Jeroboam, jealous of Judah, and of the transfer of the religious centre to Jerusalem, sets up rival shrines at Dan and Bethel, and fortifies Shechem. Ahijah's heart is loyal to Judah and Jerusalem, and he rebukes Jeroboam for his schism and idolatry (v. 7—15).

— new garment] A new cloak. A large piece of cloth, somewhat like the classical pallium, or pallium, and the chlamys of the Arabs (cp. Exodus xxxii. 26. Dent. xxiii. 5. Ps. civ. 2). Represented by two pieces; for Ahijah tore the new garment into twelve pieces, and gave ten to Jeroboam. The two tribes of Judah and Benjamin being joined together under the house of David are regarded as one: cp. e. 26, and xii. 29, where the two tribes are spoken of as Judah only.

37. thou shalt reign] Here was the trial of Jeroboam's faith. He had, for his imitation, the example of David, who knew that Saul had been rejected by God, and who had been appointed King by Samuel, and who was persecuted by Saul, but who would not take Saul's life when it was in his hands, and would not allow others to take it (1 Sam. xxvii. 6; xxvii. 9).

Jeroboam imitated Jacob in endeavouring to seize by evil means what God had designed to bestow upon him; but he did not imitate Jacob in his repentance. What he had taken by evil means he endeavoured to keep by worse (xii. 28), and he forfeited by disobedience that which would have been preserved to his seed by obedience (c. 38; see xx. 29).
Solomon's death.

1 Kings XI. 41—43. XII. 1—9. Rehoboam's rashness.

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon? 42 And the time that Solomon reigned in Jerusalem over all Israel was 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.

XII. 1 And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it 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;) 3 That they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, 4 Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. 5 And he said unto them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people? 7 And they spake unto him, saying, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: 9 And he said unto them, What counsel give ye that we may from the God of his fathers, was thus punished. If (as is probable) the Book of Ecclesiastes was written by Solomon, we may see there the bitter expression of his own feelings in ii. 18, "I hated all my labour which I had taken under the sun, because I should leave it unto the man that shall be after me" (cp. ibid. iv. 13—16); which seems to be suggested by a consideration of his own state at the close of his reign, and the character of his son and successor, Rehoboam.

Though Rehoboam was more than forty years old when he came to the throne, and was (as it seems) the only son of Solomon, yet we hear nothing of his doings (as we do of the doings of David's sons) during the lifetime of his father. There is much probability in the opinion, that Solomon, being conscious of Rehoboam's incapacity and imbecility, kept him apart from public business, perhaps secluded among the women in the seraglio of his palace.

Even Rehoboam's son Abijah seems to refer to the feebleness of his character (2 Chron. xiii. 7). The influence of his mother, "Naamah the Amonitess," was, doubtless, very pernicious.

Thus Solomon reaped the bitter fruits of his own apostasy from God in his son and successor, who in ripe manhood was a child.

Still, God's promise to David did not fail. It seemed to be in peril at the very outset. Solomon the son of David had but one son, as far as we know, and he was a Rehoboam. And Rehoboam at the beginning of his reign lost ten of the twelve tribes. The promise appeared to be almost abortive. It was hanging by a thread. In fact, Solomon's line did fall in the captivity; but David's line,—though the thread seemed often on the very point of being snapped,—was continued even unto Christ, in Whom it remains fast for eternity.

Cir. XII. 1. to Shechem.] As a national sanctuary of Israel: see Josh. xxiv. 1. Perhaps the ten tribes, being already disaffected, were reluctant to come to Jerusalem. Shechem was in Ephraim, the principal of the ten tribes, and Jeroboam was of that Tribe (xi. 26: cp. v. 25).

3. they sent and called him.] He had already left Egypt, as soon as he heard of Solomon's death: see 2 Chron. x. 2.

4. Thy father made our yoke grievous.] By levies of personal service and tribute, especially for his buildings (ev. 13, 14). Samuel's prophecy was now fulfilled, "Ye shall cry out in that day, because of your king!" See 1 Sam. viii. 11—18.
answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us lighter? 10 And the young men that were grown up with him spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it lighter unto us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. 11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

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; first roughly, and forsook the old men's counsel that they gave him; 14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. 16 So when all Israel saw that the king hearkened not unto them, the people answered the king, saying,

h What portion have we in David? Neither have we inheritance in the son of Jesse:
To your tents, O Israel:
Now see to thine own house, David.

It will be as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam k sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem. 19 So Israel 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.

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 men, which were warriors, to fight against the house of Israel, to bring
Jeroboam’s policy. 1 Kings xii. 22—28. His two calves.

Before CHRIST 975.

22. Jeroboom, the son of Solomon. 22 But the word of God came unto 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 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.

25 Then Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Peniel. And Jeroboam said in his heart, 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 go again to Rehoboam king of Judah.

28 Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, 2 Kings 10. 29, & 17, 16.

22. Shemaiah[1] See 2 Chron. xi. 2; xii. 5. 23. This thing is from me] The loss of the kingdom is from Me, but not the rebellion of Jeroboam and the Ten Tribes: cp. 2 Chron. xiii. 4—12. In the Vatican MS. of the Septuagint a long narrative is inserted here concerning the parentage and early history of Jeroboam; which is followed, in preference to that contained in the Hebrew original, by some recent historians, as Stanley, p. 274, note: cp. Bibl. Dict. i. 979.

25. Built Shechem] Restored it; it had been destroyed by Abimelech, Judges vii. 21. Not only the situation of Shechem, but also the old national associations, religious and political, which were connected with Shechem (see above, on Gen. xii. 1—7; xxxii. 20; xxv. 2. 4. Josh. ix. 32; xxiv.), doubtless suggested this act to Jeroboam.

Jeroboam was an Ephraimites (see xxi. 25); as such, a man of his ambitious and restless disposition was probably jealous of the transfer of the ancient honors of Shechem and of Shiloh to Judah and Jerusalem. Cp. Blunt, Coincidence, pp. 178, 179; and see above, on xi. 25, 26.

Peniel[2] The same remarks, as were made on the building or fortification of Shechem, apply also to Peniel. It was connected with the patriarchal history of Israel (Gen. xxxii. 30; cp. Judg. viii. 6—8), and it was like a key to the great caravan-road which led over Gilgal to Damascus, and also of the road by Tadmor (Palmyra) to the Ephrathites and Mesopotamia.

27. If this people—Judah] Jeroboam acknowledges the Temple of Jerusalem as “the house of the Lord,” and he acknowledges Rehoboam as the “lord” of the people; Jeroboam’s secession and rebellion were wilful and deliberate sins. The claims of the Temple at Jerusalem, and the sins of Jeroboam in drawing his people from its worship, are well stated by the pen and address of Rehoboam, King Ahijah, in his speech on Mount Zemaraim. See 2 Chron. xii. 4—12.

28. The king took counsel] And by his “counsel” he brought ruin upon himself, his house, and his people: “Woe to the rebellious children, saith the Lord, that take counsel, but not of Me—that they may add sin to sin” (Isa. xxx. 1). God had promised to Jeroboam, that, if he walked in His ways, He would be with him and build him a sure house, as He had built for David (xi. 39). If, therefore, Jeroboam had obeyed God, and gone up to Jerusalem to worship, and had caused his people to do so, his kingdom would have been established in peace and happiness. But Jeroboam preferred the specious suggestions of a carnal policy and worldly expedience, of his own will, and not of God, and thus brought misery on himself and others, in this world and another; and in Holy Scripture he is characterized as “Jeroboam the son of Nebat, who made Israel to sin.”

Jeroboam is the image and pattern of Machiavellian politicians. His manoeuvres succeeded at first sight to be shrewd and sagacious, and such as would conduct to the maintenance of his power, and in the end proved the very thing which subverted and destroyed it.

The history of Jeroboam’s policy, civil and ecclesiastical, is fraught with salutary instruction to States and Churches. An excellent practical application of this history may be seen in Dr. South’s Sermon on 1 Kings xiii. 33, 34, entitled “Ecclesiastical policy the best policy: or, Religion the best reason of State,” Sermons, i. 134.

Jeroboam’s Idolatrous Worship.

—and made two calves of gold] He did not at first propose them to be worshipped as gods (like Baal and Asherah), but as symbols of Jehovah, such as Aaron had made at Sinai (see on Exod. xxxii. 4). In both cases, this symbol seems to have been chosen because of its connexion with Egypt; and Jeroboam was probably influenced by his own experience in Egypt (xi. 40; see above, on xi. 25) to make the same choice (cp. S. Jerome in Hos. iv.) as well as by the example of Aaron, to which he refers, and whose words he adopts (cp. x 28 with Exod. xxxii. 4). Jeroboam also, it was probably, was led by imitation of Egypt, where the kings exercised priestly functions, to take upon himself the sacerdotal office of burning incense and offering sacrifice (Kitto, p. 147).

It has indeed been inferred by some (as De Wette, Paulus), from the policy of Jeroboam, and from the compliance of the Ten Tribes with it, that the Books of Moses could not have been known to Jeroboam, and were not then in existence. Such allusions as these show little knowledge either of the human heart or of sacred history. Solomon’s case proves that he had the clearest recollection of the language of the Pentateuch (see above, on chap. vii. passim); and yet the latter years of his life were in direct contradiction to it. Jeroboam, by a ready exercise of his special pleading, might claim the benefit of Aaron’s example to a certain extent, and might allege that his own case and that of his people, who were separated from the Ark, was not like that of the Israelites, who had Jehovah present among them. Hengstenberg (Auth. i. 176) justly observes, that on such principles as those now might deny the existence of the Bible in the middle ages, when the precepts of the Scriptures were set at nought by a large portion of the Christian Church. Rather, it may be affirmed, that Jeroboam’s as idols, as He denounced the golden calf which Aaron made (see Exod. xxxii. 7, 8, 30, 31). He says to Jeroboam, “Thou hast made thee other gods, and wallop images.” See xiv. 3.

And Jeroboam is branded with an eternal stigma by the Holy Spirit, in the words of Scripture often repeated, as “Jeroboam the son of Nebat, who made Israel to sin.” Cp. xii. 30; xiii. 34; xiv. 16; xv. 26, 30, 34; xvi. 2. 19, 26, &c.

Here is a warning for those who bow down before images of creatures, and say that they worship God, and do not that he says, but what God thinks, of such worship as that. He condemns it as idolatry. Cp. above, Exod. xxxii. 4, and below, on 1 Cor. x. 20.

—It is too much for you? He professes good-will to the
Bethel and Dan. 

1 KINGS XII. 29—33. Jeroboam’s priests and feasts.

Before CHRIST 2

Ezek. 44. 7, 8.

x Gen. 28. 19.

Hos. 4. 15.

y Judg. 19. 20.

ch. 12. 33.

b Num. 3. 10.

ch. 13. 22.

2 Kings 17. 32.

2 Chron. 11. 14, 15.

29. Bethel—i.e. house of God: chosen not only for its situation, on the borders of Ephraim and Benjamin, about twelve miles north of Jerusalem, but because of its sanctity, from past historical times (Gen. xii. 8.; xxxviii. 11. 19.; xxxi. 13.; xxxii. 7.). It had been a Bethel, or house of God, but now Jeroboam made it Bethaven, a house of vanity (Hos. x. 5.).

—Dan—In the northern extremity of Israel, near one of the sources of the Jordan; where were afterwards Pumus and Canaanites. (2 Kings, chs. xi., xii., xiii.) where, it seems, a grandson of Moses had been prevailed on to officiate as a priest at an idol shrine. See on Judg. xviii. 30.

30. the people went—unto Dan, or the people even unto Dan. (i.e. all the people) went before the one,—i.e. of the two.

31. an house of high places] Not merely a high place, but a house or temple of high places; to be a rival to, and substitute for, the Temple where the Ark of God was at Jerusalem; the place which God Himself had chosen out of all the tribes to place His Name there, as Ahijah had told Jeroboam himself (xii. 32).

32. An Israel and Solomon had sacrificed in high places (1 Sam. ix. 14. 1 Kings iii. 4.); but what was lawful in them before the Temple was in being, was now detestable, since the Temple was constituted by God to be the only place for His worship by sacrifice (Dr. South). It is unsuitable to notice here (and the remark is made with deep regret, and in a hope that it may be rendered unnecessary by a revision of the passages now to be cited), that an apology is offered for Jeroboam in Dean Stanley’s Lectures, Lect. iv. (p. 264.), “The kingdom of Israel” (as distinguished from Judah) “was the national kingdom, and the Church of Israel was the National Church.”

33. Rather, we may not say, that the kingdom of Israel was a corrupt, schismatical, heretical, and idolatrous part of the National Church?

34. Again, it is said in the same volume, “The prophetic activity of the time is to be found in the kingdom, not of Judah, but of Israel.” (p. 299.). Undoubtedly, this was so; but why? Because of the apostasy of Israel, which the Prophets were sent to reprove and to correct (see below, xiii. 1. 2, and Prelim. Note to chapter xviii.)

The same writer says (Lectures, p. 278.) that Jeroboam, “following, doubtless, the precedent of the deposition of Abiathar by Solomon, removed from their places the whole of the sacred vessels and utensils of the altar, and placed them in the north, and allowed the establishment of a new priesthood.” But surely the restoration of the priesthood from one line of Aaron in Abiathar to another line in Zadok, was not a precedent for the setting up of an anti-Jerusalemitish priesthood by Jeroboam.

Again, it is said (p. 279.) that Jeroboam was at Bethel, “as Solomon at Jerusalem, to offer incense.” On this assertion see below, 2 Chron. xxviii. 16—19; and above, viii. 14.

Again, it is said that Jeroboam served God with what the author describes as a scruple of no ritual of sacrifice and prayer” (p. 288., and that Jeroboam professed “the true religion in an imperfect form” (p. 358.; cf. ibid. p. 577.)

But the language of Holy Scripture on this subject is, “Jeroboam’s idolatrous priests for the devils and for the calves that he had made” (2 Chron. xi. 15.), of the lowest of the people; Literally, from the ends of the people, “as a common spoil” (Nel.), but the idea of lowness of extraction does not seem to be conveyed by the original (so Bochart, Vatablus, Gesen. 737. Keil, 160.; cf. Gen. xiv. 14. Ezek. xxxiii. 2), nor is it expressed in the Targum, Arabic, Syriac, or Sept. Versions; but the sense seems to be, that he made Priests indiscriminately from all classes of the people, who were not of the sons of Levi.

The Sacred Writer does not censure Jeroboam mainly for making priests of the lowest orders; he himself, King as he was, assumed the functions of a Priest, as the kings of Egypt did (see on x. 29.); it was more consistent with his shrewd policy and worldly sagacity, to make some of the upper classes; but Jeroboam is censured in Scripture for making persons to be Priests who were not of the priestly lineage.

Now he made the sons of Levi, as we learn from the Chronicles (2 Chron. xi. 13. 14.), the Priests and Levites had left him and his kingdom, and had resorted to Judah.

32. a feast in the eighth month, on the fifteenth day] On the same day of the month, but not in the same month, as the Feast of Tabernacles, which was in the seventh month (Lev. xxiii. 33.).

The Feast of Tabernacles was the Feast of Ingathering, and the corn of the earth was not ripe so soon in the northern part of Palestine as in the south.

33. he offered upon the altar—and burnt incense] To prove himself the spiritual Head of his kingdom (Keil).

For doing this at Jerusalem, King Uzziah was afterwards smitten with leprosy (2 Chron. xxvi. 16. 19.). Jeroboam’s action was as if, in a Christian nation, the chief governor should authorize and encourage any of the people to preach and minister the Sacraments, and should invade the ministerial functions himself (Dr. South, as quoted above on c. 22.)

On the Argument in favour of the Divine Authority of the Pentateuch, from the History of Jeroboam and Israel.

Let us not close this chapter, which gives so melancholy a description of the folly of Reuben and of Judah, and of the defection of Judah and Israel, without observing, by way of compensation and consolation, the remarkable providence of God, in overruling the rebellion and schism of Jeroboam and of the Ten Tribes into an irrefragable proof of the Truth and
Behold, see cp. and see Behold, and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee. And he gave a sign the same day, saying, This is the sign which the Lord hath spoken; Behold, the altar shall be rent, and the ashes that are upon it shall be poured out. And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth- 

The institutions of Jeroboam are copied from the Levitical Law (see above, ec. 28. 32), and bear testimony to its authority. But this is not all. It is an unquestionable fact, that the Ten Tribes of Israel agreed with the Two Tribes of Judah in receiving the same Books as inspired. There were two rival and hostile kingdoms; but there was one and the same Old Testament in both. If, therefore, Jeroboam and Israel had been able to reject the Old Testament, they certainly would have done so. But they could not. And their agreement with Judah in receiving it as genuine, true, and divinely inspired, is one of the strongest evidences of its genuineness, truth, and inspiration. On this important subject more has been said in the Introduction to the Old Testament, p. xxii., and in the Introduction to Deutoconomy, p. 199; see also below, 2 Chron. xiii. 9.

XIII. 1. a man of God] On the objections raised by some persons to this history see note below, on Ec. 18–32. This man of God is called Salem (perhaps the same as “Ida the See” by Josephus). He is called Jeosus by Epiphanius, Sanes by Tertullian; see Rigalt ad Tertullian de Joan. 16, and A Lapide here, and Stanley, Lect. p. 279. — by the word of the Lord] Rather, in the word of the Lord, as that which ensued him with superhuman power. The word of the Lord was, as it were, the atmosphere which he breathed, the vesture in which he was clad: cp. 1 Sam. iii. 21. Judg. iii. 10; vi. 31; xi. 29.

2. Behold, a child shall be born—Josiah by name] The prophet comes from Judah, and announces the birth of a child from the house of David, who will defile the altar of Bethel; and thus declares the sin of Jeroboam in separating himself and his people from the worship of God in Jerusalem, and in erecting this schismatical altar at Bethel.

The literal fulfilment of this prophecy, about 350 years afterwards, is related in 2 Kings xxiii. 15, 16. Four persons are mentioned by name before they were born, by the voice of Divine Prophecy: the first, Isaac, the promised seed of Abra- ham (Gen. xvii. 19); the second, Solomon, the son of David (1 Chron. xxii. 9); and the third, Josiah here; and the fourth, Cyrus. It was foretold of Josiah, that he would destroy the idols of a false god; of Cyrus, that he would build the Temple of the True God (cp. Jereminiaster on 2 Chron. ad fin.). And all these were signal Types of Him who was announced by Name before His birth, Jesus Christ, the true Isaac, the promised Seed, in whom all Nations are blessed; the Divine Solomon, the Son of David, the Prince of Peace; the true Josiah, who destroys all the Works of the Devil; the Divine Cyrus, who builds up the Church of God: see below, on 2 Chron. xxxvi. 22, 23.

The acts of Josiah and of Cyrus were religious acts, and it is probable that the knowledge of these prophecies may have encouraged them to do what they did. Josiah certainly, and the people of Bethel, were acquainted with this prophecy (see 2 Kings xxiii. 17, 18). Cyrus was cognizant of the prophecies pointing to him by name (see on 2 Chron. xxxvi. 22, 23). Their acts were acts of faith and obedience to God.

— men’s bones] To pollute the altar (2 Kings xxiii. 16: cp. Num. xix. 16).

3. he gave a sign] Heb. asapheth, a marvel; from yaphakh, to be glorious (Genea. 458; or from the Arabic, Delitz. Ps. xxxi. 7. Hengst. Christ. iii. 281; see Exod. iv. 21). This word occurs fourteen times in the Pentateuch, and is always rendered wonder or miracle in those places by our Translators, and it would have been better if it had been so rendered here. It is rendered τεναριον by Sept. The wonder was to be a proof to the man of God himself, as well as to Jeroboam, that he had been really sent by God. It was like the credentials of his mission from heaven.

4. his hand—dried up] Here was another proof voncoursed by God Himself to the man of Judah, as well as to Jeroboam, that he was really sent by God, and that he was doing God’s bidding in denouncing the altar of Bethel, while the King was burning incense upon it: cp. Ps. ev. 14.

6. the Lord thy God] Jeroboam, conscience-stricken, does not dare to call Jehovah his own God, but says, “Intrat the Lord thy God.” — the king’s hand was restored] A third proof to the man of God himself, as well as to Jeroboam, of his divine commission.

7. Come home with me, and refresh thyself, and I will give thee a reward] This offer of Jeroboam did not proceed from any feeling of sincere repentance, as his subsequent conduct showed, and as is declared in v. 33: “after this Jeroboam returned not from his evil way.” It was a mere political expedient to blunt the edge of the prophet’s denunciation of the schismatical altar of Jeroboam, and to neutralize its effect on his people. It was like the device of Saul after he had been condemned by Samuel: “Honour me now, I pray thee, before the elders of
And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread nor drink water in this place: For so was it charged me by the word of the Lord, saying, Eat no bread, nor drink water, nor turn again by the same way that thou camest. 

So he went another way, and returned not by the way that he came to Beth-el.

Now there dwelt an old prophet in Beth-el; and his 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. 

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. And he said unto his sons, Saddle me the ass. So they saddled him the ass: and he rode thereon, and went after the man of God, and found him sitting under an oak: and he said unto him, Art thou the man of God that camest from Judah? And he said, I am. Then he said unto him, Come home with me, and eat bread. 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. 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. He said unto him, my people, and turn again with me” (1 Sam. xv. 30). 

Jero-boaum tried to bribe the prophet: “I will give thee a reward,” as Balaam was bribed by Balak (Num. xxii. 17).

If thou wilt give me half thine house: “I will give thee a reward,” as Balaam was bribed by Balak (Num. xxii. 17).

Eat no bread: “I will give thee a reward,” as Balaam was bribed by Balak (Num. xxii. 17).

And eat bread: “I will give thee a reward,” as Balaam was bribed by Balak (Num. xxii. 17).

There, as Balaam was bribed by Balak (Num. xxii. 17).
The old prophet 1 KINGS XIII. 19. brings him back to Bethel.

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 went back with him, and did eat bread in his house, and drank water.

why may I not eat of it?" The reason was, Because God for
bade it; and disobedience was punished by death.

Many persons, likewise, say of the Sacraments, "What
good can a little water do? What good can a little bread and
wine do?" But they were not thus taught by God; nor do we, if God commands them; and no one can hope for life, unless he obey God.

(3) The man of Judah was deceived. True; but he ought not to have been deluded. There is reason to apprehend that he, being a Sionite, and a worshipper of the teraphim, instead of pursuing his journey, the evil Spirit may have whispered into his ear, that he had lost an opportunity of gain-
ing the King's favour, and of enjoying the applause of the people, who had witnessed the wonderful exercise of his pro-
phetic gifts. Perhaps he may have hankered after the proficicent reward of Jeroboam (v. 7), as Balaam did for Balak's offers of promotion and money. The door of his heart seems to have been open, even as Israel's; and it was, indeed, open already to the invitations of the old man. Otherwise surely he would have said, "Thou a prophet! How is it, then, that thou dostnae at Bethel, the house of Jeroboam's corrupt worship?" If thou hast been indeed a prophet of the Lord, thou wouldst have denounced that worship, and I should not have been sent from Judah to lift up my voice against it. My mission is a proof of thy omission, and commission. Then sayest, indeed, that an Angel of the Lord hath spoken to thee, says Jeroboam; but I, who bear the witness of the whole world, that the Angels of God visited Jacob at Bethel, but then he was a worshipper of the Lord, and not a votary of a golden calf; we know that the Angels of the Lord camp about the dw-arths of the righteous; we know that the Cherubim spread their wings over the Ark of God's Presence in the Holy of Holies at Jerusalem; but if they now visit Bethel, it is not to speak words of favour to those who would otherwise suffer, but to warn them of their sin in separating them-

seves from the Lord. Thou hast, perhaps, a message from an Angel. Prove thy plea if thou canst. I have proved my message from the Lord God of Angels, speaking against Bethel, and forbidding me to eat there. Therefore, if thou art indeed a prophet of the Lord, and hast been sent from Judah to lift up thy voice against the house of Jeroboam, I beseech thee not to invite me, whose house is at Judah, to return to Bethel. But do thou listen to me; leave Bethel for Judah: come and dwell there.

Such ought to have been the reply of the man of Judah. In his return to Bethel, and in his subsequent fate, we have therefore a striking lesson on the duty of examining into evidence in matters of religion. The Apostles of Christ say, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John i. 4.) "Satan himself is transformed into an Angel of Light." (2 Cor. xi. 14.) "Though we or an Angel from heaven preach any thing beside, or in contradiction of, (such is the meaning of the original word) what we have preached unto you, let him be accursed." (see on Gal. i, 8.) and Christ, Himself, the Lord of the prophets, says, (in a Scripture appointed to be read on the same Sunday as this chapter, the Eighth Sunday after Trinity,) "Beware of false prophets, which come to you in clothing; but inwardly they are ravening wolves." (Matt. vii. 15.)

There is no temptation so dangerous as that which comes in a veil of holiness. Jeroboam the king had threatened, but the prophet stood unawed; the grey-haired seer placed a message from God, and the prophet yields. Satan may affright as a tempt, but he seduces as an Angel of Light. (Bp. Hall.)

This history is a warning against communicating with any who claim to be Jeremiah, or idolatry. It is a warning against the allurements of Antiquity (as the old prophet did), and pretends to have messages from Angons, and invites men and women to come to her Bethel,—the house of God in name,—but which, in too many respects, unhappily is like the idolatrous and schismatical altar of Jeroboam.

(4) If the man of God from Judah had been spared, the effect of it would have been great. He the prophet, the son, the prophet of the Lord, had almost lost. He returned to Bethel; he communicated with the old man, the prophet, who dwelt there. He did this, although he had declared publicly at Bethel to Jeroboam that he was forbidden by God to eat there (see viii. 9).

Thus he made it easy for the King to say, that the man of Judah, who was not a prophet, had said in his heart, that he had lied in what he had spoken against the Altar; or that, if he had been a man of God, communion with the dwellers at Bethel was not a thing displeasing to Him. (5) God's own cause was at stake. The safety of many souls was in jeopardy. God therefore interposed, to frustrate the evil device of the old prophet, to overrule it for good, and to make it conducive to the clearer manifestation of His own glory; for the confusion of Jeroboam and his altar; for the assertion of the supremacy of the Truth, as professed in the worship at Jerusalem; and for the salvation of souls.

He sent a lion from the thicket to punish the man of Judah for disobedience; and the attitude of the lion, not eating the carcase, but looking at it—staring at it in the sight of God's anger, and sparring the ass; and the quietness of the ass, not flying through fear, but remaining where it was, proves that the lion was commissioned and controlled by God.

If we may venture so to speak, the obedience of the lion resisted the temptation of its appetite, in compliance with God's will, and for His glory, is put in striking contrast with the disobedience of the prophet yielding to his appetite. It is observable that in the similar case of Balaam, one of the lowest creatures, the ass could prove, by God, to rebuke "the madness of the prophet," who disobeyed Him.

(6) This old man was a prophet; but he was a bad man. As Bp. Hall says, "Doubtless he was a prophet of God, but corrupt and vicious. Many have visions from God, who will not enjoy the vision of God." God, by making a prophet, does not unmake the man, or destroy his free agency, as Dr. Waterland observes, p. 155, who adds, "It is true, as the objector observes, that the lying prophet had the gift of prophecy continued to him notwithstanding. So had Balaam; and Judas had extraordinary gifts; this may teach us that God does not approve of every thing that gifted men may do." It is not by our gifts that we shall be judged, but by the use we make of them. If we use the gifts and gifts of others, the greatness of our gifts will only increase the severity of our condemnation (ep. Matt. vii. 23).

(7) Yet further. God dealt with the old prophet of Bethel as He had dealt of old with Balaam. This old man was a prophet; but, like Balaam the prophet, he "held the Truth in unrighteousness;" he felt that the mission of the man of Judah against the Altar at Bethel was tantamount to a condem-nation of himself; he desired to weaken the effect of that censure; he wished to appear to be on good terms with the man of Judah; he cared little whether he involved him in ruin; he allured him back to Bethel by a profession of pro-
phetical sanctity, and by a pretence of an angelic message; he did this, although he well knew that he was thus setting himself against the command of the Lord Himself. And he seemed almost on the point of defrauding God's good purposes, and of blasting His merciful design in sending the prophet from Judah to Bethel.

But at this critical point God Himself interfered. He dealt with this old prophet, as He had done with Balaam before (see on Num. xxii. 5; xxiii. 5). He caught him in his own snare; He made him the instrument of declaring the prophet's sin and God's righteousness; He put a word into his mouth, which He constrained him to utter: "It came to pass, as they sat at the table, that the word of the Lord came unto the prophet that brought him back: and he cried unto the man of God that came from Judah, saying, There is a word from the Lord; Cometh as those which a..d, and is not kept the commandment which the Lord thy God commanded thee, thy ease shall not come unto the sepulchre of thy fathers" (ver. 20—22).

The old prophet dined at Bethel, was like Balaam on the high place of Baal, and on the top of Peor (see on Num. xxii. 44.).

He was a prophet, who sinned against God, and sold himself to the devil. Balaam still used himself as a prophet, and overruled even his sin for the triumph of His own power, 

55
The man of God's disobedience and death.

1 Kings XIII. 20—33.

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: 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, But came back, and had eaten bread and drunk water in the place, of 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.

And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, to wit, for the prophet whom he had brought back. And when he was gone, a lion met him by the way, and slew him: and his carcase was cast in the way, and the ass stood by it, the lion also stood by the carcase. And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told it in the city where the old prophet dwelt. And when the prophet that brought him back from the way heard thereof, he said, It is the man of God, who was disobedient unto the word of the Lord: therefore the Lord hath delivered him unto the lion, which hath torn him, and slain him, according to the word of the Lord, which he spake unto him. And he spake to his sons, saying, Saddle me the ass. And they saddled him. And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had not eaten the carcase, nor torn the ass. And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn and to bury him. And he laid his carcase in his own grave; and they mourned over him. saying, Alas, my brother! 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; lay my bones beside his bones:

For the saying which he cried by the word of the Lord against the altar in Bethel, and against all the houses of the high places which are in the cities of Samaria, shall surely come to pass.

After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places: whosoever would, he consecrated him, and he became one of the priests of the high places. Judah, was tempered with mercy for his immortal soul; see s. Augustin de enarr pro Mortuis genere c. 7, vol. vi. p. 74; s. Greg., Morali. iv. 25. It was very mercifully provided by God that the man of Judah should have time to repent of his sin. The language of the old prophet at the table must have had a solemn effect upon his mind. Filled with sorrow and repentance, he went alone homeward to Judah; and probably in that solitary journey, he communed with his own heart, and lifted it up to God in prayer for pardon. And, looking at his eternal interest, may we not say that there was more terror in the speediness of the punishment, executed while his penitential sorrow was most bitter, and before the salutary effect of those terrible words of the old prophet had been weakened by time?

This plan of God's Providence permitting evil, trying men's faith and obedience by it, confirming it for good, will be consummated in the transactions of the Great Day.

(9) The disobedience of the man of Judah has a glorious contrast in the history of Elias (xvii.—xix.).

For some excellent remarks on this history, in which God's justice, punishing the sin of disobedience in the man of Jeroboam, was tempered with mercy for his immortal soul, see s. Augustin de enarr pro Mortuis genere c. 7, vol. vi. p. 74; s. Greg., Morali. iv. 25. It was very mercifully provided by God that the man of Judah should have time to repent of his sin. The language of the old prophet at the table must have had a solemn effect upon his mind. Filled with sorrow and repentance, he went alone homeward to Judah; and probably in that solitary journey, he communed with his own heart, and lifted it up to God in prayer for pardon. And, looking at his eternal interest, may we not say that there was more terror in the speediness of the punishment, executed while his penitential sorrow was most bitter, and before the salutary effect of those terrible words of the old prophet had been weakened by time?
Ahijah of Shiloh.  1 KINGS XIII. 34.  XIV. 1—11. Prophecy to Jeroboam's wife.

34 "And this thing became sin unto the house of Jeroboam, even 'to cut it off, and to destroy it from off the face of the earth.

XIV. 1 At that time Ahijah the son of Jeroboam fell sick.  2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that ^I should be king over this people.  3 b And take † with thee ten loaves, and cracknels, and a † cruse of honey, and go to him: he shall tell thee what shall become of the child.  4 And Jeroboam's wife did so, and arose, c and went to Shiloh, and came to the house of Ahijah. But Ahijah could not see; for his eyes † were set by reason of his age.  5 And the Lord said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say unto her: for it shall be, when she cometh in, that she shall shear herself to be another woman.

6 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; why feignest thou thyself to be another? for I am sent to thee with † heavy tidings.  7 Go, tell Jeroboam, Thus saith the Lord God of Israel,  8 Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,  9 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;  9 But hast done evil above all that were before thee:  10 for thou hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind thy back:  11 Therefore, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall,  12 and him who is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.  11 = Him that dieth of Jeroboam in the city shall the dogs eat;

Before CH xl. S.T. about 956.

n ver. 17.

l Chron. 12. 12.

19. They also put a great image here at Bethel, and it dieth that 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 some good thing toward the Lord God of Israel in the house of Jeroboam. Moreover the Lord shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? even now.

14. For the Lord shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin.

17 And Jeroboam's wife arose, and departed, and came to 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 acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Israel. 20 And the days which Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord did choose out of all the tribes of Israel, to put his name there. And his mother's name was Naamah an Ammonitess.

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. For they also built them high places, and images, and groves, on every high hill, and under every green tree.


14. a king] Basra, xv. 27-30. [that day: but what? even now] This seems to be the correct rendering. The house of Jeroboam's house will surely arrive; may, it has already begun to be executed, not only in the death of his son (v. 17), but by the appointment of a king in his place. The blind prophet sees the future as present.

15. root up Israel] Therefore the sins of the People. Jeroboam set up the calves, and the People bowed down before them; he shall be punished first, but they will be punished also, as Moses and Joshua had warned them (Deut. xxviii. 63, 64; xxix. 17. Josh. xxxii. 15, 16.) — the river] Emphatic. For the fulfilment of this prophecy, see 2 Kings xv. 29; xvi. 6, 23; xvii. 11.

17. Tirzah] Probably now called Tuleza, about six miles north of Nobbi (Robinson: see Josh. xii. 24). It was the residence of the kings of Israel till the time of Omri, who purchased Samaria, and fortified it (xvi. 23, 24). 18. how he warred] Especially with Abijah, King of Judah: see 2 Chron. xii. 3.

— book of the chronicles] Literally, the Words of days (Heb. dibrei hay-yamanim); the same name as that by which our present Book of Chronicles is designated. Although the completion of our present Book of Chronicles was much later than that of the Books of Kings (see 2 Chron. xxxvi. 23), yet it is probable that a good deal of the material found in the Books of Chronicles was derived from these earlier Dibrei hay-yamanim, so often referred to in the Books of Kings. See 2 Kings xiv. 29; xv. 23. 2 Kings xiv. 18. 23. 2 Chron. 22. 17. 12. 16.

20. Nadab's son] In the kingdom of Israel, few kings were succeeded by their own sons; God marked the difference between that semi-patriarchal kingdom and the kingdom of Judah by this and other characteristics.

21. Rehoboam—forty and one years old] Therefore he was but a year below the accession of Solomon (ii. 24); iii. 1. 2. Chron. xii. 13. The Sept., in its additions to 2 Chron. xii. 13, speaks of Rehoboam as only sixteen years of age at his accession, and says that he reigned twelve years. Some of the Hebrew Rabbis were of opinion that Solomon was only twelve years of age at his accession; and so S. Jerome, Epist. Cruc. ad Vitaleum, ii. 19; and they would confirm the opinion from Solomon's language in iii. 7, "I am a little child," but this is probably an error: see note there.

— an Ammonitess] Rather, the Ammonites. This is repeated e. 31. There is a special emphasis in the words, both here and there, and also in 2 Chron. xii. 13, and they are, doubtless, designed to intimate that the mother of Rehoboam, "the Ammonitess," was accessory to his idolatry; cp. xv. 13. The Queen Mother had usually great influence with the kings of Judah, and is always mentioned by name. See xv. 2. 13; xii. 42, &c.

Thus Solomon's unhappy marriages with idolatrous women exercised not only a pernicious influence on himself, but on his son and successors.

22. Judah did evil] After the three years in which Rehoboam reigned. See 2 Chron. xii. 15-23; xiii. 1.

23. images] Heb. matazboth, stone columns, statues for idolatrous worship (Exod. xxiii. 24; xxxiv. 13).
were also sodomites in the land: and they did according to all the abominations of the nations which the Lord cast out before the children of Israel.

25 And it came to pass in the fifth year of king Rehoboam, that 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 brazen shields, and committed them unto the hands of the chief of the guard, which kept the door of the king's house. And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber.

28 Now the rest of the acts of Rehoboam, 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 Rehoboam and Jeroboam all their days.

29 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah an Ammonitess. And Abijam his son reigned in his stead.

XV. 1 Now in the eighteenth year of king Jeroboam the son of Nebat reigned Abijam over Judah. 2 Three years reigned he in Jerusalem. And the groves


On the asherim and matsthoth, see the note of Keil, i. p. 241—246, in the English translation of his first edition; and pp. 159, 160, in his 2nd German Edition. Probably the evil example of Maachah, his favourite wife (2 Chron. xi. 20—22), whose idolatrous tendencies were displayed under Aion, her grandson (2 Chron. xv. 19), was not without a pernicious effect on Rechobom. We hear of idolatrous altars, high places, statues, and pillars, in the history of the Canaanites and other nations in Palestine, and the imitations of them by the Israelites, but not of idolatrous temples. The true God was distinguished from the false by one central abode, where He communed with His people, and by one place of worship—the Temple at Jerusalem. Thus God provided a safe-guard against the licentious orgies of polytheism.

24. also sodomites in the land] Literally, even the consacrated person was in the land: the original word here rendered Sodomite is kadosh, properly consecrated, lêplehos, according to Pirou mancipatus, vel Gallus truncatus in honorum Atys (S. Jerome in Hist. c. 5), Magna Deorum mater etiam Romanis templis castratos intuitu,—abscessorum consecrationem Mater deorum collum meritum. S. Augustini de Civ. Dei vii. 26. See Pfeiffer, Dubia, p. 231. Movers, Phocion. i. 678. Gesen., p. 725, for evidence of such asurnations as these, existing among the Canaanites, who made them a part of their religion. See above, on Gen. xxxviii. 21. Deut. xxiii. 18; and compare the note below, on the remarkable words of St. Paul, in his Epistle to the Churches of Galatia, v. 12.

Here we see a reason for God's command, requiring the extinction of the Canaanites. Notwithstanding the judgments executed upon them, even from the days of Lot, they still continued to practise their unholy rites in Palestine, and polluted Israhel with sins, which is a warning against the notion, that Wealth and Commerce, Literature and Civilization, can preserve a Nation from the grossest unnatural sins. Solo-mon's reign was "the golden age" of Hebrew civilization; but the Golden Age of the Sodomites in the land," cp. St. Paul's language concerning the moral condition of Rome, even in "the golden age" after Augustus, Rom. i. 24. The "golden age" of man's intellect is too often the "iron age" of his heart.

25. Shishak] With whom Jeroboam was connected. See above, on x. 19, 20. 22. connection of the rival kingdoms of Israel with the monarchy of Egypt, whose idolatry it had adopted, may help to account for this invasion. Probably, the Egyptians were invited by Israel, their allies, to come up against Jerusalem. Solomon had broken God's law which forbade the kings of Judah to go down into Egypt, and to multiply horses from Egypt (see x. 28, 29), and now Egypt is made the scourge in God's hand for the sins of Judah. Shishak was the first king of the twenty-second or Bubastic dynasty. See above, on iii. 1; cp. xi. 40. He is called Sosachis by Julius Africanus, and Sosanchis by Eusebius; and Shoshouk or Shochoek on the Egyptian monuments, when his name has been deciphered by Champollion (Préces, p. 204; cp. Theiner and Keil here).

In a bas-relief at Karnak, two figures are represented as dragging toward the feet of their god more than 130 captives, with their hands bound behind their backs. These unhappy persons are supposed by some to represent cities of Judah; inscriptions are attached to them; among them is one which was explained by Champollion to mean Jewish King. Although this explanation has been questioned by many critics (as Lepsius and Brugsch), yet it seems to be generally agreed that the bas-relief represents a victory gained over the Hebrew nation by the Egyptian King here called Shishak; so Heeren, Winer, Busen, Keil, Berthaus, Rawlinson, Bp. Colton, B. D. ii. 1029; Stanley, Lect. p. 385; and Koldo, p. 170, where is an engraving of what is supposed to be a figure of one of the Jewish captives, and also of Shishak himself, from the sculptures of Karnak. Cp. below, on Ps. 89.

26. the shields of gold] x. 17.

27. brazen shields] Brazen instead of gold; an expressive emblem of the degeneracy of Judah, and of the unhappy consequences of apostasy from God. How soon the mention of the profusion of gold in the age of Solomon (ix. 24; x. 10, 22), when "silver was nothing accounted of" (x. 21), is succeeded by this mention of brass (or copper) in its place. "How is the gold become dim! How is the most fine gold changed!" (Lam. iv. 1.)

29. book of the chronicles] See above, on v. 19; cp. 2 Chron. xiii. 15.

31. Naamah as Ammonitess] Rather, the Ammonitess. See on v. 21. This form is met with here secondarily of Abigal. The name of the fifth son of Samuel is Elkanah; and see xv. 4, the favourite wife of Rechobom, who set him over his brethren, as we learn from the Chronicles (2 Chron. vii. 21).

As to this form (Abi-jam for Abi-jah), the yam is derived from Jab, by Somachis; it is rendered sea by Gersayis (p. 5); and it is translated splendour by Eusebius, p. 10, who supposes that yam is the original Hebrew form of yom, day. Perhaps it was a form only adopted by his subjects, and by the sacred historian, to mark its unworthiness of the name of Abi-jah, on account of his sin against Jehovah, v. 3.

Cp. xv. 2. Three years] Not three full years, for he died in the twentieth year of Jeroboam, v. 9: cp. below, on v. 22.

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Asa deposeth his mother. 1 KINGS XV. 14—20. Sends gifts to Ben-hadad.

from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron. 14 But the 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 himself had dedicated, into the house of the Lord, silver, and gold, and vessels.

And there was war between Asa and Baasha king of Israel all their days. 17 And Baasha king of Israel went up against Judah, and built Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

Then Asa took all the silver and the gold that were left in the treasures of the house of the Lord, and the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to * Ben-hadad, the son of Tabrimon, the son of Hadzon, king of Syria, that dwelt at Damascus, saying, 19 There is a league between me and thee, and between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may depart from me.

So Ben-hadad hearkened unto king Asa, and sent the captains of the hosts which he had against the cities of Israel, and smote * Ijon, and * Dan, 2 Chronicles 15. 19, 29. 

young King Asa feared and loved God more than any human relation, and he removed her from being Queen,—a noble example of moral courage, and of a salutary and vigorous exercise of authority in behalf of God and His truth: cp. our Lord's words, Matt. x. 27.

— even her he removed from being queen? She is called Queen because she held the place of Queen-mother (Heb. gebirah, e. 13, and 2 Chronicles 16. 10. Genesis 15. 14), like the "Sultana Walliâ" in the Ottoman Empire; see Henner, Osman, Reitb., ii. 68—71, and the remarks of Kittel, pp. 177—181. One of the consequences of Oriental polygamy, observable in the history of the Kings of Judah, as well as in other histories and in ancient dramas (e. g. the "Pervenis", where Atoosa, the Queen-mother, holds a prominent place, vv. 159—580), is, that we do not hear of such a personage as a "Queen Consort"; but her place is occupied by the King's Mother, who is often called in Scripture "the Queen."—she be made queen in a grove: An idol; literally, an object of terror. The Hebrew word miphlehesteth is from potalos in hiphel, to tremble (Job ix. 6), whence palathus, horror, Job xxxi. 6. Ps. iv. 6. Isa. xxxi. 4 (Genesis 498. 677). The words rendered, in a grove, are la-ashereth, and ought rather to be translated of Ashereth, or, to Astarte. Manahath had made a pillar like the Ashtoreth mentioned in the xxxv. 23; cp. s. Jerome in Hos. iv., who regards it as a simulacrum obscene, and so Vulg. Op. Sibyll. de diis Syriis, ii. 5. From the word rendered destroyed, which properly means he heard down, it seems to have been of wood: and therefore the Arabic Version explains it to have been an "idol of a high tree."

14. the high places were not removed: How then (it may be asked) it was said he be in 2 Chronicles xiv. 3—5; that "he took away the high places?"

(1) Either because he took away the high places of false gods, but did not take away all those of Jehovah. So Schmidt, Michaelis, Thiele, Bertheau, and others: see Bertheau, on 2 Chronicles xiv. 3.

(2) Or because though the King did his part, yet he could not prevail on the people to do theirs; and so, though he took away the high places, yet still they were frequented by them, and did not disappear, literally, did not depart (Kitel: see below, on 2 Chronicles xiv. 3).

God in His mercy gives men the credit of doing a thing (although it is not effected), if they do all in their power that it may be done.

— was perfect: Evidence of this, in his religious acts, and in God's wonderful intervention in his favour, is supplied in the narrative of the Chronicles (2 Chronicles xiv. 4—13; xx. 1—18). It is added, "all his days," which is true so far as that he did not fall from the Lord to idols, but he did not entirely trust in the Lord: see 2 Chronicles 7. 7—9, where he is blamed for resorting to the King of Syria for help; and see 2 Chronicles 16. 10, where he is said to have "sought to the physicians," and not to the Lord.

15. his father had dedicated: Probably, the spoil taken by his father in his victory over Jeroboam, which is related in 2 Chronicles xiii. 16. The statements in this place serve to confirm the narrative in the Chronicles of the victories of Abijah and his son Asa; and on the other hand, the narrative of the Chronicles illustrates what is recorded here, and is supplementary to it (Theuma; Bertheau, Chronik, p. 234).

17. Baasha—built Ramah] In the thirty-sixth year after the division of the kingdom, and in the sixteenth of Asa's reign, Baasha built (see on 2 Chronicles xvi. 1), i.e. was building and fortifying Ramah, only about five miles north of Jerusalem (see Josh. xviii. 25).

Ramah was a border-town between the kingdoms of Israel and Judah, and a key to either.

Now are we to account for the fact that the King of Israel, not the King of Judah, was eager to fortify it, and that the King of Judah, Asa, having drawn Baasha from the work, did not seize upon the fortress, but (as we are informed in x. 22) carried off the stones and timber, and used them elsewhere? This is more remarkable, because the numerical strength lay on the side of Israel (see 1 Kings xii. 21. 2 Chronicles xiii. 3).

The answer is, Jeroboam had set up a rival worship at Bethel and Dan, and would not allow the priests and Levites in the kingdom to go to Jerusalem to officiate (1 Kings xii. 20. 2 Chronicles xiv. 14). The consequence was, that there was a great title of emigration of the Priests and Levites, and of the best classes of society, from Israel to Judah (see 2 Chronicles xiii. 16—15), to the great detriment of Israel. The erection of Ramah on the frontier was designed by Baasha to check that emigration. See 2 Chronicles xvi. 1.

The narrative of the Chronicles here, as in numerous other places, supplies the clue for the interpretation of the history in the Book of Kings.

18. Asa took all the silver and the gold—house of the Lord: An act of distrust and sacrilege, for which Asa was severely reproued by Hanani the Seer. See 2 Chronicles xv. 7.

19. * Ben-hadad] Son of the Son: a common title of the Syrian kings (Macrod. i. 24. Winzer, i. W. B. 1. 15. Moner, Phoen. i. 196). See xx. 1, where the son of this Benhadad is mentioned; and 2 Kings xiii. 24, where the son of Hazael has that name (Vandevalo).

* Dan] Formerly Laish; now Tell-el-Kuday (Josh. xix. 47),
and Abel-beth-maacah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard thereof, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah; none was exempted: and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded; and king Asa built with them Geba of Benjamin, and 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.

25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah, and reigned over Israel two years. And he did evil in the sight of the Lord, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

26 And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and all Israel laid siege to Gibbethon.

27 Even in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

28 And it came to pass, when he reigned, that he smote all the house of Jeroboam: he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the Lord, which he spake by his servant Ahijah the Shilonite: 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.

29 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?

30 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

the site of Jeroboam’s idolatry (xii. 28). God punished it for its sins by the hand of Benhadad, and it never appears again in history. Cf. 2 Kings xv. 29, where it is not mentioned; and see Dr. Thomson, p. 250.


— Mizpah] N.W. of Jerusalem; now Noba Saunoil. Josh. xviii. 29. 1 Sam. vii. 5. Jeremiah (xlii. 9) mentions a cistern which Asa constructed at this time, and which was filled with dead bodies by Ishmael the son of Nathaniah, of the seed royal, when he rose up against Godallah, the son of Ahikam.

23. diseased in his feet] The Sacred Writer here mentions Asa’s disease, but he does not mention that in his disease he trusted rather in the skill of the physicians than in God. This is mentioned in the Chronicles (2 Chron. xvi. 12). And his name signifies a physician; but he does not seem to have been duly mindful that God is the true Healer.

It is observable that the Chronicles supply certain particulars not favourable to Asa, which had not been noticed in the Kings. See 2 Chron. xvi. 7. 12.

Here is a proof, that though in the Chronicles no mention is made of the apostasy of one of the greatest kings of Judah, Solomon, this reference supplies no argument (as some have alleged) for disbelief of the fact of that defection; nor again (as others have said), is it to be ascribed to any undue partiality of the writer of the Chronicles for the house of David. It has been providentially ordered by the Holy Spirit (as if in foresight of such objections as these) that while some sins of the kings of Judah which are mentioned in the Books of Kings, are not repeated, but are passed over, in a spirit of charity, by the Author of the Chronicles, some sins of other kings of Judah (such as those of Asa) are described in the Chronicles, which had not been noticed in the Book of Kings. Thus the character for impartiality, as well as for charity, of both historians, is established; and we recognize the independence of each, and the duty of studying both these portions of Scripture.

25. two years] Here is a proof (as Keil has observed) that any part of a year is counted as a whole year in the reckoning of the durations of the reigns of the kings. Nadab began to reign in the second year of Asa (r. 25), and Asa began to reign in the twentieth year of Jeroboam (c. 9). Therefore Jeroboam cannot have reigned twenty-two full years (xvii. 20), but only twenty-one years and a part of a year. And since Baasha succeeded Nadab, or, in other words, since Nadab ceased to reign, in the third year of Asa (c. 28), therefore Nadab cannot have reigned two whole years.

27. Gibbethon] In the tribe of Dan; a Levitical City. Josh. xix. 44; xxi. 23; and see below, xvi. 15.

Gibbethon was a Levitical City. The Levites of Israel left their cities in the days of Jeroboam, and fled to Judah (2 Chron. xiii. 16). Gibbethon, being evacuated by its old inhabitants, would become an easy prey. By driving out the Levites Jeroboam weakened his own kingdom, and exposed it to inroads from its enemies (cp. Bistul, Coincidence, pp. 186, 190).

28. did Baasha slay him] The family of Jeroboam was slain by Baasha; the son of Baasha was slain by Zimri (xvi. 8), and Zimri was slain by Omri (xvi. 16); yet the kings and people of Israel hardened their hearts against God’s judgments.

29. the saying of the Lord] xiv. 7—14.
Jehu the son of Hanani. 1 KINGS XV. 34. XVI. 1—17. Baasha slain by Zimri.

reign over all Israel in Tirzah, twenty and four years. 4 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.

XVI. 1 Then the word of the Lord came to Jehu the son of Hanani against Baasha, saying, 2b Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins;

3 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 5Him 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, 6 are they not written in the book of the chronicles of the kings of Israel? 7 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, for all the evil that he did in the sight of the Lord, in provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he killed him.

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 servant Zimri, captain of half his chariots, conspired against him, as he was in Tirzah, drinking himself drunk in the house of Arza steward of his house in Tirzah. 10 And Zimri went in and 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 all the house of Baasha: he left him not one that pisseth against a wall, neither of his kinsfolks, nor of his friends. 12 Thus did Zimri destroy all the house of Baasha, according to the word of the Lord, which he spake against Baasha and his house by Jehu the prophet. 13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the Lord God of Israel to anger with their vanities. 14 Now the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

15 In the twenty and seventh year of Asa king of Judah did Zimri reign seven days in Tirzah. And the people were encamped against Gibbethon, which belonged to the Philistines. 16 And the people that were encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri, the captain of the host, king over Israel that day in the camp. 17 And Omri went up from Gibbethon, and all Israel with him, and they besieged

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Ch. XVI. 1. Jehu the son of Hanani] The name Jehu signifies Jehovah is He (Gen. 293), and Hanani means gracious (Gen. 293). Jehu the son of Hanani the Seer, is mentioned in 2 Chron. xix. 2 as reproving Jehoshaphat.

2. Forasmuch as I exalted thee] The language of Jehu to Baasha is like that of Abijah to Jeroboam (2 Kings 15. 17—19). All the Prophets in succession have the same message from God for the same sins.


7. And also] This does not refer to any new prophecy, but is a comment of the writer on what has gone before. That prophecy (in ch. 2—4) was delivered against Baasha, not only because he followed Jeroboam in his sins, but also because he killed him, or rather killed it: i.e. because he took upon himself to destroy the house of Jeroboam without a commission from God, and to gratify his own sinful ambition.

This sentence is introduced in order to vindicate Abijah from the charge of prompting Baasha to murder the seed of Jeroboam.


16. Omri] Which means servant of Jehovah, from amor, to bind (Gen. 641). Omri gave his name to a dynasty. Atalaiah, a daughter of Ahaz, is called the daughter of Omri.
Omri buys Samaria. 1 KINGS XVI. 18—33. Ahab and Jezebel.

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ch. 12, 23, & 15, 26, 34.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died; 19 For his sins which he sinned in doing evil in the sight of the Lord, in walking in the way of Jeroboam, and in his sin which he did, to make Israel to sin. 20 Now the rest of the acts of Zimri, and his treason that he wrought, are they not written in the book of the chronicles of the kings of Israel?

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 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 Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill, 1 Samaria. 25 But Omri wrought evil in the eyes of the Lord, and did 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 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.

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 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, 32 that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, 33 and went and served Baal, and worshipped him. 34 And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. 35 And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.

Samaria is styled in Assyrian inscriptions, the house of Omri; and even Jehu, the destroyer of the dynasty, is called in an Assyrian inscription deciphered by Dr. Oppert, "the son of Omri." The Statutes of Israel are called the "Statutes of Omri," in the book of Micah vi. 16. Cp. Rawlinson, Five Monarchies, ii. 304. Bampf. Lect. 165. Stanley, Lectures, p. 284. 15. The palace. 16. Father. 17. The castle. 18. A place, so called from its height. See Gesen. 80. Fuerst, 151. — burnt the king's house over him — i.e. over himself, as Sarvamuchs did (Job. i. 5). 19. He bought the hill Samaria of Shemer for two talents of silver.] About 4700. Zimri, his predecessor, had burned the palace at Tirzah; and Omri bought the fair round hill of Samaria, about seven miles s.w. of Shechem; and it became the capital of the kingdom of Israel, and continued to be so for about two hundred years, till its destruction by Shalmanesser (2 Kings xxi. 9), about 720 B.C. The fine round swelling hill, or almost mountain, of Samaria (see Dr. Robinson, iii. 138), stands almost alone in a great basin, and nearer the eastern side of it. The mountains and the valleys around are to a great extent arable, and cultivated by many villages. The situation is one of great beauty. The hill is cultivated to the top. It would be difficult to find in all Palestine a situation of equal strength, fertility, and beauty (p. 146). Dr. Thomson (p. 468), says, "The view from the topmost terrace of Samaria over the rich plains and hills around it, and far away to the blue Mediterranean, is truly magnificent." See also Stanley (Palestine, pp. 213, 214). Six miles from Shechem, following the course of the same green and watered valley, the traveller finds himself in a wide basin, in the centre of which rises an oblong hill with steep yet accessible sides, and a long flat top. This was the mountain of Shomron, corrupted through the Chaldee "Shemrin" into the Greek "Samaria." Cp. Stanley, Lectures, p. 285. It commanded a full view of the sea and the plain of Sharon on the one side, and of the vale of Shechem on the other. See also Dr. Kitto, Bib. Ill., 45th Week, p. 199, and Dr. Hayley, in B. D. ii. 1099, 1101, where a view of the site may be seen.

25. Omri wrought evil] Whence the "Statutes of Omri" became a by-word for wickedness. Micah vi. 16. 26. Ahab] Which probably means, God is friend (Fuerst, 55). — twenty and two years] Although the reigns of Ahab, Ahaziah, and Jehoram, extend only over a space of thirty-four years, yet they occupy the residue of this book and the first nine chapters of the Second Book of Kings; and little is said in them concerning the affairs of the kingdom of Judah.

30—33. Ahab the son of Omri — did more to provoke the Lord God of Israel to anger than all the kings of Israel that
were before him.) From these verses it appears that the reign of Abah forms a new era in the history of the kingdom of Israel. He was not content with following Jeroboam, who set up the golden calves at Dan and at Bethel to be symbols of Jehovah and whom he surrounded with them in his sins as if it were a right thing; or rather, was it not in his eyes a right thing to do that? Yes; for he went far beyond him, and married Jezebel, the daughter of Ethbaal, King of Tyre, and introduced the worship of Baal, the Phoenician idol, into Israel, and built an altar to Baal in his capital city.

Ethbaal, i. e. with Baal (Boorat, 160), was a priest of the Phoenician goddess Astarte, or Ashethoth (above, xi. 5); and he rebelled against his brother Phoes, King of Tyre and Sidon, and triumphed over him, which he is reputed thirty-two years (Menander, in Josephus, c. Apion, 1, 18; Antt. viii. 13. i.)

Jezebel (a name perhaps connected with Baal-zebad, Boorat, 71), the daughter of this idolatrous priest, regicide and from whose name the city of Jezreel is derived, was, in her father's steps in idolatry and cruelty, and led her husband Abah with her (xii. 25), so that in his reign the false worship of Baal superseded the worship of Jehovah.

The name of Jezebel became a by-word for false doctrine, idolatry, and harlotry, in after ages of the Church; see Rev. ii. 20.

Baal, which signifies lord, was the principal male deity of the Phoenicians, as Bel, or Belus, among the Babylonians. He was their sun-god, the author of all physical life and energy, in their Mythology, and was displayed in various forms, Baalain, Movers, Phoen. i. 175, p. 184; see above, Judg. ii. 11; xi. 25; xvii. 33; and Kittio, Bibl. Ill. 45th Week, pp. 207-212.

33. a grove] Rather, the asherah, or image of Ashter, which Jezebel consecrated in the image of Baal: cp. Exod. xxxiv. 13. Judg. vi. 25; above, xiv. 23.

54. In his days did Hiel the Beth-elite build Jericho] This building of Jericho in Abah's days is mentioned as an evidence of the rebellion of Abah, and the concept of God's Word; see Exod. iii. 12. In his days,—perhaps (as Kellt says) under his direction,—Hiel of Bethel (once the sanctuary of God, and afterwards the shrine of one of Jeroboam's calves) built, i. e. fortified Jericho: surrounded it with walls so as to be a frontier garrison, and thus the unique characteristic of that age of Israel, and to command the Jordan. Abah allowed him, perhaps commissioned him, to do this, in defiance of God's word by Joshua (see on Josh. vi. 26), as if there could be any fortress so strong as the word of God, and as if the gates of hell could prevail against it! But Hiel paid the penalty denounced by that word, and so God's word was magnified even by means of man's sin. Here was a warning to Abah, who had set up the altar of Baal in his own capital at Samaria, in opposition to the worship of God.

PRELIMINARY NOTE ON THE MISSION OF ELIJAH THE TISHBITE.

The name Elijah signifies the Lord, Jehovah, He is God (Greek, 51), and the life of Elijah agrees with his name. He came forward as a faithful living witness, in an age of religious apostasy, to proclaim to idolatrous princes, priests, and people, that the Lord He is God, and that He alone is God, and that all other gods are usurpers, and that their priests and prophets are to be exterminated from Israel according to God's law (see below, xviii. 40), as guilty of rebellion against Him (Deut. xii. 5; xvii. 20).

His mission was to bring Israel back to the true knowledge and worship of God, from which they had fallen to the service of Baal. He was a second Enoch. Enoch prophesied to the antediluvian world of Judgment to come (Jude 14), and pleased God, and was translated (Heb. xi. 5), without seeing death, as Elijah was.

Elijah was also another Moses, an assenter of the Divine Supremacy in opposition to the rival claims of heathen deities. He was also a restorer of true religion. He called the people to return to the true God, to worshippers of the heart of the fathers to the children, and the heart of the children to their fathers.* (Mal. iv. 6; cp. below, xviii. 37; and thus he was the John Baptist of the Old Dispensation (see on Matt. xiv. 16; xvi. 10. Luke i. 17; ix. 8), Elijah looked backward to Moses and to Enoch; and he looked forward to Christ. He restored the Law, and prepared the way for the Gospel. His miracles have both a retrospective and prospective character. In their sternness and severity against sin, as in the execution of God's vengeance against idolatry at Carmel and at Kishon, he awakened, as it were, the thunders of Heaven to proclaim the wrath of God, and to destroy all evaporative glories of mercy and love, as, for instance, in his tender care for the faithful widow of Zarephath.

The miracles of Elijah, so numerous and extraordinary as they are, have in modern days been made an occasion for the objections of sceptical criticism. How are they to be accounted for? Was there any adequate cause for their operation? Can the history of them be accepted as true? Such questions have been asked; and they have been answered by some in the negative. The narrative before us has been represented as little better than a mythical legend, sketched in the fantastic and grotesque lineaments, and coloured with the brilliant hues of oriental romance; see the treatises of Eichhorn, W. Meyer, G. J. Vatke, Knobel, W. Apion, D. R. Graenberg, and others, noticed by Keil, i. 263; and Winer, R. W. B. i. 319.

Certainly it must be admitted, that in his age, in which Elijah lived, had been occasioned by the original sin and falling-forth of miracles working in the dazzling splendour of his ministry would have been unaccountable.

But his position was altogether unprecedented; and the profusion of God's miraculous working in Elijah was due to the constant wickeder and hardened condition of the people, which required an extraordinary manifestation of God's divine power, asserting His supremacy, in order to recover His people from the ruin and misery into which they had fallen.

God's word was in the lips of Elijah, and in his life the apostleship of the mission of Israel. Jeroboam had emerged into Ahab; calf-worship had been developed into Baalism; the God of Israel had been supplanted by the idols of Phoenicia; the curse of Jehovah on the builders of Jericho was dealt; the thunderings and lightnings of Sinai were forgotten; the law of Moses was exploded; a Jezebel, the daughter of Ethbaal, the Priest of Baal, shared the throne which had been occupied by David; and the abominations of Tyre and Sidon dominated in the capital of Israel.

In the history of His people, whenever the regular ministries of the Temple and Priesthood fail, there the mission of Prophets is mercifully vouchsafed by Him in order to supply the deficiency. The manifestation of Prophecy was always exactly adjusted to the needs of the times. When Eli connived at the sins which the Priests, his sons, committed at the door of the Tabernacle, a Samuel was raised up; when the Ark was taken by Philistines, and Shiloh was destroyed, Samuel offered sacrifices at Gilgal. Samuel the prophet was the precurser and pattern of Elijah the prophet. Samuel had rebuked Saul, Elijah rebuked Ahab. Samuel established Schools of the Prophets, Elijah confirmed them (see on 2 Kings ii. 3). But when the Ark was brought to Sion by David, and the Temple was built by Solomon, the voice of Prophecy was hushed. It awakened from its slumber, in some terrible utterances in the schismatical kingdom of Israel in the days of Jeroboam, in the voice of Ahab the Sidonite (xix. 10), in the voice of Elijah the Shilonite (xii. 9; xvi. 9; xix. 1); and in the denunciations of the man of Judah against the idolatrous altar at Bethel (xiii. 1, 2). It became no longer a wandering voice but a living Word, in the days of Ahab. Then, when it came forth, it was a foreunner of the name itself of the man who spoke. Who is not only a Prophet and the Lord of the Prophets, but may be said to be the Word of Prophecy itself, in the fullest sense of the term.

Prophecy was supplementary to the Priesthood, we never hear of Elijah at Jerusalem, and once only in the confines of Judah (xix. 3), and why? Because at Jeru-
said unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." 2 And the word of the Lord came unto him, saying, 3 Get thee hence, and

Elijah and the drought.

As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. These are the first recorded words of Elijah.

What is their meaning?

It may seem at first sight that there is something of harshness and presumption in them. But they are very significant, and proclaim a great truth, and temper judgment with mercy. Thou, Ahab, the ruler of God's people, hast forsaken Jehovah, and hast set up an altar of Baal, and an image of Ashhtaroth, in thine own capital city (xvi. 32), in opposition to the Temple of God. Thou hast supposed that the Lord is as a Jezebel, is a rich, prosperous, commercial country, therefore the deities of Tyre and Sidon are more powerful than Jehovah. Baal and Ashtaroth, or Astarte, are worshipped by thee and thy people, as if they had supreme power over the elements. Baal is the Sun-god, Ashhtaroth is the Moon-goddess, of thy idolatrous devotions (see above, xvi. 30–33. Moeres, Phoeniz. i. 181). Thou supposest that thou hast conciliated the favour of those deities who can give fruitful seasons and abundant harvests to thy kingdom; but they are not divine. Thou hast deserted Him, Who created the Sun and Moon, and rules the Elements, and alone is able to give sunshine and shower, and to bestow temporal felicity, as well as eternal. Thou hast forsaken Jehovah. He, who is the Lord God of Israel, is also the Lord of heaven and earth, the Giver of rain and dew to the earth, as well as of all spiritual blessings to the soul. In proof of this assertion I, Elijah, who stand before him as his servant and His messenger, read him on His errands (cp. Luke i. 19; and cp. 2 Kings, ii. 11–12), that, as Jehovah, the Lord God of Israel liveth (whom thou, the King of Israel, hast forsaken for idols that are dead), before whom I stand, Whose minister I am, and am sent to stand and speak before thee, who fall asleep and the shirkest dumb and deaf stocks and stones, there shall be neither dew nor rain these years, but according to my word. And since I, who am his servant, am enabled to shut heaven so that it rain not, what must His power be? Therefore, by this sign, I call thee back from thy false worship, to acknowledge and adore Him whom I serve, and who alone can bless thee in body and soul.

The Apostle James says, that "Elijah 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; cp. Luke iv. 25). There was a severe drought which called Elijah to his task (cp. 1 Kings, i. 1 ff.), and God desired to deliver Ahab from the worship of Baal and Ashtaroth, and to restore him and his people to the worship of Jehovah, and to the fear of the Lord his God, "Who maketh the dew, and giveth the former and latter rain in his season" (Jer. v. 24. Job v. 10; xxxvii. 12; Ps. cviii. 23; Luke xiv. 14).

Elijah does not claim power to give rain by his own authority. No: he ascribes that to God, "The Lord sendeth rain upon the earth" (e. 14); cp. Waterland, Scrip. Vind., p. 172.

It is not said that Elijah prayed that it might not rain for three years and a half, but it is said that there should not be rain except according to his word; and it seems that Ahab's observance of the command was impetuous with pain. But this, of course, was continued for three years and a half. It was not till that time had expired that the King and his people were brought to repentance, and to acknowledge that "the Lord (and not Baal) is the God;" and immediately that this was the case,
Elijah is sent to Cherith 1 KINGS XVII. 4—11. and to Zarephath.

Elijah cast himself down upon the earth, and put his face between his knees (xviii. 12), i. e. prayed earnestly, and there was a great rain (xvii. 42).

Elijah at Cherith.

3. Get thee hence—Cherith! God thus owns the truth of Elijah's declaration, and teaches him how to act in consequence of it. Three months hence from Samaria, in the time of the coming drought, where thou wilt be exposed to persecution, as if thou (and not the sins of Abah and Israel)wert the cause of this visitation; get thee hence from this well-watered region, abundantly supplied with food, and go to Cherith, where I will sustainthee. Here was a trial of his faith and obedience.

The precise site of Cherith, which flowed into the Jordan, is unknown (see Keil, 176; Grose, B. D. 300). Elijah's escapes from the hands of his enemies, and his departure into unknown places, are faint resemblesthes of the mysterious vanishings of our Blessed Lord Himself, after He had delivered some of His divine messages which excited the anger of the People (Luke iv. 30). Compare the Church of Elijah, (Ezek. xlii. 14).

4. I have commanded the ravens to feed thee there—God fed Elijah by means of ravens, the most voracious of birds; as Milton expresses it (Paradise regis., lii.):—

"Him thought, he by the brook of Cherith stood, And saw the ravens with their hoary heads Food to Elijah bringing; even and morn; Though ravious, taught to abstain from what they brought."

God kneweth all the fowls upon the mountains (Ps. l. 11); He sustained the animals in the Ark, and He fed His People Israel in the wilderness, for forty years, with manna from the clouds (Exod. xvi. 35. Ps. lxxxiv. 23); and He brought water from the rock to refresh them (Ps. lxxxviii. 15). He sent quails to satisfy their desire for flesh (Exod. xvi. 13. Num. xi. 31. Ps. cv. 40). Shall we then deny with some, that God could send the fowls of the air to feed His Prophet in that wilderness whither He Himself had commanded him to go? (Cp. below, six S. O.) Our Lord supplies the answer, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4, from Deut. viii. 3) St. Paul, after his conversion, was disciplined by God in the wilderness for his future apostolic career (see on Acts ix. 23, and on Gal. i. 17). Elijah was trained in the wilderness, by this miraculous support in the time of drought, to trust God in all the difficulties of his future prophetic mission.

God reproved the rebellion and idolatry of Abah, and of His own People Israel, by means of the fowls of the air. Men, who were most favoured by Him, disobeyed God and persecuted His prophets, but the birds of heaven obeyed Him, and ministered to His faithful servant Elijah. It is a remarkable fact that, throughout Scripture, when men disobey, God reproves them by the obediencethe inferior creatures. The old World disbelieved God's warnings by Noah, and would not go into the Ark, and perished in the Flood; but the inferior animals went into the Ark and were fed there. Balaam was rebuked for his disobedience by the ass on which he rode. The disobedient Prophet was slain by the lion, whom God sent from the forest, and who spared the ass and the carcass of the Prophet. The disobedience of Ahab and Israel was rebuked by the obediencethe ravenous birds, bringing food to Elijah. Jonah fled from God, and God sent the whale to bring him back to prophecy against Nineveh. The Lions spared Daniel, when his own colleagues would have slain him. Christ was with the wild beasts in peace (Mark i. 13), when He was about to be rejected by Mankind.

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The ravens are made to feed the Prophet of God, when Israel rejects him. Some of the Fathers observe that the raven was an unclean bird (see Gen. viii. 7. Lev. xi. 15), and Elijah would not have eaten food brought by them, unless he had been ordered by God (Theodoret, Qu. 59); and they regard this as typical of the reception of the Gospel by the Gentiles when it was rejected by the Jews. See S. Hilary in Ps. cxvii. 12. Elijah, despised and persecuted by Israel, is nourished by ravens and by a widow of Zarephath; so Christ, rejected by His own People Israel, is received by the Gentile Church (Theodoret, Augustine).

7. after a while—Lit. at the end of days. Cp. v. 15.

Elijah at Zarephath.

9. Arise, get thee to Zarephath, which belongeth to Zidon—By the Mediterranean Sea, between Tyre and Sidon; called Sarepta in the New Testament (Luke iv. 26), now Sarafend. Here was another trial of his faith and obedience. Go to Zarephath, which belongs to Zidon, the royal city of Ethbaal, the father of Jezebel. The specification of Zidon placed the difficulty plainly before Elijah, and tried his faith. Compare the words of the angel to Philip, Go hence in the road toward Gaza, which is desert (see on Acts vii. 26). The faith and obedience of Elijah and Philip were tried by such words as these, which placed the difficulty fully before them; they looked for the difficulty full of the spirit, encountered it, conquered it, and were rewarded and glorified.

— I have commanded a widow woman there to sustain thee—Even in the land of heathens and idolaters; the dominion of Ethbaal, the idolastry priest and federate king, the father of Jezebel (xvi. 31). God had predestigned to Elijah that He would feed him by ravens in the wilderness; He now preannounces to him, that He would feed him by a widow woman at Zarephath. The fulfilment of both those remarkable propheticsthe faith of Elijah, and they were delivered with that merciful purpose. Again, as God rebuked the disobedience of Abah and Israel by the obediencethe fowls of the air; so He reimbursed their faithlessness by the faith of the widow of Zarephath (Theodoret, Qu. 53). God never leaves Himself without a witness. When Kings and People forsake Him and become Infidels and Idolaters, then the widows of heathen Zarephaths, and the very ravens of the wilderness, testify against them.
morsel of bread in thine hand. 12 And she said, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. 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 went and did according to the saying of Elijah: and she, and he, and her husband, did eat || many days. 16 And the barrel of meal was not used, neither did the cruse of oil fail, according to the word of the Lord, which he spake ℃ by Elijah. 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, 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 into 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 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

12. As the Lord thy God liveth! Even a poor widow of the native country of Israhel owns the Name of Jehovah. Perhaps she had prayed to Him in her distress. Our Lord tells us that Elijah was sent by God specially to her (Luke iv. 26). God's eye was upon her, and made the famine and the drought to be an occasion of spiritual refreshment to her soul. So the sickness of the daughter of the woman of the same country brought her to Christ, and she received a signal blessing from Him (Matt. xv. 21—28). Cp. S. Augustine, Serm. ciii., who compares this widow, receiving Elijah, to Mary and Martha receiving Christ; cp. also his Sermon, No. 299, "The widow's refreshment to the prophet, and received a blessing in return. Her curse became a fountain of oil. Her handful of meal surpassed the richest harvests. Blessed are they who are allowed to harbour Christ. Only walk thou in the right road, and Christ will not fail to be thy guest."

— I have not a cake, but an handful of meal! A cake, Heb. managh, the same as yagh, eycopias (Sept.), a round cake leaved under ashes, from σγγ, to go round (Gesen. 422, 610, 610). From this speech of the widow it would seem that the famine had spread to Phoenicia; and Josephus (viii. 13, 2) quotes a testimony from the Phoenician History of Manander, relating that a long drought prevailed in that country in the reign of Ethbaal, the father of Jezabel, the native of Israhel.

16. the barrel of meal wasted not! See the blessed consequences of her faith; doubtless by receiving Elijah into her house (v. 20) she received insinuable spiritual benefit to her soul also, and to the souls of her household.

This miracle was a figure of what would be done by Christ, whose way was prepared by all the Prophets, the Divine Giver of sustenance to bread and oil in the Gospel. Terrillian c. Marcell. iv. 21. It would parallel Christ in so far as to His pristine selectivity more: sic in tempore famis sub Hebra, vidum Suecensus unda nutrita, ex Phoenicis beneficione, per totum famis tantus redundatam.

On the typical character of the acts of Elijah related in this chapter, and on their figurative reference to Christ and the Gospel, see S. Augustine c. Faustum Maneichum, xii. 43, and his Sermons, Serm. 5, and Apollinar. Serm. 40 de Tempore. S. Prosper Aquitanus, ii. 20. S. Cyrilian, de Oper. c. 17.

17. no breath left in him! That he was really dead appears from Elijah's words, Thou hast brought evil upon the widow by slaying her son (v. 20), and by his prayer, "O Lord, let this child's soul come into him again" (v. 21, and see v. 22, and ep. Bp. Pearson, Art. xi., p. 579).
Elijah meets Obadiah. 1 Kings XVII. 23, 24. XVIII. 1—18. Elijah meets Ahab.

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.

XVIII. 1 And it came to pass after many days, that the word of the Lord came to Elijah in the third year, saying, Go, shew thyself unto Ahab; and I will send rain upon the earth. 2 And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

3 And Ahab called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly; 4 For it was so, when 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.) 5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive, 6 So they divided the land between them to pass throughout it: Ahab went one way by himself, and Obadiah went another way by himself.

7 And as Obadiah was in the way, behold, Elijah met him: and he knew him, and fell on his face, and said, Art thou that my lord Elijah? 8 And he answered him, I am: go, tell thy lord, Behold, Elijah is here. 9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me? 10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. 11 And now thou sayest, 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 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 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. 17 And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? 18 And he answered, I have not.

Cf. XVIII. The greater part of this chapter was appointed to be read by the ancient Jewish Church in the Synagogues, as the parallel Haphtaroth to Exod. xxx. 11—xxiv. 35, which records the sin of the golden calf, and the indignation of Moses, and the zeal of the Levites, and the severe punishment of the idolaters. Thus the ancient Hebrew Church invited her people to compare Moses with Elijah, and the acts of Moses at Horeb with the acts of Elijah at Carmel.

1. The third year.] Probably of his sojourn at Zarephath. The drought lasted three years and six months (Luke iv. 25. James v. 17.), and it was now drawing to an end, for God says, "I will send rain upon the earth."

3. Obadiah.] Which means servant of Jehovah (Gen. 600; cp. xvii. 1.). — feared the Lord.] Obadiah was a servant of God, though his master, Ahab, was a slave of Baal.

4. Jezebel cut off the prophets of the Lord.] Probably, for this reason among others, because they were scholars of Elijah, and because she desired to revenge herself on him, whom she regarded as having caused the drought by some magic power. 10. There is no nation—to seek thee.] Perhaps to force him to evoke the magic spell, by which they may have thought that the drought had been produced. 13. The spirit of the Lord shall carry thee.] It seems that such sudden movements of Elijah had taken place in his previous history. 15. The Lord of hosts.] It is not Baal or Ashtaroth who are the rulers of the heavenly bodies, and regulate the seasons, and cause rain, but Jehovah. See above, on xvii. 1. 16. Ahab went to meet Elijah.] The place of meeting was probably near the S.W. of Carmel.

troubled Israel; but thou, and thy father's house, 'in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.' Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, 'How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him.'


Elijah at Carmel.

19. unto mount Carmel (Carmel which properly signifies a fruitful, well-cultivated region, Gen. 414, 415), is the lofty mountain range which runs from the headland in the Mediterranean, at the Bay of Akka, in a s.e. direction about twelve miles, separating the plain of Jezreel, or Esdraelon, on the north from that of Sharon on the south (see Robinson, iii. 199. Vandeeveld, i. 317. Stanley, 352-354. Thomson, 485-488. Gideon, i. 377). Mount Carmel, by its name, still bears testimony to the events related in this history. It is called from Elijah, Mar Eliahs. Probably Carmel was chosen by Elijah as the site of this gathering of Israel, not only on account of its natural qualities (see above), but because it was an ancient sanctuary of Jehovah; see 6. 30, where it is said that Elijah "repaired the altar of the Lord that was broken down."—of the groves (That is, of Aschera (the Hebrew word here, אֱשֶׁרֶא, is possibly the goddess Asherah; see xvi. 26), the Moon-goddess. The prophets of Baal and Ashtarte, i.e. of the Sun and Moon, had been set up by Ahab, King of Israel, in the place of Jehovah, are now to be brought into conflict with Him on this lofty mountain, in the sight of all Israel. They are to have the advantage of numbers on their side; they are 550 men; and on the Lord's side is Elijah alone. What a grand spectacle!

20. unto mount Carmel. Probably to the site called Mekekkabah, which is the spot pointed out by the combined tradition of Jews, Christians, Moslems, Druses, and Bedouins (Thomson, 483, 481). The name Meekkah signifies the place of burning, and appears to be a record of the fact related in 18. 29.

It is about twelve miles s.e. of the Mediterranean Sea, at a height of 1335 feet above the level of it; and at the east of it there is a rapid steep descent into the plain (Vanderveel).

It commands the last view of the sea to the west, and the first view of the great plain in front, where the glades of the forest sink into the lowlands beneath it. Close beneath it, under the shade of olives, and round a well of water, said to be perennial, was ranged the King, the People, and the Prophets. The city of Jezreel, with Ahab's palace and temple, would be visible; in the nearer foreground the stream of Kishon working its way through the passes of the hills, into the Bay of Acre (Vanderveel, Stanley). This spot, where an altar of the Lord had stood (6. 30), which was rebuilt by Elijah, seems to have been the site mentioned by Sennacherib (V. Vespas.), Tacitus (Hist. ii. 78), as that to which the Emperor Vespasian came, as an oracle, written thither by the sacred thunder of the place. Tacitus speaks of the altar standing there at that time, without any "simulacrum Dei." Perhaps it may have been a relic of the altar rebuilt by Elijah.

The following description is from the work of a recent traveller (Tristram, Travels in Palestine, p. 116):—

We were standing on the edge of a cliff, from the base of which the mountain sank steeply down 1000 feet into the plain of Esdrælon; the battle-field of Israel.

It is located on a map marked Palestine. The hewn stones among which we stood, mark the site of the altar of the Lord, which Jezebel overthrew, and Elijah repaired. To this spot came Elijah's servant to look for the little cloud which at length rose from the Prophecy and approved the coming rain, exactly as it does now. No site in Palestine is more indisputable than that of the little hollow in the knoll, 300 feet below us, where the Lord God of Elijah manifested Himself in answer to His prayer, and pertended the coming rain, exactly as it does now. No site in Palestine is more indisputable than that of the little hollow in the knoll, 300 feet below us, where the Lord God of Elijah manifested Himself in answer to His prayer, and pertended the coming rain, exactly as it does now. The lower slopes rose abruptly beneath us from the plain. This, though slightly inclining westward, appeared a dead flat, bounded on the north by the hills of Galilee, generally bare and wooded, and on the south by those of Samaria, with Mount Tabor rising proudly behind on the east, and seeming almost to span the distance across from Galilee to Gileon. We were overlooking the sites of the old cities of Jezreel, Megiddo, Shunem, Naam, and many others. The day was clear enough to discern all the positions more or less distinctly, and we had a panorama of three quarters of a circle. Immediately below, on the banks of the Kishon, was a small, flat-topped green knoll, "Tell Caisim," "the Mount of the Priests," marking in its name the very spot where Elijah slew the prophets of Baal, when he had brought them down to the "brook Kishon." This knoll presents the eye on either side with not a tree, and scarcely a village in its whole extent, now a desolate flat, swampy and brown, though said in spring to be a many-coloured carpet, with flowers of every hue. Behind us, on the one side of Carmel, stretched the sea, whence rose the little clouds like puffs, nice little clouds of Shemesh; on the other side we had a peep of the plain of Acre, and the sea washing its edge. Down that distant Tabor once poured the hosts of Barak; on the edge of that plain the shouts and the sudden gleaming lights of Ohabah's treaty 300 started the sleeping Midianites; and in the unbroken darkness of another night, Saul erected up that same Gilba's side to seek the witch's cave, which he quitted but to lose kingdom, life, and army on its top; "for there the shadow of the mighty was hid away." Across that plain filed in broken disorder the hosts of Sisera, to be engulfed in the mud and swamps, and overthrown by the Phcenicians on the one hand, and the Arameans, with hardly a bush or a tree to mark its sluggish course. At the further end of Esdrælon was scattered the routed army of Saul; across it marched the Assyrian hordes of Shalmaneser to the final destruction of Israel; and, nearer still to Carmel, fell Shalmaneser, the battle of 701.

We remained here for an hour, drinking in the features and the associations of the wondrous landscape, and then, leaving our horses, descended by a slippery path to the McKlein or place of sacrifices. It is a glade, overlooking the plain, somewhat in the shape of an amphitheatre, and completely shut in on the north by the well-wooded cliffs, down which we had come. No place could be conceived more adapted by nature to be host to wondrous battle-field of truth." In front of the principal actors in the scene, with the King and his courtiers by their side, the thousands of Israel might have been gathered on the lower slopes, witnesses of the whole struggle to its stupendous result. In the upper part of the amphitheatre, to the left, is an ancient fountain, overhung by a few magnificent trees, among them a noble specimen of theTurkey oak. The reservoir of the spring is stone-built, and square, about eight feet deep, and the old steps, which once descended to it, may yet be traced. The rock practically remains. The water is of some depth, and is perennial. This was corroborated by the existence of molluscs (Neritina miciconi), attached to the stones within the cistern. In that three years' drought, when all the wells were dry, and the Kishon had sunk to a string of pools, and then finally was lost altogether this deep and shaded spring, fed from the roots of Carmel, remained. After we had drunk of this fountain, whence Elijah doubtless for some time drank, we reached the French high seat, or habitation seat, under the rock, probably just where the oak-tree now grows, we toiled up again to our horses, alarming the jays, and many a flight of wood-pigeons (Coluba palumbus, L.), rarely here distanced (Tristram, Travels in Palestine, p. 116).

21. How long halt ye between two opinions? Literally, between the two thoughts: the Hebrew is signific, from sinaph, to divide (cp. Ps. cxix. 13. Gen. 592). The words are rendered, "between the two reputed Prophets in ambush sufragitains?" In the ancient Latin Translator of St. Irenaeus (iv. 6), where is a comment on this history.

Elijah is an example, in days of national degeneracy like ours. In such times, many persons seem disposed to give up the cause
Elijah's appeal to the people. 1 KINGS XVIII. 22—31. He repairs the altar of God.

And the people answered him not a word. 22 Then said Elijah unto the people, "I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. 23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on 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 if the Lord be God, then he will send fire: and I will answer to the Lord; and he shall persuade me. But if he be not God, then he hath answered us nothing." 25 And it came to pass, when the people saw it, that they said, It was a godly man, that spake well. The Lord doth well to seek him: for he will give Israel a look to the way. 26 And Elijah said unto them, Take the prophets of Baal: for he is the one that is comprehended in the number of them that eat up sacrifices of the true God. Let them number them out, two by two, that he may send them to Baal, and ask him a sacrifice. 27 And the prophets of Baal were two hundred and fourscore and ten. 28 And he said unto the people, Tell the prophets of Baal, whose are the gods that ye serve, that they may give them corn, and wine, that they may cause the people to eat. 29 And the people sent word unto the prophets of Baal. And they came near and stood by the altar. And Elijah said unto them, "Call ye upon the name of your gods, saying, The Lord he is God; and I will cast down this altar."

20 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came,
number of the tribes, and building up again God's altar, Elijah showed, that the division of the kingdom under Jeroboam, and the defection of the Ten Tribes from the worship of God in His sanctuary at Jerusalem, were contrivances of God's Will and Word. This altar of twelve stones was a protest against that division, and was a symbol of unity. He also foretold the time when all true Israelites would be built on the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner-stone (Eph. ii. 20). °

32. he made a trench;—Literally, he made a trench according to the house of (i.e. room for) two measures (seals) of seed: i.e. such as would suffice for them (Gen. xvi. 116). As the seal is only two gallons, or about three and a half bushels, this expression means that the trench was large enough to hold a measure or two seals, which would suffice for them in that there were only two seals to fill it. Why should the two measures of seed be mentioned? The Hebrew seed is the Greek σακρον, which occurs in two places in the Gospel (Matt. xiii. 33, Luke xiii. 21), which are comparing the world to three measures of meal, leavened by the Gospel.

Can these two measures of seed have any symbolical significance? They are spoken of in reference to the trench which is filled with water, to be used in drenching the sacrifice. The seed, supposed to be sown near the altar of God, is, as it were, accepted by Heaven. So will Israel and Judah be, if these two kingdoms are united at the same altar of Jehovah. They will become a good seed,—a Jezebel i.e. "seed of God." See that these shall hear Jezebel; and I will save her unto Me in the earth.°

It is observable, that Ahab dwelt at the city called Jezreel (see e. 45) and probably Jezebel was there at this time; but how little did they realize its name! How little did they think that all Israel was designed to be "a seed of God,"—in Christ, "the Seed of the woman," the Seed of Abraham,—in whom all families were to be blessed. It was to a conscious and thankful recognition of this privilege that Elijah now invited them.

33. Fill four barrels. Four buckets, or pitchers, such as women carried on their shoulders (Gen. xxiv. 14. Judg. vii. 16. Gen. 31:14).

The water was poured on the altar in abundance; it was drenched with it in the sight of the people, lest it might be alleged that Elijah had practiced some such impostures as were not unusual among idolatrous priests, for introducing fire to consume the sacrifice (Ephraim Syræus).

Some have thought this profusion of water to be improbable on account of the drought (? εναίμενος). Some have endeavored to account for it by the supposition that it was brought from the sea (M. Henry here, and Blunt, p. 196). But if the site of this wonderful work was, as is most probable, at Makkrahok, then the sea was many miles distant; and then also water was cleared at hand in a very abundant fountain, which, as Πανδευδερείαν (p. 245), would not be affected by the drought; and so Πατριαίνα (Palestine, p. 117). DR. THOMSON supposes that the water was obtained from the permanent sources of the Kishon, at the base of Carmel; particularly the fountain of Saadieh (p. 241; and so Kittâ, p. 242).

34. that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. 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.° 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.°

35. 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.° And Elijah said unto them, ° Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and hewed them there.
Abundance of rain.  1 KINGS XVIII. 41—46. Elijah runs before Ahab.

41 And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain. 42 So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, 43 And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. 44 And it came to pass at the seventh time, that he said, Behold, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare the chariot, and get thee down, that the rain stop thee not. 45 And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. 46 And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

(5) The people themselves acknowledged the justice of the sentence. The priests were co-operated in carrying it into execution. It is said that they took them,” i.e. the properly of Baal; and we do not hear that Ahab made any resistance to the execution of the sentence.

(6) To condemn Elijah, because it is not now God's will that idolatrous teachers should be put to death, is to ignore the Incarnation of Christ. Jehovah has now vanquished to join Himself to Man, by uniting our Nature to the Divine in Emmanuel, God with us. God was in Christ reconciling the world unto himself, (2Cor. 5.19), and He who had hung the Law on the cross, He who had put to death the Law in order to raise it up again, and to make it efficacious, was the same who had reproved the Law., and condemned it as a means of the self destruction of the Law itself.

41. there is a sound of abundance of rain] Consequent on the repentance of the people, owning “the Lord be the God” (v. 30), and on the execution of the sentence on Baal's Law of Idolatry. This shows that the drought was due to their sin; see xvii. 1. 
42. Ahab went up to eat and drink] In obedience to the command of Elijah (v. 41). 43. Elijah went up to the top of Carmel] To pray. Although God had promised to send rain (v. 1), yet Elijah did not think his own name was involved. Rather, he prayed the more because God had promised. The top of Carmel is at Esufa, to the North-West of Mt. Meron, and is 1720 feet above the sea. 
44. cast himself down] St. James explains the meaning of this. “Elijah's earnestness in prayer” (James v. 17).
45. Go again seven times] Here was an act of faith on Elijah's part and on that of his servant; and also a prophecy. The cloud, which promised the long-expected rain, appeared at the seventh time. The few drops of rain fell down after they had been compassed seven times on the seventh day (Josh. vi. 15—20). Naaman was cleansed after he had washed seven times (2 Kings v. 14). There are seventy-seven generations from Adam to Christ.

The Christian Fathers were of opinion that almost all these acts of Elijah were typical of Christ. Elijah was a figure of the Saviour (says an ancient writer); he was persecuted by his own people, and was fed by ravens, whom the Israelites regarded as unclean. So Christ was rejected by the Jews, and was fed by angels. He was “lifted up” to victory by putting himself to death (Is. 53.7), and he was girded with a sword, and “carried away to glory,” but he was not slain, for the raven flew between the mountains (Job xi. 7—9).
kept just ahead of the horses, no matter how furiously they were driven; and in going to run with the greatest ease, they not only girded their loins very tightly, but also tucked up their loose garments under the girdle, lest they should be incommoded by them. Thus, no doubt, did Elijah. The distance from the base of Carmel across the plain to Jezerel is not less than twelve miles; and the race was probably accomplished in two hours, in the face of a storm of rain and wind. It was necessary that the 'hand of the Lord should be upon' the Prophet, or he would not have been able to achieve it.  
  
— to the entrance of Jezerel! He does not seem to have entered the city. Like our Blessed Lord, Elijah shunned the worldly fame and glory that would be produced by his mighty acts.

### Elijah in the Wilderness and at Horeb.

The comparison between Elijah and Moses, which was made by the ancient Hebrew Church, appointing the greater part of the foregoing chapter to be read as a Haphtarah to Exod. xxv. 10—13, and assigning to the noting this, xxvi. 10, 11, and comp. Prolin. Note to chap. xviii. xxv. 10—13, continued by the appointment of the present chapter to be read as a Haphtarah to Num. xxiv. 10—13, 1.

**CH. XIX. 2. Jezabel sent a messenger unto Elijah!** Elijah's acts at Carmel had made an impression even on Jezebel. Otherwise she would not have sent a message to him, but would immediately have dispatched a force to arrest him. She desired to alarm him by threats, and to cause him to depart from the interest of Israel, in order that he might not gain an ascendency over Ahab, and destroy the worship of Baal.

Elijah herself had not seen the miraculous descent of fire on the altar at Carmel; and even if she had, it might not have permanently changed her heart, any more than the marvels of Moses and Aaron had wrought the conversion of Pharaoh.

**3. went for his life!** It is said in v. 4, that he requested for himself, and that he might die; that is, not by the hands of Jezebel, but that God would take him to Himself.  
  
— Beer-sheba! On the southern border of Canaan. Gen. xxxii. 2

Perhaps he resorted to Beer-sheba in order to strengthen his faith with the recollection of the Patriarchs who had dwelt there, and of God's promises to them; and because it lay on his way to Horeb, which belongeth to Judah! It is assigned to Simeon in Josh. xix. 2, but Simeon was now mingled with Judah (cp. 2 Kings xxiii. 28. 2 Chron. xxxix. 4).  

Why did not Elijah take refuge in Jerusalem? The Patriarchs and Levites, we read, had left the land of Israel, and had resorted to Judah for safety, under Jeroboam; why did not Elijah follow their example, under Ahab?  

(1) Circumstances had changed since the days of Rehoboam.  
(2) Jezebel says to Ahab, "I am an art thou art, my people as thy people, my horses as thy horses." The son of Jehoshaphat married Athaliah, the daughter of Jezebel, who sought Elijah's life (2 Kings xiii. 18. cp. 2 Kings, p. 159).

(2) This may have been one reason; but the principal reason was, that the mission of Elijah the prophet was to the idolatrous Peoples and People of Israel, and not to persons who had the benefit of the regular ordinances of religion, in the Ark, the Temple, and the Priesthood, at Jerusalem. The very circumstance just noticed, the confidence of the Priests and Levites to Judah, was a reason why Elijah the prophet should not resort thither. See above, Prolin. Note to chap. xviii.

2. left his servant! For he was about to commune alone with God. Abraham left his servants (Gen. xxii. 5) when he went up to Moriah. Moses was alone, when God communed with him on Horeb (Exod. xix. 2. 12. 14. xxxiii. 11).

4. went into the wilderness! For Parus; as Hagar did: see gen. xxi. 14. 21.

Elijah went into the wilderness. He had no command from God to do so, as he had to go to Cherith and to Zarephath. He had no thought of seeking a retreat there, for he was not wearied, and were abortive. Disappointed, after the wonderful manifestation of the Divine Power and glory at Carmel, and perhaps astonished that God should allow an idolatrous woman, the cruel Jezebel, to domineer in Israel, and to persecute God's prophet, he seemed to be on the point of resigning and abdicating his office; but God sent His Angel to comfort him, and changed his solitary pilgrimage in the wilderness into an occasion of glorious revelations and also of divine admonition.

— and of his name from this shrub!  

The Retem is the largest shrub of these deserts, growing thickly in the water-courses and valleys. "Our Arabs" (say Dr. Robinson) selected the place of encampment in a spot where it grew, in order to be sheltered by it at night from the wind; and during the day they often sat and slept under a bush of Retem, to protect them from the sun. It was in this desert, a day's journey from Beersheba, that the prophet Elijah lay down and slept beneath the same shrub? (Bibl. Res. i. 200—219.)

— he requested for himself that he might die! Even as Moses had done in the wilderness (Num. xvi. 15). Moses and Elias showed some signs of impatience. But Christ in His sufferings referred them to His Father's Will (Matt. xxvi. 39).

5. an angel! Compare the history of Hagar in this wilderness (Gen. xxi. 15—19).

6. a cake baked on the coals—water! The same God, who had fed Moses and the people of Israel, for forty years with bread from Heaven, and with water from the rock in the wilderness, would also feed him.

8. forty days and forty nights! The Israelites, who had received the Law at Horeb, for their disobedience had been condemned to wander in the wilderness forty years, during which time they were sustained by God. The prophet Elijah, who had
The wind, earthquake, and fire. 1 KINGS XIX. 9—13. The still small voice.

9 And he came thither unto 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?

10 And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thou hast 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.

11 And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: 12 And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. 13 And

been zealous for God's worship, and had boldly preserved the King and people for their apostasy, is strengthened by food, which he receives after one day's journey from Judah; and he comes in forty days and forty nights to the same mountain where the Law was given, and where God revealed Himself to Moses (Ex. 34:28; xxiv. 5—10). Moses, who was faithful to God, was admitted to converse with Him at Horeb, and there were forty days and forty nights, without eating bread or drinking water (Deut. ix. 8, 9); and at the end of those forty days the manifestation of the glory of God, and the adoration of the people, as described in the 32nd verse of the chapter, were performed.

There was a contrast between Moses and Israel, and a resemblance between Moses and Elijah at that time. Moses, the faithful servant of God, was admitted to the Vision of God at Horeb. At that very time the Israelites were guilty of idolatry; "they made a calf in Horeb, and worshipped the work of their own hands" (Ps. ev. 19). Moses remained faithful, and displayed his zeal for the Lord, and was admitted to a nearer vision of Jehovah. He was imitated by Elijah. The King of the Hittites, and the King of the Valley, were edited away, and were worshipping Baal. Elijah had shown his zeal for the Lord at Carmel, and he also was rewarded, as Moses was. The journey from Beersheba to Horeb was about 130 miles, and might have been accomplished in much less than forty days. Moses himself says, "There are eleven days' journey from Horeb by the way of Mount Seir unto Kades-harna" (Deut. i. 9).

In the case of Elijah, the journey was perhaps extended to forty days, in order that the resemblance between Elijah and Moses, the faithful leader of Israel, might be made more manifest to himself and others; and that the contrast between Elijah and the unfaithful Israelites might be more apparent.

At the same time, the mercy of God, even to Israel, had been manifest, and about forty years had elapsed since the Lord had opened the way for the admission of Moses to the Vision of God at Horeb; it had also a retrospective reference to Christ. Elijah stands, as it were, at a middle point between Moses and Christ. He looks back to the period of the Kingdom and the law of Moses. He restores the one, and prepares the way for the other. He shows the imminent dangers of the existing power of the Law in the mouth, the earthquake, and the fire; he hears the far-off whispers of love in the Gospel in the still small voice. He represented Moses, and he prefigured Christ. Christ also was the harbinger of new things, and was there forty days and forty nights; and after those days overcame the Tempter, and Angels came and ministered unto Him (Matt. iv. 1—11).

And Elijah's journey foreshadowed those other great forty days and forty nights of Christ, during which He was contented in the solitudes in the wilderness of this world (Acts i. 8), before His glorious Ascension to the heavenly Horeb, the Mount of God. 9. a cave Heb. the cave, supposed by some to have been the cave where the Lord spake (Deut. xiv. 1).

lodged there Passed the night there. (Genea. 424.)

What doest thou here, Elijah? Why hast thou left thy work in the cities of Israel, and hast come into the wilderness? see v. 14. Kileo (Christian Year, 9th Sunday after Trinity),

"Perhaps our God may have our conscience ask,
'What dost thou here, frail wanderer from thy task?'"

"THE LORD GOD OF HOSTS." 10. I have been very jealous for the Lord God of hosts This is the first place, I believe, in the Bible, where one is introduced as using the words, "THE LORD GOD OF HOSTS." It occurs indeed in 2 Sam. v. 10, but there it is in the narrative of the historian, not in a speech.

It is very appropriate in the mouth of Elijah.

God had revealed Himself in a special manner to the Lord (Jehovah) to Moses; for the reasons stated above in the note on Exod. vi. 2, 3.

The Name "LORD OF HOSTS" (Jehovah Sabaoth) as used by a person in the Sacred History, first appears in a prayer in the mouth of the Mother of Samuel the Prophet; for the reasons mentioned above in Introd. to Samuel, p. vii., and note on 1 Sam. i. 3. 11. The title LORD GOD OF HOSTS (Jehovah Elo, Sillaith) was in the mouth of Elijah the prophet, who had been very zealous for Jehovah, in opposition to Baal and Ashtaroth, the Phœnician deities, the Sun and Moon, and the host of heaven (cp. 2 Kings xxii. 5, "Baal, the Sun, and Moon, and Planets, and all the host of heaven.") The title does not occur, I think, in any other place in the Kings or Chronicles. It is found in the Psalms (Ps. lx. 5; lviii. 6; lxx. 4. 19; lxix. 8), and in Isaiah (x. 23, 24; xii. 5. 12. 13. 15; xxviii. 22), and in Jeremiah (ii. 19; v. 14; xv. 16; xxvi. 17; xxxii. 15; Amos v. 15). But after the captivity, the prophets seem to have returned to the use of the title, "the Lord of Hosts," which occurs about fourteen times in Haggai, and about fifty times in Zechariah, and in the last four times in Malachi; but the title 'LORD GOD OF HOSTS' is never found in those books. Elijah's mission was to proclaim, against idolaters in Israel, that the Jehovah of Israel was also the Elohim of the natural world; but the prophets after the captivity had not to deal with idolaters.

I have been very jealous, says Elijah. Did he not remember the promise made in the wilderness to Phinehas for his zeal, as recorded in Num. xvi. 12, 13, a Parashah appointed to be read in the Synagogues, together with this chapter? Elijah and Moses also, were betrayed into momentary expressions of vainglory (see Num. xx. 10). Christ was consumed by "the zeal of His Father's house!" but He left it for others to remember that this was prophesied of Him (John ii. 17).

The still small voice I, even I only, am thy prophet of the Spirit, speaking by St. Paul, gives the clue to the right interpretation of this passage. Elijah, distressed, disappointed, despising, and rejected by the seeming unfruitfulness of his service, expostulates with God against Israel, και τω ισραηλ (Rom. xi. 2). He is betrayed by human infirmity into the language of despair, of murmuring against God, and of severe censure against Israel. But God corrects his erroneous judgment, and yet comforts and cheers His faithful servant in his sadness (v. 18), as He afterwards comforted the prophet Amos (v. 3—14).

How strong is the evidence of truth afforded by this history, which does not disguise the weaknesses of the greatest and most heroic of God's saints; even of Elijah himself, who stood alone against the Prophets of Baal, and was carried up into Heaven, without passing through the grave! 11. the Lord passed by Though the Lord was not in the wind, yet the wind was the power of God.

The Wind, the Earthquake, the Fire, and the Still Small Voice. 11. 12. a great and strong wind—before the Lord—earthquake—fire—a still small voice. 72
It was so, when Elijah heard it, that "he wrapped his face in his mantle, and went out, and stood in the entering in of the cave." And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: And Jehu the son of Nimshi shalt thou anoint to be king of Israel:

The wind, the fire, and earthquake were gone before; and the still small voice of the Everlasting Gospel (Rev. xiv. 6).

This Truth was declared in all its divine beauty and glory, when Moses and Elias,—the Representatives of the Law and the Prophets,—were brought together to another mountain,—一起—The Incarnation,—to be invested with the splendor of Christ, and to speak of His Death (Luke i. 31). Then another Voice was heard,—a Voice of love,—out of the bright cloud, saying, This is My beloved Son, in whom I am well pleased; hear ye him. And then they passed away, and Jesus was left alone (Matt. xvii. 5—8. Mark iv. 9. Luke iii. 6. Compare the excellent remarks of S. Irenæus, iv. 37). God makes a way for Himself by terror, but conveys Himself to us in sweetness. It is happy for us, if, after the gusts and flashes of the law, we have heard the soft voice of Evangelical mercy (Jps. Not). The Word was in the still small voice. God spoke to His People with terror in the Law; but in the Gospel He employs the milder agents of terror, and speaks in the voice of love (M. Henry). On this important subject, see notes above, on Exod. xxxii. 22; and xxxiv. 33.

13. he wrapped his face in his mantle! So Moses hid his face at Horeb; for he was afraid to look upon God (Exod. iii. 6. Gregory in Ezek. Hom. ii. li. 13).

The mantle: in Heb. addereth, was so called, from adder, to be wide; the word occurs in Gen. xxi. 23. Josh. vii. 21. 2 Kings ii. 8, see the note; cp. Jonah iii. 6. Zech. xiii. 3; xiii. 4, where the prophet speaks of "a rough garment," used in order to deceive.

It is translated by the Sept. κρατήρ χορτάναις, the word adopted in Heb. xlii. 35. "They wandered about in sheepskins, &c.;" and "The author of the Earthquake shows that the object of the Fire was to burn the skin, or camel's hair, worn by the prophet (see below), on 2 Kings i. 8; and cp. Matt. iii. 4, the description of the dress of the Baptist; Gesei. 16; Everet. 24. This rough mantle of hair was a "sermo propheticus reales"; it was like a practical Lenten sermon on repentance, for the sins of Israel.

15. anoint Hazael! This was not done by Elijah personally, but by his successor Elissa, who declared to Hazael God's will that he should be king (2 Kings viii. 13. See next note).

16. and John—shall thou anoint! This also was not done by Elijah personally, but by one of the prophets sent by Elissa, Elijah's successor (2 Kings ix. 1—10).

This is remarkable. It shows the continuation of Elijah's work in Elissa, and in those who were sent by him, and in those whom they sent. He worked by them, and in them (cp. Theoderet, Qn. 60).

Here we see a common truth, namely, that the Wind, and Earthquake, and Fire of the Levitical Law, and of Ancient Prophecy, were preparatory to the "still small voice" of the Gospel.

Elijah, going up into heaven, and leaving his mantle, and a double portion of his spirit to Elisha, has always been regarded by the ancient Fathers as a figure of Christ ascending to heaven, and sending the gift of the Holy Spirit to His Apostles, who, dwelling in their persons, and in their successors, and acting by them. And this commission to Elijah to do works which were not done by him personally on earth, but by those who had their commission from him, is a shadow of the working of Christ in His Apostles, and by them and their successors, to whom He has promised His presence, even to the end of the world (Matt. xxvii. 20); see below, on 2 Kings ii. 1—15.

John—Nimshi! The meaning of which words is, "the Lord is His," and "chosen," literally, "drawn out."
over Israel: and Elijah the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left we seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

So he departed thence, and found Elisha the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth: and Elisha passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again: for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and burned their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose, and went after Elijah, and ministered unto him.

XX. And Ben-hadad the king of Syria gathered all his host together: and there were thirty and two kings with him, and horses, and chariots: and he went up and besieged Samaria, and warsred against it. And he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith

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**Elisha**] This name, Elisha, is remarkable. It means, "God is salvation" (Gen. 52); or, "God is dispenser of salvation" (Psalm 100), and was very appropriate for one who succeeded Elijah (the Lord is God), and who was a figure of Christ giving salvation by the Apostles, and by others sent by Him to continue the work of salvation, which He, our Divine Elijah, had come into the world to perform.

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19. twelve yoke of oxen before him, and he with the twelfth] We are not to suppose that he had a team of twelve yoke of oxen before him. But there were twelve ploughing following one another, as is usual in Syria at this day. "I have seen," says Dr. Thomson (p. 144) "more than a dozen of them thus at work. Elisha was their master, and came last in order to keep them steadily employed in their work. Elisha, therefore, was, like St. Matthew, a man of substance; but he arose, and went after Elijah, as St. Matthew left all, arose, and followed Christ," (Luke v. 28). The Apostles were sent forth as "yoke-fellows," "two and two," and our Lord speaks of the ministerial work under the term ploughing; and He seems to refer to this set of Elijah (Luke ix. 62). And there is some reason for the opinion that the twelve oxen are mentioned as representing that Elisha, who is henceforth to put his hand to the plough in spiritual husbandry, is to be the Prophet of the Twelve Tribes of Israel (cp. Hengst., Auth. i. 144).

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**his unclote**] See below, 2 Kings ii. 13. Elijah thus invested Elisha in the prophetic office.

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20. And he said unto him, Go back again: for what have I done to thee? Thou sayest that thou wilt follow me, after that thou hast kissed thy father and mother. Go back then, if thou wilt; for do not think that I wish to constrain thee by force to do anything: I will have thy free service, or none. Compare our Lord's words in Matt. xviii. 21, 22. Luke ix. 61.

Elisha felt the force of this gentle remonstrance, and did not go back and kiss his father and mother, who would probably have detained him by embarking solicitations.

Our Lord Himself seems to refer to this also, when He says, "If any man (when called by Me) will come (literally, willeth to come) after Me, and hate not his father and mother" (in comparison to the love he bears to Me), "he cannot be My disciple" (Luke iv. 26).

Elisha went and slew a yoke of oxen, and boiled them with fire, fit from the wood of his plough (see 2 Sam. xxiv. 22), and thus showed that he was ready to sacrifice his substance, and leave his occupation, for Elijah, and made a public declaration of this by a farewell entertainment to his friends. He thus (says Abelnens) gave us an example that, when we are called by God, we should immediately leave all, and cheerfully obey the call; and in this respect this history may have a bearing on the minds of any in the same country, who, being called by Christ, forsake all, and followed Him (Matt. iv. 20, 22. Luke v. 11. 28).

— ministered unto him] See 2 Kings iii. 11.

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**thee**] Or, "I will leave thee." See 2 Kings xiii. 2.
Ben-hadad, 3 Thy silver and thy gold is mine; thy 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 speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; 6 Yet I will send my servants unto thee to morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away. 7 Then the king of Israel called all the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. 8 And all the elders and all the people said unto him, Hearken not unto him, nor consent. 9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, 9 The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. 11 And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off.

12 And it came to pass, when Ben-hadad heard this 9 message, as he was b drinking, he and the kings in the 9 pavilions, that he said unto his servants, 9 Set yourselves in array. And they set themselves in array against the city.

13 And, behold, there 9 came a prophet unto Ahab king of Israel, saying, Thus saith the Lord, Hast thou seen all this great multitude? behold, 9 I will deliver it into thine hand this day; and thou shalt know that I am the Lord. 14 And Ahab said, By whom? And he said, Thus saith the Lord, Even by the 9 young men of the princes of the provinces. Then he said, Who shall 9 order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbered all the people, even all the children of Israel, being seven thousand. 16 And they went out at noon. But Ben-hadad was 9 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 first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. 18 And he said, 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.

5, 6. Thou shalt deliver me—they shall search!] The second demand was more important and overbearing than the first. In the first, Ahab was to send what he thought fit to give, in the second, Ben-hadad’s servants were to take into their own hands whatever they thought fit to seize.

11. Let not him that girdeth on his harness! Armour: Let him not sing a psalm of victory, before he has fought the battle.

12. the pavilions!] Heb. suceoth, booths made of boughs, &e. See Lev. xxiii. 42. Deut. xvi. 13.

— Set!] See 1 Sam. xv. 2, where the same Hebrew verb occurs in this sense.

13. there came a prophet unto Ahab!] Here is an example of that mercy and long-suffering, intimated above in the 9 still small voice,” by which God would call Ahab to Himself in love, if he would be drawn.

It would seem, that the persecution of the prophets by Jezabel had somewhat abated, or that her influence over Ahab was not now so strong as it had been. We hear nothing of my attempt made on her part to seize this prophet of the Lord.

Elisha had been commanded to go toward Damascus, of Syria (six. 15), and perhaps this prophet, who foretells the defeat of the Syr-ans to Ahab, was sent by him: cp. e. 23

14. by the young men!] Their armour-bearers, a feeble company compared with the myriads of the enemy (cp. 1. 10). By 252 young men God would discomfit Ben-hadad with the vast array of his thirty-two kings.
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 horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter. And the prophet came to the king of Israel, and said unto him, Go, strengthen thyself, and mark, and see what thou doest: for at the return of the year the king of Syria will come up against thee.

And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they. And do this thing, Take the kings away, every man out of his place, and put captains in their rooms: And number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and surely we shall be stronger than they. And he hearkened unto their voice, and did so.

And it came to pass at the return of the year, that Ben-hadad numbered the Syrians, and went up to "Aphek, to fight against Israel. And the children of Israel were numbered, and were all present, and went against them: and the children of Israel pitched before them like two little flocks of kids; but the Syrians filled the country. And there came a man of God, and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but he is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord. And they pitched one over against the other seven days. And so it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians an hundred thousand footmen in one day. But the rest fled to Aphek, into the city; and there a wall fell upon twenty and seven thousand of the men that were left. And Ben-hadad fled, and came into the city, into an inner chamber.

And his servants said unto him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: peradventure he will save thy life. So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-hadad saith, I pray thee, let me live. And he said, Is he yet alive? he is my brother. Now the men did diligently observe whether any thing would come from him, and did hastily catch it: and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; and he

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20. with the horsemen] Protecting him.
21. at the return of the year] When the vernal rains are over (2 Sam. xi. 13).
22. Their gods are gods of the hills] A double error: the Israelites had come forth from the hill of Samaria (re. 17-19), and therefore the Syrians supposed that the God of Israel was a god of the hills. Observe also that they speak of God as gods; i.e. as placed in number as well as locut in presence and power, and thus they provoked Him to destroy them (v. 28).
24. captivai] See x. 15, where the same word is rendered governors; see also 2 Chron. ix. 14. Ezra viii. 30. Neh. ii. 7. Esth. iii. 12. The word (pachath) seems to be of foreign, and not Hebrew, origin (Genes.).
25. in their rooms] So that there would be thirty-two. See v. 1, and below, xiii. 31.
26. Aphek] Probably in the plain of Jercha, near Endor. 1 Sam. xxvii. 4; xxix. 1; Kell. Others suppose it to have been cast of the Sea of Gennesareth, at a place now called Fik (Van der Velden, Stanley, Thomson).
27. were all present] Or, rather, were provisioned or victualled (as in the margin); the original word is the pilpel passive pret. of the Hebrew verb ced, to measure out, to contain, to sustain; used in Gen. xiv. 11; xliii. 12. Ruth iv. 15. 2 Sam. xix. 32. 1 Kings xviii. 13 (Genes. 386). Here is evidence of some faith and obedience in Ahab, as well as of prudence, and God rewarded him accordingly (v. 29).
28. an hundred thousand] God had promised that, If His people were obedient, one should chase a thousand, and two put a thousand to flight (Deut. xxxii. 30).
30. a wall fell] Rather, the wall fell, i.e. the city wall; in order that the Israelites might know that the victory had not been gained by their own strength, but by the hand of God (Theodoret).
31. into an inner chamber] Literally, from one chamber to another. Cp. xxii. 25.
35. — whether any thing would come from him, and did hastily
caused him to come up into the chariot. 34 And *Ben-hadad* said unto him, 'The cities, which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

35 And a certain man of the sons of the prophets said unto his neighbour in the word of the Lord, 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 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, and waited for the king by the way, and disguised himself with ashes upon his face. 39 And † as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then † shall thy life be for his life, or else thou shalt † pay a talent of silver. 40 And as thy servant was busy here and there, † he was gone. And the king of Israel said unto him, So shall thy judgment be; † thyself hast decided it. 41 And he hasted, and took the 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 a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. 43 And the king of Israel † went to his house heavy and displeased, and came to Samaria.

XXI. 1 And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. 2 And Ahab spake unto Naboth, saying, Give me thy vineyard, called it, rather they hastened, and made him declare whether this word (my brother) was from him, i.e. his real meaning. The word hastened is from mahar (see Isa. viii. 1. Gesen. 154). The word made his declare is the hiphil of chaal (Genes. 280).

34. make streets for thee in Damascus] Make an Israeliite quarter—a bazaar,—in my capital (Böttcher, Thesius, Keil).

35—43. a certain man of the sons of the prophets] By this act and parable he elicited from Ahab a condemnation of himself; as Nathan had done from David. 2 Sam. xii.

36. a lion found him, and slew him] For disobedience to the Word of the Lord; as the prophet of Judah was slain (xiii. 21).

38. ashes] Rather, a head-band, τρικλών (Sept.). The Hebrew word here used, opher, has been rendered by some other Versions, as well as in our own, as if it were epher, dust, ashes (see Gesen. 73; Erasst, 138).

42. Because thou hast let go] Ahab may have thought his act to be one of clemency, which, however, is not to be exercised towards his enemies, who, when let loose, become worse than before, as Ben-hadad was; and it was an act of disobedience to God, who by a wonderful victory had delivered Ben-hadad into his hands, in order that justice might be executed on him, in God's name, for his sins. Ahab was harden unto Ben-hadad, and cruel to Naboth and to the prophets. And he ruled his sins when too late; he fell in battle against the armies of Syria, the kingdom of Ben-hadad (xiii. 34, 35). Here is a lesson for Christian Nations. If they persecute Truth and Virtue, and patronize Error and Sin, God will avenge the cause of what they persecute, and will punish them by means of what they patronize.

43. heavy and displeased] Cp. xvi. 4.

NABOTH AND CHRIST.

The following Chapter contains a true history; and, as ancient Expositors observe, it is also typical of Christ.

Naboth signifies find, produce, from the Hebrew verb *ybd*, to sprout, as a branch, to germinate (Gesen. 527, 537). Such is Christ, who is called "the Branch" (Isa. xi. 1. Jer. xxiii. 5; xxiii. 15. Zech. vi. 12), and who was brought up at Jezreel; the Branch, (see Matt. ii. 28), near Jezreel. Naboth had a vineyard at Jezreel, which means sown of God; so has Christ (see Isa. v. 1—7). Ahab and Jezebel desired to deprive Naboth of his vineyard: the Jews said of Christ, "Let us cast Him out of the vineyard, and the inheritance shall be ours" (cp. Matt. xxi. 39. Mark xii. 8. Luke xx. 15). Naboth was willing to die, rather than to give up the inheritance of his fathers; Christ shed His blood for His vineyard. Naboth was accused by two false witnesses; so was Christ (Matt. xxvi. 60). Naboth was arraigned before the Elders of his city; so was Christ. Naboth was charged with blasphemy against God and the king; so was Christ (Matt. xxvii. 65. Luke xxiii. 2). Both and Destruction came on Ahab and Jezebel (the type of false teachers, Rev. xi. 9), and their house, for the destruction of Naboth; so the persecutors and murderers of Christ were condemned to extermination for killing Him, and His blood is still required of them (cp. Angelousus, p. 328). The Church is Christ's Vineyard; our souls are His Vineyard (1 Cor. iii. 9). They who rob Christ of His inheritance in the Church and in themselves, imitate Ahab and Jezebel in their sin, and will incur their punishment.

Ch. XXI. 1. Jezreel] Samaria was the metropolis of his kingdom, but Ahab had a palace at Jezreel, where he seems to have resided during part of the year. It was on the heights at the western extremity of Mount Gilboa, on the eastern borders of the plain of Esdraelon, and about twenty-five miles north of Samaria. It commands a fine and noble view, and may be called the Nether of Israel (Kitto). It is now called Zebrul. It was probably Ahab's summer residence (cp. xvii. 45). Here Jezebel was killed by the order of Jehu (2 Kings ix. 15—27).

2. Give me thy vineyard] A fulfilment of Samuel's prophecy, "thy king will take thy vineyards" (1 Sam. viii. 14).
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 the inheritance of my fathers unto thee. 4 And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him: for he had said, I will not give thee the inheritance of my fathers. And he laid him down upon his bed, and turned away his face, and would eat no bread. 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, Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite. 8 So she wrote letters in Ahab’s name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city, dwelling with Naboth. 9 And she wrote in the letters, saying, Proclaim a fast, and set Naboth upon high among the people: 10 And set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blasphemate God and the king. And then carry him out, and 4 stone him, that he may die.

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them, and as it was written in the letters which she had sent unto them. 12 They proclaimed a fast, and set Naboth on high among the people. 13 And there came in two men, children of Belial, and sat before him: and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blasphemate God and the king. Then they carried him forth out of the city, and stoned him with stones, that he died. 14 Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And it came 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. And it came to pass, when Ahab heard that Naboth

3. The Lord forbid—Why was this not acurious answer, but one dictated by fear of God, and reverence for His Law, which forbade an Israelite to alienate his paternal inheritance, in order that they might remember that their land was God’s, and they sojourners in it (Lev. xxv. 23. Num. xxxvi. 7). Here is another evidence of the truth of the Pentateuch. Naboth’s answer is grounded upon it.

4. Ahab—heavy and displeased—could eat no bread? Compare xx. 44. Such traits of childish cowardness as these in Ahab show the moral weakness of his character, making him an easy prey to the energetic malice of Jezebel, his wife. "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" (c. 25).

7. Dost thou now govern—Israel? Is this the way that thou actest the part of king over Israel? (Sept.)


9. Proclaim a fast! As if some public calamity had happened; such, Jezebel intimated, Naboth’s blasphemy was; and as if some heavy guilt in consequence had been incurred by his city, which it must expiate. Thus Jezebel prejudged the cause. — nel Naboth as high Literally, at the head of the people; in a conspicuous place in the Court of Justice; there to be arraigned in the sight of the people, so that the iniquitous proceeding might have the semblance of religion and justice.

10. two men! Even Jezebel bears witness to the Pentateuch (see Deut. xxviii. 6; xix. 13. Num. xxxiv. 30).

11. sons of Belial! Rather, worthless men: see Judg. xix. 22, viol nava£f—pax (Sept.), false witnesses, as in the arragement of Christ in the Palace of the High Priest: Matt. xxvi. 60. (S. Ambrose de Nathanae, cap. II.) — Thou didst blaspheme God and the king] The original word, barren, which is of very frequent occurrence, and almost always means bless, is correctly rendered blaspheme here and v. 10, and curse in Job i. 5, and in Job ii. 9; all these are in piel. The explanation of this usage seems to be, that to the Hebrew mind the very notion of blasphemy and cursing the Most High was so repugnant and shocking, that it was expressed by an euphemism, and the meaning of the verb in this passage is, thou didst bless, in the sense of giving a parting salutation to, bidding farewell to, of renouncing, as χαίρεν ἔως, χαίρω ἀγαθῶς in Greek (Schillins, Euseb. Kef.). The sense of impeachment is deduced by Gesenius, p. 142, from the general idea of praying expressed in the word barren, literally, to kneel, to invoke by prayer. Naboth was falsely accused of blaspheming "God and the King;" so was Christ (Matt. xxvi. 65. Luke xxiii. 2): see above, Prelim. Note to this chapter.


13. carried him forth out of the city, and stoned him] As St. Stephen (Acts vii. 58). Some have inferred from 2 Kings ix. 20, that this was done at night.
was dead, that Ahab 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, 18 Arise, go down to meet Ahab king of Israel, 9 which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. 19 And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed me, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, 'In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. 20 And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. 21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel, 22 And will make thine house like the house of 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 hate thee, and made Israel to sin. 23 And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. 24 *Him that dieth of Ahab in the city the dogs shall eat;' and him that dieth in the field the fowls of the air eat.

But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife did stir 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 rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and 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 humbled himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house.

18. Ahab rose up—to take possession] It appears from 2 Kings ix. 26, that Naboth's sons were also put to death, and so his property was confiscated.

19. Hast thou killed] Naboth's death is ascribed by Elijah to Ahab, as Uriah's death is attributed by Nathan to David (2 Sam. xii. 9), although neither Ahab nor David had been the actual perpetrator of the murder. "Sed qui facit per alium, facit per se."—In the place] Jezreel. It is objected by some that this prophecy failed. Ahab's blood was not licked by dogs at Jezreel, but at Samaria (xxii. 38). How is this to be explained? It is to be accounted for by what is added in x. 29. In consequence of Ahab's repentance, the sentence upon him was modified. "In his son's days I will bring the evil upon his house," and his son's blood was licked at Jezreel, 2 Kings ix. 25, 26: and Jehu there declares that this was the word of the Lord. However, since Ahab relapsed, the sentence in substance, was executed upon him; his blood was licked by dogs, and in his own capital city—Samaria. Some suppose that Naboth was stoned at Samaria, and not at Jezreel (Bib. Dict. ii. 28), but this is not probable.

23. The dogs shall eat Jezebel] The prophecy is, that Jezebel, the Queen of Israel, shall be eaten by dogs; and that this will take place, not at Samaria, the capital, where she usually resided, but in Jezreel, where Naboth had been murdered by her orders. It was also said of Ahab, that dogs should lick his blood there, but on his repentance, this sentence was modified, and transferred to his son (see x. 29). But Jezebel did not repent, and this sentence was executed upon her at Jezreel; the scene of her sin was made, by God's dispensation, the scene of her punishment (2 Kings ix. 35-37). Cp. ii. 29. "The wall of Jezreel" (Heb. che'el) was the open space (the pomarium) between the houses of the city and the city wall (cp. 2 Kings ix. 39). The Palace of Ahab was near the city gate; see 2 Kings xi. 31, 32. 25. There were twenty Kings of Israel, and not one, or but one (Jehu) good; and of these twenty, none like Ahab for wickedness: cp. xvi. 30, 33. (By. Sanderson.)

18. Ahab's repentance. 27-29. Ahab—reunited his clothes—in his son's days will I bring the evil upon his house] These verses suggest some important questions; as follows—

(1) Ahab's repentance was only superficial and temporary, as appears from his subsequent conduct. Could God be deceived by a mere alteration of gait and attire, not accompanied by any change of the heart? Could the purposes of God, who had just before denounced the heaviest woes on Ahab, be changed by such a show of repentance as that? Can it be thought that God could approve such a repentance, and that He should revoke the sentence in consequence of it?

(2) Could it be consistent with justice to transfer the punishment from Ahab to his son? As to the first of these questions, it may be replied, that God "deals with men exactly as they deal with Him; He metes to them according to their own measure." God's dealings with Ahab were exactly proportioned and adjusted to
XXII. And they continued three years without war between Syria and Israel. 2 And it came to pass in the third year, that 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 Ramoth in Gilead is ours, and we be yet still, and take it not out of the hand of the king of Syria? 4 And he said unto Jehoshaphat, Will thou go with me to battle to Ramoth-gilead? And Jehoshaphat said to the king of Israel, "I am as thou art, my people as thy people, my horses as thy horses.

5 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord to day. 6 Then the king of Israel gathered the prophets together, about 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.

7 And Jehoshaphat said, Is there not here a prophet of the Lord besides, that 2 Kings 3. 11.

Abah's own conduct. To a temporary and superficial repentance God adapted a punishment, modified by certain temporary and superficial aspects. He does not break the brisled neck, nor quench the snorting flux (Isa. xliii. 3. Matt. xii. 20); "He cherishes the boast sparks of goodness in any one." But by giving only a temporary and local modification of punishment to such a superficial, temporary repentance as that of Abah, He shows that the repentance for which He looks must not be superficial and transitory, but heartfelt and permanent. And if a real contrition is manifested in act, then He, who does not despise even the slightest external symptom of repentance, will certainly accept and reward it (see Jer. xviii. 7. 8. Ezek. xxi. 21).

The history of Hezekiah (2 Kings xx. 1. 11) and of Nineveh are proofs that God's judgments are denounced conditionally, and that they may be averted by repentance (Jonah iii. 10).

God therefore declared by this saying to Elijah (which was probably communicated to Abah), that if Abah would resolve to go on a step further in his repentance, and if he would turn to God with his whole heart, all the woes denounced against him would be revoked. But he repented of his repentance, and perished (cp. S. Al. de Nalbuth, c. 17).

(xx. 26). In the second instance, it is certain that God desires that all men should be saved (Ezek. xxxii. 31; xxxiii. 11. Matt. xxiii. 37. 1 Tim. ii. 4); and that He does not punish children by what are properly punishments, viz. sufferings, in another world, for the sins of their parents (see Ezek. xviii. 4. 20; and note above, on Exod. xx. 5); and that God well knew, when He uttered these words, that the son of Abah, to whom they referred (let us observe God does not mention the son of Zedekiah, as in Jer. xxxviii. 5), would have been always obedient to God. See below, the remarkable evidence of this in the note on 2 Kings vi. 33.

God warns men of coming punishments, not in order that they may incur them, but in order that they may escape them. If God did not so warn even Abah's temporary humiliation, it is clear that He will graciously accept all genuine repentance. He rewarded the one with a temporal favour, but He will bless the other with everlasting happiness. He may afflict even the penitent sinner with temporary chastisements in this world; but He will enable him, by His grace, to make them to be occasions of growth in Christian humility, faith and patience, hope and love. He may visit him with thorns in the flesh for sin; but those thorns will blossom hereafter into roseate wreaths of glory and eternal worth.

On these verses, see the three excellent sermons of Bp. Sanderson, iii. 38–44.

Cn. xxii. 1. three years. After the defeat of Ben-hadad (xx. 29–31).

2. Jehoshaphat—came down to the king of Israel. On a friendly visit, having united his son Jehoram in marriage with Ahab's daughter, Athaliah: see 2 Kings viii. 19; and 2 Chron. xvii. 2, where it is related that Athah made a great entertainment for him and his retinue at Samaria.


4. I am as thou art! I and my forces are at thy service for the war (2 Chron. xviii. 3).

5. Inquire— at the word of the Lord to day. How is it to be explained that Jehoshaphat should imagine that Abah would or could inquire "at the word of the Lord?"

Jehoshaphat had double reason of heard of Abah's former triumphant campaign against the same nation as that with which he was about to contend, Syria (see xx. 15–30); and Jehoshaphat had heard that Abah's victory over Syria had been foretold to Abah by a prophet of the Lord (xx. 18. 22), and that it had been achieved by a miraculous intervention of Jehovah in Abah's favour. And though Abah had been guilty of a heinous sin in the murder of Naboth, yet he had shown tokens of repentance (xxi. 28. 29). Jehoshaphat, therefore, hoped that God would again interfere on Abah's side, and that He would encourage Abah's progeny against Syria. So Abah his father.

6. Then the king of Israel gathered the prophets together: It is not said that they were prophets of the Lord, nor yet that they were prophets of Baal. One who performed a principal part amongst them, Zechariah, derived his name from Jehovah (c. 11), and said, "Thus said the Lord" (c. 11). But, as a body, they do not say, that the Lord will deliver Ramoth-gilead into Abah's hand. They do not use the word Jehovah, but Adonai. In the parallel passage of Chronicles it is be-Elohim (2 Kings vi. 24), or Jehovah (see above, on 2 Kings ix. 1, and therefore God does not presume to him, would not be moved by his father's miserable end, but would do evil in the sight of the Lord (2 Kings iii. 3), and would deserve, by his own sins, the punishment that was brought on Abah himself. It is certain that if Abah's son had profited by this warning, as God intended he should do, the punishment which was adjourned upon the mere temporary, superficial repentance of Abah his father, would have been altogether removed by God. See below, the remarkable evidence of this in the note on 2 Kings vi. 33.

It is supposed by some (Hengstl. i. 131; Keil, 204; Bertheau, Chronic. 355), that these were prophets of the golden calves, under which form the kings of Israel professed to worship Jehovah (xii. 28). That they were not prophets of the Lord, as they probably pretended to be, but says, "Is there not here a prophet of the Lord besides, that we might inquire of him?" They prophesied of Adonai and Elohim; but what does Jehovah say? And Abah answers, that there is yet one man, by whom we may inquire of the Lord. It is supposed by some (Hengstl. i. 131; Keil, 204; Bertheau, Chronic. 355), that these were prophets of the golden calves, under which form the kings of Israel professed to worship Jehovah (xii. 28). That they were not prophets of the Lord, is clear from what Micah says: "The Lord hath put a lying spirit in the mouth of these thy prophets" (r. 25). cp. Dr. Waterland, Script. Vind., p. 105, who refutes that notion, and observes that they prophesied smooth things, not as true prophets, but "as lying parasites, and flattering scoundrels." Some have supposed these 480
we might inquire of him? 8 And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so.

9 Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. 10 And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. 11 And Zedekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou hast consumed them. 12 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. 14 And Micaiah said, 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, Go, and prosper: for the Lord shall deliver it into the hand of the king. 16 And the king said unto him, 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, 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. 18 And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil? 19 And he said, Hear thou therefore the word of the Lord: '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 persuade Ahab, that he may go up and fall to be the same as the 400 prophets of Ahab, who were fed at Jezreel's table (xviii. 19); but, as Waterland observes, it is hardly probable, that Ahab would have insulted Jehoshaphat by bringing the prophets of Astarbe before him.

8. yet one man.] The false prophets at Samaria are 400, and there is only one Micaiah: the prophets of Baal at Carmel were 400, and there is only one Elijah. And yet some there are, who would measure God's truth by numerical majorities?

Micaiah.] A very appropriate name, meaning, 'Who is like unto Jehovah?'

— he doth not prophesy good.] And Micaiah was therefore in custody (v. 26), like John the Baptist.

9. an officer.] Heb. seruw: see Gen. xxxvii. 36. 1 Sam. viii. 15.


— With these shall thou push.] Even Zedekiah, the false prophet, derives his prophetic symbols and imagery from Moses (see Deut. xxxiii. 17), and bears testimony to the Pentateuch (cp. Hengst., Anth. i. 131, 132).

11, 12. Thus saith the Lord—the Lord shall deliver.] Zedekiah and the other prophets, having heard Jehoshaphat's question (v. 7), which implied some doubt as to their prophetic commission, and that Micaiah was sent for, that the Lord might be inquired of through him, now take upon themselves to speak in the name of the Lord, which they had not done before. Compare the case of the exorcists in Acts xix. 13; and 2 Cor. xi. 13—15.

15. Go, and prosper.] Micaiah imitates the irony of Elijah (xviii. 27).

17. as sheep that have not a shepherd.] Micaiah adopts the words of Moses (Num. xxvii. 16. Cp. Matt. ix. 36).

These have no master: let them return every man to his house in peace: A prophecy fulfilled by Ahab's fall, and the proclamation consequent upon it: 'Every man to his city, and every man to his own country' (v. 38).

Micaiah's Vision.

19. I saw the Lord.] This was a real vision of the Lord, like that vouchsafed to Isaiah in the Temple (Isa. vi. 1), and to St. John in Patmos (Rev. iv. 2; v. 14. Compare Dan. vii. 9).

20. And the Lord said, Who shall persuade Ahab?] Since, after many solemn warnings, and merciful expostulations, and gracious encouragements, and miraculous deliverances, Ahab had utterly forsaken the Lord, and wilfully, presumptuously, and obstinately rebelled against Him, and had "sold himself to work wickedness in the sight of the Lord," that is, in open defiance of Him, therefore the Lord now punishes him by means of his own sin. He "chooses" Ahab's "delusions" as the means of Ahab's destruction (cp. Isa. lixiv. 4), and makes Ahab's own backslidings to reprove him (Jer. ii. 19, "Pecati pene pecatum;" and "per quod quis peccat, per idem quoque peccetur idem.") Ahab had preferred lies to Him Who is the
The lying spirit. 1 KINGS XXII. 21—33. The battle at Ramoth-gilead.

at 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 I 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, 2 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, 4 Which way went the spirit of the Lord from me to speak unto thee? 25 And Micaiah said, Behold, 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 Amon the governor of the city, and to Joash the king's son; 27 And say, Thus saith the king, Put this fellow in prison, and feed him with 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, Hearken, O people, every one of you.

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 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. 31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel. 32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat ° cried out. 33 And it came to

Truth; and He Who is the Truth, will make the Lies, which Ahab prefers, to be the instruments of punishing him who loves them, and of avenging the Cause of Him Who is the Truth.

21. a spirit] Literally, the Spirit,—the Spirit of lying, whom He, Who is the Truth, has declared to be Satan: ° When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. (John xvi. 11.)

In the Book of Job, Satan is seen as allowed to present himself in the courts of heaven (Job i. 6, 7—12; ii. 2—7.) And it is not till after the Interrogation, that he appears to have been altogether excluded from it, so as to be no longer limited to the lower regions of the air, in expectation of a still deeper downfall at the Great Day. See notes below, on Matt. viii. 29. Luke viii. 31. Eph. ii. 2. 2 Pet. ii. 4. Jude 6.

The Evil Spirit is here represented as a person, and to him the Holy Spirit is opposed as a person also (Jps. Pearson, Art. viii., p. 310). As Milton says (Par. Reg. ii.), in a speech to Satan:—

"What but thine malice mov'd thee to deceas
Of righteous Job, then cruelly to afflict him.
With all infections? but his patience won.
The other service was thy chosen task,
To be a liar in four hundred mouths; for lying is thy sustenance, thy food."°

22. Thou shalt persuade him, and prevail also: go forth] God is not the Author of any evil,— Non est Anctor peccati cujuslibet a Deo (Cic. de Leg. ad Verrem, ii. 46.) He employs it for His own good purposes. God employed an evil spirit to punish Abimelech and the Shechemites for their sins (see Judg. ix. 23). God is opposed to Satan, and He denounces punishment in His law against false prophets (Deut. xvii. 2). And He employs Satan as His instrument in the mouth of false prophets, for punishing Ahab's sin in forsaking the Truth, and in leading Israel away from God to the service of idols, and in selling himself as a slave to Satan, and in consulting false prophets: ° Tophet is ordained of old; yea, for the king it is prepared: the breath of the Lord doth kindle it." (Isa. xxx. 33.)

The reasons of this divine dealing with willful sinners, according to their own devices, are plainly declared in a remarkable passage of Ezekiel, xiv. 1—11, which is the best commentary on this history of Ahab. Cp. Theodoret, Q. 68; S. Gregory, Moral. ii. 16; and Angelomus, p. 394; and Waterland, Script. Vind., pp. 199, 200, who ably refutes the idle suggestions raised by some against this history, as if it represented God as encouraging what was evil. Observe, God would have saved Ahab, if he would be saved, from the power of evil, by revelling to him, through the faithful and courageous prophet, Micaiah, the devices of the Evil One, and of his own prophets, against him.

24. smote Micaiah on the cheek] As Christ was smitten (Mark xiv. 65). Josephus observes (viii. 15, 4), that when Ahab saw that no evil followed to Zedekiah for striking Micaiah, he was emboldened to despise Micaiah's warning.

25. into an inner chamber] See xx. 30.

26. Hearken, O people] Literally, Hearken, all ye peoples. The Prophet Micaiah appeals to all, whether present or absent, of all nations. ° Audite populi omnes (Gal.) He proclaims that if Israel is Lord of all the world, and will prove Himself to be so.

The prophet Micaiah marks his own connexion with Micaiah, by adopting these words at the beginning of his own prophecy: ° Hearken, O ye people; hearken, O earth, and all that thereof is." (Micaiah ii. 2.)

29. and Jehoshaphat the king of Judah] Went with Ahab; for which he was afterwards reproved by Jehu, the son of Hanani the Seer; see Dan. xix. 22.

30. I will disguise myself, and enter] On the syntax of these verbs, which are in the infinitive mood in the original, see Ewalt, § 328. They are rightly rendered by the future indicative in the Sept., as in our Version.


—Eight—only with the king of Israel] Who had spared his life. Thus was God justified: see above, xx. 19.

32. Jehoshaphat cried out; ° And the Lord helped him, and moved them to depart from him." (2 Chron. xxvii. 31.)

Jehoshaphat was clad as a king in his royal robes; and
34. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. 35. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. 36. And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country. 37. So the king died, and was brought to Samaria; and they buried the king in Samaria. 38. And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake.

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.

41. And 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 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 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 thirty-two captains of Syria, who were charged to fight with Ahab, and him only, supposed that he was Ahab, and therefore they fought against him; but God delivered him from them all, and he was saved. Ahab was not clad as a king in his royal robes, but was concealed in a disguise, but God's hand found him out, and he was smitten and died.

34. a certain man drew a bow at a venture. Literally, in his simplicity, as the same Hebrew phrase is rendered in 2 Sam. xv. 11, which is a good comment on this passage. The original word used here is tām, which is often rendered integrity, and sincerity. See Gen. xx. 5, 6, 1 Kings ix. 4. Ps. xxxvi. 1. Prov. xx. 7; and in the plural is Themanu (Exod. xxviii. 30. Cp. Gen. 806). This archer drew his bow at a distance, with no intent of harm to Ahab; and all the thirty-two captains of the Syrians waged war with Ahab, and him only (r. 31). But in order to show that it was God's doing that Ahab fell, that and the Syrians should not boast of their success, the arrow shot from a distance was the instrument of destruction to Ahab, against whom all the hands of the thirty-two captains were directed in close fight.

— between the joints of the harness. Literally, between the junctures (of the coat of mail) and the coat of mail (Le Clerc, Gesen., Themenius, Bertheau, Keil). As if the arrow had been aimed by an unerring hand, as indeed it was; for it was from the hand of Him, Who has bent His bow, and made it ready, and has ordained His arrows against the persecutors (Ps. vii. 13, 14).

35. the battle increased. Rose, like a flood.

— was stayed up in his chariot. Was kept standing in his chariot, to animate his troops, and to prevent them from flying; when he ought to have been kneeling in penitential prayer to God, into whose presence he was going.

36. Every man to his city. See above, r. 17.
the days of his father Asa, he took out of the land. 47 a There was then no king in Edom: a deputy was king.

48 a Jehoshaphat made ships of Tharsis to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. 49 Then said Jehoshaphat 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.

51 a Jehoshaphat 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.

47. no king in Edom] As there was afterwards in Jehoram’s days (2 Kings viii. 20). This is mentioned to account for Jehoshaphat’s naval works at Ezion-geber (v. 48). It appears that in Jehoshaphat’s day they had rebelled against Judah, and were conquered by him (2 Chron. xx. 10-23).

— a deputy] A viceroy, set over them by the King of Judah.

48. ships of Tharsis] Not to go to Tharsis (on which see above, at x. 22), but such ships as traded with Tharsis, and on account of their bulk were called “ships of Tharsis” (Green. 64. 875; Keil, p. 112).

—to go to Ophir] Probably in Arabia. See above, on ix. 28; x. 22.

—at Ezion-geber] By a storm, in that harbour of the Red Sea, where they were launched. See on ix. 26.

If we combine this narrative with that in 2 Chron. xx. 33-37, we learn the following facts:—

(1) That Jehoshaphat,—whose son, Jehoram, had married Athaliah, Ahab’s daughter,—had associated himself with Ahab, the son of Ahab, King of Israel, “who did very wickedly;” and that Jehoshaphat had joined himself with him to make ships to go to Tharsis, or Tartessus, in Spain; and that those ships were built in Jehoshaphat’s dockyard at Ezion-geber on the Red Sea, and were probably designed to be transported to the Mediterranean, across the Isthmus of Suez. For evidence of this practice, see below, on 2 Chron. viii. 18; Keil, über d. Hiram-Salomon Schiff-fahrt, p. 9.

(2) That Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, on account of this association with Ahabiah, and said, “The Lord hath broken thy works; and the ships were broken, that they were not able to go to Tharsis.”

This is what we learn from the Chronicles. From the narrative before us in the Kings we gather—

(3) That Jehoshaphat also made ships of Tharsis (i.e. ships like those which plied in the Mediterranean in the trade with Tharsis) to go to Ophir, in Arabia, for gold; and these ships also were broken in his dockyard at Ezion-geber in the Red Sea. Probably this was a divine judgment upon him for his former association with Ahabiah.

(4) That after this calamity, Ahabiah the son of Ahab requested Jehoshaphat to allow his servants to go with those of Jehoshaphat in the ships. But Jehoshaphat (warned by the double catastrophe) declined the offer.

The reading in the margin here, “ten ships,” arises from a confusion of the Hebrew osear (for ever, ten) and asah (he made). The former is the chetib, the latter the keri, and is doubtless correct.

31. the seventeenth year.] On the supposed chronological difficulty, see below, 2 Kings i. 17.
I. \(^1\) THEN Moab \(^a\) rebelled against Israel \(^b\) after the death of Ahab. \(^2\) And Ahabiah fell down through a lattice in his upper chamber that was in Samaria, and was sick: and he sent messengers, and said unto them, Go, inquire of Baal-zebub the god of Ekron whether I shall recover of this disease. \(^3\) But the angel of the Lord said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say unto them, \textit{Is it not because there is not a God in Israel, that ye go to inquire of Baal-zebub the god of Ekron?} \(^4\) Now therefore thus saith the Lord, \(^b\) Thou shalt not come down from that bed on which thou art gone up, but shalt surely die. And Elijah departed. \(^5\) And when the messengers turned back unto him, he said unto them, Why are ye now turned back? \(^6\) And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the Lord, \(^b\) Is it not because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die. \(^7\) And he said unto them, \(^b\) What manner of man was he which came up to meet you, and told you these words? \(^8\) And they answered him, \textit{He was} \(^b\) an airy man, and girt with a girdle of leather about his loins. And he said, \textit{It is} Elijah the Tishbite.

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\(^a\) The bed wherein thou art gone up, thou shalt not come down from it

\(^b\) What was the manner of the man.

\(^1\) 2 Sam. 8, 2; ch. 3, 5.
\(^2\) 1 Sam. 5, 10.
\(^3\) Heb. cp. II Sam. 12, 237, and so called either as destroyer of flies (Gen. 131; Euerst, 383, and so Selden, Winer, and Meyer), or as represented in that form, as \textit{viva thos} (so here); and since the appearance of insects was supposed to prognosticate physical phenomena, therefore the Fly-god was imagined to have a prophetic power (Stark, Keil).

The later Jews modified the name Baal-zebub into Beel-zebub and Beel-zebul (Lord of the heavenly habitations), and the Rabbis changed it into Beet-zebul, dominus stercorae (Light-foot on Matt. xii. 29).

\(^2\) Ver. 17.

\(^3\) Now Akir, the most northern of the five Philistine cities. See Josh. xiii. 3.

\(^4\) \textit{The angel of the Lord} See on Exod. iii. 2. The Second Person of the Blessed Trinity directs the actions of Elijah, as He had directed those of Moses.

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For an Introduction to this Book, see before, 1 Kings.

\(^1\) 1. Moab rebelled against Israel] To whom they had been subjected under David (2 Sam. viii. 2; xxii. 20). Ahabiah could not reduce them to subjection, because he himself was disabled by the fall here mentioned.

2. fell—through a lattice] through the lattice, the \textit{sebarach}, literally network (1 Kings vii. 17, 18, 20. 2 Kings xxi. 17. Geen. 783) of the window of his upper chamber, \textit{alig yah}, to which he resorted for air, refreshment, and the prospect. See Judg. iii. 29, and on 1 Kings xvii. 10, and below, iv. 10.

3. Baal-zebub] The Baal, or lord of the fly, from Heb. zebub, a fly (Geen. 237), and so called either as destroyer of flies (Gen. 131; Euerst, 383, and so Selden, Winer, and Meyer), or as represented in that form, as \textit{viva thos} (so here); and since the appearance of insects was supposed to prognosticate physical phenomena, therefore the Fly-god was imagined to have a prophetic power (Stark, Keil).

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\(^2\) These are] Now Akir, the most northern of the five Philistine cities. See Josh. xiii. 3.

\(^3\) The angel of the Lord] See on Exod. iii. 2. The Second Person of the Blessed Trinity directs the actions of Elijah, as He had directed those of Moses.
9 Then the king sent unto him a captain of fifty with his fifty. And he went up to him: and, behold, he sat on the top of an hill. And he spake unto him, Thou man of God, the king hath said, Come down. 10 And Elijah answered and said to the captain of fifty, If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and his fifty. 11 Again also he sent unto him another captain of fifty with his fifty. And he answered and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. 12 And the angel of the Lord said unto Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the king.

The fire from Heaven.

10. [Heb. bowsd.]

The fire from Heaven. 10. Elijah answered—there came down fire from heaven, and consumed him and his fifty—From the words of Elijah, and from the act of God Himself, signifying His divine approval of those words, and giving effect to them, we may conclude that the language and action of this captain and his fifty were the language and action of defiance and insult to Elijah and to Jehovah. This captain did not come with a friendly invitation, and to receive counsel from Elijah, but with a hostile force, to arrest him. The presence of the band of fifty was tantamount to a condemnation of the captain, who had probably heard of the message of reproof which Elijah had sent to the King (cf. v. 6). The tempers and behaviour of the captains and their company may be inferred from the punishment inflicted on them by God. The fire is called the fire of God—(v. 12), and all censures of Elijah here are in fact (as Theodoret and Waterland observe) cavils against God's, Who would not have given effect to Elijah's words, if those words had been words of private revenge, and not of the zeal of Elijah, as a man of God, for the glory of God, Whose prophet he was, and Whose command he obeyed in denouncing the sin of King Ahabiah who had sent to inquire of Baalzebub instead of Jehovah, and who now desired to punish Elijah for his faithfulness in denouncing that sin (cp. Waterland, Scrip. Vind., p. 158).

Not in his own defence could Elijah have been the victim of so many—Both God, in a peculiar instinct, made him an instrument of His just vengeance (Bp. Hall).

It has, indeed, been alleged, that our Blessed Lord Himself, in Luke ix. 54—56, "turned away with indignation from the remembrance of all of Elijah, and that act of Elijah was reproved for ever by Christ." (Stuart.) But is not this an unjust sentence on Elijah, and on God's? Not our Blessed Lord did not blame this act of Elijah. No; but He blamed the two disciples, who disdained Elijah, by endeavouring to pervert his act into a precedent for a proposal which was altogether dissimilar to that act of Elijah, in all the circumstances of the case. It is the calling that varies the spirit. Elijah was God's minister for executing His divine judgment. The two disciples were but the servants of their own anger. There was a fire in their breasts which God had never kindled; far was it from the Saviour of the world to second their earthly fire with His heavenly (Bp. Hall).

Even in the New Testament we read, "Our God is a consuming fire" (Heb. xii. 29). And it is said of His Witnesses, that "fire cometh out of their mouth to consume their enemies" (Rev. xi. 5); and God, Who avenged by fire the honour of Elijah and His own, will hereafter declare His wrath and indignation against sin at the Great Day, when "the Lord Jesus with His mighty Angels in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of Our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i. 9. See also Matt. xxv. 5. Mark ix. 43—46).

11. 12. Come down quickly—the fire of God came down from heaven, and consumed him and his fifty! The language and conduct of the second captain and his company were more audacious than that of the former. They hardened their hearts against the warning of God speaking from heaven by the judgment on their predecessors. Their language was even more impertinent, "Come down quickly."

Lest any one should confuse the words of Elijah, it is said by the Sacred Historian, that the fire of God came down and consumed them. God confirmed Elijah's words by a miracle: see on v. 10.

13. He arose, and went down!—the third captain of fifty! Here is a corroboration of the narrative of the two miracles just described. The third captain did not trust in the power of his fifty; he did not venture to ask Elijah to come down, but went humbly to him, and came and fell on his knees before him, and besought him, O man of God, I pray thee, let my life, and the life of these thy servants, be precious in thy sight.

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much as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it not because there is no God in Israel to inquire of his word? therefore thou shalt not come down off this bed on which thou art gone up, but shalt surely die.

17 So he died according to the word of the Lord which Elijah had spoken. And || Jehoram reigned in his stead in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son. 18 Now the rest of the acts of Ahaziah which he did, are they not written in the book of the chronicles of the kings of Israel?

II. 1 And it came to pass, when the Lord would a take up Elijah into heaven by a whirlwind, that Elijah went with 5 Elisha from Gilgal. 2 And Elijah said unto Elisha, 4 Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el. 3 And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he said, Yea, I know it; hold ye your peace. 4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said,
Elisha follows Elijah. 2 KINGS II. 5—10. Double portion of Elijah's spirit.

Before CHRIST 336.

As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho. 5 And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to day? And he answered, Yea, I know it; hold ye your peace. 6 And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on. 7 And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. 10 And

Elijah, Jesus Christ, when about to leave the earth, and ascend to heaven, before He was taken up, gave commandment unto the Apostles whom He had chosen, to whom also He showed Himself alive after His Passion, forty days, speaking of the things pertaining to the kingdom of God. Acts i. 3.

7. fifty men—so to view [Heb. min-neged; or, over against.] So, the Ascension of Christ had many witnesses.

The scene of Elisha's Ascension. — and smote the waters, and they were divided. The Mantle was the prophetic badge or ensign; it was to Elisha what the Rod of Moses was to him, with which he divided the Red Sea (Exod. xiv. 16; 21); and this act of Elijah the prophet, dividing the Jordan with his mantle, is another link of connexion between him and Moses, the representative of the Law. As Zip. Hall says, "Jordan must be crossed by Elijah in his way to heaven; there must be a fit parallel between these two great prophets who should meet Christ on Tabor,—Moses and Elijah. Both were mighty men of God; both had visions of God in Horeb; both were sent to rebuke kings; both prepared miraculous tables; both opened heaven; both reigned idolatry; both quenched the thirst of Israel; both divided the waters; both of them are forewarned of their departure; both are fetched away beyond Jordan; the body of Moses is hid; the body of Elijah is translocated."

There was also a connecting link between Elisha and Joshua—the type of Jesus—crossing over the Jordan divided before him and Israel, when the feet of the priests bearing the Ark were dipped in it; the river Jordan is like a silver cord which connects the history of Moses and the Law, and of Joshua and the Priesthood with the Gospel of the Son of God Himself, Who was baptized in this river Jordan, and Who began His work as Messiah there; and Who were commanded beforehand by Moses and Joshua, and by Elijah and all the Prophets. It is observable that the Ascension of Elijah did not take place in the land of Israel, properly so called, but on the East side of Jordan. He left the land of Israel and crossed the Jordan in order to ascend to heaven. He inverted the order of Joshua, before whom the waters of Jordan had been dried up, that he might enter Canaan.

Why was this? Elijah's Ascension was typical and prophetic of Christ's Ascension; and in His ascending from beyond Jordan, it seems to have been foreshadowed that the blessings of the Ascension, and of the consequent gift of the Holy Spirit, would not be confined to Israel, but be extended to all nations. Our Lord was crucified at Jerusalem, and was buried and rose again there; but He did not ascend from Jerusalem. He left His Apostles (the representatives of the Christian Israel), where He had commissioned them to go and teach all nations (Matt. xxviii. 19), out of Jerusalem, and crossed the brook of Kidron, and went up from the Mount of Olives into heaven.

Elijah was a type of Christ in His Ascension, and he was a type of Christ in his relation to Elisha, his disciple and successor. He was also a type of Christ's forerunner, John the Baptist, in his zeal and courage (Luke i. 17); and it is remarkable that the Baptist's ministry closed at nearly the same place as that of Elijah. John the Baptist, the Elijah of the Gospel (Mark ix. 13), ended his mortal life, and passed to a better world, at Machæerus, in Perea (Joseph. Antt. xviii. 5. 2).

Elijah and Moses, the representatives of the Law and Prophets, reappeared in Christ's glory at the Transfiguration. They do not die; the Law does; and both are transfigured and glorified in the Gospel.

—let a double portion of thy spirit be upon me. A double portion, literally a mouth of two in thy spirit. This request is supposed to be like a petition for a double portion of an inheritance such as fell to the firstborn, according to the law. Deut. xxxiii. 1. But in the Gospel, Bp. Stanley, c. 321.

But this seems hardly consistent with what follows; it would not be considered as "a hard thing" that Elisha should be regarded as the eldest son of Elijah.

The Ancient Versions, Syr., Tuld., Syriac, Arabic, agree in rendering it, "Let thy spirit be doubled in me; and so Augustine (Epist. 187), "Elisæns poposcit ut dupliciter in eo fuerit Spiritus Dei, qui erat in Elia;" and in Jean. Trans. 74; and so Ephraim Syrus, Theodore, Luther, Quint. Daur., p. 293; and Wovweue, Dluidic, p. 952, and this is the true meaning.

Elisha did not pray that he himself might be greater than Elijah, but that God's Spirit, which had been poured forth abundantly through Elijah, might flow still more copiously through himself, as it was. In Elijah, that Spirit had been manifested in the land of Israel; but in Elisha it was revealed in a far wider range, to the Syrians, Edomites, Moabites, and other foreign nations: see below, chaps. iii., vi., vii., viii., xiii.

Here also, as in numerous cases, the New Testament explains the Old. The history of the Divine Antitype, Jesus Christ, lights up that of the human type, and helps us to understand and interpret it. As it was with King David and King Solomon in succession, the one gliding into the other, so it was with Elijah and Elisha in succession. David and Solomon, both Kings of Israel and Judah, the one a warrior and conqueror, the other a peaceable sovereign, the one preparing for the Temple, the other building it, were types of Christ, the King of all true Israelites, the Lord of Hosts and Prince of
Peace, "the Author and Finisher of our faith" (Heb. xii. 2), the Founder of the Church, and the Builder of it. So it was with Elijah and Elisa: both were types of Christ; and the one imperceptibly passed into the other.

Elijah, in his ascension, was a type of Christ ascending into heaven (see on v. 11); Elisa, the successor of Elijah, was a figure of Christ, working in His Apostles after His Ascension. Our Lord had promised to His disciples that they should be enabled to do greater works than He Himself had done while upon earth, and why? "Because," He adds, "I go to the Father." The Holy Spirit, whom I will send to you, when I have ascended into heaven, will flow more abundantly in your ministration than in Mine. I will do more by you when I am in heaven, than I ever did personally when I was on the earth below, note on John xiv. 12; and so it was. Our Lord Limited His own preaching on earth "to the lost sheep of the House of Israel" (Matt. x. 6; xv. 21); but the commission to the Apostles was to go "into all Nations" in this fold (Matt. xvi. 19); and the Spirit was poured forth on the day of Pentecost "on all flesh" (Acts ii. 17).

Hence we recognize an inner meaning,—a spiritual and prophetic mystery,—in Elijah's parting words to Elisa, "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee (the words which I am not in the Hebrew, and would be better omitted) it shall be so unto thee, but if not, it shall not be. The words of the Septuagint here, when considered in connection with the above, are very expressive, 'vā ἀειμάμαθωμαι kai σαυμιν'—'if thou seest me when I am taken up from thee;' and the verb there used (αἰειμαθάσω) has been adopted in the Gospels to describe Christ being "taken up into heaven." See Mark xvi. 19. Acts i. 2; Il Th. iii. 16. Cp. Luke xii. 51.

It was by seeing Christ being taken up from them, and by following Him with the eye of faith as He went into heaven, and by having the eye of faith fixed on Him reigning in heaven (as descendants of Israel) that the Apostles received the Holy Ghost which enabled them to evangelize the world; and we also must ever thus behold our Ascended Lord with the eye of faith, if we are to receive the Holy Spirit within us. In the words of the effect for the Ascension Day, "we must pray for grace," that we may with heart and mind ascend with Christ, and with Him continually dwell." Cp. S. Prosper Aquitan. (de Rom. ii. 30); and Eucherius (p. 1001), "duplex spiriitus Helius attributus est Elisa, quia post Ascensionem Domini per adventum Spiritus Sancti definitum est domum Apostolorum et collocatum est" (p. 1002), "Sublatus manque Helias Ascensionem Domini figuravit;" and Angeloum (p. 395) says, "Quem significat Elisa (Magister Elias) nisi Christum capit nostrum? Quem Elisesus, nisi corpus Euis, quod est Ecclesia? Spiritum duplicem acceptit, quia in corum ascendens Christus Spiritum Sanctum mistit, dincus donas hominibus." (Eph. vi. 8—10).

THE CHARIOT AND HORSES OF FIRE.

11. a chariot of fire—parted them—and Elisa went up by a whirlwind into heaven) Thus it was shown that the God of Israel is Lord of the elements, and Ruler of the Universe. This satisfies our God. His approval of Elijah's zeal, and encouraged Elisa, and stimulated all believers to contend earnestly for the faith, and cheered them with hopes of glory.

Thus also He vouchsafed to the Hebrew Church a fore-shadowing of the Ascension of Christ: therefore this chapter is appointed by the Church to be read on the Festival of the Ascension (cp. S. Greg., Hom. 29 in Evang.; and S. Bernard, Sermonis iii. and vi. on the Ascension; and Dean Jackson on the Ascension).

Whether Elijah ascended into the "heaven of heavens," or "the third heaven," and whether he is there now, it is not for us to say; certain it is, that he was taken up from earth, and is glorified in the body; but from our Lord's words (John iii. 15), "No man hath ascended up to heaven, but he that came down from heaven," some question may arise, as to the particular region of heaven to which Elisa has been received.

Elijah's ascension, while in the body, has ever been regarded as a proof that the human body may exist in glory without passing through death. It was, like the translation of Enoch (see Gen. v. 24), a prefiguration of the future glorification of the faithful, who will be "quick and alive at Christ's Coming," and will be "caught up into the clouds to meet the Lord in the air." See 1 Thess. iv. 15—17. 1 Cor. xv. 42. Tertullian de Resurr. Carnis, c. 54, c. 58; contra Marcellon. v. 12. S. Irenaeus, v. 5. Ἐλίσα ἀμφότερο, τοῦ ἀνθρώπου τῶν προφητῶν ἔργων.

The common expectation among the Jews, that Elisa will return to earth before the end of the world (see below, on Matt. xii. 14; xvii. 10; xxvii. 47. 49. Mark ix. 11), is the theoretical corroboration of the truth of the history of his ascension. This expectation was entertained by some in the Christian Church in early times, and it still exists. See below, on Rev. xi. 3. It is expressed by Milhom, Par. Reg. ii., near the beginning:—

"The great Tichborne, who on fiery wheels
Rode up to heaven, yet once again to come,"

The appearance of Elisa with Moses in glory at the Transfiguration of Christ, to Whom the Voice from heaven bare witness that He is the "Beloved Son," was a manifestation of the perfect harmony subsisting between Moses, Elisa, and Christ, and between the Law, the Prophets, and the Gospel; and of the subordination of Moses and the Prophets, as servants, to Christ, Who is the Son of the Father, the Lord of Glory, Who sent them, and spake by them; and it was also a declaration of the truth, that the future glory of the bodies of all the saints in bliss will be derived from Him Who is the "Resurrection and the Life." (John xxi. 25), and Who will fashion "their bodies so as to be like His glorious body" (Phil. iii. 21).

There are three bodily inhabitants of heaven, Enoch, Elisa, our Saviour Christ; the first before the Law, the second under the Law, the third under the Gospel. But of these three, Christ alone raised Himself to heaven by His own power. They were taken up as servants; He went up as the Lord of Glory. "O God, wherefore?" (says Bp. Hall) "Thou didst thus treat those you esteem a taste of what shall it be to see that heaven was never shut to the faithful, and to give us assurance of the future glorification of our bodies?" Even thus, O Saviour, when Thou shalt descend from heaven, they that are alive shall be caught up together with the raise body of Thy saints into the clouds, "Thy Son in the air, and to dwell with Thee in glory." The chariot, in which Elisa went up, was of fire. So, at the Great Day, when the Earth will be consumed by fire (2 Pet. iii. 7), the faithful will ascend in that chariot, as on a chariot of fire, to the Church of God, which has been militant, like Elisa, will then, like him, become triumphant,—

"She to a better being will aspire,
Mounting, like him, to eternity in fire." (Cowley).

12. My father, my father) Elisa, though he was to be enlaide with a double portion of the Spirit that was in Elisa, acknowledges his spiritual parent. Cp. v. 3, to the Apostles.

"I will not leave you fatherless (θυρακας), I will come to you" (John xiv. 18).

[the chariot of Israel, and the horsemen thereof] These words were suggested by the sight of the chariots of fire and horses of fire, which carried Elisa into heaven. That chariot and those horses were signs of the divine presence and power; and the utterance of these words was a sign that the condition of Elisa's ascension has been passed. In Elisa's words we have proved that Elisa did see Elisa when he was in the act of being taken from him; and therefore his petition for a double portion of his Spirit was granted.

But further, these words seen also to signify that the power of God in Elisa himself had been like a chariot and horses to Israel. The sense is,—Let others put their trust in chariots and horses of flesh, but we will trust in the Name of..."
His see; and they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him. 16 And they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send. 17 And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, but found him not. 18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?
And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, but the water is naught, and the ground barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land. So the waters were healed unto this day, according to the saying of Elisha which he spake.

And he went up from thence unto Beth-el: and as he was going up by the universe, and that the gods whom they worshipped were no gods.

(2) The mission of Elijah, and also of Elisha, had not only a reference to their own times, but it had a prophetic and typical character.

Before he was carried up into heaven, Elijah promised that a double portion of his spirit should rest on Elisha (ii. 10), and Elisha's chariot fell upon Elijah; and the sons of the prophets, seeing his mighty power, said, "The spirit of Elijah doth rest on Elisha" (ii. 15).

Elisha was a type of Christ in his Ascension into heaven. Elisha was a type of Christ, working with His Apostles, who received power from Him after His Ascension, and were clothed with His Spirit. And the extensive range of the miracles of Elisha foreshadowed the fulfillment of Christ's promise, that He would work greater works by His disciples than He had wrought in person on earth (see on v. 9). He Himself had limited His own ministry within the range of Palestine; but they, being empowered by His Spirit, would be His witnesses to the utmost parts of the earth (Acts iv. 8); and after He was received up into heaven, "they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following" (Mark xvi. 20).

(3) If we examine the miracles of Elisha, we shall find that they have a typical character, foreshadowing the operations of Christ, working by His Apostles, after His Ascension into heaven.

The parting of the waters of Jordan, the healing of the waters of Jordan by the salt from the new cruse, the punishment of the children of Bethel, the restoration to life of the Shunammite's child, the healing of Naaman,—these were not merely miraculous acts, really performed by Elisha, but they have a spiritual meaning for every age. They were prophetic prefigurations of the working of Christ, manifested after His Ascension into heaven, and the pouring out of the Spirit in the miraculous operation of the Apostles, and in the spiritual agencies of the Apostolic Church, even to the end of time.

(4) It is said by some that the miracles of Elisha are not related in chronological order (see v. 27, compared with viii. 4). Some suppose that the history is a mere loose congeries of incoherent fragments (cp. Bib. Dict. i. 530). Others affirm that they are arranged merely with a view to their inner connection (see Keil, p. 230).

The first of these allegations is questionable: see on viii. 4. But it is worthy of consideration, whether their prophetic and typical character may not have had its influence in determining the selection of them by the Holy Spirit in this book. With reverence be it said, they were probably chosen by Him, as having a spiritual reference to Christian doctrine; and if they were combined together (so far from being fragmentary and disjointed), they would be found to form a systematic body of teaching on the leading articles of Christian faith and practice.

(5) In the miracles of Elisha there is a marked resemblance to those of his Master Elijah: for example, in the increase of the oil (iv. 2-7. Cp. 1 Kings xii. 14), and in the raising of the child of the Shunammite (iv. 3. Cp. 1 Kings xvi. 20). This resemblance serves to mark the continuity of the working of God's Spirit in them, and represents the continuity of our Saviour Christ's working in His Apostles.

(6) Further, it may be remarked, there is a characteristic distinction between the miraculous agency of Elijah and that of Elisha.

Elijah, for the most part, worked miracles without means, Elisha with means. In curing the waters of Jericho, he used salt; he heaved the pottage with meal; he made the iron to swim by wood. The spiritual and miraculous working of Christ in the Apostles, and in Apostolic men, and in the Church, even to the end, is by the means of grace, which He Himself has instilled, and has placed in their hands.

To this it may be added, that Elisha seems to have resorted more than Elijah did to external helps and appliances before he wrought his miracles; see, for example, iii. 15, where he says, "Elisha's mantle is more than the mantle of Elijah." This was accompanied and aided by holy music, and other sacred influences in divine worship.

The waters of Jericho healed.

20—22. Bring me a new cruse, and put salt therein. Rather, bring me a new dish, a shallow bowl, or sacker (φιλάντρο). It was to be new, in order that it might be known that there was nothing adhering to it from former use, which might be supposed to have a corruptive power; and it was to be a shallow sacker, so that it might be seen to have salt in it, and nothing else. And it was to have salt, which, as the inhabitants of Jericho, who dwelt near the Dead Sea, or Salt Sea, knew from experience, would by itself be more likely to produce barrenness, than to cure it; and therefore the healing of the waters by its means would be owned to be miraculous.

Elisha went forth to the spring, and cast the salt in it, and said, "Thus saith the Lord, I have healed these waters.

So the waters were healed, in order that it might not be supposed that he did it by any power of his own.

This is the first miracle recorded of Elisha after his passage of the Jordan; on which, see v. 14. Jericho was a figure of the city of this world. See above, on Josh. vi. 20.

The waters of Jericho were brought in unhealthful waters of Jericho, from a new cruse, was typical of the work done by the Lord after the Ascension of Christ, by means of the Apostles and their successors, casting in the salt of Christian doctrine from the new cruse of the Gospel into the unhealthful waters of the Jericho of this world, and healing them (Angelousmos).

Elisha's words were, "Thus saith the Lord, I have healed these waters." He assumed nothing to himself, but ascribed all to the Lord. See above, on Josh. vi. 20.

Elisha's words were, "Thus saith the Lord, I have healed these waters.

The healing of the waters of Jericho by the Lord, working by Elisha (whose name signifies "God is healeth") after Elijah's Ascension into heaven, casting into the waters of Jericho, from a new cruse, was typical of the work done by the Lord after the Ascension of Christ, by means of the Apostles and their successors, casting in the salt of Christian doctrine from the new cruse of the Gospel into the unhealthful waters of the Jericho of this world, and healing them (Angelousmos).

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Elisha's words were, "Thus saith the Lord, I have healed these waters." He assumed nothing to himself, but ascribed all to the Lord. See above, on Josh. vi. 20.
way, there came forth little children out of the city, and mocked him, and said unto him, Go up, thou bald head; go up, thou bald head. 24 And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood, and there were forty and two children of them. 25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

III. 1 Now Jehoram the son of Ahab began to reign over Israel in Samaria, in the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he wrought evil in the sight of the Lord, but not like his father, and like his mother: for he put away the altars, and the high places, and made no molten image, as his father had made.

3 Nevertheless he cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom.

23. little children] Those who come forth are called little children; and it is said that the bears tore them of fourty-two children; but a different word is used there for children, viz. γυναῖκες, as opposed to παιδίαν. The words of the Lord are applied to the children, as the prophet had been sent to them, and referred them to the words of the Lord, iv. 23, and applied to those who had been brought up with Rechoboam, who was forty-one years of age (1 Kings xii. 8, 14), and the adjective little is there dropped. It would seem that the word Writer means so-intimate that the eldest of the number were taken away (cp. Kiltó, p. 285).

— Go up, thou bald head! This was spoken in insult (cp. Isa. iii. 17, 24). Elisha's baldness was premature; for he lived fifty years after this (viii. 14).

24. he turned back, and looked on them, and cursed them in the name of the Lord.] At Bethel, once "the house of God," as its name declares, but now made the seat of the idolatrous worship of one of Jeroboam's calves. At Bethel there was also a school of the prophets (v. 3).

If an insult offered to Elisha, now just appointed to be the successor and representative of Elijah, and bearing his prophetic mantle, as the Elijah prophesied that the Lord, had passed unnoticed, the idolaters of Bethel might have been hardened in their idolatry, and the prophets and worshippers of the Lord would have been discouraged.

Elisha inflicted Elijah in his miracles of severity (e.g. in the destruction of the fifties, 1. 10, 13), as well as in his miracles of mercy.

It has been objected by some, that "this act of Elisha was contrary to the spirit of the Gospel" (Stanley, Lectures, p. 326; cp. Preface, on 1. 10), p. 14.

But the destruction of the children was not the act of Elisha, but of Elisha's God; and the question is,—Was the God of Elijah the same as the God of the Gospel? Was he a figure of God, in the Jewish dispensation and Marcionites say? Certainly He was the same; and with Him is "no variableness, neither shadow of turning" (James i. 17).

Let us consider, also, the circumstances of the case. The outrage against Elisha was a public one, probably in the sight of his own scholars at Bethel. The children, we read, came forth to meet him. Probably this large body of children was gathered together by their parents, and was instigated by them against Elisha (as the writer of the sermon observes, in S. Augustine's works, Append. Serm. 41, vol. v. p. 2121). Elisha did not pray that the bears might come forth and devour, as he committed his cause to God; he denounced God's judgments upon them; and God, who knew what would become of those children, and who would make allowance for them on the ground of their tender age, and the bad example of their elders, took the matter into His own hands, and in the righteous exercise of His justice, destroyed the scoffers at His prophet. God would not have said, Amen to Elisha's curse, if that curse had not been suggested by Him. God made the two bears to come forth out of the wood,—"et laceraeunt quadrangula duas pueros, ut percussis parvulis satis majoris recipiendam disciplinam, et moris fiorum fieret disciplina parentum; ut Prophectam, quem mirabilia facientes molestat, animum, aut discerentur, vel timere. Nemo ergo beato Elishae devenire, qui operum illius fictum est, non tam ipse proprii virtute quam in illo Spiritus Sanctus fecisse erudendus est." (Append. Serm. v. Augustine, p. 2421.)

Whoever, therefore, takes on himself to censure Elisha, censures God.

The same view is taken by the author of Quest, ad Orthodoxos (in Justin Martyr, Qu. 80); and by Dr. Waterland (Script. Vind., p. 159), who says, "This was a lesson of instruction to parents to educate their children well, and not to inimicate them in the Devil's service. If the children were little, and innocent on account of their littleness, then God had mercy on them. Their parents were not taken away, but were mercifully warned to repent, by this evidence of God's severity towards other people."

The sin of Elisha was not a sin of severity against the children, but of wisdom towards them, in disciplining them to receive with reverence the preaching of Elisha.

Thus the she-bears at Bethel are seen to have had the same ministry as the lion which punished the disobedient prophet who was sent against Bethel; see 1 Kings xiii. 24, 28.

But further. Elisha's acts have a typical and prophetic character. He is a figurative representative of Christ, working by His Apostles, after His a-cession. See above, on the miracles of Elisha, ii. 18. The insult received by him at Bethel may be compared with the insults heaped on Christ Himself in the first preaching of the Gospel at Corinth, Rome, and other great Bethels of this world. See 1 Cor. xii. 3; Tertullian, Apologet., c. 2, c. 40. Qu. Augustine c. Faustus, xii. 35; and in Ps. lxxx.; and the treatise of Lactantius, on the awful deaths of those who blasphemed the Gospel of Christ.

The punishment inflicted on those who despised Elisha, and mocked at the Spirit of God working in him, are warnings against that evil spirit of sceptical scorn, which the Gospel has now to encounter from a godless world. If such was the chastisement inflicted by God on the children who insulted Elisha, what fearful penalties are in store for those who are not children, but grown-up men, and perhaps profess themselves to be wise and prudent, and yet venture to scoff, and sneer at the Scriptures, and cavil at the words of Christ! See Luke x. 16. Mark vii. 11. Jude 15.

Cu. III. 2. like his mother] Jezebel, who lived during the whole of his reign (ix. 30).—he put away the image of Baal' But did not suppress the worship of Baal (s. 15).
And Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

And king Jehoram went out of Samaria the same time, and numbered all Israel. And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou art, my people as thy people, and my horses as thy horses. And he said, Which way shall we go up? And he answered, The way through the wilderness of Edom. So the king of Israel went, and the king of Judah, and the king of Edom: and they fetched a compass of seven days' journey: and there was no water for the host, and for the cattle that followed them.

And the king of Israel said, Alas! that the Lord had called these three kings together, to deliver them into the hand of Moab! But Jehoshaphat said, Is there not here a prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, which poured water on the hands of Elijah. And Jehoshaphat said, The word of the Lord is with him. So the king of Israel and Jehoshaphat and the king of Edom went down to him. And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the Lord hath called these three kings together, to deliver them into the hand of Moab. And Elisha said, As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, Thus saith the Lord, Make this valley full of ditches.
the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts. 18 And this is but a light thing in the sight of the Lord: he will deliver the Moabites also into your hand. 19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece of land with stones.

And it came to pass in the morning, when the meat offering was offered, that, behold, there came water by the way of Edom, and the country was filled with water. 21 And when all the Moabites heard that the kings were come up to fight against them, they gathered all that were able to put on armour, and upward, and stood in the border. 22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: 23 And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil. 24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but they went forward smiting the Moabites, even in their country. 25 And they beat down the cities, and on every good piece of land cast every his stone, and filled it; and they stopped all the wells of water, and felled all the good trees: only in the valley of Kir-haraseth left they the stones thereof; howbeit the slingers went about it, and smote it. 26 And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. 27 Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land.

IV. 1 Now there cried a certain woman of the wives of the sons of the pro-

contain it, in the dry valleys of their hearts (James i. 21. 1 Thess. v. 10. 2 Tim. i. 6). 19. ye shall smite every fenced city] Rather, ye will smite—in your cruelty and rage: this is a prophecy, rather than a command; compare Elisha's speech to Hazael, viii. 12; and see the last note to this chapter.

20. when the meat offering was offered] Miraculous manifestations of God's mercy often take place at the stated times of prayer, and thus God's approval of such appointments is shown; and especially was this the case at the evening sacrifice, the hour of Christ's Death, from which all the blessings flow (see 2 Sam. xxiv. 15; 1 Kings xviii. 20; and Ezra ix. 4). The morning sacrifice was offered at the time when the Crucifixion began (Mark xv. 25).

Here also was a rebuke to Jerahmiah for deserting the worship of Jerusalem and the Temple, and for resorting to the schismatic altars of Jericho (v. 3). May we not add that this miraculous outpouring of water, typifying the effusion of the Spirit, is also instructive to us as being associated with the reverent use of regular ministries of religion in the Church of God?

(by the way of Edom] From the wilderness, not from the Dead Sea; the water lay between them and the Moabites.

21. they have smitten one another] The Moabites knew that Israel had separated from Judah, and that in heart Edom was hostile to both (cp. 2 Chron. xx. 22), and they supposed that a feud had broken out among them.

22. Kir-haraseth] Literally, the city of bricks, or brick fortresses (Isa. xvi. 7. xlii. 7. Gees. 792), still existing under the name Kerak. It was built on a high and steep limestone rock, from which the Dead Sea, and even Jerusalem, is visible. It is surrounded by a deep, narrow ginn, called Wady Kerak, which descends westward to the Dead Sea (Borchardt, Red Book).

23. king of Edom] From whom he expected least opposition.

24. his eldest son] His own eldest son: not the son of the king of Edom, as is suggested in the heading of the chapter in Vol. III.
The widow's oil multiplied. 2 KINGS IV. 2—16.

The Shunammite.

In the 1st verse we have the text repeated from the parallel narrative, in 2 Kings iv. 1. To this text the comment is added: "by the Holy Apostles (cp. Append. ad Augustine, Serm. 42. Ecklerius (p. 1062) compares the widow to the Gentile Church, whose husband was dead, i.e. who was no longer joined to her ancient idolatries, but joyfully embraced the Gospel from Apostolic preaching, and received a marvellous supply of the oil of spiritual grace for the deliverance of herself and children—even all nations—from the bondage of sin and death. So Agelastus, p. 337.

6. the oil stayed] Not for any deficiency in its supply, but in the lack of vessels to receive it. So the supply of the oil of God's grace is never stinted in itself, but the stint is in our hearts. We are not straitened in God, but our straitness is in ourselves. Our faith falters, His promises never fail: compare 2 Cor. v. 12.

8. Shunammite.] In the plain of Emron, the native place of Abishag: see above, 1 Kings i. 3.

— a great woman.] Wealthy: cp. 1 Sam. xx. 2.

10. a little chamber.] An upper chamber: see above, in Elijah's history, 1 Kings xvii. 10: cp. Dr. Thomson, L. and B. 457. a bead-board (Ecklerius) See also few versinal all the good effects of hospitality to strangers, especially to holy men, see Matt. x. 41. Heb. xii. 2. 1 Pet. iv. 9.

12. Gehazi.] A name which means valley of vision (Genes.167). On the spiritual meaning assigned by some to this name, see below, note at end of chapter v.

13. spoken for to the king.] A proof of the effect of Elijah's miracles, even on bad men.

I dwell among mine own people.] I dwell peaceably and contentedly. I have no litigation with any body, and have no need of favours from princes, or of any intercession with them (Theodore).

16. About this season, according to the time of life.] The

been the widow of Obadiah, the servant of Ahab (Joseph. ix. 4, 2) and so the Chaldee Paraphr., and many of the Rabbis. She speaks of her husband in the same terms as Obadiah used in speaking of himself (1 Kings xviii. 12).

The Widow's Oil Multiplied.

— to be bounteous] Rather, to be servants: see Lev. xxv. 39.

3. Go, borrow thee vessels.] Elisha requires an act of faith and obedience on the part of the widow and her son before he works the miracle. Compare above, lit. 16, where he requires ditches to be made by the army of Israel, in the dry valley, in order that they may be filled with water.

Here we see another type of the working of Christ in His Apostles after the Ascension.

Elijah had promised to the widow of Sarepta, who received him in faith and love, that the cruse of oil should not fail till the Lord sent rain, and that she and her son should be preserved in time of famine (1 Kings xvii. 14); and here Elisha trials the faith of the widow by prescribing means whereby she may be delivered from debt, and her son from the bond-service enforced by the creditor staining the Levitical Law to his own benefit.

Here we recognize a resemblance to the miracle of Elijah, with some additional circumstances, such as we find in the Apostolic teaching and ministry succeeding that of our Blessed Lord. There is a widow in both cases; she has a son in both cases; in the one case there is famine, in the other there is debt and fear of bondage. In both cases there is faith and obedience. In both cases that which is supplied of oil, the fruit of faith in God. The faithf

phets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen. 2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, save a pot of oil. 3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; b || borrow not a few. 4 And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. 5 So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. 6 And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed. 7 Then she came and told the man of God. And he said, Go, sell the oil, and pay thy || debt, and live thou and thy children of the rest.

8 And † it fell on a day, that Elisha passed to 4 Shunem, where was a great woman; and she † constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. 9 And she said unto her husband, Behold now, I perceive that this is an holy man of God, which passeth by us continually. 10 Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither. 11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there. 12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him. 13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people. 14 And he said, What then is to be done for her? And Gehazi answered, Verily she hath no child, and her husband is old. 15 And he said, Call her. And when he had called her, she stood in the door. 16 And he said, About this † season,
The Shunammite's son dies. 2 Kings IV. 17—20.  
Elisha's servant and staff.  

according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, I do not lie unto thine handmaid. 17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.  

And when the child was grown, it fell one day, that he went out to his father to the reapers. 19 And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother. 20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and then died. 21 And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out. 22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again. 23 And he said, Wherefore wilt thou go to him to day? it is neither new moon, nor sabbath. And she said, It shall be as the Lord liveth, neither with thy soul. 24 So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite. 25 Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? 26 And she answered, It is well. 27 And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. 28 And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me. 29 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me? 30 Then he said to Gehazi, 1 Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, 1 salute him not: 31 and if any salute thee, answer him not again: and lay my staff upon the face of the child.
And the mother of the child said, *And* as the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. 

And Gehazi passed on before them, and laid the staff upon the face of the child; *but* there was neither voice, nor *nor* hearing. Wherefore he went again to meet him, and told him, saying, The child *is* not awaked. 

And when Elissha was come into the house, behold, the child was dead, and laid upon his bed. 

He went in therefore, and shut the door upon them twain, *and* prayed unto the Lord. 

And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. 

Then he returned, and walked in the house *†* to and fro; and went up, *†* and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. 

And he called Gehazi, and said, Call this Shammuniate. So he called her. And when she was come in unto him, he said, Take up thy son. 

Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out. 

Elisha went up into the chamber and "stretched himself," and yet he "contracted himself." He applied his own limbs to the child's limbs; his mouth, eyes, and hands, to the child's mouth, eyes, and hands. So, in God Christ humbled Himself, and took our nature; and, as a little child, He takes our sins; and was obedient to death, that we might live for ever by Him. He contracted His Godhead to the narrow span of our Manhood, and embraced its cold limbs, and restored it to life. As St. Francis says, Christ passed through every age—infancy, childhood, manhood—that He might sanctify every age. "He quickened us who were dead in trespasses and sins" (Eph. ii. 1), and of "His fulness we all receive, and grace for grace" (John i. 16). He has warmed us by His breath. He restores to us the divine image. He makes His own most precious blood to flow in our veins. By the ministry of His Word and Sacraments, He, Who is God Incarnate, our heavenly Elisha (which signifies "God the Saviour"), and Who acted in and by His Apostles, and is ever present in His Church, is ever doing the same blessed work of spiritual reanimation. He is ever quickening those who are dead in sin, and is raising them to life, and is giving to them a blessed hope and assurance of a future resurrection to everlasting life and glory, through Himself, "the Resurrection and the Life!" see John v. 21; xi. 26. Eph. ii. 1. Col. ii. 13, and the exposition by S. Augustine of this history, e. Faust. Man. xii. 35; contra duas Epistolam Pelagian. iv. c. 2; and Serm. 136. Supra Matt. xix. 21. Cp. Serm. 42, p. 297. A. D. 1226. In the Mass of S. Eligius, ut perrum sacrametaret; humiliavit se Christus, ut munendum in pecatis ejusdem ecclesiae miserent. Misit Eligius ecclesias super oculos, manus super manus. Quod Eligius in puero praefiguravit, huc in toto genere humano Christus implens. Humilissimi se ipsum factus oboedientem ut amorem (Phil. ii. 8). Quia parvuli cranium, parvulum se factum, quia mortui jacuissent, parvissimus medicinis inclinavit. Quod puero oscilavit septies, onmis gratia Spiritus sanctissima in mundum dedit, ut resuscitaretur in adventu Christi. And in Sermone 26, S. Augustinus says, "Non petit Lex vivificare; Venit Ipse, Grands ad parvulum, Salvator ad salvandum, Vivos ad mortuorum. Memoria contrafacta, tanquam se eximium, ut formam servi acciparet (Phil. ii. 7), parvum se in superstantem, ut mirificum corpus humiliatis nostris confinum corpori glori et gloria. Phil. iii. 21." Cp. S. Prosper Aquitan. ii. 31; Eucherius, Beda, and Angulomana here, and S. Bernard, in Canticle, Serm. 6, where he applies this history to Christ, who, preached to the whole world, not only as a sacrifice for sin, and as the giver of life, but also as our Perfect Example, to which we must be conformed: "Manus suas meis superpositas, exemplum praebens honorum operum et formam obedientiam." See also Bp. Taylor, Life of Christ, Intro. i. 6. Theseus dedicated the Hymn for the Second Sunday after Easter, on which day the Church teaches this doctrine of conformity to Christ, in her Collect and Epistle. 

33. and prayed [see on 1 Kings xvii. 21.]

36. Call this Shammumiate [Shunem was near to Nain, where our Lord raised the widow's son to life. The act of Elisha reminds us of the act of our Blessed Lord; but Elisha worked in a "man of God," Christ worked as God Himself. See Luke vii. 14.]
And Elisha came again to *Gilgal: and there was a *dearth in the land; and the sons of the prophets were *sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets. And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shewed them into the pot of pottage: for they knew them not. So they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out, and said, O thou man of God, there is *death in the pot. And they could not eat thereof: 41. But he said, Then bring meal. And *he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot.

And there came a man from Baal-shalisha, and brought the man of God bread of the firstfruits, twenty loaves of barley, and full ears of corn || in the husk thereof. And he said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the Lord, They shall eat, and shall leave thereof. 44. So he set it before them, and they did eat, and left thereof, according to the word of the Lord.

V. 1. Now Naaman, captain of the host of the king of Syria, was a great man || with his master, and || honourable, because by him the Lord had given || deliverance unto Syria: he was also a mighty man in valour, but he was a leper. 2. And the Syrians had gone out by companies, and had brought away consternation.

The Miraculous Feeding.

43. Give the people[.] Elisha, having received thank-offerings intended for his own use, dispenses them, when multiplied, to the people. Here is a specimen of the work of Christ in Apostolic Churches, receiving the alms of the faithful at God's altar, and seeking for true riches by bestowing those offerings, blessed by God with increase, to the benefit of His people.

This action is contrasted with the sordid covetousness of the evil minister of Elisha, Gehazi (the Judas of the Old Testament), who endeavours to enrich himself by treachery to his master (v. 20).

This miracle of Elisha, like that of raising the Shammunimite's son (see on v. 36), presents a figurative glimpse of the mighty working of Christ in feeding the multitudes (cp. Matt. xiv. 15—21. Mark vi. 34—44. Luke ix. 12. John vi. 11). In Christ's miracle, the Lord Himself worked as supreme, by His own divine authority; He works in Elisha as by an instrument in the Lord's hands.

Observe, the former of this pair of miracles (vv. 38—41) represents the work of Christ in the Church of God, providing an antidote for the poison of heresy; the other miracle represents His work in the Church, feeding the people with the wholesome food (the first-fruits and the full ears of corn (v. 42), the first-ripe, and the last) of Holy Scripture. The Church of God must be careful to perform both these duties to her people. She must not be content with counteracting error, she must also diffuse truth; and she must not think it enough to disseminate saving truth, without providing an antidote against the poison of heresy, which is spiritual death.

Ct. V. 1. Naaman. Which means pleasant (Gen. 555). — deliverance] Victory and prosperity. Also, Naaman was a leper, yet he was admitted to high affairs of state; he was allowed to dwell in the society of his friends, and even to enter the temple of his god (v. 15). Leprosy was the type of sin, in God's Law, and in the eye of the faithful Israelite; and it required the separation of the leper from the society of his fellow-men, and from the worship of the sanctuary (see above, on Lev. xii. 2—46, and the interesting remarks of Dr. Thomson, i. and ii. p. 629). But it was not regarded in the same light by the heathens (cp. Hengst., Christ. iii. 594. Auth. i. 137). It is only the
Naaman the Syrian

2 KINGS V. 3—11.

is sent to wash in Jordan.

captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy. And one went in, and told his lord, saying, Thus and thus said the maid that is of the land of Israel. And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God—láprosy? The King of Israel regards the disease of leprosy as incurable by human skill. On the spiritual force of these words, and of this history, see below, at v. 19.

9. Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and dwelt in the land of Israel, a certain prophet, of the kindred of the house of Ahab; for his name was Elisha, the son of Shaphat, of Abel-meholah, a Benjamite. And he was a good man, but full of self-importance, and of the dignity and grandeur of his country, as compared with Israel (see vv. 11, 12), and he expected to be treated with obsequious homage by Elisha. But Elisha, the man of God, would bring down his high thoughts and vainglorious imaginations, and would work in him the requisite tenor and disposition of humility and faith, in order that he might be a recipient of the marvellous blessing of God's mercy, both in body and soul.

Go and wash in Jordan seven times] Elisha commanded him to go and wash seven times, in the river of Jordan—that country which was the scene of his victories,—in the Jordan, a journey of more than twenty miles from Samaria, and where, doubtless, he would have many spectators of his act. But he humbly, buthero, and his journey to Jordan, and of his return from it. In this way also Elisha exercised his humility, faith, and obedience. This great Captain of Syria must not only be humbled, believe, and obey, but he must openly show his humility, faith, and obedience to the word of the God of Israel, spoken by His prophet Elisha.

He must do this in the presence of Syrians, his servants, as well as of Israelites; and the Name of the God of Israel, whose King and people had paid obsequious homage to Naaman, must not countenance any humiliation or anything that would be a dishonour to Naaman. By not coming to Jordan, but by sending him to Jordan to wash there, Elisha would also show that the cure was not due to his own touch, or to any virtue inherent in himself; but only to the power of God acting by such means as God Himself was pleased to appoint and prescribe by the mouth of His Prophet.

In like manner, our Blessed Lord tried the faith and obedience of the blind man—Go, wash in the pool of Siloam. He went his way therefore and washed, and came seeing (John ix. 7). But in this Christ differed from Elisha, that He not only prescribed the means, but worked by them.

Seven times] Cp. iv. 15. Was not this a prophetic utterance as God Himself spake upon Sennacherib, graven Spiritus Sancti” (App. ad. Augustin., Sermon. 44).

But Naaman was wroth] His temper and words showed his need of such treatment as he received from Elisha. He must first be humble, believe, and obey, before he can receive any blessing from God: see v. 10.
and went away, and said, Behold, † I thought, He will surely come out to me, and stand, and call on the name of the Lord His God, and † strike his hand over the place, and recover the leper. 12 Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage. 13 And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? 14 Then he went down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. 16 But he said, k As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. 17 And Naaman said, Shall there not, then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. 18 In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord shall strike his hand] Literally, wave his hand.

12. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? The Abana, or Amen, flows from Antilbanus, and is now called Barady, or Barada (i.e. the cold stream). By the Greeks and Latins it was called Chrysorrhen (the golden stream); it passes through the Syrian capital, Damascus. The water of the Abana is clear and beautiful, and, in this respect, might well be preferred by Naaman to the clay-coloured stream of Israel (Robinson, Grove, Trench, R. v. a.). The Pharpar, called so from its swiftness, is probably the Awray, or Awdadah, which flows through the plain at the south of Damascus, which is about seven miles off, into the Lake Haidchay (Robinson).

13. His servants came near] God had used the little captive maid as His instrument for bringing Naaman to Elisha (see above, on c. 2); he now uses Naaman's servants as His instrument for bringing Naaman to a right mind. God chooses "the weak things of the world" to work His own gracious purposes, in promoting His own truth, and in saving souls; and the weakness of the human instruments, which are chosen, shows the strength of the Divine Power which works by them: see 1 Cor. i. 27, 28.

14. Then went he down—Jordan] From Samaria to Jordan; more than twenty miles.

15. And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant. 16. But he said, k As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused. 17. And Naaman said, Shall there not, then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. 18. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord
19 And he said—Go in peace. Elisha did not approve Naaman's act of reservation, but he did not impose upon him a condition. Elisha had power to set him free. He treated him tenderly, as a fresh courier. Our Lord Himself has taught His ministers that the same Wine will not suit all bottles (Matt. ix. 16, 17; cp. ix. 15).

20 But Gehazi, the servant of Elisha the man of God, said, Behold, my

pardon thy servant in this thing. And he said unto him, Go in peace. So he departed from him a little way.

By the Apostles and Apostolic Churches after His Ascension, not only on the Jews, but on the Heathen World.

20 But Gehazi, the servant of Elisha the man of God, said, Behold, my

The historical circumstances of this miraculous cure have been already presented to the reader in the narrative. But we should take a lower view of it. If we did not also consider it in its spiritual meaning. It is not only an historical event; it is also a type and prophecy.

Elisha the prophet was a figure of Christ Himself, working by the power of the Holy Spirit, manifesting the might of God, and revealing the kingdom and the glory of God, by the denunciations of the sins of Israel, and the mildness of Divine love towards the guilty who changed their ways. Gehazi's conduct was a typical example of the false humility of the disciples of Christ.
master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but, as the Lord liveth, I will run after him, and take somewhat of him. 21 So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? 22 And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. 23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. 24 And when he came to the || tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed. 25 But he went in, and stood before his master. And Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went || no whither. 26 And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants? 27 The leprosy therefore of Naaman n shall cleave unto thee, and unto thy seed for ever. And he went out from his presence 9 a leper as white as snow.
The iron is made to swim

VI. And a the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. 2 Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. 3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. 4 So he went with them. 5 And when they came to Jordan, they cut down wood. 6 But as one was felling a beam, the axe head fell into the water: and he cried, and said, Alas, master! for it was borrowed. 7 And the man of God said, Where fell it? 8 And he showed him the place. 9 And he cut down a stick, and cast it in thither; and the iron did swim. 10 Therefore said he, Take it up to thee. And he put out his hand, and took it.

3 Then the king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. 4 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a

Ch. VI. 1. the place where we dwell] Probably Gilgal, near Jordan: see xi. 2. unto Jordan] Near which there was timber, and which is not far to the east of Gilgal.

3. I pray thee, and go with thy servants] Good discipies desire to be always under good discipline (Mt. ii. 5).

5. the axe head Heb. the iron. — borrowed] Heb. asked for, prayed for: see on Exod. iii. 22. The iron was not borrowed, nor bought; but it was a gift, obtained by the user in answer to a request, perhaps on the plea of poverty (cp. Kell here).


7. and the iron did swim] Heb. he made the iron to flow, to float, and swim, as water, on the water (Genae. 705. Cp. Deut. xi. 4).

The iron made to swim by means of wood, in Jordan.

The scene of this miracle was Jordan, the waters of which had formerly flowed back to a place called Adam, in order to make a way for Joshua, the figure of Jesus, and for the people of Israel, into Canaan,—the figure of the Church Militant, and of the Church glorified: see above, on Josh. iii. 7. 16. At Naaman, Naaman had been ashamed of his leprosy, and became a figure of the Heathen World converted to Christ: see note above, after v. 19.

In this history, the iron, which was used to do the work of building an abode, falls into the depth of the river, and seems to be lost: but it swam over it as some would not swim, but prayed for. The prophet cuts down wood (he did not use the helve, but cut down a new stick), and casts it into the Jordan, and he makes the iron to flow or swim upon the stream (see on p. 4).

In this miracle we see no concurrence of human labour, as in the other miracles of Elisha. The miracle is simply an act of Divine Grace working by Elisha.

Elisha did not invent it, nor put it upon it, but let it happen, and it swam to the Jordan, and raised the iron from the depth of the river, and made the iron to float upon the surface, and the man put out his hand and recovered it. So the wood of the Cross, which is not dry wood and barren, but a living, growing tree, even the Tree of Life (see on Gen. ii. 9), whose leaves are for the healing of the nations (Rev. xxii. 2), is cast into the waters of Christian Baptism; and man’s nature, which was drowned like the Old World before the Creation (see on Gen. i. 2), and again at the Flood (see prelim. note to Gen. vi.), is raised up from the depth, and floats upon the surface, and is restored to the service of God.

7. He that asks Tertullian, c. Jud. c. 13] is more clear than the spiritual meaning of this wood? The hardiness of this world is drowned in the depth of sin, but it is raised up in baptism by the Wood of Christ’s Passion: and that nature, which had perished by means of the trees in Adam, is restored by means of the tree in Christ; see also S. Ambrose de Sacri. ii. c. 4, and Theodoret here. Qu. 19, who says, “The Divine Nature of Christ on the Cross raised the iron of human nature from the depths of sin and ruin” and so Ireneaus, v. 17. “In cutting wood for ourselves we lost the iron; but by the wood, which Christ cut for us, we recover it. We perished by the wood in Adam, we are restored by wood in Christ.” See also the excellent Scrutin, perhaps by Cesarinus, in App. to Augustine, Sermon 45, and Eucherius, p. 1004., “Sicut securis in profundum corruit, ita genus humanum se in peccatorum gurgite submerse; sed veniens Heilagius misit lignum, et naturam ferrum. Quod est lignum crucis, et ferrum baptismi fuerit. Hinc est genus humanum de peccatorum fonte per cruci mysterium liberare.” Postquam nativit ferrum. misit manuum, et recipit illud. Ista factum est nobis, qui per crucis lignum ad manum Domini reddamus.” And now we are bound to use the Instrument of our nature, itself was bestowed on us originally by the free gift of God (see c. 5), and which has been restored to us by His free grace in Christ, dying for us on the Cross, and has been raised by Him from the mire and depth of sin, and has been joined to His Cross; for we are “crucified in Him” to the world, and are “conformed to the likeness of His Death and Resurrection” (Gal. vi. 14. Rom. vi. 5), in the Jordan of the Baptismal Waters, sanctified by Christ’s Baptism in the River Jordan, to the washing away of sin. It is our duty, in the sense that nature, given by God, was so restored by God’s free love, in the building of houses, not for ourselves, but for Him to dwell in; we are bound to devote ourselves, in soul and body, to His honour and service, through Christ, the Lord (Rom. xii. 1). Then the mire of sin and ruin was done once, but it is ever going on. God’s grace in Christ is ever raising the iron heart, which has sunk into the mire of this world; and it is ever lifting it up from earthly passions to things above.

8. Then the king of Syria warred] Rather, And the king of Syria warred. It is not asserted by the Sacred Historian, that the events now to be narrated took place at the same time with, or immediately after, those which had been just related: cp. on viii. 1. He is now about to pass from a description of Elisha’s acts upon private individuals, to an account of his working upon Kings and Nations. Such also is the progress of the history of Christ’s operations in His Church. He began with addressing himself to individuals, and soon extended itself to Kingdoms and Empires.

9. Beware that thou pass not] Rather, as the context shows, ...
place; for thither the Syrians are come down. 10 And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us is for the king of Israel? 12 And one of his servants said, + None, my lord, O king: but Elisha, the prophet that is in Israel, tellth the king of Israel the words that thou speakest in thy bedchamber. 13 And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan.

14 Therefore sent he thither horses, and chariots, and a + great host: and they came by night, and compassed the city about. 15 And when the || servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? 16 And he answered, Fear not: for they that be with us are more than they that be with them. 17 And Elisha prayed, and said, LORD, I pray thee, open his eyes, that he may see. And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha. 18 And when they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. 19 And Elisha said unto them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria. 20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these men, that they may see. And the LORD opened their eyes, and they saw; and, behold, they were in the midst of Samaria.
Before CHRIST about 593.

21. And the king of Israel said unto Elisha, when he saw them, My father, shall I smite them? shall I smite them? 22. And he answered, Thou shalt not smite them: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them, that they may eat and drink, and go to their master. 23. And he prepared great provision for them: and when they had eaten and drunk, he sent them away; and they went to their master. So the bands of Syria came no more into the land of Israel.

24. And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria. 25. And there was a great famine in Samaria: and, behold, they besieged it, until an ass’s head was sold for fourscore pieces of silver, and the fourth part of a cab of dove’s dung for five pieces of silver.

26. And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord, O king. 27. And he said, || If the Lord do not help thee, whence shall I help thee? out of the barnfloor, or out of the winepress? 28. And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow. 29. So we boiled my son, and did eat him: and I said unto her on the next day, Give thy son, that we may eat him: and she hath hid her son. 30. And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, he had sackcloth within upon his flesh. 31. Then he said, || God do so and more also to me, if the head of Elisha the son of Shaphat stand on this day.

32. But Elisha sat in his house, and the elders sat with him; and the king sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master’s feet behind him? And while he
yet talked with them, behold, the messenger came down unto him: and he
said, Behold, this evil is of the Lord; what should I wait for the Lord any
longer? VII. 1 Then Elisha said, Hear ye the word of the Lord; Thus saith the
Lord, To morrow about this time shall a measure of fine flour be sold for
a shekel, and two measures of barley for a shekel, in the gate of Samaria.
2 Then a lord on whose hand the king leaned answered the man of God, and
said, Behold, if the Lord would make windows in heaven, might this thing be?
And he said, Behold, thou shalt see it with thine eyes, but shalt not eat
thereof.
3 And there were four leprous men at the entering in of the gate: and they
said one to another, Why sit we here until we die? 4 If we say, We will enter
into the city, then the famine is in the city, and we shall die there: and if we
sit still here, we die also. Now therefore come, and let us fall unto the host
of the Syrians: if they save us alive, we shall live; and if they kill us, we
shall but die. 5 And they rose up in the twilight, to go unto the camp of
the Syrians: and when they were come to the uttermost part of the camp of Syria,
behold, there was no man there. 6 For the Lord had made the host of the
Syrians to hear a noise of chariots, and a noise of horses, even the noise of
a great host: and they said one to another, Lo, the king of Israel hath hired
against us the kings of the Hittites, and the kings of the Egyptians, to come
upon us. 7 Wherefore they arose and fled in the twilight, and left their tents,
and their horses, and their asses, even the camp as it was, and fled for their
life.
8 And when these lepers came to the uttermost part of the camp, they went
into one tent, and did eat and drink, and carried thence silver, and gold, and
raiment, and went and hid it; and came again, and entered into another tent,
and carried thence also, and went and hid it. 9 Then they said one to another,
We do not well: this day is a day of good tidings, and we hold our peace: if we
tarry till the morning light, some mischief will come upon us: now therefore
come, that we may go and tell the king's household.
10 So they came and called unto the porter of the city: and they told them,

33. and he said] The King said, who followed immediately
on the steps of the messengers (see vv. 32, 33). Evidently the
King is present, for Elisha addresses him (vii. 1), and he is
There is a tone of murmuring in the King's words, not
however unmingled with faith. His coming in person to Elisha
was a symptom of remorse; and though he says that he is weary
of waiting for the Lord's mercy, yet he recognizes the hand of
the Lord in the evil which proceeds upon him. He had put
sackcloth on his hands, and rent his clothes; and he does not
ascibe the famine to chance, or use natural causes, but says,
in the hearing of the elders, "This evil is of the Lord." Even
this feeble act of repentance, like that of his father Ahab (see
above, note on 1 Kings xxi. 29), is not without its reward from
God. Elisha changes his tone, and is authorized to announce
to the King a withdrawal of God's judgment, and a change of
dearth into plenty (see vii. 1); and thus Jehoram is assured
that if he perseveres in his repentance, God will revoke the
sentence of chastisement against him, and turn it into a mes-
scope of mercy. It is to be regretted that the present verse
is separated from what follows by the breaking off of the
chapter.
If even Jehoram, the son of Ahab and Jezebel, recognized in
this famine the hand of the Lord, shall Christian Rulers and
Nations attribute calamities and visitations to mere secondary
causes? Shall they be ashamed to own that they are sent as
punishments for sin? shall they be slow to deprecate God's
avove, 2 Sam. xxii. 1; and below, on vii. 1.

2 Kings VII. 1. Then Elisha said] In answer to the King
Jehoram, and his courtiers, and to the elders, then present.
— a measure] Heb. a seah, the third of an ephah. See
1 Kings xviii. 32.
— the gate] Market-place: cp. Dr. Thomson, L. and B.
pp. 26—28, on the public transactions at the gates of eastern
cities.
2. a lord—hand] His prime-minister: cp. v. 18; and 2 Sam.
xxiii. 8. It is mentioned, that this lord was incredulous, but we
do not hear that Jehoram himself was. He had been a witness
of God's majesty, working by Elisha, in a still greater strait
than this: see above, iii. 13—20.
— thou shalt see it] For the fulfillment, see vv. 17—20.
3. at the entering in of the gate] Perhaps in a separate
dwelling there (cp. xv. 5. Lev. xix. 36. Num. v. 3), as is the
case at this day at Jerusalem, near the Zion gate. See Robison,
This passage (vv. 3—20) is appointed to be read in the
synagogues as a proper lesson with Lev. xiv. 1; xx. 33, which
relates to the plague of Leprosy, and to the rules and sacrifices
in its cleansing.
5. in the twilight] of evening. See v. 12.
6. the Lord had made] He revived the wonders of former
ages, as in the days of Gideon (Judg. vii. 22), and of Saul
(1 Sam. xiv. 20; cp. 2 Kings xix. 7. Prov. xviii. 1. Job
xviii. 11; xxv. 21. Jer. xx. 4).
— Hittites] Of Canaan generally, especially of northern
Canaan (1 Kings x. 29).
The Syrian tents spoiled. 2 KINGS VII. 11—20.  VIII. 1, 2.  The unbelieving lord.

11 And he called the porters; and they told it to the king's house within.

12 And the king arose in the night, and said unto his servants, I will now shew you what the Syrians have done to us. They know that we be hungry; therefore are they gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.  

13 And one of his servants answered and said, Let some take, I pray thee, five of the horses that remain, which are left in the city, (behold, they are as all the multitude of Israel that are left in it: behold, I say, they are even as all the multitude of the Israelites that are consumed:) and let us send and see.  

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.  

15 And they went after them unto Jordan: and, lo, all the way was full of garments and vessels, which the Syrians had cast away in their haste. And the messengers returned, and told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, 1 according to the word of the Lord.  

17 And the king appointed the lord on whose hand he leaned to have the charge of the gate: and the people trode upon him in the gate, and he died, 1 as the man of God had said, who spake when the king came down to him.  

18 And it came to pass as the man of God had spoken to the king, saying, 2 Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:  

19 And that lord answered the man of God, and said, Now, behold, if the Lord should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.  

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

VIII. 1 Then spake Elisha unto the woman, 2 whose son he had restored to life, saying, Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine; and it shall also come upon the land seven years.  

2 And the woman arose, and did after the

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13. they are as all the multitude] Rather, they will be as all the multitude, that is, they will fare neither worse nor better than we shall; if they perish, so shall we; if they live, we shall live also.

14. two chariot horses] Rather, two pair of horses, yoked to chariots. The proposal had been to take five horses with riders (v. 13), but this was modified, perhaps in order that if the story of the lepers were true, they might more easily bring samples of the spoil.

16. the people went out, and spoiled the tents of the Syrians] The heathen King of Syria, Benhadad, had come with his array, and besieged the capital of Israel, and reduced it to the greatest distress by famine (vi. 25—29); but the God of Israel, having first declared by His prophet that the famine would cease on the morrow, routed the army of Syria by a sudden panic, and makes the Syrian camp to afford provision to the capital of Israel. At the same time He inflicts punishment on the incredulous lord of Israel, who had disbelieved God's promise, and mocked at the prophecy of Elisha. Thus God proved His own supremacy over the gods of the heathen, and called Jehoram and his people to repentance and faith in Him. Here is a specimen of God's working in His Church. He makes even the camp of her enemies to yield food to her in her distress, as He made the curse of the lion, who had attacked Samson, to yield food to him and his friends; see above, on Judg. xiv. 9. God also makes even the most despised persons, such as the four lepers, who stood forth here in striking contrast to the unbelieving noblemen of Samaria, to be the spectators and reporters of the defeat of her enemies; and at the end He will disperse her adversaries, without any human aid, by a sudden overthrow: see 2 Thess. ii. 8.

16. the people went out, and spoiled the tents of the Syrians] The heathen King of Syria, Benhadad, had come with his array, and besieged the capital of Israel, and reduced it to the greatest distress by famine (vi. 25—29); but the God of Israel, having first declared by His prophet that the famine would cease on the morrow, routed the army of Syria by a sudden panic, and makes the Syrian camp to afford provision to the capital of Israel. At the same time He inflicts punishment on the incredulous lord of Israel, who had disbelieved God's promise, and mocked at the prophecy of Elisha. Thus God proved His own supremacy over the gods of the heathen, and called Jehoram and his people to repentance and faith in Him.

Here is a specimen of God's working in His Church. He

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saying of the man of God: and she went with her household, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines: and she went forth to cry unto the king for her house and for her land. 4 And the king talked with 'Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. 5 And it came to pass, as he was telling the king how he had restored a dead body to life, that, behold, the woman, whose son he had restored to life, cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha restored to life. 6 And when the king asked the woman, she told him. So the king appointed unto her a certain officer, saying, Restore all that was hers, 

7 And Elisha came to Damascus; and Ben-hadad the king of Syria was sick; and it was told him, saying, The man of God is come hither. 8 And the king said unto 'Hazael, 'Take a present in thine hand, and go, meet the man of God, and inquire of him for me.'

Gehazi relates Elisha's Miracles to the King of Israel.

4. the king talked with Gehazi] From this statement it has been inferred by some interpreters that this event took place before the narratives related above in the fifth chapter. If Gehazi had been now a leper (see there, vv. 26, 27), he would not (they say) have been admitted to converse with the king (Schmidt, Keil, and others).

But this is not conclusive. It seems more probable that Gehazi was still in leprosy, and that the sentence of leprosy, which had been pronounced upon him, was revoked. See the note of A Lapide on v. 27, and of Malvenda here.

Elisha's ministry lasted more than fifty years: see on xii. 20 and his leprosy, of which miracles of mercy, and delivered many prophecies of forgiveness to penitent sinners. For specimens of this we may refer to the wonderful intercessions of goodness, recorded in the preceding chapters, in behalf of the Syrian captives, and of the merciful Jehoram (vi. 23; and viii. 7). Such mercies as those must have been known to Gehazi; and would surely have brought comfort to him, and have had a healthful effect on his soul. "Perhaps his leprosy had brought him to repentance; and he that had told a lie to his master the prophet, now tells the truth concerning his master's miracles to the king" (Rp. Hall). The incident related in the last chapter, that the great mercy of God to the king and the inhabitants of Samaria, was made known first to four lepers, and was first notified by them to Jehoram and the consuming people, is not without its significance in the consideration of the history of Gehazi the leper. True it is, that Elisha denounced punishment on Gehazi and his seed for his sin (v. 27). But the Holy Scriptures abound with instances in which Divine chastisements are revoked on the repentance of those on whom they are denounced. Indeed, Divine punishments are denounced, in order that the sinner may repent, and that the chastisements may not be inflicted. This is a striking example of the (Isaiah iii. 4—10) and in the present book we have clear evidence that if even Ahab had repented, the judgments denounced on him and his house by God, would not have been executed (see on Kings xxi. 27—29. Cp. the case of Hezekiah, below, xx. 1—5).

Certain it is Gehazi and Gehazi's seed would escape the punishment of Gehazi, if they repented of the sin of Gehazi. Doubtless Gehazi, the servant of Elisha, knew this; and we may reasonably suppose that he profited by his knowledge.

Further, if there is no strong argument for disturbing the chronological order, it seems most reasonable to accept it. A confirmation of this supposition, that Gehazi repented, and was cleansed, is suggested by the fact of his appearance in the company of the King of Israel.

But further; there is a spiritual mystery here, as in all Elisha's history. The Syrian captain, Naaman, cleansed of his leprosy by the instrumentality of Elisha, was a type of the Gentile world, coming to Christ, and healed.

Gehazi the Israelite,—the servant of Elisha the prophet, punished for his sin with Naaman's leprosy,—was a figure of the Jews, rejected for their sins: see above, note on v. 19 and 27.

But there is a promise to the Jews, that, on their repentance, they will be cleansed from their spiritual leprosy, and be re-admitted to the favour of God. May not this blessed consummation be foreshadowed by this re-appearance of Gehazi, the penitent and cleansed leper, in the presence of the King of Israel?

Observe, the King of Israel is here displayed to us as appealing to Gehazi as a faithful remembrancer and witness of all Elisha's actions: "Tell me, I pray thee, all the great things that Elisha hath done:" and Gehazi is here introduced as cheerfully complying with the request, and as recounting the wonderful works of Elisha (vv. 4, 5), especially the restoration of life to the dead child of the Shunammite of Gilead, and he is the instrument of obtaining a boon for him from the king.

May we not say, that we have here a suggestion of the glorious truth, that the Hebrew Nation, the Jewish Gehazi, will one day be cleansed from its leprosy, and be restored to the communion of the Israel of God?

May we not here see an assurance that the Jewish Gehazi will one day believe, and proclaim the mighty and merciful acts of Jesus Christ, the Divine Elisha,—God the Saviour,—especially in His Incarnation, by which He lowered Himself to our poor and lifeless humanity, and stretched Himself over it, to renovate it, as Elisha bowed down and stretched himself upon the dead body of the Shunammite's son, and revived it? See above, on iv. 35—37.

There is something also interesting in the circumstance that Gehazi (who in chap. v. has been displayed to us as eager to enrich himself at any cost) is here exhibited as pleading for the widow of Shunem, and as procuring the restoration of her property to her. He, who was there like Judas, has here become like Zachaeus (Luke xix. 2—8). Is not this also characteristic of the spiritual change which will be wrought in the Jewish Nation, when cleansed by conversion to Christ? Cp. above, note at the end of chap.

6. Restore all that was hers] It is still common in the East (says a resident in Palestine) for even petty Sheiks to confiscate the property of any one who is exiled even for a time. Especially is this true of widows and orphans; and the Shunammite was now a widow; and small is the chance of their having that property restored, unless they can secure the mediation of some one more influential than themselves. The conversation between the king and Gehazi is in perfect keeping with the habits of Eastern princes (Dr. Thomson, p. 458).

7. Elisha came to Damascus] The time had arrived for the execution of the commission given at Horeb to anoint Hazacl King of Syria (1 Kings xii. 15). As to the meaning of anoint in that passage, see Dr. Waterland, Script. Vind. p. 161.

The King of Syria's Message to Elisha.

8. The king said] The heathen King of Syria, Benhadad.
Elisha's prophecy. 2 KINGS 8:9—16. Hazael kills Ben-hadad.

God, and inquire of the Lord by him, saying, Shall I recover of this disease? 2 So Hazael went to meet him, and took a present † with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? 3 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die. 4 And he settled his countenance † stedfastly, until he was ashamed: and the man of God ¹ wept. 5 And Hazael said, Why weepeth my lord? And he answered, Because I know ² the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. 6 And Hazael said, But what, ² is thy servant a dog, that he should do this great thing? And Elisha answered, ¹ The Lord hath showed me that thou shalt be king over Syria. 7 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou shalt recover. 8 And it came to pass on the morrow, that he took a thick cloth, and dipped it in water, and spread it on his face, so that he died: and Hazael reigned in his stead. 9 And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat being then king of Judah, ² Jehoram the son of Jehoshaphat king of Judah whose name was derived from a heathen idol, has no faith in his own gods, but publicly sends in his sickness to consult Elisha, the prophet of Jehovah,—a remarkable fact. How is this to be explained? May it not be accounted for from the miracle wrought upon Naaman the leper, the great captain of the host of the king of Syria? (chap. v.) And may it not be regarded as an accidental attestation to the truth of that miracle? The fact of Naaman's cure must have been generally known, and specially to the Syrian King, who had sent a letter to the King of Israel, to implore a remedy for Naaman's disease; see above, on v. 5.

Elisha was a type of Jesus Christ; and that royal letter from Syria in Naaman's behalf, and this message from the King of Syria to Elisha in his own behalf, may be considered in connection with that interesting history, which is related by Ezechias (II. E. 19), and which has been recently illustrated and confirmed from Syrian documents by the late learned Dr. Cureton, concerning the intercourse of a Syrian king with the Divine Elisha, our Blessed Lord Himself.

The King Ahab, of Israel, prospered in Mesopotamia, but being a border town, popularly said to be in Syria, is related by Ezechias (translating from Syrian records) to have sent a message to our Blessed Lord, of whose mighty works he had heard, and whom he desired to come and heal him of a severe disease. The Lord is reported to have replied, that He would not leave the land of Israel, to which His own personal ministry was to be confined, but that, after His Ascension, He would send one of His disciples to heal the King, and to preach the words of Life to him and his subjects: and that mystery was fulfilled after the Ascension, Thaddaeus was sent, who healed the King, on his profession of faith in Christ, and many others, and converted a multitude to the faith; and that the King offered him many rich presents, which he declined to receive, saying, "Since we have left our own things to follow Jesus, how shall we receive the things of others?" The resemblance of this history, in some respects, and its contrast in others, to that of the kings and captains of Syria, and their intercourse with Elisha and Gehazi, are simply cuttled to the reader's notice here.

— Hazael] Which means whom God sees, watches over:


9. took a present with him] It is not said that Elisha accepted it: cp. Waterland, Scr. Vind. p. 162.

10. Go, say unto him, Thou wast certainly recover] Ezechias Go, to the king of Syria, thou shalt live, i.e., thou shalt surely live. So the Heb., margin, and some MSS.; and so Sept., Vulg., Syriac, Arabic, and Targum. But the Hebrew text, or Cethib, in the majority of MSS., has, "Say thou wilt not live," i.e. they have to wath aleph, signifying not, and not to wath yod, signifying to him. Cp. Miller, Aenam. Keri, p. 62, where fifteen places of the Old Testament are specified, in which this variation occurs. The reading of the majority of MSS. of the Hebrew Text is defended by Witsius (Miscell. Pref, sect. 3.), Buddhaus (Hist. Eccl. ii. 372), and others; that of the Hebrew margin, by Vitringa, Lowends, and others. See Waterland, Script. Vind. p. 108. Keil, in his earlier edition, prefers the marginal reading; but in his later, he is in favour of that in the Hebrew Text: "Thou shalt not recover." And if this is the true reading, then the following Hebrew conjunction אַחְךָ אוּל עַיְבֵל אֵלֶיךָ מַעַּה should be rendered and, or for, and not boweth, as in our translation.

On the whole, the reading of the Hebrew Text seems preferable: "Thou shalt not live; for the Lord hath shown to me that he shall surely die." Hazael took occasion from this prophecy to the other, that he himself should be King of Syria (v. 13), to put an end to the life of Benhadad. He might probably still his own conscience by a plea that he was only fulfilling the prophecy of Elisha, and giving effect to the will of Jehovah.


12. the evil that thou wilt do] This was begun to be fulfilled under Jehu, on account of Israel's sins (x. 30. Cp. xii. 17; xiii. 3; and Hosea x. 14).

13. is thy servant a dog] Rather, What is thy servant, (who am) only a dog (see 2 Sam. iv. 8), that he should do such great acts as these? See Sept., Vulg., Syriac, and Arab.

14. thou shouldest surely recover] Literally, living, thou shalt live. Hazael gives a false report of Elisha's reply, in order to put Benhadad off his guard.

15. And it came to pass—died] Elisha had foretold the event, but did not authorize the means. The wicked ambition of Hazael drew an evil conclusion from holy promises. How different from the case of David, who, having been anointed by Samuel the prophet, saved the life of Saul twice (1 Sam. xxiv. 4; xxvii. 5).

16. Jehoram—began to reign] In the lifetime of Jehoshaphat, his father: see supra, on 1 Kings ii. 33. The words Amen, being omitted, are implied in the Hebrew text, then King of Israel, or, literally, "and of Jehoshaphat, King of Israel," are omitted in some MSS. and Versions. Davidson (Intr. ii. 19), with Théxis, and others, doubts the association of Jehoram with his father, but without reason.
Joram, King of Judah, 2 KINGS VIII. 17—29. succeeded by his son Ahaziah.

18. the daughter of Ahab) Athaliah: see v. 26. The heathen and heathenness of Phcenicia brought sin and misery on the house of Ahab by means of marriages: first into Israel, by Jezebel; and next into Judah, by her daughter Athaliah, who, after her husband's death, murdered the heirs of the throne, and usurped it. Michaelis supposes that those events synchronised with the murder of Titus Didus Carthagenensis, and with the reign of Pygmalion, her brother.


20. Edom revolted) 2 Chron. xxi. 10. Cp. with 1 Kings xiii. 47; above, iii. 9.

21. Zair) Supposed by some to be the Zear of Gen. xix. 22, 23 (Movers, Evelin. Cp. Grove, B. D. ii. 1813); but this is hardly probable. The non-occurrence of the name in the parallel passage (2 Chron. xiii. 9), seems to show the antiquity of the present narrative, and that the place had ceased to exist when the Chronicles were written.

22. Libnah) About twenty-eight miles south-west of Jerusalem: see Josh. x. 29.

24. Joram slept with his fathers) He died of a dreadful disease, and was buried with his fathers, in the city of David, but not in the burial-place of the kings of Judah, nor with the funereal honours paid to his fathers. (2 Chron. xiii. 18—20).

Ahaziah his son) His youngest son. All his elder sons had been slain by the Philistines and Arameans (2 Chron. xxii. 16; xxii. 11).

25. Two and twenty years old) Cp. on 2 Chron. xxii. 2. — daughter of Omri) Granddaughter: see v. 18. Omri is mentioned as the founder of the dynasty of Ahab's house: cp. below, on x. 32.

27. as did the house of Ahab) "For his mother" (Athaliah, the daughter of Ahab and Jezebel) "was his councillor to do wickedly" (2 Chron. xxii. 3).

the son in law) Literally, a son-in-law; and thus this King of Judah was connected with the house of Ahab by a double tie of mother and wife.

On the moral lesson to be derived from these statements, see R. Sanderson, ii. 74, who says, "John Baptist speaks of a generation of vipers (Matt. iii. 7); and if we will observe the conditions of some families in a long line of succession, might we not espouse here and there whole generations of drunkards, swearers, and such like? Little doth a man think what plague he may bring on his posterity by joining himself with an ill house or stock! Ahaziah, the grandson of Jehoshaphat by the father's side, and of Ahab by his mother's, drew infection from his mother, and trod in the steps of his wicked grandfather Ahab, rather than in those of his good grandfather Jehoshaphat."
By Elisha's command

2 KINGS IX. 1—14. Jezu is anointed King of Israel.

IX. 1 And Elisha the prophet called one of the children of the prophets, and said unto him, "Girl up thy loins, and take this box of oil in thine hand, and go to Ramoth-gilead: 2 And when thou comest thither, look out there Jehu the son of Jehoshaphat the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber; 3 Then take the box of oil, and pour it on his head, and say, Thus saith the Lord, I have anointed thee king over Israel. Then open the door, and flee, and tarry not. 4 So the young man, even the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host were sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. 6 And he arose, and went into the house; and he poured the oil on his head, and said unto him, 'Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. 7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, 8 at the hand of Jezebel. 9 For the whole house of Ahab shall perish: and I will cut off from Ahab him that pisseth against the wall, and him that is shut up and left in Israel: 9 And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah: 10 And the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

11 Then Jehu came forth to the servants of his lord: and one said unto him, Is all well? wherefore came this mad fellow to thee? And he said unto them, Ye know the man, and his communication. 12 And they said, It is false; tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the Lord, I have anointed thee king over Israel. 13 Then they hasted, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. 14 So Jehu the son of Jehoshaphat the
Joram is slain at Jezreel; 2 KINGS IX. 15—26. is cast on the plat of Naboth.

son of Nimshi conspired against Joram. (Now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria. 15 But king Jehoram was returned to be healed in Jezreel of the wounds which the Syrians had given him, when he fought with Hazael king of Syria.)

And Jehu said, If it be your minds, then let none go forth nor escape out of the city to go to tell it in Jezreel. 16 So Jehu rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah king of Judah was come down to see Joram. 17 And there stood a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, Take an horseman, and send to meet them, and let him say, Is it peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again. 19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, Is it peace? And Jehu answered, What hast thou to do with peace? turn thee behind me. 20 And the watchman told, saying, He came even unto them, and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously.

21 And Joram said, Make ready. And his chariot was made ready. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and met him in the portion of Naboth the Jezreelite.

22 And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? 23 And Joram turned his hands, and fled, and said to Ahaziah, There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sank down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; 25 Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this [or] plat, saith the Lord. 26
Now therefore take and cast him into the pit of ground, according to the word of the Lord.

27 But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there. 28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. 29 And in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. 31 And as Jehu entered in at the gate, she said, Ahab is my beloved and my appointed compartir. 32 And he lifted up his face to the window, and said, Who is on my side? who is for me? And there looked out to him two or three eunuchs. 33 And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. 34 And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. 35 And they went to bury her: but they found no more of her than the scull, and the feet, and the palms of her hands.

36 Wherefore they came again, and told him. And he said,

This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, 37 In the portion of Jezreel shall dogs eat the flesh of Jezebel: 38 And the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel.

X. 1 And Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to them that were in Dothan,是怎样近的Granite Foundation of Jezreel, at the east of Jezreel. Water was necessary for a "garden of herbs," and there is no other perennial fountain near it (Dr. Thomson, p. 50).

— according to the word of the Lord] See 1 Kings xxi. 19. 27. of the garden house] Perhaps the house of the garden; the royal garden, probably connected with the vineyard that belonged to Naboth (1 Kings xxi. 22). Some suppose that the garden house (Heb. bek-hog-gas) is the same as Engannim, now Jesim (see the next note), but this hardly probable.

— Suite him also in the chariot— Ibleam] It appears from 2 Kings vi. 27, that Lord A. Hervey, B. D. 11. 55; Dr. Hervey, Kings of Judah, pp. 70—72.

30. painted her face] Literally, placed her eyes in paint; Heb. puc; Gr. phosai; Lat. facies, sea- weed, or alkaline pigment; which was a dye prepared from stibium of antimony (Thomson, 463), a short distance to the east of Dothan, and about twelve miles ENE. from Megiddo, which is about eight miles west of Jezreel. Cp. Pfeiffer, Dublin, p. 250; and Lightfoot, p. 81; Keil, p. 361; Lord A. Hervey, B. D. 11. 55; and Dr. Hervey, Kings of Judah, pp. 70—72.

31. Had Zimri peace] 1 Kings xvi. 9—15. Jezebel endeavoured to maintain her royal dignity and authority, and to overawe Jehu and the beholders with the pompous majesty of her appearance; and she mustered all her courage, and in a tone of pompous rage called Jehu a second Zimri, and threatened him with Jezebel's fate. Jezebel, the daughter-in-law of Omri, thought to treat Jehu as Omri had treated Zimri. 34. a king's daughter] 1 Kings xvi. 31.

35. feet, and— hands] Which, it is asserted, the dogs of the East, who devour all other parts of the human frame, do not eat (Kitto, p. 344).


Ct. X. 1. Ahab had seventy sons] Including grandsons and great-grandsons (cp. re. 2, 3, 13). Ahab had now been dead about fourteen years.

— unto the rulers of Jezreel—the elders] How is it that "the rulers of Jezreel," who are called "the elders," were now at Samaria? This question seems to have caused much perplexity, and some commentators have proposed to alter the Hebrew text here, by changing Jezreel into Israel (Calmet, Michelet), or by altering it into ha-ar-el, i.e. of the city (Samaria), to— (Keil).
brought up Ahab's children, saying, 2 Now as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots and horses, a fenced city also, and armour; 3 Look even out the best and meekest of your master's sons, and set him on his father's throne, and fight for your master's house. 4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand? 5 And he that was over the house, and he that was over the city, the elders also, and the bringers up of the children, sent to Jehu, saying, Behold, thy servants, and will do all that thou shalt bid us; we will not make any king: do thou that which is good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye be + mine, and if ye will hearken unto my voice, take ye the heads of the men your master's sons, and come to me to Jezreel by to morrow this time. Now the king's sons, being seventy persons, were with the great men of the city, which brought them up. 7 And it came to pass, when the letter came to them, that they took the king's sons, and * slew seventy persons, and put their heads in baskets, and sent him + to Jezreel. 8 And there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning. 9 And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, b I conspired against my master, and slew him: but who slew all these? 10 Know now that there shall + fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake + by his servant Elijah. 11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his + kinsfolks, and his priests, until he left him none remaining.

12 And he arose and departed, and came to Samaria. And as he was at + the shearing house in the way, 13 * Jehu + met with the brethren of Ahaziah sheep. e ch. 8. 29. 2 Chron. 22. 8. 

The elders of Jezreel 2 KINGS X. 2—13. slay Ahab's sons at Samaria. Before CHRIST 326.

But the question seems to admit an easy solution. The "rulers of Jezreel, the elders" of Jezreel, had been the accom-plices and instruments of Jezebel in the mock trial of Naboth the Jezreelite, and in the perpetration of his murder. See 1 Kings xxii. 8, 11, where the elders are specially mentioned.

2 Well might these elders therefore trouble for themselves and fly from Jezebel, and from Jehu, who was there, to their princely friends and patrons at Samaria, when they heard Jehu's words, rehearsing the sentence of God, "surely I have seen yesterday the blood of Naboth, and the blood of his sons, with the Lord, and I will require them in this plat, saith the Lord." (ix. 26). Indeed in v. 4 they are described as "exceedingly afraid," and this compliance with Jehu's orders shows how much they dreaded his anger for themselves. Being conscience-stricken for their guilt, they feared, that if they did not do as Jehu bade them, he would bring them to justice for Naboth's murder. Jehu, wishing to calm their fears, and to enlist them in support of his new dynasty, sent therefore messengers to those elders, to bring them to the bringers up of Ahab's children, and by this device he ingratiated himself with all his opponents; and he used the elders of Jezreel to avenge the blood of Naboth, which Ahab and Jezebel had shed by their means.

7 They + slew seventy persons Such were the chosen friends and allies of Ahab and Jezebel; they united in slying the relatives of their royal patrons. Ahab and Jezebel had been false to God; how should men be true to them? Jezebel, by her letters to the elders of Jezreel, had shed the blood of Naboth and his sons; and now, by a letter to the elders of Jezreel, the blood of her own sons is shed by the same instrumentality. Remarkable retribution even in this world!

-baskets* Heb. addiim: cp. Jer. xxiv. 2. Gen. 191. Ahab had gone down from Samaria to Jezreel, and had gathered grapes in baskets in vintage-time from Naboth's vineyard at Jezreel; and now the vintage of God's wrath is come (Rev. xiv. 18), and the heads of his own posterity are heaped in baskets, and are sent from Samaria to Jezreel by the elders of Jezreel.

8 Ye be righteous] Jehu flatters the people, and appeals to them for judgment: he does not tell them, that these seventy persons had been slain by his own orders. Having gained over the rulers of Samaria, and elders of Jezreel, to his side, he obtains also the assent of the people. God did not approve the means which Jehu used, but gave effect to his acts, and overruled his designs to His own ends (1 Kings xxi. 21).

11. his priests] The court priests (Keil).

12. at the shearing house] Literally, the house of binding of the shepherds, i.e. the place of their meeting together (cp. Genes, 118, 649). Some interpret it "house of binding the sheep, in order to be shorn." It was on the road between Jezreel and Samaria, perhaps at Belf-Ked, east of Jerim. 13. brethren of Ahaziah] That is, his near relatives.

The following allegations have been made here by some critics:

- It is said, in 2 Chron. xxii. 8, that Jehu found the sons of the brethren of Ahaziah, and slew them; but in 2 Kings x. 15, they are said to be brethren of Ahaziah. In 2 Chron. xxi. 16, 17, all these brethren are represented as having been carried off by the Philistines and Arabsians, except the youngest, Ahaziah, which is in variance with 2 Kings viii. 20: XI. 2. Further, the writer of the Chronicles states that Ahaziah was the youngest son of Jehoram; but this could hardly be the case. He was twenty-two years old when he began to reign. His father, Jehoram, was thirty-two years old when he began to reign, and he reigned eight years. Thus Jehoram was the youngest son of Jehoram; but this could hardly be the case. He was twenty-two years old when he began to reign. His father, Jehoram, was thirty-two years old when he began to reign, and he reigned eight years. Thus Jehoram was the youngest son of Jehoram; but this could hardly be the case. He was twenty-two years old when he began to reign. His father, Jehoram, was thirty-two years old when he began to reign, and he reigned eight years. Thus Jehoram was the youngest son of Jehoram; but this could hardly be the case. He was twenty-two years old when he began to reign. His father, Jehoram, was thirty-two years old when he began to reign, and he reigned eight years. Thus Jehoram was the youngest son of Jehoram; but this could hardly be the case. He was twenty-two years old when he began to reign. His father, Jehoram, was thirty-two years old when he began to reign, and he reigned eight years. Thus...
Jehonadab the son of Rechab. 2 KINGS X. 14—25. Jehu's subtlety in destroying idolaters.

Before CHRIST

CHRIST

[: Heb. to the peace of, &c.

[: Heb. found.

[: Jer. 55. 6, &c.

[: 1 Chron. 2. 55.

[: Heb. blessed.

h Ezra 10. 19.

1 1 Kings 19. 10.

k ch. 9. 8.

2 Chron. 22. 8.

l 1 Kings 21. 21.

m 1 Kings 16.

31, 32.

n 1 Kings 22. 6.

p 1 Kings 26. 39.

[: Heb. sanctify, &c.

q Or, so fall, that they stood month to month.

r 1 Kings 16. 22.

s Or, so fall, that they stood month to month.

t Heb. the month.

king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we go down to salute the children of the king and the children of the queen. 14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing house, even two and forty men; neither left he any of them.

15 And when he was departed thence, he lighted on Jebronadab the son of Rechab coming to meet him; and he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand. And he gave him his hand; and he took him up to him into the chariot. 16 And he said, Come with me, and see my zeal for the Lord. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the Lord, which he spake to Elijah. 18 And Jehu gathered all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much. 19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal; whosoever shall be wanting, he shall not live. But Jehu did it in subtlety, to the intent that he might destroy the worshippers of Baal. 20 And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. 21 And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the house of Baal; and the house of Baal was full from one end to another. 22 And he said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. 23 And Jehu went, and Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the Lord, but the worshippers of Baal only. 24 And when they went in to offer sacrifices and burnt offerings, Jehu appointed fourscore men without, and said, If any of the men whom I have brought into your hands escape, he that letteth him go, his life shall be for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt offering, that Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and

But these allegations are grounded on the mistaken notion that the word brethren is to be taken literally. The writer of the Chronicles guards us against this mistake. The word brethren, as is generally allowed, here means not literally full brothers, i.e. sons of his father and mother, but near relatives (Keil, Chronik. p. 414; and so Ewald and Movers, Op. 2 Chron. xxii. 8, where we have "sons of the brethren." On this comprehensive sense, in Hebrew, of the word brethren, see Gen. xlix. 6; xxix. 12. Lev. xx. 4. By Pearson on the Creed, Art. iii. p. 175). Ahaziah's own brothers had been slain by the Arameans (2 Chron. xxii. 17; xxiii. 1).

This accounts for their large number, forty-two. Some of them may have been sons of Jehoram by concubines. —of the queen] Of the queen mother Jezebel, and therefore brothers of Joram (Keil). Cp. 1 Kings xv. 10—13. 2 Chron. xv. 16. The Hebrew word is gebirah, not melacheth.

15. Jehonadab the son of Rechab] The father of the Rechabites, described in Jer. xxxix., who was the son of Hemath (1 Chron. ii. 55), and belonged to the family of the Kenites, the descendants of the father-in-law of Moses (Num. x. 29; Judg. i. 18; iv. 11. 1 Chron. vi. 5).

Jehonadab, the son of Rechab, was probably held in great repute among the people, on account of the patriarchal strictness, and religious sanctity of his life, and the dutiful obedience of his family; and therefore Jehu desired to associate him with himself, and to gain influence and credit for his own acts by his means. Compare the note below, on 1 Chron. ii. 55.

16. Come with me, and see my zeal for the Lord] If Jehu had been really zealous for the Lord, he would not have maintained the worship of the calves of Jeroboam in opposition to that of the Lord (see vv. 29—31); but "zeal for the Lord" was made by him a pretext for his own aggrandisement. Yet God used him as an instrument for executing His own purposes.

17. Jehu did it in subtlety] The means which he used for a good end were detestable, as S. Augustine observes, who calls this stratagem, "Manducium impium et sacrificium sacrilegum" (S. Aug., Contra Mendicantium, c. 2. See also S. Aug., Retract. ii. 60). Jehu's act in pretending to be a worshipper of Baal, in order to destroy Baal, is discussed by Movers (Dib. 963—964), who rightly says, that Jehu is praised for his zeal in destroying idolatry, not for his subtlety in slaying idolaters, whom he cut off in an act of sin.

21. from one end] Literally, from one month to the other, as a vessel filled up to the brim (Vatikil, Keil).

22. vestments] Probable of white byssus (Sil., Itali. iii. 23; Bähr, Symbol. ii. 87).
25. to the city of the house of Baal.] After they had slain the worshippers of Baal in the outer court or house (e. 21) where the altar was, and the sacrifices were offered, they went into the inner enclosure, called here the city (ir), the fortress-like sanctuary, the papor, or adytum, where the image of Baal was (Chastization of the Canaanites). The image might be either a statue or a symbol, such as an idol, a statue, or an emblem. It was considered a sacred place and a temple of Baal, where sacrifices were offered to the god.

26. the images out of the house.] Literally, the statues or pillars of the house, that is, which belonged to the house. The statues or pillars, masts by both (Exod. xxvii. 24; xxiv. 4; xxxiv. 13. Deut. xii. 9), were probably of wood, and therefore cast into the fire, and burnt; and they seem to have been idolatrous emblems, in honour of other deities associated with Baal (Moore, Traun. cap. 15, p. 503, and cap. 18., p. 67). The destruction of these images was significant as it represented the removal of Baal's influence and the clearing of the sanctuary from idolatry.

27. a draught house.] According to the Greek Sept. Istrina (Volta).

28. Howbeit from the sins of Jeroboam—Jehu departed not.] Jehu extinguished the worship of Baal, but not of the golden calves; for in his worldly policy he feared, as Jeroboam did, that if the people of Israel went up to Jerusalem, to worship the Lord, then his own kingdom, that of Israel, would be absorbed into that of Judah, and that the ten tribes would return to the house of David; see 1 Kings xii. 26, 27.

29. By this worldly policy, like the expediency of Cyrus in its spirit and its consequences (see John xi. 50; xviii. 14), the kingdom of Israel was weakened, and eventually ruined (see e. 32; and xviii. 6—18).

30. Because thou hast done well.] Here it appears that actions may in certain respects be pleasing to God, and may be rewarded with a compensation suited to their character, viz. a temporal reward, although the motives from which they are done may not be approved by Him.

31. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel. From Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, even Gilead and Bashan.

32. to cut Israel short.] Literally, to make gashes in Israel; to amputate it, by cutting off portions of its territory. As it has been recorded, when Israel rebelled against God at Kadesh Barnea, He cut them off by dismemberment, and almost by a ban of excommunication from His presence, so that they ceased for a time to have a history (see above, on Num. xx.); so it was now. The affairs of Israel, after the time of Jehu to the Captivity, extend over a period of about 150 years, but are scarcely noticed in the sacred history.

33. The duration of the lives of men and of nations is not measured, in God's sight, by years, but by acts of faith and unbelief. The benedictions of holy men and nations bear fruit for millenniums; but the millenniums of unholy men and godless nations vanish and fade away as moments.

34. Hazael.] Who was not able, by his own might, to do what Jehu did, but what was raised up by God to effect His judgments on His rebellious people: see 1 Kings xix. 15—17. As Nebuchadnezzar, and the Romanus afterwards, were God's executors of His righteous retribution on Jerusalem.

35. Thus God ever triumphs, even by means of those who know nothing of Him: see 2 Kings xii. 27.

On Hazael's conquests see further, xiii. 3, 7, where it is said that the Lord delivered Israel into his hand; and that when Israel repented, and turned to God, He delivered them. On the internal corruption of Israel at this period, and the following, see Hos. ii. iv. vii., Amos i. viii.

An evidence that in Jehu's days God began to cut Israel short, is supplied by an obelisk of black basalt, brought from Nineveh, and set up by Shalmaneser I., to commemorate his victories, and now in the British Museum. There, among the tributaries of Assyria, is mentioned Jehu, the son of Kimhur (i.e. Omri). Omri, the head of the dynasty of Ahab's house (ep. viii. 26), was regarded as belonging to the kingdom of Sumuris, which in the inscription on the obelisk is called Beth Kvaniri (the house of Omri) (Layard, Nineveh, p. 613. Rawlinson, Herod. i. 465. Cp. Brandis, on Assyrian Inscriptions, pp. 49, 50). Opptiri, in an inscription of the king, whose annexes are those of some obelisk, found the name Aechab Girliy, "Ahab the Israelite," as that of a king reigning in his sixth year. The names of both the king and his country are new; and the spelling of the latter is remarkable. This Shalmaneser, who reigned at least thirty years, received presents from Jehu, whom he calls the son of Omri; and he waged war with Hazael, King of Syria, in his eighteenth year. The last three royal names are here in perfect harmony with the statements in the Bible.

—fifth generation—Jehoahaz, Joash, Jeroboam, Zachariah. This was more than was granted in any other of the royal families of Israel. Of the house of Omri were four kings, Omri, Ahab, Ahaziah, and Joram; but the last two were brothers, and that family reigned only about forty-five years. John's continued about 102 years.

It is significant that the third king of Israel, Ahab, married Jezebel, a daughter of Ethbaal, King of Sidon. This marriage was an affront to God, and was a contributing factor to the fall of Israel.}

I. Hazael, the son of Kimhur, the king of Damascus, rose to power and seized the throne of his father. He was a formidable adversary and caused much suffering to Israel. However, despite his excessive acts, he was also a symbol of God's power and judgment. His reign was marked by religious and political upheavals, as Hazael sought to consolidate his rule and maintain his power in the region.

II. The descent of Hazael from Omri, the founder of the Israelite dynasty, highlights the continuity of the royal lineage and the political dynamics of the region. Hazael's rise to power signifies the shift in power dynamics within the region, as the Assyrians and the Egyptians sought to exert influence over the various kingdoms.

III. Hazael's military campaigns and alliances were significant in shaping the geopolitical landscape of the time. His conquests and alliances with other rulers, such as Jehu of Israel and Shalmaneser III of Assyria, were crucial in determining the course of events in the region.

IV. Hazael's reign was marked by periods of stability and conflict. His policies, such as the restoration of the temples and the promotion of trade, contributed to the economic and cultural prosperity of the region. However, his military campaigns and alliances also led to significant conflicts and unrest.

V. Hazael's reign was a critical period in the history of the region. His actions set the stage for the emergence of new political entities and the rise of powerful figures such as Jehu of Israel and Shalmaneser III of Assyria. His reign was a testament to the complexities and challenges of maintaining power and stability in a rapidly changing geopolitical landscape.

VI. Hazael's reign and his role as a powerful figure in the region are a reminder of the interplay between religious, political, and economic factors in shaping the course of history. His actions and policies had far-reaching implications for the region and its peoples, and his legacy continues to be studied and debated by historians and scholars today.

In summary, Hazael's reign was a pivotal period in the history of the region. His actions and decisions had significant implications for the stability and prosperity of the region, and his legacy continues to be studied and debated by historians and scholars today.

Furthermore, Hazael's reign is a testament to the complexities and challenges of maintaining power and stability in a rapidly changing geopolitical landscape. His actions and policies had far-reaching implications for the region and its peoples, and his legacy continues to be studied and debated by historians and scholars today.
Athaliah usurps the throne. 2 KINGS X. 35, 36. XI. 1—5. Joash is rescued—Jehoiada.

—Before CHRIST 860.

† Heb. the days were.

84. a 2 Chron. 22. 10. b ch.

† Heb. seed of the kingdom.

1. And, 2 Chron. 22. 11. Jehoshabeath. 2 Or, Jehoiasch.

CIT. XI. 1. Athaliah] Daughter of Ahab and Jezebel, and therefore sister of Jehoram, King of Israel. She was married to Jehoram, the son of Jehoshaphat, King of Judah; and after Jehoram's death, she usurped the government, and resolved to make her brother Elisha, the son of the prophet, king at Jerusalem, by destroying the seed royal, that is, all the members of the royal family who had escaped the sword of Jehu. Cp. Bp. Cotton, in B. D. i. 134; Dr. Hessey, Lect. iv.

Athaliah was, Jehoshabeath (Gesen. 663) and, like the name Athaliah, Jehoiasch, it shows that Athab did not altogether cast away his reverence for Jehovah, at the time when in subversion to Jezebel his wife from Phœnicia he introduced the Baal-worship into Israel: he drew near to God with his lips, but his heart was far from Him.

—she arose and destroyed all the seed royal Athaliah, a woman allied by marriage to the royal house of David, endeavoured to destroy all the members of that house—the children of her own son, probably by several wives. She acted with the savage cruelty of her mother Jezebel, and probably with the same design as animated her, viz. to extirpate the worship of Jehovah, and to establish the worship of Baal, and to build up her own power on the ruins of all other institutions, civil and sacred, and to bring the house of Judah into subjugation to that of Ahab; and this she did at Jerusalem.

But God had promised to David that his throne should be established for ever (2 Sam. vii. 15, 16). He had sworn by His holiness that He "would never fail David" (Ps. lxxxix. 35); and, by a marvellous intervention of His providence, God saved a child of that house, an infant of one year, from the sword of Athaliah, and nourished him in the Temple, and brought him forth, when seven years old, to be king in Jerusalem, "as a branch from the root of Jesse, out of a dry ground" (Isa. xi. 1). God assured David that He had ordained "a lamp for His anointed" (Ps. lxxvii. 18); and that lamp, now nearly extinguished, was wonderfully preserved. May we not recognize here a divine foreshadowing of the miraculous rescue and preservation of the divine Child of the house of David, to be raised miraculously by God to the throne of the world?

2. Jehoiasch] Called Jehoshabeath in Chronicles (2 Chron. xxii. 11), whose name signifies oath of the Lord; compare Elisheba (see the next note), whose name signifies oath of God: and see note on Luke i. 5. 73.

—daughter of king Joram] Jehoiasch was not only sister of Athaliah, but daughter of Joram.

3. The name of Aoron the Priest was called Elisbeba (see the next note), whose name signifies oath of God: and see note on Luke i. 5. 73.

Three holy women—Elisbeba, Jehoiasch, Elisbeba—were instruments in God's hands for realizing in their lives the meaning of their names, and for fulfilling the promise and "oath which God swore" to their fathers, Abraham, Isaac, and Jacob, and their seed for ever. Elisbeba, the wife of Aaron, by giving birth to Eleazar and Ithamar, the heads of the Levitical Priesthood, the type of Christ as Priest; Jehoiasch, the wife of Jehoiada, by rescuing Joash, the only survivor,—in the royal line of Solomon,—of the seed of David, the ancestor of Christ; Elisbeba, the wife of Zacharias, by giving birth to John the Baptist, the promised forerunner of Christ. To this signification of her name, Zacharias, his husband, refers in his divinely-inspired song of praise: see below, Luke i. 68—106: "Blessed be the Lord God of Israel,—where he speaks of the promise made to David, and the "oath which God swore to Abraham."

Jehoiasch was sister of Athaliah, but probably only by the father's side; she is not called daughter of Athaliah; Athaliah, the daughter of Ahab and Jezebel, the usurper of Baal, would hardly have allied her daughter in marriage with Jehoiasch, the priest of the Lord (cp. 2 Chron. xxii. 11).

—Joash] A name which means the Lord gave (Gesen. 396),—in the chamber. Literally, in the chamber of the bed; i.e. where the mattresses, &c., of the palace were kept.

3. with her—in the house of the Lord] Jehoiasch, being the priest's wife, concealed him there.

If any woman might have claimed the throne, none had so good a right to it as Jehoiasch herself; but Jehoiada, the priest, would rather be a loyal guardian to an infant king, than a husband to a queen; and Jehoiasch would rather preserve a future king for the usurped throne, than occupy that throne herself. She is, therefore, set before us in striking contrast to Athaliah, the daughter of Ahab, the destroyer of the seed royal, the usurper of the throne of Juda.

4. And the seventh year] With this narrative, compare 2 Chron. xxiii. It has been ascertained by some (De Wette, Gramberg, Theiner, Birtheau, and Davidson), that the writer of the Chronicles has been swayed by partiality for the Hebrew Hierarchy to represent the intervention of the Priests and Levites in too favourable a light: see also Movers, Krit. Unters. p. 507. On the other side, Dähler (de Libror. Parad. Auctoriato, 1819, p. 109), has maintained the accuracy of the narrative in the Chronicles; Keil (Apok. Vers., p. 362. 371); and Hävernick (Einleit. ii. 255—255), have displayed the harmony of both. It is well observed by Keil that the two sacred writers composed their narratives with two different, but not opposite, designas. The writer of the Book of Chronicles prefers to show how the royal family of the house of David was brought to the brink of ruin by Athaliah, a queen allied by marriage to that house, and how it was miraculously preserved by Jehoiasch. The writer of the Book of Chronicles shows, more in detail, by what instrumentality those marvellous deliverances were effected, and exhibits the Priests and the Levites as chosen by God to effect it.

5. enter in [is the sublinit] He is speaking here of the
Joash is anointed King. 2 KINGS XI. 6—14. Athaliah is slain.

in 4 on the sabbath shall even be keepers of the watch of the king's house;
6 and a third part shall be at the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, || that it be not broken down. 7 And two || parts of all you that go forth on the sabbath, even they shall keep the watch of the house of the Lord about the king.
8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in.
9 And the captains over the hundreds did according to all things that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest. 10 And to the captains over hundreds did the priest give David's spears and shields, that were in the temple of the Lord.
11 And the guard stood, every man with his weapons in his hand, round about the king, from the right || corner of the temple to the left corner of the temple, along by the altar and the temple. 12 And he brought forth the king's son, and put the crown upon him, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, † God save the king.
13 And when Athaliah heard the noise of the guard and of the people, she came to the people into the temple of the Lord. 14 And when she looked, behold, the king stood by || a pillar, as the manner was, and the princes and Levites, and of their service at the Temple: cp. 2 Chron. xxiii. 4—8. This service was arranged according to weeks, beginning with the sabbath. Compare 1 Chron. ix. 25; xxiii. 36 xxvi, with Joseph. vii. 14, 7.

On comparing the narrative here with that in Chronicles (2 Chron. xxiii.), it appears that Jehoiada the priest communicated his design of restoring the rightful heir, to the captains of the royal body-guard, and to the heads of the families of the people of Jerusalem; and that he made a solemn covenant with them in the house of the Lord, to place him on the throne, which had been usurped by Athaliah; and that then he associated with himself the Priests and Levites who came in and went out on the Sabbath, in the appointed order of the service of the Temple; and that he organized them in a body, under the command of the chief officers of the royal guard, so as to defend the Temple, and protect the young king, and to prevent an irrigation upon them from the palace.

6. gate of the East. Called the gate of the foundation," in 2 Chron. xxiii. 5; probably of the outer court of the Temple, leading to the Tyropoeon, or to Kidron.

—gate behind the guard] Cp. v. 19: whence it appears probable, that it was on the west side of the Temple court, and led to the palace, on Mount Zion. Cp. 2 Chron. xxiii. 4, with 1 Chron. ix. 15.

— that it be not broken down] Invaded by a sudden irruption of the troops of Athaliah from the palace. The literal meaning of the word here used (massach) is a warding-off (Genesis 4:9), Cp. the Arabic Version.
7. two parts—that go forth] The Priest engaged the Levites, who went out on the Sabbath (being released from their attendance on the Temple service), to remain on guard for the service of the king. The Levites also, who came in on the Sabbath, were induced by him to keep guard in the Temple (v. 5, 6).
8. by choosing the Sabbath Day as the day of the movement, and by retaining those of the Levitical course, whose turn it was to retire from its allotted service, he doubled the number of the official forces of the Temple, without exciting suspicion.
9. within the ranges] Within the ranks, i.e. of soldiers (Genesis 7:85).

— as he goeth out and as he cometh in] i.e. in all his movements. Cp. Dent. xxviii. 6; xxxi. 2. Josh. xiv. 11. 1 Sam. xxix. 6. 1 Kings xxviii. 7.
10. the captains—did the priest give] In order that they might distribute them among their followers (Bertheau, Chronik. 360); we are not to suppose that the captains themselves had come unarmed.

— king David's spears and shields] His votive offerings from his victories (2 Sam. viii. 7. Cp. 2 Chron. xxxiii. 8).

II. from the right corner] Probably an armillary had been formed in the Temple by David, and had received fresh additions from time to time. Cp. 1 Kings x. 17. Josephus, ix. 7. 2. The guard was stationed in the outer court of the Temple, and extended from the right side (literally, shoulder: see Genesis 420) of the Temple to the left side, in front of the Altar of burnt-offering, and the Temple, so as to be around the king: cp. 2 Chron. xxiii. xii.

Before the Book of the Law was completed, the word testimony (eduth) was used specially to denote the Ten Commandments (see on Exodus xix. 12. Gesenius 608); but when the Pentateuch was written, and was delivered to the Priests to be placed in the Holy of Holies, at the side of the Ark, in which the Two Tables of Testimony were, then the Law itself, which was to be copied out by the king, as the rule of his conduct, seems to have received the name of Testimony, i.e. Covenant of witness between him and Jehovah, whose minister he was.

The Testimony was delivered to the king on his inauguration, as the Code of Law by which he was to govern God's people.

In imitation of this pious usage, the Holy Bible, taken from God's Altar, is delivered by the Archbishop of Canterbury to the sovereigns of England, at their Coronation in the Abbey Church of Westminster.

— they made him king] By the ministry of Jehoiada, and the Priests, his sons, who anointed him (2 Chron. xxiii. 11).— clapped their hands] And cried, "God save the king" (2 Chron. xxiii. 11).

The original word (ass mudil), is of very frequent occurrence, and almost always means pillar; and it is not improbable that he was stationed at one of the two pillars, Jachin and Boaz, of the Temple (1 Kings vii. 21. 2 Chron. iii. 15): but it is most likely also that he was placed on a raised scaffold, in order to be seen by the people, as Solomon was at the dedication of the Temple (2 Chron. vi. 15).

Before Christ 576.

the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets; and Athaliah rent her clothes, and cried, Treason, treason. 15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges: and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of the Lord. 16 And they laid hands on her; and she went by the way of the horses came into the king’s house: and there was she slain.

17 And Jehoiada made a covenant between the Lord and the king and the people, that they should be the Lord’s people; " between the king also and the people. 18 And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the Lord. 19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the Lord, and came by the way of the gate of the guard to the king’s house. And he sat on the throne of the kings. 20 And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword beside the king’s house. 21 o Seven years old was Jekoash when he began to reign.

XII. 1 In the seventh year of Jekoash a Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother’s name was Zibiah of Beer-sheba. 2 And Jekoash did that which was right in the sight of the Lord all his days wherein Jehoiada the priest instructed him. 3 But the high places were not taken away: the people still sacrificed and burnt incense in the high places.

4 And Jehoash said to the priests, All the money of the which dedicated things that is brought into the house of the Lord, even the money of every one that passeth the account, the money that every man is set at, and all the money that cometh into any man’s heart to bring into the house of the Lord,

—Treason] A conspiracy. Literally, a banding together (Gesen. 747).

15. the reasons] The ranks of soldiers (v. 8). Make way for her to pass through the gate, and remove her from out the Temple.

On the question, whether Athaliah, being an usurper, might be slain by command of Jehoiada the Priest, as guardian of the rights of Joash, the rightful king, see Grotius de Juris Belli et Paen. l. 4. 5.

XII. 1. The way—king’s house] The gate of the King’s mews (ep. 2 Chron xxviii. 15); not the horse-gate in Neh. iii. 28, which was in the city wall. This gate was between the Temple and the Palace, and near the latter: see 2 Chron. xxiv. 20.

18. the house of Baal] Probably erected by Jehoram, to gratify his wife Athaliah, the daughter of Ahaz and Jezebel: see 2 Chron. xxi. 6.

19. the gate of the guard] Called the high gate (2 Chron. xxiv. 20), between the Temple and the Palace.

Cn. XII. 2, all his days wherein] That is, not as long as Jehoash himself lived, but as long as Jehoash lived and guided him: ep. 2 Chron. xxiv. 2. Here is a silent reference to the subsequent defection of Jehoash, which is here implied, but is not described in this Book, and is related in 2 Chron. xxiv. 15—20. The distress and unhappy end of Jekoash are mentioned in this book (see 23—27), and are to be accounted for by that defection from God, which is fully recorded in the Chronicles.

The Holy Spirit guided the sacred writer of this book, not only in what is inserted in his history, but also in what is omitted. He reserved the narrative of the falling away of Jehoash for the history of the Chronicles. On the other hand, we see that the history of Solomon’s defection is related in the Kings, but not in the Chronicles: see 1 Kings xi. 1—8.

The reverent reader of Holy Scripture will refer such phenomena as these to the working of the Divine Author of Scripture,—the Holy Spirit. He guided the writer of the Book of Kings to write what he has written, and to omit what he has omitted; He knew what He Himself would afterwards do; that He would supply in the Books of Chronicles things omitted in the Books of Kings; and He guided the writer of the Chronicles to omit other things that had been recorded in that book; and thus He provided that the Books of Kings and of Chronicles should be mutually subsidiary to each other; and He exercises the faith and diligence of the readers of Holy Scripture: He tests them, whether they will reverently examine and carefully compare these two narratives; He has done the same in the Gospels: see Introduction to the Gospels, pp. xvi.—xlviii.

—Jehoiada the priest instructed him] Jehoash reigned well till Jehoiada died. The full benefit of a truly religious prince and statesman is not known till their death (Hy. Hall).

3. the high places were not taken away] See on 1 Kings xxv. 14.

4. the money of every one that passeth the account—house of the Lord] The words, the account, are not in the original.
Let the priests take it to them, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach shall be found. But it was so, that the priests had not repaired the breaches of the house. Then king Jehoshaph called for Jehoiada the priest, and the other priests, and said unto them, Why repair ye not the breaches of the house? now therefore receive no more money of your acquaintance, but deliver it for the breaches of the house.

And the priests consented to receive no more money of the people, neither to repair the breaches of the house. But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord: and the priests that kept the door put therein all the money that was brought into the house of the Lord.

And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord. And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord: But they gave that to the workmen, and repaired therewith the house of the Lord. Moreover they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

The trespass money [or, secretary, Heb. boxed up.] was brought it forth.

And it was so, when they saw that there was much money in the chest, that the king's scribe and the high priest came up, and they put up in bags, and told the money that was found in the house of the Lord. And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the Lord: and they laid it out to the carpenters and builders, that wrought upon the house of the Lord. And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

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And to masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the Lord, and for all that was laid out for the house to repair it.

Howbeit there were not made for the house of the Lord bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money that was brought into the house of the Lord:

The trespass money [or, secretary, Heb. boxed up.] was brought it forth.
Then \(^*\) Hazael king of Syria went up, and fought against Gath, and took it: and \(^*\) Hazael set his face to go up to Jerusalem. \(^{18}\) And Jehoash king of Judah \(^*\) took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold that was found in the treasures of the house of the Lord, and in the king's house, and sent it to Hazael king of Syria: and he \(^*\) went away from Jerusalem.

And the rest of the acts of Joash, and all that he did, are not written in the book of the chronicles of the kings of Judah. \(^{20}\) And \(^*\) his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla. \(^{21}\) For \(^*\) Jozachar the son of Shimeath, and Jehozabad the son of \(^*\) Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and \(^*\) Amaziah his son reigned in his stead.

In \(^*\) the three and twentieth year of Joash the son of Ahaziah king of Judah Jehoahaz the son of Jehoahaz, who had begun to reign over Israel in Samaria, and was glorious will be their reward in heaven, if they persevere in that blessed work to the end.

The Temple was built by a youthful king, Solomon; it was restored by two youthful kings, Joash, and Josiah (2 Chron. xxiv. xxxiv.). At the same time, be it remembered, that Joash, the king, did that he did, by the fatherly counsel of Jehoaddan the Priest (2 Chron. xxiv. 2. 14). “The cause of peace was between them both” (2 Kings vi. 13); and we have here a beautiful specimen of the happy results of the Civil and Ecclesiastical Powers, when the energy and vigour of the former is restrained by the Spirituality, and the wisdom and sanctity of the Spirituality are employed in consecrating and directing the counsels of the Throne.

Then Hazael—set his face to go up to Jerusalem] For the real reasons of this invasion, namely, the idolatrous defences of Joash, which is not mentioned here, but is described in the Chronicles; and for the unhappy end of King Joash, see 2 Chron. xxiv. 15—25.

The one narrative states the punishment, the other records also the sin which caused it; and the one illustrates and confirms the other, and both tally together.

Hazael was appointed, and enabled by God Himself to be the executor of His judgments on the rebellious and idolatrous kings of His own people (1 Kings xix. 15).

Gath] Which was tributary to Israel in Solomon's days (1 Kings ii. 39; iv. 21), and had been fortified by King Jeho- born (2 Chron. xil. 5).

Jehoash—took all the hallowed things] Thus all his good work, about which he had been so zealous (v. 7), was marred by his sin. Jehoash prostituted Hazael for a time by these presents. But, because he did not repent, although he was warned by the prophets, especially by Zechariah, the son of Jehoadan, but added sin to sin, and at last cruelly murdered Zechariah (see 2 Chron. xiv. 19—22), therefore God sent another expedition of Syrians against Jerusalem, who spoiled the city, and destroyed the princes; and the people were distressed and exasperated by these calamities, and his own servants rose against King Joash, and slew him. Such were the results of apostasy. See 2 Chron. xxiv. 23—26.

Jehoram, and Ahaziah] Although Jehoram was son-in-law of Ahab, and Ahaziah his son was closely connected with that idolatrous house, yet both were addicted to the service of Baal (viii. 27. 2 Chron. xxii. 11; xxiii. 2); yet, probably for political reasons, and by way of compromise, they would occasionally make offerings to the Temple of Jehovah (with whose Names, their own names were connected), just as Herod the Great, for more secular reasons, enlarged and beautified the Temple at Jerusalem. See John ii. 20. Cp. Hooker, V. xiv. 2.

his servants arose—and slew Joash] on his bed. See 2 Chron. xxiv. 25, which reveals the cause that led to the shedding of Joash, the meritorious end of his reign and life.

Millo] The castle on Mount Zion. See 2 Sam. v. 9. 1 Kings ix. 16.

Silla] a town near Jerusalem (Genesis 587); others suppose it to have the same meaning as shekildil, a street.

21. Jozachar the son of Shimeath] In the literate collated MSS. of 2 Chron. xxiv. 25 he is called Zabad, the son of Shimeath. Zabad is supposed by some to be an error of the copyists for Zachar, an abbreviation of Jozachar, or he may have had two names, as many of the Hebrews had (see Galatians, Phil. Sacr. p. 620; Barabas, Bibl. Catal. pp. 91, 92). Zabad signifies a gift (Genesis 237). We have a remarkable example of two names assigned to one and the same person, in the principal agents in this history; Joash is also called Jehoash; Jehoshabea is also called Jehoshabebeth; and Jehoada the Priest was also called Joiada. (Herod. ii. 31763). See also the next note; and on 2 Chron. xxiv. 21.

Shomer] called Shimeath in 2 Chron. xxiv. 25. These variations of names (see the foregoing note) serve the important purpose of showing the independence of the testimony of the Authors of the Books of Kings and Chronicles; and of corroborating their testimony as to the facts of the history which they narrate.

they buried him with his fathers] In the city of David, but not in the royal tombs (2 Chron. xxiv. 25).

Amaziah his son reigned in his stead] An evidence of national faith in the divine promise to David. See below, on 2 Chron. xxiv. 27.

13. In \(^*\) the three and twentieth year of Joash—Jehoahaz—seventeen years] How is this to be reconciled with other statements?

In v. 10 it is said that Jehoash the son of Jehoahaz began to reign in the thirty-seventh year of Joash, king of Judah, and reigned sixteen years. How then could Jehoahaz have become king in the twenty-third year of Joash, and have reigned seventeen years?

To this it is replied by several of the Rabbis (cp. Ussher, ad A. M. 31763; Lightfoot, i. 90; Bodde, Eecd. Hist. ii. 401) that Jehoash had been associated with his father Jehoahaz in the government two or three years before his death. It is supposed by Lightfoot that the same was the case with Amaziah, and he was associated with his father Joash in the kingdom, because his father was disabled by disease (2 Chron xxxv. 25; and see here, xxiv. 1). Others suppose that for twenty-third year in our text we ought to read twenty-second (Keil). Josephus (Ant. ix. 5. 10) reads twenty-first. Others are of opinion that in v. 10 we ought to read thirty-nine instead of thirty-seven, with the Arabic edition of the Sept. (Wisar, Thesina). In the latter years of the Kingdom of Israel the dates of the accession of the sovereigns are fluctuating. This was a natural and necessary consequence of the precarious tenure of their rule. It often happened, by reason of the confusion and dissolution of their polity, that it was a matter of doubt whether a king was really king or not at any given time. No wonder, therefore, that the dates are variously given. The circumstances of the case did not admit of certainty. Compare notes below, xv. 11 and xvi. 9. 30.

Another consideration will be stated below, on the note on xiv. 1, which will account for some seeming discrepancies in the chronology of the Kings of Israel.
Elisha, in his sickness, 2 Kings XIII. 2—16.

is visited by King Joash.

reigned seventeen years. 2 And he did that which was evil in the sight of the Lord, and followed the sins of Jeroboam the son of Nebat, which made Israel to sin; he departed not therefrom. 3 And the anger of the Lord was kindled against Israel, and he delivered them into the hand of b Hazael king of Syria, and into the hand of Ben-hadad, all their days. 4 And Jehoahaz besought the Lord, and the Lord hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them. 5 6 And the Lord gave Israel a saviour, so that they went out from under the hand of the Syrians: and the children of Israel dwelt in their tents, as before-time. 6 Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel sin, but walked therein: (and there remained the grove also in Samaria.) 7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

8 Now the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of the kings of Israel? 9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and Joash his son reigned in his stead.

10 In the thirty and seventh year of Joash king of Judah began Jehoash the son of Jehoahez to reign over Israel in Samaria, and reigned sixteen years. 11 And he did that which was evil in the sight of the Lord; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: but he walked therein. 12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? 13 And Joash slept with his fathers; and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 Now Elisha was fallen sick of his sickness whereof he died. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof. 15 And Elisha said unto him, Take bow and arrows. And he took unto him bow and arrows. 16 And he said to the king of Israel, Put thine hand upon the bow. 17 And he put his hand upon it: and the king said to him, Take it. And he took it: and when he had taken it he said, Take bow and arrows. And he took bow and arrows. 18 And he said, Take bow and arrows. And he took bow and arrows. 19 And he said, Put thine hand upon the bow. And he put his hand upon it. 20 And the king said unto the man of God, Verily now thou hast convinced me that thou hast a spirit, and hast the power of the Lord: 21 And now, I pray thee, entreat the face of the Lord thy God, that he may lengthen my life but one day: for thus I go on a journey into the wilderness, and to Jordan. 22 And he said, Go in peace; for thus saith the Lord, Because thou hast asked this thing, and hast not asked that which should be for thy soul to live, neither hast asked long life, neither hast asked riches: 23 But thou hast asked, and seen that the Lord willeth to show himself unto thee: 24 Behold, therefore, I have sold my lord for nothing, and delivered him into thy hand: and be it true, when the Lord hath dealt well with me, then I will let thee know it. 25 And he died, and was gathered unto his people; he was laid in the city of Samaria.

3. all their days] Rather, all his days. See vv. 22—25.

5. a saviour] supposed by some to be an angel; by others, Elisha; by others, a general of Jehoahaz; by others, to be the successor of Jehoahaz; see v. 25; xiv. 27. It seems to have been a more temporary deliverer, in the days of Jehoahaz; who was not induced by God’s mercy to work any permanent reformation (v. 6); and therefore it is said that “Hazael oppressed Israel all the days of Jehoahaz” (v. 22). The interval of deliverance was so short that it did not affect the general character of his reign.

6. dwelt in their tents Not being disturbed by invasion.

6. the grove] The asherah, or idol-piller; cp. 1 Kings xv. 13.


11. he did that which was evil] Cp. Joseph. ix. 8. 6, who speaks of him in more favourable terms, perhaps on account of his language to Elisha (v. 14).

14. Elisha was fallen sick—died A contrast between him and Elijah: we never hear of Elijah as sick; and he did not die. Elisha taken up into heaven and followed by Elisha, prefurred, in this, as in other respects, Christ ascending into heaven and followed by His Apostles. They were taken away by death; but “Jesus Christ is the same yesterday, and to-day, and for ever” (Heb. xiii. 8).

THE KING’S FAITH IS TRIED BY ELISHA.

O my father, my father, the chariot of Israel, and the horsemen thereof] The King addresses Elisha, now about to depart this life, in the same words which Elisha had used in speaking of Elijah at his assumption into heaven. See on ii. 12. Israel and its king had been deprived by Syria of chariots and horses (see v. 7), but in the prophet Elisha they had spiritual strength; they had the chariots and horses of God’s protection, which had made itself visible in “the chariots and horses of fire round about Elisha” at Datham (v. 17), when he was beleaguered by the chariots and horses of Syria—that same hostile power which now afflicted Israel and Judah. Joash, the king of Israel, had therefore some faith: but it was a feeble faith, and it was recompensed accordingly. His words were good; his tears were pious; but his acts were not so. His outward kindness received an outward recompense (Sp. Hal). By the act which is now to be related, the prophet Elisha designed to show to the king, that the Lord’s power to protect him and his people would not be impaired by Elisha’s own death, but that, if he had faith, it would continue to work for Israel.

16. Put thine hand upon the bow] literally, take it to ride on the bow. Thou hast spoken to me of chariots and horses; thou hast called me by that name. Thou wepest over me, now about to depart. “Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord our God” (Ps. xx. 7). He rides on the heavens as a horse (Ps. lxxvii. 11). He has a bow in His hand, and maketh His arrows ready against the persecutors (Ps. vii. 14; xlv. 6; lviv. 7). And if thou hast faith, this bow, the bow of the Lord, may become like “chariots and horses” to thee. Therefore take it,
And he put his hand upon it: and Elisha put his hands upon the king's hands.

And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, The arrow of the Lord's deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou hast consumed them.

And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground. And he smote thrice, and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it: whereas now thou shalt smite Syria but thrice.

And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha: and when the man † was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

And let thine hand rise upon it, and make the arrows to go forth from it against the enemies of Israel.

— he put his hand: Literally, he made his hand to ride.

— Elisha put his hands] to signify, that, if Joash had faith, the Lord, whose minister Elisha was, would strengthen and direct the king's hands. The king would be able to say with the royal Psalmist, “Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight” (Ps. cxliv. 1).

17. eastward] Toward Syria and Gilead, which they had occupied (x. 33).

— he said, The arrow of the Lord's deliverance] Elisha discounts the honour which the king had proffered to him (x. 14), and ascribes it all to the Lord. I die, but the Lord liveth, and if thy hand be restored by Him, He will deliver Israel from Syria, and rout thy enemies.

This history has also a spiritual significance for all Christians, especially for Christian Preachers. We put our hands on the bow (to use the word of Angeloumata, slightly modified) when we take the Word of God into our hands, and we discharge arrows from the bow, when we send forth the missiles of that Word against the enemies of our faith. Christ Himself deigns to put His hand upon our hand, in order that we may draw the bow aright. He is the Divine Conqueror, riding on the horse of Victory, and holding His bow in His hand (see Ps. xlv. 5; 6; and Rev. vi. 2). He makes our hand to ride on the bow, and strengthens us in our work. But we must shoot forth His arrows boldly; we must do our part, faith, earnestness, energy, and perseverance, if we are to have a blessing from Him.

— Aphek] See 1 Kings xx. 26. 18. Smite upon the ground] Shoot thine arrow downwards to the earth, in token of the subjection, prostration, and destruction of the Syrians, which will be effected by God, working together with thy faith.

As the King of Israel was commanded by Elisha to smite on the earth, so the Christian believer, and especially the Christian preacher, must aim his shafts against earthly and carnal things (Angeloumata).

The verb here used is the kaphil of asdeh, to strike (cp. ioo, neo, knack, wacky, Gezen, 540), and is applied to the suturing with missiles (1 Sam. xvii. 11; xix. 10). 1 Kings xxii. 34. 2 Kings iii. 25; ix. 24).

19. Thou shalt have smitten] Thou shalt have discharged all thine arrows, till thou hast discharged them, and thou wouldest have done so, if thy faith had not been feeble. Syria deserved such chastisement as this for its cruelty. See above, vili. 12.

20. Elisha died] He had been called to the prophetic office by Elijah in the days of Ahab (1 Kings xix. 19); and from the death of Ahab to the accession of Joash were forty-one years. His prophetic ministry seems to have lasted fifty years.

they bewailed him] At Samaria, says S. Jerome (in Abiam. and Epitaph. Paulus), — at the coming in of the year. As the spring of the year came round, the invading army of the Moabites appeared (cp. 2 Sam. xiii. 1); probably the next spring after Elisha's death. They had been exhausted by the cruelty of Israel, related in lii. 24—27.

21. they cast the man] In fear of the invaders; they did not make a grave for him, but they hastily laid the corpse in the grave,—probably lately made, and easily opened,—of Elisha. Josephus affirms (ix. 8. 6) that Elisha had been buried with great solemnity and honour.

And when the man † was let down, and touched] Rather, and thou didst smite him; the Sept. rightly renders it. The corpse was not enclosed in a coffin, but only wrapped in linen cloths (John xi. 44; xix. 40), so that it would easily come in contact with another body, already laid there.

The Revival of a Dead Man, when Touching the Bones of Elisha.

— he revived, and stood up on his feet] Why was this miracle wrought? and what did it teach?

(1) The time in which it was wrought, was a time of national distress. Israel was invaded by Moab: the Israelites died before their enemies; and had not time to bury their dead. At this crisis, a dead man, whose corpse is cast hastily into the grave of Elisha, and touches his bones, is revived and stands on his feet. God raised the dead man to life by means of the bones of the prophet; and thus he showed, that though the people of Israel were now nationally dead like this man, yet if they had faith in Jesus, He would revive them, and they would stand again on their feet. Thus, as Ben-sirach says, “After the death of Elisha, his body prophesied; he did wonders in life, and at his death his works were marvellous” (Eccles. xviii. 13, 14).

(2) By the Levitical Law, Death was the cause of pollution (see above, on Lev. x. 6, 7); and whoever touched a dead body was unclean seven days (Num. xiv. 14). The body of Moses, the giver of the Law, was buried by the Angel of the Lord Himself; and thus God had declared that the bodies of His Saints are holy, and that the enactments of the Ceremonial Law were only provisional (see above, on Lev. xxvi. 6, 7), “for the time then present,” and to continue only to “the time of reformation” (Heb. ix. 9, 10). That reformation was wrought by Christ, Who overcame Death by dying, and swallowed up Death in victory (Isa. xxxv. 8). And then God, Who gave life to the dead by means of the bones of Elisha, procured the same truth in still clearer terms by our Divine Elisha (God the SAVIOUR) His people Israel.

When Israel was discomfited by Moab, God, by means of the bones of Elisha buried by the Angel of the Lord Himself, and thus God had declared that the bodies of His Saints are holy, and that the enactments of the Ceremonial Law were only provisional (see above, on Lev. xxvi. 6, 7). (3) By the Death and Burial of Jesus Christ, Who is the Resurrection and the Life, the Grave has become to all true Israelites the gate to a blessed Immortality.

Whoever touches by faith the Death of Christ, that is, firmly believes in its efficacy, and places his hope in that Death, withal doubt will become partaker of His Resurrection. When we are buried in the grave of sin, then the touch of the Prophets applying unto us the Death and Resurrection of the Son of God, will put new life into us (Angeloumata, Bp. Hall).

(3) Elisha, who succeeded Elijah after his assumption into heaven, and worked miracles by the power of God, is specially a figure of the presence and power of Christ in the Apostles, who
In the second year of Joash son of Jehoahaz king of Israel reigned 
Azaiah the son of Joash king of Judah. He was twenty and five years 
old when he began to reign, and reigned twenty and nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. And he did that which was right in the sight of the Lord, yet not like David his father: he did according to all things as Joash his father's had. But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the Lord commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin. He slew of Edom in the valley of salt ten thousand, and took Selah by war, and called the name of it Joktheel unto this day.

worked miracles after His Ascension. And as God worked by Elisha after his death and in his grave, and restored the dead life to men by means of his bones, in days of national distress, so in the worst times God quickened, and still quickens, the spiritually dead, by means of the holy Apostles and primitive Saints, after their death and by their death. "The blood of the Martyrs was the seed of the Church" (see below, on Acts viii. 27). The Apostles and Evangelists being beheaded and yet spoken to all the world in the Gospels and Epistles of the New Testament (Heb. xi. 4), and by the Word of God in them they raise souls to life eternal; and the remembrance of the faith, courage, and sufferings of the Saints exercises a vivifying power on the dead bones of every age, in the worst days of national degeneracy, and in the darkest hours of the Church's distress. God wrought by the bones of Babylas at Antioch (Chrys.), and of Gerasmus and Protasius at Milan, in evil days (Ambrose).

On XIV. 1. In the second year of Joash. According to xiii. 10, Joash, King of Israel, began to reign in the thirty-seventh year of Joash, King of Judah. Amaziah's accession would have been in the second year of Joash, King of Israel, if Joash, the father of Amaziah, had reigned only thirty-nine years. But his reign is stated at forty years (xiii. 1). Some chronologists account for this by means of a co-regency (see on xiii. 3); but this is not necessary. For the sacred historian dates from his Nisan, and reckons current years as complete years (cp. Keil, Kommentar, p. 139—142); and if Joash came to the throne a little before Nisan, and died a little after Nisan, his reign, though not more than thirty-eight years, would be counted as forty years. 3. as Joash his father. That is, he began well, and ended ill: cp. 2 Chron. xxv. 2, 14. 4. Henckel (the high places) See 1 Kings xiv. 14. 6. the children of the murderers he slew not: according unto that which is written in the book of the law of Moses. Here is a practical testimony to the existence and influence of Deuteronomy (Deut. xxv. 16), which some modern critics ascribe to an age later than Amaziah. See above, Introduction to Deuteronomy, p. 195. Cp. Hünerw, Einl. i. 596.

The slew of Edom. The narrative of the Chronicles comes in very happily here, to supply additional particulars, and to explain the circumstances related here in this history of the kings. For instance, the victory gained by Amaziah, and the name given by him to Sebah (viz. Joktheel, see here), are illustrated by the account in the Chronicles of his exemplary repentence, lively faith, and prompt obedience, and noble sacrifice of worthy considerations, in consequence of the word of God speaking: see 2 Chron. xxxv. 9—11. — valley of salt. On the south of the Dead Sea. See 2 Sam. viii. 13; Robinson, ii. 483.

— Seba. Heb. the Sebah, i. e. the Rock, Petra, the chief city of Edom, in the valley, called by the Crusaders the "Vale of Moses," and now called Wady-Musa, between the Dead Sea and the Elanitic Gulf (Burckh. ii. 703; Gesen. 689; Robinson, ii. 512—538. 573—580. 653—659; Stanley, Palestine, 95; Hayman, B. D. ii. 1191), about sixty-four geographical miles from the latter, and forty-five from the former, and east of Mount Hor, where Aaron died. The city is situated on an eminence in a hollow, shut in by mountain cliffs, and approachable only by a narrow ravine, through which a river (Shib) winds its way. Its former glory is attested by the ruins of the magnificent Khuneib (or treasure), as it is called by the Arabs, a theatre, a mausoleum, bridges, a triumphal arch, and many columnar tombs, hewn in the rocks of red sand-stone, with niches, once occupied by busts and statues. These are principally in a Greek or Roman style of architecture; some few seem to be Egyptian (Robinson, ii. 531).

— Joktheel. Subsisted by God (Gesen. 364)—an evidence of Amaziah's pious gratitude, ascribing his conquests to God. See the foregoing note on the supplementary use of the narrative of the Chronicles here. Observe that the history of the Chronicles gives an account of the trust, obedience, and self-devotion of the King before the battle; and that of the Kings supplies this incident concerning the name Joktheel, given by Amaziah after the victory. Both narratives are harmonious; and the one illustrates the other.

Amaziah, having conquered and then slain Sebah, the capital of Edom, called it Joktheel, i. e. conquered by God. He did not attribute the conquest to his own arms, but to God's aid. Here he is exemplary to us. The Sela's of our spiritual Edom will become Joktheels, if we go forth in faith, and
Then Amaziah sent messengers to Jehoash, the son of Jehoahaz son of Jehu, king of Israel, saying, Come, let us look one another in the face. And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the ceder that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou hast indeed smitten Edom, and thine heart hath lifted thee up: glory of this, and bary at home: for why shouldst thou meddle to thy hurt, that thou shouldst fall, even thou, and Judah with thee? But Amaziah would not hear. Therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel; and they fled every man to their tents. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoahaz the son of Alahiah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits. And he took all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the king's house, and hostages, and returned to Samaria. Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel? And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz king of Israel fifteen years. And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of Judah? Now they made a conspiracy against him in Jerusalem: and he fled to Lachish; but they sent after him to Lachish, and slew him there.
And they brought him on horses: and he was buried at Jerusalem with his fathers in the city of David.

And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah. He built Elath, and restored it to Judah, after that the king slept with his fathers.

In the fifteenth year of Amaziah the son of Josiah king of Judah Jeroboam the son of Joash king of Israel began to reign in Samaria, and reigned forty and one years. And he did that which was evil in the sight of the Lord: he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath-hepher. For the Lord saw the affliction of Israel, that it was very bitter: for there was not any shut up, nor any left, nor any helper for Israel. And the Lord said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and Hamath, which belonged to Judah, for Israel, are they not written in the book of the chronicles of the kings of Israel? And Jeroboam slept with his fathers, even with the kings of Israel; and Zachariah his son reigned in his stead.

In the twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign. Sixteen years old was he when he began to reign; and he reigned sixty and one years in Jerusalem. His mother's name was Jeccaiah the daughter of Srabath.

This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy.

21. Azariah] Called also Uzziiah (xv. 13. 30. 32. 2 Chron. xxvi. 1. Isa. 1. 4; vi. 1. Hos. 1. 1. Amos 1. 1. Zech. xiv. 5); in the Chronicles he is once called Azariah (1 Chron. iii. 12). This variety was natural, on account of the similar meaning of the two names. Azariah means, whom Jehovah helps: Uzziiah means, whose strength Jehovah is (Genesis 619. 620). We have the same interchange in the names of other persons. Hence Uzziah, the Kohathite, is also called Azariah (1 Chron. vii. 24. 36); and Uzziel is also called Azarel (1 Chron. xxiv. 4. 18. Cp. 1 Kings xv. 2). Perhaps Uzziyah the king is also called Azariah, to distinguish him from the celebrated Priest Azariah, who withstood him, when he presumed to burn incense (2 Chron. xxvi. 17—20).

For another inference from such appellative variations as these, see note above, on xii. 21.


23. forty and one years) See on xv. 8.

24. He restored the coast of Israel) Here is a reference to the boundaries specified in Deut. iii. 17; iv. 49. Cp. Amos vi. 14, who refers to this restoration; and Hengstl. Auth. i. 140. See Num. xxxii. 21; xxxvii. 8. Joshua. xiii. 5.

sea of the plain] The Dead Sea: see above, on Deut. iii. 17. Cp. Amos vi. 4.

25. Jonah, the son of Amittai] Whose prophecy concerning Nineveh is extant in the book called by his name (Häusernick, Einleit. ii. 324; Dr. Pusey, on Jonah, p. 248).

26. For the Lord saw the affliction of Israel] And, therefore, even under a wicked prince, such as Jeroboam the son of Joash, he gave them deliverance and enlargement, in order to encourage them by this merciful dealing with them, and to show how gracious He would be to them, if they and their princes would return to Him. But they despised this overture of Divine forbearance and love, and God gave them no further reprieve, but cast them off, and removed them from their land: see xv. 9.

— not any shut up, nor any left] No remnant or reserve on which they could depend for help. All their resources were drained off and exhausted. See above, on 1 Kings xiv. 10; and Deut. xxxiii. 36. The sacred historian here refers to the fullness of the Divine prophecy in Deuteronomy, and confirms its authority.

28. Hamath which belonged to Judah] Literally, Hamath of Judah. So merciful was God to Israel, that He even gave to them Damascus and Hamath, which God had specified by name in His promises of territory to His people (see Num. xxxiv. 8), and which had consequently belonged to Judah, when it formed one kingdom with Israel, under the prosperous reigns of David and Solomon, whose seat of empire was in Judah and Jerusalem. See 2 Sam. viii. 3. 1 Kings iv. 21—24. 1 Chron. xxviii. 4. 2 Chron. viii. 4. This seems to be the correct interpretation. Other expositions may be seen in Lightfoot, i. 90; Winzer, R. W. B. i. 437, note. Cp. Rasslinson, in B. D. i. 716.

Cvit. xv. 1. In the twenty and seventh year of Jeroboam—begins Azariah] How is this statement, which is also made in 2 Chron. xxvi. 1—5, to be reconciled with the statement in the foregoing chapter? It is there said, that Amaziah began to reign in the fifteenth year of Joash, King of Israel, and reigned twenty-nine years, and outlived Joash fifteen years (xiv. 2. 17). But Jeroboam succeeded his father Joash in the fifteenth year of Amaziah (xiv. 25); therefore Azariah died in the fifteenth year of Jeroboam, and therefore Azariah (or Uzziah), who was made king on the death of his father, began to reign, not in the twenty-seventh, but in the fifteenth year of Jeroboam.

Some have supposed that Jeroboam was made regent with his father Joash, twelve years before his death (Ussher, at A. M. 3160; Budd, Hist. Eccl. ii. 410; Tiele, Chronol. p. 70); others are of opinion that there was an interregnum in Judah of eleven years between Amaziah's death and Azariah's succession (Lightfoot, i. 90). Cp. Hales, ii. 410.)
when he began to reign, and he reigned two and fifty years in Jerusalem. And his mother's name was Jehochiah of Jerusalem. 3 And he did that which was right in the sight of the Lord, according to all that his father Azariah had done; 4 So that the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 And the Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house. And Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 7 So Azariah slept with his fathers; and Jotham his son reigned in his stead.

8 In the thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months. 9 And he did that which was evil in the sight of the Lord, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and slew him before the people, and reigned in his stead.

It is alleged that this cannot be reconciled with the statement in xiv. 21. But this is not certain. The original Hebrew would seem to admit this sense, 'All the people of Judah took Azariah; and he was a son of sixteen years, and they made him king for his father.' The throne (says Lightfoot, i. 97), 'was empty fourteen years, and the rule was managed by some protectors, while Azariah was in minority. 27 But his hypothesis necessitates the supposition of an interregnum of twenty-two years between Jeroboam and his son (so Holies and De Freancy). Others (as Jackson, Des Vignolles, Greswell, and Keil) suppose an error in the MSS. and Versions, and that we ought to read 'the fiftieth year' in the text here, instead of 'in the twenty and seventh year;' and Josephus (ix. 10. 3) places the succession of Uzziah in the fourteenth year of Jeroboam: cp. Euseb. Clinton, Fasti, i. 317. On the chronological difficulties of this period, cp. on xiii. 3; and below, v. 39.

Observe, that during the reign of Uzziah, King of Judah, no less than six kings sat in succession on the throne of Israel. Jeroboam II. Zachariah, Shallum, Menahem, Pekahiah, Pekah; and in the reign of Pekah's successor, Hoshea, Israel was carried into captivity.

3. according to all that his father Azariah had done] See 2 Chron. xxv. 3–23, whence it appears that having begun well, like his father Azariah, he was exalted like him; and 'light and strong, his heart was lifted up to his destruction' (ib. 16); for he invaded the Priests' office, and burnt incense, and was smitten with leprosy for his sin, and was a leper till the day of his death (ib. 21).

5. the Lord smote the king] Here again the Book of Chronicles comes in, to explain the Book of Kings. The Book of Kings relates the punishment of the king; the Book of Chronicles supplies the history of the sin for which it was inflicted: see 2 Chron. xxvi. 16–23.

in a several house] Literally, in a house of relief; so called by an euphemism. The king being severed from his royal duties and dignities, was said to be relieved from them; literally, set free from them, discharged from them. The root of the word here used is ἐκθήθας, to set free; see Genesis 20. 27.

The writings of the Prophets Hosea, Joel, Amos, Jonah, Isaiah, in part, belong to this period, from the latter days of Josiah, King of Judah, to the end of the reign of Uzziah (Lightfoot, i. 95–97).

-Jotham the king's son was over the house] Over the king's house (2 Chron. xxvi. 21). On account of his father's leprosy, Uzziah forfeited the dignity of the kingdom by inverting that of the priesthood; and his son Jotham was his viceroy.

7. Azariah slept with his fathers] In this year the prophet Isaiah had a vision of the Ever Blessed Trinity in the Temple at Jerusalem (Isa. vi. 1–3; see below, on John xii. 41). That vision is introduced by the prophet Isaiah with the words, 'In the year that King Uzziah died I saw the Lord sitting upon a

throne, high and lifted up, and his train filled the temple; above it stood the seraphim;’ It is remarkable that this vision of the everlasting One in the Temple, glorified by the ministrations of Holy Angels, coincided with the death of the King who intruded, in the Temple, into the sacred ministry of those whose office it was to bless in the Name of the Three Holy One (see on Neh. xii. 4).

In the thirty and eighth year] From a comparison of this statement with xiv. 29, where it is said that Jeroboam died in the twenty-seventh year of Azariah, or Uzziah, it has been supposed that there was an interregnum of eleven years between Jeroboam's death and his son's accession (see Ussher, Buddens, Des Vignolles, Thiel, Winter, Keil). Others suppose a still longer interregnum: see above, on v. 1.

9. he did that which was evil in the sight of the Lord] After the respite given to Israel under Jeroboam II., and after the royal and national contempt of God's gracious overtures the manifestations of mercy vouchsafed to the King and People, their doom was sealed. Zachariah persecuted in the sins of his fathers, in the worship of the calves, and the word of the Lord uttered concerning Jehu (x. 30), was therefore fulfilled in him. In consequence of a conspiracy, he was put to death, and the throne taken from the house of Jehu, before the people (v. 10), that is, openly, before the eyes of all. Israel was not moved to repentance by the tokens of the Lord's mercy experienced under Joash, and especially under Jeroboam, any more than by the previous heavy judgments, and the earnest appeals and warnings of the prophets Hosea and Amos, to repent and return to the Lord their God and King. Therefore the judgment of rejection must now, at last, be inflicted upon a people so shamefully scorning the grace, long-suffering, and faithfulness of God. We see the kingdom, therefore, after the death of Jeroboam, hastening rapidly to its fall.

In the sixty-two years from the death of Jeroboam to the conquest of Samaria by Shalmaneser, two armies, making up twenty years, prevailed, and six kings followed one another, of whom only one, Menahem, died a natural death, so that his son succeeded him on the throne; the remaining five were deposed and murdered by rebels, and with the murder of Zachariah, not only the sentence of Hosea (i. 4), "I will visit the blood of Jezreel upon the house of Jehu," but also the sentence forming a parallel with it, "and will cause to cease the kingdom of the house of Israel," was carried into effect. With Zachariah the kingdom properly ceased in Israel. The successors of Zachariah were assassins; 'thieves and robbers,' rather than kings; they gained the royal power by wicked means, and administered it in a wicked manner, and lost it by a shameful end (Wittius, Keil). Thus the latter days of the kingdom of Israel were like the last days of Jerusalem (cp. below, Matt. xxiv. 15).

10. before the people] "Coram populo" (Horat. A. P. 185).
And the rest of the acts of Zachariah, behold, they are written in the book of the chronicles of the kings of Israel. 12 This was the word of the Lord which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth generation. And so it came to pass.

Shallum the son of Jabesh began to reign in the nine and thirtieth year of Uzziah king of Judah; and he reigned a full month in Samaria. 14 For Menahem the son of Gadi went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

And the rest of the acts of Shallum, and his conspiracy which he made, behold, they are written in the book of the chronicles of the kings of Israel. 16 Then Menahem smote Tirzah, and all that were therein, and the coasts thereof from Tirzah; because they opened not to him, therefore he smote it; and all the women therein that were with child he ripped up.

In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, and reigned ten years in Samaria. 18 And he did that which was evil in the sight of the Lord: he departed not all his days from the sins of Jeroboam the son of Nebat, which made Israel to sin. 19 And Pul the king of Assyria came against Samaria and besieged it; 20 and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. 20 And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.

And the rest of the acts of Menahem, and all that he did, are they not written in the book of the chronicles of the kings of Israel? 21 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

In the fifth year of Azariah king of Judah Pekahiah the son of Menahem began to reign over Israel in Samaria: 23 seven years went he in the reign of Azariah king of Judah.

14. from Tirzah] The residence of the kings of Israel, before their removal to Samaria (1 Kings xiv. 17; xv. 21; xvi. 3); now Telilah, about nine miles s. of Samaria (cp. 1 Kings xiv. 17).

15. "Tellulah", about nine miles n. of Samaria (cp. 1 Kings xiv. 17).

16. Tirzah is supposed to be Tell en-Nabad, on the Ephrates, the border city of Israel under Solomon: see 1 Kings iv. 24 (Keil). Others suppose it to be a city of Palestine near Tirzah (Raumer, Pal. 164. Winer, ii. 613. Reaull, ii. 599. Siésson (hus. p. 20.). Tischendorf and Maurer). The former opinion seems most probable (cp. Bulloch, B. D. ii. 322. Rawlinson, B. D. ii. 970). We hear of no city bearing that name in Palestine; and in the state of confusion in which Israel was at this time, we need not be surprised that a restless and aspiring mind, like Menahem, going forth from Tirzah, should have been able to carry his marauding and desultory conquests, even to the banks of the Ephrates. The words "from Tirzah" do not mean that he smote all the country between Tirzah and Tiphahsb, but that he went forth on an expedition from Tirzah, in order to occupy Tiphahsb, the possession of which was of great importance; and that he smote it, because it would not open its gates to him.

— all the women therein! Such was his cruelty; he was like the accursed Ammonites (Amos i. 3), and did not spare even the children in their mother's womb. No wonder that the monarchy of Israel was now near its destruction; and that God threatened Israel with the same punishment that they inflicted so barbarously on others: see Hos. xiii. 16.

18. "Pul the king of Assyria"] Pul, or Phul, seems to have been invited in the first instance, either by Menahem himself, or by some rival party in Israel: see Hos. v. 14; cp. vii. 11; viii. 9.

This is the first notice we have of kings of Assyria in connexion with the history of Israel and Judah; the second is in the days of Ahaz (xvi. 7).

Kings of Assyria.

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This is the first notice we have of kings of Assyria in connexion with the history of Israel and Judah; the second is in the days of Ahaz (xvi. 7).

— a thousand talents of silver] About £340,000. There appears to be a record of this payment in the ancient Assyrian inscriptions, where it is said that "Minikhimmi of Samirina" (Menahem of Samaria) paid tribute to a King of Assyria (see Brundis on the historic results from the Assyrian Inscriptions, Berlin, 1856, pp. 8, 50; cp. Rawlinson, Babylon Lect., p. 183. Niebuhr, Geschichte Assars, p. 132). He is called Phuia, Phulla, Phallús, Phaloeb, by the sept.; on his history, cp. Winer, ii. 259; and Rawlinson, B. D. ii. 970, who supposes him to be identical with the King called Pul-ush or Pul-inush, in the Assyrian monuments, where the Samaritans (called Beth-Klumari; see above, on x. 32), are enumerated among the tributaries of the Assyrian King.

With Pul, the conquests of the Assyrians in south-western Asia began, and were continued by his successors, Tiglath-pileser (c. 29; xvi. 9. 1 Chron. v. 26), Shalmaneser (xvii. 5; xviii. 9), and Sennacherib, who is called Shalmaneser's successor Todl 1. 15), and whose army was destroyed in the days of Azariah, and who was slain by his sons (xix. 38–39).

Sargon (mentioned in Isa. xx. 1) is rightly supposed by some (Geissen, Hitzig, Ewald, Winer) to have reigned between Shalmaneser and Sennacherib, and to have been the conqueror of Samaria. By others (Fritigyn, Movers, Niebuhr), he is identified with Shalmaneser, as is Shalman (Hos. x. 14); by others (Mosheim, Michaelis, Keil), Sargon has been identified with Sennacherib.

The Assyrian Inscriptions appear to show that he is to be placed between Shalmaneser and Sennacherib. Sargon's acts are recorded by himself in the cuneiform inscriptions of his palace at Khorsabad (near Nineveh) which have been published by Oppert and Monet. Paris, 1863. A summary of the history of these Assyrian kings will be found in the learned work of Marcus v. Niebuhr, Geschichte Assurs u. Babylon, Berlin, 1857, pp. 129, 133, etc.—462; and in Rawlinson, "Five Great Monarchies," cp. xvii. 3. 6; xviii. 9. 13.


21. Fifth year] From a comparison of this statement with
Pekahiah slain

2 KINGS XV. 24—33.

by Pekah son of Remaliah.

Before CHRIST

761.

740. and Usb. Pileser viz., he on anarchy reign year to months kingdoms going 856). by raourued Rawlinson, 1 Chron. 5. 26. Isa. 9. 1. 1 Kings 15. 20. 729.

a After anarchy for some years, ch. 17. 1. Hos. 10. 5, 7, 15. In the fourth year of Ahaz, in the twelfth year after Jotham had begun to reign: 725. u 2 Chron. 27. 1.

And the rest of the acts of Pekahiah, and all that he did, behold, they are written in the book of the chronicles of the kings of Israel.

In the second year of Pekah the son of Remaliah king of Israel began to reign. 35 Five and twenty years

v. 17, it appears that there was an interval of some months between the death of Menahem and the accession of his son.

25, in the palace] Or rather, in the castle, or fortress; to which he had probably retired for safety; see 1 Kings xvi. 18. On Pekah, son of Remaliah, who joined with Rezin, King of Syria, against Ahaz, King of Judah, see Isaiah vii. 1. — with Argob and Arieh] Who were killed with the King.

Lord of Tigris; Pileser being connected with palasar, lord; and Tigrath being equivalent to Tighlat, the river Tigris (Gene. 8:6). Others derive it from Tighlat, or Toghlat, the name of the Assyrian goddess Derketo (M. v. Niebuhr, Gess. lite Assur, pp. 132. 135. 489). The seat of the former of these kingdoms was Nineveh; that of the second, Babylon.

About n.c. 605, Nineveh fell, by the combined forces of Nabopolassar, of Babylon, and Cynaxires; and Babylon for a time was supreme under Nebuchadnezzar (2 Kings 23:28-200).

29. Tighlat-pileser] Which is explained by some to mean Lord of Tigris; Pileser being connected with palasar, lord; and Tigrath being equivalent to Tighlat, the river Tigris (Gene. 8:6). Others derive it from Tighlat, or Toghlat, the name of the Assyrian goddess Derketo (M. v. Niebuhr, p. 131); on his history, cp. Winne, R. B. i. 611. Niebuhr, pp. 129. 137. Rawlinson, B. D. i. 1499.

and took Ijon] Probably, Ayun, in Naphtali, n.w. of Dan (Robinson, ii. 346).

— Abel-beth-maachah] On the sea of Huleh (cp. 1 Kings xvi. 10).

— Jezoah] In Naphtali (Grove, B. D. i. 292), now Yanoah, about twelve miles n.e. of Acre; and where ruins of great antiquity were seen by Dr. Thompson, p. 301.

— Kezef] West of the Huleh: see Josh. xii. 22; xix. 37.

— Hazor] On the bank of the Jordan: see Josh. x. 12.

— Gilead, all the land of Naphtali] The arrangement of the names of these regions describes the order in which the conquests of Tithghal-pileser were effected.

The Prophet Isaiah refers to these conquests, in which God used the sword of Assyria, as He had used the sword of Syria in the same region (1 Kings xv. 20), to afflict Israel for its sins against Him; and Isaiah takes occasion thence to prophesy that in that very same region, where God had visited them with judgment for their iniquities, by the hand of their enemies, He, in His great mercy, would comfort them with grace in Christ.

In that same region, where their Captivity had commenced, there the Gospel would first be preached, and liberty be proclaimed to the world. Where Israel had been carried into bondage by Assyria, there Mankind would be freed from the slavery of Sin and Satan, by Christ; see the ninth chapter of Isaiah, v. 1-5, which is appointed as the Proper Lesson for the Morning of Christmas Day (cp. on v. 27).

30. in the twentieth year of Jotham] That is, in the twentieth year after his accession. In v. 33 it is stated that he reigned sixteen years; and Ahaz the successor of Jotham became king in the seventeenth year of Pekah (vii. 1), so that Pekah's death was in the fourth year of Ahaz. No mention had yet been made of Ahaz, Jotham's successor, and Jotham is first mentioned in v. 32, and therefore the years are reckoned from Jotham's accession (Usher; and so the Rabbi's in Seder Olam, and Abulafia, Genebrewards, Sallanu, A Lappid, and Keil; other solutions are offered in Winne, R. B. i. 614). The years of the kings of Israel and Judah are in great confusion at this time, because the kingdom of itself is so (see on xii. 1; xv. 2).

We may compare the times of the "Great Rebellion" in England, the years of which are sometimes reckoned as years of the Commonwealth; but the Acts of the Legislature after the king's Restoration are dated from the death of King Charles I., and his son is supposed to have succeeded him without interruption.
Rezin and Pekah. 2 KINGS XV. 34—38. XVI. 1—8. Ahaz says to Assyria.

old was he when he began to reign, and he reigned sixteen years in Jerusalem. And his mother's name was Jerusalem, the daughter of Zadok. 31 And he did that which was right in the sight of the Lord: he did according to all that his father Uzziah had done. 32 Howbeit the high places were not removed: the people sacrificed and burned incense still in the high places. 2 He built the higher gate of the house of the Lord.

36 Now the rest of the acts of Jotham, and all that he did, are they not written in the book of the chronicles of the kings of Judah? 37 In those days the Lord began to send against Judah Rezin the king of Syria, and Pekah the son of Remaliah. 38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and Ahaz his son reigned in his stead.

XVI. 1 In the seventeenth year of Pekah the son of Remaliah Ahaz the son of Jotham king of Judah began to reign. 2 Twenty years old was Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not that which was right in the sight of the Lord his God, like David his father. 3 But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out before the children of Israel. 4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 Then Rezin king of Syria and Pekah son of Remaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz, but could not overcome him.

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold that was found in the house of

33. the daughter of Zadok] The Priest, probably the Zadok mentioned in 1 Chron. vi. 13 (Bertheau). Perhaps Uzziah his father was tempted to invade the Priest's office because he had married Jerusalem, a Priest's daughter (Lightfoot, l. 100).

34. according to all] All the good. He did not imitate him in his sin. See 2 Chron. xxvii. 2.

35. the higher gate] On the North of the Temple. See 2 Chron. xxvii. 2.

36. the Lord began to send—Rezin] Therefore the events described in the following chapter were mercifully designed by God to awaken the repentance and exercise the faith of Judah and its king: cp. Isaiah vii. 1—16; a portion of which (vv. 10—17) is another lesson appointed for Christmas Day: see on p. 29.

37. made his son to pass through the fire] To Molech, in the valley of Beth-hinnom (cp. xxii. 10; and see note above, on Lev. xix. 3.) It is probable this was done by Ahaz, in a season of great distress and despair (cp. 2 Chron. xxxvi. 23; and above, on iii. 26, 27). It was done by him in imitation of the worship of Assyria, then acquiring great power over Palestine (Moore, Phoenix, p. 64); and of the old superstitions of Canaan (Deut. xvii. 9—12). 2 Chron. xxvii. 3. The Sacred Writer here speaks of one son, in the singular. In 2 Chron. xxvii. 3 it is said he burnt his children in the fire.

38. in the high places] Not only in the Temple of Jerusalem: he combined the idolatry of Baal (2 Chron. xxvii. 2) and of Molech with the worship of Jehovah, and he worshipped Jehovah, not in his appointed way, but in other places besides that where He had set His Name. 139

Ahaz weakly and wickedly endeavoured to conciliate the favour of other deities (see v. 10), while he professed to be still a worshipper of Jehovah, who is a jealous God, and will not give His honour to another.

5. Rezin king of Syria and Pekah—king of Israel] This invasion, though not successful, was a severe chastisement to Ahaz and his people for their sins; many of the subjects of Ahaz were slain by them, and many were carried captive to Samaria and Damascus (2 Chron. xxxvii. 6, 8).

6. and dwelt there] Rezin planted a Syrian Colony at Elath, which remained there till the time of the writing of this Book.

7. Tiglath-pileser] Ahaz preferred the help of Assyria to that of God, which had been promised by Isaiah; and he rebelled God to conciliate Assyria; and though for a time Assyria was made by God the instrument for punishing Israel and Syria, and for protecting Judah, yet Ahaz thus incurred the wrath of God, Who warned him against trusting in Assyria (Isa. vii. 17). Cp. the warning to Israel (Hos. vi. 13; vii. 11, 12; viii. 9; xi. 5), who was destroyed by that same power in which he trusted; and Judah also was spoiled by Assyria, according to the prophecy of Isaiah (Isa. vii. 17); cp. v. 18; and 2 Chron. xxviii. 19—25.
The kingdom of Syria destroyed. 2 KINGS XVI. 9—16. The idolatrous altar set up.

Before CHRIST 716.

**The kingdom of Syria destroyed.** 2 KINGS XVI. 9—16. The idolatrous altar set up.

8. sent it for a present to the king of Assyria [Ahab spoiled God’s house in order to win the friendship of Tiglath-pileser, and therefore God gave up Ahab to be spoiled by him. Such was the policy of Caiaphas, “If we let him thus alone, the Romans will come and take away both our place and nation” (John xvi. 48). They did not let him alone, and therefore the Romans did come, and took away their place and nation. 9. sent up against Damascus, and took it] And thus he destroyed the kingdom of Syria, which had lasted about 250 years.

9—16. The idolatrous altar set up. 10—15. an altar that was at Damascus] King Ahaz sent a sketch and a model of this altar from Damascus to Urijah the priest at Jerusalem, who is mentioned by Isaiah (viii. 2) as being made witness to the fact that he had been used by Assyria. The Priest made an altar according to the pattern sent by the King; and when Ahaz came back to Jerusalem he caused sacrifices to be offered upon it, his burnt-offering and drink-offering, and peace-offering, for his safe return, and for the defeat of his enemies. He also caused the great brazen altar of burnt-offering (2 Chron. iv. 1), which was in the middle of the fore-court of the Temple (cp. Exod. xi. 6. 29. Joel ii. 17), to be brought from the place between the new Damascus Altar and the Temple, and placed it on the north of the new altar; so that the new altar became the principal central object, and the brazen altar was only an adjunct and appendage to it. The King also commanded the Priest to use the new altar in lieu of the ancient Levitical brazen altar, for the offering of daily sacrifice. Ahaz began with combining the Damascus war with the Altar of Jehovah, in the House of the Lord; but he soon proceeded to uproot the Altar of Jehovah by that which he had borrowed from Damascus. So it has been, and is, even in parts of the Christian Church. Men begin with joining the worship of creatures with the worship of the Creator; but in a short time the Creator is supplanted by the creature, in his own sanctuary. In a large portion of Christendom itself, the worship of the Blessed Virgin has first been associated with the worship of Christ, and it seems as if, in course of time, it would almost supersede it.

The sacred writer of the Chronicles seems to refer to these acts of Ahaz, when pointing, as it were, his finger towards him in sorrow and shame; but yet this is not that King Ahaz; he sacrificed unto the gods of Damascus which smote him; and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them that they may help me. But they were the ruin of him and of all Israel” (2 Chron. xxvii. 22. 23).

It has been objected by some (e.g. by Keil) that Ahaz would not have done honour to the gods of Syria after the conquest of Damascus. But it is expressly said here that after that conquest he made the copy of their altar, and set it up in the Temple; and the conquest (it must be remembered) was not achieved by himself, but by Assyria; and in 2 Chron. xxvii. 14, it is recorded that a preceding King of Judah, Ama
dash, after he had subdued Edom, brought their gods to be his gods, and bowed himself before them. Josephus definitely affirms that Ahaz worshipped the gods of Syria (Ant. ix. 12. 3), and that he seemed desirous to do honour to any god rather than the God of Israel. Ahaz had been smitten by Syria, and he desired to secure the favour of their gods, without (as he supposed) forswearing that of Jehovah; and he probably wished to propitiate the gods of Syria, who, he thought, would be angry with him for bringing an enemy against Damascus. Imperial Rome did the same. She joined the deities of conquered nations in her own Pantheon.

15. to inquire by] The Hebrew verb bdkr here used occurs seven times, and the cognate Chaldee verb bdkr occurs five times, and generally with the sense of searching, examining, inquiring (see Levitic. xii. 28; xxvi. 39. Ezra iv. 15. 19. Ps. xxvii. 4. Ezek. xxxiv. 11. 12).

The Vulgate renders it “ad voluntatem meam;” the Syriac and Arabic render it “for prayer.” The Sept. has confounded the word with b'dkr, morning. Keil supposes it to mean, “for
that king Ahaz commanded. 17 "And king Ahaz cut off 0 the borders of the bases, and removed the laver from off them; and took down p the sea from off the braser oven that were under it, and put it upon a pavement of stones. 18 And the covert for the sabbath that they had built in the house, and the king's entry without, turned he from the house of the Lord for the king of Assyria.

19 Now the rest of the acts of Ahaz which he did, are they not written in the book of the chronicles of the kings of Judah? 20 And Ahaz slept with his fathers, and 9 was buried with his fathers in the city of David: and Hezekiah his son reigned in his stead.

**XVII.** In the twelfth year of Ahaz king of Judah began 4 Hoshea the son of Elah to reign in Samaria over Israel nine years. 2 And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. 3 Against him came up b Shalmaneser king of Assyria; and Hoshea became his servant, and 1 gave him 1 ll presents.

me to consider what I shall do with it;" and so Fuerst, 232. Generos (p. 137) renders it, "to contemplate" with the mind, to consider, to think on; and this rendering seems to be the best: and it does not exclude the notion of prayer, and seeking for God, which is expressed by the same verb, in Ps. xxvii. 4.

Ahaz would not use God's altar for the purpose prescribed by God; but, in that hypocritical faithlessness (for which he was censured by Isaiah, vii. 13), while he professes reverence for it, will use it for a purpose devised by himself.

May not the Christian Church see here also a warning to herself. God has set up an altar in His Church, in order that the faithful communicant should take part of the Eucharistic Peace-offering. But this is performed by some to other uses; the Sacrament of the Blessed Communion of the Body and Blood of Christ, which He has commanded to be received by all, as the food of life to the faithful, is degraded by the Zwinglians, on the one side, into a mere picture for contemplation; and it becomes to the Romanist, on the other, like an image for distant adoration.

Ahaz proceeded at length to shut up the Temple (2 Chron. xxviii. 24). Such are the consequences of mixed worship. It ends in abolition of the Temple. In like manner, mixtures of false doctrine with the true lead on to persecution of the Faith.

16. Thus did Urijah the Priest] How different was the conduct of Azariah who resisted King Uzziah when he intruded into the priest's office (2 Chron. xxvi. 17, 18); and how different also was the conduct of the holy Apostles! Acts iv. 19; v. 20.

Urijah's name does not appear in the list of the high priests in 1 Chron. vi. 13—15; was it blotted out for this sin? 17. took down the sea from off the brazen oven] Described above, 1 Kings vii. 23—26. Perhaps he used the borders or pannels, and the oven, for the adornment of some secular building, or of some idolatrous sanctuary. They were not given away to the King of Assyria at that time (see xxv. 13. Jer. iii. 20).

The brazen Sea, supported by twelve oxen, had a typical meaning (see on 1 Kings vii. 23—26); and they who tamper with the doctrine of Christian Baptism, or prevent its ministration by Apostolic hands, at home or abroad, may be said to imitate Ahaz, who took the brazen sea from the necks of the twelve oxen, and put it on the ground, upon a pavement of stones.

18. the covert for the sabbath] Either the place where the Priests and Levites met, when they succeeded and relieved each other in their stated courses, on the sabbath (Gravias), or the rendezvous of the King and his retinue, when he came on the sabbath to the temple for worship.

— the king's entry] Probably, that which was admired by the Queen of Sheba (1 Kings x. 5).

— flanged, the sides of the Lord for the king of Assyria] Rather, turned he into the house of the Lord, for fear of the King of Assyria; literally, to defend himself from the face of the King of Assyria, whose help he had sought.

To this were used the mount, highdith, or curtain of sêdôn, to turn (Green. 572), to change (see xxiii. 34; xxiv. 17), to bring or carry about to (1 Sam. v. 9, 10. 2 Sam. iii. 12; v. 23), and the meaning seems to be, that, for fear of the King of Assyria, against whom Ahaz desired to defend himself, when that King, instead of being his protector, became his enemy (see 2 Chron. xxviii. 20), he turned the King's entrance, and converted it into a part of the house of the Lord, so that he might be protected by the walls of the Temple.

The moral of this statement is, that King Ahaz, having despised God's help, and having preferred the aid of the King of Assyria, was reduced by fear of that King, to avail himself of the material fabric of God's house, and to shelter his own entrance by including it in the Temple, which he thus invaded and profaned.

This also is applicable to later days. There have been some, who cared little for the moral and spiritual uses of the Christian Church, but who, in times of national confusion, were desirous of using her as a political bulwark for themselves.

19. the rest of the acts—book of the chronicles] In our extant Book of Chronicles (or "Verba diurna;" see on 2 Kings xiv. 19), it is stated that he burnt incense in high places in every several city of Judah to other gods 2 Chron. xxviii. 25, and there a reference is made to the "Book of the Kings of Judah and Israel" for further particulars.

20. with his fathers] In the city of David; but not in the tombs of the Kings (2 Chron. xxviii. 27).
4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. 5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. 6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes.

7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods. 8 And he walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. 9 And

the n.E. border of ancient Nineveh, and who appears to have finished the conquest of Samaria, which Shalmaneser began. Cp. notes above, on xv. 19; and below, on vv. 5 and 24; and xviii. 3.

4. So king of Egypt? Shebek, the second King of the twenty-fifth dynasty—an Egyptian dynasty; the Sebechus of Manetho, who, according to Wilkinson, ascended the throne, B.C. 728 (Budgeh., Hist. d’Egypte, i. 244). He is mentioned by Sargon in his inscriptions (p. 2): “Sebechus King of Egypt could not resist the attack of my servants, and fled.”

This passage brings before us the names of the two great rival kingdoms at this time—Assyria and Egypt. Palestinian lay between them, and endeavoured to avail itself of Egypt against Assyria.

Sennacherib’s expedition (chap. xix.), in which his army was destroyed under Hezekiah, which was engaged against Egypt; and Pharaoh—Theoplyphius, in which Josiah fell (chap. xxi. 29), was against Assyria. See note below, on xxi. 27, and xxiiv. 1, for some considerations on the history of these empires, and their connexion with Israel and Judah.

— shut him up— Took him prisoner; probably in a battle in which Hoshes engaged, before the capture of Samaria (Buddeev); others suppose that this imprisonment of the King of Israel was subsequent to the capture of Samaria (Ben Gersom, Thoniet).

Sama is Taken.

In the cuneiform inscriptions at Khorsabad (see v. 3), the capture of Samaria is claimed by Sargon, the successor of Shalmaneser, as his father did against “Samaria I besieged, I took; 27,290 men I caused to dwell in it. I carried away.”

Is there not, therefore, a discrepancy between the Assyrian inscriptions and Holy Scripture? No: it is not said in Scripture that Shalmaneser took Samaria, but that he besieged it; and the language of Sargon will have reference to his campaign, in which he may have been engaged, and under which the King of Assyria took it (v. 6). The language in xviii. 9, 10, is very observable: “Shalmaneser came up against Samaria, and besieged it. And at the end of three years they took it, and Samaria was taken.”

It seems most probable, that Sargon was generalissimo of Shalmaneser, and that Shalmaneser died in the course of the siege, and that Sargon, taking advantage of his own position at the head of the Assyrian forces, raised himself to the throne of Assyria: cp. Deut. vii. 19; on Isaiah xxv. 36.

6. In the sixth year of Hoshea— The siege began in the fourth year of Hezekiah: see xviii. 9, 10.

This is carefully to be noted, because it brings out a fact of great importance, which is recorded in the Chronicles; namely, that the good King of Judah, Hezekiah, had restored religion in that kingdom at the beginning of his reign, and had invited the tribes of Israel to take part in the work of national repentance and reformation, especially by restoring to Jerusalem, as the divinely appointed centre of national unity, and by colonizing there the Passover, the divinely instituted festival of national religion. But they slighted the offer, they laughed his messengers to scorn and mocked them. See below, on 2 Chron. xxx. 1–10. This was the final offer of mercy from God; they rejected it, and were cast off by him.

If Hoshes, King of Israel, had united with Hezekiah, King of Judah, in this blessed work of religious reformation, perhaps, the glories of David’s days might have returned, and who can say whether the Tribes of Israel would have now been scattered abroad, and banished from their home? Certainly it is, that their only hope of recovery is in their union in Him who is the Seed of David and Hezekiah, and who was foreshadowed by all the godly Kings of Judah, as the Lion of the Tribe of Judah—Jesus Christ: cp. below, on 2 Chron. xxx. 1–10.

— took Samaria— Cp. Isa. xxviii. 1–6. Hos. x. 14; xiii. 11. Amos vi. 9, 10. Mic. i. 7, on the horrors of this siege and capture; and above, Lect. xxv. p. 49 (Hosah) On the present condition of the Tigris, n. of Nineveh.

— Habor— The river, still bearing the name, which rises at the foot of Mount Habor, or Chabor, above Tulaesmer, and flows in a s.w. direction into the Tigris (Dr. Grant, Nestorians, p. 49; cp. Bertheau on 1 Chron. v. 26, p. 50).

The Carrying away of the Ten Tribes.

— by the river of Gozan— Or, the river of Gozan; viz. Habor. So Sept. (Gesenius) seems to be in Assyrian Nino, in Media; and the “river of Gozan” may perhaps be identified with the Kisiit (the red river), which flows from the s. e. of Urmiah lake into the Caspian.

The Jewish traditions favour these conclusions. According to them the region, into which the Ten Tribes were carried, was the northern tract of Assyria, and the mountain territory on the borders of Assyria and Media (Ewald, M. v. Niebuhr). These traditions have received a formal expression in the Book of Tobit; the scene of which is laid in Assyria (Nino, N. 3. 10), and in Media (i. 14; iv. 1), at Ecbatan (vii. 1). On the present condition of the Ten Tribes, see below, on Acts ii. 9–11. Josephus, Ant. xi. 5. 2. B. ii. 16, 4. Wilkins, Assyriologie, Basil, 1789. Michaelis, J. D. Dr. Exsoldio x. Tribuna, comm. iii. Dr. Anahel Grant, on the Nestorians, 1814. Ritter, Ewald. x. p. 246: cp. Bertheau on Chronicles, p. 60.

Abraham, the Father of the Twelve Tribes, was brought by faith from Haran and from the fields of Canaan to the promise of that land. But the Ten Tribes, who were Abraham’s seed, were carried away for disobedience, from Canaan to beyond that region from which Abraham came (see on Acts vii. 24). But when they repent and believe in Christ, who is the promised Seed of Abraham, then the scattered tribes of Israel will inherit the heavenly and everlasting Canaan, of which the earthy and temporal land of promise was a type and shadow (Isa. xi. 12, 12. Rom. xi. 25, 26).

There is no uncertainty about the precise site of the place here mentioned to which the Ten Tribes were carried. Whither the Tribes were taken, and where they now are, are questions which baffle the inquiries of geographers.

Is there not a spiritual significance in this? Men cannot solve these questions. But God can. He knows where all the scattered families of Israel are, and in His own due time He will join them together. It is with the Jews, as it was with their great Legislators—Moses. God buried him, and no man knows the place of his sepulture (Deut. xxxiv. 6). But God knew it, and brought Moses forth into Canaan to see the glory of Christ at the Transfiguration (see on Matt. xviii. 3; and on Deut. xxxiv. 6). So will it be at the end of the Jewish nation. No man knows the place of their burial. But God knows it, and will one day bring them forth from their grave to behold the glory of Christ in the Canaan of the Visible Church on earth, and of the Church triumphant in Heaven.
the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. 10 And they set them up 1 images and 2 groves 3 in every high hill, and under every green tree: 11 And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: 12 For they served idols, 2 there-of the Lord had said unto them, Ye shall not do this thing.

13 Yet the Lord testified against Israel, and against Judah, 4 by all the prophets, and by all 5 the seers, saying, 7 Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. 14 Notwithstanding they would not hear, but 6 hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. 15 And they rejected his statutes, 1 and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed 4 vanity, and 6 became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should 2 not do like them.

16 And they left all the commandments of the Lord their God, and 6 made them molten images, even two calves, 7 and made a grove, and worshipped all the host of heaven, 2 and served Baal. 17 And they caused their sons and their daughters to pass through the fire, and 8 used divination and enchantments, and 9 sold themselves to do evil in the sight of the Lord, to provoke him to anger. 18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left 4 but the tribe of Judah only. 19 Also 1 Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made.

20 And the Lord rejected all the seed of Israel, and afflicted them, and 1 delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For 4 he rent Israel from the house of David; and 5 they made Jeroboam the son of Nebat king: and Jeroboam drave Israel from following the Lord, and made them sin a great sin. 22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; 23 Until the Lord removed Israel out of his sight, 1 as he had said by all his servants the prophets.

24 So was Israel carried away out of their own land to Assyria unto this day.

9. the children of Israel did secretly—against the Lord their God] Literally, the children of Israel covered words with regard to which it was not so with the Lord their God. The word rendered did secretly, is from chádpba, to cover, cognate with okádpá, to hide, to conceal (Genes. 295, 296). The Sept. renders it here by ἱπτειναι, they closed; other Versions render it they blasphemed. Gesenius translates it, they acted secretly, and treacherously. Hengst. (Auth. i. 176; Christol. iii. 9) explains it to mean, they obscured the true nature of God and his commands, by covering them with a multitude of perver-sions; as the Pharisees afterwards did by wrapping up and disguising God's Word with the enfoldings of human tradition. Matt. vii. (9) — from the tower of the watchmen to the fenced city] That is, even from the lowest hamlet to the highest fortified town. The "tower of the watchmen" represents the little walled enclosure built by shepherds watching their flocks in rural sheep-walks. This proverbial expression describes the universal spread of idolatry to villages as well as cities (cp. xviii. 8, and 2 Chron. xxvi. 10).


12. idols] Heb. galilhím, stone cylinders. See Lev. xxvi. 31. Deut. xix. 17. — the Lord had said] By Moses in the Pentateuch (e.g. Exod. xx. 3; xxviii. 12. Lev. xxvi. 1.)

13. by all the prophets] Not only in the Law of Moses, but by the Prophets, such as Samuel, Elijah, Elias, Hosea, Isaiah, Micah, and others, whom He raised up to restore it.

14. but hardened their necks] See Exod. xxxii. 9. Deut. x. 16.

16. a grove] Asherim: see v. 10.


21. For hereat Israel] The defection of Israel is represented as a punishment inflicted upon them for their sins. Schism and rebellion are not only sins, but they are also punishments for sins.
24. the king of Assyria] Esarhaddon (Era iv. 2, 10), the son of Sennacherib (xix. 37); cp. Isa. vii. 8, who predicted the occupation of Samaria by Assyrians (Prideaux, on B. C. 677; Keil, p. 514; Dr. J. A. Hessey, B. H. ii. 1102).

24.1 And the king of Assyria brought men 
from Babylon, and from Cuthah, and from 
Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. 25. And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them. 26. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. 27. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. 28. Then one of the priests whom they had carried away from Samaria came and dwelt in Beth-el, and taught them how they should fear the Lord. 29. Howbeit every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt. 30. And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made...
Ashima, 31 ¶And the Avites made Nibhaz and Tartak, and the Sepharvites 
burnt their children in fire to Adrammelech and Anammelech, the gods 
of Sepharvaim. 32 So they feared the Lord, and made unto themselves of 
the lowest of them priests of the high places, which sacrificed for them 
in the houses of the high places. 33 They feared the Lord, and served 
their own gods, after the manner of the nations whom they carried away 
from thence.

34 Unto this day they do after the former manners: they fear not the Lord, 
neither do they after their statutes, or after their ordinances, or after the law 
and commandment which the Lord commanded the children of Jacob, whom 
he named Israel; 35 With whom the Lord had made a covenant, and charged 
them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor 
servâe them, nor sacrifice to them: But the Lord, who brought you up out of 
the land of Egypt with great power and a stretched out arm, him shall ye 
fear, and him shall ye worship, and to him shall ye do sacrifice. 37 And the 
statutes, and the ordinances, and the law, and the commandment, which he 
\[...\]

36) supposed by some to be boozefs, such as that infamous 
aboven above described in Num. xxxv. 8, made for impure purposes; 
likewise consecrated to Mylitta or Astarte (Herod. i. 199; 
Selden, de Deis Syriis, ii. 7; Bp. Patrick here; Münster, 
Rel. del. Babylon, p. 74; Winer, ii. 548; and see below, on 
xxili. 7).

The Rabbin supposes the words to mean a deity represented 
by a bull and her calves, or the Pleiades (Corpusse, Apparat. 
p. 516; Pfeiffer, Dubia, p. 238), or a constellation in Taurus, 
a symbol of the heavenly Venus. Sir H. Rawlinson supposes 
\[...\]

And this are two manner of nations which my heart abhorreth, 
and the third is no nation; they that sit upon the mountain of 
Samaria, and they that dwell among the Philistines, and that 
foolish people that dwell in Sichem;" and Josephus constantly 

The Samaritans; 2 KINGS XVII. 31-41. their idolatrous worship.

536)
Hezekiah's good reign; 2 Kings XVIII. 1—5. he breaks the brazen serpent.

XVIII. 1 Now it came to pass in the third year of Hoshea son of Elah king of Israel, that *Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign; and he reigned twenty and nine years in Jerusalem. His mother's name also was *Abi, the daughter of Zachariah. 3 And he did that which was right in the sight of the Lord, according to all that David his father did. 4 He removed the high places, and brake the ✺ images, and cut down the groves, and brake in pieces the ✺ brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it ✺ Nahunatan. 5 He ✺ trusted in

affirms their heathen and foreign origin (see Ant. ix. 14, 3; x. 9, 7; cp. his remark, xi. 8, 6; xii. 5, 5). They are commonly termed Cuthites in the Talmud (xi. 4, 4). In the New Testament the Samaritans are called ✺ foreigners (see Luke xvii. 18), and are contrasted with the "house of Israel" (Matt. x. 5, 6). This view of their national origin has been clearly displayed by Hengstenberg (I. iii. 3—27).

But, while it is certain that by or of the Samaritans were looked on as foreigners, it must be remembered that they received many admixtures from Israel and Judah after the settling of the Assyrian Colony. There was some remnant of Israel left after the deportation into Assyria (see 2 Chron. xxxvi. 31); and such after the exiles of Judah at Jerusalem and in Nenemiah (Neh. xiii. 3. 23—31).

One of the sons of Jeda, the high priest, whom Josephus calls Manasseh (Ant. xi. 7, and xii. 2—4), had married the wife of Ezechias, daughter of Jerobeam, and, being unwilling to put away his wife, fled to Samaria, and erected the Temple at Gerizim, which "became the common refuge and asylum of refractory Jews." As to the date of these transactions, they seem to be connected with the history of Nenemiah; Josephus appears to have been misled in placing them at a later period, viz., in the time of Darius Codonmannus, the last king of Persia, and Alexander the Great. See below, on Neh. xiii. 28.

3 But whatever the precise time of these events may have been, it is probable that the Pentateuch was then introduced into the heterogeneous medley of that strange and idolatrous population, and that, together with the knowledge of the Law of Moses, and with the practice of such a religious ritual as was then used, attested at Qades and Jeroboam, and under the salutary influence of such Jews as returned from the captivity, Idolatry gradually disappeared. Certain it is, that we see no signs of idolatry among the Samaritans in the New Testament. We find also that the Samaritans expected the Messiah, Who would teach them all things (John iv. 25, 29), and they gladly acknowledged Jesus as the Christ, the Saviour of the world (John iv. 42). And there is a striking contrast between Jerusalem, stoning St. Stephen and Samaria, receiving St. Philip the deacon (see below, on Acts vii. 57, compared with Acts viii. 5); and Peter and John are sent by the Apostles at Jerusalem to confirm at Samaria those whom St. Philip had baptized (Acts xvii. 14—16). Some remarks on the facts above noticed may be seen in Dean Prideaux, Connexion on B. C. 477; and on B. C. 534; and particularly on B. C. 400. Cp. Winer, R. W. B. ii. 369—375; M. Henry on v. 41; and Dr. J. A. Hessey, B. D. ii. 1101—5; Stanley, Lectures xxxiv, p. 375.

If, as some allege, the Samaritans had been more heathen, then it could not have been said that Cornelius at Casarea, and those who were baptized with him were the ✺ first fruits of the Gentile world (see Acts xi. 1—18); and St. Peter and the other Apostles would have felt the same scruple as to the reception of the Samaritans into the Church, as they did feel with regard to the admission of Cornelius; which was made a ground for a charge against St. Peter, and required a special explanation from him, see Acts xii. 18.

Our conclusion, therefore, is, that the Samaritans were of heathen origin, but that they received the infusion of Israelitish elements, which tinged the foreign stream which had flowed from Assyria. The Samaritans hold, in the New Testament, a midway position between the Jews and Gentiles; in that place they are set by our Blessed Lord Himself in His last words to the Apostles (Acts i. 8); and in many respects they were exemplified both to the Jewish and Gentile World.

Thus, in reviewing the history of Samaria from the time of the captivity of the Ten Tribes of Israel to the present, we see that, in His great wisdom, God overruled evil by good, and

made the most untoward circumstances to be ministerial to the progress of Truth: and it is never to be forgotten, that the Samaritan Pentateuch, concluding as it does in all main respects with the Pentateuch in the hands of the Jews, their rivals and adversaries affords a strong argument in favour of the genuineness and authenticity of the Books of Moses.

CIT. XVIII. 1. Hezekiah] which means, whom Jehovah strengthens; a name fulfilled in his history.

2. Twenty and five years old was he] Therefore, according to xvi. 2, which states that Ahaz was twenty years old when he began to reign, and that he reigned sixteen years, Hezekiah must have been sixteen years old when his father, who was only eleven years old. This conclusion is avoided if Ahaz is supposed to have been twenty-five years old when he came to the throne: so Sept., Syr. Arab., in 2 Chron xxvii. 1.

3. He ▲ trusted in... he calls it ▲ Nahunatan] This name of the mothers of all the later kings of Judah are mentioned in Holy Scripture (see below, xxi. 19; xxix. 1; xxxi. 36; xivv. 8, 18) intimating the importance of a mother's influence, especially in evil days.

4. He removed the high places] The reformation effected by Hezekiah is described more fully in the Book of Chronicles (2 Chron. xxxix. 3—xxxi. 19); on which, as compared with the history in this Book, and for a refutation of the allegations against the two, as not harmonizing with each other, see the notes there, and Jelf, Apol. Vind. p. 339, who truly remarks that what is related in the Chronicles is the historical filling-up of the sketch drawn in a few rapid touches by the writer of the Kings; see also Hutterick, Einleit. iii. pp. 22, 131.

The BREAKING OF THE BRAZEN SERPENT IN PIECES BY HEZEKIAH.

—he brake in pieces the brazen serpent that Moses had made—which he called it Nahunatan] On the history of the Brazen Serpent, see above, notes on Num. xxi. 9.

The serpent, in Hebrew nachash, from the root nachach, to shine, was called (the verb he called is properly impersonal) nekhashMen, i.e. of brass (Gesen, §452), by a significant modification, in order to remind the world, that things, however holy, by which God works, as He did by the brazen serpent in the wilderness, became mere nekhashMen, like "sounding brass and tinkling cymbals" (1 Cor. xiii. 1) when diverted from their true use, and become occasion, as He Himself teaches us (John iii. 14); and He, as God from everlasting, Perfected to work by it (see above, on Num. xxi. 9); so He has set up His Sacraments in His Church, and He works by them, upon all those who look by faith to Him in them (see on John iii. 14); and Hooker, v. 84.

But if the Holy Sacraments,—particularly that Sacrament which represents His Death, and exhibits and applies the benefits
Samaria is taken. 2 Kings XVIII. 6—13. Sennacherib invades Judah.

Before CHRIST about 728.

f ch. 23, 25. t ch. 16, 10. b 2 Chron. 15, 2. 6

And departed not from following him, but kept his commandments, which the Lord commanded Moses.

And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. 81 He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

And it came to pass in the fourth year of Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. 10 And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken.

And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: 12 Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.

Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria invade.

of it to all penitent and faithful people, is altered from a Communion of His Body and Blood into an object of Adoration, if the worshippers burn incense to it, instead of looking at it by faith, and feeding on Him Who gives Himself by it, then it loses its divine efficacy and healing virtue to them, and by consequence of their own acts it becomes to them a vain and profitless Nehabshah.

(2) But we must guard against the misapplication of this example, which has been perverted by some of very diverse opinions into a plea for the abolition or suppression of things which ought to be maintained.

The Holy Scriptures were given by divine inspiration, in order to make men wise unto salvation; and, however much they have been abused, they are not to be discarded on that account, or to be withheld from the people, but to be reverently received and read. Again; the Sacraments of Christ, being ordained by Christ Himself for the attainment of a necessary end, as long as the world lasts (namely, for the conveyance of grace, and for the attainment of everlasting salvation), are never to be rejected or impaired; but are to be cleared from that rust of abuse, with which they may have been overlaid by superstition. And even those things, which are not themselves of divine institution,—such as the use of the Cross in Baptism,—but which may be easily guarded against abuse, or recovered from it, are not lightly to be discarded, because they have been abused. "Rel abusus legitimum non tollit usum," says the Church of England on this point in the Canons of 1563, Canon 30. But "quod tollit abusum, est confirmatum usum." Nor are the material fabrics of heathen temples, and still less of Christian Churches, to be demolished, because they have been abused; but they are to be cleansed and purified, and to be restored to Him from whom they are derived; and in the same way the fullness thereof?" See the excellent remarks of Hooker, on the case of Hezekiah and the Brazen Serpent, Eccles. Pol. V. lxiv. 12—19; and V. xvii. 1—6.

5. none like him] For trust in God: cp. xxiii. 25, where the same is said of Josiah, but in a different respect; see also Theodoret, Qn. 57, who observes, that the Sacred Writer does not compare Hezekiah with Josiah, but with other Kings. On the history of Hezekiah, and Josiah as exemplary to Kings and States in the work of National Repentance and Religious Reformation, see Hooker, VIII. iii. 1—6; and VIII. viii. 2; and the authorities cited in Théophylact Anglicus, Part iii. and ch. ii.; and ch. iv.

8. And the Lord God of Israel; 'so that after him was none like him among all the kings of Judah, nor any that were before him.' For he clave to the Lord, and departed not from following him, but kept his commandments, which the Lord commanded Moses.

7. And the Lord was with him; and he prospered whithersoever he went forth: and he rebelled against the king of Assyria, and served him not. 8. He smote the Philistines, even unto Gaza, and the borders thereof, from the tower of the watchmen to the fenced city.

9. it came to pass in the fourth year of Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. 10. And at the end of three years they took it: even in the sixth year of Hezekiah, that is 'the ninth year of Hoshea king of Israel, Samaria was taken. 11. And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: 12. Because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them.

13. Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria invade.

375. Sennacherib's Invasion of Judah. 13. Now in the fourteenth year] The narrative, which is continued from this verse to xix. 37, is inserted also in Isa. xxxvi., xxxvii., and more briefly in 2 Chron. xxxii. (see note).

In addition to this foreign danger, in the fourteenth year of his reign, the good king Hezekiah was visited with a personal affliction, and severe sickness who death: see on xx. 1. His faith is more exemplified on that occasion than any other.

—Sennacherib] Called Sanacharibus by Herodotus (ii. 141), who describes him as 'king of the Arabians and Assyrians,' and as engaged in an expedition against Egypt; he attacked Judah in his way thither. Cp. xix. 9. 24; and 2 Kings 19. 24. He was the son and successor of Sargon. For a summary of his life, as derived from Assyrian inscriptions, see Layard, Nineveh, 138—147; Rawlinson, Anc. Monarchies, ii. 428—496.

Some have inferred, from the recently discovered Assyrian inscriptions, that Sargon was King of Assyria at this time; and that his reign extended from B.C. 721, to B.C. 703, and that Sennacherib is here confounded with Sargon; and that the name of Sennacherib, "whose expedition was much later," has been inserted here and in Isa. xxxvi. 1, by "a mistake of the copyists." (Dr. Smith, Student's Old Test. Hist. p. 486; Farrar, B. D. i. 799; Herzegy, B. d. ii. 25; Rawlinson, B. D. ii. 1190).

But on this supposition it may be observed,

1. It is not granted that much of this should have propagated itself in all the Hebrew MSS. and Ancient Versions of this book and of Isaiah, and of Chronicles also.

2. Josephus (Antit. x. 1) follows the narrative as it stands in the Hebrew text; and ascribes the Assyrian expedition in the fourteenth year of Hezekiah to Sennacherib, and not to Sargon.

3. Sargon came to the throne, B.C. 721 (see xvii. 6), but how long his reign extended, is not certain.

On the 4th year of Sennacherib was King at this time, it is not probable that Sennacherib acted as his father's viceregent in this invasion of Judah, and, perhaps was associated with him in the empire, and is called "King of Assyria," as his colleague and successor: Cp. on Mark ii. 26, for a like mode of speech.

6. Jerusalem was taken by Nebuchadnezzar, warning for his father Nabopolassar; and Nebuchadnezzar is called "king of Babylon" in his father's lifetime (see on xxiv. 1. 10). May not Sennacherib likewise be called "king of Assyria," because he warred for his father, and was co-regent with him? The learned world was long perplexed as to how Belshazzar could
Assyria come up against all the fenced cities of Judah, and took them. 14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. 15 And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king’s house. 16 At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria.

And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller’s field. 18 And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder.

And Rab-shakeh said unto them, Speak ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? 20 Thou sayest, (but they are but vain words,) I have counsel and strength for the war. Now on whom dost thou trust, that thou deridest against me? 21 Now, behold, thou trustest upon the staff of this broken reed, even upon Egypt, on which if a man lean, he will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. 22 But if ye say unto me, We trust in the Lord our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah

be King of Babylon at its capitate, as Daniel affirms (Dan. v. 1—30), when all profane History declares that Nabonnedus was then King. But we now all know that Belshazzar was co-regent with his father. May not the same have been the case with Sennacherib?

The reign of Sennacherib extended to eighteen years (Berosus), and his accession is placed in Tobit i. 15 after the death of Enemessar (Shalmaneser).

The mention of Sennacherib by Herodotus (ii. 141), confirms the opinion that he had royal authority at this time.

14. Lachish | In the lowland of Judah, about thirty-five miles southwest of Jerusalem, on the way to Egypt, whither Sennacherib was going. See e. v. 17; Cp. xiv. 19; and on Josh. x. 3.

— that which thou puttest on me will I bear | Let no one tax Hezekiah with covetousness. Let it be remembered, that the great King of Assyria, who was coming against him, had recently carried Israel captive, which was twice as powerful as Judah, and had overrun other countries with his victorious marches (v. 53), and had taken the fenced cities of Judah itself. The wonder is rather, that Hezekiah recovered from his alarm, and that fear gave way to faith (xix. 1). See also below, on 2 Chron. xxxii. 2.

15. Hezekiah gave him all the silver | and in the treasures of the king’s house | How, then, came it to pass, that Hezekiah had such great treasures afterwards to show to the ambassadors from Babylon? (xx. 12, 13.) This is explained by 2 Chron. xxxii. 23, 27. Besides the gifts there mentioned, probably much treasure accrued to Hezekiah from the spoil of the Assyrian army, suddenly destroyed by God (xix. 35. Blunt, Coincidences, pp. 230, 251; Woodward, Tracts, &c., p. 230).

16. the pillars | The door-posts.

17. tartan | Lophy (Hylitz). The name Tartan occurs also in Isa. xx. 1. This name and the following are probably official titles (Racelinum, Delitzsch).

18. robur | Literally, chief of the eunuchs (Gen. xxxvii. 36;xxxix. 1).

— rab-shakeh | Chief-cup-bearer. Cp. Sacus in Xen. Cy. i. 3, on the staff of the upper pool | The upper Giloan, on the west of Jerusalem. See above, on 1 Kings i. 33. Isa. vii. 3. See also below, xx. 20; and 2 Chron. xxxii. 30, whence it appears that Hezekiah covered this conduit, and brought the water into the city, so that he might withdraw it from the besiegers, and provide a supply for the inhabitants.

On the upper and lower pools of Giloan, and on the works of Hezekiah there, see Robinson, Pal. i. pp. 485—489; Keil, 324; Grove, B. D. i. 69; and Pusey, B. D. i. 1028.

— fuller’s field | Which was chosen as a site for that trade, on account of its nearness to the water.

19. elikaim | The name Eliaikim means, whom God has set up (Gesen. 802). Shalmaneser appears to have been a “novus homo,” who proudly and courageously abused his high station to his own aggrandisement (see Isr. xxi. 15—19), and was therefore suppressed by Eliaikim (Isa. xxiii. 20); and, according to Isaiah’s prediction, was carried captive to a strange land, Babylon, probably with his master, King Manasseh, and died there: see Prudent., on B. C. 677, who supposes that it was King Manasseh, who, on his repentance and return, raised Eliaikim to that high station which was pre-announced by Isaiah. Cp. Blunt, Coincidences, p. 296.

20. the great king | A title assumed by the Assyrian, and afterwards by the Babylonian and Persian, kings (cp. Ezek. xxvii). It is a term of contempt, and shows that Babylon was indeed become the capital of the world.

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and Jerusalem, Ye shall worship before this altar in Jerusalem? 23 Now therefore, I pray thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them. 24 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? 25 Am I now come up without the Lord against this place to destroy it? The Lord said to me, Go up against this land, and destroy it. 26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews' language in the ears of the people that are on the wall. 27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall, that they may eat their own dung, and drink their own piss with you? 28 Then Rab-shakeh stood and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of the king, the king of Assyria: 29 Thus saith the king, 'Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: 30 Neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. 31 Hearken not to Hezekiah: for thus saith the king of Assyria, || † Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his || cistern: 32 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he || persuadeth you, saying, The Lord will deliver us. 33 a Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? 34 || Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and t ? they delivered Samaria out of mine hand? 35 Where are they among all the gods of the countries, that have delivered their country out of mine hand, † that the Lord should deliver Jerusalem out of mine hand? 36 But the people held their peace, and answered him not: for the king's commandment was, saying, Answer him not. 37 Then came Eliakim the son of Hilkiah, which was over the household, and attempts to prejudice the people against their king, on account of his religious reformation.

In Is. xxxvi. 7, the pronoun is in the second person singular, "If thou say," Rab-shakeh probably spoke to one of the king's ministers specially; but what he said was designed for them all, and for the people also (see v. 26. Cp. v. 27, where the second person is used).

Am I now come up without the Lord? He had probably heard of the Lord's prophecies denunciations against Judah for its sins; and he represents his master as doing the Lord's work, as indeed the kings of Assyria and Babylon did (xix. 22. Cp. Is. x. 5.).

In the Syrian language] The Aramaic, the popular language of Syria, Babylonia, and Assyria, and probably the mother-tongue of Rab-shakeh himself; and it was understood by the chief men of Judah, such as Eliakim and Shebna, but not by the common people of Jerusalem. The court language of Assyria was an Arayan dialect.

In the strictness of the siege, by which they will be afflicted and reduced to the extremity of misery and shame, unless they surrender "to my master, the great king, the King of Assyria." The Chaldee Targum paraphrases the words in the text by another phrase, viz. "their outgoing," and "the water of their feet."

Observe the contrast: If they yield to the great king, then every one of them will eat of his own vine and fig-tree, and drink the waters of his own cistern (cp. 1 Kings iv. 25); but if not, then the mind recoils from the alternative.

Near Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and ? they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, ? that the Lord should deliver Jerusalem out of mine hand? But the people held their peace, and answered him not: for the king's commandment was, saying, Answer him not. Then came Eliakim the son of Hilkiah, which was over the household, and
Shebna the scribe, and Joash the son of Asaph the recorder, to Hezekiah with their clothes rent, and told him the words of Rab-shakeh. XIX. And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. And he sent Eliakim, which was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to Isaiah the prophet the son of Amoz. And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. It may be the Lord thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master sent to reproach the living God; and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that are left.

So the servants of king Hezekiah came to Isaiah. And Isaiah said unto them, Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword of his own land.

So Rab-shakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. And when

in pain together" (parsive) "until now." But in God's own time it will be delivered: Rom. viii. 22: see the notes there.

4. It may be] Hezekiah adopts the words of David, when he was cursed by Shimei (2 Sam. xvi. 15).

— the Lord thy God] Observe the king's humility,— "the Lord thy God." He is penitent for his distrust (see xviii. 15), and hardly ventured to call the Lord his own God.

— the living God] Who has been blasphemed by those who worship dead idols.

— will reprove the words] Literally, will chastise him for the words.

6. the servants of the king] Literally, the young men of the king.

— Rab-shakeh and Halsarsah are in their own esteem great and valiant generals; but in the Eye of God, the Ancient of Days, the Everlasting, they are merely young men, arrogantly vaunting themselves, like striplings, in the presumptuous confidence, and vain-glorying self-display of youth. The Sept. has ἑαυτούς τῶν νεανίων αὐτῆς ὑπερήφανον τε "pueri." 7. I will send a blast upon him] Literally, I will give him in a spirit, that he may hear a rumour, and return to his own land. I will take possession of him by means of a panic, depriving him of his strength, and making him tremble and flee like a dustard before Me, as one that hears a strange, mysterious noise, which I will send forth to scare and bewilder him (cp. Jer. lii. 46. Obad. n. 1). This shall be the retribution for his blasphemous words against Me.

This rumour can hardly have been (as some suppose) the tidings of Tlrshakth's advance (v. 9), that was not a rumour sent by God. Besides, this appellation only caused him to double his menaces against Hezekiah in a letter (see vv. 9—13). Much less could the "rumour" be the news of the destruction of his own army, in which he himself was (vv. 35, 36). The "rumour" was like "the noise of chariots and horses, and of a great host," with which God astounded the Syrians, and made them fly panic-struck from Samaria (vi. 7, 6). — cause him to fall] For the fulfilment of this, see v. 37.

8. Lachish] Near Lachish, about thirty miles N.W. of Jerusalem (cp. vii. 22. Josh. x. 29). Semnacherib imagined that Jerusalem would fall an easy prey, and was on his march beyond it, toward Egypt.

— he had heard Rab-shakeh heard. — from Lachish] Which Semnacherib had probably taken. It is supposed by some (Leyard, Nineveh, pp. 149—150) — that the capture of Lachish by Semnacherib is represented on a slab in the palace of Königsfirik, which is inscribed, "Semacher, the mighty king, King of the country of Assyria,
he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee: he sent messengers again unto Hezekiah, saying, 

Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. 

Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands. And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.

Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard. This is the word that the Lord hath spoken concerning him; The virgin the daughter of Zion hath despised thee, and sitting on the throne of judgment before the city of Lakhish." In these inscriptions the name also of Hezekiah has been deciphered by Rawlinson and Hincks; and the names of Jerusalem, and Askalon; see Layard, p. 139. Brandis (p. 43), who enlarges on the harmony between the narrative of the Old Testament, and the testimony of the Assyrian inscriptions in the Palace of Konyujiq, which was probably built by Sennacherib.

When Sennacherib heard the tidings of Tirhakah's advance against him.

Called Taracuc by Manetho; he was the successor of Solomon (Shebek II.), the third king of the twenty-fifth, or Ethiopian, Dynasty of Egypt: see xxvii. 4. On the chronology of his reign, see Drussech, Hist. d'Egypte, i. pp. 244—247; Niebuhr, M. v. Gesch. Assyr., p. 458; Poole, B. D. ii. 1614.

Though here called King of Cush, or Ethiopia, he ruled also over Egypt, and was, like Sesostris, one of the great Conquerors of the ancient world. See Strabo, xvi. 687. Cp. Jul. African., in Syneccli. i. p. 39, ed. Dindorf, Eusebius, in Syneccli. i. p. 140. God raised up Tirhakah against Sennacherib; but he asserted his own divine supremacy by destroying Sennacherib's army.

Especially Sargon. See above, xv. 19; xvii. 3—6; 24; xviii. 13. 

Gozan; See xviii. 11.

Haran; Celebrated in the history of Abraham: see Gen. xi. 31.

Rezeph] Probably the Resseph of Ptolemy (v. 15), a day's journey west of the Euphrates, on the road from Racca to Emera, or Iluma.

Eden] Supposed by some to be Eden, in Syria, not far from Damascus (Amos i. 5), on the eastern slopes of Lebanon (Burckh., Schubert, Winer, R. W. B. i. 168). Others place it Vol. III. 145.
laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. 22 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. 23 ¶ By thy messengers thou hast reproached the Lord, and hast said, 'With the multitude of thy chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. 24 I have digged and drunk strange waters, and with the sole of my feet have I dried up all the rivers of besieged places.

And this shall be a sign unto thee, Ye shall eat this year such things as I have filled with terror the lands of those who rebelled against me, and have displayed the signs of my dominion to the four elements; I have laid open thick and vast forests without number, and have removed their glades; I have traversed winding valleys in the deserts where desolation abides, and in my passage I have dug deep wells (see the Passes of Sargon, Oppert et Monod, first plate, Paris, 1863).

Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities into ruinous heaps. Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the house tops, and as corn blasted before it be grown up. But I know thy abode, and thy going out, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

And this shall be a sign unto thee, ye shall eat this year such things as Jerusalem's impregnability is expressed by this figure (Gez.).——daughter of Zion] i.e. the daughter of Zion regarded as a Virgin, a daughter dear to God. Cp. Zech. ii. 10; ix. 9. The "status constructus" is not here one of subordination, but of opposition (Gezern, § 116; Ewald, § 297; Keil).

— hath shaken her head at thee] In scorn. Cp. Ps. xxii. 7; ch. 26. ii. 15; 28. v. 14; 51. v. 14 at them] Literally, after thee, retreating from before her.

23. With the multitude of my chariots] Literally, with my chariots upon chariots, following one another in an endless train,—a noble picture!

—to the height of the mountains] I have even scaled the mountains, and made them highways for the triumphal progress of my power.

—to the sides of Lebanon] Rather, to the utmost sides or summits of Lebanon: "In summata Libani" (Vulg.).

—his Carmel] The forest of Lebanon, called a Carmel, from its noble forest trees. Cp. 1 Kings v. 6. 20. Isa. x. 18.

24. I have digged and drunk strange waters] I will cross over the parched desert of Arabia, and dig wells for myself, even in its scorched sands, and make them gush forth with streams.

—have I dried up all the rivers] Sennacherib is represented as already anticipating the conquest of Egypt, whither he was marching, and as drying up the streams of the Nile. Cp. Juwain, x. 177:

— Credimus altus
Defecisse annos, cupoque illumina Medo
Prandente;"

and Alaric's boast in Claudian (De Bello, Get. 527): —

—— Subsidiae nostris
Sub pelibus mouTes, arescere vidimus annos."

Sennacherib's boast, in these two respects, seems to be like a reference to the miraculous works of God Himself in the wilderness, when He brought water out of the stony rock, so that the rivers flowed in dry places, and when He dried up the Red Sea and the river Jordan for His people to pass over.

In the inscriptions engraved by Sargon, the father of Sennacherib, on his plate at Khorsabad, are the following words,
grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof. And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city, to save it, for mine own sake, and for my servant David's sake.

And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshiping in the house of his god Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword, and the kingdom was divided among them.
Hezekiah's sickness.

2 KINGS XX. 1—7.

The sword: and they escaped into the land of Armenia. And Esarhaddon his son reigned in his stead.

XX. 1 In those days was Hezekiah sick unto death, and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the Lord, Set thine house in order; for thou shalt die, and not live. 2 Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, of my Lord, that this city shall not be given into the hand of my enemies; 3 and I will defend this city for mine own sake, and for my servant David's sake.

And he had imposed tribute and taxes over them, as over the Assyrians; in . . . of my own, . . . (the words in the inscription here are obscure) "Nisroch, Mylitta, upon the kings my fathers. According to my will, in the neighborhood of the region of the mountains, in the province of Nineveh, I have built a city, the city Dur-Sarkin, and have given it a name. (from myself . . . Sargun, now Khorsabad): "I have laid (dedicated) the stones of its foundations to Nisroch . . . Sin, Sams, Ao, and Ninip; I have placed in the midst of it men of the countries as many as the sun looks upon, the prey of my hand. You gods, where the sun shines upon earth, and the gods who dwell in this city have granted to me the building of this city, the success of my hands in the midst of it, for evermore." (Inscriptions of the Palace of Khorsabad, translated from the Assyrian by Moult, Paris, 1865, pp. 13—23.)

The spirit which breathes in this inscription, is similar to that which dictated the letter of Sennacherib to Hezekiah, and animated his messenger, as displayed in the present chapter, and in the foregoing one.

—Adrammelech So called from the name of the god of Secharvain (xvii. 31).

—Shezezer Which means "prince of fire."

—Arama Heb. Arar (Gen. viii. 4).

—Esarhaddon Called Saracadon in Tobit i. 21, 22. He overthrew the sons of Merodach-Baladan, and abolished the viceroyalty at Babylon, and fixed his own residence there (2 Chron. xxxiii. 11). He colonized Samaria. See above, on xvii. 24.

Concerning his works at Nineveh, see Layard, p. 634; Rawlinson, B. D. i. 575. On his acts and history, cp. Niebuhr, M. v., pp. 38, 190; Brandt, Rev. Assyr. Tempora, p. 41; and on Assyrian inscriptions, pp. 26, 48, 75, 105; and Kell, p. 312.

From this time,—when the King of Assyria had uttered the blasphemies against God, which are recorded in this and the following chapters,—it was not only did he feel God's wrath in his own army and person, but the strength and splendor of Nineveh began to decline and fade gradually. The next year after the death of Sennacherib the Medes revolted from Assyria, because emboldened by the loss which Sennacherib had sustained in his expedition into Judaea, and by the death of the king himself (M. v. Niebuhr, Geschichte Assurs, p. 190); and although for a time the power of Assyria made some efforts to recover its supremacy under Esarhaddon, the conqueror of Babylon, yet eventually Babylon prevailed over Nineveh; and in about eighty-five years after the death of Sennacherib, Nineveh was destroyed by the united forces of the Babylonians and Medes.

Ch. XX. 1. In those days was Hezekiah sick unto death] Cp. Isa. xxxviii., xxxix.; in those days, that is, about the time of the Assyrian invasion, already mentioned, and before the destruction of Sennacherib's army. This appears from the fact that (v. 6) fifteen years are added to his life; and that he reigned twenty-nine years (see xviii. 2), and therefore the sickness occurred in the fourteenth year of his reign; that is, when the King of Assyria was coming against the fortified cities of Judah, and Jerusalem was first threatened with the army: see xviii. 13. Besides, in v. 6 there is a promise from God to Hezekiah that He will deliver Jerusalem from the hand of the King of Assyria.

Hezekiah was visited by a personal and public affliction at the same time; his faith and obedience were severely tried, and shine more brightly on that account.

—Set thine house in order] Give charge concerning it and the kingdom: make thy last will and testament. Cp. 2 Sam. xvii. 33.

—for thou shalt die] Thy sickness is unto death (cp. John xi. 4). and must be fatal, unless God interferes by a supernatural deliverance. The truth of this prophecy of Isaiah was proved by the fulfillment of that prediction, which he delivered after the prayer of Hezekiah, by which God was moved to revoke the sentence of death, and enable him to go to the Temple on the third day, and to add fifteen years to the King's life: see v. 5.

Hezekiah therefore prayed; and God interfered to rescue him from death, and also to save his capital and his kingdom by a miracle, from the invading army of Sennacherib (see v. 6; and xix. 35). Therefore Hezekiah is a signal instance of the power of prayer in imminent peril, both private and public, and is an example in this respect to all, whether sovereigns or subjects.

2. he turned his face to the wall] Not as Ahab did, in vexation of spirit (1 Kings xxii. 4), but turning with his whole heart and soul from man to God. His name, Hezekiah, was characteristic of his life,—"The Lord was his strength."

3. I have walked before thee Compare Nehem v. 19; xiii. 14. God did not desire even this prayer; and from its acceptance it may be inferred, that Hezekiah was pleading what God, (in Whom was his strength, as he well knew, and proved that he knew), had enabled him to do; and not what he had done by his own will and power.

—kept sore] He was in the prime of life, forty years of age, and had then no heir to the throne (see xxi. 1); and his beloved city Jerusalem was threatened by the Assyrian invasion at this time. See on v. 1.

4. into the middle court] Rather, out of the middle city, the middle portion of the city, that is, of Mount Zion, where the royal palace was. Or it may mean, before he had gone out of the middle court of the palace. Cp. 5, where the Hebrew word here used (which usually means city), signifies the royal court or castle.

5, 6. I will heal thee—for my servant David's sake] Four prophecies are joined here together,—

(1) I will heal thee.

(2) On the third day thou shalt go up unto the house of the Lord.

(3) I will add unto thy days fifteen years.

(4) I will deliver thee and this city out of the hand of the King of Assyria.

Such persons as except against one of these prophecies must except against them all, for they are all woven together.
took and laid it on the boil, and he recovered. 8 And Hezekiah said unto Isaiah, 9 What shall be the sign that the Lord will heal me, and that I shall go up into the house of the Lord the third day? 9 And Isaiah said, 10 This sign shall thou have of the Lord, that the Lord will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? 10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. 11 And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the 1 dial of Ahaz.

12 At that time |Berodach-baladan, the son of Baladan, king of Babylon,

Josaphus (Antq. x. 11. 1) supposes this to be the steps of the staircase in the palace of Ahaz, which measured the hours of the day by a shadow cast upon them by the sun, by means of a style, or gnomon, as in a dial. So S. Jerome on Isa. xxvii. 14. Ahaz, who seems to have been fond of imitating foreign inventions (xvi. 10—16), may have had a dial from Babylon, where they were invented, according to Herodotus, ii. 109. For other opinions as to the fashion of this dial, see Winer, R. R. H. 490; Robinson, D. L. 799. The signs of the "Temple of the Winds," at Athens, served also as a sun-dial: see Athens and Attica, chap. xix.; cp. the Commentators on Aristoph., Eccles. 652; and on Pers., iii. 4, "quintà duedes tiantum et..." It is not said by the Sacred Writer, that this miracle was wrought on any other dial at Jerusalem, besides that of Ahaz, the father of Hezekiah: and there was a special propriety in the performance of this miracle upon that dial. It was in a public place, the royal palace, visible to the king: perhaps Hezekiah could see it through his chamber window; and that dial was visible to his courtiers, who would bear witness to the reality of the miracle. And Hezekiah's faith was thus contrasted with the unbelief of Ahaz before Him, who, when the same prophet, Isaiah, asked him whether God should show him a sign in the height or in the depth, despised the divine offer (Isa. vii. 11, 12). Hezekiah's life was prolonged fifteen years, and he reigned twenty-nine years. Ahaz reigned only sixteen years (xvi. 2).

Nor, again, are we to imagine that in this miracle any effect was wrought upon the motion of the Earth round its axis. A miraculous restoration of the sun's motion, followed by effects on a particular sun-dial, at the prayer of King Hezekiah. It was a miracle, wrought on a particular dial, in a particular place, showing that it concerned a particular person; and it was not wrought on the solar orb, but on the solar light; and was not compared with the motion of the sun by God at the prayer of Josiah: see above, note on Jos. x. 12. "Umbra solis recessit, non sol," (cp. Pfeiffer, Dubia, p. 240). As Bishop Holt says, "The demonstration of the miracle is reported to be local in the dial of Ahaz, not universal in the sensible length of the day: whethersoever to draw the sun back with the shadow, or to draw the shadow back without the sun, was the proof of a Divine Omnipotence, able to draw back the life of Hezekiah from the night of death." Cp. Litienthal, d. gute Sache, ix. 4. 422. Accordingly we find that ambassadors came to Jerusalem from Babylon, a country famous for its astronomical skill, who, having heard of this miracle, and being curious to know the circumstances of it, are reported as having inquired concerning "the wonder that had been done in the land" (i. e. in the land of Judah). 2 Chron. xxxii. 31. It had not been wrought in their own land, or in any other land but Judah. Cp. Kitt, pp. 307—402.

Here also is another resemblance between Hezekiah's "sickness unto death," followed by his resurrection from the brink of the grave, and the Passion and Resurrection of Christ (see above, on v. 5, 6). Both were accompanied with miraculous phenomena in the Light of the sun. At Jesus Christ's Death was attended with a marvellous darkness in that region (Matt. xxvii. 45); and His Resurrection was accompanied by a going back of the shadow on the dial of our Human Life, not of ten degrees only, but by the driving back of the realms of darkness, and by the bringing in upon us of the glorious Light of an eternal day (cp. Ezech. x, 1010). 12 Berodach-baladan| Called (by interchange of the leibal) Merodach-baladan by Isaiah xxxix. 1, from the Chaldean god, Merodach; he reigned twelve years, and was then deposed, and
sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. 13 And Hezekiah heartened them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. 15 And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the Lord. 17 Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. 18 And of thy

recovered the throne, and reigned six months at Babylon, and was murdered by Elijus, or Belzus, the viceroy whom Sennacherib appointed at Babylon (Ravinea, B. D. i. 332).

In the cuneiform inscriptions, engraved by Sargon, King of Assyria (see above, vol. xiii. 24), there is the following notice of this successor (p. 7):—

Merodach-baladan, son of Jakin, King of Chaldea did not revere the memory of the gods. He trusted in the sea, and allied himself with Khoam-banigus, King of Elam, and stirred up against them all the nomad tribes, and prepared himself to the battle, and advanced against me. During twelve years, against the will of the gods of Babylon, the city of Bel, who is judge of the gods, he stirred up the countries of the Southerners and Armenians. In honour of the god Assur, the father of gods, and the great and august lord Merodach, I arowed my courage, and prepared for the battle, and resolved on an expedition against the Chaldeans, that rebellious and impious nation. Merodach-baladan heard of my approach, and fled from Babylon. I besieged and took the city of Hisir-Jakin, and took him prisoner, and his wife, and his sons, and his daughters, his gold, and silver, and all that he had. I allowed the inhabitants of Sippur, Nipour, Babylon, and Borsippa to enjoy their goods in peace, and protected them.

I went to Babylon, and entered alone into the sanctuaries of Bel, the judge of gods, in the exaltation of my heart, and in the brightness of my face, and took hold of the hands of Merodach-baladan.

Sargon does not say that he put Merodach-baladan to death; and he recovered for a time the throne of Babylon, but was eventually deposed by Sennacherib.

— king of Babylon This is the first occasion on which the empire of Babylon, which was destined to become so celebrated in its relations to God's People, makes its appearance in Holy Scripture. It is observable that this appearance is combined with an act of vainglory on the part of the King of Judah, and with a prophecy concerning Judah's captivity at Babylon.

— sent letters and a present—sick These ambassadors from Babylon came for a double purpose, to congratulate Hezekiah on his recovery, and also, as the author of the Chronicles informs us (2 Chron. xxxii. 31), to inquire concerning the miraculous sign which had occurred at Jerusalem on the sun-dial of Ahuz, which had excited the curiosity of the Babylonians, who gave much attention to Astronomy. Probably also they desired to enlist Hezekiah's support in behalf of their own city, Babylon, against the domination of Assyria; and Hezekiah wished to show them how powerful an ally he would be.

— Hezekiah—unto Babylon This is the first time we hear of Hezekiah's sending any message to Babylon. It is an instance of the great prosperity of the northern kingdom, and of their schemes of expansion, which they endeavoured, among other things, to carry out by a friendly alliance with the Babylonians. They probably expected to be thus enabled to extend their power eastward to the valley of Hinnom, and to the Dead-Sea, and to prevent the designs of the Pharaoh against them.

— all the precious things—his treasures As to the difficulty supposed by some to lie in this statement, see above, on xviii. 15. Hezekiah was here forsaken of God: see 2 Chron. xxxii. 31.

— of his precious things Literally, of his spices (Vulg.; Gen. 94:9, seq.)

— precious ointment Balsam-oil, as the Rabbis affirm (Movers, Phoeniz. p. 227).

14. Then came Isaiah the prophet Whose moral courage was proved by this interview. Isaiah was to Hezekiah what Nathan and God had been to David. The record here given of this frailty of Hezekiah, the great and good king of Judah, is an evidence also of the veracity of the Historian, as well as of the honesty of the Prophet. Neither of them were courtly flatterers. We have therefore more confidence in what they said and wrote. Compare what has been said above, on the narrative of David's sin, Prelim. Note to 2 Sam. xi.; and see the remarks of Josephus (Antit. x. 2. 2) on the character and prophecies of Isaiah, whom he calls "a divine and wonderful man, in speaking the truth," and who is called "the Son of God" (Eccles. xlvii. 22) "great and faithful in his vision.

The same may be said of Micah, who prophesied in the days of Hezekiah, and foretold the carrying away of Judah to Babylon (Micah iv. 10).
sons that shall issue from thee, which thou shalt beget, "shall they take away; "and they shall be eunuchs in the palace of the king of Babylon. 19 Then said Hezekiah unto Isaiah, "Good is the word of the Lord which thou hast spoken. And he said, "Is it not so, if peace and truth be in my days? 20 And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and "brought water into the city, are they not written in the book of the chronicles of the kings of Judah? 21 And" Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

XXI. 1 Manasseh was twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And his mother's name was Hephzibah. 2 And he did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. 3 For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Baal, and made a grove, "as did Ahab king of Israel; and "worshipped all the host of heaven, and served them. 4 And he built altars in the house of the Lord, of which the Lord said, "I am in Jerusalem: will I put my name there. 5 And he built altars for all the host of heaven in the two courts of the house of the Lord. 6 And he made his son pass through fire, according to the abomination of the heathen, whom the Lord cast out before the children of Israel.

due to God Himself, using the power of Babylon as His own instrument for punishing His people for their sins against Himself. Thus this revelation served important moral purposes. If this captivity had not been revealed beforehand, it might have been possible for God and Himself to have been vanquished, and was unable to protect His chosen People (cp. below, xxix. 27). For the same reasons our Lord foretold the taking of Jerusalem by the Romans (see Matt. xxiv. 25. Mark xiii. 28. Cp. John xvi. 4). Yet, further, in the Old Testament the doom of Babylon itself is revealed; and in the New Testament we have clear prophecies of the future destruction and desolation of Rome, the Western Babylon, as S. Augustine calls it (de Civ. Dei. xvi. 17; xvii. 2. 29).

God adjusts punishments to sins: Babylon will be the ruin of those who are fond of Babylon (M. Henry). 18. enu(n)ua] Courtiers, chamberlains. See Gen. xxxvii. 36: and cp. Dan. i. 5.

19. The name "Manasseh" It must be remembered, that at the message of Isaiah, Hezekiah was not exasperated, but "humbled himself," and doubtless received an assurance from the prophet that the wrath would not come in his day (see 2Chron. xxxii. 26).

— peace and truth be in my days! A grief it is to know that these things shall happen; but some happiness withal, and to be acknowledged as a great favour from God, to be assured that He has no such anger with us, as to meditate any such approach upon us as was threatened in the xxvii. 17; and Robinson, Palestine, i. 487. The pool, now called the pool of Hezekiah, lies to the S.E. of the Jaffa Gate, and W. of the street that leads to the Church of the Holy Sepulchre; and is now called Birjicit. Dr. Robinson supposes that the pool mentioned in the text extended to about half a mile north of the north of this pool. On this and the other acts of Hezekiah, see the interesting comment in Ezech. xlviii. 17—25.

20. Manasseh Which means forgetting: he was probably so called by Hezekiah, imitating Joseph (Gen. xii. 51), because in the birth of this son from his wife Hephzibah, which means my delight is in her (see xxii. 1), when the house of David had been for some time without any heir to the throne, God made him to forget the sorrow of his former sufferings from sickness, and the invasion of the Assyrians. Cp. Josephus, Antt. x. 2. 1, commenting on Hezekiah's prayer, then childless, and in great affliction, public and private. By giving this name, Manasseh, the name of a living tribe of Israel on both sides of Jordan, to his first-born son, Hezekiah may have also designed to intimate that the Tribes of Israel, though wasted and scattered by the kings of Assyria, were federally united in the house of Judah, and in unity of Jerusalem; a noble and glorious truth, which he had endeavoured to exhibit by inviting them to partake in the Passover at Jerusalem. See below, 2Chron. xxx. 1—11, where we read that "divers of Manasseh humbled themselves and came to Jerusalem."

Here surely is a foreshadowing of the future; and here also the history of Hezekiah has a deep interest for ourselves. Hezekiah, the good King of Judah, is, as we have seen, a type of the divine King of Israel, Jesus Christ. He prefigured Christ in his name, in his faith, in his prayers and tears, in his sufferings, in his death, and in his resurrection from the dead. After his resurrection (see above, v. 11) we hear of Hephzibah, his wife, the delightsome, a name which the prophet Isaiah, the counsellor of Hezekiah, gives to the Church of Christ, the Bride, whom He loveth and cherisheth as His own flesh. See the prophecy of Isaiah, xli. 4—12: cp. Eph. v. 25. 29. 32. 1 Pet. iii. 7.

The firstborn of this marriage is Manasseh, the significance of whose name has been already noticed; he lapsed into idolatry, was carried to Babylon, he repented, and was restored by the grace of God, and is fully related in Chronicles (2Chron. xxxiii. 11—20). May we not here see a vision of God's family, especially of the Jews, falling away to sin, and punished; but on their repentance brought home again to Jerusalem, and restored to the favour of God?

Ch. XXI. 1. Manasseh was twelve years old And therefore was born after his father Hezekiah's dangerous sickness. See xx. 6; and on the meaning of the name, see xx. 21. — Hephzibah Which means, my delight is in her (Gesen. 296; cp. Is. xxi. 6, where this name is given to Zion. See above, on xx. 21.)

Up to this point the Author of the Books of Chronicles agrees with the Author of the Books of Kings in giving the names of the mothers of the Kings of Judah; but from Manasseh to Zedekiah inclusive, making a list of seven names, the Author of the Books of Kings gives the names of the queen mothers, but in no case are they mentioned in the Chronicles.

2. he did that which was evil Being only twelve years old at the time of his father's death, and being corrupted by the evil example of such ministers as Sheba (see xxvi. 28), and of vicious priests, and prophets (see Isa. xxvii. 7), and people (Isa. i. 4; xxx. 9, 10), who sought help from Egypt (Isa. xxxi. 1—7) rather than from God.

3. a grove] An asheara. Cp.below, v. 7; and xxxii. 6; and 1 Kings xvi. 32: cp. Jer. vii. 17, 18, on the worship of Astarte at this time.

— the host of heaven The Sun, Moon, and Stars, according to the Chaldean and Assyrian worship, and that of the ancient Canaanites. See Dent. iv. 19; xvii. 3. Movers, Phoenix, pp. 65. 161. 164: cp. below xxii. 5. Jer. vii. 18; xviii. 19; xix. 13; xlix. 17. Ezek. viii. 16. Zeph. i. 5.

6. made his son pass through the fire] As Ahab, his grand-father had done (xvi. 3: cp. xxii. 10). Deut. xviii. 10. The
The divine judgments 2 KINGS XXI. 7-18. denounced against Judah.

name of Molech became a common oath at this time (Zeph. i. 5), and human sacrifices were often offered (Jer. xxxii. 35. Ezek. xxiii. 37).

— observed times] See Deut. xviii. 10.
— used enchantments] See Lev. xix. 26. 31. Deut. xviii. 10. These practices are denounced by Isaiah, viii. 19; xxix. 4.
— wizards] See Lev. xiv. 31. Deut. xvii. 11. Warning has been given in God's Law against these sins, which, in the passages cited, are described in the same terms as are here used. Evidently the Sacred Historian had the words of the Law before his eyes when he composed this history.

7. of the grove] Rather, of the asherah. See v. 3, and cp. 2 Chron. xxxiii. 7, where it is "the idol." The Altar in front of the Temple was desecrated (2 Chron. xxxiii. 16), and the Ark was removed out of the Holy of Holies (2 Chron. xxxv. 3).

— the Lord said] See the divine promise in 2 Sam. vii. 10. 13. 1 Kings ix. 5.
10. by his servants the prophets] Perhaps Habakkuk, i. 5; cp. 2 Chron. xxxiii. 18. Isaiah was about eighty years of age at the accession of Manasseh, and is supposed to have been martyred by him: see v. 15.
12. both his ears shall tingle] Cp. 1 Sam. iii. 11. Jer. xix. 3.
13. the line of Samaria, and the plummet of the house of Ahaz] The line and plummet employed in building, are also applied to a work of destruction (Lam. ii. 8. Amos vii. 7. Zech. i. 16); hence Isaiah says, "He shall stretch out upon it the line of confusion" (Isa. xxiv. 11). The meaning is, I will destroy Jerusalem, as I have destroyed Samaria, and the house of Ahaz. My work of building, which I would gladly have executed and sustained, will become, through her sins, a work of desolation. Tertullian has a similar phrase, "addicture in ruinam" (Preser. Harret. 3).

16. Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another; beside his sin wherewith he made Judah to sin, in doing that which was evil in the sight of the Lord.

17. Now the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, are not written in the book of the chronicles of the kings of Judah. 18. And Manasseh slept with his fathers, and was buried in the

garden of his own house, in the garden of Uzza: and Amon his son reigned in his stead.

19. Amon was twenty and two years old when he began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz of Jotbah. 20. And he did that which was evil in the sight of the Lord, as his father Manasseh did. 21. And he walked in all the way that his father walked in, and served the idols that his father served, and worshipped them: 22. And he forsook the Lord God of his fathers, and walked not in the way of the Lord. 23. And the servants of Amon conspired against him, and slew the king in his own house. 24. And the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

25. Now the rest of the acts of Amon which he did, are they not written in the book of the chronicles of the kings of Judah? 26. And he was buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead.

XXII. 1. Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath. 2. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left.

3. And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, 4. Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the Lord, which the keepers of the door have gathered of the people: 5. And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work which is in the house of the Lord, to repair the breaches of the house. 6. Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house. 7. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

18. garden of his own house] Not in the sepulchres of the kings (cp. 2 Chron. xxi. 20), but in a private mausoleum, as Amon his son was (v. 20); the site of his garden is unknown, and who Uzza was, is uncertain. Cp. Prideaux on B. C. 644, who observes (from Mainmonides) that no sepulchre was allowed in Jerusalem except the sepulchres of the house of David, and of Huldah the prophetess. Manasseh, it is probable, in his humility, did not judge himself worthy to be called a son of David, and to be buried in the sepulchres of his fathers (M. Henry). Compare the case of the prodigal son in the Gospel (Luke xv. 20).

19. Amon] A name supposed by some to be derived from Egyptian mythology, where the supreme deity, worshipped at Thebes, and called Ammon by the Greeks, bears this name (Stanley, p. 461; cp. Porrett. 110); but this is doubtful; it seems rather to be a pure Hebrew word, from åmân, to establish (Genes. 85).

20. in his sepulchre in the garden of Uzza] The people refused him the honour of a burial-place among the sepulchres of the sons of David (Prideaux, B. C. 643).
8 And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it. 9 And Shaphan the scribe came to the king, and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord. 10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book. And Shaphan read it before the king. 11 And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes. 12 And the king commanded Hilkiah the priest, and Ahikam, and Abdon, the son of Shaphan, and Achbor the son of Michahiah, and Shaphan the scribe, and Asahiah a servant of the king's, saying, 13 Go ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah,
the son of || Harhas, keeper of the + wardrobe; (now she dwelt in Jerusalem || in the college;) and they communed with her. 15 And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me, 16 Thus saith the Lord, Behold, "I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read." 17 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched. 18 But to || the king of Judah which sent you to inquire of the Lord, thus shall ye say to him, Thus saith the Lord God of Israel, As touching the words which thou hast heard; 19 Because thine || heart was tender, and thou hast 'humbled thyself before the Lord, when thou hearest what I speak against this place, and against the inhabitants thereof, that they should become 'a desolation and 'a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord. 20 Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

XXIII. 1 And || the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. 2 And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, || both small and great: and

The Hebrew word here used is misneh (from the root shannah, second: Gen. 509); and hence the word misneh means a copy, a repetition (whence the Talmudic word Mishnah); hence we find this word here rendered by the Syriac Version, "in the repetition:" and in the Targum, "the house of learning;" whence we have in our authorized Version, "in the college.

17. Because they have forsaken me] Huldah adopts the words of Deuteronomy (xxix. 25—27). Josiah did not despise Huldah, because she was a woman; and Huldah did not flatter Josiah, because he was a king (Bp. Hall).

18. As touching the words which thou hast heard] Rather, the sense is, as expressed in the Vulgate, here and in 2 Chron. xxiv. 26, the words which thou hast hearkened to; that is, since thou hast not been deaf to the divine warnings, but hast listened humbly to them, therefore God has heard thee, and will be merciful to thee. Thou hast heard God, and God has heard thee (cp. Bertheau, Chronik. p. 414).

19. Because] In that. With Huldah's speech cp. Is. lvii. 1. — thine heart was tender] And fearful. See Deut. xx. 8. Cp. Is. vii. 15. Gen. 708. A desolation and a curse] Another phrase adopted from the Pentateuch (Lev. xxvi. 31. Deut. xi. 19. xxv. 15—19; xxi. 19; xxx. 1. Is. xxxi. 22. — I also have heard thee] Therefore Josiah's repentance and prayers, like those of Ezekiah (see above, xx. 19), were not unavailing, even in this life. And how blessed will their fruits be in that life which is to come! See above, on the similar history of the good King Hezekiah (xx. 1—7).

20. In peace] It has been objected by some that this prophecy was not fulfilled, because Josiah died in war (xxiii. 30). As if a good man, who falls on the field of battle, does not die in peace! On the contrary, these words of the prophetess to Josiah are very comforting to the loyal soldier so falling. And it is remarkable, that it was on Josiah's being informed of Huldah's prophecy, that he made his appeal to the Levites. (See 2 Chron. xxxiv. 30.)

Cp. XXIII. 1. And the king sent] Instead of selfishly reposing in the assurance that he himself would personally be exempt from the affliction, which was now hanging over Jerusalem, the king exerted himself much more to bring his people to repentance. He caused the Book of the Law to be read in their ears, and repeated before them (see Dr. Waterland, Script. Vine, p. 201).

1. And the priests] And the Levites also. See 2 Chron. xxxiv. 30.
The covenant renewed. 2 KINGS XXIII. 3—10. Josiah destroys idolatry.

he read in their ears all the words of the book of the covenant which was found in the house of the Lord. 3 And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

And the king commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Beth-el. 5 And he put down the altars, and the grove, and all the candlesticks that were in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to all the host of heaven. 6 And he brought out the grove from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. 7 And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the grove. 8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beer-sheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. 9 Nevertheless the priests of the high places came not up to the altar of the Lord at Jerusalem, but they did eat of the unleavened bread among their brethren.

— the prophets Whom he gathered together from all parts; probably Jeremiah and Zephaniah were among them. The Prophets preached to the People, and stirred their hearts, that they might profit more by what was read to them from the Book of the Law. Cp. Jer. xxv. 4, where the activity of the prophets at this time is attested.

— he read] He caused to be read (Keil).


— the people stood to the covenant] Literally, took their stand upon it. The king stood on a platform, and caused the book of the covenant to be read; and the People, who heard it, stood, as it were, on the covenant as their swárdv. (2 Cor. ix. 4; xi. 17. Heb. xi. 1), or foundation of faith and obedience. Their constancy, however, was not of long duration, as appears from Jeremiah's lamentation over their apostasy: "Hear ye the words of this covenant." (Jer. xi. 2—20). 4. priests of the second order] Ordinary priests (cp. xxv. 18).

7. burned] As the Law prescried (Deut. vii. 25).

8. the fields of Kidron] On the E. and N.E. of Jerusalem, at the foot of the Mount of Olives. See above, 1 Kings i. 37; xv. 15. Below v. 6; and on John xviii. 1.

— unto Beth-el] In order to defile the altar there.

5. priests] Heb. chemarim; χωραί [Sept.]; arvupoiai (Vulg.). The word occurs only here, and in Hos. x. 5. Zeph. i. 4. In Hosea it designates the priests of Bethel, in Zephaniah (where it is rendered chemarim in our Version) it seems to be applied to the priests of Baal. As to the origin of the word, we find a verb edmar, signifying to be warm, to glow, to be scorch'd, to be black, to be moved with strong passion. See Gen. xlix. 20. Lam. v. 10. Hos. xi. 8. Cp. Job iii. 5, where the cognate substantive occurs, which is rendered blackness. Hence some have imagined that the word here used signifies to be dressed in black, as certain priests were (Tallmad, in Middoth; Kimchi, Selden, Bp. Patrick here. Gesen. 402), or to practise dark secret arts (see Fuerst, 660), who says that the root of the word signifies to draw together, to contract, as in a corner, to be obscure, as in a secret place; hence to resort to narrow nooks, or to lurk in dark places, for the sake of imposture. (Cp. Pfeiffer, Dubia, p. 240; and Iken, Diss. Phil. i. Diss. xii.). Is the word ἀνάγκη an arch, connected with it?

6. the grove] The wooden Asherah, which Manassch had set up there, but which he removed on his restoration from Babylon, had been reinstated by Amon his son. Cp. 2 Chron. xxviii. 15, 22; and see Bp. Patrick here, who quotes Dorotheus Gazaen, saying, that where the Sept. translates the original word by grove, the word means a wooden statue (βλαστή) of Astarte. Cp. Selden, De Die Sacra ii. 2.

7. the sodomites] See on 1 Kings xiv. 24.

— were hangings for the grove] Rather, were tents (literally houses, domunculas, Vulg.), for the Asherah, or idol of Astarte (see Gesen. 116). These tents were used, it seems, for impure purposes, like the "tent" in Num. xxv. 8. See the note there; and above, xvi. 30. Cp. Ezek. xvi. 24. 31. 39; and Bp. Patrick here; and Gesen. 153.


— the southern limit of Palestine (Gen. xxii. 31. Judg. xx. 1)

— the gate of Joshua] The site of which is unknown.

9. the priests of the high places] Not idolatrous priests, but those who offered to Jehovah in other places than Jerusalem. The verb is translated: the gates of Jehovah.

— came not up to the altar] Were not admitted to offer sacrifice upon it.

— they did eat among their brethren] They were allowed to eat, but not to offer sacrifice; they were regarded as ceremonially uncleane, and as disqualified from ministering at the altar there, by reason of their schismatical separation from Jerusalem and the Temple. Cp. Lev. xxi. 17—23. Ezek. xlv. 10; and Bp. Patrick here; and Keil.
He fulfils the prophecy 2 KINGS XXIII. 11—17. concerning the altar at Beth-el.

he defied "Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech. 11 And he took away the horses that the kings of Judah had given to the sun, at the entering in of the house of the Lord, by the chamber of Nathan-melech the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire. 12 And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which Manasseh had made in the two courts of the house of the Lord, did the king beat down, and brake them down from thence, and cast the dust of them into the brook Kidron. 13 And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king desile. 14 And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men.

15 Moreover the altar that was at Beth-el, and the high place which Jereboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burned the high place, and stamped it small to powder, and burned the grove. 16 And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man of God proclaimed, who proclaimed these words. 17 Then he said, What title is that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah.

10. he defied "Topheth—Hinnom"] The valley of Hinnom, on the south of Jerusalem (see Jos. xv. 8; xviii. 16), had been chosen as the place for the worship of Molech (Jer. vii. 31, 32; xix. 2, 6) ; whence it received the name of Tophet, or abomination, from tophe, to spit out (Gen. 890). Cp., however, Gen. 872. From its fires and abominations the name Gehenna, or Hell, is derived. See below, on Matt. v. 22; and Selden, de Dis Syriis, i. 6; and Bp. Patrick here.
11. horse] Consecrated to the sun, and offered in sacrifice to it. See the note of A Lapide here; and Bochart, Hierosco, ii. 10.
12. — at the entering in—Nathan-melech] Rather, from the entering in of the house of the Lord to the chamber. The houses were given; i.e. they were stationed in the Temple-court, from the entrance of it to the chamber of Nathan-melech. Such was the profanation of the Court of the Temple of the Lord, in those miserable days. It was converted into a stable. Perhaps the chamber of Nathan-melech, which had been constructed for the reception of holy vessels (cp. I Chron. ix. 26. Neh. x. 35), was employed as a room for the harness and other furniture of the horses. Such profanations as this have been imitated by some, in more recent days, who have made use of Catholic and Parish Churches for stables.
13. — in the suburbs] So Targum and Talmud: others render it in the courts. The place called in the Hebrew Paroım, is the same place as is called Parmar, in 1 Chron. xxvii. 18. May it not be connected with Paroim, in 2 Chron. iii. 6?
12. on the top] On the roof. These domestic altars were dedicated to the host of heaven. Cp. Zeph. i. 5. Jer. xix. 13; xxvi. 29.
13. on the right hand] The south side of the Mount of Olives: see 1 Kings xi. 7.
14. — of the mount of corruption] The Mount of Maschkebeth, i.e. of offence, shall be, by a destruction (Gen. 515) ; from shachash, to destroy; and shachash, a pit (ibid. 816). Milton, Par. Lost, i., calls it "that opprobrious hill:" see below, on Matt. xxii. 22.
16. — the grove] Rather, the pillar-statues of wood.

15. (the altar that was at Beth-el) See 1 Kings xii. 29; xiii. 1, 2.
16. And as Josiah turned himself—according to the word of the Lord] See above, 1 Kings xiii. 2.
17. What title] Rather, what pillar or grave-stone? (Gesen 708.)
Josiah destroys idolatry; 2 KINGS XXIII. 18—26. holds a solemn passover.

Before CHRIST 624.

† Heb. to escape. x i Kings 13. 51. See 2 Chron. 34. 6. 7.

a Kings 13. 2. b Or, escape, d Exod. 22. 20. c Kings 18. 40. ch 18. d 2 Chron. 34. 5.

e 2 Chron. 35. 1. f Exod. 12. 3. g Lev. 23. 5. Num. 9. h Deut. 16. 2. g 2 Chron. 35. 18. 19.

about 623. His thirtieth year ending. h ch. 21. 6. i Or, teraphim, Gen. 31. 19. j Lev. 19. 31. & 29. k ch. 18. 5.

— and proclaimed these things that thou hast done] The fulfilment by Josiah of the prophecy uttered 350 years before, would be to him a strong practical evidence that the other prophecies delivered to himself would be fulfilled also; and that whatever might happen to Judah, he himself would not fail of a reward,—not in this world, but in eternity,—for executing the will of God in the destruction of idolatry.

18. of Sennacherib] i. e. the land of Israel: see v. 19. Cp. xxi. 13, where Sennacherib is put for the Kingdom of Israel, as contrasted with that of Judah.

20. burned men's bones upon them] To pollute them.

The Passover under Josiah.

21. Keep the passover] Cp. 2 Chron. xxiv. 1—19, where it is more fully described.

The great Passover, under Hezekiah, was held when the kingdom of Israel was on the eve of its dissolution. The invitation to that Passover was God's farewell voice to that kingdom (2 Chron. xxx. 1—26). And now, in the days of Josiah, when Israel had been away captive by the king of Assyria, and when the destruction of Jerusalem by the arms of Babylon was near at hand, another great Passover is held.

Why was this? Could it be supposed that these great preparations would be made by such pious princes, so beloved of God, and prove abortive? Why are the circumstances of these two Passovers set down by the Holy Spirit (cp. 2 Chron. xxxvi. 1—19) with such scrupulous care? Surely it was, because these Passovers pointed to the Great Passover, the true Passover, the Antitype of these pious Kings, and of all Passovers, JESUS CHRIST; and because such good kings as Hezekiah, and Josiah, and other pious Israelites, kept these Passovers in faith of the Saviour.] 1. Hezekiah kept the first Passover: see Heb. xi. 38; and because the comfort of the true Israelite is this, that though the Tribes of Israel be scattered abroad, never to return to their own land on earth, and though the material Temple of Jerusalem be destroyed, and though the literal Jerusalem itself be trodden under foot by Gentiles, yet all the faithful Israelites, of every age and country, however separated by earthly distances, may join in spiritual communion, and in eating the true Passover in the Christian Church, and may look for everlasting union under Him, Who is the Divine Hezekiah and the Divine Josiah, and Who reigns for ever in the heavenly Jerusalem, the Church glorified.

22. Surely there was not held such a passover] In the zoal and numbers, with which the people flocked to it from all parts, and in the care and precision with which the Mosaic requirements were complied with. Such a Passover could not have been held in the days of the Judges, and of Samuel, because no special place had as yet been fixed on by God to which the people should resort; and, during the greater part of the dominion of the Kings of Judah, the inhabitants of the kingdom of Israel were restrained by their own Monarchs from residing to Jerusalem.

It has been alleged by some, that the statement here made (and in 2 Chron. xxxvi. 18) as to the greatness of the Passover under Josiah is at variance with the assertion in the Chronicles concerning the Passover and the building of Solomon’s temple. But there is no discrepancy in the two accounts. Josiah’s Passover was greater than that of Hezekiah, as Hezekiah’s was greater than that of any king since the days of Solomon. Josiah’s Passover eclipsed that of Hezekiah in one especial respect, namely, in its more exact conformity to the Levitical rite (as to time and other matters), which was not exactly followed in that of Hezekiah, as the writer of the Chronicles observes (2 Chron. xxx. 13—10), although, in the numbers of those who resorted to it, and in some other respects, Hezekiah’s Passover eclipsed all that had preceded it since the days of Solomon. See xxvi. 17; and *Ecclesiasticus* 22. 40. 26. 3. 4.

Observe, therefore, that the greatest Passover ever held at Jerusalem was held when the Kingdom of Israel had been dissolved, and when the Kingdom of Judah was rapidly hastening to its dissolution. Earthly kingdoms pass away, the literal Israel and Judah vanish, but God’s Church remains unshaken, and grows greater and firmer amid earthly revolutions, and is prepared and perfected thereby for her heavenly and everlasting inheritance. The Sunset of the World will be the Sunrise of the Church glorified.


25. like unto him was there no king] See xvii. 5.
26. That Manasseh had provoked him withal] Although Manasseh himself was pious, yet in this world the consequences of his sin remained. Cp. xxi. 11, 12; xxiv. 3. Jer. xv. 4. The people of Judah by their sins revived God's wrath for the sins of Manasseh, Antt. x. 2. 1. But down upon themselves. See Christ's words, Matt. xxiii. 36. Luke xi. 50.

27. I will remove Judah] It is not the King of Babylon by his own power, who will vanish My People, and destroy My House, and remove Judah into captivity. No but it is I, Whose name is Babylon, who will punish Judah for its sins.

29. In his days Pharaoh-nechoh king of Assyria went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz...

29. The reason of Jehosh's movements seems to have been this. Assyria had been formerly the most formidable enemy of the People of God. Its armies had gone forth from Nineveh, and carried the Ten Tribes of Israel into captivity, and it had threatened Jerusalem under Sennacherib, and had carried Manasseh prisoner to Babylon itself. But times were now changed. Assyria was declining, and Babylon was in the ascendant, and was soon seen to eclipse the glories of Nineveh; and when Babylon became dominant, then Jerusalem would fall. Josiah knew this from the sure words of prophecy, and he desired to prop up Assyria, at least for a time, in order that he might prevent as long as he was able the fatal domination of Babylon. He desired to put off the evil day by ingratiating himself with the Assyrians, the enemies of Babylon, and by arraying himself with Assyria against Egypt.

30. The measure was one of temporal expediency, and it was not blessed by God; and it seems to convey a warning against mere political alliances, such as that of Judah with Assyria.

At the same time, this unhappy end of good King Josiah is an argument for a judgment to come. He passed away in a manner from this world, which has an everlasting lesson for him in another life. He was taken away from the evil to come, according to God's promise (xxii. 20), and, in reward for his patient endeavours to reform a wronged people, he was admitted to the blissful dwelling in the land of the living.

The kings of Egypt and Assyria: and Josiah's death at Megiddo.

29. Pharaoh-nechoh] The sixth king of the twenty-sixth, or Sahidic dynasty, the son of Dasmietheus, and grandson of Nechoh I. See 2 Chron. xxxv. 20. Jer. xlvi. 2. Herod. ii. 158; Dio-C. Sic. i. 33; Josephus, Antt. x. 5. 1; Winer, ii. 8. 11.

— the king of Assyria] Who was this King of Assyria? (1) Some suppose him to have been Sardanapalus, or rather Saracus, the last king of the Assyrian monarchy at Nineveh. So was it charchenub (2 Chron. xxxv. 20), which was not in the direction of Babylon, but of Nineveh; and because it is very probable that the King of Egypt would desire to retaliate on Assyria for its recent invasion of Egypt (ix. 9).

(2) Others, that it was Nabopolassar, the King of Babylon (the father of Nebuchadnezzar), who had put an end to the Assyrian monarchy, by the capture of Nineveh. So Josephus, x. 5. 1; and x. 5. 1; Berthen, and Thenius.

The former opinion seems the more probable, because the king is called "the King of Assyria," and not the "King of Babylon,"—a title which occurs in the first verse of the following chapter; and also because the object of Pharaoh-nechok's invasion was to avenge the wrong of Nabopolassar, and not of the fall of Nineveh (Kelt, 337; Brandis, 55; Niebuhr, 110. 192). Clinton (Fasti Hellen. i. 282) places that fall at b.c. 606; but see Niebuhr, 109. 203.

The river Euphrates] To Charchemenius, upon that river (2 Chron. xxxv. 20), where it is said to have been afterwards overthrown by Nebuchadnezzar, in the fourth year of Jehoiakim, b.c. 606, and the power of Egypt was greatly impaired: see Jer. xlvii. 4. Cp. Pusey, on Daniel, p. 401.

— and buried him] With great lamentation of the people, and especially of the prophet Jeremiah (see on 2 Chron. xxxv. 23, 24; and the remarkable words in Esdras i. 32); and this lamentation for the good king's death became so remarkable an expression of national sorrow that it was carried forward in a popular exclamation, as the mourning of Hadad-rimmon in the valley of Megiddon (Zech. xii. 11). Hadad-rimmon is now called Rammaneh, and is about two miles to the south of Ledea (Megiddo).

The prophet Zechariah compares the mourning for the defeat and death of Josiah with the mourning of their nation for the rejection and death of the divine Josiah, the true Son of David, the Messiah, Jesus Christ. Compare A Lapide here, who...
says, "Josiah, slain in the flower of his age, when fighting for his people, was a type of Jesus Christ, slain by the Jews for the salvation of the world in the thirty-fourth year of His age." 

"I will pour upon the house of David" (says God by Zechariah), "and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon Him whom they have pierced, and shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon" (Zech. xii. 10, 11). He adds also the comfortable assurance, that "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. xiii. 1). And thus (as will be shown below) we are enabled to look at the mourning for the death of Josiah as a type of that godly sorrow of the Jewish nation, which will bear the blessed fruits of deliverance from their spiritual bondage and of glorious victory, and joy eternal.

On the Apocalyptic name AR-MAGEDDON (derived from Megiddo), and its prophetic imagery, describing the great spiritual conflict of the Powers of this World and of Darkness, against Christ, in the latter days, see note below, on Rev. xvi. 16; compared with note on Judg. v. 19.

**Review of the Reign of Josiah—Its Spiritual Significance.**

(1) King Josiah is signalized above all the Kings of Judah by special eulogies in Holy Scripture; "he walked in all the way of David his father, and turned not aside to the right hand or to the left" (xxii. 2; and see especially xxiii. 25; cp. 2 Chron. xxxiv. 21, 22; and 2 K. 22. 1). In his name, in his office, in his faith and obedience, he was a remarkable type of the Divine King of Judah, JESUS CHRIST.

(2) Josiah repaid and purified the Temple of Jerusalem (xxii. 3—7. 2 Chron. xxxiv. 8—19).

Christ purged the literal Temple of Jerusalem twice; and He came into the World to repair and purify the ancient Church of God.

(3) Josiah put down idolatry, and restored the true worship of God (xxiii. 4—24. 2 Chron. xxxiv. 4).

Josiah came into the World to destroy the works of the Devil, and to bear witness to the truth.

(4) Josiah's eulogy is the original copy of the Book of the Law of Moses was brought to light, and was publicly read at the King's command (xxii. 8—11; xxiii. 1, 2. 2 Chron. xxxiv. 14, 20), and he renewed the covenant of the people with God. Christ came into the world to bring forth the Law of God from darkness to light, and to vindicate the people from the corruptions to which it was obscured, and to proclaim its true meaning to the world.

(5) Josiah sent the Priest and Scribe to Huldah the prophetess. In Christ's days the true knowledge and meaning of the Law was found rather among those who were despised by the world as weak and simple, than among "the wise and prudent" (Matt. x. 25. 1 Cor. i. 19—27). The true meaning of the Old Testament was declared by the Christian Huldah, the Church, illumined by the Holy Ghost: cp. above, on xxii. 14.

(6) Josiah celebrated the greatest Passover ever known in Israel, and invited all the people to it (xxii. 22. 2 Chron. xxxiv. 24).

Christ is the true Passover, and calls all to Himself.

(7) Josiah's death and Judah's captivity were due to the sins of the People. See xxii. 15—20; xxiii. 36, 27. So was the death of Christ, and the destruction of Jerusalem.

The death of King Josiah at Megiddo was virtually the end of the Kingdom of Judah; the four Kings who followed him were mere vassals of Egypt or Babylon, as was shown by their change of names.

So the Crucifixion of Christ was in fact the destruction of Jerusalem.

The death of Josiah is connected by the Holy Spirit in Scripture with the death of Christ. The Prophet Zechariah (as we have already seen) more than once foretold the death of the Lord takes up that prophecy of Zechariah and applies it to Himself, "I will smite the shepherd, and the sheep shall be scattered" (John xvi. 31: xiv. 10, 11, from Zech. xiii. 6).

As has been observed, the Resurrection of Christ, and the consequent deliverance of the Church, seem to be specially fore-shadowed in the history of King H Mizraiah (see on xx. 10, 11); and the Death of Christ appears to be signally typified in the history of King Josiah.

Josiah was one of the best of the Kings of Judah, and yet he was defeated, and died in battle by the hand of the Egyptians at Megiddo. But the prophecy was that he should "be gathered to his fathers in peace" (xxii. 20; cp. 2 Chron. xxxiv. 28). Josiah was not of the last, but of the first of a great and glorious company of blessed and valiant men: "a man of war, and of peace, and of zeal, courage and holiness, in evil days, and yet (as far as this world sees) coming to an unhappy end. He is a signal type of a suffering Messiah (cp. above, on xii. 16). His life and death preached, in the ear of faith, that particular doctrine which the Jewish Nation was very slow to learn; and which they have not learnt even to this day; namely, that "Christ must suffer, and so enter into His glory."

This is the key to Josiah's prophecy. We read in the remarkable words of the Sacred Historian in the Chronicles, that the Jews lamented Josiah's death with a very bitter mourning, "all Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah, and all the singing men and singing women spoke of Josiah in their lamentations to this day, and made them an ordinance in Israel" (2 Chron. xxxiv. 25). They lamented for Josiah's death, which they themselves had caused by their own sins, which hastened their destruction, a destruction of which, by the mouth of God, Josiah was rescued from beholding; he was "taken away from the evil to come" (see 2 Chron. xxxiv. 28).

But the prophet Zechariah teaches the Jews that there is another death, which they must lament with a still more bitter mourning; a death of another King of Judah, a King perfect in piety and holiness; a death, which would not be caused by any sins of His own, a death which would not be due in any degree (as Josiah's death was) to any rashness on His own part. A death, which, if they mourned for it, would be the end of their soul, would not be followed as Josiah's was, with defeat and shame, but by deliverance and glory; a death which was produced "by the wounds which He received in the house of His friends" (Zech. xiii. 6), a death caused by themselves. They must "look upon Him whom they themselves have pierced" (Zech. xii. 10. John x. 34, 37. Rev. i. 7). They must mourn with bitterness for Him as one that is in bitterness for himself. But there must be a "for in that day a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. The whole land must mourn for Him, every family apart." They must mourn for their dying King, the suffering Messiah, whom they themselves have slain.

But then comes the prophetic word of consolation. In that day in which they mourned, in that selfsame day, they would be comforted. Mourning shall be turned into joy, and defeat into victory. If they look with faith to Him whom they have pierced, if they own Jesus to be the Messiah; if they acknowledge Christ crucified, and weep for their sins in rejecting Him; then, the prophet Zechariah informs them, they will find that His Death is the very fountain of Life. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanliness (Zech. xiii. 1); and "living waters shall go out from Jerusalem, and the Lord shall be King over all the earth, in that day there shall be one King both (both for His Name's sake) and Jerusalem shall be safely inhabited" (Zech. xiv. 8—12).

30. took Jehoahaz | The younger son, in preference to Eliakim, the elder (see v. 36 compared with v. 31). But this was a bluish partiality (cp. Jer. xxi. 10—12. Ezek. xiii. 9—11. Abbarian, and Bp. Patrick). This King's name was Jehoahaz, "whom the Lord holds fast;" but that name is changed by Jeremiah the prophet (xxii. 11: cp. 1 Chron. iii. 15) into Shallum, "retri-
buckled." But some suppose he was "the anointed priest for his men (Prideaux, B. C. 610; Hengst, iii. 540; Gesen. 830). Being an usurper, he is degraded to the last place in the list of Josiah's sons by the Sacred Historian (1 Chron. iii. 15), who calls him Jehoahaz. Jehoahaz was son of Josiah by a different mother from Joakim; their mother's name was Hamutal; his was Zeubah.

31. twenty and three years old | The youthfulness of the last Kings of Judah at their accession deserves notice. Manasseh was twelve, Josiah was eight, Jehoahaz was twenty-three,
Nebuchadnezzar.

he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. 32 And he did that which was evil in the sight of the Lord, according to all that his fathers had done. 33 And Pharaoh-nechuch put him in bands "at Riblah in the land of Hamath," that he might not reign in Jerusalem; and put the land to a tribute of an hundred talents of silver, and a talent of gold. 34 And Pharaoh-nechuch made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: 35 and he came to Egypt, and died there. 36 And Jehoiakim gave the silver and the gold to Pharaoh; but he taxed the land to give the money according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-nechuch.

36 e Jehoiakim was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedahiah of Rumah. 37 And he did that which was evil in the sight of the Lord, according to all that his fathers had done.

XXIV. 1 In his days Nebuchadnezzar king of Babylon came up, and 666.

Nebuchadnezzar, King of Babylon.

Ch. XXIV. 1. Nebuchadnezzar] Or Nebuchadnezzar (Jer. xxii. 27; xxiii. 25, &c.), Nebuchadnoser or Berosus, and Josephus (Antit. x. 11. 1), and so Sept. and Vulgate. In the eponymologies assigned to the name, which are various, see Genesis 557; Keil, 372; Rawlinson, Anc. Mon. iii. 527; the first portion of the name is Nebu, the Chaldean deity. He was the son and successor of Nabopolassar, the founder of the Babylonian Empire, and reigned from B.C. 605-4 to B.C. 562-1.

This is the first mention of his name in Scripture; and here we see the subjugation of Babylon, and its subjugation by Nebuchadnezzar. Humanly speaking, it might have been anticipated that either Assyria or Egypt would have been employed by God as his instrument for punishing the sins of Judah. Assyria had conquered Israel and Babylon (2 Chron. xxxiii. 11). But the sure word of prophecy, even in the days of Alak had foretold the ruin of Assyria (Isa. x. 12) and of Egypt (Isa. xix.), and had pointed out Babylon as the scourge of God's anger against Jerusalem (Isa. xxxix. 6. Cp. above, on xx. 17), and had even foreseen and foretold the subsequent overthrow of Babylon itself (Isa. xiii. 1-22; xxi. 1; xviii. 4), and had predicted the return of the remnant of Judah to Jerusalem (Isa. xiii. 14-18; xlv. 1; xlviii. 20. Cp. above, on xx. 17). And so it came to pass.

The campaign against Jerusalem took place in the fourth year of Jehoiakim's reign. See Jer. xxv. 1; xxvi. 2.

In Daniel (1. 1) it is said that Nebuchadnezzar came up to Jerusalem in the third year of Jehoiakim. Daniel, writing in the East, is speaking from the Assyrian point of view, that is, from the time in which Nebuchadnezzar set out; and Jeremiah speaks from the Jewish point of view, viz., from the time in which he came before Jerusalem and took it, which was after his victory over the Egyptians at Carchemish, on the upper Euphrates. Cp. Jer. xlv. 2; and Josephus, Antit. x. 11. 1, Keil, 373; Versuch., p. 30. Heugel. Mittheil. I. 48-52. 327.

Nebuchadnezzar is here called "King of Babylon." The fourth year of Jehoiakim was 593 B.C., before Nebuchadnezzar's accession to the throne. But it appears from Berosus (in Joseph., Antit. x. 11. 1, and c. Apion, i. 19), that Nebuchadnezzar had been associated by his father, Nabopolassar, in the empire, before his father's death, and was "King of Babylon" de facto. Cp. Josephus, Antiq. Annal. p. 67. Puney, on Daniel, p. 933; Bertheau. Chronic. p. 427.

Among the remarkable analogies between the capture of the city of Jerusalem and its Temple by the armies of Babylon, M
Jehoiakim's death. 2 KINGS XXIV. 2—8.  
Jehoiachin succeeds.

Before CHRIST
b Jer. 25. 9. & 32. 28.
Ezek. 19. 8.
e ch. 20. 17. &
h Heb. by the hand
of the
Jer. 21. 2. 11. &
23. 20.
e ch. 31. 16.

Jehoiakim became his servant three years: then he turned and rebelled against him. 2 And the Lord sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it; according to the word of the Lord, which he spake by his servants the prophets. 3 Surely at the commandment of the Lord came this upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did: 4 And also for the innocent blood that he shed: for he filled Jerusalem with innocent blood; which the Lord would not pardon.

5 Now the rest of the acts of Jehoiakim, and all that he did, are not written in the book of the chronicles of the kings of Judah?

6 So Jehoiakim slept with his fathers: and Jehoiachin his son reigned in his stead. 7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt.

1 Jehoiachin was eighteen years old when he began to reign, and he and his dead body shall be cast out in the day to the heat, and in the night to the frost. 2 Kings xxxix. 29, 30.

But to this allegation it may be replied, that Jehoiakim died a violent death, and his body was left unburied: cp. Upham, An Am. Delta., i. 330. Lightfoot, i. 318. Chronicles, B. C. 599. Winers, i. 395. Townsend's Harmony, ii. 439. Keil, Chronik. pp. 439—442. Stanley, p. 539. It is very remarkable, in confirmation of the prophecy, that every King of Judah, whose death is recorded in the Bible, is said also to have been buried, except Jehoiakim (Foddall, on Anth. of Scripture, p. 39, and cp. Replies to "Essays and Reviews," p. 434). With regard to the phrase, "he slept with his fathers," this is applied even to Ahab, who fell in battle. 1 Kings xxii. 40; above, xxxi. 20.

As to the succession of his son Jehoachin in his father's stead, let it be remembered that Jehoiachin's sovereignty was subject to his mother's tutelage (cp. Jer. xxxii. 18), that it only lasted three months, and that he was then taken captive to Babylon, and that his uncle was then made King in his stead: and that the Hebrew term to sit implies permanence. (Bp. Pearson on the Creed, Art. vi. p. 279, note; and the remark of Cappelles, "Sedere ducuntur non transitoria, sed quae pedem aliqunam fugit.") It may therefore be affirmed, that the history confirms the prophecy; and it is well worthy of remark, that Jeremiah prophesied also, that some of Jehoiachin's seed would survive him (Jer. xxxvi. 31). The prophecy therefore that none of Jehoiachin's seed should survive him was more remarkable (see Replies to "Essays and Reviews," pp. 434, 435. Graf on Jer. xxxii. 19; and Keil, Chronik, p. 441).

7. "The king of Egypt came not—for the king of Babylon had taken." At the battle of Carchemish, etc. 600 B.C. See Jer. xxxvii. 5—7; xlv. 2. Above, on xxxii. 33; and cp. Stanley, Lec. 532. 8. Jehoiachin Which means, "the Lord will establish" (Genesis 338). How vain is self-praise. How empty is self-assurance. We see a Jehoiakim, a Jehoiachin, and a Zedekiah, at the close of the series of Kings of Judah. The first presumes that the "Lord will set him up;" the second that the "Lord will establish him;" the third speaks of "the judgment of the Lord," but all of them disobey the Lord, and the Lord executes His judgments upon them and their kingdom for their sins.

As Jehoahaz is called Shallum by Jeremiah (see above, on xxxii. 30), so Jehoiachin is called by him Jeconiah, and Coniah (Jer. xxiv. 24; xxvii. 1; cp. i Chron. iii. 17). The Prophets appear to protest against the empty hypostasy of these royal names; he takes away from the name of Jeconiah the element which connected him with Jehovah, from Whom he had severed himself by his sins, and declares that he was unworthy of his name, and had dis-established himself. Jeconiah's separation from Jehovah was marked by the lopping off of the first syllable, and by changing the name into Coniah; the union of Hoshea, the son of Nun, with Jehovah, was marked by prefixing the suffix to his name, and by calling him Je-ho-

See Num. xiii. 16.

— was eighteen years OLD. In 2 Chron. xxxvii. 9, he is said to have been eight years old. See note there.
reigned in Jerusalem three months. And his mother’s name was Nehushta, the daughter of Elmanathan of Jerusalem. 9 And he did that which was evil in the sight of the Lord, according to all that his father had done.

10 At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. 11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it. 12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his || officers: 13 and the king of Babylon "took him "in the eighth year of his reign. 13 And he carried out thence all the treasures of the house of the Lord, and the treasures of the king’s house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, ‘as the Lord had said. 14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. 15 And he carried away Jehoiachin to Babylon, and the king’s mother, and the king’s wives, and his || officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. 16 And all the men of might, even seven thousand, and craftsmen and smiths, all that were strong and apt for war, even them the king of Babylon brought captive to Babylon. 17 And the king of Babylon made Mattaniah b his father’s brother king in his stead, and changed his name to Zedekiah.

18 Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother’s name was Hamutal, the daughter of Jeremiah of Libnah. 19 And he did that which was evil in the sight of the Lord, according to all that Jehoiakim had done. 20 For through the anger of the Lord it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon.

XXV. 1 And it came to pass in the ninth year of his reign, in the tenth

10 at that time? In the spring: 2 Chron. xxxvi. 10.
11 in the eighth year? Computed from the time that his father had intrusted him with royal authority. See v. 1.
12 the beginning of Nebuchadnezzar’s reign is calculated (in xxv. 8, and Jer. xxxii. 1) from that point. Cp. Hitzig on Jer. xxv. 1.
13 cut in pieces? Cut the gold off from them. In his first invasion he had already taken away many of the vessels of the Temple (see 2 Chron. xxxvi. 7. Dan. i. 2. Ezra i. 7). He now cut off the gold from the larger ornaments of the Temple, such as the altar of incense, &c.
14 as the Lord had said? All this spoliation was the Lord’s doing by the hand of Nebuchadnezzar, punishing the impiety of Judah, as the Lord had foretold by his prophets (Isa. xxxix. 6, 7. See also xx. 17. Jer. xv. 13; xvii. 3). He carried away Jehoiachin to Babylon Where he was a captive for thirty-seven years.
15 — the mighty of the land? The princes and potentates; also priests and prophets (Jer. xix. 1), and among them, Ezekiel the prophet (Ezek. i. 1). 16 smiths? Especially, forgers of arms: cp. Gen. 488.
17 Mattaniah? The youngest son of Josiah (Jer. i. 3; xxvii. 1), and uncle of Jehoiachin (cp. 1 Chron. iii. 15). He is called his brother, by a familiar blum, in 2 Chron. xxxvi. 10), the captive king, who was only eighteen years of age (cp. Bawrington, Genial. i. 239). Mattaniah himself was only twenty-one years of age.
18 — changed his name to Zedekiah? The name Mattaniah means gift of Jehovah. Zedekiah means righteousness of Jehovah.

A change was made by the King of Babylon, in order to mark his own power over the sovereigns of Judah, and in order perhaps to remind the King, of the oath of God which he had sworn, and by which he pledged himself to be faithful and obedient to Nebuchadnezzar (see 2 Chron. xxxvi. 13. Ezek. xvii. 13). But he was false to his oath of fidelity, and despised the counsel of Jeremiah (ibid.). The name was changed, but not the heart: cp. above, v. 8. Nebuchadnezzar, like Pontius Pilot writing our Lord’s title on the Cross, may have chosen the name by a divine instinct; and it may remind us of the illusory prophecy of Jeremiah concerning Christ, the Divine King of Judah and Jerusalem, as Jehovah Zedek, ‘The Lord our Righteousness.” There was none of the spirit of that prophecy in Zedekiah’s life: cp. Hengst. Christol. iii. 560.
18 Hamutal? Therefore Zedekiah and Jehohaz were brothers by the same mother, as well as by the same father. See xxix. 31.
19 he did that which was evil? For a delineation of his character, see 2 Chron. xxxvi. 12—16. Jer. xxiv. 8; xxxvii. 2; xxxviii. 2. 5.
20 rebelled? Notwithstanding his oath to the contrary, see 2 Chron. xxxvi. 13, he is therefore condemned as a traitor by Ezekiel. xvii. 13. Zedekiah seems to have relied on the aid of dangerous allies, such as the Moabites and Ammonites (Jer. xxvii. 3; xxviii. 10), and the Egyptians (Ezek. xvii. 15 Jer. xxxvii. 5).

Ch. XXV. 1 And it came to pass? Compare 2 Chron. xxxvi. 11—13. Jer. li. for the history of this chapter. On the relation of the two narratives, that of Jeremiah and of this chapter, which are evidently from independent witnesses, see Kell, pp. 378, 379. And the prophecy of Jeremiah (chaps. xxxvii.—xxxix.)

Before CHRIST'S T

Nebuchadnezzar 2 KINGS XXIV. 9—20. XXV. 1. takes Jerusalem—Zedekiah.
month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. 2 And the city was besieged unto the eleventh year of king Zedekiah. 3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. 4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king’s garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. 5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. 6 So they took the king, and brought him up to the king of Babylon to Riblah; and they judged judgment upon him. 7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. 8 And in the fifth month, 6 on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, 7 came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: 9 And he burnt the house of the Lord, and the king’s house, and all the houses of Jerusalem, and every great man’s house burnt he with fire. 10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. 11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. 12 But the captain of the guard 8 left of the poor of the land to be vinedressers and husbandmen.

13 And 9 the pillars of brass that were in the house of the Lord, and the bases, and the brasen sea that was in the house of the Lord, did the Chaldees break in pieces, and carried the brass of them to Babylon. 14 And the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass
wherewith they ministered, took they away. 15 And the firepans, and the bowls, and such things as were of gold, in gold, and of silver, in silver, the captain of the guard took away. 16 The two pillars, one sea, and the bases which Solomon had made for the house of the Lord; a the brass of all these vessels was without weight. 17 x The height of the one pillar was eighteen cubits, and the height of the chapter three cubits; and the wreathen work, and pomegranates upon the chapter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 y And the captain of the guard took Seraiah the chief priest, and Zephaniah the second priest, and the three keepers of the door: 19 And out of the city he took an officer that was set over the men of war, and five men of them that were in the king's presence, which were found in the city, and the principal scribe of the host, which mustered the people of the land, and threescore and threescore men of the people of the land that were found in the city: 20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon to Riblah: 21 And the king of Babylon smote them, and slew them in the land of Hamath. 22 And as for the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler. 23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Machachthite, they and their men. 24 And Gedaliah sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon; and it shall be well with you. 25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah. 26 And all the people, both small and great, and the captains of the armies, arose, and came to Egypt: for they were afraid of the Chaldees. 27 And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon in the year that he
Jehoiachin is advanced

2 KINGS XXV. 28—30.

28 And he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon; 29 And changed his prison garments: and he did eat bread continually before him all the days of his life. 30 And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life.

Merodach (cp. xx. 12); he was the son and successor of Nebuchadnezzar, and was succeeded in, b.c. 559, after a two years reign, by Neriglissar, his brother-in-law (Joseph., c Apion i. 20. Winer, B. W. B. i. 456. Rawlinson, B. D. i. 155, 594).

From this mention of Evil-merodach it is evident that the Books of Kings were composed, or at least were completed, after B.C. 561, the date of his accession to the throne of Babylon.

From the almost verbal identity of this chapter with the last chapter of Jeremiah, and from similarity of style, as well as from the testimony of the Hebrew Rabbis, it has been inferred that the Books of Kings were composed by Jeremiah (see above, Introduction).

—out of prison] The Books of Kings bring the history of Israel and Judah down to the time of the Captivity, and end there.

The Books of Chronicles recapitulate the history of God's Church even from the days of Adam to the return of Judah from the Babylonish Captivity, and the rebuilding of the Temple at Jerusalem by the command of Cyrus, the conqueror of Babylon, in the first year of his reign over Assyria, Media, and Persia. See 2 Chron. xxxvi. 20—23.

They lead us on to the Books of Ezra and Nehemiah, which describe the rebuilding of the Temple and Walls of Jerusalem, and to the time of Malachi, the last of the Prophets, who seals up the Canon of the Old Testament with a prophecy of the Coming of Christ to that City and Temple, and of the building up of the Church Universal by Him. See Mal. i. 11; iii. 1; iv. 1—6; and Introductions to the Books of Kings, Chronicles, Ezra, and Nehemiah.

29. changed his prison garments] And gave him others in their stead.

—he did eat bread continually before him] God touched the heart of his enemies, made those who fed him away captive to pity him" (Ps. cvi. 40). By such acts of kindness as these, God gave a consolatory assurance to His People, that if they would turn to Him, they should not be utterly cast off, but should be restored to their own land; see Deut. xxx. 1—5. Jer. xxx. and xxxi., who thence takes occasion to extend the message of consolation to all Nations; and gives a pledge thereby to the tribes of Israel scattered throughout the world, that if they will repent of their sins, and seek for pardon through Him, to Whom "all the prophets bear witness," He will give them peace in the spiritual Jerusalem here, and in the heavenly Jerusalem for ever hereafter (see Jer. xxxi. 7—40; xxxii. 1—25, Rom. xi. 25—32). To Him, therefore, with the Father and the Holy Ghost, be all glory and honour, now and for ever. Amen.
THE FIRST BOOK OF THE CHRONICLES.

I. Adam, Sheth, Enosh, Kenan, Mahalaleel, Jared, Henoch, Methuselah, Lamech, Noah, Shem, Ham, and Japheth.

The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tirias. And the sons of Gomer; Ashchenaz, and Riphat, and Togarmah. And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

The sons of Ham; Cush, and Mizraim, Put, and Canaan. And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha.

For an Introduction to this and the following Book of Chronicles, see above, the Introduction prefixed to the Books of Kings.

Preliminary Note on Chaps. I.—III.

(1) The Writer of this Book composed it after the return of the Jews from the Captivity at Babylon (2 Chron. xxxvi. 22, 23), when the hopes of the Nation had sprung up into new life, and when they were quickened by the voice of Prophecy, in the mouth of Daniel, Haggai, and Zechariah, into an eager desire and expectation of that happiness and glory which awaited the Nation at the Coming of the Messiah, and which would extend itself from Jerusalem into all parts of the world, and overflow upon all Nations. Hence at the beginning of this work the Writer looks backward to the first Adam, and he looks forward to the Second Adam, Jesus Christ; he looks backward to man's first creation in the one, and he looks forward to his new creation in the other.

(2) By means of the genealogy, derived from the Book of Genesis, and here presented to the view, he reminds us that God made all Nations of the earth, and that they are all of one blood (Acts xvii. 20), and that God cares for all (cp. on Acts xv. 17, 18).

(3) He also declares, that God chose one family (which the Writer traces from Adam through Noah and Shem)—the family of Abraham,—whose genealogy he composes, through Isaac, Jacob, and Judah, to David the King, and he brings down this genealogy to his own times.

The reason of this continuation was, because, in accordance with God's promise to Abraham, and with the voice of prophecy uttered by Jacob (Gen. xlix. 10), and by Isaiah (viii. 17), and, above all, the clear assurance given to David himself (see above, 2 Sam. vii. 12—17), the Messiah, Whose dominion would be universal and everlasting, was to come of Abraham and David.

(4) The Author has thus shown that, however other Nations might boast of their Antiquity, it was the Hebrew Nation alone which could trace its origin in an uninterrupted series of links from the Creation of Man; and that this Nation had been preserved amid the ruins of Empires, and amid many revolutions and afflictions due to its defection from God.

He would thus suggest a cheering assurance to the Hebrew People, that God, Who had often marvellously preserved them, would never forsake them, and that eventually all His gracious promises and prophecies would be fulfilled to them in Christ.

(5) The Writer, as has been already observed, dwells with special emphasis on the genealogy of the tribe of Judah, which he continues to his own age, because the hopes of all faithful Israelites were fixed on that tribe, as the tribe from which, according to Jacob's prophecy, the Messiah was to spring. And he is careful also to note that members of this Tribe had been connected by intermarriages with some non-Israelitish nations, such as the Egyptians (see on ii. 34, 35); and thus he reminds the Jews that they are connected with other races; and he thus also brings before his Gentile readers the blessed truth, declared by God to Abraham,—a truth shadowed forth in beautiful clearness by the Book of Ruth, where Boaz of Bethlehem-Judah is married to Ruth the Moabitess,—that is Christ, who was to spring from Judah, "all families of the earth were to be blessed."


Of these two Evangelical Genealogies, the former, that of St. Matthew, was composed specially for the use of the Hebrew Nation; and it shows that the promises made by God to Abraham and David are fulfilled in Jesus Christ, the true King of the Jews.

The latter Genealogy, that of St. Luke, displays Jesus Christ as the Second Adam, and as the Author of the regenerate race of the whole human family; Who, by His Incarnation and by His Death, and as the Divine Renovator and Reconciler, by the ministry of His Holy Word and Sacraments, restores all Nations to the favour of God (see below, on Matt. i. 1—17, and on Luke iii. 23—38).

Thus these two Evangelical Genealogies continue and consummate the work, which is commenced by the Sacred Historian in these three Chapters of Chronicles.

Well, therefore, might S. Jerome say (Epist. 50 ad Paulinum, when speaking of this Book of Chronicles, that it is the "Epitome of the Old Testament," and no one can understand the Holy Scriptures without it; and that it supplies much that we vainly seek elsewhere, and explains many questions which arise in the Gospels. On these Chapters, compare Keil, Versuch, p. 160—170; Hasebrock, Einleitung, ii. 177—189; Movers, Uber die Chronik, p. 65; Archdeacon Lee on Inspiration, p. 443; and above, Introduction to Kings and Chronicles.

Much valuable material for the elucidation of the Genealogies in the first nine Chapters of Chronicles may be found in the Rev. Gilbert Bunting's Arrangement of the Genealogies in the Old Testament, London, 2 vols. 4to., 1796; see also the authors quoted below, in the notes on the Genealogies in the Gospels of St. Matthew and St. Luke.

Ch. I. 1—28] Concerning the names of the persons in these genealogies, see the notes above, on the passages in Genesis which are specified here in the margin.


4. Shem] Placed first, as the progenitor of the Messiah. Cp. above, on Gen. v. 32 ; x. 21.
And the sons of Raamah; Sheba, and Dedan. 10 And Cush d begat Nimrod; he began to be mighty upon the earth. 11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim, 12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim. 13 And Javan begat Eber, who begat Zidon his firstborn, and Heth, 14 The Jebusite also, and the Amorite, and the Girgashite, 15 And the Hivite, and the Arkite, and the Sinite, 16 And the Ardavite, and the Zemarite, and the Hamathite. 17 The sons of E shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and Meshech. 18 And Arphaxad begat Shelah, and Shelah begat Eber. 19 And unto Eber were born two sons: the name of the one was Peleg; because in his days the earth was divided: and his brother’s name was Joktan. 20 And Joktan begat Almodad, and Sheleph, and Hazarnaveth, and Jerah, 21 Hadoram also, and Uzal, and Diklah, 22 And Ebal, and Abimael, and Sheba. 23 And Ophir, and Havilah, and Jobab. All these were the sons of Joktan.

24 The sons of E shem; Arphaxad, Shelah, 25 Eber, Peleg, Reu, Serug, Nahor, Terah, 26 Abram; the same is Abraham.

27 The sons of Abraham; Isaac, and Ishmael. 28 These are their generations: The firstborn of Ishmael, Nebaioth; then Kedar, and Adbeel, and Mibsam, 29 Mishma, and Dumah, Massa, Hadad, and Tema, Jetur, Naphish, and Kedemah. These are the sons of Ishmael. 30 Now the sons of Keturah, Abraham’s concubine; she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan. 31 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these are the sons of Keturah. 32 And the sons of Abraham; 33 The sons of Isaac; Esau and Israel.

34 The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah. 35 The sons of Eliphaz; Teman, and Omar, Zephi, and Gatam, Kenaz, and Timna, and Amalek. 36 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah. 37 And the sons of Seir; Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan. 38 And the sons of Lotan; Hori, and Homam; and Timna was Lotan’s sister. 39 The sons of Shobal; Alian, and Manahath, and Ebal, Shephish, and Onam. And the sons of Zibeon; Aiah, and Anah. 40 The sons of Anah; Dishon, and the sons of Dishon; Amram, and Eshban, and Ithran, and Cheran. 42 The sons of Ezer; Bilhan,
and Zavan, and \| Jakam. The sons of Dishan; Uz, and Aran. 43 Now these are the \* kings that reigned in the land of Edom before any king reigned over the children of Israel; Bela the son of Beor: and the name of his city was Dinhabah. 44 And when Bela was dead, Jobab the son of Zerah of Bozrah reigned in his stead. 45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead. 46 And when Husham was dead, Hadad the son of Bedad, which smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith. 47 And when Hadad was dead, Samlah of Masrekah reigned in his stead. 48 And when Samlah was dead, Shaul of Rehoboth by the river reigned in his stead. 49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead. 50 And when Baal-hanan was dead, \| Hadad reigned in his stead: and the name of his city was \| Pait; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Mezahab. 51 Hadad died also. And the \* dukes of Edom were; duke Timnah, duke \| Aliah, duke Jetheth, \* Duke Ahilabamah, duke Elah, duke Pinon, \* Duke Kenaz, duke Teman, duke Mibzar, \* Duke Magdiel, duke Iram. These are the dukes of Edom.

II. 1 These are the sons of \| Israel; \* Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun, \* Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 The sons of \* Judah; Er, and Onan, and Shelah: which three were born unto him of the daughter of \* Shua the Canaanitess. And \* Er, the firstborn of Judah, was evil in the sight of the Lord; and he slew him. 4 And \* Tamar, his daughter in law bare him Pharez and Zerah. All the sons of Judah were five.

5 The sons of \* Pharez; Hezron, and Hamul. \* And the sons of Zerah; \* Zimri, \* and Ethan, and Heman, and Calcol, and \* Dara: five of them in all.

6 And the sons of \* Carmi; \* Achar, the troubler of Israel, who transgressed in the thing \* accused. \* And the sons of Ethan; Azariah. \* The sons also of Hezron, that were born unto him; Jerahmeel, and \* and Ram, and \* Chelubai.

other names in this genealogy: e. g. v. 51, Hadad, and Hadar, Gen. xxxvi. 35, 30. 42. and \* Jakam) Rather, and \* Akon (Sept.). 43. before any king—\| Israel? See above, Gen. xxxvi. 31. It is clear from this remark, as well as from other evidence in this chapter, that the Author of Chronicles had the Book of Genesis before him; at the same time he adds genealogical details from other independent sources. 51. Hadad died also. And the dukes of Edom were] That, after the death of Hadad the form of government was altered from that of Kings to that of dukes: cp. Gen. xxxvi. 40.

CH. II. 1. 2. These are the sons of Israel. The first four sons are placed in the order in which they were born (Gen. xxix. 32—35); and next follow Issachar and Zebulun, two sons of the same mother as the first four, Leah. Then follows Dan, the firstborn of Rachel's handmaid; then Rachel's own two sons; then the second-born of Rachel's handmaid, then the last-born of Leah's handmaid.

The posterity of Judah.

3. The sons of Judah] Are placed first, because the Messiah was to come of Judah (Gen. xlil. 10). This line is traced onward to David (v. 15), who received from God the promise of a universal and eternal Kingdom in Christ; (see above, \* Prelim. Note to 2 Sam. vii.; and \* Hengsbeinbul, Christol. vol. i., on 2 Sam. vii.;) and the line is also continued to the Writer's own time (iii. 1—24), because the hopes of Israel were indissolubly connected with it, and would find their fulfilment in Christ's birth at Bethlehem, the city of David (Micah v. 2).

5. Hezron, and Hamul] See above, on Gen. xlvii. 12. 6. the sons of Zerah—\* Dara] But in 1 Kings iv. 31, we find \* Ethan the Ezrahite and Heman, and Chaleol and Darda, the sons of Mahol.

How are we to explain that they are called here sons of Zerah? This difficulty, it is said by some, cannot be removed (Davidson, Int. ii. 75).

But on this it may be observed, first, that it does not appear that Ethan and Heman are there called \* sons of Mahol; \* Chaleol and Darda are so called. Some suppose that Zerah is another name for \* Zarah: and we may say that Ethan and Heman were sons of Zarah or Zerah.

Next, it is probable that the Ethan and Heman in 1 Kings, were of the tribe of Levi (see 1 Chron. vi. 27—29; xv. 17—19); and not of the tribe of Judah, as the Heman and Ethan here mentioned were.

The Ethan there named is also distinguished from the Ethan mentioned here by the title \* the Ezrahite; and Darda is not to be confounded with Dara: and these sons of Zerah seem to have been more ancient than those sons of Mahol.

It is, therefore, a gratuitous supposition that the persons here mentioned are identical with those enumerated in 1 Kings iv. 31. Cp. Bp. Patrick, on 1 Kings iv. 31; and see \* Keil, Versuch., p. 164; and \* Hufeland, Einleitung, ii. 179, on the occurrence of groups of similar names in genealogies; from which similarity many persons have taken occasion to imagine discrepancies, without any adequate reason. Cp. note above, on Gen. iv. 17, on the occurrence of similar names in the families of Cain and Seth.

T. Achar, the troubler of Israel] See on Josh. vii. 25.
9. Jerahmeel [The firstborn of Hezron; his name is passed over in our Lord's genealogy, which is traced through Ram. When we come to the genealogy of Amlicam in our Lord's genealogy, Matt. 1:3, 4, where these names from Ram to David the King are inserted. — Cheleb] Another name for Caleb, the son of Hezron, and brother of Jerahmeel. See 1 Esdr. 4. 42 (Jerom.) (see Matt. 1:1). (Cp. Berrington, Genealogies, i. 209). The reason why the name appears under two forms may be that the author is transcribing two different documents, from different sources.


12. Zarex begat] Eight sons (1 Sam. xvi. 10); but here only seven are mentioned, one having died before David came to the throne.

The variation of orthography here (as Shinnun for Shammah), and other similar details, show that in those genealogies we have an independent witness, who had materials before him, which are not now extant (cp. Keil, Versuch., pp. 163, 164).

15. David] The name is written here with a god after the verb, according to what is called the "scriptio plena," a characteristic of this book. The god is not in David's name in the Book of Ruth (iv. 17. 22). Cp. 1 Sam. xvi. 13; and Keil, Einleitung, p. 424; and above, Introduction. of the sons of Zarex] The sister of David; her husband is not mentioned. In her case, a Woman of the family of David is brought prominently forward. This dignity of woman was made conspicuous in the Blessed Virgin Mary of that house, —the Mother of Him Who had been pre-announced as the "Seed of the Woman" (Gen. iii. 15). Zeruiah and Abigail were daughters of Nahash (see 2 Sam. xvi. 25); if Nahash and Jesse were different persons, they were half-sisters of David.

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17. Jether the Ishmeelite] See 2 Sam. xxvi. 25. Here is a specimen of the connexion between the royal tribe of Judah, and other families beyond the pale of Israel; and it seems to be mentioned here as having the same significance as the marriage of the second wife of Bathsheba with Ruth the Moabiteess, viz. an intimation, that the blessings derived from Judah, would be communicated to other tribes of the world: cp. below, on iv. 17.

It seems probable, that another interesting instance of the same kind of connexion is presented by the celebrated Caleb, the son of Jephunneh the Kenizzite (Josh. xiv. 14). Cp. Gen. xxxvi. ii. 11, where Kenaz appears as an Edomithian name (see Lord A. Hervey, B. D. ii. 124).

18. Caleb the son of Hezron] This Caleb, the son of Hezron, was an ancestor of "Caleb, the son of Jephunneh," illustrious among the spies for his faith and courage (Num. xiii. 6, 90; xiv. 6. 24; xxxii. 12; xxxvii. 19. Josh. xiv. 6, 14), who is mentioned below as distinguished from this Caleb (see iv. 15). The genealogy of the Caleb the son of Hezron, which is here inserted, is derived from independent sources, and is another proof of the value of the materials to which the writer had access. Cp. Keil, Vers., pp. 167-169; Davidson, Introd. ii. 76. (as S.F.S. 1094). Cp. xvi. 49-51. (as S.F.S. 1094). Cp. xvi. 49-51. (as S.F.S. 1094). Cp. xvi. 49-51.

21. Hezron—Gilead] See Num. xxxii. 40. Deut. iii. 15, on the assignment of the land of Gilead to Machir by Moses. This union of Judah with the transjordanic region of Gilead is another specimen of that diffusion which has been before noticed (see 17).

The tribe of Judah is distinguished by this characteristic of extension,—an intimation of the spiritual blessings which were to be diffused from the tribe, in Christ, to all nations of the world: cp. on iv. 28-35.

22. three and twenty] Increased afterwards to thirty (see Josh. xi. 4)—an emblem of the spiritual increase of the Church planted by Christ, of the tribe of Judah, and by His Apostles, as spread forth from Jerusalem to all the world.

23. Geshur] In the N.E. region of Bashan (Deut. iii. 14). Josh. xii. 5. 2 Sam. xv. 8. Cp. Porter, B. D. i. 683). The correct rendering of this passage appears to be that Geshur and Aram (i.e. the inhabitants of those countries) took the towns of Jair from them (i.e. from the Mamassites). Cp. Hengst, Autli. ii. 227; Bertheau, p. 16.

—Aram] The capital of which was Damascus.

— with Kenath—threescore cities] Kenath, now Kenawdah, in the Bashan, (Barker, loc. cit. 96-96; Porter, Damasc., ii. 87-115; Grove, B. D. ii. 10).

These sixty cities seem to have consisted of the cities conquered by Jair, and also by Nobah, associated with him (Num. xxxii. 40. So Hengst). Others (as Bertheau) suppose them to have formed two distinct groups of cities.

33. All these belonged] Or all these were sons of Machir, because they were children of his daughter (cp. Vulg. and Bertheau). The Septuagint authorises the rendering in our Version.
Hezron died. 24 And after that Hezron was dead in Caleb-ephrahah, then Abiah Hezron's wife bare him 1 Ashur the father of Tekoa.

25 And the sons of Jerahmeel the firstborn of Hezron were, Ram the first-born, and Bunah, and Oren, and Ozem, and Ahijah. 26 Jerahmeel had also another wife, whose name was Atarah; she was the mother of Onam. 27 And the sons of Ram the firstborn of Jerahmeel were, Maaaz, and Jamin, and Eker.

28 And the sons of Onam were, Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur. 29 And the name of the wife of Abishur was Abihail, and she bare him Ahban, and Molid. 30 And the sons of Nadab; Seled, and Appaim; but Seled died without children. 31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai. 32 And the sons of Jada the brother of Shammi; Jethar, and Jonathan: and Jether died without children. 33 And the sons of Jonathan; Pelet, and Zaza. These were the sons of Jerahmeel.

34 Now Sheshan had no sons, but daughters. And Sheshan had a servant, an Egyptian, whose name was Jarha. 35 And Sheshan gave his daughter to Jarha his servant to wife; and she bare him Attai. 36 And Attai begat Nathan, and Nathan begat Salmon. 37 And Salmon begat Shullam; and Shullam begat Elishama. 38 Now the sons of Caleb the brother of Jerahmeel were, Mesha his firstborn, which was the father of Ziph; and the sons of Mareshah the father of Hebron.
The sons of Caleb: Harach, Shobal, Zorah, and Haran.

And the sons of Hezron were Caleb, Hezron, Craft, and Milcah.

And the sons of Caleb, the son of Hezron, were Kenaz, Ophni, and Ephraim.

And Caleb took a wife of the daughters of Canaan, whose name was Achsa.

And Caleb said, Hezron was my father's brother; therefore I will not give her to Reuben, my brother's son; if you will give her to me, I will give her my daughter Achsa for wife.

And Caleb gave her to his son Ophni for a wife.

And Caleb took a wife of another wife, whose name was Azubah the daughter ofmdb, and Jahdai the son of Shimeath the daughter of David.

And Caleb reigned in Hebron over the people of Judah forty-three years.

And Caleb dwelt in Hebron forty-seven years, and died in Hebron, and was buried in the cave of Machpelah, before Mamre.

And Caleb's son Ar何ach died, and was buried in the cave of Machpelah, before Mamre in Hebron; and the cave of Machpelah is yet in the field of Mamre at Hebron.

And Caleb's other son, Jerahmeel, married Aiah the daughter of Anak, the sister of Shuah the mother of Eglon.

And Caleb took a wife for his son Ar何ach and for his son Jerahmeel, but for his son Machir he took a widow of the daughters of Anak, whose name was Mahlah.

And Caleb dwelt in Hebron, and died in Hebron, and he was one hundred thirty years old when he died.

And Caleb's sons were Irgah, Shechem, and Moshe.

And Caleb's daughter was Mahlah.
III. Now these were the sons of David, which were born unto him in Hebron; the firstborn Amnon, of Ahinoam the Jezreelitess; the second Daniel, of Abigail the Carmelitess: 2 The third, Absalom the son of Maachah, the daughter of Talmai king of Geshur: the fourth, Adonijah the son of Hag­ghit: 3 The fifth, Shephatiah of Abital: the sixth, Ithream by Eglah his wife. 4 These six were born unto him in Hebron; and 4 there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years. 5 And these were born in Jerusalem; Shimea, and Shobab, and Nathan, and Solomon, four, of Bath-shua the daughter of Ammiel: 6 Ithar also, and Eliashama, and Eliphelet, 7 And Noah, and Nepheg, and Japhia, 8 And Elishama, and Eliada, and Eliphelet, nine. 9 These were all the sons of David, besides the sons of the concubines, and Tamar their sister.

And Solomon's son was Rehoboam, 10 And his son, Asa his son, Jehoshaphat his son, 11 And his son, Jehoram his son, Ahaziah his son, 12 And his son, Azariah his son, Joatham his son, 13 And his son, Hezekiah his son, Manasseh his son, 14 And his son, Josiah his son, 15 And the sons of Josiah were the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. 16 And the sons of Jehoiakim were: Jecohiah his son, Zedekiah his son.

The priests on their entrance into Canaan, to dwell amongst them; and they planted themselves in the wilderness of Judah (see above, on note on Judg. i. 16. Cp. 1 Sam. xvii. 6; xxvii. 10; and Jer. xxxv.), and are therefore mentioned in connexion with Judah here.

From the notice given of them here, they seem even to have been admitted among the Scribes or Teachers of the Law.

— Henadad Heb. Channah; an ancestor of Jonah, the son of Rechab (2 Kings xvi. 30).

The patriarchal simplicity and ascetic life of the Kenites, exercising great influence with the people by their sanctity, and the fact of their being Scribes, learned in the Law, may have suggested to Jehoshaphat the desire to associate “Jehoshaphat, the son of Rechab,” with himself in his acts of religious reformation. See above, 2 Kings x. 15, 16.

In the interesting historical record here presented to us of the Kenites, we have another example of the connexion of the tribe of Judah with other non-Israelitish races, and of the ungrudging communication of the blessings, with which Judah was endowed, to those exotic races. The Kenite “families of Scribes” dwelling at Jabez, amongst the households of Judah, may remind us of the liberal generosity and gratitude with which the Christian Judah,—the Catholic Church,—availed herself of the learning and sanctity of heathen Teachers,—such as Justin Martyr, Athenagoras, Panteus, Clemens Alexan­drius, Tertullian, Cyprian, Augustine,—and enlisted with the children of Judah in advancing the cause of the Gospel. In this respect, as in others, Jabez, of the tribe of Judah, appears to be a type of Christ. See further below, on iv. 9—10.

Ch. III. The Posterity of David.

In this chapter the Sacred Writer traces the line of David to his own age.

1. Born unto him in Hebron See 2 Sam. iii. 2—5.

— David Probably the same as Chileab (2 Sam. iii. 3).

— Abshai In some Hebrew MSS. this name has the Hebrew letter lamed prefixed to it; for the supposed reasons of which, see 2 Sam. xxiv. 26.

3. Eglah his wife It is remarkable that Eglah is the only woman in this list who is called David’s wife. Hence the Rabbis suppose that Eglah was another name for Michal, Saul’s daughter (1 Sam. xviii. 20—27), the first person who was married to David, and the mother of the childhood of Michal, in 2 Sam. vi. 23, may only be applicable to the period after the sin there described. See above, on 2 Sam. vi. 23.

If this be true, may not those words, “the wife of David,” be like a Divine protest against David’s polygamy, which was the fruitful cause of all his sorrows? See above, on 2 Sam. xi. 3; xiii. 13.


— Nathan Through whom the line of David to Christ was continued, when it failed in Jehoiachin from Solomon: see on v. 17.

Theodoret (Quod. i. In Paralip.) notices it as one of the uses of this Book of Chronicles that hence we learn that Nathan, through whom the genealogy of our Lord as deduced by St. Luke, was the son of David. See Luke iii. 31.

— Ruth-shua Or Basheba. See 2 Sam. xi. 3.

— Ammiel Or Eliam (2 Sam. xi. 3).

— Tamar Only seven are mentioned in 2 Sam. xvi. 16: see the note there.

— Zadok and Tamar their sister That is, and Tamar was their sister. These words are not to be joined with the previous word “beside,” but form a separate clause. Tamar is specially mentioned with reference to the history in 2 Sam. xii.

10—15.] This section contains a list of the Kings of Judah from David to Josiah. The Queen Athaliah, being a usurper (2 Kings xi. 2), is not mentioned.

15. The sons of Josiah The firstborn, Johanan, is not mentioned in the Books of Kings. Probably he died before his father’s death (cp. ii. 5—6.28). Even, belonging to 2 Kings ii. 4—5.

— Jehoiakim Called Etiphkah by his father, but Jehoiakim by Pharaoh-ucbch, King of Egypt (2 Kings xxiv. 7).

— Zedekiah The same as Mattaniah, the youngest of Judah’s sons, as appears by his age, when he was made king, after that Jehoiakim was carried away captive (2 Kings xxiv. 18); he was the last King of Judah.

— Shallum The same as Jehoahaz, the successor of Josiah (see Jer. xxvii. 22, 2 Kings xxiii. 30—34). He seems to be put last, as having been legally made king by a popular faction before his elder brother Jehoiakim, and in three months’ time thrust out of his throne by Pharaoh-ucbch, King of Egypt (2 Kings xxvii. 30—36).

16. Zedekiah his son That is, his successor in the kingdom: he was his uncle (see 2 Kings xxiv. 17).

Zedekiah (as already stated, v. 15) was son of Josiah. The sacred writer is careful not to omit the names of any of the lawful kings in their regular order. Hence Zedekiah’s name occurs twice. There can be no confusion, if the writer’s plan is considered. Cp. (Barrington, Genealogy, i. 230; Kell, p. 175, 177; Hervey, B. D. i. 943.

The same remarks apply to the genealogy of Kings of Judah in St. Matthew, ch. i. 11, where Josiah is said to have begotten Joschim: “Matthaei., quem Legatam sacram consecravit, Ideo autem, id est, kareva” (Coppellius).
17. **Jecoiun**] The son of Jehoiakin; he is called Jehoiachin in 2 Kings xxiv. 8, where see note.

**Assir—Salathiel.**

— **Assir.** This word has been interpreted in two ways. (1) It has been supposed to be the same as **Jeremias** (from assar, to bind. [Gen. 68]), and to be an epithet of the following word, Jecoiun, and to describe him as carried captive to Babylon. So Kisch, Abrahams, [Trentius, and Lightfoot, Sarehinnie; and Dr. W. Mill, on the Genealogies, p. 130, seems to incline to this rendering; and so **Bertheau.**

In favour of this opinion, it may be urged that Jeremiah's prophecy seems to foretell that Jecoiun should have no son (Jer. xxii. 30). "Thus saith the Lord, Write this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

It is also to be observed that Salathiel, who is next mentioned, was not his son, or descendant by direct natural generation, as is shown from the Genealogy in St. Luke's Gospel, which represents the natural succession, and where Salathiel is described as the son of Neri (Luke ii. 27). The succession of David's line, as traced through Solomon, failed in Jecoiun; but it did not therefore fail altogether. God had promised that it should never fail (see on 2 Sam. viii., Prelim. Note, and v. 16, 25). It failed in the line of Solomon, but it flowed on in the line of Nathan, the son of David, whose genealogy is therefore traced by St. Luke from David to Christ (Luke iii. 31).

At that point, where David's line through Solomon had failed, namely, in Jecoiun (who was written childless), there it was supplied from the line of Nathan, whose line descended Salathiel was, as is shown by St. Luke iii. 27—31 (cp. Dr. W. H. Mill on the Genealogies, p. 150—155).

(2) Still, Assir is the regular and proper name. This rendering is less abrupt and more natural. Assir may have been a son of Jecoiun, and have been called by this name because born in the captivity. And he may have died young, before his father, and so Jecoiun, having no other son, may have been childless even in a more emphatic sense of the term than if he had never had any offspring at all; and this rendering seems more suitable to the context here.

The word Assir has no definite article; which surely it would have had if it were descriptive of Jecoiun himself. The translation would be very inelegant if it stood thus, "The sons of Jecoiun, captive, Salathiel his son." But the words are much more clearly as represented in our Version, and in the Ancient Versions, and as they were understood by Josephus (Ant. x. 11. 2). And the meaning of the sentence seems to be that Jecoiun had one son, Assir; but as he died young, and Jecoiun was thus made childless, therefore Salathiel was adopted as Assir's son, and line of Nathan. Cp. Bunting, i. 214—246. **Hervey on the Genealogies of Jesus Christ, pp. 71—73; and B. D. i. 943; and note below, on v. 19.**

**Zerubbabel.**

18, 19. **Melchiram also, and Pedaiah.** These were brethren of Salathiel. In St. Matt. i. 12, Zerubbabel is said to be a son of Salathiel, i.e. probably a son by a levirate marriage from Pedaiah his brother (Havernick, p. 185; Moser, 229). Zerubbabel is also called a son of Salathiel by Ezra (iii. 2; v. 2), and Haggai (i. 1. 12); cp. Dr. W. H. Mill on the Genealogies, pp. 158, 159. Had this Zerubbabel been the same as the leader of the captives Jews on their return from Babylon (Ezra i. 2), then the Rhesa mentioned by St. Luke (ii. 27) as his son, is another name for one of his sons here enumerated. Dr. W. H. Mill, p. 154, and Lord A. Hervey suppose Rhesa to be only a title, signifying head (Heb. rosh) or prince; the former

identifies Rhesa with Hananiah, the latter regards Rhesa as merely an expletive, and supposes that Hananiah the son of Zerubbabel here is the same as Joanna in St. Luke iii. 27 (Hervey on the Genealogies, p. iii., B. D. i. 668. 745; ii. 1041).

— **the sons of Pedaiua were—Zerubbabel.** See the foregoing note. Dr. Mill arranges the order thus, according to the text (Heb. zorn, sown, from, to sow), born at Babylon, and preserved in the Captivity, and sprouting up afresh, as it were, in evil days, in the line of Nathan, though it had failed in the more glorious line of Solomon (Joachim; see on v. 17, and below, note on Matt. i. 12, and 15. Thus the name Zerubbabel stands in striking contrast to the name Assir: see on v. 17 here.

— **Hananiah.** See on v. 18.

20. **five.** i.e. being by the same father, but a different mother; where the other five of whom their sister, were from the same mother as well as father.

21. **Rephaiah—Aran—Obadiah—Shechaniah.** It has been alleged by some (Berthold, De Weite, Graubaud) that the number of generations in this genealogy (continued in vv. 22—24) is so great, that it must have extended to the time of Alexander the Great; and that consequently the Books of Chronicles cannot be earlier than that time.

But this allegation rests on very weak grounds. It is not said that Shechaniah, the eldest son and whose genealogy is traced to the end of the chapter, was a son of Hananiah. Various modes of exhibiting the offspring of Hananiah may be seen in the Sept. and Vulg., and in the Syriac and Arabic; and Mill on the Genealogies, pp. 142 and 152, 153, notes. The order is arranged by Bertheau, p. 35, thus,—

(1) Hananiah.

(2) Shemaiah; whose offspring is traced to the Arabic and Syriac Versions, "The sons of Hananiah were Pelatiah and Jesaiah, whose son was Rephaiah, the father of Aran; and also Obadiah the father of Shechaniah; and the sons of Shechaniah, Shemaiah," &c. But this order would involve the supposition of a longer parenthesis than existed between Jeconiah and the composition of the Chronicles.

The order is arranged by Bertheau, p. 35, thus,—

(1) Hananiah.

(2) Shemaiah.

(3) Shemaiia.

(4) Neriaiah.

(5) Elienai.

(6) His seven sons.

It is maintained with much probability by Bertheau that there are not more than seven generations from Zerubbabel to the sons of Elceni on; and Ewald calculates only six (Gesen. i. 229). Keil (Vorsch. 45) supposes an interpolation in vv. 22—24. But there seems no adequate reason for desiring the Authorized Version, which has the sanction of the Hebrew MSS.

The following remarks on this subject are by Dr. Pusey, Lectures on Daniel, p. 320:—"The only plea assigned for assigning a later date to the Books of Chronicles has been obtained by making the genealogy, at the close of the third chapter of the first Book, consecutive, which any one may see, even from a translation, that it is not. In this way six generations were obtained from Zerubbabel, and the date was carried down to the end of the Persian Empire in the time of Alexander. Yet there is a manifest break at the second generation after Zerubbabel; and the sons of Hananiah, Pelatiah, and Jesaiah, have been mentioned. The phrase, 'the sons of Shechaniah,' and the like, throughout this genealogy, introduces the next link of the genealogy downwards. These families stand in no connexion with that of Zerubbabel. The want of relation to the preceding, and of any grammatical connexion
22 And the sons of Shechaniah: Shemaiah: and the sons of Shemaiah; *Hattush, and Igeal, and Baria, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and *Hezekiah, and Azrikam, three.

24 And the sons of Elioenai were, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

IV. 1 The sons of Judah; *Pharez, Hezon, and *Carmi, and Hur, and Shobal. 2 And *Reaiah the son of Shobal begat Jahath; and Jahath begat Ahumai, and Lahad. These are the families of the Zorathites. 3 And these were of the father of Etam; Jezreel, and Ishma, and Idbash: and the name of their sister was Hazelelponi: 4 And Penuel the father of Gedar, and Ezer the father of Hashelah. These are the sons of *Hur, the firstborn of Ephratah, the father of Beth-lehem.

5 And *Ashur the father of Tekoa had two wives, Helah and Naarah. 6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These were the sons of Naarah. 7 And the sons of Helah were, Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobehab, and the families of Aharhel the son of Harum.

9 And Jabez was more honourable than his brethren: and his mother called his name *Jabez, saying, Because I bare him with sorrow. 10 And Jabez called on the God of Israel, saying,

with it, gives to the section the appearance of an ancient gloss. This was the opinion, not only of the older critical school, Vitringa, Heidegger, Carpzov, but even of Le Clerc, J. D. Michaelis (Bibl. Or. T. xx. p. 28), and Siekhor (Eml. iii. 596, ed. 4, quoted by Keil, apol. Vers., p. 45). Hesfeld too says, A further descent (than Pelatiah and Jehosah) is evidently not given there; the 'sons of Rephaiah, of Arman, Obadiah, and Shechaniah are doubtless families descended from David, whose descent the Writer of the Chronicles either could or would not specify, and which he therefore only recounts parallel with one another. Yet even if it be part of the book, the six generations, required to bring down the date of the Books of the Chronicles, are only obtained by introducing into the text what is not there, viz., that Shechaniah, whose sons are mentioned, was himself the son of Hananiah. If 21—24 is part of the text, it must be pointed; 'And the sons of Hananiah, Pelatiah, and Jessahiah. The sons of Rephaiah, the sons of Arman, the sons of Obadiah, the sons of Shechaniah. And the sons of Shechaniah, Shemaiah,' &c. In this way, although the statement is rather abrupt, they would stand as Davidic families, of which the writer, in any case, gives the succession of the last.'


—six] Or perhaps *Shiahah, a proper name; the number being only five. Others suppose that one name has dropped out (so Bertheau).

23. *Elioenai] Which signifies *God the Lord of my eyes (see Ps. xxv. 15): a name occurring in Ezra viii. 4; x. 22. 27. Neh. xii. 41.

24. *Anani] The strange notion of some of the Rabbis that this *Anani is the King Messiah, who, according to Daniel (vii. 13), is to come with anani, see also (Tanchuma, Jarchi; see Bp. Pearson on the Creel, Art. vii. p. 292, note; Bp. Patrick here; and Milt. p. 141, note; Movera, p. 29) has at the least this value, as testifying the Jewish belief, that of this line,—at no great distance from Zorobabel,—should come the Messiah.


As we have seen, the line of David through Solomon failed in Jeconiah (s. 17), and was continued in Salathiel, who descended from David through Nathan.

From the time of Salathiel we have these three following lists of successive names in the family of David:—

(1 Chronicles iii.) Salathiel Pedaliah (the brother of Salathiel)

(St. Matthew i.) (St. Luke iii.) Zerubbabel Abiod Hodaiah

Zorobabel Rhesia Juda

Elioenai Zorobabel

Shecaniah Abiod

Ezr.

1369 a Gen. 25. 29. & c. ch. 12.

2 Or, Ciehanai, ch. 2. 9, or, Ciehanai, ch. 2. 12.

4 Or, Harech, ch. 2. 55.

1 ch. 2. 21.

b ch. 2. 20.

d Gen. 34. 19.

The period of time to be occupied by this genealogy, as it stands in 1 Chronicles iii. 18—24, can hardly have been longer than 150 years at most, i. e. from about b.c. 599 to about b.c. 415.

About six generations may be fairly allowed to this period. The three genealogies touch one another in Zorobabel; probably those of Chronicles and St. Luke touch one another again in Hananiah, who may be the same as Joanna, and the three may meet again in Hodaiah, Abiod, and Judah, which are probably forms of the same name (cp. Hieroz., II. D. i. 667, 668).

The P OSTERITY OF JUDAH BY CALEB THE SON OF HUR, AND BY S HOBAL.

Ch. iv. 1. Hur and Shobal] Sons of Caleb the son of Hezron (ii. 18, 20): cp. v. 3 here.


4. Hur, the firstborn of Ephratah] See ii. 10.

—the father of Beth-lehem] The lord or prince of it: cp. ii. 52.

5. Ashur the father of Tekoa] A son of Hezron (ii. 24).

ON THE HISTORY OF JABEZ, 9, 10.

9. Jabez] Which means he will suffer pain: future kaphil, from atah, to grieve (Genes., p. 916), so called with reference to his mother's words here cited, where sorrow in the Hebrew is ateh: cp. Gen. iii. 16, where the same word occurs.

Jabez refers to his own name in v. 10, "that it may not grieve me." It is probable that this Jabez is referred to above, ii. 55, on account of the occurrence of the same names (Hur, Ephratah, Beth-lehem, Zareathites) here and also there; Jabez is identified with Othniel by the Rabbis (Turquo on ii. 55); but this is a groundless tradition (see Bp. Patrick, and B. i. 910).

10. Jabez called on the God of Israel] He is an example of the faithful followers of Joshua among the tribe of Judah, like Caleb, the son of Jephunneh, and Othniel his son, who went up,
1. Hodiah
2. but
3. And
4. that thine hand might be with me,
5. And that thou wouldst bless me indeed,
6. And enlarge my coast,
7. That it may not grieve me!
8. And God granted him that which he requested.
9. And Chelub the brother of Shuah begat Mehir, which was the father of Eshton.
10. And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of the city of Nahash.
11. These are the men of Rechab.
12. And the sons of Kenaz; Othniel, and Seraiah; and the sons of Othniel; Hattath. And Meonoam begat Ophrah; and Seraiah begat Joab, the father of the valley of Charashim; for they were craftsmen.
13. And the sons of Caleb the son of Jephunneh; Iru, Elah, and Naam: and the sons of Elah, even Kenaz.
14. And the sons of Jehaleel; Ziph, and Zippah, Tiria, and Asareel. And the sons of Ezra were, Jether, and Mered, and Ephriam, and Jalson: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa. And his wife Jehudi] bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons of Bithiah the daughter of Pharaoh, which Mered took. And the sons of his wife Hodiach the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.
15. And the sons of Shimon were, Amnon, and Rinnah, and Benjamin, and Tilon. And the sons of Ishi were, Zoheth, and Ben-zoeth.
16. The sons of Shelah] the son of Judah were, Er the father of Lecah, and Laadah the father of Maresah, and the families of the house of them that wrought fine linen, of the house of Ashbea. And Jokim, and the men of

"in the word of the Lord," against the Canaanites. See Judg. i. 2. 4. 9—15. Josh. xv. 16—19.
1. God granted him that which he requested] By giving him victory over his enemies, and by granting him leisure to study God's Law, and to train others in the knowledge of it. Jabez was the founder of the schools and colleges of the scribes, mentioned above, ii. 55.
2. The foregoing notices of Jabez suggest an interesting subject for inquiry, with what design were they inserted in Scripture by the Holy Spirit of God? Jabez was of the tribe of Judah, his name was so called from sorrow, and yet he was more honourable than his brethren; and he prayed to God for blessing, enlargement, and victory, and to be delivered from evil; and he appears to have established colleges of scribes temporal only in the land of God.
3. It is submitted for the learned reader's consideration, whether Jabez was not a type of Jesus Christ, of the tribe of Judah, the "Man of Sorrows," of Whose Mother it was said that "a sword should pierce through her soul" (Luke ii. 35); and who yet was more honourable than His brethren, being "the firstborn of many brethren" (Rom. viii. 29), the Head of the new and regenerate race of Israelites, and Who by suffering was perfected and glorified, and Who prayed to God for blessing, enlargement, and victory, and obtained them by suffering, and to Whom, after His Passion, God said, "Desire of Me and I will give Thee the heathen for Thine inheritance, and the utmost parts of the earth for Thy possession" (Ps. ii. 8), and Who subdued all His enemies and cars, and saw "of the travail of His soul, and was satisfied" (Isa. liii. 11), and Who planted a school of scribes in the world, by establishing His Church for the preaching of God's Law; and when He ascended into Heaven, "gave some Apostles, and some Prophets, and some Evangelists, for the work of the Ministry, for the edifying of the Body of Christ" (Eph. iv. 12).
4. Othniel] The son-in-law,—and probably the nephew,—of Caleb, the son of Jephunneh, and of the tribe of Judah. See above, on Josh. xv. 17. Judg. i. 3.ii. 9.
5. Charashim] I. e. artificers, from charash, to cut (Gen. xxx. 59): cp. Neh. xxxi. 35, whence it appears that this valley was near Jerusalem; probably to the north of it.
6. en, artificers, from charash, to cut (Gen. xxx. 59): cp. Neh. xxxi. 35, whence it appears that this valley was near Jerusalem; probably to the north of it.
Ancient things. 1 CHRONICLES IV. 23-42. The sons of Simeon.

Chozeba, and Joash, and Sarah, who had the dominion in Moab, and Jashubilehem. And these are ancient things. 23 These were the potters, and those that dwelt among plants and hedges: there they dwelt with the king for his work.

24 The sons of Simeon were, Nemuel, and Jamin, Jarib, Zerah, and Shaul; 25 Shallum his son, Mibsam his son, Mishma his son. 26 And the sons of Mishma; Hamuel his son, Zaccur his son, Shimei his son. 27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply,  28 And they dwelt at Beer-sheba, and Moladah, and Hazar-shual, 29 And at Bilhah, and at Ezem, and at Tolad. 30 And at Bethuel, and at Hormah, and at Ziklag, 31 And at Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These were their cities unto the reign of David. 32 And their villages were, Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities: 33 And all their villages that were round about the same cities, unto Baal. These were their habitations, and their genealogy. 34 And Meshobab, and Jamlech, and Josah the son of Amaziah, 35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel, 36 And Elioenai, and Jaakobah, and Jeshhoannah, and Asaiah, and Adiel, and Jesimiel, and Benaijah, 37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaijah, the son of Shimri, the son of Shemaiah; 38 These mentioned by their names were princes in their families: and the house of their fathers increased greatly.

39 And they went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. 40 And they found fat pasture and good, and the land was wide, and quiet, and peaceable; for they of Ham had dwelt there of old. 41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because there was pasture there for their flocks. 42 And some of them, even of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pela-

reversi sunt in Bethleuem." The Rabbis suppose that there is a reference here to the history contained in the Book of Ruth; and that he who made the sun to stand still is Elnaech, who of old inhabited Chilson and Chilmon his sons. But these notions are exploded even by some who hold the Vulgate in the greatest reverence, e.g. A Lapide here, who says, Omnia huc sunt nomina propria (as they are in Sept., Syriac, and our Version): And hence Rabbi Rannornus fabulam liquet (cp. Tiphser, Dublin, p. 211).—these are ancient things That is, the condition of things here described belongs to a period before the Babylonish captivity. Here is a note of the time in which this book was written. Cp. 2 Chron. xxviii. 2; and Introduction. 19. 33. These were the potters—hedgers That is to say, the potter who dwelt (in the earlier times, when the Hebrew monarchy flourished) in the plantations (see Gen. 15:17 and enclosures (see Gen. 16:1) of the royal demesnes. The existence of such a body of men, who worked for the kings of Judah, is intimated by passages in the prophetic Scriptures, which are illustrated by this statement (see Jer. xvii. 1, 2; xix. 1, 2; cp. xxviii. 4). The place of their habitation seems to have been near the valley of Hinnom, on the south of Jerusalem, and is described by S. Jerome (on Jer. v. 31) as an agreeable spot, watered by the fountain of Siloam, and diversified with groves and gardens (cp. Haverneick, Einleit, p. 186).

The posterity of Simeon.


27. neither did all their family multiply] For the probable reason, see on Num. xxi. 14; xxxvi. 12-14. Vol. III. 177

—like to—Judah] See on Num. xxvi. 22.


—Ziklag] Given by the Philistines to David, and thenceforward pertaining to the kings of Judah (1 Sam. xxxvi. 6). That assertion is not at variance with what is here stated, but is to be connected with it. Zikling belonged to the territory of Simeon, but had been invaded by Philistines, who gave it to David, and it became the property of the kings of Judah, but it was still inhabited by Simeonites.

31. unto the reign of David] When, as the Jews say, some of them were reckoned among the cities of Judah (cp. Grose, B. D. li. 3165).


—genealogy] The root of the word here used, which is the kithpael, infin. from yachas, a race (see Gen. 34. 11), is yachas, a result, as of corn. Cp. v. 1; 7; vii. 5; &c. psalter, p. 664.

34—37. And Meshobab] This and the following are names of princes, or chief persons of Simeon.

36. Jakobah] i.e. pertaining to Jacob (cp. xxv. 2, 14), Jedidah, i.e. pertaining to Israel (Berean).

39. Gedor] Probably to the south of Simeon, toward Mount Seir (Grose). The Sept. reads Gerara (on which, see Gen. x. 19; xx. 1) and so Esral and Bertheus.

41. these written by names] i.e. in the foregoing list—habitaciones] Heb. melatim, i.e. the Moenites, who dwelt in tents, or they may have been so called, as dwelling in Maan, near Petra, on the east of Wady Musa (Robinson). See Judg. x. 12. Cp. below, on 2 Chron. xxv. 1; and xxvi. 7; and Grose, B. D. li. 312.

42. sons of Simeon—went to mount Seir] This expedition N
tiah, and Neriah, and Rephaiah, and Uzziel, the sons of Ishi. And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

V. Now the sons of Reuben the firstborn of Israel, (for he was the first-born; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright;) For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.) The sons, I say, of Reuben the firstborn of Israel were, Hanoach, and Pallu, Hezon, and Carmi. The sons of Joel; Semaiah his son, Gog his son, Shimei his son, Micah his son, Reaiah his son, Baal his son, Beerah his son, whom || Tilgath-pileser king of Assyria carried away captive: he was prince of the Reubenites.

And his brethren by their families, when the genealogy of their generations was reckoned, were the chief, Jiel, and Zechariah, And Bela the son of Azaz, the son of || Shema, the son of Joel, who dwelt in Nebo and Baal-meon: And eastward he inhabited unto the entering of the wilderness from the river Euphrates: because their cattle were multiplied in the land of Gilead. And in the days of Saul they made war with the Hagarites, who fell by their hand: and they dwelt in their tents throughout all the east land of Gilead.

And the children of Gad dwelt over against them, in the land of Bashan unto Salcah: Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan. And their brethren of the house of their fathers were, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.

These are the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz; Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers. And they dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon, upon || their borders. All these were reckoned by genealogies in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.

The sons of Reuben. 1 CHRONICLES IV. 43. V. 1—17. Gad.

t of these Simeonites, in the days of Hezekiah, against Mount Seir, is perhaps to be connected with the response from Isaiah (xxii. 11, 12) to its inhabitants, who had sent to inquire of him, and when he takes occasion to call on them to return to Jehovah, Who gives the victory to those who trust in Him. See Movers, p. 136; H. H. H. H. H. 186.

43. Amalekites] These victories, achieved by a few men of a single tribe, showed what the twelve tribes might have done, if they had been obedient to God. cp. v. 10, and especially v. 20, where it is said of the transjordanian Israelites that "they cried to God in the battle, and He was entreated of them, because they put their trust in Him." unto this day] They were not disturbed by the King of Babylon, when he carried captive the inhabitants of Jerusalem. Some have supposed that this formula is a literal transcript from some early document here inserted. Cp. 2 Chron. xx. 20; Movers, Chronik, p. 55.

The Posternity of Reuben and of the Transjordanian Tribes.

Cfr. V. 1, forasmuch as he deflected] See above, on Gen. xxxiv. 22; xxxv. 4.

—his birthright] The double portion (Deut. xxi. 16, 17) was given to Joseph, whose two sons Ephraim and Manasseh had each a lot in the inheritance of Canaan.

2. For Judah prevailed] See Gen. xlix. 8. —of him came the chief ruler] Rather, of him is the chief ruler—the Messiah, according to Jacob's prophecy (Gen. xlix. 10. Cp. Micah v. 2).

Therefore, in his case, the natural law of primogeniture, and the prescriptions of the Levitical Law, were superseded. Here is a specimen of that supremacy, which belongs to Christ, the Author and Giver of all Law.

6. Tilgath-pileser] 2 Kings xv. 29, who took away the two tribes and a half the rest were carried away by Sargon (see e.g. 2 Kings xvii. 3, 4), and Esarhadon (see e.g. 2 Kings xvii. 6—23; xviii. 9—12). 8. Beerah—Nebo—Baal-meon] See Num. xxxii. 34. 33. Deut. ii. 36.


16. They dwell in Gilead in Bashan] In part of it: other portions being allotted to the Reubenites and Manassites (Num. xxxii. 33—40. Deut. iii. 13. Josh. xiii. 25). These nomad tribes, whose wealth consisted in cattle, were not confined within strict geographical limits (Ritter, Erdkunde, 365; Movers, Chronik, 230). Sharon] Deut. iii. 12, 13.

17. Jotham—Jeroboam] Not contemporaries. This Jeroboam began to reign over Israel about B.C. 825 (2 Kings xiv. 16), and Jotham became king of Judah about B.C. 758 (2 Kings xv. 9). 2 Chron. xxvii.). It seems from this narrative that in the last days of the kingdom of Israel, when it was on the eve of dissolution, the Kings of Judah exercised authority over...


The sons of Reuben, and the Gadites, and half the tribe of Manasseh, 
† of valiant men, men able to bear buckler and sword, and to shoot with bow, 
and skilful in war, were four and forty thousand seven hundred and threescore, 
that went out to the war. 19 And they made war with the Hagarites, with 
† Jetur, and Nephish, and Nodab. 20 And the Hagarites were delivered into their hand, and all that were with them: for 
they cried to God in the battle, and he was intreated of them; because they 
put their trust in him. 21 And they † took away their cattle; of their camels 
fifty thousand, and of sheep two hundred and fifty thousand, and of asses two 
thousand, and of † men an hundred thousand. 22 For there fell down many 
slain, because the war was of God. And they dwelt in their steads until the 
captivity.

And the children of the half tribe of Manasseh dwelt in the land: they 
increased from Bashan unto Baal-hermon and Senir, and unto mount Hermon. 24 And these were the heads of the house of their fathers, even Ephir, and Ishi, 
and Elieel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiah, mighty men of 
valour, † famous men, and heads of the house of their fathers.

And they transgressed against the God of their fathers, and went a 
whoring after the gods of the people of the land, whom God destroyed before 
them. 26 And the God of Israel stirred up the spirit of † Pul king of Assyria, 
and the spirit of † Tilgath-pilneser king of Assyria, and he carried them away, 
even the Reubenites, and the Gadites, and the half tribe of Manasseh, and 
brought them unto † Halah, and Habor, and Hara, and to the river Gozan, 
unto this day.

1. The sons of Levi; † Gershon, Kohath, and Merari. 2 And the sons 
about 1380, &c.

What was the design of the author in this treatment of his 
subject? He desired to show to the Hebrew Nation, and to all the 
world, that the promise made to Abraham, and repeated to 
David, that of their seed He would raise up Christ, the King 
and Universal, had never failed; although the two earthly kingdoms of Israel and Judah had been destroyed, and 
although the Ten Tribes had been carried away into captivity 
into Assyria, and were scattered abroad in those regions; and 
though the house of Judah had been kept in and imprisoned 
at Babylon; and he intended to suggest a consolatory assurance, from the continued preservation of that seed, amid 
many dangers, that it never would fail.

This is what has been done in the foregoing chapters. He will now record another proof of God's gracious dealings 
with the Hebrew Nation, notwithstanding all its unthankfulness and defections, for which He had chastened it in 
love. He will prove that the Ancestral Priesthood has been preserved also; and that there had been continued, among 
all the confusions of political revolutions, a regular succession of 
High Priests, Priests, and Levites, for the sacred ministrations of the Temple, which had now been rebuilt; in 
order that the God of Israel might there be worshipped according 
to His own appointments in the Levitical Law; and that the 
sense of religion might be kept up in the mind of the people, 
now weary of idolatry by their captivity in Babylon, and that the Sacred Volumes of the Hebrew Scriptures might be 
carefully guarded in the custody of the Priests and Levites, and 
that the People might be instructed from them; and in order that in that sacred fabric, in which they ministered, He 
Who is the true Priest and King of Israel, might appear, in 
the fulness of time, and purify the sons of Levi (Mal. iii. 3).

On the return from the Babylonish captivity, no one was 
allowed to execute any sacred office who could not prove his 
Levilithic descent (see Ezra ii. 61, 62; Neh. vii. 54), and this 
rule was never relaxed (Josephus, Cont. Apolon. 1. 7; and de 
Vita S. ti. c. 1. Cp. Haenricus, Einleit. ii. 188; Movers, 
p. 29).

These earlier chapters of Chronicles are therefore like an 
historical exposition of God's words by Jeremiah, declaring the
Perpetuity of the Kingdom and Priesthood in Israel—a certainty consummated in the Eternal King and Priest of all the true Israel of His Church Universal—Jesus Christ.

In those days,says the prophet, speaking of the days of the Messiah (xxii. 15, 16), He will cause the House of Righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith He shall be called: Jehovah the Lord, our Righteousness (cp. Jer. xiii. 5, 6).

For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. Neither shall the Priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do service in the sanctuary; because I have said, and they shall execute the office of the Priesthood (xxiv. 10). And He compares His covenant with David and with Levi, with His covenant with the Day and the Night: both are indissoluble (re. 20. 26).

Since Almighty God was so careful to guard the succession of those who were to minister in the Temple, and would not admit any whose succession could not be authenticated, surely we may not regard it as a light matter, whether men are duly called and sent into the ministry of the Christian Church.

In this genealogy of the Levites, no mention whatever is made of one of the greatest of Levi's descendants—Moses. The firstborn of the line of Aaron, his brother, were High Priests by hereditary succession, and Aaron's other descendants were Priests. The other Kohathites, and the Gershonites, and Merariess were set apart as Levites to the service of the Sanctuary. But Moses, though a Kohathite, and brother of Aaron, had been called to the office of civil ruler before the Levites had been set apart to the service of the Sanctuary. Therefore he was not mentioned here.

Here is a striking evidence of the severance of secular functions from spiritual ministrations.

For the genealogy of the Priests from Levi and Aaron, compare that of Ezra vi. 7—Josephus, Ant. x. 8; and Selden, de Pontiff. Heb. Succession; and Table x. of Burrell's Genealogies; and ibid. i. 67; and Hervey, in B. D., Article, High Priest, i. 801—813.

2. Kohath. The second son; but passed first, because Aaron and the Priests came from him: cp. Exod. vi. 16, 18.


4. Eleazar. Whose line is here traced in an unbroken line to the captivity (v. 15).

The order of Priests, as set down here, is Eleazar, Phinehas, Abihu, Bukki, Uzzi, Zerahiah, Menasoth, Amariah, Abiathar, Azariah, Seraiah, Jehozadak.

In Ezra vi. 1—5, we have an abbreviated genealogy, which omits the names after Menasoth, Amariah, Abiathar, Azariah, Seraiah, and Jehozadak.

5. In Ezra vii. 1—5, we have a genealogy which says the same as Ezra viii. 107. The reader may refer to the genealogies of Burrell, and of the learned Selden (de Successione Pontif. Heb.), and of Lord A. C. Hervey, to solve the numerous difficulties of that period.

It seems not improbable (as Lightfoot supposes, i. 908), that, as usual in Scripture genealogies, some names are omitted, and that the sacred writer is content with specifying those who were most known, or who, on other accounts, claimed notice.

11. Amariah. Not the same as the Amariah, who had been High Priest in the days of Jehoshaphat. See above, 2 Chron. xix. 11.

In the times between the High Priesthood of Azariah (in v. 9), and the Babylonish Captivity, there is much obscurity in the history of the succession of High Priests, as is justly observed by Burrell, i. 107. The reader may refer to the genealogies of Burrell, and of Lord A. C. Hervey, to solve the numerous difficulties of that period.

This promise, indeed, for a time seemed to have failed, like the promise of the Messiah from Judah; for in Holy Scripture no one is described as Priest after Phinehas for several generations; but in God's time it was accomplished.

Phinehas begat Phinehas, Phinehas begat Abishua, and Abishua begat Bukki, and Bukki begat Uzzi, and Uzzi begat Zerahiah, and Zerahiah begat Meremoth, and Meremoth begat Amariah, and Amariah begat Ahitub, and Ahitub begat Zadok, and Zadok begat Ahimaaz, and Ahimaaz begat Azariah, and Azariah begat Johanan, and Johanan begat Azariah, (he it is that executed the priest's office in the temple that Solomon built in Jerusalem:)

As Azariah begat Amariah, and Amariah begat Ahitub, and Ahitub begat Zadok, and Zadok begat Shallom, and Shallom begat Hilkiah, and Hilkiah begat Azariah, and Azariah begat Seraiah, and Seraiah begat Jehozadak, and Jehozadak went into captivity,
The sons of Gershom. 1 CHRONICLES VI. 16—44.

Merari and Kohath.

k when the Lord carried away Judah and Jerusalem by the hand of Nebuchad- nezzar.

16 The sons of Levi; 1 Gershom, Kohath, and Merari. 17 And these be the names of the sons of Gershom; Libni, and Shimhi. 18 And the sons of Kohath were, Amram, and Izhar, and Hebron, and Uzziel. 19 The sons of Merari; Mahli, and Mushi. And these are the families of the Levites according to their fathers. 20 Of Gershom; Libni his son, Jahath his son, 21 Zimmah his son, 22 Amasai, and Libni; 23 Jerusalem, and Amminadab; 24 Elkanah his son, and Zimmah his son, and Nahath his son, 25 Dophath, and Toah, or Heman Libni, 939; || Or, the see or that The natural sins, the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem; and then they waited on their office according to their order. 26 And these are they whom David set over the service of song in the house of the Lord, after that the ark had rested. 27 And they ministered before the dwelling place of the tabernacle of the congregation with singing, until Solomon had built the house of the Lord in Jerusalem: and then they waited on their office according to their order. 28 And these are they that waited with their children. Of the sons of the Kohathites: Heman a singer, the son of Joel, the son of Shemuel, 29 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah, 30 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai, 31 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah, 32 The son of Tahath, the son of Assir, the son of Elbisaph, the son of Korah, 33 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel. 34 And his brother Asaph, who stood on his right hand, even Asaph the son of Berachiah, the son of Shimea, 35 The son of Michael, the son of Baaseiah, the son of Malchiah, 36 The son of Ethni, the son of Zerah, the son of Adai, 37 The son of Ethan, the son of Zimmah, the son of Shime, 38 The son of Jahaz, the son of Gershom, the son of Levi. 44 And their
Levitical cities.

brethren the sons of Merari stood on the left hand: || Ethan the son of || Kishi, the son of Abdi, the son of Malluch, || The son of Hashabiah, the son of Amaziah, the son of Hilkiah, || The son of Amzi, the son of Bani, the son of Shamer, || The son of Mahli, the son of Mushii, the son of Merari, the son of Levi. || Their brethren also the Levites were appointed unto all manner of service of the tabernacle of the house of God.

But Aaron and his sons offered || upon the altar of the burnt offering, and || on the altar of incense, and were appointed for all the work of the place most holy, and to make an atonement for Israel, according to all that Moses the servant of God had commanded. || And these are the sons of Aaron; Eleazar his son, Phinehas his son, Abishua his son, || Bukki his son, Uzzi his son, Zerahiah his son, || Merari his son, Amariah his son, Ahitub his son, || Zadok his son, Ahimaaz his son.

Now these are their dwelling places throughout their castles in their coasts, of the sons of Aaron, of the families of the Kohathites: for theirs was the lot. || And they gave them Hebron in the land of Judah, and the suburbs thereof round about it. || But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh. || And to the sons of Aaron they gave the cities of Judah, namely, Hebron, the city of refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs, || And || Hilan with her suburbs, Debir with her suburbs, || and || Asham with her suburbs, and Beth-shemesh with her suburbs: || And out of the tribe of Benjamin; Geba with her suburbs, and || Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families were thirteen cities. || And unto the sons of Kohath, || which were left of the family of that tribe, were cities given out of the half tribe, namely, out of the half tribe of Manasseh, || by lot, ten cities. || And to the sons of Gershon throughout their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manassch in Bashan, thirteen cities. || Unto the sons of Merari were given by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities. || And the children of Israel gave to the Levites these cities with their suburbs. || And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by their names.

And the residue of the families of the sons of Kohath had cities of their coasts out of the tribe of Ephraim. || And they gave unto them, of the cities of refuge, Shechem in mount Ephraim with her suburbs; || they gave also Gezer with her suburbs, || Jokmeam with her suburbs, and Beth-horon with her suburbs, || Aijalon with her suburbs, and Gath-rimmon with her suburbs: || And out of the half tribe of Manassch; Aner with her suburbs.
and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom were given out of the family of the half tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs, 73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs, 75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, and Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari were given out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs: 78 And on the other side Jordan by Jericho, on the east side of Jordan, were given them out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs, 79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs, 81 And Heshbon with her suburbs, and Jazer with her suburbs.

VII. 1 Now the sons of Issachar were, a Tola, and II Puaah, Jashib, and Shimrom, four. 2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, to wit, of Tola: they were valiant men of might in their generations; b whose number was in the days of David two and twenty thousand and six hundred. 3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: all of them chief men.

4 And with them, by their generations, after the house of their fathers, were bands of soldiers for war, six and thirty thousand men: for they had many wives and sons.

5 And their brethren among all the families of Issachar were valiant men of might, reckoned in all by their genealogies fourscore and seven thousand.

6 The sons of c Benjamin; Bela, and Becher, and Jediael, three. 7 And the sons of Bela; Ezbon, and Uzzi, and Uzzziel, and Jerimoth, and Iri, five: heads of the house of their fathers, mighty men of valour; and were reckoned by their

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Ibileam is specified as a city of Manasseh in Josh. xvii. 11.

Probably in the interval between Joshua's days, and the end of the captivity, many cities had changed their names, or some commemorations had been made of older Levitical cities for others in the same tribes.

77. Rimmon—Tabor) In Josh. xxi. 34, we have four cities allotted to the Merarites from Zebulun, viz. Jokneam, Kariah, Dimnah, Nahalah. Some attempts have been made to harmonize these names with those which are specified here. See Bertheau, p. 73. Cp. Keil, on Josh. p. 158. The name Rimmon still survives in the modern Rammaneh, in the plain of Zebulun, described by Dr. Thomson, p. 426.

This is another instance of what was observed in the foregoing note. Tabor, being a large and celebrated district, may have absorbed and superseded other names.

The varieties of names in this list, as compared with that in Joshua (chap. xxii.), are of great use. For the most part, the two lists coincide minutely; and these coincidences show God's care for the reinstatement of His ministers in their ancient habits. And the few variations in the lists, such as would naturally have arisen, give a value to both lists, as showing that neither of them is a literal transcript of the other, but that they are derived from independent sources.

On the independent authority of the sources from which the writer of the Book of Chronicles drew his information in this chapter, see Archdeacon Lea, on Inspiration, pp. 409—408; and cp. Davidson, Intr. ii. 72.

78, 79.) See Num. xxii. 1; xxvi. 3; xxxiv. 15.


Curt. VII. 1. Now the sons] In the original it is "and for (Heb. lamed) sons," &c.

2. And the sons of Tola] The following names occur nowhere else in the Old Testament, and show the originality of the Author's materials.

—in their generations] These words seem to be connected with "heads of their father's house," as they are in Targ.: cp. v. 4.

—in the days of David] When he numbered the people (2 Sam. xxiv).

6. three] In the next chapter he mentions five (viii. 1, 2); in Gen. xxxvi. 21 there are ten. In the age of the Chronicles the families of five had probably become extinct; and here is another incidental proof of the discrimination and independence of the writer. Even in Num. xxvi. 38 only five are mentioned.

7. the sons of Bela] In vii. 3 others are mentioned; the five here mentioned are probably the chief men of his race, and may have been grandsons, or even further removed in lineal descent. He is here mentioning "the heads of the house, mighty men of valour" (cp. v. 11. Bertheau, p. 76).
8. *Anathoth, and Alaweth*] Which seem to be names of cities of Benjamin (Josh. xxi. 18. Above, vi. 60), and to represent the chief of these cities as descendants of Benjamin by Becher.

12. *Shuppim also, and Huppim*] Sons of Benjamin; in Gen. xvi. 21 called Muppim and Huppim; in Num. xxxvi. 29 Shlumph and Hupham. On the Orthography, see Bertheau, p. 77. Perhaps, however, these are not the same persons as are mentioned in Genesis, though they belong to the same tribe. It may be the same as Iri in v. 7.

13. The sons of Naphtali; Jabziel, and Guni, and Jezer, and *Shallum*, the sons of Bilhah.

14. The sons of Manasseh; Ashriel, whom she bare; (but his concubine the Arimites bare Machir the father of Gilead; And Machir took to wife the sister of Huppim and Shuppim, whose sister’s name was Maachah;) and the name of the second was Zelophehad; and Zelophehad had daughters. And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem. And the sons of Ulam; *Bedan*. These were the sons of Gilead, the son of Machir, the son of Manasseh. And his sister Hammolceth bare Ishod, and

genealogies twenty and two thousand and thirty and four. 8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jeremoth, and Abiah, and Anathoth, and Alameth. All these are the sons of Becher. 9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, was twenty thousand and two hundred. 10 The sons also of Jedidiah; Bilhan; and the sons of Bilhan; Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahitub. All these are the sons of Jedidiah, by the heads of their fathers, mighty men of valour, were seventeen thousand and two hundred soldiers, fit to go out for war and battle. 12 d Shuppim also, and Huppim, the children of Ir, and Hashim, the sons of Aher.

And the sons of Gilead, the son of Machir, the son of Manasseh.

9. *Hushim, the sons of Aher*] Or rather, the sons of another. Aher or Acher is the Hebrew for another (Gen. xxxii). This is a remarkable statement. Who is this “other”? We read in Gen. xvi. 24, “And the sons of Dan—Hushim.” In the Genealogies in the Pentateuch (Gen. xvi. 23. Num. xxvi. 42) Dan follows Benjamin, because Dan was the son of Bilhah, the handmaid of Rachel, the mother of Benjamin (Gen. xxx. 1-6).

But in the present Genealogy of the tribes, the name of Dan nowhere appears expressly.

It is therefore probable, that it lies hid there between Benjamin and Ephraim; for the place where it occupies in Gen. xvi. 23. And this conclusion is confirmed by the words, “the sons of Bilhah” at the end of v. 13, which represent Dan as well as Naphtali. See Gen. xvi. 25, “these are the sons of Bilhah,” i.e. Dan and Naphtali.

But why is the name of Dan concealed here? why is it disguised under the general name “Another”? The answer appears to be suggested by the considerations already stated above in the note on Judg. xxvii. 30. The sin of Dan in being the first of the Tribes of Israel to establish idolatry, cast a cloud of ignominy over his name.

Hence the name of Dan became a by-word in Holy Scripture; a mysterious darkness hangs over it, and obscures it (see on Gen. xlixi. 17). We have seen a remarkable evidence of this in the desire of many copyists in Judg. xxvii. 30 to rescue the honoured name of Moses from any connexion with Dan and its idolatry.

In the present passage, the Sacred Writer does not deign to mention the name of Dan among those of the other Tribes of Israel, but envelops it in disguise. He calls Dan’s son, the son of Another, a word which may perhaps mean another son of Bilhah, whose son Naphtali is mentioned in the next verse (so Bertheau); or it may have a more general meaning.

For another example of the degradation of Dan, see below, on xxvii. 16—22.

In the Book of Revelation, the Holy Ghost when setting down the names of the tribes of the spiritual Israel of the Saints that are sealed, omits altogether the name of Dan. He blots it out of the Book of Life. See below, on Rev. vii. 4; and above, Intro. to Judges, p. 81.

Surely here is a solemn warning for us, in our own days.

The closing words of the beloved disciple, the last of the Apostles called by Christ on earth, St. John, in his first Epistle, are, “Little children, keep yourselves from idolatry” (1 John v. 6); and his Apocalypse abounds with prophecies that Idolatry will be a snare to the Church of the last days; and our own times verify the prediction. We need his admonitions against creature-worship. In some portions of the Church it seems to be supplementing the word of the prophets; and some among us seem to take a pleasure in sporting on the brink of the precipice, and of playing with idolatrous practices, as if they were innocent toys; but St. John says, “Outside the holy city, are slothers” (Rev. xxii. 15), they have no admittance into it; and the name of Dan, the idolatrous tribe, is blotted from the Book of Life.

10. The sons of Manasseh; Ashriel, whom she bare; (but his concubine the Arimites bare Machir the father of Gilead; And Machir took to wife the sister of Huppim and Shuppim, whose sister’s name was Maachah;) and the name of the second was Zelophehad; and Zelophehad had daughters. And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons were Ulam and Rakem.

17. *Bedan*; These were the sons of Gilead, the son of Machir, the son of Manasseh.

And his sister Hammolceth bare Ishod,
Sons of Ephraim.  
1 CHRONICLES VII. 19—30.

19. And the sons of Shemidah were, Ahian, and Shechem, and Lihi, and Aniam.
20. And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eldad his son, and Tahath his son. 
21. And Zabad his son, and Shuthelah his son, and Ezer, and Eldad, whom the men of Gath that were born in that land slew, because they came down to take away their cattle. 
22. And Ephraim their father mourned many days, and his brethren came to comfort him. 
23. And when he went in to his wife, she conceived, and bare a son, and he called his name Beriah, because it went evil with his house. 
24. (And his daughter was Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah.) 
25. And Rephael was his son, also Resheph, and Telah his son, and Tahen his son, 
26. Laadan his son, Ammihud his son, Elishama his son, 
27. (Non his son,) Jechoniah his son.

28. And their possessions and habitations were, Bethel and the towns thereof, and eastward Naaran, and westward Gezer, with the towns thereof; Shechem also and the towns thereof, unto Gaza and the towns thereof: 
29. And by the borders of the children of Manasseh, Beth-shean and her towns, Taanach and her towns, Megiddo and her towns, and Dor and her towns. In these dwelt the children of Joseph the son of Israel.

30. The sons of Asher; Inahar, and Isuah, and Ischma, and Beriah, and Serah their sister. 
31. And the sons of Beriah; Heber, and Malchiel, who is the father of Birzavith. 
32. And Heber begat Japhlet, and Shomer, and Jotham, and Shua their sister. 
33. And the sons of Japhlet; Pasach, and Bimhal, and Ashvath. These are the children of Japhlet. 
34. And the sons of Shomer; Ali, and Rahga, and Jethubbah, and Aram. 
35. And the sons of his brother Helam; Zophah, and Imna, and Shelesh, and Amal.

36. The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah. 
37. Bezer, and Hod, and Shamma, and Hillel, and Ithar, and Beera. 
38. And the sons of Jether; Jephunneh, and Pispah, and Ara. 
39. And the sons of Ulla; Arah, and Haniel, and Rozia.

— Makalah] The name also of one of the daughters of Zelophehad (Num. xxvi. 33). 
19. Shemidah—Shechem] The names also of sons of Gilead (Num. xxvi. 31, 32), and of Manasseh (Josh. vii. 2). 
20. Shuthelah] Whose line the Writer traces parenthetically till he comes, r. 21, to a second Shuthelah; he then returns to the other sons of Ephraim, Ezer and Elead.
21. And Zabad his son] Some have supposed that these events occurred before the sojourn in Egypt (Exod. i. 40), others that they happened after the Exodus, and after the entrance into Canaan (Hâvernik, ii. 181. Bertheau, p. 83). 
22. And mourned many days—came to comfort him] A page of early patriarchal history, which may be compared with Gen. xxxvii. 34, 35.

BERIAH, THE ANCESTOR OF JOSUA.

24. It is remarkable that Beriah, born in a time of war, and so named by his father Ephraim, on account of the sorrow in which his house was by reason of the death of its children (see vv. 21, 22), should have been the ancestor of Joshua (r. 27), the saviour, who raised the whole house of Israel from its affliction in the wilderness, and planted them in the land of promise, from which the sons of Ephraim had been repulsed by the Philistines.

May we not here recognize a resemblance to the ancestry of Christ, the Divine Joshua? Christ sprang from the Beriah of our sorrowing humanity, and He raised us from the calamities which we suffered at the hands of our enemies,—the spiritual Philistines,—who had repulsed us from our land of promise, and had afflicted our fathers and brethren with defeat and death. See r. 21.
25. Beth-horon] The scene of the great victory of Joshua, the great hero of this tribe. See on Josh. x. 10—13.
26. Uzzen-sherah] Perhaps at Beth-sara, about three miles s.w. of the nether Beth-horon (Grave, B. D. 1609). 
27. Josu] i.e. Num. (Num. xiii. 8). 
28. Joab] See above, on r. 23. Having brought us down from Ephraim to Joshua, the writer pauses there, as if at his journey's end, and finds rest there. So all true Israelites find their repose, after their pilgrimage through this earthly vale of tears, in the Divine Joshua, Jesus Christ: cp. ver. 21—25.
29. their possessions] See Josh. xvi. 1—3. 
30. Gaza] This is a doubtful reading; the possessions of Ephraim did not reach so far to the s.w. The best MSS. have Ayah here, not Azza (i.e. Gaza). See Bertheau, p. 84.
31. Beth-shemesh] These belonged to Manasseh. See Josh. xvi. 11. Judg. i. 27.
32. the father of Birzavith] Probably the lord of the place so called; the well of the olive-trees (Gena.). 
33. Harnepher, Bezer, Beera] Probably names of places (Bertheau).
40 All these were the children of Asher, heads of their father's house, choice and mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war and to battle was twenty and six thousand men.

VIII. Now Benjamin begat 1 Bela his firstborn, Ashbel the second, and Aharah the third, 2 Nobah the fourth, and Rapha the fifth. 3 And the sons of Bela were,  1 Addar, and Gera, and Abihud,  2 And Abishua, and Naaman, and Ahoah,  3 And Gera, and  4 Shephuphan, and Huram. 6 And these are the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and they removed them to 7 Manahath; 7 And Naaman, and Ahiah, and Gera, he removed them, and begat Uzza, and Ahilud. 8 And Shaharaim begat children of the tribe of Judah, and as for a time distinguished from it (see above, Introd. to Samuel, p. xi.); and Jonathan is the figure of all believing Jews, who acknowledge Christ as their Lord, and make a covenant with Him. Judah and Benjamin, the tribes of David and Saul, were joined in Jerusalem, and returned to it from Babylon; and this record of the mercies of God to the tribe of Benjamin, and especially to the house of Saul and Jonathan, in conjunction with Judah, the tribe of David and of Christ, suggests an assurance of God's mercy to the Jewish People, and of their restoration to His favour in the spiritual Sinai of His Church.

We have also here an encouragement to loyalty and piety in days of sedition and anarchy, and of defection and apostasy. They who, like Benjamin, in the trials of such times, when many are falling away like the Ten Tribes, continue to bear faithful allegiance to the throne of their earthly sovereign, and of God, will surely have their reward, if not in this world, yet in the heavenly Jerusalem.

On this subject, see further below, note at viii. 13 and 25.

Preliminary Note on Chapters VIII. and IX.

Benjamin and Judah.

The design of the writer in these two chapters requires consideration.

He recapitulates the genealogy of Benjamin, which had already engaged his attention in the foregoing chapter (vii. 12),

He here gives a fuller account of it, and brings the genealogy down to the family of Saul and Jonathan (viii. 33; ix. 39, 40),

He also speaks of the settlement of the Benjaminites at Jerusalem and its neighbourhood (v. 29), in communion with Judah.

The date, to which the writer brings down his genealogies, and the manner of settling his genealogical table, and on which he here specially dilates, is the time after the return from the captivity at Babylon. See viii. 28; ix. 3; 27; and compare the account of those two chapters, with parallel statements, on Ezra ii. and Neh. x. Cp. Vatobas, Lavater, Michaelis, Dahler, Bertheau, and note below, on v. 6.

His purpose is to show, that although the tribe of Benjamin had been carried into captivity, together with that of Judah, to which it had been firmly attached, yet God's mercies had not failed it, and that it had been brought back by Him to its ancient settlements at Jerusalem, and in the neighbourhood of the city and Temple; and, that though it had been almost extinguished in the days of the Judges (Judg. xx.), yet it had been restored by God's goodness to a flourishing condition.

He shows by the incidents in this, and the following chapter, that the tribe of Benjamin had been rewarded for its loyalty to the house of David, and throne of Judah, and for its devotion to God's service in the Temple, at a time when the other tribes were dispersed, as a punishment for their schism and rebellion under Jeroboam, and for their subsequent idolatries; but Benjamin returned to Jerusalem and its neighbourhood, and had access again to the service of God in the ministry of the Temple. These statements are confirmed by the narrative in the following book, where those of Ena and Nehemiah, which show the connexion of Benjamin with Judah in the blessings of the Return after the Captivity (Ezra i. 5; chap. ii.; iv. 1. Neh. vii.; xi. 4. 7; 51; xii. 34).

He also thus prepares the reader for the history of Saul, which is to be related in chap. x.; and he shows, that though the house of David was the special object of his interest, being the family in which the Messiah was to arise, yet he was not neglecting any prejudice against Saul, and that God had not cast off that family; but that, according to David's covenant with Jonathan, Jonathan's house was continued long after Jonathan's death: see on 1 Sam. xx. 14—17.

Saul, of the tribe of Benjamin, is rightly regarded as a type of the Jewish Nation, as preparing the way for the Christian dispensation, which is symbolised by the kingdom of David,
in the country of Moab, after he had sent them away; Hushim and Baara were his wives. 1 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham, 10 And Jenz, and Shachia, and Mirma. These were his sons, heads of the fathers. 11 And of Hushim he begat Abitub, and Elpaal. 12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod, with the towns thereof: 13 Beriah also, and 9 Shema, who were heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath: 14 And Ahio, Shashak, and Jeremoth, 15 And Zebadiah, and Arad, and Ader, 16 And Michael, and Isphah, and Joha, the sons of Beriah; 17 And Zebadiah, and Meshullem, and Hezeki, and Heber, 18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal; 19 And Jakim, and Zichri, and Zabdi, 20 And Elienai, and Ziltai, and Eliel, 21 And Adaiah, and Beraiah, and Shimrath, the sons of Shimhi; 22 And Ishpan, and Heber, and Eliel, 23 And Abdon, and Zichri, and Hanan, 24 And Hananiah, and Elam, and Antothijah, 25 And Iphdeiah, and Penuel, the sons of Shashak; 26 And Shamsherai, and Shekariah, and Athaliah, 27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham. 28 These were heads of the fathers, by their generations, chief men. These dwelt in Jerusalem. 29 And at Gibeon dwelt the 9 father of Gibeon; whose 2 wife's name was Maacah: 30 And his firstborn son Abdon, and Zur, and Kish, and Baal, and Nadab, 31 And Gedor, and Ahio, and 9 Zacher. 32 And Milcdoth begat 9 Shimah. And these also dwelt with their brethren in Jerusalem, over against them. 33 And 9 Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchi-shua, and 9 Abinadab, and 9 Esh-baal. 34 And the son of

the verb begat, in v. 7; but in the ancient Versions it is regarded as a nominative, and by most expositors. 1—of Moab] He took a Moabitess to wife, as Boaz of Bethlehem did; he had sent them away' i.e. after he had sent away his wives Hushim and Baara. So Sept. Vulg. Bertheau. Some expositors (e.g. Michaelis) connect the pronoun them with those who were removed to Manahath (c. 6. 7). 21. Hodesh. The Moabitish wife, whom he married instead of Hushim and Baara.

Aijalon occupied by Benjaminites: Beriah of Benjaminites

13. Beriah—Aijalon] Aijalon was in David's time in Judah (Josh. xix. 42). It was a Levitical city in that tribe (Josh. xxii. 24), and was occupied by Philistines, under Ahaz (2 Chron. xxviii. 18). But here Aijalon, and other cities (e.g. Ono and Lod, v. 12), situated in the territory, which had originally belonged to Dan, are occupied by Benjaminites. How is this to be accounted for? May it not be explained by the fact, already mentioned, that a dark cloud hags over the tribe of Dan: see above, on v. 12. That tribe and its territory are nowhere described by name in these genealogical chapters. They are expanded from the registers of Israel. Benjamin was the son of Rachel, the beloved wife: Dan was the son of Rachel's handmaid, Bilhah. Here, after the captivity, Dan is not reinstated in its territory, but that territory is occupied by Benjaminites. These Benjaminites, with a Beriah at their head, drove out the Philistine inhabitants of Gath, who before had destroyed the band of Ephraimites, whose disastrous expedition from Goshen into Palestine had given occasion to the sorrowful name of Beriah: see above, vii. 22, 23. But now sorrow is turned into joy. A Beriah, of the tribe of Benjamin, does more than repair the disaster which was commemorated by the name Beriah, given by Ephraim to his son, on account of the defeat and death of his children.

Is there not a moral here? Benjamin had remained loyal to the throne of David, and faithful to the service of God in the Temple at Jerusalem, when Jeroboam, of the tribe of Ephraim, rebelled against their lawful king, and apostatized from the worship of Jehovah, and drew the Ten Tribes along with him, in his revolt and schism (1 Kings xii. 21. 2 Chron. xl. 1; xv. 9; xvii. 17). This chapter shows that Benjamin was rewarded for its loyalty and faith. After the captivity, the Benjaminites returned to Palestine, and were planted near Jerusalem, and had access to the spiritual blessings of God's worship in the Temple, and spread into countries and cities, which had formerly belonged to other tribes. A Beriah of Benjamin, who is blessed with a numerous offspring (v. 15, 16), drove away the inhabitants of Gath, whose forefathers had slain the Ephraimites, and had given occasion to the name Beriah, imposed by their father Ephraim on his son.

The Benjaminites are described here as having a numerous issue after the captivity,—an evidence of God's favour (Ps. cxxxvii. 4). Here is divine encouragement to faith and loyalty in times of secession and insurrection. Cp. above, Prelim. Note to this chapter.

28. These dwelt in Jerusalem] Cp. v. 32; ix. 34. Neh. xi. 1—5. Here is another sign of God's favour to Benjamin. That tribe had remained faithful to God and the King, at a time when the Ten Tribes revolted from both, under Jeroboam. Those Ten Tribes were now scattered abroad; but the Benjaminites returned from Babylon to Judea, and were settled at Jeru-

salem, and were at home, under the shadow of the Wings of Jehovah,—a close proximity to which was regarded, from ancient days, as the special privilege of Benjamin. See above, on Dent. xxxiii. 12; and Blindt, Coincidi. pt. ii. ch. xv. pp. 175, 183. 29—33. And at Gibeon—sons of Azel] This section is repeated almost verbatim in chap. ix. 35—44, in order to introduce the history of Saul.

—the father of Gibeon] That is, the lord or prince of that city: see on ix. 1—5.

30. Baal, and Nadab] Between whom we have Ner in ix. 36.

33. Ner begat Kish, and Kish begat Saul] Cp. ix. 39. As to this genealogy, see above, on 1 Sam. ix. 1. The Rabbis say that Ner and Adiel are two names of the same person. —Saul begat] Cp. 1 Sam. xiv. 49, where Ishbi is mentioned. Perhaps Ishbi is another name for Abimlab.
of Jonathan was ] Merib-baal; and Merib-baal begat ] Micah. 35 And the sons of Micah were, Pithon, and Melech, and ] Tarea, and Ahaz. 36 And Ahaz begat ] Jehoada; and Jehoada begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza, 37 And Moza begat Binea: ] Rapha was his son, Eleasah his son, Azel his son; 38 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel. 39 And the sons of Eshek his brother were, Ulam his firstborn, Jehusah the second, and Eliphelet the third. 40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons' sons, an hundred and fifty. All these are of the sons of Benjamin.

IX. 1 So * all Israel were reckoned by genealogies; and, behold, they were written in the book of the kings of Israel and Judah, who were carried away to Babylon for their transgression.

26 Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and ] the Nethinims. 3 And in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh;

34. Merib-baal] Or Meoph-basketh. See on 2 Sam. ii. 8; iv. 1. Judg. vi. 52.

40. archers] For which the Benjamites were famous; literally, *treading the bow*; binding it, by putting the foot on it, which is done when the bow is large and strong (Ge 207).

Ch. IX. 1. *in the book of the kings of Israel and Judah* Not the existing Books of Samuel and Kings, but a collection formed from the annals of the two kingdoms (cp. Lee, on Inspiration, p. 163; Davidson, p. 89) or rather, probably, in the registers of the Kings of Judah, who are also called Kings of Israel, as they were de jure (Eichhorn, Hervey, B. D. ii. 30). This book is often quoted in Chronicles (2 Chron. xvi. 11; xxv. 26; xxvii. 7; xxviii. 20; xxxii. 22; xxx. 27; xxxv. 8).

— who were carried] They were carried, i.e. the tribe of Judah were carried; of whom, and of whose associates, the Priests and Levites, who ministered at Jerusalem, and of the Benjamites, in whose territory the Temple was partly situated, he is about specially to speak.

LIST OF THOSE WHO FIRST RETURNED FROM BABYLON TO JERUSALEM.

A new section begins here, at v. 2.

The sacred writer gives a summary of those who first set a noble example of piety and patriotism, and returned after the Captivity, to settle in Judah and Jerusalem.

The catalogue given is to be compared with the list in Neh. xi., which bears much resemblance to this register. Both catalogues have the same plan of arrangement; and there is a remarkable coincidence of names between them. These points of resemblance may be seen specified in detail by Berosus, p. 97. Cp. Movers, pp. 233, 234; and Davidson's Introd., ii. 79. The opinion of Keil, Einleitung, p. 419, that the list in this chapter refers to a period before the captivity, cannot be sustained.

It has been inferred by some, from the larger amount of persons enumerated in the list before us, as compared with that in Nehemiah (see v. 13), that the list in Chronicles was later than that in Nehemiah (Hershfield, Gesch. p. 288; and so Davidson, p. 73). This opinion is ably controverted by Berosus, p. 100; and cp. his note on Ezra, p. 248.

The present list represents those who,—to adopt the words which stand at the head of the enumeration,—"were the first to settle in their possessions," especially at Jerusalem (see v. 3. Cp. on e. 9), under Zerubbabel (N. C. 535).

The list in Nehemiah refers to a time posterior to the rebuilding, not only of the Temple, but also, of the Walls, of Jerusalem, i.e. it is subsequent to N. C. 443.

The heads, or principal persons only, seem to be enumerated, and therefore the number in the later list would probably be less; and souls who came to Jerusalem, and settled there, may have afterwards migrated to other places; see Neh. xii. 20, where it is said that the residue of the Priests were in all the cities of Judah, every one in his inheritance.

Sometimes one of the lists is more full than the other. The compiler of the latter had probably seen the former; but he had other independent materials of his own, from which he supplies details not found in the other register.

The design of both lists appears to be, to furnish evidence, that notwithstanding the sin and miseries of the Jewish People, God had not forgotten His promise to Abraham and David, and that He had mercy on them, and brought many of the Priests and Levites back to Jerusalem, in order to minister in His sanctuary, and to keep up the true religion among His people; and that while the Ten Tribes, who had been guilty of rebellion and apostasy, were still scattered abroad (as they are even to this day), He gathered up the remnant of Judah, and brought them home from Babylon to Sion.

The full opening of God's favour upon His people, even upon the Tribes of the Dispersion, is to be seen in the Gospel of Christ, as preached to them by the Apostles on the Day of Pentecost (see below, on Acts ii. 9—11), and subsequently by such teaching as that of St. Peter preaching in the East (see on 1 Pet. v. 13), and writing to the tribes scattered abroad in Asia (see below, Introd. to 1 Peter, pp. 38, 39), and showing to them all, that the spiritual Sion is their home, and, though scattered abroad as to their bodies, they may "all dwell at Jerusalem," in heart and soul, by being faithful and loving members of the Church of Christ.

The names of those who returned from the captivity in Babylon were enrolled in the registers of the kings of Judah and Israel," (v. 1). The names of all true Israelites, of every age and nation, who have been redeemed from the burden and bondage of sin and Satan, are numbered in the royal canvases of the Everlasting Kingdom of Sion; they are written "in the Lamb's Book of Life" (Rev. xiii. 8).

2. the first inhabitants that dwelt in their possessions: The first who returned after the captivity, and settled in the land of their fathers, under Zerubbabel and Joshua (n. c. 535), before the enthronement of Ezra (n. c. 457), and of Nehemiah (n. c. 441); cp. Neh. v. 15.

— the Israelites] Or rather, Israel (cp. Neh. xi. 3); not the Israelites generally, but those who specially deserved the name of Israel,—"the Israel of God,"—on account of their fervent zeal for the city and service of God, and by reason of their eager longing to return to the land of promise. The great majority of Israelites were scattered abroad, and had no desire to understand the toil and to undergo the sacrifice of the Return. Compare the use of the word "the people," in Judg. vii. 8, and of "Israel," by St. Paul (Rom. ix. 6; Gal. vi. 16)

— the Nethinims] Those who were given and appointed (from Nebuchadnezzar; to give. Ge 573) to assist the Levites; as the Gibeonites were (Jos. ix. 27); as the Levites had been given (Num. iii. 9; vii. 19) to assist the Priests: see Ezra ii. 43; iii. 2; etc.

— children of Judah, and—Benjamin] Who are described below, vv. 4—9.

— Ephraim, and Manasseh] Who are not further mentioned;
Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, the children of Pharez the son of Judah. And of the Shilonites; Asaiah the firstborn, and his sons. And of the sons of Zerah; Jenuel, and their brethren, six hundred and ninety.

And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the son of Hasenuah. And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephathiah, the son of Renel, the son of Ibniyah. And their brethren, according to their generations, nine hundred and fifty and six. All these men were chief of the fathers in the house of their fathers.

And of the priests; Jediaiah, and Jehoiarib, and Jachin. And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meirioth, the son of Ahitub, the ruler of the house of God; And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer. And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; very able men for the work of the service of the house of God.

And of the Levites; Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah, of the sons of Merari; And Bakkakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph.

And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites. And the porters were, Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum was the chief; Who hither was the doorward in the king's gate eastward: they were porters in the companies of the
The sons of Korah.

1 CHRONICLES IX. 19—32.

Samuel the Seer.

children of Levi. 19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren, of the house of his father, the Korahites, were over the work of the service, keepers of the \( \uparrow \) gates of the tabernacle: and their fathers, being over the host of the Lord, were keepers of the entry. 20 And Phinehas the son of Eleazar was the ruler over them in time past, and the Lord was with him. 21 And Zechariah the son of Meshelemiah was porter of the door of the tabernacle of the congregation. 22 All these which were chosen to be porters in the gates were two hundred and twelve. These were reckoned by their genealogy in their villages, whom \( \ast \) David and Samuel \( \ast \) the seer \( \uparrow \) did ordain in their \( \| \) set office. 23 So they and their children had the oversight of the gates of the house of the Lord, namely, the house of the tabernacle, by wards.

In four quarters were the porters, toward the east, west, north, and south. 25 And their brethren, which were in their villages, were to come \( \dagger \) after seven days from time to time with them. 26 For these Levites, the four chief porters, were in their \( \| \) set office, and were over the \( \| \) chambers and treasuries of the house of God. 27 And they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them. 28 And certain of them had the charge of the ministering vessels, that they should \( \uparrow \) bring them in and out by tale. 29 Some of them also were appointed to oversee the vessels, and all the \( \| \) instruments of the sanctuary, and the fine flour, and the wine, and the oil, and the frankincense, and the spices. 30 And some of the sons of the priests made \( \uparrow \) the ointment of the spices. 31 And Mattithiah, one of the Levites, who was the firstborn of Shallum the Korahite, had the \( \| \) set office \( \dagger \) over the things that were made \( \| \) in the pans.

And other of their brethren, of the sons of the Kohathites, \( \ast \) were over the

is, the principal of the guards, Shallum, was stationed at the eastern gate of the Temple hitherto, i. e. according to ancient practice, at which gate the king entered. See Thoans on 2 Kings xvi. 18; xiv. 13.

— companies] Literally, camps; according to the ancient mode of speech, in which the Levites were regarded as soldiers keeping watch and ward about the Palace of Jehovah; cp. Num. i. 50—53; iv. 3—15.

19. the Korahites] The descendants of the Korah (the son of Izhar the son of Kohath the son of Levi), who had made himself a party to his cousin so unhappily notorious for his rebellion against Aaron in the wilderness, and for his miserable end and theirs (Num. xvi.; xxi. 9—11).

We find here that the Korahites are content to be "doorkeepers in the house of the Lord," and we know that they held a place among the singers (2 Chron. xx. 10), and even a place among the composers of sacred music for the service of God (see Ps. xxi. xiv.—xxiv. xxxvii. xxxvi. xxxviii. xxxix. xlv.).

Here is a beautiful instance of recovery from sin and misery. Would to God that all schisms in His Church,—all gainsayings of Coré (Jude 11),—might be healed, and have so blessed an end!—keepers of the gates of the tabernacle] Literally, keepers of the gates of the tabernacle. cp. 2 Chron. xxiv. 4.

— of the tabernacle] In which the Ark was enshrined provisionally, after the return from the captivity, before the Temple was rebuilt: cp. e. 23.

— in time past] Heb. le-panim. This is rendered "in the presence of the Lord." By Sept., Vulg., butarius and artius interpret it as in our Version (cp. Deut. ii. 10. John. xi. 10. Ruth iv. 7. Ps. cii. 25); and, as the word is not in the construct form, this is doubtless correct.

— the Lord be with him] Or, "the Lord be with him" in his successors (Num. xxv. 11—13). The Targum renders this, "The word of the Lord was his helper." 23. two hundred and twelve] In Neh. xi. 19 the porters are a hundred and seventy-two; but the number here excludes those in the villages.

— in their villages] See above, e. 16, and below, e. 25. — David and Samuel the seer] All things, after the return from the Captivity, were set in order according to the plan which had been framed by David (see ch. xxiii. 1—6), acting in conjunction with Samuel, who provided for the reformation of the ritual and ministrations in the Tabernacle after the confusions in the days of the Judges.

This statement concerning Samuel, which is not found in any other place in the Old Testament, shows the originality of the writer's resources; it has also a value in refuting the notion of some, concerning what they call Samuel's "anti-sacerdotal character." See above, Introd. to Samuel, p. ix. Here we see Samuel the Seer presented to us as zealous for the external ordinances of God's house, and as the precursor of David in that respect. Probably Samuel the Seer had special revelations from God, as Moses had in the Mount (Exod. xxv. 9, 40. Num. viii. 4), with regard to the service of the Tabernacle, and he communicated them to David the King, and David transmitted them to Solomon, his son and successor. It required a special revelation, to authorize additions to the Ritual which was prescribed at Sinai (see Deut. xii. 32), in which nothing had been ordered with regard to singing or singers; and these special revelations were given to Samuel and David. Op. Bp. Patrick on e. 33.

Samuel the Seer stands at the head of the sacred order of Prophets (cp. Acts iii. 24), and he gave directions for the order of the worship of God, which was settled by David and Solomon. So the Spirit of Christ in Hebrew Prophecy prepared the way for the service of God as settled by Christ, and as executed by the Christian Priesthood in the Christian Church.

28. in their set office] Literally, in truth, or trust. — chambers and treasuries] See below, xxvi. 29; and Hitzig on Jer. xxxiii. 2.

27. and the opening thereof, &c.] Literally, they "were over the key." See Judg. iii. 25. Isa. xxii. 22, where the same word occurs.

29. spices] See Exod. xxx. 23—29. 31. things—in the year] The minchah, or meat-offering, offered daily in the morning and evening (Lev. ii. 5; vi. 14).
The line of Saul 1 CHRONICLES IX. 33—44.  X. 1—9.  and of Jonathan.

† shewbread, to prepare it every sabbath. 33 And these are the singers, chief of the fathers of the Levites, who remaining in the chambers were free: for they were employed in that work day and night. 34 These chief fathers of the Levites were chief throughout their generations; these dwelt at Jerusalem.

35 And in Gibon dwelt the father of Gibion, Jehiel, whose wife's name was Maachah: 36 And his firstborn son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab, 37 And Gedor, and Ahio, and Zechariah, and Mikloth. 38 And Mikloth begat Shimceam. And they also dwelt with their brethren at Jerusalem, over against their brethren. 39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal. 40 And the son of Jonathan was Merib-baal: and Merib-baal begat Micah. 41 And the sons of Micah were, Pithon, and Melech, and Tahrea, 3 and Aholah. 42 And Aholah begat Jahar; and Jahar begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza; 43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son. 44 And Azel had six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan: these were the sons of Azel.

X. 1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. 2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchi-shua, the sons of Saul. 3 And the battle went sore against Saul, and the archers hit him, and he was wounded of the archers. 4 Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. 5 And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died. 6 So Saul died, and his three sons, and all his house died together. 7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa. 9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the

32. every sabbath.] When the shewbread was set new, on the table in the holy place. See on Exod. xxv. 30. Lev. xxiv. 5, 6.
33. these are the singers.] This refers to what is said above, vv. 11—16. Cp. Neh. xi. 17, and 2 Chron. xxxiv. 12.
34. chief fathers.] This refers to vv. 18—32.
35—44. And in Gibon—Azel.] A repetition somewhat abridged from viii. 29—38. This genealogy could not properly have been introduced there, and it is appropriately inserted here, as prescribable to the history of Saul, which prepares the way for that of David. It also shows that the sacred writer, whose sympathies were rightly enlisted on the side of David for his own sake, and as the man after God's own heart, and as the ancestor of the Messiah, was not actuated by any prejudice against Saul; but gives a full account of his family,—and especially of Jonathan's seed,—and shows that God brought many of them back to Jerusalem. May we not be allowed to suppose that one who was a "Hebrew of the Hebrews" (Phil. iii. 5), and bore the same name and was of the same tribe, Benjamin (Rom. xi. 1. Phil. iii. 5), as Saul the first King of Israel, namely, Saul of Tarsus, and became the Apostle of the Gentiles (Rom. xi. 19), was a lineageal descendant of one of those Benjamites of Saul's family which is here traced, and a remnant of whose posterity came back to Jerusalem after the captivity? See above, Preliminary Note to Chapter viii., and viii. 33. 30.
44. Jonathan.] Special honour is paid here to the faithful and loving Jonathan, the type of all true Israelites. Cp. above, on 1 Sam. xiv. 4—14; xx. 41. 2 Sam. ix. 6—8.

CH X. 1—6. Now the Philistines fought—[together] See above, on 1 Sam. xxxi. 1—6; and cp. 2 Sam. i. 9, 10.
3. was wounded.] Or, he trembled greatly: so Keil, in 1 Sam. p. 294; and Bertheau here; and Gesen. 265, who derive the word from chal, to tremble: the earlier expositors derived it from chadhel, to pierce (Genes. 281).
6. all his house.] That were present in the battle (Keil, Einbl. p. 443; Chronik. p. 270).
9. they took his head.] Which they cut off (1 Sam. xxxi. 9); David had cut off the head of their champion Goliah.
David made king.


10. put his armour in the house of their gods] Ashdod (1 Sam. xxxii. 10); as David had put the sword of Goliath in the tabernacle of Jehovah (1 Sam. xxi. 10). The Philistines appear to have remembered David's acts, and to have wished to retaliate, and to show by those his own acts that their gods were more powerful gods than the God of Israel, the God of David and Saul.

11. and fastened his head] This is not mentioned in 1 Sam. xxxii. 10; but there we have an incident not noticed here, that they fastened his body to the wall of Beth-shan, which however is supposed to be known to the reader of the present passage (see v. 13), where the writer speaks of the body. Thus one narrative fits into the other. Each writer has independent sources of his own: cp. Keil, Einl. p. 431.

12. and buried their bones] Having first burnt the bodies to preserve them from further insult. See on 1 Sam. xxxii. 12.

13. the oak] Heb. elah, perhaps terebinth. In 1 Sam. xxxii. 13 the Hebrew word is eshel, tamarisk. See Gesen. 96b, Keil, Vors. 44, who suppose that the terebinth was the same better known in the age of the Chronicles.

14. So Saul died, &c. For his disobedience (1 Sam. x. 8; xiii. 8—14; xv. 11), and for not inquiring of the Lord, but asking counsel of a familiar spirit. See above, on 1 Sam. xxviii. 6, 7.

15. The Sacred Writer passes over the events between Saul's death, and David's accession to the throne of all Israel (such as David's lament over Saul and Jonathan, and his accession to the throne of Judah at Hebron; the death of Abner and of Ishbosheth) as being well known to his readers from 2 Sam. i.—iv.; and because he hastens to speak of David's sovereignty, and of that of Solomon; and because, when he wrote the Chronicles, viz., after the captivity and the return from Babylon, the sovereignty of Israel into two kingdoms had happily ceased: cp. Introd.

16. according to the word of the Lord by Samuel] A remarkable addition to the narrative in 2 Sam. v. The Author of the Chronicles represents Samuel's influence as surviving him in this respect, and in another important matter; see above, iv. 22.

5. the inhabitants of Jebus said] The Sacred Writer omits the incident concerning "the blind and the lame" (2 Sam. v. 6—8), but he adds the story of Jobah's prowess in entering the city, and of his zeal in restoring it. Here is a mark of compassion for the memory of one whose last days were-clouded over with sin and sorrow (see 2 Sam. xx. 9. 1 Kings ii. 15. 20. Cp. Introd.).

6. from Millo] See on 2 Sam. v. 9.

7. repaired] Literally, received, or healed. See 1 Kings xviii. 39. Neh. iv. 2.

David's Worthies. 10. These also are the chief] It is observable that the Sacred Writer introduces in this place the catalogue of David's worthies, which is reserved by the Author of the Book of Samuel for the close of his work. See 2 Sam. xxii. 8—30. The reason is, that these mighty men not only strengthened themselves with him in his kingdom, but also strengthened him to make him King, according to the word of the Lord to Samuel.

There is therefore a propriety in both the positions of the catalogue of these mighty men. They fitty stand at the beginning, and at the end, of the history of David's reign.
And he made his kingdom strong, according to the word of the Lord concerning Israel. 11 And this is the number of the mighty men whom David had: Jashobeam, an Hachmonite, the chief of the captains: he lifted up his spear against three hundred slain by him at one time. 12 And after him was Eleazar the son of Dodo, the Ahohite, who was one of the three mighty. 13 He was with David at Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines. 14 And they set themselves in the midst of that parcel, and delivered it, and slew the Philistines; and the Lord saved them by a great deliverance.

15 Now three of the thirty chiefs went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of Rephaim. 16 And David was then in the hold, and the Philistines' garrison was then at Beth-lehem. 17 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, that is at the gate! 18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: but David would not drink of it, but poured it out to the Lord. 19 And said, My God forbid it me, that I should do this thing: shall I drink the blood of these men that have put their lives in jeopardy? for with the jeopardy of their lives they brought it. Therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew them, and had a name among the three. 21 He was with the three, he was more honourable than the two; for he was their captain: howbeit he attained not to the first three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, who had done many acts: he slew two lionlike men of Moab: also he went down and slew a lion in a pit in a snowy day. 23 And he slew an Egyptian, as a man with his three mightiest.
of great stature, five cubits high; and in the Egyptian's hand was a spear like a
weaver's beam; and he went down to him with a staff, and plucked the spear
out of the Egyptian's hand, and slew him with his own spear. 24 These things
did Benaiah the son of Jehoiada, and had the name among the three mighties.
25 Behold, he was honourable among the thirty, but attained not the first
three: and David set him over his guard.

26 Also the valiant men of the armies were, 0 Asahel the brother of Joab,
Elnathan the son of Dodo of Beth-lehem, 27 || Shammoth the || Harorate, Helez
the || Pelonite, 28 || Ira the son of Ikkesh the Tekoite, Abi-ezer the Antothite,
29 || Sibbecai the Hushathite, || Hail the Ahohite, 30 Maharai the Netophathite,
|| Heled the son of Baanah the Netophathite, 31 || Ithai the son of Ribai of Gibeah,
that pertained to the children of Benjamin, Benaiah the Pirathonite, 32 || Hurai
of the brooks of Gaash, || Abiel the Arbathite, 33 Azmaveth the Baramurite,
Eliahu the Shaalbonite, 34 The sons of || Hashem the Gizonite, Jonathan the
son of Shage the Haronite, 35 Ahiam the son of || Sacar the Haronite, || Eliphal
the son of || Ur, 36 Hoper the Mecheathite, Ahijah the Pelonite, 37 || Hezro
the Carmelite, || Naarai the son of Ezbi, 38 Joel the brother of Nathan, Mibhar
|| the son of Haggeri, 39 Zelek the Amnonite, Naharai the Berothite, the armour-
bearer of Joab the son of Zeruiah, 40 Ira the Ithrite, Gareb the Ithrite, 41 Uriah
the Ithrite, Zabad the son of Ahlai, 42 Adima the son of Shiza the Reubenite,
a captain of the Reubenites, and thirty with him, 43 Hanan the son of Maachah,
and Joshaphat the Mithnite, 44 Uzzia the Ashterathite, Shama and Jehiel
the sons of Hothan the Aroerite, 45 Jedediael the || son of Shimri, and Jeho-
his brother, the Tizite, 46 Elieel the Mahavite, and Jeribai, and Joshaviah,
the sons of Elmaaam, and Jilmah the Moabite, 47 Eliel, and Obad, and Jasiel
the Mesobaithe.

XII. 1 Now these are they that came to David to 1 Ziklag, † while he yet
kept himself close because of Saul the son of Kish: and they were among the
mighty men, helpers of the war. 2 They were armed with bows, and could use
both the right hand and 4 the left in hurling stones and shooting arrows out of
a bow, even of Saul's brethren of Benjamin. 3 The chief was Ahiezer, then
Joash, the sons of || Shemaah the Gibeathite; and Jeziel, and Pelet, the sons
of Azmaveth; and Beracha, and Juel the Antothite, 4 And Ismaiah the
Gibeonite, a mighty man among the thirty, and over the thirty; and Jer-

David's worthies. 1 CHRONICLES XI. 24—47. XII. 1—4. Ziklag.

38. Joel the brother of Nathan] In 2 Sam. xxiii. 36, we have
Igal the son of Nathán. It has been supposed by some that
these are the same persons; but there is no reason for this as-
sumption: cp. 2 Par. v. 243.
Bishop Andrews (iv. 209) remarks on the care that the
Holy Spirit has taken to set down the number and rank of
David's worthies, and infers thence the diligent heed that
David took to himself, each man his place according to his deserts.
May we not extend this reflection, and apply it to Jesus Christ
the Divine David, the Judge of Quick and Dead; and may we
not see here a faint image of that knowledge and care by which
every man will hereafter be examined, and be rewarded accord-
ing to his work? Rev. xx. 12; 13; xxi. 12.
39. Ammonite] Cp. 46, where a Moabite is mentioned. Here
we have a Moabite and an Ammonite on the side of Israel, and
even among David's worthies and here (as M. Henry suggests)
we may see an indication that Christ, the Divine David, would
have heroes in His spiritual army, the Church, from the Gentiles.

Cn. XII. This chapter contains four distinct catalogues.
(1) vv. 1—7. Of those who came to David to Ziklag a short
time before the death of Saul (1 Sam. xxvii. 6).
(2) vv. 8—15. Of the Gadites, who resorted to David in the
wilderness (1 Sam. xxvii. 4; xxviii. 14; xxvii. 22). We,
(3) v. 12. Of the Manassites, who joined David when
he was dismissed by the Philistines (1 Sam. xxxix. 11).
(4) vv. 23—40. Of all Israel, who came to David at
Hebron, to make him King.

These lists, which are found only in this book, prove the
originality and independence of the writer. They were designed
by him to stimulate all the Tribes of Israel, after the Captivity,
when he wrote, to imitate their ancestors, and rally round the
house of David at Jerusalem: cp. above, Introduction.
1. while he yet kept himself close] Or rather, when he was
restrained from the presence of Saul, and was obliged to shun it.
2. shooting arrows] For which they were famous (viii. 40).
— even of Saul's brethren] A proof of David's innocence.
4. Gibeonite] Benjaminites at Gibeon, viii. 29; ix. 35.
miah, and Jahaziel, and Johanan, and Josabad the Gedera\thite, 5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Hariph\thite, 6 Elkanah, and Jiesiah, and Azarel, and Joezer, and Jashobeam, the Korhites, 
And Joelah, and Zebadiah, the sons of Jeroham of Gedor.

3 And of the Gadites there separated themselves unto David into the hold to the wilderness men of might, and men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were 
4 † as swift as the roes upon the mountains; 9 Ezer the first, Obadiah the 
second, Eliab the third, 10 Mishmannah the fourth, Jeremiah the fifth, 11 Attai 
the sixth, Eliel the seventh, 12 Johanan the eighth, Elzabad the ninth, 13 Jere-
miah the tenth, Machbanai the eleventh. 14 These were of the sons of Gad, 
captains of the host: † one of the least was over an hundred, and the greatest 
over a thousand. 15 These are they that went over Jordan in the first month, 
when it had † overflowed all his † banks; and they put to flight all of them of the 
valleys, both toward the east, and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto 
David. 17 And David went out † to meet them, and answered and said unto 
them, If ye be come peaceably unto me to help me, mine heart shall † be knit 
unto you: but if ye be come to betray me to mine enemies, seeing there is no 
|| wrong in mine hands, the God of our fathers look thereon, and rebuke it.

18 Then † the spirit came upon † Amasai, who was chief of the captains, and he 
said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be 
unto thee, and peace be to thine helpers; for thy God helpeth thee. Then 
David received them, and made them captains of the band.

19 And there fell some of Manasseh to David, 8 when he came with the Philis-
tines against Saul to battle: but they helped them not: for the lords of the 
Philistines upon advisement sent him away, saying, 9 He will fall to his master 
Saul † to the jeopardy of our heads. 20 As he went to Ziklag, there fell to him 
of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, 
and Elihu, and Zilthai, captains of the thousands that were of Manassch.
21 And they helped David † against the band of the rovers: for they were all 
mighty men of valour, and were captains in the host. 22 For at that time day 
by day there came to David to help him, until it was a great host, like the host 
of God.

23 And these are the numbers of the † bands that were ready armed to the 

† Heb. heads.

6. 7. Korhites—Gedor] These seem to have been of Judah, ii. 43; iv. 14. Cp. v. 16.
8. the Gadites there separated themselves] From their 
families; they detached themselves from the rest of the Gadites 
on the side of Saul.
14. one of the least—over a thousand] So the Vulg., Syriac, and Ar\bic. But probably the true meaning is, a little one 
of them was equal to a hundred, and a great one to a thousand. Lev. xxvi. 8. Dens. xxiii. 30. So of the Rabbis, and it 
seems Sept. and Bertham.
15. These are they that went over Jordan] Probably, to help 
David, when they separated themselves (v. 9) from their brethren 
on the east of Jordan, who favoured Saul. Probably some of these Gadites had been under David's command, when he was set 
over Saul's men of war, and was accepted in the sight of all the 
people. See 1 Sam. xviii. 5—17.
—the in the first month, when it had overflowed all his banks] See 
or. Josh. iii. 15.
—all of them of the valleys] Literally, all the valleys. Cp. 
"Thou art of more honour and might than the hills of the rob-
bers." Ps. lxxxvi. 4.

17. mine heart shall be knit unto you] Literally, my heart 
shall be at one with you. See Gen. 31:40.
18. Amasai] Probably the same as Amas, David's nephew 
(11. 17), whom David made captain of his host, in the place of 
Josh, after the rebellion and death of Absalom (2 Sam. xix. 13).
19. they helped them not] They did not help the Philistines 
against Israel; this was providentially prevented. See 1 Sam. 
xxix. 7.
20. As he went to Ziklag] This also was providential; for 
they came to him at a time when he needed help to enable him 
to recover his wives, and the sons and daughters of his friends, 
and their substance, from the Amalekites, who had burnt Ziklag. 
See 1 Sam. xxx. 1—11.

22. the Sacred Writer supposes that the reader is familiar with 
the narrative in Samuel; without which his own account would 
not be intelligible.
23. of the bands] Heb. heads. It is alleged by some, that 
there is a contradiction between this superscription of the list 
and the list itself; inasmuch as the superscription specified
They who came to David 1 CHRONICLES XII. 24—40. at Hebron.

Before CHRIST

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b. 2 Sam. 2, 3, 4, 5, 1.
ch. 11. 1.
ch. 10. 14.
1 Sam. 16, 1, 3.
Or, prepared.

2 Sam. 8, 17.

1 Heb. brethren.
Gen. 31. 23.
1 Heb. a multitude of them.
2 Sam. 2, 2, 3, 9.
1 Heb. men of money.

p Esth. 1. 17.

1 Or, ranges of battle, or, ranged to battle.
2 Or, set the battle in array.
3 Heb. without a heart and a heart, Ps. 12, 2.
4 Or, keeping their rams.

heads, or captains (and so Sept. and Vulg.), while the list itself describes a muster of soldiers. But our Authorized Version has replied to the objection by rendering the Hebrew rash here by band; as it was quite justified in doing. See Judg. vii. 20; ix. 31. 43, 44, 46. 1 Sam. xi. 11; xiii. 18. Gen. 752.

The Sacred Writer recapitulates here more in detail, what he had stated generally above, xi. 1—3. The total muster at Hebron, which is here described, amounted to about 300,000 men. Having so powerful an army at his command, David proceeded to lay siege to Jebus, and captured it. 2 Sam. v. 6; above, xl. 4—9.

24. children of Judah—six thousand and eight hundred] This number, which is here mentioned as coming from Judah, is not so large as that from Ephraim, v. 30. Probably, as the scene of the action was at Hebron, the seat of the kingdom of Judah, which had been already established for six years and a half, a large number of the tribe of Judah were already at Hebron, and these six thousand were those who came from other parts of the territory, in addition to the men of Judah who were already quartered there.

27. Jehoiada was the leader of the Aaronites] Not the High Priest for Ahithophel held that office (1 Sam. xxviiil. 9), but the head of the warriors of the house of Aaron; perhaps the father of Beniamin, xl. 22.

28. Zadok] He may perhaps have been the same as was appointed High Priest by Solomon. Op. 2 Sam. viii. 17; xv. 29, 35; xx. 25. 1 Kings i. 8, 26; ii. 35.

29. 10. men of money. 30. Pious, virtuous of mind. 31. expressed by name] Probably in lists, containing the name of every one of the 18,000. The large number made this more remarkable.

32. children of Issachar—that had understanding] Literally, that knew understanding—of the Hues, to perceive what Israel should do] That is, they excelled in moral and political prudence and wisdom, so as to know what, in any season of emergency, the particular posture of affairs required to be done.

The word rendered understanding is binah, which has constantly this sense. See below, xxvi. 12. 2 Chron. ii. 12. 13. Prov. i. 2; iv. 1. 5. 7, and is well rendered {vulgar} by Sept. This is mentioned as an argument for the right of David to the throne of all Israel.

33. fifty thousand] The greatest number of any tribe. We find that in David’s muster for the deliverance of Israel, Zebulun and Issachar were forward in the cause. Judg. v. 14, 15.

It is not unworthy of notice, that the largest numbers who resorted to Hebron, to make David King over all Israel, came from that territory, which was afterwards the earliest and principal scene of our Blessed Lord’s ministry (Matt. iv. 13, 15), and from which most of the Apostles, “the worthies” of the Divine David, who maintained and advanced His Spiritual Kingdom, were chosen.

— not of double heart] Literally, not in heart and heart. Not with a double heart (Vulg.), but with a “perfect heart,” or, with one heart, v. 28.

40. asses—camels—mules] No horses are mentioned.
cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly: for there was joy in Israel.

XIII. 1. And David consulted with the captains of thousands and hundreds, and with every leader. 2. And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, 3. let us send abroad unto our brethren every where, wherefore, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us: 3. And let us bring again the ark of our God to us: for we inquired not at it in the days of Saul.

4. And all the congregation said that they would do so: for the thing was right in the eyes of all the people.

5. So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim.

6. And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God of the Lord, 7. that dwelleth between the cherubims, whose name is called on it. 8. And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drove the cart. 9. And David and allIsrael played before the Lord with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. 10. And when they came unto the threshingfloor of Shilon, Uzza put forth his hand to hold the ark; and it was thereon.

Curt. XIII. 1. captians] Heb. אפרים; their number amounted to thirty thousand. 2 Sam. vi. 1. 2. and that it be] Rather, and if it be.

— let us send abroad unto our brethren] Observe that David the king, the type of Christ, calls his subjects his brethren: cp. Heb. ב. 11. — the priests and Levites] Who are not mentioned in the narrative of 2 Sam. vi. 1—19.

3. let us bring again the ark] On the circumstances of the bringing up the Ark from Kirjath-jearim to Zion, and on their prophetic and typical relation to the progress of the Christian Church from a low estate to the heavenly Jerusalem, see above, on 2 Sam. vi. Prefin. Note.

— was called not at it] Rather, we inquired not after it; we betook ourselves little about it (cp. Hengst., Auth. ii. 57).

David, in his charitable spirit toward the memory of the departed Saul, he held himself not to say that Saul, being possessed by an evil spirit, because indifferent and careless to religion, and was given over to a repulsive mind; but he speaks in general terms, and takes a share of the blame to himself: “If he troubled ourselves little about the ark in the days of Saul.”

It better becomes us to judge ourselves than others, especially the dead, and particularly deceased Kings. And now that he himself is King of Israel, in Zion, David will repair the neglect of the former generation. Here is a happy example of mildness and charity, joined with piety and zeal.


— Hemath] Or Hamath, in the valley of the Oronotes, in Upper Syria (cp. Num. xxvii. 8). The people were summoned from great distances, and gladly flocked together, to attend the Ark in its way to Zion; a specimen of that zeal which befits Christians, in promoting the progress of the Church in her way to the Heavenly Jerusalem.

— Kirjath-jearim] See 2 Sam. vi. 2, where it is called Baale.

6. whose name is called on it] Dortheam proposes here to read shem (there), for shem (name), and to render the words thus, “who is invoked there.” But the common reading is correct, and is confirmed by Sept., Vulg., Arabic, Syriac, and it may be rendered, “where His name is called.” On the Hebrew order, see Gesen., p. 80, as to the sense. Cp. 2 Sam. vii. 2. 1 Kings viii. 16, 17, 18, 19, 29.

On the discrepancies alleged by some (as De Wette, Gramberg), between this narrative and that in 2 Sam. vii. 2—8, see Keil, Verwisch, pp. 354, 385.

7. they carried the ark—in a new cart] In contravention of the Law; see above, on 2 Sam. vi. 3. It has been objected against this statement, that if the Levites had been with them, as is related in v. 3, they would not have infringed the Law, and that the Levites would have carried the Ark on their shoulders, according to the divine command (Num. iv. 15—vii. 9; x. 21).

But it is to be remembered, that during the reign of Saul, as above stated (cp. 3), the Hebrew King and People had thought little of the Ark; it had been suffered to lie in neglect and obscurity; a spirit of indifference and profaneness had prevailed; and by reason of the separation of the Tabernacle from the Ark, the Levites themselves had become careless of their duties. They had been occupied with their ministrations at the Tabernacle at Gibeon, and had probably never had any thing to do with the Ark. At length God interfered to remind them of His Law, and it was in consequence of the judgment made by God, in sending the Levites away from the Tabernacle, that this recollection of his own duty, and of that of the Levites. See xv. 2; 13; and cp. Keil, Chronic. p. 355.

The Author of the Chronicles has been charged with writing under the influence of a Levitical bias. This express notice of the presence of the Levites (who are not mentioned in the parallel passage of Samuel) at an occurrence which reflects so little honour on them, is an evidence of his impartiality.

8. with all their might] In 2 Sam. vi. 5 we read, “and David and all Israel played before the Lord on all manner of instruments of fir-wood (cypress).” Some modern critics imagine an inconsistency here, and would alter the text of Samuel to suit that of the Chronicles; but this is an arbitrary criticism: cp. Keil, Versuch, 42.

— harps—psalteries—timbrels] The Hebrew words here rendered harp, psalteries, timbrels, are 운educt, nebel, and topk. See on Gen. iv. 21; xxxi. 27, and on 1 Sam. x. 5.

— Chidon] See note above, on 2 Sam. vi. 6.

— Uzza] On his sin and punishment, see note above, on 2 Sam. vi. 6, 7. His death, like that of Nadab and Abihu (Lev. x. 1), proclaimed that God will be sanctified in those who come nigh Him (Lev. x. 3). Let us serve God with fear; even when we serve Him with gladness. But let us not be driven from our duty by His awful visitations, like the death of Uzzah,—which are designed to drive us from our sins. Let the blessing, which the Ark brought to the house of Obed-edom, encourage us to welcome God’s ordinances; let not the Ark be less precious to us for its being to some a stone of stumbling. Although the Gospel be to some a “savour of death unto death” (2 Cor. ii. 16), yet let us receive it with love, and it will be to us “a savour of life unto life” (cp. M. Henry here).
oxen stumbled. 10 And the anger of the Lord was kindled against Uzza, and he smote him, 1 because he put his hand to the ark: and there he died before God. 11 And David was displeased, because the Lord had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

And David was afraid of God that day, saying, How shall I bring the ark of God home to me? 13 So David brought not the ark home to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And the Lord blessed the house of Obed-edom, and all that he had.

XIV. 1 Now Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house. 2 And David perceived that the Lord had confirmed him king over Israel, for his kingdom was lifted up on high, because of his people Israel.

3 And David took more wives at Jerusalem: and David begat more sons and daughters. 4 Now these are the names of his children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon, 5 And Ibhar, and Elishua, and Elpalet, 6 And Nogah, and Nepheg, and Japhia, 7 And Elisama, and Beleia, and Eliphalet.

3 And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them. 9 And the Philistines came and spread themselves in the valley of Rephaim. 10 And David inquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the Lord said unto him, Go up; for I will deliver them into thine hand. 11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand like the breaking forth of waters: therefore they called the name of that place Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

13. So David brought not the ark home to himself; but carried it aside into the house of Obed-edom the Gittite [see above, on 2 Sam. vi. 10].

CH. XIV. I. 2. Now Hiram—Israel [see on 2 Sam. v. 11, 12.

3. more wives] In 2 Sam. v. 13 we read, “and David took him more concubines and wives.” But there is no reason to suppose with some, that the Sacred Writer intended to palliate David’s conduct in this respect, for he mentions his concubines also in iii. 9.

4. in Jerusalem] In 2 Sam. v. 13 we read, “out of Jerusalem,” that is, from Jerusalem, which some would alter (e.g. Jer. vii. 4) to suit the text here; but both statements are consistent, and one is supplementary to the other.

4—7] On David’s sons, see above iii. 5—8; and on 2 Sam. v. 14—16.

8—15] On David’s victory over the Philistines, and the burning of their images, see notes above, at the parallel passages in 2 Sam. v. 17—25. In 2 Sam. v. 17 it is said that “David went down unto the hold,” here it is said that he “went out against them;” but this is no discrepancy, as some allege, for it is confirmed by the writer of Samuel, in v. 19. In 2 Sam. v. 24 we have, “then thou shalt bestir thyself;” here it is “thou shalt go out to the battle.” The writer of Chronicles often paraphrases the words of the earlier Books. See Introduction; and below, xxiii. 1.

10. David inquired of God] In 2 Sam. v. 19 we have, “David inquired of the Lord;” so in 14 we have, “David inquired again of God;” but in 2 Sam. v. 23 it is, “of the Lord;” and so in many other places the names Elohim and Jehovah are interchanged by the two sacred writers. In this narrative of the Chronicles the Name Elohim occurs five times, and Jehovah once (v. 10); and in the parallel place of Samuel the Name Jehovah occurs six times, and Elohim not once.

Such variations as these, in a narrative where the working of God in the trial and on the trees is a sign of His presence with David and Israel, and of His help to them against the Philistines and their false gods, serve to bring out the important truth, that Jehovah (the God of the covenant with Israel) is also Elohim, the God of all created nature. See above, on Gen. iii. Exod. vi. 2, 3.

13. they had left their gods there—and they were burned with fire] The Philistines had brought their gods to help them in the battle, but they were so speedily routed and confounded, that they left their gods behind them in their flight; and these gods, whom they had brought as their protectors, were not able to save themselves, but were burnt by David in the fire. Those gods are called images or idols in Samuel (2 Sam. v. 21), and there it is only said, according to the literal rendering in our margin, that David “took them away.” The narrative in the Chronicles here supplies the fact, that he took them away to burn them, according to the Law of God (Deut. v. 5. 25).

Thus David took away the shame, and offensive the Jebusites, which the Hebrew Church and Nation had incurred in the capture of the Ark by the Philistines in the days of Eli (1 Sam. iv. 11).
David makes a tent 1 CHRONICLES XIV. 14—17. XV. 1—9. for the Ark in Zion.

14 Therefore David inquired again of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. 15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then shalt thou go out to battle; for God is gone forth before thee to smite the host of the Philistines. 16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer. 17 And the fame of David went out into all lands, and the Lord brought the fear of him upon all nations.

XV. And David made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent. 2 Then David said, I have not yet pitched for the ark of God, but the Levites: for them hath the Lord chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the Lord unto his place, which he had prepared for it. 4 And David assembled the children of Aaron, and the Levites: 5 Of the sons of Kohath; Uriel the chief, and his brethren an hundred and twenty: 6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty: 7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty: 8 Of the sons of Elizaphan; Shemaiah the chief, and his brethren two hun.

dred: 9 Of the sons of Hebron; Eliel the chief, and his brethren fourscore: 10 Absalom's sons.

CH. XV. 1. David made his houses] Not as if they were finished in the three months during which the Ark remained in the house of Obed-edom (cii. 14), but they were begun then.

The Levitical Tabernacle left at Gibeah.

—pitched for it a tent] Why did David make a new tent for the Ark in Zion? Why did he not remove the old Similitude Tabernacle from Gibeah, and restore the Ark to it?

M. Henry says, "I cannot conceive why David, who knew the Law, and was zealous for it, did not either bring the Ark to Gibeah, or bring the Tabernacle to Zion; and it is said by Bercetha that the historical Books of Holy Scripture leave this difficulty unsolved.

But is it not solved by 2 Sam. vii. 1? There it is related, that, "when the king sat in his house," he designed to build a Temple for the Lord. And though God did not permit David to build a House for His Name, yet He assured him that He approved the design, and that His son should build one (2 Sam. vii. 13). But, if David had removed the Tabernacle, and placed it in Jerusalem, where God had chosen to put His Name, and if he had placed the Ark in the Tabernacle there, it is probable, that the people would have become so much attached to this arrangement that it would have been perpetuated.

At least, the erection of the Temple would have been embarrassed by many difficulties and hindrances, which it would have been very hard for Solomon to surmount.

David therefore left the Tabernacle, where it was, at Gibeah, in faith and foresight of the future Temple at Jerusalem.

The condition of things in the interval between the bringing up of the Ark by David to Zion, and the building of the Temple at Jerusalem by his son and successor Solomon, was transitory and provisional. During that time, the services of God's worship were maintained at Gibeah in the Tabernacle, and also before the Ark on Mount Zion. See below, xvi. 39, 40.

But the essence and end of the worship of God was where the Ark was; God's presence rested on it; and the Tabernacle was only the outward husk or shell, which was to vanish and fall away, as soon as the Temple was built.

That interval of time was like a foreshadowing of the interval between the Old Testament and the New; and, though the latter is the Antitype of the former, both were designed, in a round way, to prepare the way for the coming of the Lord, and the establishment of His kingdom among men, which was signified by the Tabernacle in the desert, and the Temple at Jerusalem. When, to the eye of the faithful, the Levitical services ceased, and were merged in the Christian Church, which is universal in extent and perpetual in duration.

In that interval of near forty years, the Apostles, and other faithful Christians, communicated in the services of the Temple, as well as in those of the Church. See below, on Acts ii. 46. But when that interval had elapsed, and the material Temple was destroyed, the worship of God was absorbed into the Christian Church, and the affections of all true Israelites were concentrated in it; and the work of Christ, —Who is the Antitype of David, who prepared for the Temple, and of Solomon, who built it, and Who unites his operations in His own,—was consummated for ever.

2. None ought to carry the ark of God but the Levites] The mischance that happened to Uzza, by reason of the neglect of God's Law, in placing the Ark in a cart (xiii. 7), had the effect of bringing the Law to David's remembrance, as we find in the sequel. The children of the Levites bare the Ark of God upon their shoulders, as Moses commanded, according to the word of the Lord (c. 15). The statements in this verse afford an incidental evidence of the existence and divine authority of the Pentateuch (see Num. i. 50; iv. 15; vii. 9; x. 17); at the same time there is an honest confession, that the Law had been neglected by the King and by the Levites: cp. v. 13, where this confession is made by themselves.

3. Of the sons of Kohath] Who are first mentioned among the Levites, as being appointed to carry the Ark. Of the six fathers' houses here mentioned (ve. 5—10), four came from Kohath, one from Merari, and one from Gershon. See Exod. vi. 18—22.
1 Chronicles XV. 10—22.

David's pious zeal

Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, SHEMAIAH, and Eliel, and Amminadab; And said unto them, Ye are the chief of the fathers of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of the Lord God of Israel unto the place that I have prepared for it. For because ye did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order.

So the priests and the Levites sanctified themselves to bring up the ark of the Lord God of Israel. And the children of the Levites bare the ark of God upon their shoulders with the staves thereon, as Moses commanded according to the word of the Lord.

And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy. So the Levites appointed Heman the son of Joel; and of his brethren, ASAPH the son of Berechiah; and of the sons of Merari their brethren, ETHAN the son of Kushaiah; And with them their brethren of the second degree, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliaib, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleth, and Mikeniah, and Obed-edom, and Jeiel, the porters.

So the singers, Heman, Asaph, and Ethan, were appointed to sound with cymbals of brass; And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliaib, and Maaseiah, and Benaiah, with psalteries on Alamoth; And Mattithiah, and Elipheleth, and Mikeniah, and Obed-edom, and Jeiel, and Azaziah, with harps on the Sheminith to excel.

And Chenanniah, chief of the Levites, was for a song: he instructed about

11. Zadok and Abiathar the priests] Zadok is put first as being of the line of Phinhas, and as having, to the writer's mind, a superior claim over Abiathar, who was afterwards promoted to David, and was superseded by Zadok (see 1 Kings ii. 25, 35. Cp. note above, on 2 Sam. viii. 17), especially as to the mention of two sons (Zadok and Ahimaaz), as priests at the same time. It is probable (as there suggested, and as is supposed by M. Henry here) that Zadok was specially connected with the service of the Ternacle at Gibbon, and Abiathar with the ministry before the Ark at Jerusalem.

For because ye did it not at the first] Literally, Because that from it at the beginning, not ye, but others, carried the Ark, therefore God made a breach upon us. Bertheau would read the sentence interrogatively; but the rendering in the Arth. Version is preferable, and is confirmed by Sept. See Gesen. 453; and Fried., 777 (sub voce, nahu), for an analysis of the composite Hebrew word here used.

Gath him not after the due order] David does not excuse himself; but accuses his own sin as well as theirs. The Priests and Levites had sinned, in not "keeping knowledge," and in not reminding him, and the people, of what God's Law required. But the King also had sinned in not remembering and observing the requirements of the Law. Two sins had been committed. The Ark had been put into a cart, whereas it ought to have been carried on the shoulders of the Levites; see v. 15. Uzzah had touched the Ark, which he was not permitted to do: see 2 Sam. vi. 1—6. These sins and their consequences would have been avoided, if the King, the Priests, and the Levites had "sought God after the due order." David, when chastened for his sin, did not harden his heart, but repented, and amended his fault: he did not come plain of the Ark, but gave it an honourable reception, and prepared a place of greater glory for it.

6. psalteries—harps—cymbals] See xiii. 8. Cp. 2 Chron. v. 13. Neh. xi. 36. The writer of this book enlarges on David's pious zeal, as exemplary to his own age and countrymen: see Intro. 200

17. Heman—Asaph—Ethan] See above, on 1 Kings iv. 31. Chron. i. 6; vi. 35, 39, 44.

18. Ben] The Vulg., has Ben here; the Sept. omits the word: the Syriac and Arabic render it son. Bertheau would expunge the word. It is true that the Hebrew equals sons (and) is preferred to most of the other names, but not to all: Eliaib is without it. Ben is not mentioned in v. 20, but Azith is there added to the lists. The Rabbis regard Ben as a proper name; and this seems to be most probable: for the list of singers in v. 20, consists of names which make a total number; and the list in v. 18, evidently is intended to correspond to this, and to make up the same number seven, which it would not do without Ben.

20. Ahithon—Shemitha] It seems vain to repeat the various conjectures on these words. The reader may see some of the different speculations on their meaning in B. D. i. 42; ii. 1250; and Bertheau, pp. 157, 158. They appear to denote either different kinds of musical instruments, or rather different voices. The former word seems to be connected with almashah, a maiden, and to signify the treble voice (Gesen, 631). The latter appears to be derived from she'monah, eight, and to signify the lowest, or bass voice (Gesen, 836, 838).

21. chief] Or prince. He was not, it seems, a prince for his birth (for he is not mentioned above, vs. 5—10); but he was a chief, or prince, for his skill: that was his nobility.

— for song] The rendered song, is massa, which signifies what is done, or lifted, and sometimes what is uttered as an oracle, e.g. "the burden of Babylon." See Isa. xiii. 1; xv. 1; xvii. 1; and pessem; and Nah. i. 1. Hab. i. 1. Zech. ix. 1. Mal. i. 1. Here it is rendered song, by Sept. and Vulg., which has both "prophetic," and "melodic" here: see Gesen. 512.

But though his word massa is of very frequent occurrence, yet there seems to be no place in the Bible where this meaning (rds. song, or sing) is to be clearly assigned to it. Besides, Heman, Asaph, and Ethan (and not Chenanniah)
the song, because he was skilful. 23 And Berechiah and Elkanah were doorkeepers for the ark. 24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah were doorkeepers for the ark. 25 So David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the Lord out of the house of Obed-edom with joy. 26 And it came to pass, when God helped the Levites that bare the ark of the covenant of the Lord, that they offered seven bullock and seven rams. 27 And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the singers: David also had upon him an ephod of linen. 28 Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalters and harps. 29 And it came to pass, as the ark of the covenant of the Lord came to the city of David, that Michal the daughter of Saul looking out at a window saw king David dancing and playing: and she despised him in her heart.

XVI. 1 So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God. 2 And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord. 3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine.

And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel: 1 Ps. 33, & 70, title.
1 CHRONICLES XVI. 5—22.

1. Then on that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren.

2. Give thanks unto the Lord, call upon his name, Make known his deeds among the people.

3. Sing unto him, sing psalms unto him, Talk ye of all his wondrous works.

4. Glory ye in his holy name: Let the heart of them rejoice that seek the Lord.

5. Seek the Lord and his strength, Seek his face continually.

6. Remember his marvellous works that he hath done, His wonders, and the judgments of his mouth;

7. O ye seed of Israel his servant, Ye children of Jacob, his chosen ones.

8. He is the Lord our God; His judgments are in all the earth.

9. Be ye mindful always of his covenant; The word which he commanded to a thousand generations;

10. Even of the covenant which he made with Abraham, And of his oath unto Isaac;

11. And hath confirmed the same to Jacob for a law, And to Israel for an everlasting covenant,

12. Saying, Unto thee will I give the land of Canaan, The lot of your inheritance;

13. When ye were but few, Even a few, and strangers in it.

14. And when they went from nation to nation, And from one kingdom to another people;

15. He suffered no man to do them wrong: Yea, he reproved kings for their sakes, Saying, Touch not mine anointed, And do my prophets no harm.

guidance on the true principles of Hymnology. St. Paul specifies δόξαν and παναγίαν, i.e. teaching, and putting in mind, as the main uses of sacred song (Col. iii. 16). The verb "to record" stands in the titles of Ps. xxxviii. and lx., which are examples of putting God in remembrance of His mercy, and of pleading that mercy on behalf of His people. We must put ourselves in mind of His attributes and acts if we are to plead for mercy from Him. For further remarks on this subject, the editor may perhaps be allowed to refer to the preface to his volume of hymns, entitled "Holy Year."

6. continually] Morning and evening; see v. 40.

7. David delivered first this psalm] Literally, David committed at the beginning, into the hand of Asaph, and of his brethren to bless the Lord. That is, David lost no time, but on that very day in which the Ark was brought up to Zion, David (who had expressed in Ps. lxviii. his faith, hope, and joy in bringing up the Ark) now instituted the service of praise, which was thenceforth to be continued by Asaph and his brethren. The words contained in ve. 8—36, are found in Ps. cv. 1—15; cvi. e. 1; cvl. 47, 48, with some slight variations; v. 34 is in Ps. cxxvi. 1. It is a groundless notion of some, that this Psalm was not delivered at this time to Asaph, because portions of it are in other Psalms. Cp. above, Prelim. Note to 2 Sam. xxii.

This Psalm, sung at the inauguration of the Ark in its Tabernacle on Mount Zion, is a noble specimen of that spirit which characterizes Hebrew poetry, in which the Sacred Author identifies Himself and his contemporaries with their forefathers Abraham, Isaac, and Jacob, and with the Hebrew People coming forth out of Egypt under the guidance of Moses, and entering the land of Canaan under Joshua; see v. 10.

The Christian Fathers saw in this Psalm a prophecy of the universal dominion of "Christ, the Lord of all." See Justin Martyr, Apol. § 41, and § 42; and c. Tryphon, § 55.

13. Israel] In Ps. cv. 6, it is, "Abraham."

14. Be ye mindful] In Ps. cv. 8, "He hath remembered."

15. When ye were] In Ps. cv. 12, it is, "When they were." Here he identifies them with their forefathers.

22. mine anointed] Israel, regarded as "a kingdom of Priests" see on Exod. xix. 6.
David's thanksgiving. 1 CHRONICLES XVI. 23—40. The Tabernacle at Gibeon.

23. i Sing unto the Lord, all the earth; Shew forth from day to day his salvation.
24. Declare his glory among the heathen; His marvellous works among all nations.
25. For great is the Lord, and greatly to be praised: He also is to be feared above all gods.
26. For all the gods k of the people are idols: But the Lord made the heavens.
27. Glory and honour are in his presence; Strength and gladness are in his place.
28. Give unto the Lord, ye kindreds of the people, Give unto the Lord glory and strength.
29. Give unto the Lord the glory due unto his name: Bring an offering, and come before him:
Worship the Lord in the beauty of holiness.
30. Fear before him, all the earth: The world also shall be stable, that it be not moved.
31. Let the heavens be glad, and let the earth rejoice:
And let men say among the nations, The Lord reigneth.
32. Let the sea roar, and the fulness thereof:
Let the fields rejoice, and all that is therein.
33. Then shall the trees of the wood sing out at the presence of the Lord,
Because he cometh to judge the earth.
34. O give thanks unto the Lord; for he is good;
For his mercy endureth for ever.
35. m And say ye, Save us, O God of our salvation,
And gather us together,
And deliver us from the heathen,
That we may give thanks to thy holy name, and glory in thy praise.
36. n Blessed be the Lord God of Israel for ever and ever.
And all the people said, Amen, and praised the Lord.
37. So he left there before the ark of the covenant of the Lord Asaph and his brethren, to minister before the ark continually, as every day's work required:
38. And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters: 39 And Zadok the priest, and his brethren the priests, before the tabernacle of the Lord, in the high place that was at Gibeon, 40 To offer burnt offerings unto the Lord upon the altar of the

27. in his place] In Ps. xcvii. 6, it is, “ In His sanctuary.”
28. come before him] In Ps. xcvii. 8, “ Come into His courts.”
29. in the beauty of holiness] “ In His sanctuary” (Sept.), or with reverence and thanksgiving (Syriac, Ar.). “ See below,
2 Chron. xx. 21.
30. that it be not moved] i. e. from its orbit (McCart).
31. the trees of the wood] Which had rejoiced in the presence of the Lord in the Ark at Kirjath-jearim, “the city of woods,” and which had welcomed the procession that came to conduct it to Zion: cp. Ps. xcvii. 6.
32. gather us together—from the heathen] It has been objected that such words could not have been used by David, and that they are interpolated from Ps. cvii. 47. But David knew from Deut. iv. 27; xxviii. 64, that Israel would be scattered; and so did Solomon (1 Kings viii. 46—50).

39. Zadok the priest—before the tabernacle—at Gibeon]
Abiathar, the High Priest, being appointed to minister before the Ark in the Tabernacle, which David had pitched on Mount Zion (cp. on 2 Sam. vi. 17). It is remarkable that the name of Abiathar is not mentioned in the history of this ceremonial. Is that omission to be accounted for from the obloquy which was attached to his memory, on account of his subsequent ingratitude to David?
On the reverence still clinging to Gibeon, on account of the presence of the Levitical Tabernacle there, see 1 Kings iii. 4. 2 Chron. i. 3; and above, on xv. 1. The unselfishness of David is here manifest. He had brought up the Ark to Zion, the city of David, and Jerusalem was his capital, and it was to be the site of the Temple, for which he made preparations, and which his son would build. He had a strong inducement to make it his only care. But he took care also to provide for the religious services of the Tabernacle at Gibeon.
burnt offering continually " morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel; 41 And with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the Lord, because his mercy endureth for ever; 42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun were " porters. 43 And all the people departed every man to his house: and David returned to bless his house.

XVII. 1 Now * it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but the ark of the covenant of the Lord remaineth under curtains.

2 Then Nathan said unto David, Do all that is in thine heart; for God is with thee. 3 And it came to pass the same night, that the word of God came to Nathan, saying, 4 Go and tell David my servant, Thus saith the Lord, Thou shalt not build me an house to dwell in: 5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but " have gone from tent to tent, and from one tabernacle to another. 6 Wheresoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why have ye not built me an house of cedars? 7 Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepecote, even " from following the sheep, that thou shouldest be ruler over my people Israel: 8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. 9 Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning, 10 And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the Lord will build thee an house. 11 And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. 12 He shall build me an house, and I will establish his throne for ever. 13 b I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: 14 But c I will set him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

13According to all these words, and according to all this vision, so did Nathan speak unto David.

41. And with them] With Zadok and his sons.
42. Jeduthun] Probably another name for Ethan : see on vi. 12.
43. to bless his house] And then Michal, the daughter of Saul, who before had looked out at a window, and despised him in her heart (xx. 29), vented her disdain openly and deliberately in words: see 2 Sam. vi. 20.
44. as David sat in his house—God is with them] See on 2 Sam. vii. 1—3, in which the title, “the King,” occurs three times, where we have here the personal name David.
5. from tent to tent] Or, as it is in Samuel, “I have walked in a tent and a tabernacle.” The Tabernacle itself had not been changed, till David made a new one for the Ark; but its condition was migratory, for reasons noted above, on 2Sam. vii. 6.
6. judges] In 2 Sam. vii. 7, it is “ Tribes.” The one explains the other; and there is no reason to alter the text of Samuel, as if a tribe could not be said to feed by means of rulers raised up from it: cp. Ps. ix. 7; cviii. 8.
7—12.] See above, 2 Sam. vii. 8—13.
14. I will set him in mine house and in my kingdom] In 2 Sam. vii. 16, it is, “Thine house, and thy kingdom, thy throne shall be established.” David’s house, kingdom, and throne were God’s, because they were Christ’s, who is God.
Thanksgiving 1 CHRONICLES XVII. 16—27. XVIII. 1. and prayer of David.

16:4 And David the king came and sat before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? 17 And yet this was a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast according to the estate of a man of high degree, O Lord God. 18 What can David speak more to thee for the honour of thy servant? for thou knowest thy servant. 19 O Lord, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, in making known all these great things. 20 O Lord, there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears. 21 And what one nation in the earth is like thy people Israel, whom God went to redeem to be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt? 22 For thy people Israel didst thou make thine own people for ever; and thou, Lord, hast become their God. 23 Therefore now, Lord, let the thing that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said. 24 Let it even be established, that thy name may be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel: and let the house of David thy servant be established before thee. 25 For thou, O my God, hast told thy servant that thou wilt build him an house: therefore thy servant hath found in his heart to pray before thee. 26 And now, Lord, thou art God, and hast promised this goodness unto thy servant: 27 Now therefore, let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O Lord, and it shall be blessed for ever.

XVIII. 1 Now after this it came to pass, that David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philis-
David subdues Philistines, 1 CHRONICLES XVIII. 2—15. Moabites, and Edomites.

Before CHRIST about 1046.

[1] Or, Hadadzezer, 2 Sam. 8, 2. 2 And he smote Moab; and the Moabites became David’s servants, and brought gifts.

3 And David smote [2] Hadadzezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates. 4 And David took from him a thousand chariots, and seven thousand hunred men, and twenty thousand foottmen: David also houghed all the chariot horses, but reserved of them an hundred chariots.

5 And when the Syrians of [2] Damascus came to help Hadadzezer king of Zobah, David slew of the Syrians two and twenty thousand men. 6 Then David put garrisons in Syria-damascus; and the Syrians became David’s servants, and brought gifts. Thus the Lord preserved David whithersoever he went. 7 And David took the shields of gold that were on the servants of Hadadzezer, and brought them to Jerusalem. 8 Likewise from [2] Tibhath, and from £um, cities of Hadadzezer, brought David much very brass, wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 Now when [2] Tou king of Hamath heard how David had smitten all the host of Hadadzezer king of Zobah; 10 He sent [2] Hadoram his son to king David, [2] to inquire of his welfare, and [2] to congratulate him, because he had fought against Hadadzezer, and smitten him; for Hadadzezer [2] had war with Tou; and with him all manner of vessels of gold and silver and brass. 11 Them also king David dedicated unto the Lord, with the silver and the gold that he brought from all these nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amaleck.

12 Moreover [2] Abishai the son of Zeruiah slew of the Edomites in the valley of salt 4 eighteen thousand. 13 And he put garrisons in Edom; and all the Edomites became David’s servants. Thus the Lord preserved David whithersoever he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people. 15 And Joab the son of Zeruiah was over the host; and Je-

Keil, Versuch, p. 41; and on Sam. p. 258; and above, xiv. 8—16. 2 Chron. ix. 12. This statement is not at variance with the fact, that in Solomon’s time Hadadzezer was at Gog, (1 Kings ii. 39,) for he was northward of Damascus, and eastward of Cabe-Syrca, and seems to have extended eastward and north-eastward to the Euphrates (Raelinoun, B. D. ii. 1859). From 2 Sam. x. 16, we learn that the influence of the King of Zobab extended even to the east of the Euphrates.

6. garrisons: Not in the original here, but in Samuel. On the other hand, the word chariots, in v. 4 here, does not occur in Samuel. Thus one narrative helps to supply the other.

3. Tibhath, and—Cham: In Samuel we have Bethah, and Berothai. Hence appears the independence of the two accounts. These may be either other cities of Hadadzezer, or other names of the same cities.

10. Hadoram: In 2 Sam. viii. 10, the name is Joram, which is called a mistake by some as Bertheam, p. 175.

11. From Edon, and from Moab: In 2 Sam. viii. 13, we have, “of Syria” (i. e. Aram), “and of Moab” where, instead of Aram, some would read Edom, from this passage; and so Sept., Syriac, and Arabic. The Tarquim and Vulg. have Aram there. On the interchange of Edom and Aram in the MSS., see above, 2 Sam. viii. 13.

12. Abishai—also of the Edomites: Heb. Edom. This confirms the proposed correction of the MSS. in 2 Sam. viii. 13, where we have Aram: see the foregoing note.

In 1 Kings xi. 15, 16, we read that Joab completed the conquest of Edom in the eighteenth year of Rehoboam (cf. 2 Sam. xiv. 21), and that David strove with Syria, when Joab returned and smote of Edom in the Valley of Salt 12,000. In 2 Sam. viii. 13, it is said that David had a name when he returned from smiting Aram (so the MSS.; probably, we should read Edom), in the Valley of Salt, being 18,000 men. We are here told that “David reigned over all Israel” (v. 14). “Joab was over the host” (v. 13). “The Lord preserved David whithersoever he went” (v. 13). Abishai was his nephew, and brother of Joab. Abishai is described in xix. 11, as entrusted by Joab with the command of a portion of the forces against Ammon. If we put all these various details together, we arrive at the conclusion, that Abishai was the principal instrument in the conquest of Edom; and that it was ascribed to Joab as generalissimo of the forces, and to David as the King, under whose auspices the war was carried on. David himself may, or may not, have been present for a short time in the campaign. Compare the narrative, 2 Sam. xii. 26—29; and the history of the Centurion, in the Gospels, who is said to come to Christ, whereas he did not come in person, but by his friends. Cp. Matt. viii. 5. Luke vii. 3. 6; and Keil, Chronik, p. 289; and on Samuel, p. 264. As to the variety in the numbers, it is probable that as Joash is stated to have waged a war of extermination in Edom (1 Kings xi. 10), his 12,000 may have been in addition to the 18,000 of Abishai. Cp. Pfeiffer, Duth, p. 244; Dukf, and Michaelis.

These victories of David over Philistia, Moab, and Edom, and other enemies of Israel, suggested to him two Psalms of thanksgiving (Ps. lx. evi.); and he takes occasion from them to foretell the conquests of Christ. Cp. on 2 Sam. viii. 1.
hoshaphat the son of Ahitub, || recorder. 16 And Zadok the son of Ahitub, and || Abimelech the son of Abiathar, were the priests; and || Shavsha was scribe; 17 And Benaiah the son of Jehoiada was over the Cherethites and the Pelethites; and the sons of David were chief || about the king.

XIX. 1 Now it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead. 2 And David said, I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him. 3 But the princes of the children of Ammon said to Hanun, || Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for search, and to overthrow, and to spy out the land? 4 Wherefore Hanun took David's servants, and shaved them, and cut off their garments in the midst hard by their buttocks, and sent them away. 5 Then there went certain, and told David how the men were served. And he sent to meet them: for the men were greatly ashamed. And the king said, Tarry at Jericho until your beards be grown, and then return.

6 And when the children of Ammon saw that they had made themselves || odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah. 7 So they hired thirty and two thousand chariots, and the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard of it, he sent Joab, and all the host of the mighty men. 9 And the children of Ammon came out, and put the battle in array before the gate of the city: and the kings that were come were by themselves in the field. 10 Now when Joab saw that the battle was set against him before and behind, he chose out of all the choice of Israel, and put them in array against the Syrians. 11 And the rest of the people he delivered unto the hand of Abishai his brother, and they set themselves in array against the children of Ammon. 12 And he said, If the Syrians be too strong for me, then
The Ammonites and Syrians 1 CHRONICLES XIX. 13—19. XX. 1—3. defeated by David.

Before CHRONICLES XIX. 13—19. XX. 1—3. about

1039. 1 That is, Espharetas.
2 Or, Shobach.
3 Sam. 19. 16.

13. came upon them] In Samuel it is, “he came to Icham,” —a place which probably had become unknown in the age of the Chronicles; cp. Keil, Chronik. 275; Movers, p. 218, who observes that it is a characteristic of the sacred writer to omit particulars, which had become obscure by lapse of time.

18. slow—chariots] See above, on v. 7.

—forty thousand footmen] In 2 Sam. x. 18, where they are called parashin, horsemen, on which word, see Gesen. 633. It is certain that the author of Chronicles could not have intended to exclude horsemen; for he speaks of the Syrians as having many horsemen from beyond the river, in v. 6: see note above, on 2 Sam. x. 16.

SILENCE OF THE CHRONICLES.

Cn. XX.] In the interval between the battles described in the former chapter, and those related in the present, took place that sad event in the private history of David’s life, which cast a gloom over the remainder of his days, and which is narrated in 2 Sam. xi., xii. 1—25.

The sacred writer of this book casts a veil over the sin of David, as being well known in itself and in its bitter consequences, and as having been mercifully pardoned by God, on David’s sincere repentance.

The courageous eloquence of the Books of Samuel, and the sympathetic silence of the Chronicles, have each of them their appropriate lesson. See above, on 2 Sam. xi., Prelim. Note; and Introduction to this book.

The impartiality and fidelity of Holy Scripture are seen in the record of the sin of David, in Samuel; and the absence of any reference to it in the Chronicles, may serve the purpose of teaching, that though there may be just occasions for relating the faults of others, yet that when no such reason exists, charity will love rather to hide them.

And when we consider by whose inspiration these books were written for our learning, they display to us, in a beautiful picture, the Divine attributes of God Himself, who tempers justice with mercy, and blots out of His Book of remembrances the sins of those who are penitent.

The sad story of the sins of Solomon’s old age, recorded in the Kings (1 Kings xi. 1), is not mentioned in the Chronicles: see below, on 2 Chron. ix. 23; and above, Introduction.

2. David took] In the present narrative we are not informed how it happened, that David, who had “tarried at Jerusalem” (v. 1), is now seen at Rabbah. But the connecting link is supplied by Samuel (2 Sam. xii. 27). His presence was due to the message from Joab. Joab had besieged Rabbah, and had taken a part of the city, that which was defended by the water (the river of Ammon, or Moab); and he sent to David a message that he might come and complete the conquest by taking the citadel. Cp. Keil, Chronik. p. 259; and on Samuel, p. 255; and Bertheau here, p. 188.

Rabbah (now Ammouda) was situated on two sides of the river, in a narrow valley flanked by two ranges of hills on north and south. On the northern range, at the n.w. side of the city, was the acropolis (Barekh, Ritter, Schleierm.).

— the crown] See on 2 Sam. xii. 30.

3. cut them with saws] See 2 Sam. xii. 31, which mentions also that he made them pass through the brick-kiln.

—axes] Heb. megeroth; but as megerah (p. saw, Genesis. 440) has been mentioned before, it has been proposed to alter megeroth here into megeroth, the word in Samuel signifying axes (Genesis. 448). So Keil and Bertheau. Perhaps, however, the plural megeroth may denote a different instrument from the singular megerah.
of the children of Ammon. And David and all the people returned to Jerusalem.

And it came to pass after this, 4 that there || arose war at || Gezer with the Philistines; at which time 5 Sibbechai the Hushathite slew || Sippai, that was of the children of || the giant: and they were subdued.

And there was war again with the Philistines; and Elhanan the son of 6 Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

And yet again 7 there was war at Gath, where was || a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was || the son of the giant. 7 But when he || defied Israel, Jonathan the son of || Shimea David's brother slew him. 8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

XXI. 1 And 9 Satan stood up against Israel, and provoked David to number Israel. 2 And David said to Joab and to the rulers of the people, Go, number Israel from Beer-sheba even to Dan; 4 and bring the number of them to me, that I may know it. 3 And Joab answered, The Lord make his people an hundred times so many more as they be: but, my lord the king, are they not all my lord's servants? why then doth my lord require this thing? why will he be a cause of trespass to Israel? 4 Nevertheless the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem. 5 And Joab gave the sum of the number of the people unto David. And all 7 they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah was four hundred three score and ten thousand men that drew sword. 66 But Levi and Benjamin counted he not 7 among them: for the king's word was abominable to Joab.

7 And God was displeased with this thing; therefore he smote Israel. 8 Heb. And it was evil in the eyes of the LORD concerning this thing.

Observe, that Satan stood up against Israel, and tempted David to vainglory. This is the greatest evil he can do the Church of God, to beguile her rulers to pride, by which he himself fell (see on 1 Tim. iii. 7); but observe also, that "out of the eater came forth meat" (see Judg. xiv. 14); those machinations of Satan recoiled against him. By the mercy of God they resulted in the building of the Temple, where the sacrifices were offered to the true God, which prepared the minds of the faithful for the Coming of Christ, the Conqueror of Satan, and the Builder of the Church.

It has been alleged by some critics (Eichhorn, Berthold, De Wette, Gramberg), that this introduction of Satan is an evidence of a later date than is commonly assigned to the Chronicles, and that it was due to the influence of the Oriental theosophy on the writer's mind. But the view here presented to us is totally distinct from that of the modern dualistic theory of the Zendavesta. See Hengst., Christol. i. 35. Knapp, Vorlesung. i. 319. Keil, Versuch, pp. 69—72. Architeconon Hardwick, "Christ and other Masters," ii. 411—417.

2. the rulers of the people. Who are called "Captains of the host," in 2 Sam. xxiv. 4.

5. the sum of the number. Cp. on 2 Sam. xxiv. 9. As to evidence of an immense population in Palestine in David's time, relatively to the extent of the territory, see Berthou's here.

6. Levi and Benjamin counted he not. Levi was omitted, as the sacerdotal Tribe, not liable to military service: and cp. Movers, p. 306. From the account in 2 Sam. xxiv. 4—5, it may be inferred, that after the census of Judah was taken, Joab went to Jerusalem, and then David's heart smote him, and the census proceeded no further, and Benjamin escaped. Cp. Joseph., Antit. xvii. 13. 1, and below, xvi. 24, where it is recorded that the census was interrupted by the plague; and David's "mustard-roll was succeeded by a black bill of mortality" (M. Henry).
8. David said unto God] David's repentance and confession preceded Gad's visit to him. See on 2 Sam. xxiv. 10, 11, where, for, in the English Version, ought to be corrected into and, as it stands here; in both cases the Hebrew conjunction is the same.

9. Gad] Who is supposed by the writer to be already known to the reader, from 1 Sam. xii. 5. 2 Sam. xiv. 11, 12.
— David's see] Heb. David's chesed. See below, on xxix. 29.

10. I offer thee] Literally, I spread out before thee three things.

12. [three years'] See 2 Sam. xxiv. 13, where it is “seven years.” The harmony which the expositors remark between the clause, three things (famine, war, and pestilence), and three years, three months, and three days, seems to render it very unlikely that the copyists should have introduced the number seven here of their own fancy, or by mistake.

17. And David said] He owned his sin, and accepted the punishment as the just reward of it; and yet he did not despair of God's mercy; and he interceded for his people, “These sheep, what have they done?”

Christ, the Divine David, though perfectly sinless, yet accepted the punishment due to our sins, and He, the good Shepherd, hid down His life for the sheep (John x. 15), and is ever interceding for them.

18. the angel of the Lord commanded Gad to say to David] This incident is added by the Sacred Writer here, and it is one of the many proofs that he was not swayed (as some allege) by priestly prejudices against the prophet. The Angel did not speak to David, but commanded Gad the prophet to do so; a remarkable tribute of honour to the prophetic office. See below, on Acts iv. 6; v. 5.

19. And David went up at the saying of Gad, which he spake in the name of the Lord.] And Ornan turned back, and saw the angel; and

15. stay now thine hand] In Samuel, we are informed that the Angel had stretched out his hand upon Jerusalem to destroy it.
his four sons with him hid themselves. Now Ornan was threshing wheat. 21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshingfloor, and bowed himself to David with his face to the ground. 22 Then David said to Ornan, "Grant me the place of this threshingfloor, that I may build an altar therein unto the Lord: thou shalt grant it me for the full price: that the plague may be stayed from the people." 23 And Ornan said unto David, "Take it to thee, and let my lord the king do that which is good in his eyes: lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering; I give it all. 24 And king David said to Ornan, Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost. 25 So David gave to Ornan for the place six hundred shekels of gold by weight. 26 And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt offering. 27 And the Lord commanded the angel; and he put up his sword again into the sheath thereof. 28 At that time when David saw that the Lord had answered him in the threshingfloor of Ornan the Jebusite, then he sacrificed there. 29 For the tabernacle of the Lord, which Moses had made in the wilderness, and the altar of the burnt offering, were at that season in the high place at *Gibeon.* 30 But David could not go before it to inquire of God: for he was afraid because of the sword of the angel of the Lord. XXII. 1 Then David said,
David declares the site 1 CHRONICLES XXII. 2—10.

of the future Temple.

This is the house of the Lord God, and this is the altar of the burnt offering for Israel.

And David commanded to gather together the strangers that were in the land of Israel; and he set masons to hewrought stones to build the house of God. And David prepared iron in abundance for the nails of the doors of the gates, and for the joinings; and brass in abundance without weight; also cedar trees in abundance: for the Zidonians and they of Tyre brought much cedar wood to David. And David said, Solomon my son is young and tender, and the house that is to be built for the Lord must be exceeding magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. So David prepared abundantly before his death.

Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel. And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the Lord my God:

But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days.

He shall in this respect, and had received the joyful intelligence that the site of the Temple was not to be at Gibea, where the Tabernacle was, but near his own palace in his own capital city at Jerusalem, to which he had brought up the Ark, he should immediately proceed to bring together materials for the Temple to that chosen spot, and so be a sharer with his son and successor in the blessed privilege of building a house for the Most High?

It has been observed before, that David and Solomon, joined together, make a type of Christ, especially in the building of the Temple. David prepares, Solomon executes. Christ was the Preparer of the materials for the erection of His Church Universal, as well as the Builder of it. He prepared for it in the Patriarchal sacrifices, and built it up by the Apostles and Evangelists. See above, Introduction.

— strangers] Not Israelites. See above, on 1 Kings v. 15; ix. 22; below, 2 Chron. ii. 1; viii. 7. David sets proselytes or converted Gentiles to work to get stones for the Temple. This was the type of the spiritual Temple, the Church, to be built up by Gentiles under the Gospel (Lightfoot).

3. iron] Iron is mentioned here and in xxix. 2 as prepared for the works of the Temple: there is no mention of it in the building of the Tabernacle.

4. the Zidonians and they of Tyre] See on 2 Sam. v. 11, where it appears that Hiram, King of Tyre, was a friend of David: cp. 1 Kings v. 1. 15—25.

5. young and tender] Cp. xxix. 1, where the same words are used. As to Solomon's age, see above, on 2 Sam. xi. 1, and 1 Kings iii. 7. Solomon reigned forty years, and he was probably about twenty years old when he came to the throne.

— exceeding magnifically] Literally, to make great exceedingly, to magnify greatly (see Gesen. 359); the verb used here is the hiphil infin. of gadal, to be great. David is not speaking only of the magnificence of the building itself, but of its quality also to magnify God by its magnificence.

— of fame and of glory] Literally, for a name and glory in all lands. The Temple was to have, as it were, a missionary character and office, in proclaiming the Name of the Lord to all nations.

6. Then he called for Solomon] Probably not long before his death: cp. 1 Kings i. 1. 2.

7. Thou hast shed blood abundantly] David himself, with frank and humble candour, declares this reason; which is not mentioned by the historian (2 Sam. vii. 5—13), nor by Solomon. See above, on 1 Kings viii. 19; and Prelim. Note to 1 Kings vi.

8. his name shall be Solomon] See 2 Sam. xii. 24. The Writer of Samuel informs us that David gave him this name, and the Author of Chronicles tells us that God had prescribed
David charges Solomon 1 CHRONICLES XXII. 11—19. to build the Temple.

build an house for my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever. Now, 11 My son, the Lord be with thee; and prosper thou, and build the house of the Lord thy God, as he hath said of thee. 12 Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the Lord thy God. 13 Then shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the Lord chargeth Moses with concerning Israel: be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, || in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. 15 Moreover there are workmen with thee in abundance, hewers and || workers of stone and timber, and all manner of cunning men for every manner of work. 16 Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore, and be doing, and the Lord be with thee.

17 David also commanded all the princes of Israel to help Solomon his son, saying, 18 Is not the Lord your God with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued before the Lord, and before his peace. 19 Now

that name. The author of Samuel relates that God gave him also another name, "Jedidiah," beloved of the Lord. He, as Prince of Peace, would build the Temple, the figure of the Church of Christ (Theodoret, Qu. 1).

10. establish the throne of his kingdom—for ever || In Christ (See on 2 Sam. vii., Prelim. Note) and therefore this is applied to Christ by the Angel (Luke i. 32) || cp. Acts ii. 29, 30, where St. Peter asserts that David, being a prophet, foresaw and foretold that Christ would sit on his throne.

12. the Lord give thee wisdom || Hence Solomon’s prayer (1 Kings iii. 5—15).


13. be strong, and of good courage || dread not || A phrase borrowed from the Mosaic Law (Deut. xxxi. 6. 8.; cp. Josh. i. 6, 7).

14. in my trouble || Or affliction, consequent on the rebellions of Absalom, and other calamities which happened to him after the wars as yet unknawn and unwrought.

So Christ, in and by His trouble, affliction, and poverty, prepared for the building of His Church.” See 2 Cor. viii. 9.

The Sum Assayed by David for the Temple.

— an hundred thousand talents of gold, and a thousand thousand talents of silver || (1) This sum, if taken literally, is enormously large, and would according to some, amount to more than eighty millions sterling. Michaelis; Keill, Chronik. 336; who however observes rightly that all calculations based upon our weights or money, in their relation to that in the text are very uncertain.

(2) There seems also to be a distinction to be made between the gold here mentioned, and pure gold of Ophir (see below, xxix. 4), where David says that he has given of his own treasure, above what he had prepared, 3000 talents of gold of Ophir, and 7000 talents of refined silver. The smallness of that sum compared with the enormous amount in the present passage seems to show, that David is here speaking of gold and silver in an undefined state, and lying in a rude unsmelted mass; and this opinion is confirmed by what he adds afterwards, v. 16, “of the gold, the silver, the brass, and the iron, there is no number.” Probably the gold and silver were in much the same state respectively as the wood and stone, which had been provided, but yet unknown and unwrought.

(3) For a further discussion of the question, see Keill, Chronik. pp. 334—336; and 1 Kings vii. 51, p. 88; cp. Moser, Pheniz. pp. 40—42; Bildt, Symbolik. i. 257—258; Kittle’s Illustrations on the Kings, p. 63, who suggests, that the talent here mentioned was not of the same value as the talent in the earlier Books of the Bible, e. g. the Book of Kings, where Solomon’s annual revenue is said to have been 606 talents (1 Kings x. 11).

This is probable. The Books of Chronicles were written after the Babylonish Captivity. And the author had lived in Chaldea, and he wrote according to the weights and measures of Babylon and the East, where the talent was considerably less in value than in Palestine. Hence Josephus speaks of the talents of gold gathered together by David as 10,000, and 100,000 talents of silver (Josephus, Antit. vii. 14. 2).

(4) We have a parallel to this in the verses of reckoning time in the Gospels. St. John, writing in Asia, adopts the Asiatic mode (see below, on John i. 39; xix. 14). The other Evangelists follow the Roman.

(5) As the Tabernacle was made of spoils from heathen Egypt, so the Temple was erected from the treasures collected by David in his wars with Syrians, Moabites, Ammonites, Philistines, and Amalekites (2 Sam. viii. 7—12. 1 Chron. xviii. 7—11). And so the Church of Christ is formed by the means of the intellectual, scientific, and literary treasures derived from all Nations: cp. above, note on Exod. iii. 22. Christ, who is the Divine David, the Man of war, brings every thing into subjection to Himself, and hays It under tribute for the building of the Church, which is completed by Him, Who is also the Divine Solomon, the Prince of Peace.

(6) Yet, further, in this inappreciable sum, that has baffled the skill of experimentors and calculators, which David prepared for the building and furniture of the Temple, may we not recognize a spiritual meaning?

May it not symbolize the immense value of the spoils which our Divine David tore from the grasp of our spiritual enemies, in order that therewith He might build up His living Temple, the Church? He spoiled principalities and powers, and triumphed over them openly by His Cross (see below, on Col. ii. 15). That was His poverty, His affliction. But therewith He saved the world (see 2 Cor. viii. 9). He entered the strong man’s house, rescued men and nations from the hands of Satan (see Luke xi. 22), and made them to be lively stones in the spiritual fabric of His Church (1 Pet. ii. 5), and gave them the glory of heaven. He purchased them for Himself, and procured a place for them in His heavenly Temple, by the inestimable cost of His own most precious blood (1 Pet. i. 19).
Aaron and the Levites

1. The Levites were numbered from the age of thirty years and upward; and their number by their polls, man by man, was thirty and eight thousand. 
2. And he gathered together all the princes of Israel, with the priests and the Levites.
3. Now the Levites were numbered from the age of thirty years and upward, and their number by their polls, man by man, was thirty and eight thousand.

XXIII. 1. So when David was old and full of days, he made Solomon his son king over Israel.
2. And he gathered together all the princes of Israel, with the priests and the Levites.
3. Now the Levites were numbered from the age of thirty years and upward, and their number by their polls, man by man, was thirty and eight thousand.

Moreover four thousand were porters; and four thousand praised the Lord with the instruments which I made, said David, to praise therewith.

6. And David divided them into four courses among the sons of Levi, namely, Gershon, Kohath, and Merari.

7. Of the Gershonites were, Laadan, and Shimei. The sons of Laadan; the chief was Jehiel, and Zetham, and Joel, three.
8. The sons of Shimei; Shelomith, and Haziel, and Haran, three. These were the chief of the fathers of Laadan.
9. The sons of Shimei were, Jahath, Zimmah, Jeush, and Beriah. These four were the sons of Shimei.
10. And Jahath was the chief, and Zizzah the second; but Jeush and Beriah had not many sons; therefore they were in one reckoning, according to their father's house.
11. The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.
12. The sons of Amram; Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before the Lord, to minister unto him, and to go in to the sanctuary to minister with the Levites the son of Aaron.
13. Aaron was separated, holy things: Literally, Aaron was separated, to consecrate him holy of holies. This rendering, which appears to be sanctioned by Sept., seems to be the true one. So Strigelius and Bertheau. And the words appear to mean that Aaron was separated, to be like a sanctuary of God, even like the Holiest itself.

The priestly duties are here defined, as burning incense (see Num. xvi.), and blessing, according to the formula prescribed (Num. vi. 24—26. Cp. Bp. Pearson, Art. ii. p. 96).
The divisions and duties 1 CHRONICLES XXIII. 14—30.

Before Christ 1015.

The High Priest’s functions on the Great Day of Atonement (Lev. xi. 29) are assumed to be known to the reader.

15. The sons of Moses. “His sons were named of the tribe of Levi;” that is, though Moses was specially called by God to be the Ruler of His people, and was invested by Him with miraculous power, and was endued with spiritual gifts of prophecy, and was admitted to see God, and to converse with Him, as with a friend (Exod. xxxiii. 11), yet neither he, nor any of his descendants were allowed to perform any function of the Priesthood; they were only Levites. Here is a caution and admonition (v. 3), that though the Levite is not age for enrolment, and so, apart by ordination, should venture to intrude into the priestly office.

24. of Levi—that did the work—from the age of twenty years and upward] In v. 3, it is said that the Levites were numbered from the age of thirty years. They were now informed that they were numbered from the age of twenty years.

25. The second numbering was in compliance with the Law of Moses (Num. iv. 3). But “cessante ratione, cessat lex.” The law with regard to age was, in the nature of things, liable to modification according to the service required of those who were numbered. And David, “the man of God” (2 Chron. viii. 17) by his “last words” (see v. 27), acting with the advice of the prophets Gad and Nathan (2 Chron. xxix. 25), modified the age, for the reasons stated by himself, viz. because God had given His people rest, and the Ark was to be no longer removed, but to remain stationary in the Temple at Jerusalem; and, therefore, the service of God with regard to it, did not require the same physical strength as was necessary for the carriage of the Tabernacle, its altars, and other furniture, when the Ark and the Tabernacle were migratory. Cp. Kinealy, Michaelis, and others, particularly Lightfoot, Temple Service, chap. vi.; Plumptre, B. D. ii. 106.

It appears from the Law itself (Num. viii. 24, as compared with Num. iv. 3), that though the Levitical age for enrolment, with a view to full service in the Tabernacle, and in its re-
likewise at even; 31 And to offer all burnt sacrifices unto the Lord in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, continually before the Lord: 32 And that they should keep the charge of the tabernacle of the congregation, and the charge of the holy place, and the charge of the sons of Aaron their brethren, in the service of the house of the Lord.

XXIV. 1 Now these are the divisions of the sons of Aaron. * The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar. 2 But Nadab and Abihu died before their father, and had no children: therefore Eleazar and Ithamar executed the priest's office. 3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their offices in their service.

4 And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar according to the house of their fathers. 5 Thus were they divided by lot, one sort with another; for the governors of the sanctuary, and governors of the house of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and before the chief of the fathers of the priests and Levites: one principal household being taken for Eleazar, and one taken for Ithamar.

7 Now the first lot came forth to Johoiarib, the second to Jedehiah, 8 The third to Harim, the fourth to Seorim, 9 The fifth to Malchijah, the sixth to Mijamin, 10 The seventh to Hakkoz, the eighth to Abijah, 11 The ninth to Sheshua, the tenth to Shecaniah, 12 The eleventh to Eliashib, the twelfth to Jakim, 13 The thirteenth to Huppah, the fourteenth to Jeshebeab, 14 The fifteenth to Bilgah, the sixteenth to Immmer, 15 The seventeenth to Hezir, the eighteenth to Aphas, 16 The nineteenth to Pethahiah, the twentieth to Jezekel, 17 The one and twentieth to Jachin, the two and twentieth to Gamul, 18 The three and twentieth to Delaiah, the four and twentieth to Meaziah.

19 These were the orderings of them in their service to come into the house
of the Lord, according to their manner, under Aaron their father, as the Lord God of Israel had commanded him.

20 And the rest of the sons of Levi were these: Of the sons of Amram; Shubael; of the sons of Shubael; Jehdeiah. 21 Concerning `Rehabiah: of the sons of Rehabiah, the first was Isshiah. 22 Of the Izharites, Shelomoth: of the sons of Shelomoth; Jahath. 23 And the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, Jehovah the fourth. 24 Of the sons of Uzziel; Michah: of the sons of Michah; Shamir. 25 The brother of Michah was Isshiah: of the sons of Isshiah; Zechariah. 26 The sons of Merari were Mahli and Mushli: of the sons of Jaaziah; Beno. 27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri. 28 Of Mahli came Eleazar, who had no sons. 29 Concerning Kish: the son of Kish was Jerahmeel. 30 The sons also of Mushli; Mahli, and Eder, and Jerimoth. These were the sons of the Levites after the house of their fathers. 31 These likewise cast lots over against their brethren the sons of Aaron in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even the principal fathers over against their younger brethren.

XXV. 1 Moreover David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psaltery, and with cymbals: and the number of the workmen according to their service was: 2 Of the sons of Asaph; Zaccur, and Joseph, and Nathaniah, and Asarelah, the sons of Asaph under the hands of Asaph, which prophesied; 3 Of Jeduthun: the sons of Jeduthun; Gedaliah, and Zeri, and Jeshaiah, and Hashabiah, and Mattithiah, six, under the hands of their father Jeduthun, who prophesied with a harp, to give thanks and to praise the Lord. 4 Of Heman: the sons of Heman; Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romanti-ezer, Joshbekashah, Mallothi, Hothir, and Mahazioth: 5 All these were the sons of Heman the king's seer in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters. 6 All these were under the hands of their father for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God; 7 So the number of them, with their brethren that were about him, was 38.

I Heb. by the hands of the king.

31. the principal fathers over against] On equal terms with the younger brethren. They were not arranged according to seniority, but by lot (Vulg.) : cp. xxv. 8. — over against their brethren] The courses of Levites were assigned to those of the Priest; so that it was known and settled beforehand what course of Levites should be in waiting with the courses of the Priest respectively.

Cp. XXV. 1. captains of the host] The princes of the service, i.e. of the Temple. The Hebrew word šâdôr, here rendered host, is applied to the Levites, and is used in this sense in Num. iv. 3, where it is rendered host: cp. there vv. 23. 30. 35. 39. 43, where it is rendered service, in the margin warfare; and see also Num. viii. 24. This word, like the phrases above, in xxii. 92, was doubtless designed to connect these arrangements for the service of the Temple, with the divine provision in the law for the ministry of the tabernacle, and to show that the later organization was in harmony with the former, and was a development of it. Cp. Thorndike, Rites of the Church, p. 230.

Asaph — Heman — Jeduthun] Jeduthun was probably another name for Ethan; see vi. 42; B. D. ii. 445. We have the name of Jeduthun in the titles of these Psalms, xxxix. xli. lxxvii., of Ethan in the title of Ps. lxxxix. Cp. B. D. i. 557. These three were the chiefs of the choir: see above, xvi. 5. 41.

On the duties, &c., of the singers, and on their instruments and music, see Lightfoot, Temple Service, chap. vii. sect. 2; Winet, R. W. B. ii. 122; Wright, B. D. ii. 442.

— who should prophesy with harps] A proof that the sacred music which David introduced, and delighted in, was not so much designed to charm the sense, as to elevate the soul; that it was spiritual and intellectual, and in accordance with that music which is commanded by St. Paul (1 Cor. xiv. 15. Eph. v. 19. Col. iii. 16). Heman, one of the choir-masters, is called the king's seer (v. 5); and the same title is given to Jeduthun, another of the choir-masters (2 Chron. xxxiv. 15), and to Asaph (2 Chron. xxix. 40).

3. six] Only five are specified; but we find another in r. 17, called Shimei.

5. Heman the king's seer in the words of God] In divine things, and in the composition of his Psalms, in which he blessed David, by means of his music, and that of his sons.

— to lift up the horn] Blowing it loudly.

— three daughters] Were these women employed in the musical service of the sanctuary? See n. 6. Cp. Exod. xxv. 20, concerning Miriam and the women, and Ps. cxlvii. 12.
instructed in the songs of the Lord, even all that were cunning, was two hundred fourscore and eight.

6 And they cast lots, ward against ward, as well the small as the great, the teacher as the scholar. 7 Now the first lot came forth for Asaph to Joseph: the second to Gedaliel, who with his brethren and sons were twelve: 8 The third to Zaccur, he, his sons, and his brethren, were twelve: 9 The fourth to Izri, he, his sons, and his brethren, were twelve: 10 The fifth to Nethaniah, he, his sons, and his brethren, were twelve: 11 The sixth to Bukkiah, he, his sons, and his brethren, were twelve: 12 The seventh to Jesharelah, he, his sons, and his brethren, were twelve: 13 The eighth to Jeshiaiah, he, his sons, and his brethren, were twelve: 14 The ninth to Mattaniah, he, his sons, and his brethren, were twelve: 15 The tenth to Hashabiah, he, his sons, and his brethren, were twelve: 16 The eleventh to Zadok, he, his sons, and his brethren, were twelve: 17 The twelfth to Shubael, he, his sons, and his brethren, were twelve: 18 The thirteenth to Jedaiah, he, his sons, and his brethren, were twelve: 19 The fourteenth to Jeshuaiah, he, his sons, and his brethren, were twelve: 20 The fifteenth to Benjamin, he, his sons, and his brethren, were twelve: 21 The sixteenth to Sherebiah, he, his sons, and his brethren, were twelve: 22 The seventeenth to Eliezer, he, his sons, and his brethren, were twelve: 23 The eighteenth to Hilkiah, he, his sons, and his brethren, were twelve: 24 The nineteenth to Abijah, he, his sons, and his brethren, were twelve: 25 The twentieth to Asaph, he, his sons, and his brethren, were twelve: 26 The twenty-first to Elizaiah, he, his sons, and his brethren, were twelve: 27 The twenty-second to Amasiah, he, his sons, and his brethren, were twelve: 28 The twenty-third to Elaiah, he, his sons, and his brethren, were twelve: 29 The twenty-fourth to Hashabiah, he, his sons, and his brethren, were twelve: 30 The twenty-fifth to Zaccur, he, his sons, and his brethren, were twelve: 31 The twenty-sixth to Jezabel, he, his sons, and his brethren, were twelve: 32 The twenty-seventh to Mattaniah, he, his sons, and his brethren, were twelve: 33 The twenty-eighth to Benjamin, he, his sons, and his brethren, were twelve: 34 The twenty-ninth to Jehiel, he, his sons, and his brethren, were twelve: 35 The thirtieth to Eliashib, he, his sons, and his brethren, were twelve: 36 The thirty-first to Geedaliah, he, his sons, and his brethren, were twelve: 37 The thirty-second to Zadok, he, his sons, and his brethren, were twelve: 38 The thirty-third to Jedaiah, he, his sons, and his brethren, were twelve: 39 The thirty-fourth to Jukaziah, he, his sons, and his brethren, were twelve: 40 The thirty-fifth to Seraiah, he, his sons, and his brethren, were twelve: 41 The thirty-sixth to Jeremoth, he, his sons, and his brethren, were twelve: 42 The thirty-seventh to Eliezer, he, his sons, and his brethren, were twelve: 43 The thirty-eighth to Ezekias, he, his sons, and his brethren, were twelve: 44 The thirty-ninth to Shobab, he, his sons, and his brethren, were twelve: 45 The fortieth to Jaddua, he, his sons, and his brethren, were twelve: 46 The forty-first to Sallu, he, his sons, and his brethren, were twelve: 47 The forty-second to Adam, he, his sons, and his brethren, were twelve: 48 The forty-third to Immer, he, his sons, and his brethren, were twelve: 49 The forty-fourth to门前, he, his sons, and his brethren, were twelve: 50 The forty-fifth to Haralb, he, his sons, and his brethren, were twelve: 51 The forty-sixth to Hoglah, he, his sons, and his brethren, were twelve: 52 The forty-seventh to Artemariah, he, his sons, and his brethren, were twelve: 53 The forty-eighth to Jedaiah, he, his sons, and his brethren, were twelve: 54 The forty-ninth to Jachinoah, he, his sons, and his brethren, were twelve.

NUMBERS.—The Number Twelve.

It is remarkable that the four sons of Asaph had the first four odd numbers for their lots, viz. the 1st, 3rd, 5th, and 7th. The six sons of Jeduthun had the first two even places, and the next four even places, omitting the 6th, for their lots, viz. the 2nd, 4th, 6th, 8th, 10th, 12th, and 14th. The four sons of Heman had the 6th, 9th, 11th, and 13th. The other ten sons of Heman had the 15th to the 24th places inclusively.

The lot was cast into the lap, but the disposing of it was of the Lord (Prov. xvi. 30). We have seen a similar providential superintendence in the casting of lots for the tribes of Israel in their settlement in Canaan, and for the assignment of the Priests' cities. See on Josh. xxi. 4; and also Prelim. Note on Josh. xvii.

It is also observable that the company of the singers in the Temple, as here presented to our view, was 12 x (13 + 13) = see p. 7.

A similar appointment is seen in the number of the captains of David and their host, in chap. xxvii. 1. They formed also a body of 12 x (12,000 + 12,000).

It has indeed been alleged by some recent critics that this frequent appearance of the number 12 in these arrangements is a sign of arbitrary invention and legendary fiction, and betrays a later age than that of David, but may we not rather believe that there is an inner spiritual meaning in this arrangement? We cannot as yet fathom the mysteries of the divine arithmetic. But from the fact that the number twelve runs through the whole history of the Church of God, from the time of the birth of the literal Israel, to the consummation of all things in the heavenly Jerusalem, we may infer an inner harmony, and silent continuity, and symmetrical symmetry in its framework. The identity of numbers marks the connexion of every age of the Church, and leads us to recognize the same Divine Hand ever at work in it. We see the recurrence of twelve in the sacred services of the Temple, as appointed by David, the man after God's own heart, the patriarch and prophet of Israel, who had inspirations from above, and was assisted in the work by Samuel the Seer, and Nathan and David and Asaph, Heman, and Jeduthun, who had the gift of prophecy; see above, on vv. 1. 5. The number twelve appears also in the appointments of David's host (chap. xxvii). Lastly, the square of twelve, and the cube of twelve, appear in the fabric of the heavenly city, as revealed in the Apocalypse. See below, note on Rev. xvi. 16, 17.

The number Four represents all space (as is suggested by the scriptural expressions, "the four winds, the four corners of the Earth"), and the number Three has been supposed to symbolize the Triune God, and the number Twelve, composed of Four multiplied into Three, to signify the extension of the knowledge and glory of the Triune God into all space, so that every thing may be filled by His fulness. It was the mission of Israel, of its Twelve Tribes, of its Tabernacle with its Twelve Standards, of its Priesthood, wearing the Twelve precious stones of the Urim and Thummim on its breastplate, to prepare the way for the preaching of the Twelve Apostles, sent forth by Christ to baptize all Nations into the Name of the Ever Blessed Trinity (see Matt. xxviii. 19). The presence of the Triune God will be the Glory of the heavenly city with its Twelve foundations, and its fence of 12,000 furlongs (Rev. xxi. 13). The Worship of the Ever Blessed Trinity, Whose Name is preached by the Church, will be the employment of the Church glorified (see Rev. iv. 8). Was not this divine Truth symbolized in the arrangement which David was guided to make in the service of God in the Temple and in the appointments of his own army?

For other remarks on the signification of the number Twelve in Scripture, see above, on Exod. xv. 27; xxvii. 17—21. Num. ii. 34; Josh. iv. 1—9: below, on Matt. x. 2; and on Rev. xi., end of the chapter, pp. 220, 221; and on Rev. xxi. 13—16.
to Giddalti, he, his sons, and his brethren, were twelve: 10 The three and twentieth to Mahazioth, he, his sons, and his brethren, were twelve: 31 The four and twentieth to Romanti-zer, he, his sons, and his brethren, were twelve.

XXVI. 1 Concerning the divisions of the porters: Of the Korhites was Meshelemiah the son of Kore, of the sons of Asaph. 2 And the sons of Meshelemiah were, Zechariah the firstborn, Jediael the second, Zebadiel the third, Jathniel the fourth, 3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh. 4 Moreover the sons of Obed-edom were, Shemaiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth, 5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God blessed him. 6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father: for they were mighty men of valour. 7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren were strong men, Elihu, and Semachiah. 8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for strength for the service, were threescore and two of Obed-edom. 9 And Meshelemiah had sons and brethren, strong men, eighteen. 10 Also Hosah, of the children of Merari, had sons; Simri the chief (for though he was not the firstborn, yet his father made him the chief;) 11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah were thirteen.

12 Among these were the divisions of the porters, even among the chief men, having wards one against another, to minister in the house of the Lord. 13 And they cast lots, as well the small as the great, according to the house of their fathers, for every gate. 14 And the lot eastward fell to Meshelemiah. Then were, for Zechariah his son, a wise counsellor, they cast lots; and his lot came out northward. 15 To Obed-edom southward; and to his sons the house of Asuppin. 16 To Shuppim and Hosah the lot came forth westward, with the gate Shallecheth, by the causeway of the going up, ward against ward. 17 Eastward were six Levites, northward four a day, southward four a day, and toward Asuppim two and two. 18 At Parbar westward, four at the causeway, and two at Parbar. 19 These are the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 And of the Levites, Ahijah was over the treasures of the house of God, b ch. 23. 12.

Cr. XXVI. 1. porters] See above, ix. 17, 18—26; xv. 18; xvi. 45; and on their duties, &c., see Lightfoot, Temple Service, chap. vii.
— Korkites] See above, x. 19, 31.
— Asaph] Not the choir-master, who was a Gershonite (vi. 29—45), but the same as Elishaph (vii. 37; ix. 19), of the line of Kohath.
4. Obed-edom] Of whom it is here said that "God blessed him" (v. 5), perhaps for his reverent affection and care for the Ark. See xiii. 14; and 2 Sam. vi. 11, 12.

The author of the Chronicles has been charged by some recent critics with want of accuracy and veracity for this statement. It is alleged by them that it is improbable, that Obed-edom, David's contemporary, could have had adult grandsons to be porters in the Temple. On which it may be observed, that if the Obed-edom here mentioned is the same Obed-edom who received the Ark into his house (which is not certain), an event which occurred early in David's reign at Jerusalem, he may have had sons born after that reception, and even grandsons fit to be made porters at the latter part of David's reign, which lasted forty years. Besides, it is not said that these grandsons were porters in David's time; but the number of Obed-edom's offspring is specified as a proof of God's benefaction, vouchsafed perhaps for his care of the Ark.
8. able men] The original is in the singular number, showing that each of them was thus qualified.

10. for though he was not the firstborn] Or, for there was no firstborn, and this sense is given by Vulg., Syriac, Arabic; the firstborn had died or was disqualified.
12. having wards one against another] See xxv. 8.
15. to—the house of Asuppin] Or, rather, the house of the gathering, from the Heb. verb asaph, to gather; and the word means storehouses, treasuries (Gen. 47: cp. Lightfoot, Prospect of the Temple, chap. v. sect. 3): cp. below, 2 Chron. xxv. 24, where it is said that Joash took the gold and silver and vessels that were found in the house of God with Obed-edom. It seems to have been toward the southern end of the west wall of the Temple Court.
16. Shallecheth] Or, casting up (Gen. 830). On the western side, called the gate of Coponius in Herod's Temple (Maim. Lightfoot, ch. v).— ward against ward] Watch against watch, relieving one another by turns.
17. six Levites] From this and the following verse it may be inferred that the porters, as well as the priests and singers, were arranged in twenty-four courses (cp. 2 Chron. viii. 14, and Dr. Lightfoot, Temple Service, ch. vii.: cp. Bertheau, here).
18. Parbar] Toward the southern end of the western wall (Lightfoot). Cp. 2 Kings xxviii. 11. It has been alleged that there is an error here, because the Temple had no western door; but it is not here said that it had.
20. Ahijah] Instead of Ahijah the Sept. seems to have read
and over the treasures of the † dedicated things. 21 As concerning the sons of Laadan; the sons of the Gershonite Laadan, chief fathers, even of Laadan the Gershonite, were ‡ Jehiel. 22 The sons of Jehiel; Zetham, and Joel his brother, which were over the treasures of the house of the Lord. 23 Of the Amranites, and the Izharites, the Hebronites, and the Uzzielites: 24 And Shebuel the son of Gershom, the son of Moses, was ruler of the treasures. 25 And his brethren by Elixezer; Rehobiah his son, and Jeshahiah his son, and Joram his son, and Zichri his son, and Shelomith his son. 26 Which Shelomith and his brethren were over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated. 27 † Out of the spoils won in battles did they dedicate to maintain the house of the Lord. 28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah, had dedicated; and whosoever had dedicated any thing, it was under the hand of Shelomith, and of his brethren.

29 Of the Izharites, Chenaniah and his sons were for the outward business over Israel, for ‡ officers and judges. 30 And of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, were † officers among them of Israel on this side Jordan westward in all the business of the Lord, and in the service of the king. 31 Among the Hebronites was ‡ Jeriah the chief, even among the Hebronites, according to the generations of his fathers. In the fortieth year of the reign of David they were sought for, and there were found among them mighty men of valour ‡ at Jazer of Gilead. 32 And his brethren, men of valour, were two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half tribe of Manasseh, for every matter pertaining to God, and † affairs of the king. 33

XXVII. Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand. 2 Over the first course for the first month was ‡ Jashobeam the son of Zab-
David's twelve captains; 1 CHRONICLES XXVII. 3—21. the princes of the twelve tribes.

diel: and in his course were twenty and four thousand. 3 Of the children of Perez was the chief of all the captains of the host for the first month. 4 And over the course of the second month was || Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand. 5 The third captain of the host for the third month was Benaiah the son of Jehoiada, a || chief priest: and in his course were twenty and four thousand. 6 This is that Benaiah, who was 7 mighty among the thirty, and above the thirty: and in his course was Ammizabad his son. 7 The fourth captain for the fourth month was 8 Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand. 8 The fifth captain for the fifth month was Shamhuth the Izrahite: and in his course were twenty and four thousand. 9 The sixth captain for the sixth month was 10 Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand. 10 The seventh captain for the seventh month was 11 Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand. 11 The eighth captain for the eighth month was 12 Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand. 12 The ninth captain for the ninth month was 13 Abiezer the Andothite, of the Benjamites: and in his course were twenty and four thousand. 13 The tenth captain for the tenth month was 14 Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand. 14 The eleventh captain for the eleventh month was 15 Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand. 15 The twelfth captain for the twelfth month was 16 Heldai the Netophathite, of Othniel: and in his course were twenty and four thousand.

16 Furthermore over the tribes of Israel: the ruler of the Reubenites was Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah: 17 Of the Levites, Hashabiah the son of Kneuel: of the Aaronites, Zadok: 18 Of Judah, Elihu, one of the brethren of David: of Issachar, Omri the son of Michael: 19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel: 20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half tribe of Manasseh, Joel the son of Pedaiah: 21 Of the half tribe of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel

3. Of the children of Perez] That is Jashobeam, "the chief of all the captains of the host" (tebemoth), was of the children of Pharez the son of Judah, from which David sprung, and from which Christ Himself came, "the Captain of our salvation," "the Lord of Hosts." 4. Dodai] Or Dodo (2 Sam. xxiii. 9), who had Miklah as his lieutenant. 5. Benaiah] See 2 Sam. xxii. 20—23; above, xx. 22—25. Benaiah was also captain of the Cherethites and Pelethites (2 Sam. viii. 18); but after the time of David we do not hear of that royal body-guard, and probably it was eventually superseded by the regular military organization described in this chapter.

- a chief priest] Or, the head priest. He was not the chief priest, properly so called,—for that office was held by Ahiaath,—but he is called the head priest as being the principal leader of the Aaronites, see xii. 27, where he is described as bringing 3700 men to David at Hebron. 6. Ammizabad his son] And lieutenant. 7. Asahel the brother of Joab] And one of David's worthies (2 Sam. xxiii. 21), who was killed by Abner, before David reigned in Jerusalem (see 2 Sam. ii. 18—29); and therefore this military organization seems to have dated from the beginning of David's monarchy. 8. Shammuth] Probably the same as the celebrated warrior called Shammaiah, 2 Sam. xxiii. 11, and Shammuth above, xi. 27. 9. Ira] One of the thirty (2 Sam. xxiii. 29; above, xx. 28). 10. Heldai] See 2 Sam. xxiii. 26. 11. Sibbecai] See 2 Sam. xxi. 18. 12—15. Abiezer—Maharai—Benaiah—Heldai] Four of the thirty (2 Sam. xxiii. 27—30).

16—23. over the tribes of Israel] Each Tribe had a ruler: and these rulers are called the "princes of the tribes of Israel" (v. 22). In this list the four sons of Leah are placed in the order of birth (Reuben, Simeon, Levi, Judah). Then Issachar and Zebulun, the fifth and sixth sons of Leah (Gen. xxx. 18—20); thus the six sons of Leah occupy the first six places. But the sons of Zilpah, Leah's handmaid, Gad and Asher, are not mentioned. Then comes Naphtali, the second son of Bilhah, Rachel's handmaid. Then Ephraim and Manasseh are placed as coming from Rachel, by Joseph. Then Benjamin, the other son of Rachel. See Gen. xlix. 32—35.

18. Elihu] Probably the same as Eliah in ii. 13. Eliah was Jesse's eldest son.
the son of Abner: 22 Of Dan, Azarel the son of Jeroham. These were the princes of the tribes of Israel.

23 But David took not the number of them from twenty years old and under: because 24 the Lord had said he would increase Israel like to the stars of the heavens. 24 Joab the son of Zeruiah began to number, but he finished not, because 25 there fell wrath for it against Israel; neither 25 was the number put in the account of the chronicles of king David.

25 And over the king’s treasures was Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan the son of Uzziah: 26 And over them that did the work of the field for tillage of the ground was Ezri the son of Chelub: 27 And over the vineyards was Shimei the Ramathite: 28 And over the increase of the vineyards for the wine cellars was Zabdi the Shiphmite: 28 And over the olive trees and the sycomore trees that were in the low plains was Baal-hanan the Gederite: and over the cellars of oil was Joash: 29 And over the herds that fed in Sharon were Shitrai the Sharonite: and over the herds that were in the valleys was Shaphat the son of Adai: 30 Over the camels also was Obil the Ishmaelite: and over the asses was Jehdeiah the Meronothite: 31 And over the flocks was Jaziz the Hagarite. All these were the rulers of the substance which was king David’s.

32 Also Jonathan David’s uncle was a counsellor, a wise man, and a 32 scribe: and Jehiel the 32 || son of Hachmoni was with the king’s sons: 33 And 32 Ahithophel was the king’s counsellor: and 32 Hushai the Archite was the king’s companion:

23. David took not the number] He sinned indeed in numbering the men of war (2 Sam. xxiv. 10; above, xxvi. 5); but his sin was not so great as if he had taken the census of the whole population, for this would have seemed to imply a doubt in the truth of the divine promise to Abraham (Gen. xvii. 15).

24. there fell wrath] The numbering was interrupted by the breaking out of the Pestilence: cp. above, xxi. 6.

25. And over] It is observable that the number of the overseers here mentioned of David’s property of different kinds (25—31) was twelvem: cp. on xxv. 11, and xvii. 1.

— the king’s treasures] In Jerusalem.
— the castles] The fortified places.

26. of the ground] The royal demesnes, consisting of arable land, vineyards, oliveyards, and other plantations.

27. sycomores] Heb. shikmah, synonymus, the fig-mulberry, which grows to the size of a walnut-tree, with rich foliage, and bears abundance of fruit, sprouting in sprigs from the trunk of the tree, in clusters like the grape, and is generally punctured before it is gathered: cp. on Amos vii. 14. The tree is always green, and bears fruit several times in the year, which is of great value to the labouring population. The timber is soft and easy to work, and very durable. Cp. Isa. ix. 10; Haggai, xi. 24; and above, 1 Kings x. 27.

— low plains] In the shephelah or fertile campagna between the hill country of Judah and the Mediterranean. See above, Josh. xv. 33.

28. Saron] The district north of the shephelah, or lowland of Judah: it is the broad and fruitful tract of land which stretches from the central hills of Palestine to the Mediterranean, and reaches along the coast from Joppa northward to Carmel, and was celebrated for its forests, groves, orchards, meadows, and gardens. Cp. Isa. xxxiii. 9; xxxvi. 2; lv. 10. Cant. ii. 1. S. Jerome, in Ejad xxxix. 2. Winer, R. W. B. ii. 389. Grove, B. D. ii. 1258.

29. camels] Committed to the care of an Ishmaelite, as was natural (cp. Judg. vii. 21, 24; with Judg. vii. 12). The same may be said of the flocks entrusted to an Hagarite (cp. 21). Perhaps these camels and flocks were kept in districts that had formerly been pastured by the nomad Ishmaelites and Hagarans (Bertheau).

31. substance] Heb. recash (Gen. xiv. 11; xvi. 21), from recash, to acquire: Greek ὑπαρχεῖν (Gen. 769).

32. Hushai] Of whom we have heard so much in 2 Sam. xv. xvii.

33. after Ahithophel] After his death (2 Sam. xvii. 22).
— Bethilde] It is supposed by some (cp. Movers, 369; and Bertheau here) that we ought to read, “Bethilde the son of Jehoida” (cp. xxii. 21, and above, v. 5). But it is probable that the grandson may have had the same name as the grandfather.
— Abiathar] The High Priest (1 Sam. xxii. 20; xxiii. 6. 9. 2 Sam. xx. 25. 1 Kings ii. 27).

The LAST DAYS OF DAVID.

Preliminary Note to Chapters xxviii and xxix.

These two chapters represent the closing scene of David’s life. The reader is invited to compare Ps. 70—72, and the Prelim. Notes there.

At this time he was enfeebled by old age, as we learn from 1 Kings i. 1—4. 15. If we look at that narrative separately and singly, we might suppose that all his powers were exhausted. But God granted his prayer, “For I will make him strong against his enemies, and against such as rise up against him” (Ps. Ixxviii. 18). God gave him grace; his energies were aroused by the appeal of Bathsheba, in behalf of Solomon, whose claim to the throne was disputed by Adonijah, rising in rebellion against David and Solomon (1 Kings i. 3—39). Nathan the Prophet, who had
David convokes

1 CHRONICLES XXVIII. 1. a solemn assembly.

XXVIII. 1 And David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king; and of

If Solomon was to succeed David, and if the Temple was to succeed the Tabernacle, and to be a substitute for it, a divine commission must be given to authorise the work. The Temple was formed on the same plan as the Tabernacle (see above, Prelim. Note to 1 Kings vi.), but it was to be an expansion and development of it. It would contain indeed the Ark, the essence and kernel of the whole system of worship, and thus the inner unity and continuity of that worship would be shown; but in many accessories, such as the Candlesticks, the Table of Shewbread, and the Cherubim, and in its dimensions and structure, the Temple would greatly differ from the Tabernacle, and be far more magnificent than it. Would the Hebrew princes and people be willing to recognize the new Temple as a substitute for the time-honoured Tabernacle? Would the Priests consent to minister in it? Would the princes and people be ready to contribute to the expense of it?

Surely not, unless they were first convinced that the Temple at Sion, its furniture, and its arrangements, were sanctioned by the same divine authority as the Tabernacle had been at Sinai. This was the great principle to which all this led. This was the pattern which Solomon had to prove, and to proclaim. This is what he now announces in the most solemn manner, in the presence of the Hebrew People, convoked and collected together in the person of their representatives, “the princes of Israel, the princes of the tribes, the captains of the companies, the stewards of his substance, the officers, and the mighty men, and the valiant men, at Jerusalem” (xxviii. 1). In this great National Assembly, one of the greatest ever held, by any earthly king, David was not only the living ancestor and successor Solomon for their acceptance, homage, and allegiance, but he exhibited also the pattern of the Temple, which he had received by divine inspiration (e.12), and of all its appurtenances; and he closed the solemn exhibition with these emphatic words,—“All this the Lord made me to understand in writing by His hand upon me, even all the works of this pattern” (e. 19).

The result of this public appeal was, that the Representatives of the whole Nation acknowledged the Temple to be the divine appointed successor and substitute for the Tabernacle, and contributed liberally to it. “Then the people rejoiced for that they offered willingly to the Lord, and David the king rejoiced with great joy, and blessed the Lord before the congregation” (xxviii. 9, 10) in their different ways. This was a new form of prophecy, which is a model for all who enjoy the blessed privilege of offering of their substance to the glory and worship of God.

Thus David, in this grand and august assembly, combined a resemblance of three great acts of the great Hebrew Lawgiver, Moses. He was like Moses coming down from Horeb, bringing in his hand the pattern of the Tabernacle, which he had received from God in the Mount. He was like Moses at Piargh, surveying the far-off future (2 Sam. xxix. 11). He was like Moses presenting Joshua to the People as his successor. He was like Christ rising from the dead. It has indeed been alleged by some, that David’s old age and death were obscured, because if these facts are carefully collected and duly considered, which have been hitherto specified, and which are presented to us in the several Books of Samuel, Kings, and Chronicles; and as they are brought together by some of the most learned expositors (e. usher, newton, Worship, p. 32; Dr. L. G. Rosen, p. 476; Ephr. in 1 Kings ii. 1), it will be seen and acknowledged, that, though some mists and shadows of human weakness obscured the evening of David’s life, yet, by an extraordinary effort, the inner spiritual light struggled through the veil of mortal sadness and infirmity, and by the help of divine grace it shone out in gleams of glory; and the sun broke forth with supernatural brilliance and extraordinary lustre, just before it went down; and there ever was one to be in the end of this world, I saw that of David, “the man after God’s own heart,” the type of the “Sun of Righteousness,” Who is “the Light of the World.”

XXVII. 1 the princes of Israel] Called here also the princes of the Tribes, and mentioned above, xxvii. 16, 17. — captains of the companies ] Described above, xxvii. 1—15. — the stewards] Enumerated above, xxvii. 25—31. Each of the above bodies of chieftains consisted of twelve persons.
his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king stood upon his feet, and said, Hear me, my brethren, and my people: As for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, and had made ready for the building: But God said unto me, Thou shalt not build an house for my name, because thou hast been a man of war, and hast shed血. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for he hath chosen 1Yehudah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king all over Israel: And of all my sons, (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day. Now therefore in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God; that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

3 And thou, Solomon my son, know thou the God of thy father, and serve him  with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it.

4 Then David gave to Solomon his son  the pattern of the porch, and of the

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*the officers* Heb. sarim. See above, on Gen. xxxvii. 36: and cp. 1 Sam. viii. 15. 1 Kings xxii. 9, where the same word is used.

2. David the king stood up upon his feet. The King rose from his throne on which he had been sitting. The mention of this is significant. This act was designed to show the importance of the proceeding, and, humanly speaking, would have cost him considerable effort, as may be conjectured from the description of David's body (cp. Lightfoot, p. 61). He was strengthened by his earnest zeal for God's glory, and by God's Spirit within him. With reverence be it said, we may compare the extraordinary exertion made by the last of our Saxon Kings just before his death for the completion and consecration of Westminster Abbey, which he survived only a few days, with the effort made by King David at this time, and for the high and holy purpose described in this chapter.

3. And for the footstool of our God. Or rather, even for the footstool of our God, which the Ark was (1 Sam. iv. 4. Ps. lxxv. 1. Lam. ii. 1). On this use of the Hebrew copula were (and), see on Matt. xxi. 5: and cp. Jos. Mace. Works, p. 232. "On the Mercy-seat of the Ark, God's footstool."

4. he hath chosen Jedah to be the ruler. As Jacob prophesied (Gen. xlix. 10).

5. "And I [as Jacob prophesied] God sent Samuel to anoint David to be King; and David's kingdom was miraculously established after many perils, and hair-breadth escapes from Saul and other enemies. It was a forshadowing of Christ's kingdom, founded at this time from the beginning, and established beyond all expectation, and against the combined forces of Satan and the World, both Jewish and Heathen.

6. he hath chosen Solomon] See 2 Sam. xii. 25; above, xlii. 9; and 1 Kings i. 17. 35. David makes this declaration publicly, in order that the claim of Solomon might be generally acknowledged by the Hebrew Nation.

7. And he said unto me] See 2 Sam. vii. 13; and above, xlii. 9.

8. Now—in the sight of all Israel] David gives Solomon public warning of God's wrath and retribution in the event of his swerving from the right way (ver. 7—9). The language used by the aged king David in the presence of all Israel, just before his death, resembles that of the aged Hebrew Lawgiver, Moses, in the ears of all Israel, on the eve of his own dissolution (cp. Deut. iv. 23—26; viii. 19; xi. 26. 28; xxx. 10. See Prelim. Note to this chapter).
houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, 12 And the pattern of all that he had by the spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things: 13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord. 14 He gave of gold by weight for things of gold, for all instruments of all manner of service; silver also for all instruments of silver by weight, for all instruments of every kind of service: 15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, both for the candlestick, and also for the lamps thereof, according to the use of every candlestick.

And by weight he gave gold for the tables of shewbread, for every table; and likewise silver for the tables of silver: 17 Also pure gold for the fleshhooks, and

ascribes to David the whole plan of the building down to the minutest details. Of this there is no indication in the Books of Kings. On the contrary, the design and preparation are ascribed exclusively to Solomon, on the very occasions where they are by the Chronicles ascribed to David. Cp. 1 Kings v. 6. 2 Chron. ii. 3, 7. 1 Kings vi. 2. 2 Chron. iii. 3.” This assumption seems to imply a doubt as to the inspiration and veracity of a Canonical Book of Holy Scripture; and a disparagement and degradation of the character of King David; and a distortion of his history, and of the Book of Psalms. It is one of the most interesting and beautiful portions of the record of his latter days. It would send David down to the grave in sorrow and shame, instead of representing him, as he was, endowed with spiritual strength and arrayed with spiritual glory, and so passing away from earth into an immortal mansion of faithful souls in Paradise.

The allegation above recited has been already considered in part, in the Preliminary Note to this chapter; see also note above, on xxii. 2; and below, 2 Chron. ii. 1, where it will be seen that the writer of the Chronicles, as well as of the Kings, attributes the building of the Temple to a resolve of Solomon; and this was quite consistent with the fact which he also states, of his having received a pattern of it from David.

That a pattern, bearing with it the stamp of divine authority, should be given for the Temple,—the substitute and successor of the Tabernacle,—which had been constructed by Moses on the pattern of the pattern of Mount Sinai, of the example of Jehovah Himself, and was commenced to the reverence of the Hebrew Nation by its antiquity and sanctity, was (as has been already observed) both reasonable and necessary. That this pattern of the Temple should be shown to David, who had earnestly desired to build it, and who was virtually its Founder, and had made such vast preparations for it, was also most appropriate, and is in itself most probable.

The Holy Spirit is the Author of all Scripture. When He inspired the greater house of Solomon, He would also inspire the writer of the Chronicles. He left some things unsaid in the Kings, in order that they might be supplied in their proper place in the Chronicles. When He inspired the less of either He remodeled and supplied what had been left unsaid in the Kings. If the Books of Chronicles had merely been a repetition of the Books of Kings, they would have been censured by some modern critics as tautologous. Is it fair and equitable, that the Chronicles should be condemned as inconsistent, because they told some things which we should not know if they had not been written?

These readers who will carefully consider the plan and design of the Chronicles, as compared with the Books of Kings, will perceive that the record of the delivery of the pattern by God to David, and by David to Solomon, in the presence of the princes, finds its most appropriate place in the Chronicles (see above, Introduction).

David and Solomon are not to be regarded as ordinary men. They are something more; they have a higher character, a spiritual significance. As the father of Solomon, David stands to him in a relation similar to that which (as has been noticed already) existed between Abraham and Isaac, the

former originating what is afterwards reproduced in his son (see above, on Gen. xxvi. 33). The acts of David are continued in Solomon, as those of Abraham are repeated and enlarged in Isaac.

May we not here also apply an observation already made on the history of Abraham in reference to that of Isaac?

In this pатernal origination in David, and in the filial conformity of Solomon, may we not recognize some faint gleams of that mysterious relation which is described by the Divine Son as existing between Himself and the Father:—“My Father worketh hitherto, and I work” (John v. 17). “The Son can do nothing of Himself, but what He seeth the Father do; what things soever He doeth, these also doeth the Son likewise” (John v. 19).

Yet further. David had another spiritual relation to Solomon. David and Solomon, being joined together, make a signal type of Christ (see above, Introd. to Samuel, p. xiv.). David represents Christ as the mighty Conqueror of this world, the Lord of Battles; Solomon symbolizes Him as the Prince of Peace. It was by Christ’s mighty victories over our ghostly enemies, Satan, Sin, and the Grave; it was by the capture of the stronghold of the Jews of this world that He prepared the way for the building of His spiritual Temple, the Church Universal. It was by spoils, of immense value, and by the outlaw of an inestimable price, represented by the almost incalculable sums mentioned by David, in his record of his own services; and the promises above, on vii. 11, that Christ inaugurated the building of that spiritual Temple. It was as David the conqueror, that He received from the Father, and gave to His people, the pattern of it. It was as Solomon, the Prince of Peace,—of Peace won by War,—and of Glory gained by Suffering,—that He executed the building of it, and consecrated it for evermore.

— the houses thereof That is, the parts of the Temple; the holy place, and the holy of holies; the former of which is called “the house of the mercy-seat,” in 2 Chron. iii. 5, and the latter, the holy of holies, in this present verse is called, in the original, “the house of the mercy-seat.”

— treasuries—and upper chambers. See 1 Kings vi. 5, where the chambers attached to the outer wall of the Temple are described. The upper chambers were probably ten cubits in height over the holy of holies: cp. below, 2 Chron. iii. 9 (Beverley). the inner parlours. Or chambers. See 1 Kings vi. 8.

12. of all that he had by the spirit. Literally, of all that was in the spirit with him; that is, the Spirit breathed into him by God. Compare the language of God Himself in Exod. xxviii. 3; xxxi. 3, where He speaks of the Spirit which He has given to those who were to make the fabric and furniture of the Tabernacle.

15. candlesticks of gold. Which in the Temple were ten (1 Kings vii. 49).

16. tables of shewbread. There were ten tables in the Temple, connected with the one table of shewbread (2 Chron. iv. 8). Cp. 1 Kings vii. 48. 2 Chron. xxix. 18. Josephus, Ant. viii. 3. 7.

17. fleshhooks. See Exod. xxvii. 3; and 1 Sam. vii. 13.
the bowls, and the cups: and for the golden basons he gave gold by weight for every bason; and likewise silver by weight for every bason of silver: 18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out their wings, and covered the ark of the covenant of the Lord. 19 All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern.

20 And David said to Solomon his son, Be strong and of good courage, and do it: fear not, nor be dismayed: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord. 21 And, behold, the courses of the priests and the Levites, even they shall be with thee for all the service of the house of God: and there shall be with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people will be wholly at thy commandment.

XXIX. 1 Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet a young man and tender, and the work is great: for the palace is not for man, but for the Lord God. 2 Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; 3 onyx stones, and stones to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance. 4 Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of

— Lowel[ ] For sprinkling blood (Exod. xxvii. 5).
— cup[ ] For libations. See Exod. xxv. 29; xxvii. 36. Num. iv. 7.
All these minute details concerning the weight and fashion of the several instruments and ornaments used in the service of God in the Temple, were specified, in order that the whole nation of Israel might know that in all the work of the Temple, especially in all deviations from the fashion, and instruments, and service of the Tabernacle, David had been directed by God, and had done nothing of his own mind.
— basons[ ] See Ezra i. 10; viii. 27. They were probably ewers with covers (Bethshean).
18. the pattern of the chariot of the cherubims. Two cherubims, in addition to the two golden cherubins made by Moses (see above, 1 Kings vi. 23. 28); hence the Vulg. has "quadrigem Cherubim;" Cp. Ezek. i. 20, who speaks of four living creatures; and hence the four of the curb of the Holy of Holies became the symbol of the fourfold Gospel, on which God sits enthroned, and on which He rides, as on a chariot, into all lands. See below, on Rev. iv. 4, p. 158.

The Ark.
— covered the ark[ ] In the pattern delivered by David to Solomon of the Temple, there was a constant reference made to the pattern of the Tabernacle delivered by God to Moses. The Tabernacle was the ground-work of the Ark (as shown on 1 Kings vi, Prelim. Note); but the dimensions of God’s Sanctuary were enlarged, and the number of its sacred vessels and furniture, of the golden candlesticks, and even of the cherubim above the Ark, was increased. But the Ark itself remained unchanged in both. The same Ark as had been made according to the pattern given by God to Moses at Sinai, nearly five hundred years before, was brought up by David to Mount Zion, and placed by Solomon in the Temple he had built. He placed new cherubim over it for greater glory and majesty, but he did not venture to open it, or take out the Tables of Stone, and put them into another Ark of his own making; and there it remained till the captivity.

May we not here see an image of the perpetuity of the Church of God, overshadowed by the wings of Him, Who says, "Lo, I am with you always, even unto the end of the world" (Matt. xxviii. 20)?

19. All this, said David, the Lord made me to understand—pattern[ ] Or, All these things, by a writing, from the hand of the Lord upon me, He (the Lord), made me to understand, all the works of the pattern. As the Lord had formerly shown to Moses the pattern of the work of the Tabernacle (Exod. xxv. 40; xxvi. 30), so the Lord revealed to David the pattern of the work of the Temple and its furniture. And as at the first formation of the people of Israel into a community, they were numbered, and the Levites were appointed to Divine Service, and the Sanctuary was formed, according to God’s direction, so now that the Ark is brought to its resting-place in Zion, similar provisions are made under God’s special direction for the Temple and its service (cp. v. 21). See Lightfoot, p. 70; Keil, p. 38; Moreno, p. 205, who supposes that David received it through the ministry of God and Nathan, the prophets. Cp. 2 Chron. xxiv. 5.

21. willing skilful[ ] Literally, for every willing offerer to a window (cp. Genesis. 535). It would seem that the Priests and Levites were to act for the willing offerer, by applying his free-will gifts in a wise and conscientious manner.

CH. XXIX. 1. young and tender[ ] xvir. 5.
— the palace[ ] The word here used (bircach) is applied to the royal residence of Eastern monarchs (Esther i. 2. 5; ii. 38; Neh. i. 11; Cp. vii. 2; Dan. viii. 2). It is only used here, and in v. 19, to signify the Temple, and is not found in any other books of the Old Testament but Chronicles, Esther, Nehemiah, and Daniel. It is one of the words of later Hebrew, which serve to remind the reader of the date of those books (Genesis. 115; cp. Greenfield, pp. 265; Keil, Apol. Vers. 404; Einleit. 434; and below, v. 7).

2. onyx stones[ ] See Gen. xii. 12. Exod. xxv. 7; xxviii. 9. — glistering stones[ ] Literally, stones of splendour, an alkaline sepiolite. Here they seem to signify stones of a dark, brilliant colour, like the stibium prepared from it, and perhaps used for making cement (Genesis. 688).

3. all that I have prepared[ ] Cp. xxii. 14.
gold and silver, *which I have given to the house of my God, over and above all that I have prepared for the holy house,* 4 *Even three thousand talents of gold, of the gold of 6 Ophir,* and seven thousand talents of refined silver, to overlay the walls of the houses withah: 5 *The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate this service this day unto the Lord?*

Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king’s work, offered willingly, 7 and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. 8 And they with whom precious stones were found gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite.

Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy.

Wherefore David blessed the Lord before all the congregation: And David said,

Blessed be thou, Lord God of Israel, our father, for ever and ever.

Thine, O Lord, is the greatness, and the power, And the glory, and the victory, and the majesty: For all that is in the heaven and in the earth is thine, Thine is the kingdom, O Lord, And thou art exalted as head above all.

Both riches and honour come of thee, and thou reignest over all; And in thine hand is power and might; And in thine hand it is to make great, And to give strength unto all.

Now therefore, our God, we thank thee, And praise thy glorious name.

4. Ophir] Cp. 1 Kings ix. 28. 6a. 1 Kings 10. 24. --- the house] See xxviii. 11. 6b. Then the chief of the fathers—offered willingly] See xxiv. 61; xxv. 1. They were persuaded that God had revealed His will to David for the building of the Temple, and that the plan of the structure, furniture, and order of the service, which were to succeed in the place of those of the Tabernacle, were of divine institution and appointment. See above, Prelim. Note to chap. xxviii. 12.

DARIUS.

7. drams] Heb. adaromim. A word which is only found here, and in Ezra viii. 27. We have daromenim in Ezra ii. 69, and Neh. vii. 71. Some suppose the word here used to be derived from Darius, not the father of Xerxes, but from an elder Darius (Herodotus, ii. 69). 8. precious stones—gave them] Here was another feature of resemblance between the circumstances of the erection of the Temple at Jerusalem, and the Tabernacle at Mount Sinai. In both cases, the princes of Israel gave free-will offerings of precious stones. Cp. Exod. xxxvi. 27. Num. vii. 2. 10. --- Jehiel the Gershonite] The Levite treasurer (xxvi. 21). 11. Thine, O Lord, is the greatness—victory! Greatness and Power in the creation of the world; Glory and Victory in the Redemption of Thy People, and in the overthrow of Thine enemies and theirs in the Red Sea, and in Canaan; and the Majesty in the awful manifestation at Sinai. So the Parthey well paraphrases the passage. Cp. Eph. iv. 1. 18. And how much more is this applicable to the attributes of our God and Lord, Jesus Christ!

This thought is expressed in the ancient Christian Liturgies, at the Oblation and Prayers of Consecration, which appear to have been framed in part on this eucharistic application of David. See the Apostolic Constitutions, viii. c. 11; and Bingham, book xv. chap. iii., where the form is inserted.
But who am I, and what is my people, That we should be able to offer so willingly after this sort? For all things come of thee, And of thine own hand have we given thee.

For we are strangers before thee, and sojourners, as were all our fathers: Our days on the earth are as a shadow, and there is none abiding.

O Lord our God, all this store that we have prepared to build thee an house For thine holy name, Cometh of thine hand, and is all thine own.

I know also, my God, that thou testiest the heart, And hast pleasure in uprightness.

As for me, in the uprightness of mine heart I have willingly offered all these things: And now have I seen with joy thy people, Which are present here, to offer willingly unto thee.

O Lord God of Abraham, Isaac, and of Israel, our fathers, Keep this for ever in the imagination of the thoughts of the heart of thy people, And prepare their heart unto thee:

And give unto Solomon my son a perfect heart, To keep thy commandments, thy testimonies, and thy statutes, And to do all these things,

And to build the palace, for the which I have made provision.

And David said to all the congregation, Now bless the Lord your God.

And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshipped the Lord, and the king. And they sacrificed sacrifices unto the Lord, and offered burnt offerings unto the Lord, on the morrow after that day, even a thousand bullocks, a thousand rams, and a thousand lambs, with their drink offerings, and sacrifices in abundance for all Israel: And did eat and drink before the Lord on that day with great gladness. And they made Solomon the son of David king the second time, and anointed him unto the Lord to be the chief governor, and Zadok to be priest.

Solomon is made King.

22. they made Solomon the son of David king the second time, and anointed him unto the Lord: See also the following verse. This was a public acknowledgment of his sovereignty by all the princes and people, conveyed to Jerusalem from all parts of the kingdom of Israel and Judah. Here is a clear proof, that the circumstances described in these last chapters were posterior to those related in the first chapter of the First Book of Kings, in which we read that Solomon was anointed by Zadok (1 Kings i. 39). That was the first union; but that was done in haste, without any public convocation of the princes and people, and would have been needless, if the union here mentioned had preceded it. And the union, which is here described, is expressly represented as the second union; that in the Book of Kings having been the first; and (as Bertheau rightly observes) that first union had been already noticed above in xxiii. 1, where it is said, “David made Solomon king.” See also what follows here, in ver. 23, 24.

Zadok anointed to be Priest.

— Zadok to be priest: Zadok was anointed to be priest by a special union, because he was of the line of Eleazar, which was to be restored to the succession, in the place of the line of Ithamar, which, in the person of Abiathar, exercised the high
23 Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him. 24 And all the princes, and the mighty men, and all the sons likewise of king David, i submitted themselves unto Solomon the king. 25 And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel.

26 Thus David the son of Jesse reigned over all Israel. 27 And the time that he reigned over Israel was forty years; 28 seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem. 29 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead. 30 Now 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. 30 With all his reign and his might, and the times that went over him, and over Israel, and over all the kingdoms of the countries.


Before CHRIST 1015.

Solomon is obeyed by all Israel. 23, 24. all Israel obeyed king — and all the sons—of King David submitted themselves unto Solomon the king! Here is another proof that the events in this and the foregoing chapter belong to the last days of David's life. What is here said could not be asserted of the time described in the first chapter of the First Book of Kings, but must refer to a period subsequent to it. That chapter narrates the rebellion and usurpation of Adonijah, and of the "sons of King David," and the conspiracy of some of the princes and people with him against David and Solomon. But now all opposition has disappeared: "All the princes, and all the mighty men, and all the sons likewise of King David, submit themselves to Solomon the king!" and he sits on the throne of the Lord as King, instead of David, his father, and all Israel obeys him; and the Lord magnified Solomon exceedingly in the sight of all Israel; and David died in a good old age, full of days, riches, and honour; and Solomon his son reigned in his stead (v. 29).

29. in the book of Samuel the seer — Nathan the prophet — Gad the seer. Some suppose that the author of the Chronicles is here referring to our present Books of Samuel. So Moore, 179; and so the writers quoted above in the Introduction to Samuel, p. 258, Keil (Chronik, 219), Einleit. 405, and Havernick (Einleit. ii. 195) are of opinion that he is citing three distinct documents, not now extant; and so Archdeacon Lee, on Inspiration, p. 466.

The Words ʻEzer, Nabi, Choseih. ʻEzer is here called the seer (Heb. ṣārāḥ); Nathan is called the prophet (Heb. nāḇī); Gad, the seer (Heb. ḵōzēb). The English Version follows the Sept. and Vulg. in giving the same sense (seer) to the first and third words; on the meaning of which, see Archdeacon Lee, ibid. pp. 541—545; and note above, on 1 Sam. ix. 9.

The word nāḇī represents an official person, who was appointed, commissioned, and inspired by God to declare His will. Therefore, we never find the title, "the King's prophet" (Ναβις), but the Lord's prophet. The word ʻEzer almost always means rich (see 1 Sam. ix. 9); and in like manner we never hear of the King's ʻEzer, but simply and absolutely the ʻEzer (from ʻārāh, to look, ʻārān; 1 Sam. ix. 11, 18; 2 Sam. xxvii. 27); and the word ʼėzer is commonly applied to Samuel in Chronicles (1 Chron. xxii. 22, xxvii. 28, cp. 2 Chron. xvi. 7, where it is applied to Hahnani. Cp. Isa. xxx. 10). But the word chōzēh (from chəzāz, to see, ṣārān), is applied often to describe the relation of the person to a King, who usually consults him. Thus Gad is called David's chōzēh (2 Sam. xiv. 11; 1 Chron. xxi. 9, 20, xxix. 29, 2 Chron. xxix. 25); and Heman is called the King's chōzēh (xxv. 5). So Jeduthun (2 Chron. xxxv. 15). Asaph is called a chōzēh (2 Chron. xxix. 30).

It is observable that the author of Chronicles, here and elsewhere, e.g. in the summary of the history of David, Solomon, Rehoboam, Jehoshaphat, and Hezekiah (see below, 2 Chron. ix. 29; xii. 15; xx. 34; xxxii. 32), refers to the writings, and versions, and prophecies of prophets and seers,—Nathan, Shemu'āiah, Abijah, Iddo, Jehun, and Jeushiah. This is an evidence, that the sacred author was not, as some allege, swayed by priestly influence, and actuated by prejudice against the prophets: cp. above, Introduction.

In the divinely inspired record of the glorious termination of the life and reign of David the King, as described in this and the foregoing chapter, and in the undisputed succession of Solomon his son on the throne of the Lord, we have not only a true history, but a typical foreshadowing and prophecy of the everlasting dominion, and heavenly majesty of Christ, Who is, like David, a Man of war, a Mighty Conqueror, the God of battles, and the Lord of Hosts; and Who is also, like Solomon, the Prince of Peace: and Who made, like David, preparations for the building of the spiritual Temple of His Church, by the spoils which He won from His enemies (see above, xii. 13); and Who, like Solomon, completed the fabric in peace and glory after His ascension into heaven; Who also is "the Author and Finisher of our faith" (Heb. xii. 2), "the Alpha and Omega, the Beginning and Ending, the First and the Last." (Rev. i. 8; xxi. 6; xxi. 13), and of Whom it is written, even after the destruction of Solomon's Temple, "He shall be a Priest upon His throne: and the counsel of peace shall be between them both; and He shall build the Temple of the Lord" (Zech. vi. 12, 13); and Who reigns for ever in the heavenly Jerusalem over all true Israelites, and to Whom, with the Father, and the Holy Ghost, be all praise and dominion, now and for ever. Amen.
I. 1 AND Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly. 2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers. 3 So Solomon, and all the congregation with him, went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. 4 But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. 5 Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the Lord: and Solomon and the congregation sought unto it. 6 And Solomon went up thither to the brasen altar before

The Authors;

The Second Book of the Chronicles.

CHAPTER I.

For an Introduction to this Book, see above, before 1 Kings.

 Solomon—was strengthened] After the events recorded in chaps. xxviii. and xxix. of the foregoing book, and 1 Kings, chaps. i. and ii. Solomon spake unto all Israel] Solomon began his reign, as David ended his, with a public assembly of all Israel, convened in their representatives: see above, 1 Chron. xxviii. 1. to the captain] This is in apposition with “all Israel,” who were represented by their heads. went to the high place that was at Gibeon] For the reason of this visit of Solomon to Gibeon, see the note above, on 1 Kings iii. 4.

The Tabernacle at Gibeon.

—there was the tabernacle of the congregation of God] Or rather, of meeting with God. See on Exod. xxv. 22; xxix. 42.

—which Moses the servant of the Lord had made in the wilderness] The sacred historian is now about to describe the building of the Temple, and its glory, and is careful to guard the reader against any disparagement of the Tabernacle, which was to be succeeded by it, and absorbed into it. In this respect he imitates the wise King Solomon, who began his reign with a visit to Gibeon, where the Tabernacle was, and offered sacrifices there, before he began to build the Temple. He calls it the Tabernacle of meeting with God, which Moses the servant of the Lord had made in the wilderness.

In like manner the true Solomon, Jesus Christ, the Son of God, showed His affectionate reverence for Moses, who was faithful as a servant in all His house (Heb. iii. 5); and He bore honourable witness to Moses, and referred to His writings as preparatory to the Gospel, and as fulfilled in it. See Luke xvi. 31. 32; xxv. 44. John v. 46. When the fulness of time was come, God sent forth His Son, made under the Law, to redeem them that were under the Law” (Gal. iv. 45). He came “to fulfil all righteousness” (Matt.iii. 15. Cp. Matt. v. 17). Christ began His ministry at the Gibeon of the Law, before He began to build the Church on Sion. Thus He displayed the continuity of all God’s dispensations. He showed that there is no discord between them, but perfect harmony; that the Levitical Tabernacle of Moses, the servant of God, was preparatory to the Evangelic Temple of Christ, the Son of God.

The Apostles imitated Christ in this respect; and thus it might be said of Christ, the true Solomon, that He and all the congregation of the spiritual Israel, represented by their heads the Apostles, went in the first instance to Gibeon, and sacrificed there, before they built up the Temple of the Church at the Christian Jerusalem.

The Ark at Jerusalem.

4. But the ark] Or, But indeed, or, but truly (see Genes. 8) the Ark of God had David brought up from Kirjath-jearim to Jerusalem. The Tabernacle, which Moses had made, was at Gibeon; but the Ark, which was the centre, and nucleus, and essence of the Visible Church, as having the Mercy-seat, on which the Presence of God rested, had been brought up by David to Jerusalem, the place which God had chosen to put His Name there. See above, on 2 Sam. vi. 2-18; and 1 Chron. xiii. 6; xiii. 1, where David says, at Jerusalem, “This is the house of the Lord God.”

Therefore, the Ark was not taken by Solomon to the Tabernacle at Gibeon, but he brought up the “Tabernacle of meeting” to Jerusalem; and the Tabernacle was absorbed into the Temple.

In like manner the Gospel (which was the essence of the Levitical Law itself), was not infused into the Law (as the Juridizers desired that it should be, see note at end of Gal. ii.), nor was the Gospel set up as co-ordinate with the Law of Moses, but the Levitical Law was absorbed by Jesus Christ, the Divine Solomon, and by His Apostles, into the Temple of the Christian Church. See above, on 1 Kings vii. 4; and below, on v. 5; and notes on Gal. ii.

The Ark remained the same in the Tabernacle and in the Temple. It received fresh glory in the Temple by the addition of two new cherubim, making the number into four (1 Kings vi. 23). So the Presence of the same God, which was vouchsafed to the Levitical dispensation, and had been manifested to the Patriarchs, is continued to the Christian Church; and it is invested with new revelations of glory in the Evangelic cherubim of the fourfold Gospel of Christ. See below, on Rev. iv. 3. p. 185.

5. the brasen altar] See Exod. xxvii. 1; xxxi. 9; xxxvii. 1. he put] Or rather, was there; that is, at the Tabernacle: cp. v. 6. The true reading of the original is not את, but אש, So Sept., Vulg., and Bezaeuan.
Solomon's vision: 2 CHRONICLES I. 7—17. II. 1—6. he sends to Huram.

the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead. Now O Lord God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

8 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, that is so great?

9 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: 10 Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee; neither shall there any after thee have the like.

11 Then Solomon came from his journey to the high place that was at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

12 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

13 And the king made silver and gold at Jerusalem as plenteous as stones; and cedar trees made he as the sycomore trees that are in the vale for abundance.

14 And Solomon had horses brought out of Egypt, and linen yarn to the king's merchants received the linen yarn at a price. And they fetched it up, and brought forth out of Egypt a chariot for six hundred shekels of silver, and an horse for an hundred and fifty: and so brought they out horses for all the kings of the Hittites, and for the kings of Syria, by their means.

II. 1 And Solomon determined to build an house for the name of the Lord, and an house for his kingdom. 2 And Solomon told out three score and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 And Solomon sent to Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

4 Behold, 5 I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel. 6 And the house which I build is great: for great is our God above all gods.

7—12. In that night—the like See above, on 1 Kings iii. 5—15.

11. This was in thine heart This phrase does not occur in the parallel passage of Kings; and is an important addition, as showing that God searches the heart, and that Solomon's prayer came from the heart.

13. Then Solomon came from his journey to the high place The words, "from his journey," are not in the original, which can hardly bear any other sense than that Solomon came to the high place, which is in Gibeon of Jerusalem from the Tabernacle of meeting (cp. v. 29); and so the Syriac and Arabic Versions render it, which suppose the Gibeon here mentioned to be at Jerusalem. May not the word Gibeon be here used, as Geba and Gebah, for a hill (see Gean. 155; Everet, 250), and may not the "Gibeon of Jerusalem" be Moriah? May it not intimate that Jerusalem had its Gibeon there, which had been consecrated by God Himself? See on 1 Chron. xxii. 1. The Sept. and Vulg. cut the knot, by translating the Hebrew preposition, signifying to, by, from, so Pagnini and Munster; Theinus and Bertheau alter the text.

14—17. And Solomon gathered—by their means This passage, which is found at a later place in the history, in 1 Kings x. 26—29 (where see the notes), finds also a proper position here, as showing that God made good his promise to Solomon by giving him riches, as well as wisdom.

Ps. 133. 5.

11. I Kings 8. 27.

6. But who is— 

ch. 6. 18. Isa. 66. 1.

‡ Heb. hath retained, or, obtained strength.
Hiram the King of Tyre  
2 CHRONICLES II. 7—18. sends Hiram the master-workman.

1. Before CHRIST 1015.

1 Heb. to grave the graves.
2 1 Chron. 22. 15.
3 Or, alamgoim.
4 1 Kings 5. 11.
5 Heb. great and second.
6 1 Kings 5. 11.

n 1 Kings 10. 2.
1 1 Kings 2. 7.
5 162. 55. & 124. 2.
7 Rev. 19. 6.
8 Heb. fearing prudence and understanding.
q 1 Kings 7. 12, 14.

1 ver. 10.
2 1 Kings 5. 5, 9.
3 Heb. according to oth thy need.
4 Heb. Japhus.
5 Josh. 15. 46.
6 Acts 9. 36.
7 1 2 Chron. 2.
8 1 Kings 5. 13.
9 15. 10. 9. 20, 24.
10 16. 7. 8.
11 Heb. the sons of the strangers.
12 1 Chron. 22. 2.
13 As it is ver. 2.

8. alamgoim] Or soudal wood: see 1 Kings x. 11. This is not specified in the parallel passage in Kings; but the other place in Kings just quoted, shows that it did not grow in Solomon's country, and therefore it was likely that he would respect Hiram to send it.

It has been an objection, by some recent critics, that Hiram could not send alamgoim to Solomon from Lebanon, because they did not grow there. But even if they did not grow there, they might have formed a part of the shipment from the commercial city of Hiram, and might (as Kittô observes, p. 40) well be grouped together with the other kinds of timber, which were indigenous in Phœnicia. (Cf. ver. 14.) The word is mentioned in 2 Kings x. 22.

10. beurlas wood] Literally, wheat of strokes, Genen. 471; which however supposes that the MSS. here are to be emended from 1 Kings v. 11; and so (it seems) Everst, p. 806; and Berthoim.

Some have alleged that there is a discrepancy between this account (ver. 10. 15), and that in 1 Kings v. 11.

But the one account is supplementary to the other.

In the Chronicls, Solomon promises to give provisions to Hiram's Tyrian workmen, who are called his servants, and his hewers of wood, and are thus distinguished from the family of Hiram, which resided at the Tyrian Court, and which also received supplies from Solomon, according to the writer of the Book of Kings (Bp. Patrick, Michaelis, Schulz, Keil, Chronik. 218.; and cp. above, on 1 Kings v. 11).


14. of Dan] Of Dan by birth; and of Naphthali by marriage. And when she had become a widow, she married a Tyrian husband; and thus Hiram, the master-workman of the Tyrian king, was connected with two of the tribes of Israel (Berthoim).

Similarly, both Jews and Gentiles laboured in the building of the spiritual Temple, the Church of Christ.

17. the strangers] See 1 Chron. xxii. 2; and below, viii. 7.

The remants of the Canaanitish nations were admitted to labour in the building of the Temple; so the heathen races of the world are now made instrumental in erecting the Church of Christ.

18. bearers of burdens] On the numbers here specified, see above, on 1 Kings v. 13. 16.
CH. III. 1. mount Moriah] See above, notes on 2 Sam. xxiv. 18. 1 Chron. xxi. 16–28; and on Gen. xxiii. 2; and the Targum, here quoted by J. Patrick, and Jeronimus, who says, "This is the place of which God spake to Abraham." Cp. Lightfoot, p. 73; and J. Lightfoot here. There is a reference to the etymology of Moriah in the words which follow, where "the Lord appeared," see above, on Gen. xxii. 2. 14. — where the Lord appeared] So Sept., or, which had been shown (οὐδὲν), or, who appeared, the reference being to the Lord, in the beginning of the sentence. — In the second] Or, rather, which (Temple) David prepared in the place, or the threshing-floor of Oranam. The whole sentence may be rendered thus: And Solomon began to build the house of the Lord in Jerusalem in Mount Moriah (the Mount of Jehovah's appearing), who appeared unto David his father; which (house) David had prepared in the (appointed) place in the threshing-floor.

2. In the second day of the second month] So some of the earlier expositors, and De Wette; but the sense seems rather to be in the second, yea, in the second month, not in the first; and so Sept., Vulg., Arabic, and Syriac, none of which say anything of the second day: nor is this specified in 1 Kings vi. 1, where the building of the Temple is connected, by a chronological reckoning (of 480 years), with the Exodus. In this act of Solomon, beginning to build the Temple at the beginning of the second month, was there not a reference to the time of the setting up of the Tabernacle, which was set up up in the second month of the first year? The building of the Temple, which was to succeed it, and supply its place, was begun in the second month.

In the fourth year of his reign] So Christ, the Divine Solomon, began to build the spiritual Temple of His Universal Church, by sending the Holy Ghost, in the fourth year after His baptism: see on 1 Kings vii. 1.

3. Now there—was instructed] Or, Now this is the ground place (or dimensions) of Solomon. On the use of the Hebrew hophal infinitive (hased) for a substantive, see Ezra iii. 11 (Bertheau; and so the Syriac, and Arabic, and Targum).

4. the height—an hundred and twenty] This notice of the height is an addition made by the sacred Writer here to the description in the Book of Kings. This statement has been disputed by some (and there are some variations as to the height in the Alexandrine edition of the Sept., and in Syriac, and Arabic. Cp. Bertheau, p. 259); but the preponderance of authority is greatly in favour of the reading in the text. See above, on 1 Kings vi. 3. The second Temple, which was inferior in glory to the first, was to be sixty cubits high (2 Chron. vi. 3); and it is not probable that the first Temple was not so high in any part of it; and Josephus distinctly asserts (Antit. xvi. 11. 1), that the second Temple was sixty cubits lower than Solomon's, i.e. half its height.

5. the greater house] The holy place. See above, on 1 Chron. xxviii. 11. — he covered with fir] He covered it with cypress. This is to be explained from 1 Kings vi. 15, with which the reader is supposed to be familiar.

— palm tree] See 1 Kings vi. 29.

— chains] Not mentioned in 1 Kings vi. 18, but probably designed to connect the knop and flowers (there described).

6. precious stones] Another ornament not mentioned in the description in 1 Kings vi., but for which we have been prepared by the statement in 1 Chron. xxix. 2.

— Paravia] A word only found here; it is supposed by some to be the same country as Ophir. It has been connected with the Sumerit pārāwa, former, oriental (Gena, 689). Some suggest Sepharvaim, which stands in the Syriac Version for Sephor in Gen. x. 30. Cp. Winer, R. W. B. ii. 120; Beren, in B. D. Hebraicus, § 711. Hitzig, in his commentary of x. 1, supposes that it was in Arabia; and so Bertheau, p. 261.

7. He overlaid] See 1 Kings vi. 21, 22, 23.

8. the most holy house] See 1 Kings vi. 20. The sacred Writer here adds a statement of the amount of gold employed upon it,—six hundred talents,—as many talents almost of gold as accrued to Solomon in a year's revenue (1 Kings x. 14).

9. of the wails] Of each nail, by which the plates of gold were fastened.

— the upper chambers] Probably over the most Holy Place. See 1 Chron. xxviii. 11.

10. two cherubims] See above, on 1 Kings vii. 23–25.

— image work] Heb. tsawdath, a word occurring only here.
other cherub. 12 And one wing of the other cherub was five cubits, reaching to the wall of the house: and the other wing was five cubits also, joining to the wing of the other cherub. 13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces were inward. 14 And he made the veil of blue, and purple, and crimson, and fine linen, and g g wrought cherubims thereon.

15 Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits. 16 And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. 17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jacob, and the name of that on the left Boaz.

IV. 1 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 b Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about. 3 c And under it was the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about. Two rows of oxen were cast, when it was cast. 4 It stood upon 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. 5 And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths.

6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in.

It seems to be derived from tissu, to fashion, and to signify stationary work, as it is rendered by Vulg. (Genes. 705, 715).

13. their faces were inward] Literally, toward the house, or holy place.

14. the veil] Heb. parveth, the veil before the Holy of Holies. See on Exod. xxvi. 36. This is not mentioned expressly in 1 Kings vi., but we have there a description of the chains of gold connected with it. See on 1 Kings vi. 21.

— blue, and purple] So as to resemble the veil of the Tabernacle, made by God’s direction at Sinai. See Exod. xxviii. 31, 32.

15—17. two pillars] See on 1 Kings vii. 13—22.


IV. 1. he made an altar of brass] This also is an additional statement made by the sacred writer here, and not found in the Kings; but that book confirms the truth of it incidentally by speaking of Solomon offering burnt-offerings on the altar which he built (1 Kings ix. 25). Cp. 1 Kings vii. 22, 64, where his existence is implied.

— ten cubits the height] The altar was so arranged by gradual ascents, that the law in Exod. xx. 26 might be complied with. Here were other particulars (viz. the size and height of the Altar of burnt-offerings), in which the sacred furniture of the Temple was on a far grander scale than that of the Tabernacle.


The oxen of the Molten Sea.

3. Two rows of oxen] This is also an additional feature mentioned here. In 1 Kings vii. 24, the brased sea is said to be adorned with rows of pekethin (gawrdet), which word is supposed by some to have been misread by the author of the Chronicles, as it had been bekathim (ozem). So Keil, on Kings, p. 78; and Bertheau, p. 207, who would substitute pekethin here. But this is arbitrary criticism. These rows of oxen may have been ornaments, like metopes; and oxen are mentioned as architectural ornaments, on borders of brased vessels, in the Books of Kings also (1 Kings vii. 29), as well as here.

Besides, by this alteration of the text, we should lose a feature of spiritual interest, in this description. The Twelve Oxen, which supported the brased Laver, and looked to all points of the compass, were a figure of the communication of the Sacrament of Baptism by the Apostles, and their successors in the Apostolic ministry, to all parts of the world. See above, on 1 Kings vii. 23—26. That Laver was adorned with knobs of fruit and with lilies, the emblems of fruitfulness and purity, the spiritual characteristics of the Christian baptismal life. And we are here told that it was also adorned with oxen. Oxen are Scriptural symbols of labour, especially of Apostolic labour (1 Cor. ix. 9); and they may fitly be said to symbolize here the duty of communion with the Apostles, and their successors, in doctrine and practice (Acts ii. 42).

Oxen are coupled with lavers, in the ornaments of the Lavers, in 1 Kings vii. 29. They are two emblems of the labour and courage of the spiritual life.


6. ten lavers] See 1 Kings vii. 27—39, which passage the author supposed to be known to his reader, and therefore he does not repeat it.

But he adds here a statement as to the use of the Lavers, and also of the sea.
And he made ten candlesticks of gold according to their form, and set them in the temple, five on the right hand, and five on the left. He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made an hundred basins of gold.

Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass. And he set the sea on the right side of the east end, over against the south.

And Huram made the pots, and the shovels, and the basins. And Huram finished the work that he was to make for king Solomon for the house of God: To wit, the two pillars, and the pommels, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were on the top of the pillars; And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which were upon the pillars.

He made also bases, and lavers made he upon the bases: One sea, and twelve oxen under it. The pots also, and the shovels, and the fleshhooks, and all their instruments, did Huram his father make for king Solomon for the house of the Lord of bright brass.

Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out. And Solomon made all the vessels that were for the house of God, the golden altar also, and the tables wherein the shewbread was set; Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; And the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; And the snuffers, and the basins, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold.

V. Thus all the work that Solomon made for the house of the Lord was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

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 Jerusalem, to bring up the ark of the covenant of the Lord out of the city of David, which is Zion. Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month. And all the elders of the people

7 ten candlesticks of gold See 1 Kings vii. 49.
8 their form Their prescribed pattern. (Vulg.,) below, v. 20.
9 ten tables See 1 Chron. xxviii. 16; and cp. 1 Kings vii. 48, where only one table is mentioned. There was probably only one table of showbread, as the author of Chronicles himself informs us (xiii. 11; xxix. 18); the other Tables contained its accessories and adjuncts, such as the Incense, &c.
10 right side The south side.
11 four hundred pomegranates See above, on 1 Kings vii. 20.
12 his father Or, master of the works; see on ii. 13.
13 In the plain of Jordan—found out See 1 Kings vii. 46, 47.
14 after the manner Or, after the prescribed order (see n. 7), where the same word is used.
15 the oracle Heb. debar, the Holy of Holies, where God declared His will. See above, on 1 Kings vi. 5.
16 pure gold Properly, gold shut up, as precious (1 Kings vi. 20, 21; vii. 49; x. 21. Gen. 579).
17 perfect gold Literally, gold of perfection. The original word, miculth, is from Heb. kult, to complete (Gen. 400. 471).
18 the sacred writer is careful to relate that even the lamps and tongs of the Temple were of gold, yea, of gold of perfection, a striking sublimation that things used in God's service should be of the best, and especially that the hearts of His worshippers should be pure, and their lives holy: cp. 1 Pet. i. 7.
19 the entry—inner doors Were of wood, covered with gold. See 1 Kings vi. 31. 34.

Chv. V. I. that David his father had dedicated See 1 Chron. xviii. 11.
20. Then Solomon assembled the elders of Israel See above, on 1 Kings viii. 1.
The Tabernacle is brought up. 2 CHRONICLES V. 5—13. The Ark in the Holy of Holies.

4. the Levites took up the ark] Cp. I Kings viii. 3, where it is said "the priests took up the ark? and so below, r. 7; here, the priests brought in the ark. The sense, therefore, is this:—It was the privilege of the Levites to bear the Ark; and on this solemn occasion (as on some others; see Josh. iii. 3; iv.3) those Levites, who were also Priests, bore it. The Priests are therefore here called "the Priests, the Levites" (v. 6), as in Deuteronomy. See above, on Deut. xvii. 9: and introd. to that book, p. 197.

The Tabernacle is brought up to Jerusalem. 5. and the tabernacle] The ancient Tabernacle, made by Moses at Sinai, which was, now at this time, (see above, i. 3). They brought up this venerable, time-honoured, and divinely appointed Tabernacle to Mount Moriah, where the Temple was. But what became of the ancient materials of the Tabernacle we are not informed. They pass away from our eyes silently and imperceptibly, being absorbed into the Temple. Was there not a spiritual meaning in this?

The Levitical Law, like the Tabernacle of Sinai, was of God. It was framed under His inspiration and by His command. As such it was to be treated with reverential awe. In its moral and spiritual essence, which was an expression of the Divine Attributes, it is perpetual; but in its ceremonial ordinances it was only for a time. It was preparatory and monadatory to Christ and the Gospel; and, in these respects, at His coming, it had waxed old, and was ready to vanish away (Heb. viii. 13). The Tabernacle of the Levitical Law was to pass away, and to be merged in the glory of the spiritual Temple of the Universal Church of Christ: (cp. above, vii. 3.)

— and the Levites] The conjunction, and, not in the original, would be better omitted. See on vi. 4.

7—9. the ark of the covenant] On this bringing-in of the Ark, that had been made by Moses, and God's command at Sinai, into the Temple at Jerusalem, see note above, on I Kings viii. 6—8.

9. they drew out the staves] Rather, they extended the staves; they elongated them, so that the ends of them were visible, projecting from the Ark. See on I Kings viii. 8.

— from the ark before the oracle] In I Kings viii. 8 it is, "in the holy place before the oracle" (see note there). Those persons, who were in the holy place, could see the ends of the staves, by means of the aperture in the oracle; but they who were not in the holy place, but were further removed from it, could not see the ends of the staves, because they extended beyond the width of the aperture in the oracle, the Ark being placed length-ways, and the staves being parallel to the longer sides, or width, of the Ark (Thein. iBerth.). It has been supposed by some (e.g. Prideaux, Part i. Book iii.) that the staves were parallel to the ends of the Ark. But this is hardly probable.

— unto this day] When this description was written, which is inserted in I Kings viii. 6—8, and was religiously copied by the Chroniclers (see above, viii. 23), it was not applicable to the times after the captivity, when the author of the Chronicles wrote. See 2 Chron. xxxvi. 22, 23.

10. There was nothing in the ark save the two tables] See on I Kings viii. 9.

11. did not then wait by course] As had been appointed by David for the ordinary service of the Temple (see 1 Chron. xxiv.). But this was an extraordinary occasion, and they were all present, in order that they might testify by their ministry in the Temple that they all concurred in the transfer of the Ark to the Temple, and that they all acknowledged the Temple, built by Solomon at Jerusalem, to be the legitimate successor to the Tabernacle, made by Moses the servant of God at Sinai. The Levites were present and officiated for a similar reason.

12. Jeduthun] Probably the same as Ethan. See 1 Chron. xiii. 18; xiv. 1—6. (B. D. i. 393; Passey on Daniel, p. 317).

13. as the trumpeters and singers were as one] This is added by the sacred writer; it is not mentioned in Kings. It appears from the two accounts compared, that when the Priests had deposited the Ark in its resting-place in the Holy of Holies, that the trumpeters and singers gave notice of its inauguration there, and then, as Heman, one of the Levites, gave a response to their song of praise, "the Lord is good, for His mercy endureth for ever;" and thus they gave notice to the People, who were outside the Court of the Priests, that the Ark had at last found its rest and God Himself gave a response to their song of praise by filling the House with His glory.

— For he is good—for ever] On this inaugural song of praise, see below, at Ezra iii. 11.
then the house was filled with a cloud, even the house of the Lord; ¹⁴ So that the priests could not stand to minister by reason of the cloud: ⁸ for the glory of the Lord had filled the house of God.

VI. ¹ Then said Solomon, The Lord hath said that he would dwell in the thick darkness. ² But I have built an house of habitation for thee, and a place for thy dwelling for ever. ³ And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.

⁴ And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, ⁵ Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: ⁶ But I have chosen Jerusalem, that my name might be there; and ⁷ have chosen David to be over my people Israel. ⁸ Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. ⁹ But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: ¹⁰ Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name. ¹¹ And in it have I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel.

¹² And he stood before the altar of the Lord in the presence of all the congregation of Israel, and spread forth his hands: ¹³ For 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: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven, ¹⁴ And said, O Lord God of Israel, ¹⁵ there is no God like thee in the heaven, nor in the earth; which keepest covenant, and showest mercy unto thy servants, that walk before thee with all their hearts: ¹⁵ Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. ¹⁶ Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, ¹⁷ There shall not fail thee a man in my sight.
to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. 17 Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

18 But will God in very deed dwell with men on the earth? behold, heaven and the heavens cannot contain thee; how much less this house which I have built! 19 Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: 20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth || toward this place. 21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall † make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest, forgive.

22 If a man sin against his neighbour, † and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; 23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

24 And if thy people Israel || be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee || in this house; 25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 When the || heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; 27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 If there || be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillers; if their enemies besiege them || in the cities of their land; whatsoever sore or whatsoever sickness there be: 29 Then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sores and his own grief, and shall spread forth his hands || in this house: 30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only † knowest the hearts of the children of men:) 31 That they may fear thee, to walk in thy ways, † so long as they live † in the land which thou gavest unto our fathers.

32 Moreover concerning the stranger, † which is not of thy people Israel, but is come from a far country for thy great name’s sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; 33 Then hear thou from the heavens, even from 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, and fear thee, as doth thy people Israel, and may know that † this house which I have built is called by thy name.
Solomon's prayer. 2 CHRONICLES VI. 34—42. VII. 1. The fire from heaven.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; 35 Then hear thou from the heavens their prayer and their supplication, and maintain their || cause.

36 If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; 37 Yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; 38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: 39 Then hear thou from the heavens, even from thy dwelling place, their prayer and their supplications, and maintain their || cause, and forgive thy people which have sinned against thee.

40 Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent || unto the prayer that is made in this place. 41 Now therefore arise, O Lord God, into thy 'resting place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints ' rejoice in goodness. 42 O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.

VII. 1 Now when Solomon had made an end of praying, the b fire came down from heaven, and consumed the burnt offering and the sacrifices; and

41. arise, O Lord God] By these and the following words, which are found in Ps. Iviii. 1; cxxii. 8, 9, and were suggested by the bringing up of the Ark by David, from Kirjath-jearim (see the 2d), Solomon connected his own work in the dedication of the Temple with that of his father, and represents his own work as the continuation and consummation of all that David did and suffered for it upon earth.

Those Psalms are like a divinely inspired commentary on this Prayer, and find their best response in Solomon's supposition and act in the dedication of the Temple at Jerusalem; and they open a glorious prospect to the eye of the believer, who looks upward to Christ, the Author of the Church Militant here on earth, and of the Church Triumphant, the Letters of the Heavenly Jerusalem.

The Fire from Heaven, after Solomon's Prayer at the Dedication of the Temple.

Ch. VII. 1. The fire came down from heaven] And thus showed God's acceptance of Solomon's prayer; as God had shown His approval of the building of the Temple, and the transfer of the Ark into its Holy of Holies, by taking possession of the Temple with the cloud of His glory (v. 13, 14. 1 Kings viii. 10).

This fact of the fire coming down from heaven and consuming the sacrifice is not mentioned in the parallel place in the Book of Kings; and is added by the sacred author here. It has been called in question by some recent critics, as if it were inconsistent with the description in Kings.

But let it be remembered that every thing in the Temple was an enlargement and a development of what was done in the Tabernacle (see on 1 Kings vi. 1); and since God showed His gracious favour to the Tabernacle by taking possession of it with the cloud of His glory (Exod. xl. 34, 35); and since He showed a similar approval of the Temple (see v. 13, 14. 1 Kings viii. 11); and since also, when the Tabernacle had been erected, and Aaron was consecrated, God signified His gracious approval of what was done, by an eclipse of fire from heaven which consumed the burnt-offering, which "when the people saw, they shouted and fell on their faces," as they are related to have done here (v. 3); we might well feel surprise if no such testimony had been given by God in favour of the Temple of Solomon at Jerusalem, which was the glorious successor of the Sinaic Tabernacle.

All probabilities therefore are in favour of the historical truth of the narrative of this glorious demonstration; and it will be the wisdom of the judicious reader and devout expositor not to carp and cavil at the Historian, for supplying additional incidents in the narratives of this or of any other great event in the sacred story, but thankfully to accept them as his hands. For the reason of this divine manifestation, see further above, on 1 Kings ix. 2. Cp. Keil, Chronik. p. 310.

Besides, a beautiful light is shed upon it from the New Testament. Solomon was a figure of Christ. The Temple, which succeeded and superseded the Tabernacle, was a figure of Christ's Church Universal, to be glorified for ever in heaven.

When the spiritual Temple of Christ's Church had been dedicated by the offering of His Body on the Cross, and when He, who is both our Priest and King, as well as our all-sufficient Sacrifice, and Who is, in a word, our All in all, being perfect Man and perfect God, had entered into the heavenly Holy of Holies, and had presented the Blood of His Sacrifices, which is our Sin-offering and Peace-offering, as well as our Burnt-offering (see Intro. to Levit., p. iii); then God showed His gracious approval of the offering, and His divine indwelling in the Temple, which Christ had consecrated, by sending down a golden shower of fire, in the tongues from heaven, on the Day of Pentecost, and by the heavenly gift of the Holy Ghost, sent to dwell for ever in His Church.

On the parallel between Solomon's dedication of the Temple, and our Lord's consecration of Himself as our everlasting Priest, and on the sanctification of His spiritual Temple, His mystical Body the Church, see Dean Jackson on the Creed, Book ix. chap. 35, and chap. 38; and Bp. Patrick here.

It is probable that this absence of fire after the consecration was at the time of the offering of the evening sacrifice. So, we read, the fire came down and consumed the sacrifice of Elijah, which was offered at the time of the evening sacrifice (1 Kings xviii. 36, 38, 39).

The Former part of the day on which the Temple was dedicated had been spent in the manner previously described;
The glory of the Lord  
2 CHRONICLES VII. 2—16.

2 And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord’s house. 3 And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth for ever.

4 Then the king and all the people offered sacrifices before the Lord. 5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. 6 And the priests waited on their offices: the Levites also with instruments of musick of the Lord, which David the king had made to praise the Lord, because his mercy endureth for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. 7 Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. 9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had shewed unto Solomon, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the Lord, and the king’s house: and all that came into Solomon’s heart to make in the house of the Lord, and in his own house, he prosperously effected.

12 And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. 13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; 14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. 15 Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. 16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

and, if the fire came down at the time of the evening sacrifice, then there was a confluence as to time, in the first setting apart of the site of the holy Temple on Mount Moriah (see above, on 2 Sam. xxiv. 25: cp. Bp. Patrick on Lev. xxv. 24), and the completion of the dedication of it by his son, King Solomon; and, further, this time coincided with the hour in which Jesus Christ, the Divine King of Israel, Who summed up in Himself all the types of the Kingdom and Priesthood and of the Temple and its sacrifices, exclaimed on the cross, “It is finished” (John xix. 30).

2. 1. the priests could not enter—because the glory of the Lord had filled the house:” (v. 15). 2. 14. Kings viii. 30: but now, it is said, that they could not enter the house. The house was filled with glory; and men—even God’s Priests,—could not enter it. How glorious, therefore, was the Presence of Christ in the second Temple! For of that Temple, though greatly inferior in outward magnificence to that of Solomon (Isa. ii. 3. Ezr. iii. 12. Zech. xiv. 10), it is said, by reason of Christ’s coming to it, “The Desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts;” hence, it was filled by Christ, and to this end did “the glory of the Lord fill the house” (v. 24).
God's warning

2 CHRONICLES VII. 17—22. VIII. 1—9.

17. And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; 18 Then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, 9† There shall not fail thee a man to be ruler in Israel.

† But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; 20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. 21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, 9 Why hath the Lord done thus unto this land, and unto this house? 22 And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

VIII. 1. And 9 it came to pass at the end of twenty years, wherein Solomon had built the house of the Lord, and his own house, 2 That the cities which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed against it. 4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. 5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; 6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and 9 all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

7 As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which were not of Israel, 8 But of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day. 9 But of the children of Israel did Solomon make no servants for his work; but they were men of war, and chief of his captains, and captains of his chariots and horsemen.

21. And this house, which is high, shall be an astonishment! Rather, and this house which was (once) lofty to every one that passed by it, shall be astonished at it, and shall say—

The verb here used, and which is rendered shall be an astonishment, is the same as in 1 Kings ix. 8, where it is rightly rendered, be (that is, every passer by) shall be astonished, is the future kal of shamem, to be astonished, and occurs in Job xviii. 8: Jer. xviii. 10: xix. 8; alx. 17; i. 13. The sense is, as to this house, which was once lofty and admired, even the casual passer by, who once gazed at it in wonder, shall be astonished at its desolation. See Gesen. 423, 835; and compare our Lord’s words on Capernaum, Matt. xi. 23. Luke x. 15.

Cn. VIII. 2. the cities which Huram had restored to Solomon] The sacred writer supposes the reader to be acquainted with the fact stated in 1 Kings ix. 9—14, that the cities in Galilee, which Solomon had offered to Huram, were not acceptable to him. Therefore Huram restored them; or, as it is literally, he gave them to Solomon. See above, on 1 Kings ix. 10. Cp. Keil, Chronik. p. 221; and Michaelis, and Dahler.

3. Hamath-zobah] See 1 Chron. xviii. 3. 9; and on 2 Kings Vol. III. xiv. 28: whence it appears that Hamath-zobah was in possession of Israel. The passage in Chronicles informs us that its acquisition was due to Solomon.

This notice inserted here with regard to Hamath-zobah supplies the clue for the interpretation of 1 Kings ix. 18. See note there.


5. Beth-horon the upper] An addition to the information given in 1 Kings ix. 17, where only Beth-horon the nether is mentioned.

6. Baalath] In the tribe of Dan (Josh. xix. 44), appropriately mentioned in connexion with the Beth-horon, on the west of Jerusalem: the other cities here specified were on the north-east. The sacred writer does not mention the fortification of Jerusalem itself by Solomon, described in the parallel passage of the Kings (1 Kings ix. 15); nor of Hazor, Megiddo, and Gezer. The author wrote when Jerusalem was in ruins. — chariot cities] See 1. 14; ix. 25; and 1 Kings ix. 19; x. 26. — desired to build] As pleasure cities, with gardens and parks. See on 1 Kings ix. 19.


2 Chronicles VIII. 10—18. IX. 1—4.

Commerce.

Before Christ

10 And these were the chief of king Solomon’s officers, even 2 two hundred and fifty, that bare rule over the people.

11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are 3 holy, whereunto the ark of the Lord hath come.

12 Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch, 4 even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, 5 three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. 6 And he appointed, according to the order of David his father, the 8 courses of the priests to their service, and 9 the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the 9 porters also by their courses at every gate: for he had David the man of God commanded. 10 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures. 11 Now all the work of Solomon was prepared unto the day of the foundation of the house of the Lord, and until it was finished. So the house of the Lord was perfected.

17 Then went Solomon to 1 Ezion-geber, and to 2 Elath, at the sea side in the land of Edom. 13 m And Huram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to king Solomon.

IX. 1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. 2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not. 3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, 4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his 1 cup-

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10. two hundred and fifty] These were Israelites, as appears from the context. Compare above, on 1 Kings v. 16; and ix. 24.
11. the daughter of Pharaoh] Who is supposed by the sacred writer to be known to the reader as Solomon’s wife, from the previous narrative in 1 Kings (iii. 1; vii. 8); and the author completes the statement in Kings by relating the reason why Solomon brought his wife up out of the city of David. See above, on 1 Kings ix. 24.
13. according to the commandment of Moses] The appointments above mentioned for the daily sacrifices, and for the Sabbaths, new moons, and the three great festivals—Passover, Pentecost, and Tabernacles,—“according to the commandment of Moses,” proceed on the supposition that the Pentateuch is familiar to the reader, and are proofs of its authenticity and genuineness.
15. Huram sent—ships] To Ezion-geber (v. 17). How did these ships come from Tyre to that port of the Red Sea?
(1) Either by the circumnavigation of Africa,—a voyage which was made by Phoenician sailors in the days of Pharaoh-necho (Herod. iv. 42); whence it has been inferred by some (Huet, Michaelis, and Heaven), that the circumnavigation of Africa was effected in the days of Solomon. See Keil, Chronik. pp. 301, 302.
16. Of (2), as is more likely, by a land transport of ships across the Isthmus of Suez. That such transports of ships were not uncommon in ancient times, appears from Herod. vii. 24; Thucyd. iv. 8; Polyb. Strateg. v. 2, 6; Arrian, Exped. Alex. v. p. 329; vii. p. 485; Diod. Sic. iv. 56; Plut. Vit. Anton. p. 548. See Keil, on 1 Kings ix. 29—38, p. 111. Cp. above, on 1 Kings xxii. 48.
18. four hundred and fifty talents] In the parallel place of the Kings it is four hundred and twenty talents. Perhaps the writer of Chronicles reckons here by talents of less value than the writer of Kings. See above, on 1 Kings ix. 28. Or, the former may be speaking of the share which remained to Solomon after an assignment by him of a portion to Hiram for his services.

Ch. IX.] For notes on this chapter, see the notes on the parallel passages of the Kings, as specified in the margin here.
bearers also, and their apparel; and his ascent by which he went up into the house of the Lord; there was no more spirit in her. 5 And she said to the king, It was a true report which I heard in mine own land of thine acts and of thy wisdom: 6 Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard. 7 Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom. 

Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice. 9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, brought gold from Ophir, brought almug trees and precious stones. 11 And the king made of the almug trees terraces to the house of the Lord, and to the king’s palace, and harps and psalteries for singers: and there were none such seen before in the land of Judah. 12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

13 Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold; 14 Beside that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

15 And king Solomon made two hundred targets of beaten gold: six hundred shekels of beaten gold went to one target. 16 And three hundred shields made he of beaten gold: three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon.

Moreover the king made a great throne of ivory, and overlaid it with pure gold. 18 And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays: 19 And 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. 20 And all the drinking vessels of king Solomon were of gold, and all...
Solomon's ships to Tarshish; 2 CHRONICLES IX. 21—31. his horses from Egypt.

the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not any thing accounted of in the days of Solomon. 21 For the king's ships went to Tarshish with the servants of Huram: every three years once came the ships of Tarshish bringing gold, and silver, and ivory, and apes, and peacocks. 22 And king Solomon passed all the kings of the earth in riches and wisdom. 23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. 24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year. 25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt. 27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycomore trees that are in the low plains in abundance. 28 And they brought unto Solomon horses out of Egypt, and out of all lands.

29 Now the rest of the acts of Solomon, first and last, are they not written 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 the son of Nebat? 30 And Solomon reigned in Jerusalem over all Israel forty years. 31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

21. went to Tarshish—(peacocks) The expositors, who assert that Solomon had no ships which went to Tarshish, are constrained to alter the text here. See notes above, on 1 Kings x. 22. The ancient Versions (Sept., Vulg., Syriac, and Arabic) all agree here in representing these ships as going to Tarshish, and as bringing these articles from Tarshish. It may indeed be said, that in the latter part of this sentence, the words rendered "the ships of Tarshish," ought to be,—without the article the,—merely "ships of Tarshish," and that they mean simply large ships, such as were used in long voyages, as our phrase, "an East Indianman," might be applied to describe a vessel of considerable burden, not necessarily trading with the East Indians. But, as already stated, it seems most probable that ships trading to Tarshish, brought to Solomon the objects here mentioned from Tarshish. And since Tarshish was a great emporium, the merchants of Tarshish might have derived them from other distant lands.

25. four thousand stalls—In 1 Kings iv. 26, we hear of 40,000; see the note there. These chariots and horses of Solomon may remind us of what is said of Christ. "The chariots of God are twenty thousand strong, and are the thousands of holy angels" (Ps. cxlviii. 17): "Magnify Him that rideth on the heavens as upon an horse; praise Him in His Name Jah (Ps. lxxvi. 10).

28. They brought unto Solomon horses out of Egypt, and out of all lands] These few words, which close the history of the reign of Solomon, are suggestive of the sad story, which the sacred writer passes over in silence, as too well known to the reader from the book of Kings, of Solomon's lamentable fall. The multiplicity of "horses and lands," was one of the first steps in his downward course, and was followed by the multiplying of women to himself; in both which things he disobeyed God, and entailed upon himself the forfeiture of divine grace; and, thus being deprived of God's guidance, and being left to himself, the wisest of men fell a victim to the wiles of Satan; and the builder of the Temple of Jehovah gave encouragement to the vilest forms of idolatry. See 2 Kings, xxxvi. Note to 1 Kings xi., and that chapter throughout. Whether Solomon repented of his sins, is left uncertain by Holy Scripture. The Book of Chronicles, which was written after the captivity at Babylon, says nothing of his repentance, or of his sins; and it marks in a striking manner the difference between Solomon and David. It says, that "David died in a good old age, full of days, riches, and honour" (1 Chron. xxiv. 28); and it calls him "a man of God" (2 Chron. viii. 14); but it applies no such language to Solomon. The Book of Kings describes Solomon's sin, but says nothing of his repentance. Cf. on 1 Kings xi. 43; and Introd. to Ecclesiastes.

Solomon's sin is mentioned in the Kings, and not in the Chronicles. And sin is mentioned in the Chronicles (2 Chron. xvi. 12), but not in the Kings (see 1 Kings xv. 23). Thus each writer shows his impartiality on the one side, and his charity on the other; and he teaches the duty of speaking the truth in love. He does not reveal sins, because he has any pleasure in doing so; he had rather cast a veil over them; but he has a duty to perform, namely, to make vice itself to be ministerial to virtue, and to the promotion of God's glory. The Book of Samuel narrates the sin of David, but does not describe his repentance. We are left to gather that from the Penitential Psalms. See Prelim. Note to 2 Sam. xi. Here, therefore, we may recognize the honesty and courage of the sacred writers. They do not flatter kings,—even the greatest, of the favoured people of God. This is an evidence of truth.

The fact, that we do not find every thing concerning the same person in one and the same book of Holy Scripture, but are left to gather the necessary particulars from several books of Holy Scripture, is doubtless designed to try and exercise our industry in "searching the Scriptures," and in "comparing spiritual things with spiritual." The moral and spiritual warning which the Holy Ghost, the Author of Scripture, sets before us in these histories is profound. See a short and full; let us not therefore presume A David fell, and, he rose again; therefore let us not despair.
X. 1 And *Rehoboam went to Shechem: for to Shechem were all Israel come
to make him king.

2 And it came to pass, when Jeroboam the son of Nebat, who was in Egypt,
whither he had fled from the presence of Solomon the king, heard it, that Jer-
oboam returned out of Egypt. 3 And they sent and called him. So Jeroboam
and all Israel came and spake to Rehoboam, saying, 4 Thy father made our
yoke grievous: now therefore ease thou somewhat the grievous servitude of
thy father, and his heavy yoke that he put upon us, and we will serve thee.
5 And he said unto them, Come again unto me after three days. And the
people departed.

6 And king Rehoboam took counsel with the old men that had stood before
Solomon his father while he yet lived, saying, What counsel give ye me to
return answer to this people? 7 And they spake unto him, saying, If thou be
kind to this people, and please them, and speak good words to them, they will
be thy servants for ever. 8 But he forsook the counsel which the old men gave
him, and took counsel with the young men that were brought up with him, that
stood before him. 9 And he said unto them, What advice give ye that we may
return answer to this people, which have spoken to me, saying, Ease somewhat
the yoke that thy father did put upon us? 10 And the young men that were
brought up with him spake unto him, saying, Thus shalt thou answer the
people that spake unto thee, saying, Thy father made our yoke heavy, but
make thou it somewhat lighter for us; thus shalt thou say unto them, My
little finger shall be thicker than my father’s loins. 11 For whereas my father
† put a heavy yoke upon you, I will put more to your yoke: my father chas-
tised you with whips, but I will chastise you with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as
the king bade, saying, Come again to me on the third day. 13 And the king
answered them roughly; and king Rehoboam forsook the counsel of the old
men, 14 And answered them after the advice of the young men, saying, My
father made your yoke heavy, but I will add thereto: my father chastised you
with whips, but I will chastise you with scorpions.

15 So the king hearkened not unto the people: "for the cause was of God,
that the Lord might perform his word, which he spake by the hand of Ahijah
the Shilonite to Jeroboam the son of Nebat. 16 And when all Israel saw that
the king would not hearken unto them, the people answered the king, saying,
What portion have we in David? and we have none inheritance in the son of
Jesse: every man to your tents, O Israel: and now, David, see to thine own
house. So all Israel went to their tents. 17 But as for the children of Israel
that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that was over the tribute; and the
children of Israel stoned him with stones, that he died. But king Rehoboam
† made speed to get him up to his chariot, to flee to Jerusalem. 19 And Israel
rebelled against the house of David unto this day.

Ch. X. 1. Rehoboam went to Shechem.] See 1 Kings xii.
throughout.
2. Jeroboam the son of Nebat.] Whose history is supposed by
the sacred writer to be known to the reader from 1 Kings xi.
26—40. This is one of the numerous instances in which the
Books of Chronicles fit into the Books of Kings, and cor-
eborate their authority; as the Gospel of St. John fits into
the other Gospels, and confirms their truth. See below, Intro-
d to St. John, p. 268.
15. his word, which he spake by—Ahijah the Shilonite.] 
Which the reader is presumed to be acquainted with, from the
narrative in 1 Kings xi. 29—39.
19. unto this day.] The phrase is taken from 1 Kings xii. 19.
(Cp. above, v. 9).
XI. 1 And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen men, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam. 2 But the word of the Lord came to Shemariah the man of God, saying, 3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying, 4 Thus saith the Lord, Ye shall not go up, nor fight against your brethren: return every man to his house: for this thing is done of me. And they obeyed the words of the Lord, and returned from going against Jeroboam. 5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. 6 He built even Beth-lehem, and Etam, and Tekoa, 7 And Beth-zur, and Shoco, and Adullam, 8 And Gath, and Mareshah, and Ziph, 9 And Adoraim, and Lachish, and Azekah, 10 And Zorah, and Aijalon, and Hebron, which are in Judah and in Benjamin fenced cities. 11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine. 12 And in every several city he put shields and spears, and made them exceeding strong, having Judah and Benjamin on his side. 13 And the priests and the Levites that were in all Israel, resolved to him out of all their coasts. 14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord: 15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made. 16 And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. 17 So they strengthened the kingdom of Judah, and Made Rehoboam the son of Solo-
And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihal the daughter of Eliab the son of Jesse; 18 Which bare him children; Jeush, and Shemariah, and Zaham. 20 And after her he took b Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith. 21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.) 22 And Rehoboam 

1 Kings 15. 2. 1
2 She is called Michelath the daughter of Uriel, ch. 13. 2.

1 See 2 Chron. 23.
2 15, 16, 17.
3 a Heb. a multitude of wives.
4 b ch. 11. 2.
6 1 Chron. 16. 8.
7 a ch. 11. 2.
8 a James 4. 10.
9 b Exod. 9. 27.
10 1 Kings 21. 28, 29.
grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. 8 Nevertheless k they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the Lord, and the treasures of the king’s house; he took all: he carried away also the shields of gold which Solomon had made. 10 Instead of which king Rehoboam made shields of brass, and committed them to the hands of the chief of the guard, that kept the entrance of the king’s house. 11 And when the king entered into the house of the Lord, the guard came and fetched them, and brought them again into the guard chamber. 12 And when he humbled himself, the wrath of the Lord turned from him, that he would not destroy him altogether: and also in Judah things went well.

13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, 1 the city which the Lord had chosen out of all the tribes of Israel, to put his name there. And his mother’s name was Naamah an Ammonitess. 14 And he did evil, because he prepared not his heart to seek the Lord.

15 Now the acts of Rehoboam, first and last, are not written in the book of Shemaiah the prophet, 1' and of Iddo the seer concerning genealogies. 1 And there were wars between Rehoboam and Jeroboam continually. 16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

XIII. 1 Now 2 in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem. His mother’s name also was Michæah the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.
Abijah, King of Judah; 2 CHRONICLES XIII. 3—9. his war with Jeroboam.

3 And Abijah set the battle in array with an army of valiant men of war, even four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, being mighty men of valour.

4 And Abijah stood up upon mount Zemaraim, which is in mount Ephraim, and said, Hear me, thou Jeroboam, and all Israel; 5 Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt? 6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord. 7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them. 8 And now ye think to withstand the kingdom of the Lord in the hand of the sons of David; and ye be a great multitude, and there are with you golden calves, which Jeroboam made you for gods. 9 Have ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands? 10 so that whoever cometh to consecrate himself with a young bullock and seven rams, 11 Heb. to fill his hand; see Exod. 29. 11. Lev. 8. 2.

Great Victories of Judah; Comparison of Israel and Judah.

3. Abijah set the battle in array with an army of—four hundred thousand—men] Against double that number on the side of Israel, and yet Judah prevailed; and Israel never recovered its strength in the days of Abijah (c. 20).

3. Doubts have been thrown on the correctness of the numbers which are specified in the extant MSS of the Hebrew Text here, and in the Ancient Versions, and of the vast number of Israelites slain (c. 12). See Keil, Genesis, p. 326.

But it is not to be forgotten, that the present history is a sacred history, and that it represents God's workings in His Kingdom for the assertion of great principles of paramount and permanent importance. The narratives of the wonderful events in the history of Judah, and of its deliverances and victories in the reigns of Ass (xiv. 9—15), of Jehoshaphat (xx. 23—25), and of Hezekiah (xxiii. 21), all show this. And it would be a misapprehension of the essential character of this history to compare it with ordinary narratives.

The true cause of all these extraordinary and supernatural events is to be found in the words of the Sacred Writer here (e. 18), "They relied upon the Lord God of their fathers." These victories were the Lord's; they were the victories of faith. These miraculous phenomena therefore inculcate great moral truths.

The disparity of the army of Judah to that of Israel,—one to two,—and the smallness of the territory of Judah compared with that of Israel, and the exposure of Judah to invasions from Egypt (see on xi. 5—10; and xii. 2), and the utter discomfiture of Israel (e. 17), suggest the consideration of the remarkable difference between the two kingdoms of Israel and Judah. The great Western kingdom, though inhabited by evil kings, scarcely in any case did the son succeed his father in the throne; and after a series of miseries were carried captive to Assyria, and have never returned to their own land.

But the condition of Judah was very different. It often failed of its duty to God, and was therefore chastened, as by Shishak, King of Egypt, for its sins, under Rehoboam (see xii. 5—9). But it had a continuous succession of hereditary monarchs, and some of them, as Asa, Jehoshaphat, Hezekiah, and Josiah, were distinguished by piety and virtue. And though Judah was carried to Babylon for its idiocy, yet it was there preserved, and a remnant returned, and the Temple was rebuilt, and it was protected unmolested up to the length it flourished again in Christ, Who was born of the tribe of Judah, and came to that Temple, and Who was the Lord of the Temple, the Divine Son of David, the Everlasting King of the Heavenly Jerusalem (cp. Hooker, Ill. 3. 113).

All human probabilities seemed to be opposed to such a course of events as this; but it was what the Holy Spirit had prophesied by Jacob (see on Gen. xli. 8—12), and what God promised to David (see 2 Sam. vii. 11. "Thy throne shall be established for ever, thy kingdom a settlement for all generations.") And this remarkable course of events affords a strong proof of the divine origin of the Holy Scriptures, in that which Word was revealed, more than a thousand years before it was fulfilled in Christ.

These facts also suggest a solemn warning against separation from God's Church, and against disobedience to constituted authorities. In physical, material, and numerical respects, Israel was far superior to Judah; but it had revolted from God's worship at Jerusalem, and from the temple of Solomon, and it reaped the bitter fruits of its schism and rebellion in the confusion and ruin which it brought upon itself by its sins. See Theodoret, Quast. in 2 Chron., p. 673. Cp. Introdo., above.

Abijah stood upon mount Zemaraim] Near Bethel (Judg. xviii. 22), the borders were shared of Jeroboam. Some place it at es-Suwarah, about four miles north of Jericho (Grove). It was probably between Bethel and Jericho. It was in Mount Ephraim, the great mountain range of central Palestine which reaches south as far as Bethel. Abijah the King of Judah became like a prophet to Israel, and stood on Mount Zemaraim, and prophesied to Jeroboam and his people, as Jotham son of Gideon had stood on Mount Gerizim, and prophesied to the men of Shechem. See Judg. ix. 7.

5. a covenant of salt!] An inviolable covenant, consecrated by sacrifice, of which salt was an ingredient (see Lev. ii. 13. Ezek. xiii. 21), and also because salt was regarded as an emblem of incorruptibility, and to eat salt together, was an act of sure friendship and mutual attachment. The phrase is derived from the Pentateuch (Num. xix. 18).

6. the servant of Solomon] 1 Kings xi. 1.


7. vain men, the children of Belial!] Deut. xiii. 13. Judg. xvii. 22. 1 Sam. ii. 12. David had prophesied of such men in his "last words." See 2 Sam. xxii. 6.

8. ye be a great multitude!] See on e. 3.

8. a young bullock and seven rams!] In imitation of the Levitical Rite, to the divine authority of which even Jeroboam bore testimony, by his own language and practice. The word for consecrate, signifies properly to fill the hand, and is derived from the custom of putting holy or consecrated things into another's hand (Exod. xxix. 41, xxv. 35. Lev. viii. 35; xvi. 32); and according to that Law (Exod. xix. 10—57. Lev. viii. 14—33), when a Priest was consecrated a young bullock was offered as a sin-offering, and one ram as a burnt-offering, and another as a ram of Consecration: and this was done seven days.

On the great importance of the testimony of Jeroboam, and of the rival kingdom of Israel, to the divine authority of the
King Abijah's appeal 2 CHRONICLES XIII. 10-13. to Jeroboam and Israel.

Before CHRIST

the same may be a priest of them that are no gods. 10 But as for us, our God is our Lord, and we have not forsaken him; and the priests, which minister unto the Lord, are the sons of Aaron, and the Levites wait upon their business: 11 And they burn unto the Lord every morning and every evening burnt sacrifices and sweet incense: the "shewbread also set they in order upon the pure table; and the candlestick of gold with the lamps thereof," to burn every evening: for we keep the charge of the Lord our God; but ye have forsaken him. 12 And, behold, God himself is with us for our captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, fight ye not against the Lord God of your fathers; for ye shall not prosper.

But Jeroboam caused an ambushment to come about behind them: so they

Pentateuch, see above, Introd. to the Old Testament, p. xxi., and Introd. to Deuteronomy, p. 129., and on 1 Kings xiii. 38., — of them that are no gods] Literally, of non-Elohim. Jehovah the God of Judah is the Elohim; but the deity which Israel serves is a non-Elohim.

10. and the priests without, and Priests ministering to the Lord, sons of Aaron, and the Levites. You have no sons of Aaron for your Priests. Ours are true Priests, and they wait on their service, the only true service; you may copy that service, but we have the divine original, and that only is approved by God.

11. the pure table] Cp. on 1 Chron. xviii. 16. 2 Chron.iv. 19. 12. God himself] Heb. ha-Elohim, i.e. the God, the only true Elohim. See v. 9.

"his priests with sounding trumpets to cry alarm] Rather, his priests with the trumpets of alarm, to sound against you: cp. below, v. 14, the priests sounded with the trumpets. The words here used for trumpets and alarm are the same as in Num. x. 2. 5, and we learn that Abijah is speaking of the silver trumpets which Moses was to command the Levites to make, and he relied on the promise of help, which God then gave to his people, who invoked his aid by sounding those trumpets when they went to war (see Num. x. 9). Here is another testimony to the Pentateuch.

The Appeal of Abijah, King of Israel, to Jeroboam and the People of Israel.

This speech of Abijah has been applied by one of our holiest, wisest, and gentlest divines, Richard Hooker, to the case of the Church of England, assailed by the Church of Rome. And inasmuch as that application is unhappy too appropriately and useful at the present time, his words may fitly find a place here. He thus speaks:

"To others, by whom we are accused for schism and heresy, we have often made our reasonable, and in the sight of God, I trust, allowable answers: 'For in the way which they call hereby, we worship the God of our fathers, and believe in all things which are written in the Law and the Prophets' (Acts xxiv. 14). That which they call schism, we know to be our reasonable service unto God, and obedience to His voice, which ereith shrill in our ears, 'Go out of Babylon, My people, ye be not partakers of her sins, and that ye receive not of her plagues' (Rev. xviii. 4). And, therefore, when they rise up against us, having no quarrel but this, we need not seek any farther for our Answer in the words of the Lord, and his army, 'O Jeroboam and Israel, hear ye me: ought you not to know that the Lord God of Israel hath given the kingdom over Israel to David for ever, even to him, and to his sons, by a covenant of salt' (2 Chron. xiii. 5), that is to say, an everlasting covenant?'

He then adds: 'Hear ye me: ought you not to know, that the Father hath given all power unto the Son (Matt. xxviii. 18. John iii. 35; v. 22), and hath made Him the only Head over His Church, wherein He dwelleth as an husbandman in the midst of his vineyard? For, as it is in the Canticles, 'Solomon had a vineyard in Baal-hammon, he gave it unto keepers, every one bringing for the fruit thereof a thousand pieces of silver' (Cant. viii. 11); 'but My vineyard, which is Mine, is before Me, saith Christ.' Neither will ever any pope or papist under the cope of heaven be able to prove the Romish bishop's usurped Supremacy over all churches by any one word of the covenant of salt, which is over the Church. Howbeit, as Jeroboam, the son of Nebat, the servant of Solomon, rose up and rebelled against his lord, and there were gathered unto him vain men and wicked, which made them-selves strong against Roboam, the son of Solomon, because Roboam was but a 'child, and tender-hearted,' and could not resist them; so 'the son of pedition, and man of sin' (2 Thess. ii. 3), being not able to brook the words of our Lord and Saviour, Jesus Christ, which forbad His disciples to be like princes of nations (they bear rule, and are called gracious, it shall not be so with you) (Luke xxi. 32, 33), hath risen up and rebelled against his Lord; and, to strengthen his arm, he hath crept into the houses of almost all the noblest families round about him, and taken their children from the cradle to the grave, and this carnal minded man the hath founded in the earth, and by spiritual ozone hath made them sell their lawful authority and jurisdiction for titles of 'Catholiques, Christianissims, Defender Fidelis,' and such like.

'This is the rock whereupon his church is built. Hereby the Man is grown huge and strong, like the cedars which are not shaken with the wind, because princes have been as children, over tender-hearted, and could not resist. Hereby it is come to pass, as you see this day, that 'the man of sin' dieth against heaven, and by means is to be set up in the church, as he cometh, as Jeroboam against Judah, and bringeth the fruit of our own bodies to eat us up. But now, saith Abijah to Jeroboam, 'Ye think ye able to resist the kingdom of the Lord, which is in the hands of the sons of David. Ye be a great multitude, the golden calves are with you, which Jeroboam made you for gods.' If I should follow the comparison, and here uncover the cup of those deadly and ugly abominations, wherein this Jeroboam reveres us, with which we speake, the earth so drunk that it hath reeled under us, I know your godly hearts would loath to see them. For my own part, I delight not to take in such filth; I had rather take a garment upon my shoulders, and go with my face from them, than to come between them, and see them; if it be possible, at the length to see how they are 'wretched, and miserable, and poor, and blind, and naked' (Rev. iii. 17). Put it, O Lord, in their hearts, to seek white rainment, and to cover themselves, that their nakedness may not longer appear. For, beloved in Christ, we bow our knees, and lift up our hands to heaven in our chambers secretly, and openly in our churches pray heartily and hourly, even for them also.

"O merciful God! If heaven and earth do not witness with us, and against them, let us be razed out from the land of the living! Let the earth on which we stand swallow us quick, as it hath done Corah, Dathan, and Abiram! But if we belong to the Lord, the Lord will to Jeroboam, to Roboam, to the priests, the sons of Aaron, minister unto the Lord, and the Levites in their office; if we offer unto the Lord every morning and every evening the burnt-offerings and sweet incense of prayers and thanksgiving, if the bread be set in order upon the pure table, and the cups of gold, with the lamps thereof, to burn every morning; that is to say, if, amongst us, God's blessed Sacraments be duly administered, His Holy Word sincerely and daily preached; if we keep the watch of the Lord, and be separate in the midst of the world, as it is in the Canticles, 'Solomon had a vineyard in Baal-hammon, he gave it unto keepers, every one bringing for the fruit thereof a thousand pieces of silver' (Cant. viii. 11); 'but My vineyard, which is Mine, is before Me, saith Christ.' Neither will ever any pope or papist under the cope of heaven be able to prove the Romish bishop's usurped Supremacy over all churches by any one word of the covenant of salt, which is over the Church. Howbeit, as Jeroboam, the son of Nebat, the servant of Solomon, rose up and rebelled against his lord, and there were gathered unto him vain men and wicked, which made them-selves strong against Roboam, the son of Solomon, because Roboam was but a 'child, and tender-hearted,' and could not resist them; so 'the son of pedition, and man of sin' (2 Thess. ii. 3), being not able to brook the words of our Lord and Saviour, Jesus Christ, which forbad His disciples to be like princes of nations (they bear rule, and are called gracious, it shall not be so with you) (Luke xxi. 32, 33), hath risen up and rebelled against his Lord; and, to strengthen his arm, he hath crept into the houses of almost all the noblest families round about him, and taken their children from the cradle to the grave, and this carnal minded man the hath founded in the earth, and by spiritual ozone hath made them sell their lawful authority and jurisdiction for titles of 'Catholiques, Christianissims, Defender Fidelis,' and such like.

13. Jeroboam resorted to stratagems in war, as well as in policy; but he was conquered by the prayers of Judah, and by the sound of the trumpets of God's priests, although Judah was much inferior in number. Such will eventually be the issue of the warfare of the Church against the World.

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were before Judah, and the ambushment was behind them. And when Judah looked back, behold, the battle was before and behind: and they cried unto the Lord, and the priests sounded with the trumpets. Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah. And the children of Israel fled before Judah: and God delivered them into their hand. And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men. Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the Lord God of their fathers. And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof. Neither did Jeroboam recover strength again in the days of Abijah: and the Lord struck him, and he died. But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

And the rest of the acts of Abijah, and his ways, and his sayings, are written in the story of the prophet *Ido. So Abijah slept with his fathers, and they buried him in the city of David: and *Asa his son reigned in his stead. In his days the land was quiet ten years.

And Asa did that which was good and right in the eyes of the Lord his God: for he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves: And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment. Also he took away out of all the cities of Judah the high places, and the images: and the kingdom was quiet before him. And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest. Therefore he said

17. **five hundred thousand—men**] The narrative of this great victory has been questioned as improbable, if not incredible, by some (as De Wette, and Gronberg); but there was a just occasion for the divine intercession at this crisis in behalf of Judah, and as a punishment of Israel and Jeroboam (who was afterwards smitten by God, v. 20), and as a warning to them. And the truth of the history is corroborated by the other fact mentioned below, xiv. 1, “the land of Judah was quiet ten years.” The quickness for ten years was doubtless a result of the victory. Cp. Keil, Chronik. p. 319; and above, on 3. 19. **Beth-el**] Where the golden calf was: a divine warning to Jeroboam and Israel. But they did not profit by this proof that the God of Judah was indignant against them, and that their false deities were not able to help them. It has been supposed by some that they removed the golden calf from Bethel: certainly they did not repent of their idolatry. Bethel was afterwards recovered by Israel, and the calf was there in the days of Jehu (2 Kings xxiii. 15); and Banasa, King of Israel, endeavoured to fortify Ramah, which lay about midway between Bethel on the north, and Jerusalem on the south. See 1 Kings xv. 17.

— **Jeshanah**] Mentioned by Josephus (xv. 15. 13); but its precise site is unknown.

— **Ephraim**] Probably near Bethel.

— **Jeroboam**] He did not recover from the effects of his defeat; and the Lord struck him with sickness, and he died a short time after the death of Abijah. Cp. 1 Kings xiv. 19—21; xv. 1, 2, where it appears that Jeroboam reigned twenty-two years; and Abijah, who began to reign in the eighteenth year of Jeroboam, reigned three years. Cp. above, vv. 1 and 2.

21. **Abijah waxed mighty**] The writer goes back to a time prior to this victory.

22. **the story**] Heb. midrash, a commentary; or darash, to t read, to rub, to thresh, to search, to study (Gesen. 209. 451). Cp. xxiv. 27; and xiii. 15, margin.

— **the prophet Ido**] See on 1 Chron. xxix. 29.

Cp. XIV. I. **the land was quiet ten years**] The consequence of the great victory given by God to Abijah. See xii. 17; and below, v. 6.

3. **the high places**] Some explain this by saying that the King ordered them to be removed, and did his part for their removal; but that the people still resorted to them (Dahler, Chronik. p. 99); Keil, Chronik. p. 290; and Einleitung, p. 417).

— **the groves**] Heb. asherin, the pillars, or statues, especially of Astarte. See on 1 Kings xiv. 23; and xv. 12. So Syriac, and Arabic.

5. **the images**] Heb. chamamim; literally, images of the sun. See Lev. xxvi. 30. Below, xxiv. 4. 7. Isa. xvii. 8; xxvii. 9. Ezek. vi. 6. Gesen. p. 287, who shows that Baal was worshipped as a sun-god, and that probably the Hammon of the Egyptians and Libyans may be connected with the original word here used; and so Ahab. Cp. Fuerst, p. 458, who observes, that in the Phoenician mythology, Chamam was an epithet of Baal.

6. **fenced cities**] See 1 Kings xv. 23. Though Asa trusted in God, he did not neglect the means of defence, which could be supplied by human labour and foresight. Here is an example, in spiritual respects, as the Apostle exhorts: “Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of His good pleasure.” (Phil. ii. 12, 13). The same remark applies to the good King Hezekiah. See xxiii. 3. 4—8.
unto Judah, Let us build these cities, and make about them walls, and towers, gates, and bars, while the land is yet before us; because we have sought the Lord our God, we have sought him, and he hath given us rest on every side. So they built and prospered. 8 And Asa had an army of men that bare targetts and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these were mighty men of valour.

9 e And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah. 11 And Asa 6 cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. 12 So the Lord 7 smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. 13 And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much spoil. 14 And they smote all the cities round about Gerar; for the fear of the Lord came upon them: and they spoiled all the cities; for there was exceeding much spoil in them. 15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

And the Spirit of God came upon Azariah the son of Oded: 2 And

Great deliverance

2 CHRONICLES XIV. 8—15. XV. 1, 2. of Asa and Judah.

Before CH. XIII T

about SIS.

911. e ch. 16. 5.

f Josh. 18. 44.

g Exod. 14. 10.


Ps. 22. 5.

i Isai. 14. 6.

i Sam. 17. 45.

Pro. 18. 10.

9 Or, mortal

men.

k ch. 13. 15.

l Gen. 10. 16 & 20. 1.

f Heb. broken.

m Gen. 35. 5.

ch. 17. 10.

7. the land is yet before us] Clear and open, and not infested by enemies.

8. an army—men of valour] Here is an increase of 180,000 men beyond what his father had led into the field against Jeroboam (xiii. 5). Such was God's blessing upon Judah; whereas Israel had lost 500,000 (xiii. 17).

GREAT DELIVERANCE OF JUDAH.

9. Zerah the Ethiopian with an host of a thousand thousand] This was a very remarkable event in the history of the ancient Church and people of God.

Zerah, the Ethiopian, or Cushite, King, came up with an innumerable host of men, horses, and chariots against Asa, King of Judah, and against Jerusalem, the city of God. Probably Zerah thought that the issue of his campaign would be like that of Shishak, King of Egypt, against Rehoboam (see xii. 2—9), and even more successful and glorious.

Who was this Zerah? He came up with an army composed of nearly the same forces, from the same nations, — Cushim and Libim,—as Shishak, King of Egypt (see xiii. 3); and he came by Mareshah, near Gath, about twenty-six miles S.W. of Jerusalem, in the line of march from Egypt to Jerusalem (see vv. 9, 10): and when he was repulsed, he fled by Gerar, which was on the S.W. border of Palestine, to the S.E. of Gaza, about sixty miles S.W. of Jerusalem, and in the same line of march, but thirty miles nearer to Egypt. See Gen. x. 19; xx. 1; xxxv. 1.

There seems, therefore, good reason for believing, that Zerah was a King of Egypt, probably the same person as the Osorkhan of Manetho, who succeeded Shishak, and was the second King of the twenty-second dynasty. See Haeberlein, ii. 215; Thes circumstances, on 1 Kings xv. 23; Kell, Chronicl. p. 334; and Bertheau here; and Mr. R. S. Poole, in B. D. ii. 1814; Davidson, Intr. ii. 105.

The history of this invasion is very instructive. In the reign of Rehoboam, God had raised up Shishak, King of Egypt, and used him as his own people and for their sakes; and though, on their repentance, God mitigated the chastisement, yet, for reasons which He Himself declared, He allowed Shishak to spoil Jerusalem (xii. 8, 9).

But now, in the reign of the pious Asa, another King of Egypt comes with a larger host, and he seems to have had the people of Gerar and the surrounding cities as his allies; but Asa cried unto the Lord (v. 11), and the Lord smote the invaders, who were destroyed before the Lord, and before His host; and Asa and his army carried away very much spoil, and spoiled also the cities round about Gerar; for the fear of the Lord came upon them; and they returned to Jerusalem (vv. 13—15).

The defeat of the Egyptian army was the act of God. It was due to His arm, which worked with the faith and prayer of the King of Judah. It was a signal proof, that the God of Judah was the same God, Who had delivered His people of old out of the bondage of Egypt, and had overthrown the hosts of Egypt in the Red Sea; that His arm was not shortened, and that He would continue to deliver His people, if they trusted in Him, and obeyed Him.

10. Zephathah at Mareshah] In the plain of Judah. See Josh. xvi. 44. Above, on p. 9.

11. nothing with thee—power] Or, there is not [any one] with thee to help between the powerful against the weak. Thou, O Lord, art our only hope. We have no strength. We are nothing. Do Thou, O Lord, come between us, who are weak, and our enemies, who are strong; and deliver us. Compare below, xx. 12: "We have no might against this company that cometh against us . . . but our eyes are upon Thee." 8 A huge host from out of Egypt was coming against Asa. And may we not suppose, that Asa, when he uttered these words, thought of the piller of cloud and fire, which came between the Egyptians and Israel at the Red Sea, and from which God looked, and smote the host of the Egyptians? (Exod. xv. 20, 24.) Did not the history of Moses and the Exodus quicken his faith in this crisis? Has not that history been a well-spring of strength and courage to the Church of God in every age?


—his host] The army of Asa is called the Lord's host, because God was in it, and led them to victory.

Ch. XV. 1. Azariah the son of Oded] Who seems to have
he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. 3 Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. 4 But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them. 5 And in those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. 6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity. 7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the Lord, that was before the porch of the Lord. 9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him. 10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa. 11 And they offered unto the Lord the same time, of the spoil which they had brought, seven hundred oxen and seven thousand sheep. 12 And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; That whosoever would not seek the Lord God of Israel should be put to death, whether small or great, whether man or woman. 14 And they sware unto the Lord with a loud voice, and with shouting, and with trumpets, and with cornets. 15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about.

And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut there was also an unhappy characteristic of the days of the Judges (see Introd. to Judges, pp. 79, 80; and on Judges vii. 27; and xi. 40), and in the days of Samuel (see Introd. to Samuel, p. viii.); and it is one of the worst evils which the Church of God has to suffer in these latter days.

5. no peace As in the days of Deborah (Judg. v. 6; vi. 6).
6. vexations Op. Deut. vii. 23; xxviii. 20. 1 Sam. v. 9. 7. Hezek. xiv. 14—In which places the same word (nehumah, commotion, see Genes. 453) is used in the original: it specially signifies a trouble from God.
8. the countryt Of Israel.
9. adversity By civil wars.
10. abominable idols Literally, abomination, Heb. shiklutim, Molegumara (Sept.). Idols are specially abominations; and this use of the word is a strong protest against creature-worship. Op. Rev. vii. 4, 5.
11. he had taken from mount Ephraim Taken originally by Asa's father (xiii. 19), and retained by Asa himself.
12. put to death Before Christ, Heb. before Asa.
13. It is said that the Hebrew word (le-lo), here rendered without, is rightly so rendered, and that this is the only place where it bears that sense: cf. Ex. xvi. 7. But, as Bezaeus observes, it is not necessary to assign that sense to it here. The Sept. renders the word well, ημενων τολμα τω Ιερουλαμ εν ουθε δεθυμη, και σιε ιεραι υπεοκοινωνα, και ειν ου νομιμ.

— a teaching priest Literally, a priest, a teacher, as every Priest of God ought to be (Mal. ii. 7). This lack of teaching in the Priests was also an unhappy characteristic of the days of the Judges (see Introd. to Judges, pp. 79, 80; and on Judges vii. 27; and xi. 40), and in the days of Samuel (see Introd. to Samuel, p. viii.); and it is one of the worst evils which the Church of God has to suffer in these latter days. 5. no peace As in the days of Deborah (Judg. v. 6; vi. 6).
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Kings. King. See and go, xvii. now and nevertheless 

Icingdom &c. Jer. &c. ch. 15. 17, 18, 19. ch. 15. 9. 

† Heb. D remnants.

† Heb, which were his.

—an idol in a grove] Or rather, an idol of Asherah. See the parallel place in 1 Kings xx. 13. 17. the high places] See above, xiv. 3. 18. had dedicated] After his victory over Jeroboam (xiii. 10—12). The Books of Kings and Chronicles fit harmoniously into each other, in their histories of the reigns of Abijah and Asa; and the one serves to illustrate and complete the other. See Thesius, on 1 Kings xv. 15; and Bertheau here. 19. And at that time] Or rather, the kingdom of Asa, i.e. of Judah: cp. xvi. 1. It has been asked, How could this be, since Baasha began to reign in the third year of Asa, and reigned only twenty-four years, and had been dead nine years in the six and thirtieth year of the reign of Asa? See 1 Kings xv. 33. Some critics have cut the knot, by asserting that there is an error in all the MSS. and Versions here, as well as in the last verse of the foregoing chapter. The solution seems to be, that the words ought to be rendered, in the six and thirtieth year of the kingdom of Asa, viz. of the kingdom of Judah, which was his kingdom, as distinguished from the kingdom of Baasha, viz. the kingdom of Israel. The Hebrew word maleleth, here translated reign, often signifies kingdom, and is so rendered in our Version, in Num. xxiv. 7. 1 Sam. xx. 31. 1 Kings ii. 12. 1 Chron. xi. 10; xiv. 2; xvii. 14; xxii. 10; xxviii. 5. See above, xi. 17, where it is applied to the kingdom of Judah; and xxxvi. 20, to the kingdom of Persia. There seems to be a moral in this mode of speaking. The kingdom of Judah is called the kingdom of Asa, as the representative of the house of David, and being his by hereditary right: the kingdom of Israel is not called the kingdom of Baasha, because it was not his, but an usurped dominion. The six and thirtieth year of the kingdom of Judah, as separated from Israel, corresponded to the sixteenth of Asa’s reign. Cp. Kel, Chronik, p. 261; and on 1 Kings xv. 15—18, 

On XVI. 1. six and thirtieth year] i.e. of the kingdom of Judah (see xiv. 19), which would place the league with Benhadad in the sixteenth year of Asa, (Eyer, Chilton, Fasit, i. 326). See above, 1 Kings xv. 16. 32, where it is stated that there was war between Asa and Baasha all their days, which would not be true, if war had been delayed till the last year of Baasha. — built Ramah] He fortified it, in order to intercept the migration of his own subjects into the kingdom of Judah. Ramah,—now El-Ram,—was midway between Jerusalem and Bethel, about five miles north of the former, and south of the latter. See above, on 1 Kings xv. 17, 18. 

2—5.] See on 1 Kings xv. 17—22. 7. Hanani the seer] Probably the father of Jehu the prophet, who rebuked Baasha, the King of Israel, for his idolatry, and foretold the miseries of his house (1 Kings xvi. 1—4), and who also reproved Jehoshaphat, King of Judah, for allying himself with Ahab. See below, xix. 2. 

Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims] a huge host, with very
many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. 9 For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Therefore thou hast done foolishly: therefore from henceforth thou shalt have wars. 10 Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa † oppressed some of the people the same time.

11 And, behold, the acts of Asa, first and last, lo, they are written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he † sought not to the Lord, but to the physicians. 13 And Asa slept with his fathers, and died in the one and fortyth year of his reign. 14 And they buried him in his own sepulchres, which he had † made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made † a very great burning for him.

XVII. 1 And † Jehoshaphat his son reigned in his stead, and strengthened himself against Israel. 2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, † which Asa his father had taken. 3 And the Lord was with Jehoshaphat, because he walked in the first ways of his father David; and sought not unto Baalim; 4 But sought to the LORD God of his father, and walked in his commandments, and not after the doings of Israel. 5 Therefore the Lord established before Kings 15. 25.

almost miraculously, by God; as, for example, from the arms of Spain leagued with Rome against us, in the sixteenth century; from civil rebellion in the seventeenth; from the arms of France in the eighteenth and nineteenth. Asa took the treasures of the Lord's house; in order to purchase the hollow friendship of an enemy. Will England be tempted to spill God's of His revenues (consecrated by the piety of former generations, for the sustentation of God's houses throughout the land), in order to conclude some who wage war against all national establishments of religion, and who will never be satisfied till our Sion is destroyed? If so, may not another Hanani rise up, and say, "Thou hast done foolishly: henceforth thou shalt have wars of conflicting parties at home, and with hostile nations abroad." 8. the Ethiopians and the Lubins. Whom God routed by a signal overthrow, and from whom he delivered thee and thy kingdom, in answer to thy prayer (xiv. 11—15).

9. the eyes of the Lord run to and fro throughout the whole earth. As one of Asa's forefathers had said: "The eyes of the Lord are in every place, beholding the evil and the good (Prov. xv. 3). Cp. Job xxxiv. 21. Ps. cxxxix. 19. Jer. xvi. 17). The Prophet Zechariah seems to have derived his imagery from these words, when he says, "The seven eyes of the Lord run to and fro through the earth;" and that prophet adds, that they took such a watchful care of the one stone which Zerubbabel in his piety and zeal had laid for a sure foundation of the Temple, that the work could not fail of success (Zech. iv. 7—11),—a striking contrast to the case of some Kings of Judah, whose distrust and disobedience brought ruin and desolation on the Temple of Jerusalem.

10. a poor house. Heb. the house of distortion—so called, because the limbs of the prisoner were so set and fixed, as to be twisted and distorted in it,—the stocks (Gesen. 454). Compare the case of Jeremiah (xx. 2. Cp. xxxiv. 20); and of St. Paul and Silas at Philippi (Acts xvi. 24).


12. in his feet. The King had put the prophet's feet in the stocks, and God afflicted the King in his own feet. Hanani the prophet, when his feet were in the stocks, doubtless prayed as Jeremiah did (Jer. xx. 11—13); and as Paul and Silas did in like circumstances (Acts xvi. 24, 25). But the King, whose feet were (so to speak) put into the stocks of a sore disease, in order that he might turn to God, was not bettered by affliction; yet in his disease, or rather, even in his disease (when he ought specially to have turned to God for help), he sought not to the Lord, but to the physicians. He was not improved by the reproof of God's prophet, nor by the chastisement with which God visited him, but put his trust in worldly means, and not in God.

This sin of Asa, which is mentioned here, is not noticed in the Book of Kings. See above, on 1 Kings xv. 23.

14. odours—spices—made a very great burning for him. This care for a sumptuous funeral, which is not mentioned in the Kings, seems to be noted here without approval. The custom is not mentioned as having prevailed in the reign of David, or of Solomon, Rehoboam, or Abijah; but henceforth was frequently observed; it was enacted in the funeral of Jehoram (xxii. 19), but observes in that of Zedekiah (Jer. xxxix. 8). It seems to have been adopted from the heathen, especially the Egyptians. Cp. Plin., N. H. xii. 12. 18; Irenaeus, iv. 109.

It is observable, that the first King of Judah, who is said to have been honoured in this way, Asa, had been afflicted with a sore disease. Was the noisomeness of the effluvia from the disorder a cause of this burning of odours and spices at his funeral?

15. divers kinds Heb. zenim. See Ps. cxlv. 13. Dan. iii. 5. 7. 10. 15. Gesen. 219, 250.

Cn. XVII. 1. against Israel.] Against the northern kingdom, which had been exasperated by Asa's instigation of Benhadad, King of Syria, against it, and by his depredations in it (xiv. 4).

3. in the first ways of his father David. This is rendered by some, in the ways of David, the earliest ways of his father (Asa), before Asa declined from his faith in God (Obad. 2—12). So Malvenda and Jomin. But the sense seems rather to be, in the first ways of David his father (see xxxiv. 2, 3), before David had swerved from God in the matter of Uriah, which the sacred writer has not mentioned, but which he assumes to be known to the reader. Though David repented, and his sin was forgiven, yet it was still a sin,—a heinous sin; and here is a divine protest against it. Man's repentance obtains pardon of God for sin, but it does not alter the nature of sin.

4. the doings of Israel. The worship of the calves.
his care for

2 CHRONICLES XVII. 6—19. XVIII. 1. the teaching of Judah.

Before CHRIST

914.

d i Sam. x. 17.
1 Kings 16, 23.
2 Kings 22, 43.
ch. 15. 17; 18.
5. 32.
ch. 15. 3.

e ch. 13. 1.

II. That is, was encouraged

f i Kings 16. 27.
ch. 18. 1.

H. Heb. more.

i Kings 16. 27.
ch. 18. 1.

g ch. 15. 3.

h ch. 25. 3.
Neh. 6. 7.

k 2 Sam. 5. 2.

l Or, palaces.

m ver. 2.

n 207. a ch. 17. 5.

5. brought—prese.;] As usual at the beginning of a reign (1 Sam. x. 27; 1 Kings x. 25).

6. he took away the groves] The idolatrous pillars. Cp. Judg. vi. 25, 28. 1 Kings xv. 13. He did his part, but the people failed in theirs. On the agreement of this passage with 1 Kings xxii. 43, and xxvii. 33, see note above, on 1 Kings xv. 14; and 2 Chron. xiv. 3; and Pfeiffer, Dubia, p. 240.

7. Also—be sent] He not only did all in his power to take away what was false, but he did what he could to promote what was true,—a noble example of a religious king.

— to his princes] He gave charge to his princes that they should encourage the Priests and Levites to teach the people, and to see that they did their duty in teaching them according to the Law. See Lev. vi. 11. Deut. xvii. 9, 10. On the Priest's duty to teach, see above, xv. 3; and below, Mal. ii. 7.

9. they—had the book of the Law of the Lord with them] They transcribed with them a copy of the Pentateuch transcribed from the sacred original, which was laid up near the Ark in the Holy of Holies. See above, on Deut. xxxi. 9—11. 24—25; and 2 Kings xxii. 8—10; and below, xxvii. 14; and Neh. viii. 1—5. For a reply to the allegations against the statement in the text, see Keil, Chronik, p. 403.

11. tribute silver] Or rather, silver, a burden, a great weight, in abundance. The Heb. word here used, masas (burden), is of very frequent occurrence, but is never rendered tribute, except in this place. Cp. Bertheau here; and below, xxv. 25.

13. much business] Much work, especially in building. See 1 Chron. iv. 23; xxi. 15. 2 Chron. v. 1, where the same word is used.

16—18.] These verses show the great blessings given by God to obedience. Jehoshaphat's kingdom was not a third of David's. David's master amounted to 1,300,000 men of valour (2 Sam. xxiv. 9). Jehoshaphat had 1,150,000.

For a justification of the sacred writer against the charge of exaggeration of numbers here, and elsewhere, see Keil, Chronik, pp. 336—346; Haseknick, ii. 243.

The attempt of Basahn, King of Israel, to fortify Ramah (see xvi. 1—6), shows that a tide of population streamed from his kingdom into that of Judah; and doubtless multitudes were induced to emigrate from Israel into Judah by its prosperity under Asa and Jehoshaphat, and by the encouragement then given to true religion, and also to works of industry; see 12, 13. We placed the ungodly Kings of Israel for their idolatry by a depopulation of their kingdom; and He rewarded the good Monarch of Judah by multiplying their people, and also by giving to them loyal subjects, and good citizens, who flocked to them from the idolatrous kingdom of Israel. Cp. above, 1 Kings xv. 17.

XVIII. 1. Jehoshaphat—joined affinity with Ahab. Jehoshaphat's son, Jehoram, was married to Athaliah, the daughter of Ahab and Jezebel. Co. xxi. 6; and 2 Kings vii. 18.
joined affinity with Ahab. 2 And after certain years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that he had with him, and persuaded him to go up with him to Ramoth-gilead. 3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I am as thou art, and my people as thy people; and we will be with thee in the war.

4 And Jehoshaphat said unto the king of Israel, Inquire, I pray thee, at the word of the Lord to day. 5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramothgilead to battle, or shall I forbear? And they said, Go up; for God will deliver it into the king's hand.

6 But Jehoshaphat said, Is there not here a prophet of the Lord? And the king of Israel said unto Jehoshaphat, There is yet one man, by whom we may inquire of the Lord: but I hate him; for he never prophesied good unto me, but always evil: the same is Micaiah the son of Imla. And Jehoshaphat said, Let not the king say so.

8 And the king of Israel called for one of his officers, and said, Fetch quickly Micaiah the son of Imla. 9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in their robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them. 10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the Lord, With these thou shalt push Syria until they be consumed. 11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the Lord shall deliver it into the king of the hand.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets declare good to the king with one assent; let thy word therefore, I pray thee, be like one of theirs, and speak thou good. 13 And Micaiah said, As the Lord liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand. 15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the Lord? 16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the Lord said, These have no master; let them return therefore every man to his house in peace. 17 And the king of Israel said to Jehoshaphat, Did I not tell thee

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This statement is coupled with the narration, that he "had riches and honour in abundance," and "waxed great exceedingly!" see xvii. 12. Probably the wealth and power of Jehoshaphat induced Ahab to promote the marriage; and Jezebel hoped, by means of her daughter Athaliah, to gain influence for herself, and her idolatrous religion, at Jerusalem; and this project was successful for a time. See 2 Kings xi. 3, 15.

Perhaps Jehoshaphat himself was reconciled to the union with that idolatrous race, and was further induced to associate himself with Ahab in a campaign to Ramoth-gilead (c. 3), and with his son, Ahaziah, in commercial navigation (below, xx. 35, 36), in the hope that he might be enabled by this alliance to bring the kingdoms of Israel and Judah back again into one. But it turned out far otherwise. Athaliah, his daughter-in-law, became a scourge to his house and people (see on xix. 2; xxii. 10. 2 Kings xii.); and Jehoshaphat was censured for this alliance by God, speaking by the prophet Jehu, the son of Hanani (xix. 2).

2. after certain years] In the third year of the peace between Ahab and Syria. See 1 Kings xxii. 1, 2.

— he went down to Ahab] The sacred writer here introduces additional circumstances not mentioned in the Kings, but in perfect harmony with the narrative there. See 1 Kings xxiii. 1—5.

4—34.] For notes on the narrative here, see above, on the parallel passage, in 1 Kings xxii. 4—40.
that he would not prophesy good unto me, ¶but evil? 13 Again he said, Therefore hear the word of the Lord; I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left. 14 And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner. 20 Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? 21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. 22 Now therefore, behold, ¶the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee.

23 Then Zedekiah the son of Chenaanah came near, and ¶smote Micaiah upon the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? 24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go ¶into ¶an inner chamber to hide thyself.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son; 26 And say, Thus saith the king, ¶Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace. 27 And Micaiah said, If thou certainly return in peace, then hath not the Lord spoken by me. And he said, Hearken, all ye people.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. 29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle. 30 Now the king of Syria had commanded the captains of the chariots that were with him, saying, Fight ye not with small or great, save only with the king of Israel. 31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight: but Jehoshaphat cried out, and the Lord helped him; and God moved them to depart from him. 32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again ¶from pursuing him. 33 And a certain man drew a bow ¶at a venture, and smote the king of Israel ¶between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am ¶wounded. 34 And the battle increased that day: howbeit the king of Israel stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died.

XIX. 1 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem. 2 And Jehu the son of Hanani ¶the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and ¶love them that hate the Lord? therefore is ¶wrath upon thee from before the Lord.
Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the Lord God of their fathers. And he set judges in the land throughout all the fenced cities of Judah, city by city.

And said to the judges, Take heed what ye do: for ye judge not for man, but for the Lord, who is with you in the judgment. Wherefore now let the fear of the Lord be upon you, take heed and do it: for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the Lord, and for controversies, when they returned to Jerusalem. And he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully, and with a perfect heart.

Nevertheless in the midst of the sins and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. And, behold, Amariah the chief priest is over you in all matters of the Lord; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the Lord shall be with the good.

It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side.
side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi. 3 And Jehoshaphat feared, and set † himself to seeck the Lord, and proclaimed a fast throughout all Judah. 4 And Judah gathered themselves together, to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, 6 And said, O Lord God of our fathers, art not thou God in heaven? and † rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee? 7 Art not thou our God, † who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? 8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, 9 If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then wilt thou hear and help. 10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not: 11 Behold, I say, how they reward us, to come to cast us out of thy possession, which thou hast given us to inherit. 12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee.

13 And all Judah stood before the Lord, with their little ones, their wives, and their children. 14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation; 15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, 'Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. 16 To morrow go ye down against them: behold, they come up by the † cliff of Zizz; and ye shall find them at the end of the ‡ brook, before the wilderness of Jeruel. 17 Ye shall not need to fight in this battle: set yourselves, stand ye still, and the Lord shall be there with you.'
see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the Lord will be with you.

And Jehoshaphat bowed his head with his face to the ground: and all Judah and the inhabitants of Jerusalem fell before the Lord, worshiping the Lord.

And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high.

And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever.

And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped. And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore was not an excepting.

The Beauty of Holiness.

21. praise the beauty of holiness This is diversely rendered in the ancient Versions. Praise the holy things (Sept.); praise God in their companies (Vulg.); praise the majesty of His holiness (Syriac and Arabic); and so Justin, Tryannus, and Tertullian, and Tertullian.

The Hebrew phrase is derived from Ps. xxix. 2; and Ps. cxvi. 9; "Bow down to the Lord in the beauty of holiness" (see above, 1 Chron. vii. 29); and the correct rendering here, as there, seems to be "in the beauty of holiness," that is, with inward devotion, and also with outward reverence.

There was a special fitness in this precept on this occasion. A powerful hostile force was coming against them, eager to destroy them, and they themselves were dismayed by the numbers and violence of the foe. But let them not be afraid. Let them trust in the Lord, their King, as the prophet exhorted them to do. Let them march forth, not with spear and shield, as a military force, but let them go out as a festal religious procession, in sacred and solemn order, as if they were treasuring the courts of the Lord's Sanctuary, and chanting hymns to God, such as they sang in His house.

—Praise the Lord—for ever See above, 1 Chron. xcvii. 31.

22. the Lord set ambushments] Literally, the Lord goes in tiers in wait. Heb. micerhem. See Genesis 41:5; Exod. 762. The Targum suppresses them to have been angelic powers; and so Piscator, Kaulbach, Ewald, Berthou; and on this Dr. Davidson says (Introd. ii. 104), "The word translated ambushments, means powers, or angels commissioned by God to bring about the destruction of the army;" and the same writer, having assigned this meaning to the word, adds, "Of course this cannot be true history."

The sense seems to be (as Vatahns and Patrick suggest), that God turned against the invaders the ambush which they had set against Israel; as the Vulg. well expresses it, "Vertit Deus insidias eorum in semet ipsum." Cp. Keil (Chronic. p. 218), who has examined the allegations against the veracity of the narrative. He supposes (p. 249), that this victory is referred to in Ps. xxiii. and Ps. lxxxiii.


25. riches—jewels Substane (cattle, tents, &c.), and dead bodies (clothed and armed), and objects of desire (gold, silver, jewels, &c.).

26. more than they could carry away Literally, so that there was no loading. The valley of Berachah Or, of Blessing, about ten miles
The valley of Berachah.  2 CHRONICLES XX. 27—37.  Jehoshaphat’s character.

Before p. 596.
† Heb. head.
‡ Heb. words.
§ At first.
\( \text{II} \) Kings 22. 41, 42.
\( \text{I} \) Kings 16. 1, 7.
\( \text{I} \) Kings 22. 48, 49.
\( \text{I} \) Kings 22. 49.
\( \text{I} \) Kings 22. 48.
\( \text{ch}. 2. 21.

36. Jehoshaphat’s character.

s.w. of Jerusalem, and about two miles west of Tekaon (now Tekoa). It is now called Bereket (Robinson, ii. 189). The spot called Caplah Barnehaz, which is described by S. Jerome (Epit. Paulus, Ep. 86), as the place whence Abraham looked upon Sodom, has been connected by some (e.g. by Bertheau) with Berachah; but others is placed about ten miles further to the south: cp. Grove, B. D. i. 191.

33. The high places were not taken away! The King did his part, and God accepted his endeavours accordingly, but the people did not put their hearts to follow the God of their fathers wholly: cp. on xvii. 6.

34. Jehor the son of Hanani! See xix. 2.

35. And after this” In the seventeenth or eighteenth year of his reign: see 1 Kings xxii. 51. — join himself with Ahabziah! The son of Ahab; although he had been reproved by Jehu, the son of Hanani, for joining himself with Ahab his father, he did wickedly.” Literally, he did wickedly in his doings. This has been applied by some (e.g. Bertheau) to Jehoshaphat; but our Authorized Version appears to be correct; and so Vulg., Syriac, and Arabic.

36. They made the ships to Ezion-gaber! Rather, they made ships; and so Sept. Jehoshaphat seems to have done two things:—

1. He joined himself with Ahabziah, King of Israel, to make ships, to go westward to Tarshish, or Tartessus, in Spain. He made these ships in the red Sea, at Ezion-gaber, theemporium of Jehoshaphat and of Judah.

Elizer reproved him for this association, and the ships were broken in the harbour, and went not.

2. He also made ships to go in a south-easterly direction to Ophir (cp. above, on 1 Kings ix. 25—33; x. 11; xii. 48—50); but these were broken also (1 Kings xxii. 48). Then Ahabziah of Sodom, who is supposed to have been a brother of King Solomon (1 Kings xi. 21), demanded that the ships should be delivered to him.

Jehoshaphat was willing to do this, but the ships were broken that they were not able go to Tarshish.

note, in our Authorised Version here, “at first Jehoshaphat was unwilling” (1 Kings xxii. 49) is questionable.

Here is another instance in which the Author of the Chronicles supplies information concerning the failings of good Kings of Judah, and concerning the courageous remonstrances of the prophets, which are not found in the book of Kings: see above, on xv. 1.

57. Mareshah] About twenty-five miles south-west of Jerusalem.

Retrospect of the foregoing Chapter. Jehoshaphat and Christ.

Jehoshaphat, the King of Judah, whose name signifies Judgment of Jehovah, appears to be a signal type of Jesus Christ. He foreshadowed Christ in faith and obedience; in the abolition of false worship, and in the restoration of the true; in the efficacy of His prayers and intercessions, and in the miraculous victory, achieved over his enemies and the enemies of God’s people, by means of the spiritual weapons of prayer and praise which are wielded by the Church of God.

Further, Jehoshaphat’s name is connected with two valleys: one, the Valley of Berachah, or Blessing; the other, the Valley of Jehoshaphat, or of Judgment, as described by Joel in his prophecy of the last Judgment, and of the full and final victory of Christ over all His enemies (see Joel iii. 2—21), who is supposed by some (Hiërmack, ii. 210) to have derived his imagery from the incidents of the miraculous victory of Jehoshaphat in the Valley of Berachah; and so Archdeacon Lee, on Inspiration, p. 443.

Jehoshaphat, as a type, had some failings, which remind us that he was a type; and which are not found in the Divine Antitype. Jehoshaphat joined himself with Ahabziah, the godless son of Ahab, in building ships to trade for worldly wealth; and those ships were wrecked. He therefore afterwards repented of what he had done. Christ also is a Builder of ships. The Christian Churches, which bring spiritual merchandise to Him, are His fleet. The navy, which He builds, is
XXI. 1 Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David.

And Jehoram his son reigned in his stead. 2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat king of Israel. 3 And their father gave them great gifts of silver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he was the firstborn. 4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all brethren with the sword, and divers also of the princes of Israel.

5b Jehoram was thirty and two years old when he began to reign, and he reigned eight years in Jerusalem. 6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought that which was evil in the eyes of the Lord. 7 Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king. 9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots. 10 So the Edomites revolted from under the hand of Judah unto this day. The same time also did Libnah revolt from under his hand; because he had forsaken the Lord God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.

12 And there came a writing to him from Elijah the prophet, saying, Thus doth the truth of the narrative here. There is no mention, they observe, of the letter of Elijah in the Book of Kings; and they allege that he could not have been alive at the time of its delivery to Jehoram; and "the epistle," it is added, "is brief and general, different from what we should expect from the prophet under the circumstances." And some critics (as Granberg, p. 222) venture to pronounce this narrative to be a legend invented by the sacred writer, in his antipathy to the kingdom of Israel, with which Jehoram had connected himself.

With regard to these opinions, it must first be observed that the document in question is not called a letter (ygereth, or sepher), but simply a writing (wacabab); and it is not said that Elijah sent it in person, but that it came from him.

Next, the precise time of Elijah's assumption into heaven is nowhere distinctly recorded. See Keil, Chronik. p. 311; on 2 Kings ii. 12—14, p. 221. It is asserted by Luther (Chronol. Milten. p. 721), and by Bertheau here (p. 352), that Elijah might have been alive in the reign of Jehoram. Lightfoot (p. 85) supposes that Jehoram had slain his brethren during Elijah's life. It has been observed (on v. 1) that Jehoram was associated by his father in the throne two years before his father's death. It seems, however, to be most probable (as Meinhicks, Mariana, Jahn, Pfeiffer, p. 150, and others suppose), that, at the time when this writing came,—that is, was delivered,—to Jehoram, Elijah the prophet was no longer upon earth, and that he had been taken up into heaven in the time of Jehoshaphat.

It is quite reasonable to suppose, that Elijah, while upon earth, was enabled to foresee the woes that were coming on Judah and its royal house, in consequence of their connection with the idolatrous and sacrilegious family of Jezabel, and that he left a prophecy in the custody of Elisah, or of some of the prophets, with a commission that it should be delivered to Jehoram, King of Judah, when he had been guilty of the sin,
Jehoram's miserable end. 2 CHRONICLES XXI. 13—20. XXII. 1, 2. Ahabiah succeeds.

saith the Lord God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah, But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods: And thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that were near the Ethiopians: And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons. And after all this the Lord smote him in his bowels with an incurable disease. And it came to pass, that in time of process, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers. Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

XXII. 1 And the inhabitants of Jerusalem made Ahabiah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahabiah the son of Jehoram king of Judah reigned. 2 Forty and two years old was Ahabiah when he began to reign, and

which Elijah there forebode; and that it might serve as a warning of the punishment which he had incurred by those sins (see vs. 14, 15), and might, by its solemn tone, and marvellous and mysterious character, persuade him to repent. Such a writing as this from Elijah, delivered after his death, would also serve as a proof of the prophet's prescience, and would confirm the faith of all true Israelites in the Lord God of Elijah.

Samuel prophesied after his death to Saul (see on 1 Sam. xix. 11, 12); Elijah prophesied on his death-bed (2 Kings xili. 19); and after his death, God made his bones an instrument for raising a dead man to life (2 Kings xiii. 21).

This case of Elijah was still more remarkable. And there was something very appropriate in these circumstances to this character.

As has been before observed, Elijah, the prophet, was a signal type of the Great Prophet of Prophets, Jesus Christ; especially in the transmission of his spirit to others after him (see above, on 2 Kings ii. 15). Here we see a writing, dictated by the Spirit in Elijah; that writing was a prophecy of things to come; it was a warning voice to the guilty, and a message of comfort to the godly; it was probably delivered by some of Elijah's disciples to Ahabiah, and all its predictions were fulfilled.

Our Blessed Lord left behind Him divine words, which were to be delivered by His disciples to the World after His departure from it. "What I tell you in darkness," He said, "that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops" (Matt. x. 27). He left many prophecies with His disciples; as He said, "These things have I told you, that when the time shall come, ye may remember that I told you of them" (John xvi. 4. Cp. John xiii. 19; xiv. 29). He spoke to them, before His Ascension, of the things pertaining to the kingdom of God (Acts i. 3); and He gave them the Holy Spirit to bring to their remembrance all things whatsoever He had spoken unto them (Acts ii. 39; xvi. 20).

Therefore, in this writing of Elijah, the Prophet, to King Jehoram, may we not recognize here a foreshadowing of the work of Christ Himself, Who gave His Spirit to His Apostles, to teach them all things, and to lead them in truth all, and to show them things to come (John xvi. 15), and Who enabled them to deliver prophetic writings, such as the Apocalypse, which come from Jesus Christ Himself, as St. John declares, and is called the Revelation of Jesus Christ (Rev. i. 1. 5. Cp. xix. 10), though it was not delivered to the World, whose destinies it reveals, until many years after the Ascension of our Great Elijah into heaven?

In a word, may not all the prophetic denunciations of future woes, which we read in the Holy Scriptures, especially in the Gospels and Epistles of the New Testament, be justly regarded as writings of our Great Elijah, Jesus Christ, Who has ascended into heaven, and Who dictated these writings by the Holy Spirit, and Who is ever speaking to them in the World.

14. The Lord will smite thy people—wives] This prophecy of Elijah was literally fulfilled; see v. 17.

15. disease of thy bowels] For them hadst no bowels of compassion for thine own flesh and blood, but hast killed the children of thy father (v. 4). This prophecy also was literally fulfilled (v. 18).

—day by day] Literally, days upon days; probably, meaning two years. (Cp. Isa. xxix. 1; and below, v. 19, where the Hebrew has, at the end of two days, i.e. of two sets of days, or years (vulg.), Syriac, and Arabic).

17. his wives] Except Athaliah.

—save Jehoahaz] Or, Ahabiah (xxii. 1), or Azariah (xxii. 6).

18. made no burning for him] Though his end was lost-some; cp. xvi. 14.

20. without being desired] Without regret of any one (Syriac, Arabic), without praise (Sept.).

Ch. XXII. 1. Ahabiah] Called Jehoahaz (xxi. 17).

—his youngest son] Cp. 2 Kings x. 13, which is not inconsistent with this statement: the word brethren there has a large meaning.

2. Forty and two] The manuscripts, from which the Syriac and Arabic Versions were made, had twenty and two; and this is adopted by Pericurus, Pref. ad Elizani Var. Hist.; Coelanius, Belermium, and A Lopide; Bp. Patrick, on 2 Kings viii. 20. Ket, on Kings, p. 252; and Berthellot here,
he reigned one year in Jerusalem. His mother’s name also was Athaliah the daughter of Omri. He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord like the house of Ahab: for they were his counsellors after the death of his father to his destruction. He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram. And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria.

And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick. And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the Lord had anointed to cut off the house of Ahab. And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them. And he sought Athaliah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him. Because, said they, he is the son of Jehoshaphat, who sought the Lord with all his heart.

So the house of Ahaziah had no power to keep still the kingdom. But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah. But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king’s sons that were slain, and put him and his nurse in a bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. And he was with them hid in the house of God six years: and Athaliah reigned over the land.

XXIII. And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elissaphat the son of Zichri, into covenant with him. And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

5. with Jehoram] His uncle. He did this, notwithstanding the rebuke given to his grandfather Jehoshaphat, for his alliance with Ahab and Ahaziah (xxii. 21, xxxvii); he followed Jehoshaphat only in what he did amiss, and in what he repented of having done (1 Kings xxii. 49).

8. the sons of the brethren] Near relatives, in a large sense. See 2 Kings x. 13, 14; and Movers, Chronik. p. 258; Ewald, Gesch. iii. 236.

11. the daughter of the king] Of the former King, Jehoram: see 2 Kings xi. 2.
tion made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, as the Lord hath said of the sons of David. This is the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, shall be porters of the doors; And a third part shall be at the king's house; and a third part at the gate of the foundation: and all the people shall be in the courts of the house of the Lord. But let none come into the house of the Lord, save the priests, and they that minister of the Levites; they shall go in, for they are holy: but all the people shall keep the watch of the Lord. And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever else cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go out on the sabbath: for Jehoiada the priest dismissed not the courses. Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that had been king David's, which were in the house of God. And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about. Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and made him king. And Jehoiada and his sons anointed him and said, God save the king.

Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the Lord: And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the Lord. So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the Lord's people. Then all the people went to the house of Baal, and brake it down, and brake his altars and images in pieces, and slew Mattan the priest of Baal before the altars. Also Jehoiada appointed the offices of the house of the Lord by the hand of the priests the Levites, whom David had distributed in the house of the Lord, to offer the burnt offerings of the Lord, as it is written in the law of Moses, with rejoicing and with singing, as it was ordained by David. And he set the porters at the gates of the house of the Lord, that none which was unclean in any thing should enter in. And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and...
brought down the king from the house of the 
Lord: and they came through the 
high gate into the king’s house, and set the 
king upon the throne of the 
kingdom. 21 And all the people of the land rejoiced: and the city was quiet, 
after that they had slain Athaliah with the 
sword.

XXIV. 1 Joash was seven years old when he began to reign, and he reigned 
forty years in Jerusalem. His mother’s name also was Zibiah of 
Beer-sheba. 

2 And Joash did that which was right in the sight of the Lord all the days of 
Jehoiada the priest. 3 And Jehoiada took for him two wives; and he begat 
sons and daughters.

4 And it came to pass after this, that Joash was minded to repair the house 
of the Lord. 5 And he gathered together the priests and the Levites, and said 
to them, Go out unto the cities of Judah, and gather of all Israel money to 
repair the house of your God from year to year, and see that ye hasten the 
matter. Howbeit the Levites hastened it not.

6 d And the king called for Jehoiada the chief, and said unto him, Why hast 
thou not required of the Levites to bring in out of Judah and out of Jerusalem 
the collection, according to the commandment of 
Moses the servant of the Lord, 
and of the congregation of Israel, for the tabernacle of witness? 7 For 
the sons of Athaliah, that wicked woman, had broken up the house of God; and 
also all the dedicated things of the house of the Lord did they bestow upon 
Balil.

8 And at the king’s commandment they made a chest, and set it without at 
the gate of the house of the Lord. 9 And they made a proclamation through 
Judah and Jerusalem, to bring in to the Lord the collection that Moses the 
servant of God laid upon Israel in the wilderness. 10 And all the princes and 
all the people rejoiced, and brought in, and cast into the chest, until they had 
made an end. 11 Now it came to pass, that at what time the chest was brought 
unto the king’s office by the hand of the Levites, and when they saw that 
there was much money, the king’s scribe and the high priest’s officer came and 
emptied the chest, and took it, and carried it to his place again. Thus they 
did day by day, and gathered money in abundance. 12 And the king and 
Jehoiada gave it to such as did the work of the service of the house of the Lord, 
and hired masons and carpenters to repair the house of the Lord, and also such 
as wrought iron and brass to mend the house of the Lord. 13 So the workmen 
worth, and the work was perfected by them, and they set the house of God 

20. the high gate] The gate of the guard. See 2 Kings xi. 19.

21. And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

22. And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest. And Jehoiada took for him two wives; and he begat sons and daughters.

23. And it came to pass after this, that Joash was minded to repair the house of the Lord. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

24. And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness? For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

25. And at the king’s commandment they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. Now it came to pass, that at what time the chest was brought unto the king’s office by the hand of the Levites, and when they saw that there was much money, the king’s scribe and the high priest’s officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

26. And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord.

27. So the workmen wrought, and the work was perfected by them, and they set the house of God.


29. And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

30. And Joash did that which was right in the sight of the Lord all the days of Jehoiada the priest. And Jehoiada took for him two wives; and he begat sons and daughters.

31. And it came to pass after this, that Joash was minded to repair the house of the Lord. And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened it not.

32. And the king called for Jehoiada the chief, and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, according to the commandment of Moses the servant of the Lord, and of the congregation of Israel, for the tabernacle of witness? For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the Lord did they bestow upon Baalim.

33. And at the king’s commandment they made a chest, and set it without at the gate of the house of the Lord. And they made a proclamation through Judah and Jerusalem, to bring in to the Lord the collection that Moses the servant of God laid upon Israel in the wilderness. And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end. Now it came to pass, that at what time the chest was brought unto the king’s office by the hand of the Levites, and when they saw that there was much money, the king’s scribe and the high priest’s officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

34. And the king and Jehoiada gave it to such as did the work of the service of the house of the Lord, and hired masons and carpenters to repair the house of the Lord, and also such as wrought iron and brass to mend the house of the Lord. So the workmen wrought, and the work was perfected by them, and they set the house of God.

14. whereof were made vessels] When the building was finished. Cp. on 2 Kings xii. 13. The former vessels had probably been diverted to idolatrous uses by Athaliah. 15. an hundred and thirty years old. He was therefore born in Solomon's reign, and had lived through six entire reigns, and the usurpation of Athaliah, before the accession of Josiah.

18. came upon Judah] For its defection to idolatry. God punished them by Hazael, King of Syria; 2 Kings xii. 17; and cp. v. 23, where it is related that God raised up the host of Syria against him. This seems to have been another invasion after that mentioned in the Kings; see note there.

The Murder of Zechariah.

20—22. Zechariah the son of Jehoiada—The Lord took upon it, and require it.] Our Blessed Lord, when summing up the state of the Church, and foretelling the woes which were coming upon that city, calls him, "Zacharias, the son of Barachias," and says, that the "blood of all the prophets, which was shed from the foundation of the world, from the blood of Abel, to Zacharias, son of Barachias, whom ye slew between the altar and the temple, should be required of that generation (see Matt. xxiii. 35, compared with Luke xi. 51); and He twice adopts the dying speech of Zacharias, and says, "It shall be required." See below, on Matt. xxiii. 35, Luke xi. 50, 51.

Our Lord couples Zechariah with Abel, because these two holy men stand like luminaries, at the beginning and end respectively of the sacred Canon of the Old Testament Scripture, history and prophecy; and because the Kingdom of Judah began to decline, after the murder of the zealous and faithful Zacharias, the Priest and Prophet, in the Temple,—the son of the venerable Priest, Jehoiada, who had done such signal service to the Church and Monarchy of Judah. "When they slew that Prophet and Priest of the Lord, in the Court of the Temple, and beside the Altar, they plainly showed how they despised and rejected the Lord of the Temple, Priesthood, and Prophecy, and were rejected by Him. And this wicked act, our Saviour makes the very period and catastrophe of theirs state and kingdom." See Lightfoot, i. 91, who traces the consequences of this act in the train of disasters, spiritual, political, and physical, which thenceforth came upon them.

The question, Why Zacharias, the son of Jehoiada, is called the son of Barachias by our Blessed Lord, is considered below, in the note on Matt. xxiii. 35.

21. Zechariah had two sons, and Barachiah was one of them; and our Lord preferred to designate him by that name on that occasion, for a particular reason. He was then speaking of the wrath of God, which was coming on Jerusalem, for killing the prophets, and stoning those which were sent unto her (Matt. xxiii. 37), and especially for the crowning sin of all, which made the cup of her iniquity to overflow, and to become the hand of God's indignation upon her, namely, the rejection and murder of Him, to whom Moses and all the Prophets bare witness,—the Son of God Himself.

The word Barachiah signifies Blessed of Jehovah; and our Lord, by using this name on this occasion, and by coupling Zechariah with Abel, the good shepherd, whose offering pleased God, and who was murdered by his own brother, and was thus a signal type of Christ (see above, on Gen. iv. 8); and, by adopting the dying words of Zechariah, which he uttered in the Temple, points to Zechariah, the Priest, Prophet, and Martyr, who was also connected by birth with the royal race of Judah (see 2 Chron. xxii. 11), as a signal figure of Himself, the Son of the Blessed (Mark xiv. 61), and declares to the Jews that the prophecy of Zechariah, "The Lord took upon it, and require it" (v. 22), will be accomplished, in its largest sense, in that generation.

At the same time, in His great mercy, He calls them to remember the murder of the same name, He adds, that they should not see Him then (therefor (that is, they should not really behold Him as He is,—their King, Priest, and Prophet); till they welcomed Him with words of prayer and praise, "Blessed is He that cometh in the Name of the Lord." See Matt. xxvii. 39.

Yet further, this prophecy, thus explained by our Lord, reaches forward even to the Second Coming of Christ.

14. and when they had finished it, they brought the rest of the money before the king and Jehoiada,—whereof were made vessels for the house of the Lord, even vessels to minister, and to offer withal, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the Lord continually all the days of Jehoiada.

15. But Jehoiada waxed old, and was full of days when he died; and was hundred and thirty years old when he died. 16. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

17. Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them. 18. And they left the house of the Lord God of their fathers, and served groves and idols: and wrath came upon Judah and Jerusalem for this their trespass. 19. Yet he sent prophets to them, to bring them again unto the Lord; and they testified against them: but they would not hear. 20. And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you. 21. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the
and the son of Jehoiada, or Barachia (for he bare both names), was that he taxed them with idolatry, and laboured to bring them back to the worship of the true God. Similarly the only ground of hatred which the chief Priests, and Pharisees, and Rulers of the Jews had against Christ, was that He rebuked their sins, and taught them to worship God aright. Zacharias was Christ's true picture for quality, office, and for the relation of names and kindred; he was both a Prophet and a Priest, the son of Jehoiada, which signifies the knowledge of God, and the son of Barachias, that is, the Blessel of God. And as the blood of Zachariah cried out (as did Abel's blood, with whom he is coupled by Christ: see Gen. iv. 9—11) from the ground upon them, and said, "The Lord look upon it, and require it," so the blood of Christ cries out upon the Jews, according to their own imprecation. "His blood be on us, and our children" (Deut. xxvii. 20; Dean Jackson. Op. Dr. Lightfoot, Chron. i. 91).

22. Thou knowest the king remembered not the kindness. This history may also be applied in a practical sense, as a warning to all kings to God for His goodness in Christ. It was not long before the words of Zachariah came true: "God looked upon his blood, and did require it." What was even the sin of Joash in comparison with that of those who crucify the Son of God afresh by ingratitude and disobedience? Will not God look on His blood, and require it at their hands? See Bp. Sawderson, iii. 194.

The doubts, which some recent critics have attempted to throw upon the history of the apostacy of Jehoiada, because it is not related by the writer of the Kings, are hardly entitled to notice, after Keil's refutation of them (Versuch, pp. 415—417). The writer of the Kings himself suggests that Joash declined from the right way after Jehoiada's death, by saying that he rejected the "all the days wherein Jehoiada the Priest instructed him" (2 Kings xii. 2); and he records the punishment he endured (which would otherwise be unaccountable) for his apostasy (xii. 17, 18; see note there).

23. The host of Syria. This invasion was subsequent to that of Hazael, mentioned in 2 Kings xii. 17, 18. Hazael was bought off by presents; but in this expedition the Syrians came to Jerusalem, and destroyed the princes, and sent the spoil of their tents; and the punishment of King Joash for his apostasy and cruelty, especially for the murder of Zacharias. Zacharias was a type of Christ (see on e. 20); and Joash was very like the Jewish nation, in the days of the Law, and was soon and again punished by God, as Joash was. For a time it served Him, as Joash did in the days of Jehoiada. But it fell away from its obedience. God sent against Jerusalem the Romans, first under Pompey, and afterwards under Titus; as He sent the Syrians twice against Joash; and the Jewish Capital, distracted and distressed by intestine factions, was destroyed, as Joash perished by his own servants.

24. A small company of men. And yet they prevailed against the very great host of Joash, and of Judah. What a contrast between his case and that of King Asa against the vast multitude of Ethiopians! (xiv. 9—15,) and of King Hezekiah against Moab and Ammon! (See xx. 1—25.) While Judah was obedient, the promise of God was, "One of you shall chase a thousand" (Jos. xxi. 10). But now the word of Zachariah was verified: "Because ye have forsaken the Lord, He hath also 'forsaken you'" (v. 20); and He delivered their "host" into the hands of a "small company" of Syrians.

25. The house of God. The Sept. and Vulg., have sons here; and so Bertheau. But perhaps Joash slew more sons of Jehoiada than one, though only one is mentioned by name. — on his bed. In his fortress of Millo, whither perhaps he had retired for greater safety. See 2 Kings xii. 20; (they buried) As Ahaz by him (xxvii. 27).


27. The burdens are laid upon him. The burdens are supposed by some to mean the tribute laid upon him by the Syrians, or the money paid to him (see 6. 9), or the prophetic burden of woes (see 2 Kings ix. 25. Isa. xiii. 1; xiv. 28, and passim) denounced against him (Bertheau). This last is the most common sense of the Hebrew masses, the word used here; and it seems to intimate that God gave him frequent warnings of the consequence of his sin (see e. 19).

28. Joash's son reigns in his stead. It is remarkable that though Joash and other evil Kings of Judah, such as his son Amaziah (see xxv. 27), were cut off by their own subjects, yet their subjects never thought of deserting the royal line (as was often done in the case of the monarchy of Israel: see 1 Kings xxi. 27, xxvii. 15, 24); but they set up a son of the murdered monarch "to reign in his stead."

29. Here is a proof of national faith (even in evil times, and even among戒指es) in God's promise to David, and to his seed after him. See 2 Sam. vii. 16.

30. The Faithfulness of God's promise to David: "I have sworn by My holiness that I will not fail David. His seed shall endure for ever" (Ps. lxix. 34, 35)—a promise maintained under great dangers and difficulties, threatened from time to time the total extinction of David's seed, and which received its full and final accomplishment in Christ.

Cr. XXV. 1—3. Amaziah. See 2 Kings xiv. 1—3.
he reigned twenty and nine years in Jerusalem. And his mother’s name was Jehoaddan of Jerusalem. 2 And he did that which was right in the sight of the Lord, but not with a perfect heart. 3 Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father. 4 But he slew not their children, but did as it is written in the law in the book of Moses, where the Lord commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of their fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice men, able to go forth to war, that could handle spear and shield. 6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the Lord is not with Israel, to wit, with all the children of Ephraim. 8 But if thou wilt go, do it, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down. 9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the × army of Israel? And the man of God answered, The Lord is able to give thee much more than this.

Then Amaziah separated them, to wit, the army that was come to him out of Ephraim, to go × home again: wherefore their anger was greatly kindled against Judah, and they returned home × in great anger. 11 And Amaziah strengthened himself, and led forth his people, and went to × the valley of salt, and smote of the children of Seir ten thousand. 12 And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces. 13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. 15 Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of the snare of their enemies? He was smitten with remorse for his cruelty to the children of Seir, and thought to propitiate the wrath of their gods by associating them with his own God.

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2. not with a perfect heart] For he made a league with Israel, instead of relying on God (see vv. 6—9); and he worshipped the gods of the Edomites (v. 14); and attacked Israel without any commission from God (v. 17).

4. in the book of Moses] Deut. xxiv. 10. Another testimony to the genuineness of the Pentateuch; ep. xxiv. 6.

8. But if thou wilt go—enemy] This seems to be the correct translation. It is excepted by some (as Ewald, and Beetham) that the sense must be, But do thou go alone (without thy chosen allies of Israel), and be strong for the battle; and that we must insert the negative in the following clause: And God will not make thee fall into a snare before the enemy. But that translation is not authorized by any Manuscript or ancient Version. All the Versions represent the speech as ironical: Go, and strengthen thyself with thy self-chosen aid from Israel, and God will make thee fall before the foe. But if thou makest a sacrifice of thy hundred talents, with which thou hast bribed Israel to help thee. But if thou trustest in God, He, Who has power to help and cast down, will give thee more than the worth of thy money, and will deliver thee from the enemy. And so He did; see v. 11.


13. unto Beth-horon] Only about six miles north of Jerusalem, the place where God had shown His power and favour to His people in the days of Joshua (Josh. x. 10, 11).
And it came to pass, as he talked with him, that the king said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face. And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that was in Lebanon, and trode down the thistle. Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to thine hurt, that thou shouldst fall, even thou, and Judah with thee? But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom. So Joash the king of Israel went up; and they saw one another in the face, both he and Amaziah king of Judah, at Beth-shemesh, which belongeth to Judah. And Judah was put to the worse before Israel, and they fled every man to his tent. And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

And he took all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years. Now the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of Judah and Israel? Now after the time that Amaziah did turn away from following the Lord they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there. And they brought him upon horses, and buried him with his fathers in the city of Judah.

XXVI. Then all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah. He built Eloth, and restored it to Judah, after that the king slept with his fathers. Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem.

And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who made him king—father. See above, on xxiv. 27. He built Eloth] He fortified Eloth, the port on the Red Sea (1 Kings ix. 26.), and restored it to Judah. Cp. 2 Kings xiv. 22.

4. according to all That is, all the good that his father did. Cp. below, xxvii. 2.
5. Zechariah] One prophet Zechariah had been slain by his grandfather, Joash; but God raised up another Zechariah in his place: and he stood at the head of that glorious company of prophets, such as Hosea, Joel, Amos, Obadiah, Jonah, and Isaiah, who followed, and left prophecies in writing (see Lightfoot, Chronicle of the Times, i. 91—95); and after 300 years he was succeeded by another Zechariah, at the time of the restoration of the Temple (Ezra. v. 1).
had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines. 7 And God helped him against the Philistines, and against the Arabians that dwelt in Gur-baal, and the Meunims.

8 And the Ammonites gave gifts to Uzziah: and his name spred abroad even to the entering in of Egypt; for he strengthened himself exceedingly.

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them. 10 Also he built towers in the desert, and dug many wells: for he had much cattle, both in the low country, and in the plains: husbandmen also, and vine dressers in the mountains, and in the Valley of Carmel: for he loved husbandry.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, one of the king's captains. 12 The whole number of the chief of the fathers of the mighty men of valour were two thousand and six hundred. 13 And under their hand was an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy. 14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings to cast stones. 15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. And his name spread far abroad; for he was marvellously helped, till he was strong.

16 But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. 17 And Azariah the priest went in

— understanding in the visions of God: Not only a seer, but an interpreter of visions and prophecies: see Dan. 1. 17.

6. Jabneh] Perhaps the same as Jambel (Josh. xi. 11), and called Jamnia in the days of the Maccebes (1 Mac. iv. 15), perhaps now called Ibaon, about eleven miles south of Jaffa.

7. Gath-baal] Literally, the going up of Baal. The precise site is unknown; but it seems to have been between Palestine and the Arabian peninsula.

— the mountains.] Near Mount Seir. See 1 Chron. iv. 41. 2 Chron. xx. 11.

9. corner gate] Probably at the north-west of the City. Cp. xxv. 23; and Neh. iii. 13.

— valley gate] On the west side of the City; probably south of the corner gate, and near the site of the present Jaffa gate. See below, on Neh. xiii. 13; and 3 (Thesius, Beetham).

— the turning] Or salient corner; perhaps at the east of Zion. Neh. iii. 19. 24, 25 (Thesius).

10. towers in the desert] To defend his cattle and herdsmen: in the pastoral regions, s. e. of Jerusalem, and probably also to protect his wells (Dr. Thomson, Land and Book, p. 559).

— the low country] The lowlands of Judah, between its mountainous east, and the Mediterranean on the west (Josh. xx. 33).

— the plains] Probably on the east of Jordan, in the pastoral region

15. to shoot arrows] The engines were so constructed as to hurl projectiles from them (Bockhart, Beetham).

16. went into the temple—to burn incense] Being exalted with pride, in consequence of his success, and prosperity, and power; and perhaps because he was corrupted by marriage with the priestly line. See 2 Kings xv. 33. Below, xvii. 1. His father had burned incense to the gods of Edom (xxv. 14); and Jeroboam had burned incense to the calf at Bethel (1 Kings xiii. 1); they had aspired to the dignity of priests. Uzziah would cleave to God's altar, but he was infatuated with a similar ambition. May he not perhaps have had a presentiment of the truth, that the promised King Messiah, of the tribe of Judah, was to be also a Priest, as well as a King? And did he desire to presignify that union of offices by joining them in himself?

This narrative is rejected by some modern critics (such as De Wette, Einleit. p. 270; and Grauberg, p. 111) as a legendary device of the historian to explain the fact recorded in the kings, that "the Lord smote him, so that he was a leper to the day of his death." (2 Kings xv. 5). It has been alleged by others (as Ewald, Theinias), that the functions of the High Priesthood were exercised by David and Solomon, and that Uzziah imitated them on this occasion; and Dean Stalker affirms (p. 439), that Uzziah "acted certainly in conformity with the precedents of David and Solomon," and desired to recover the Priestly functions to the Monarchy.

But if this had been the case, the sacred Writer would not have said, as he does here, that "he transgressed against the Lord his God," and (as is observed here by Beetham, p. 377; and by Hitzig, on the Psalms, ii. 175; and, as has been stated above, on 2 Sam. vi. 18; and 1 Kings viii. 55. 63) though
after him, and with him fourscore priests of the Lord, that were valiant men:

18. And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, O Uzziah, to burn incense unto the Lord, but to the priests the sons ofAaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the Lord God.

19. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he wroteth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar.

20. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out of thence; yea, himself had also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a houseto; for he was cut off from the house of the Lord: and Jotham his son was over the king's house, judging the people of the land.

21. Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

22. So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper: and Jotham his son reigned in his stead.

XXVII. Jotham was twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also was Jerushah, the daughter of Zachok. And he did that which was right in the sight of the Lord, according to all that his father Uzziah did: howbeit he entered not into the temple of the Lord. And the people did yet corruptly. He built the high gate of the house of the Lord, and on the wall of [Ophel he built much.

4. Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers. He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year

The historian Josephus (Antt. ix. 10. 4) connects also the earthquake in the reign of Uzziah (Amos i. 1. Zech. xiv. 5) with this sin of the King.

20. hasted—to go out] For shame and fear of a worse visitation.

21. a several house] In the infirmary; literally, the house of liberation. See on 2 Kings xv. 5. There was a mercy in this dispensation. He might have been swallowed up like Dathan and Abiram, or consumed with fire like Korah, but God gave him time for repentance; and he who was a leper till the day of his death, might have come forth, with his flesh clean "like the flesh of a little child," if he had repented of his sin.

23. in the field] Not in the sepulchres themselves: therefore by invading the sacred functions of the priesthood, in the house of the Lord, he was cut off from a place in the royal palace, and in the royal tombs of Judah, and was consigned while alive to a separate house, and when dead to a separate grave.
an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. † So much did the children of Ammon pay unto him, both the second year, and the third. 6 So Jotham became mighty, because he prepared his ways before the Lord his God.

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and Judah. 8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem. 9 c And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

XXVIII. 1 Ahaz * was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the Lord, like David his father: 2 For he walked in the ways of the kings of Israel, and made also b molten images for * Baalim. 3 Moreover he burnt incense in 4 the valley of the son of Hinom, and burnt * his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel. 4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore * the Lord his God delivered him into the hand of the king of Syria; and they * smote him, and carried away a great multitude of them captives, and brought them to † Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. 6 For * Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all † valiant men; because they had forsaken the Lord God of their fathers. 7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah that was † next to the king. 8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the Lord was there, whose name * was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage that † reacheth up unto heaven. 10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: but are there not with you, even with you, sins against the Lord your God? 11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: "for the fierce wrath of the Lord is upon you. 12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Mesillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai,
stood up against them that came from the war. 13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the Lord already, ye intend to add more to our sins and to our trespass: for our trespass is great, and there is fierce wrath against Israel. 14 So the armed men left the captives and the spoil before the princes and all the congregation.

15 And the men " which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and ") gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, " the city of palm trees, to their brethren: then they returned to Samaria.

16 At that time did king Ahaz send unto the kings of Assyria to help him. 17 For again the Edomites had come and smitten Judah, and carried away 16 captives. 18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnath with the villages thereof, Gimzo also and the villages thereof: and they dwelt there. 19 For the Lord brought Judah low because of Ahaz king of Judah; for he " made Judah naked, and transgressed sore against the Lord. 20 And " Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not. 21 For Ahaz took away a portion out of the house of the Lord, and out of the house of the king, and of the princes, and gave it unto the king of Assyria: but he helped him not. 22 And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz.

23 For " he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that " they may help me. But they were the ruin of him, and of all Israel. 24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. 25 And in

15. expressed by name] In lists; and appointed to take care of the captives. Op. 1 Chron. xvi. 41; below, xxxi. 19.
16. the captives, an — clothed...absorbed] The record of this act of compassion of these Israelites toward the captives of Judah is to be noted as affording a refutation of the allegation of some modern critics, that the writer of the Chronicles was swayed by partiality for Judah, and by prejudice against Israel. Cp. Keil, Versch. pp. 443—452.
16. kings of Assyria] Especially Tilgath-pilneser (v. 20). See 2 Kings xv. 29. The Ancient Versions have the singular number here; the plural, which is in the MSS of the Text, indicates the expedient introduced by Abiath, forsaking the Lord, and recurring to his enemies for help.

The circumstances of this transaction are described by Rawlinson (Ancient Mon. ii. 397—399), who says, that Ahaz, hard pressed by his enemies, Pekah and Rezin, appealed to Assyria, offering to become Tilgath-pilneser's servant, i. e. his vassal and tributary, if he would send troops to his assistance. Tilgath-pilneser was not slow to obey the call. Entering Syria at the head of an army, he fell first on Damascus, where Rezin met him in battle, and was defeated and slain (2 Kings xv. 9). There is an imperfect notice of his defeat and death, in a mutilated inscription now in the British Museum (Rawlinson, ii. 399).

Next he attacked Pekah; and the two and a half transjordanic Tribes were carried away captive by the conqueror; and some cities (e.g. Megiddo and Dur) on the other side of Jordan were taken. Tilgath-pilneser, before quitting Syria, received from Rezin the bribe of twenty talents of silver, which he had sent from Ahaz, who, in order to pay him homage at Damascus; this seems to be recorded in one of Tilgath-pilneser's inscriptions, where it is said that he received tribute from a King of Judah, whom he calls Yehu-Khaazi, and who is supposed to be Ahaz by Rawlinson (p. 399).
every several city of Judah he made high places || to burn incense unto other
gods, and provoked to anger the Lord God of his fathers.
26 Now the rest of his acts and of all his ways, first and last, behold, they
are written in the book of the kings of Judah and Israel. 27 And Ahaz slept
with his fathers, and they buried him in the city, even in Jerusalem: but they
brought him not into the sepulchres of the kings of Israel: and Hezekiah his
son reigned in his stead.

XXIX. 1 Hezekiah a began to reign when he was five and twenty years old,
and he reigned nine and twenty years in Jerusalem. And his mother’s name
was Abijah, the daughter b of Zechariah. 2 And he did that which was right in
the sight of the Lord, according to all that David his father had done.
3 He in the first year of his reign, in the first month, c opened the doors of
the house of the Lord, and repaired them. 4 And he brought in the priests
and the Levites, and gathered them together into the east street, 5 And said
unto them, Hear me, ye Levites, d sanctify now yourselves, and sanctify the
house of the Lord God of your fathers, and carry forth the filthiness out of the
holy place. 6 For our fathers have trespassed, and done that which was
evil in the eyes of the Lord our God, and have forsaken him, and have e turned
away their faces from the habitation of the Lord, and f turned their backs.
7 Also they have shut up the doors of the porch, and put out the lamps, and
have not burned incense nor offered burnt offerings in the holy place unto
the God of Israel. 8 Wherefore the wrath of the Lord was upon Judah and
Jerusalem, and he hath delivered them to g trouble, to astonishment, and to
hissing, as ye see with your eyes. 9 For, lo, h our fathers have fallen by the
sword, and our sons and our daughters and our wives are i in captivity for this.
10 Now it is in mine heart to make k a covenant with the Lord God of Israel,
that his fierce wrath may turn away from us. 11 My sons, || be not now
negligent: for the Lord hath l chosen you to stand before him, to serve him,
and that ye should minister unto him, and || burn incense.
12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of
Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the
son of Abdi, and Azariah the son of Jehaleel: and of the Gershonites; Joel
the son of Zimmah, and Eden the son of Joah: 13 And of the sons of Eliza-
eph: Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and
Mattaniah: 14 And of the sons of Heman; Jehiel, and Shimri: and of
the sons of Jeduthun; Shemaiah, and Uzziel. 15 And they gathered their brethren,
and m sanctified themselves, and came, according to the commandment of the
king, || by the words of the Lord, n to cleanse the house of the Lord. 16 And
the priests went into the inner part of the house of the Lord, to cleanse it, and
brought out all the uncleanness that they found in the temple of the Lord into
the court of the house of the Lord. And the Levites took it, to carry it out
brought into the brook Kidron. 17 Now they began on the first day of the first

8. Wherefore the wrath of the Lord was upon Judah] As is
confirmed by Isaiah (xviii. 28. Keil, Chronik. 211).
He refers to the wars with the Syrians, Israelites, Philis-
tines, and Edomites, and to the distress caused by the Assyrians
(Berothah).
12. 13. the Levites arose] Two from each of the three leading
families, Gershon, Kohath, and Merari: two from the family of
Elizaphan, the grandson of Kohath (1 Chron. vi. 18, 22. Num. iii.
30); two from the posterity of Asaph, of the family of Gershom;
two of Heman, the family of Kohath; two of Jeduthun, the
family of Merari; twice seven in all.

CH. XXIX 3—36] Compare the brief account in 2 Kings
xxviii. 5. 3. first month] Abib or Nisan, the month of the Passover.
|| opened the doors] Which his father had shut up (xxviii.
21). 5. Hear me, ye Levites] He addresses the Priests as well as
the Levites under this general designation (see r. 4, and r. 11),
because they were all descended from Levi.
|| the filthiness] Especially the Altar of Danansus (2 Kings
evi. 15).
month to sanctify, and on the eighth day of the month came they to the porch of the Lord: so they sanctified the house of the Lord in eight days; and in the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the Lord.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the king, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar. And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them: And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel. And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets. And the Levites stood with the instruments of David, and the priests with the trumpets. And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings.

19. Ahaz—did cast away] See 2 Kings xvi. 14, where it is related that he removed the brazen altar from its place.
21. seven bullocks—rams and—lambs] For burnt-offerings; the number may perhaps denote the complete self-dedication of the King and Nation to the Lord. seven he goats] For a sin-offering (see v. 23). The word in the original Hebrew here is tephirim, a word only found here, and in Ezra (vi. 17; viii. 35), and in Daniel (viii. 5. 8. 21), and a confirmation of the argument for placing the date of this book after the Captivity. See xxxvi. 22.
22. sprinkled] According to the Levitical Law (Lev. iv. 30-34; viii. 15).
Hezekiah's invitation 2 CHRONICLES XXIX. 32—36. XXX. 1—5. to all Israel,

34. the priests were too few] They who had offered to idols were not permitted to minister.
— could not flay] Hence it would appear that it was the work of the Priest to flay the victim. The law in Lev. i. 6, "he shall flay," has been diversely understood; and some (as Bertheau here) have supposed that it was performed by the offerer, but the other opinion seems more probable.
— the Levites were more upright—than the priests] Urijah the High Priest had probably infected many Priests by the contagion of his error (2 Kings xvi. 10). Here is a proof of the impartiality of the writer; and the reception of this Book by the Hebrew Hierarchy, as a true and inspired writing, notwithstanding this testimony against the Priests, affords strong evidence in its favour.

HEZEKIAH'S INVITATION TO ISRAEL.

CH. XXX. 1. Hezekiah sent to all Israel] This was before the Captivity of the Ten Tribes, which did not take place till the ninth year of Hoshea, King of Israel, which was the sixth year of Hezekiah. See 2 Kings xvii. 9, 10. Usher, Annals, p. 54; and Lightfoot, p. 106. Cp. Bp. Patrick, on v. 10. Cp. xxxi. 1. Bertheau (on vv. 6, 27) assigns this passover to the first year of Hezekiah's reign. It has been erroneously imagined by some, that this invitation was sent after the Captivity of the Ten Tribes.

This is important to observe, for the reasons stated above, on 2 Kings xvii. 6. This message of Hezekiah to Israel was the final overture of God's mercy then; but they scorned the message (v. 10), and were cast off by God.

The Ten Tribes rejected the invitation from Hezekiah to keep the Passover at the Temple in Jerusalem, and they are now scattered abroad to this day. The Jews rejected the Divine King of Judah, Jesus Christ, Who is the true Passover; and Jerusalem has been trodden under foot of the Gentiles for 1900 years. But in God's due time, the Tribes of Israel and Judah will listen to the voice of the Divine Hezekiah, and will then unite in celebrating the true Passover in the spiritual Jerusalem, the Church of Christ, and then they will be raised to far greater glory and happiness than Israel and Judah ever enjoyed under the sway of David or Solomon.
— also to Ephraim and Manasseh] Or, even to Ephraim and Manasseh, the two leading tribes of Israel, who might be supposed, on account of their pre-eminence, to be most prejudiced against Judah, and who had taken the lead in rivalry and hostility to it, ever since the days of Jeroboam, who was of the tribe of Ephraim, Hezekiah, in his wisdom, showed his condescension to them, and earnestly desired to bring them back to national religious unity with Judah, in the national religious festival of the Passover, at the national centre of unity, appointed by God Himself, the Temple at Jerusalem; but they laughed it to the scorn of God.

2. in the second month] Not being able to keep it in the first month, according to law, for the reason stated in v. 3. He thus showed his zeal; he would not postpone the Passover till the following year, but conferred himself to the spirit of the Law (Num. ix. 6—13), which provided, that persons, who were disabled by ceremonial uncleanness from keeping the Passover in the first month, might keep it on the fourteenth day of the second month.

5. throughout all Israel] Hoshea, King of Israel, is said, in 2 Kings xvii. 2, to have been less guilty than the Kings of Israel that were before him; this explains the fact, that the messengers of Hezekiah, inviting Israel to Jerusalem to celebrate the Passover, were allowed to traverse his kingdom; and that those of his subjects who were willing to accept the invitation, were not deterred by Hoshea from doing so; but he himself did not encourage it, much less did he avail himself of it.
— they had not done it of a long time—as it was written] Not since the defection of the Ten Tribes under Jeroboam. This national union by Hezekiah and his priests, was therefore a noble act of religious faith, courage, and zeal. He well knew that it would be received by many with scorn (v. 10); but he was not deterred by this consideration: for he knew also, that if Israel was to be rescued from the ruin and desolation which now threatened them, it could only be by returning to the God of their fathers: see ch. 6 and 8.
6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria. 7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers, who therefore gave them up to desolation, as ye see. 8 Now be ye not stiff-necked, as your fathers were, but yield yourselves unto the Lord, and enter into his sanctuary, which he hath sanctified for ever: and serve the Lord your God, that the fierceness of his wrath may turn away from you. 9 For if ye turn again unto the Lord, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto him. 10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them. 11 Nevertheless divers of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem. 12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the Lord. 13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation. 14 And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. 15 Then they killed the passover on the fourteenth day of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the Lord. 16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, which they received of the hand of the Levites. 17 For there were many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one that was not clean, to sanctify them unto the Lord. 18 For a multitude of the people, even many of Ephraim, and Manasseh, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was.
XXXI. 1 Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the Lord. 3 He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord.

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the doing of the service of the Lord, according to all that was written.

But Hezekiah prayed for them, saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the Lord day by day, singing with loud instruments unto the Lord. And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the Lord: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the Lord God of their fathers.

And the whole assembly took counsel to keep other seven days: and they kept other seven days with gladness. For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep: and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves. And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced. So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to this holy dwelling place, even unto heaven.

The solemn Passover. 2 CHRONICLES XXX. 19—27. XXXI. 1—4. Idolatry destroyed. Before the Passover (xxx. 14). But now that many of Israel, as well as of Judah, had been taught by the Levites (xxx. 22), and had partaken of the Passover, they were inflamed with new courage and zeal, and the work of reformation was extended by them to both kingdoms. We do not hear that the King of Israel had any share in it, and many doubtless derided it: cp. xxx. 10. — the children of Israel returned—possession. A proof that this was before the captivity of Israel. See on e. 1.

2. the courses of the priests] 1 Chron. xxiv., xxvi., — of the tents] Or, encampments. See 1 Chron. ix. 18, 19, where the same word, machaneh, is rendered company, and host. The Temple was regarded as a fortified camp; and the Priests and Levites are compared to sentinels, keeping watch and ward at its gates.

3. the king's portion] The royal contribution from the King's demesnes and revenues. See xxxii. 27—29.

4. the portion of the priests] The contribution toward their...
law of the Lord. 5 And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and || honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. 6 And concerning the children of Israel and Judah, that dwell in the cities of Judah, they also brought in the tithe of oxen and sheep, and the || tithe of holy things which were consecrated unto the Lord their God, and laid them || by heaps. 7 In the third month they began to lay the foundation of the heaps, and finished them in the seventh month. 8 And when Hezekiah and the princes came and saw the heaps, they blessed the Lord, and his people Israel. 9 Then Hezekiah questioned with the priests and the Levites concerning the heaps. 10 And Azariah the chief priest of the house of Zadok answered him, and said, | Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store.

11 Then Hezekiah commanded to prepare || chambers in the house of the Lord; and they prepared them, 12 And brought in the offerings and the tithes and the dedicated things faithfully: 13 over which Cononiah the Levite was ruler, and Shimei his brother was the next. 13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jeremoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers || under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God. 14 And Kore the son of Imnah the Levite, the porter toward the east, was over the freewill offerings of God, to distribute the oblations of the Lord, and the most holy things. 15 And 1 next him were Eden and Miniamin, and Jeshua, and Shemaiah, and Amariah, and Shecaniah, in the cities of the priests, in their || set office, to give to their brethren by courses, as well to the great as to the small: 16 Beside their genealogy of males, from three years old and upward, even unto every one that entereth into the house of the Lord, his daily portion for their service in their charges according to their courses; 17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses; 18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their || set office they sanctified themselves in holiness: 19 Also of the sons of Aaron the priests, which were in the fields of the suburbs of their cities, in every several

Before

20 And thus did Hezekiah throughout all Judah, and wrought that which was good and right and truth before the Lord his God. 21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.

XXXII. 1 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, 3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him. 4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

Also he strengthened himself, and built up all the wall that was broken, and raised it up to the towers, and another wall without, and repaired Millo in the city of David, and made darts and shields in abundance. 6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying, 7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, in what year of his reign his expedition into Palestine took place. He makes no mention of his subsequent discomfiture. Sennacherib's accession is placed by some eminent recent chroniclers at A.C. 704; e.g. Rawlinson, Anct. Mon. ii. 437, who therefore would alter the present Hebrew text (which speaks of Sennacherib's invasion of Palestine against Hezekiah), in 2 Kings xviii. 13, from "fourteenth" to "twenty-seventh." (Rawlinson, ibid. p. 434.) See on 2 Kings xviii. 15.

2. And when Hezekiah saw that Sennacherib was come
And had taken the fenced cities of Judah (2 Kings xviii. 13), and now was about to assault the capital. At first Hezekiah offered him terms of submission, and gave him presents (see 2 Kings xvi. 14—16); but Hezekiah recovered his courage and fortitude, and set himself to make preparations against the invaders by vigorous measures of defence, and above all, by the arms of faith and prayer (2 Kings xix. 1—19).

3. To stop the waters] To hide them from the enemy, by covering them over, and to lead them by subterranean aqueducts into the city, or to supply water to the inhabitants.


5. And another wall] Rather, the other, wall, round the lower city (Thebais).

6. Be strong and courageous] Hezekiah adopts the well-known words of the Pentateuch and Book of Joshua, which had inspired faith and courage in the hearts of their fathers (Deut. xxxii. 6, 7; Josh. i. 7; xx. 5. 1 Chron. xxii. 13).
nor for all the multitude that is with him: for there be more with us than with him: 8 With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

9 After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he himself laid siege against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem? 11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, the Lord our God shall deliver us out of the hand of the king of Assyria? 12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? 13 Know ye not what I and my fathers have done unto all the people of other lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand? Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand? And his servants spake yet more against the Lord God, and against his servant Hezekiah.

17 He wrote also letters to rail on the Lord God of Israel, and to speak against him, saying, As the gods of the nations of other lands have delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand. Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city. And they spake against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. And for this cause Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven. And the Lord sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his
of their own bowels † slew him there with the sword. 22 Thus the Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. 23 And many brought gifts unto the Lord to Jerusalem, and † a presents to Hezekiah king of Judah: so that he was b magnified in the sight of all nations from thenceforth.

24 c In those days Hezekiah was sick to the death, and prayed unto the Lord: and he spake unto him, and he 22 gave him a sign. 24 But Hezekiah d rendered not again according to the benefit done unto him; for his † heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. 26 e Notwithstanding Hezekiah humbled himself for † the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them b in the days of Hezekiah. 27 And Hezekiah had exceeding much riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of † pleasant jewels; 28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. 29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for † God had given him substance very much.

30 k This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 Howbeit in the business of the † ambassadors of the princes of Babylon, who † sent unto him to inquire of the wonder that was done in the land, God left him, to m try him, that he might know all that was in his heart.

32 Now the rest of the acts of Hezekiah, and his † goodness, behold, they are written in † the vision of Isaiah the prophet, the son of Amoz, and in the book of the kings of Judah and Israel. 33 p And Hezekiah slept with his fathers, and they buried him in the † chiefest of the sepulchres of the sons of David: and all

23. And many brought gifts] This statement is illustrated by Ps. lxxvi. 11, "Bring presents," &c., and explains a fact, which otherwise would have been unaccountable, namely, that after Hezekiah had given away all the silver that was found in his palace to Sennacherib (2 Kings xviii. 15), yet he had great treasures to show to the ambassadors from Babylon (v. 31). Cp. 2 Kings xx. 13. Isa. xxxix. 1. Cp. below, v. 27.

24. In those days] When Jerusalem was still threatened by Sennacherib, See above, on 2 Kings xx. 1.

The Sacred Writer very naturally had continued the history of Sennacherib's invasion to its conclusion, and had not interrupted his narrative in order to give an account of Hezekiah's sickness, which was unconnected with that invasion: but now that he has finished his account of the Assyrian expedition, he returns to speak of Hezekiah's sickness.

— a sign] Which is supposed to be known to the reader from the full narrative in Kings (2 Kings xx. 1—11).

25. according to the benefit done unto him] Both in the marvelous deliverance of Jerusalem, and the destruction of the Assyrian army, and in his own restoration to health, accompanied with the miracle referred to in v. 24, and with the gifts brought to him, in consequence of the signal manifestations of God's favour to him.

— his heart was lifted up] By the abundance of the blessings bestowed upon him. Hezekiah had been proof against adversity, but he was overcome for a time by prosperity; his pride showed itself in the display of his riches to the ambassadors from Babylon, as the reader is supposed to know from 2 Kings xx. 13.

— there was wrath upon him] Which was denounced by Isaiah the prophet (2 Kings xx. 17, 18), and by Micah (iii. 12).
Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

XXXIII. 1 Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: 2 But did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. 3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them. 4 Also he built altars in the house of the Lord, whereof the Lord had said, 5 In Jerusalem shall my name be for ever. 5 And he built altars for all the host of heaven in the two courts of the house of the Lord. 6 And he caused his children to pass through the fire in the valley of the son of Hinnom: 7 also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he brought much evil in the sight of the Lord, to provoke him to anger. 8 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen m Ps. 132. 14, before all the tribes of Israel, will I put my name for ever: g Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses. 9 So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel. 10 And the Lord spake to Manasseh, and to his people: but they would not hearken. 11 Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. 12 And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers, And prayed unto q 1 Pet. 5. 6.
him: and he was 'intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh * knew that the Lord he was God.

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed a about || Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah. 15 And he took away * the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. 16 And he repaired the altar of the Lord, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel. 17 Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of * the seers that spake to him in the name of the Lord God of Israel, behold, they are written in the book of the kings of Israel. 19 His prayer also, and how God was intreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled; behold, they are written among the sayings of || the seers.

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 Amon was two and twenty years old when he began to reign, and reigned two years in Jerusalem. 22 But he did that which was evil in the sight of the Lord, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them; 23 And humbled not himself before the Lord, 4 as Manasseh his father had humbled himself; but Amon * trespassed more and more. 24 And his servants conspired against him, and slew him in his own house. 25 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

XXXIV. 1 Josiah was eight years old when he began to reign, and he reigned in Jerusalem one and thirty years. 2 And he did that which was right in the sight of the Lord, and walked in the ways of David his father, and declined neither to the right hand, nor to the left. 3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began * to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. 4 And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, 4 and strewed it upon the * graves of them that had sacrificed unto

14. Gihon] See xxxii. 4. — fish gate] Near the n.e. corner of the lower city. See Neh. iii. 3. Zeph. i. 10. — Ophel] The sloping hill south of the Temple. Cp. xxvi. 9; xxxvi. 3. Neh. iii. 26. — put captains of war] These defensive measures of Manasseh do not seem to have been interrupted by the King of Assyria. Perhaps this may be explained by the unwarlike character of Esarhaddon's successor, Sardanapalus II, and perhaps also by the alliance of Judah with Egypt.

18. his prayer] Perhaps the prayer of Manasseh, contained in the Septuagint, may have been derived from some of the sources here mentioned.

19. groves] The asherim. — the seers] So Sept., or, of Hozai, a prophet's name (Targ.).
them. And he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem. And so did he in the cities of Manasseh, and Ephraim and Simeon, even unto Naphtali, with their mattocks round about. And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the Lord his God. And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem. And they put it in the hand of the workmen that had the oversight of the house of the Lord, and they gave it to the workmen that wrought in the house of the Lord, to repair and amend the house: Even to the artificers and builders gave they it, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of Kolhathites, to set it forward; and other of the Levites, all that could skill of instruments of music. Also they were over the bearers of burdens, and were overseers of all that wrought the work in any manner of service: and of the Levites there were scribes, and officers, and porters.

And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses. And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do it. And they have gathered together the money that was found in the house of the Lord, and have delivered it into the hand of the overseers, and to the hand of the workmen. Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the law,
that he rent his clothes. 

20 And the king commanded Hilkiah, and Ahikam, the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying, 

21 Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.

22 And Hilkiah, and they that the king had appointed, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem ; and in the college:) and they spake to her to that effect. 

23 And she answered them, Thus saith the Lord God of Israel, Tell ye the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: 

24 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

25 And as for the king of Judah, who sent you to inquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel concerning the words which thou hast heard; Because thine heart was tender, and thou didst humble thyself before God, when thou hearest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord. 

26 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

27 Then the king sent and gathered together all the elders of Judah and Jerusalem. 

28 And the king went up into the house of the Lord, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the Lord. 

29 And the king stood in the house of the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. 

30 And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. 

31 And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. 

32 And all his days they departed not from following the Lord, the God of their fathers.

XXXV. 

Moreover Josiah kept a passover unto the Lord in Jerusalem: 

still inclined to the worship of other gods, as the Prophet Jeremiah testifies (Jer. xiii. 10; xxv. 3; and chaps. xi. xiii.). Josiah did what he could; but he was not able to do that which can only be done by the Holy Spirit of God working with man's will.

Cf. XXXV. 1. Jonah kept a passover] In the eighteenth year of his reign (2 Kings xxiii. 21). A paraphrase of this
and they killed the passover on the fourteenth day of the first month. 2 And he set the priests in their charges, and encouraged them to the service of the house of the Lord. 3 And said unto the Levites that taught all Israel, which were holy unto the Lord, 4"Put the holy ark in the house which Solomon the son of David king of Israel did build; 5 it shall not be a burden upon your shoulders; serve now the Lord your God, and his people Israel. 4 And prepare yourselves by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son. 5 And stand in the holy place according to the divisions of the families of the fathers of your brethren; prepare yourselves, and after the division of the families of the Levites. 6 So kill the passover, and sanctify yourselves, and prepare your brethren, that they may do according to the word of the Lord by the hand of Moses. 7 And Josiah 8 gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these were of the king's substance. 8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred small cattle, and three hundred oxen. 9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand small cattle, and five hundred oxen. 10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment. 11 And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them. 12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the Lord, as it is written in the book of Moses. And so did they with
13 And they 'roasted the passover with fire according to the ordinance: but the other holy offerings 'sod they in pots, and in caldrons, and in pans, and divided them speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron were busied in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron. 15 And the singers the sons of Asaph were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters waited at every gate; they might not depart from their service; for their brethren the Levites prepared for them. 16 So all the service of the Lord was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the Lord, according to the commandment of king Josiah. 17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover kept.

20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Charchemish by Euphrates: and Josiah went out against him. 21 But he sent ambassadors to him, saying, What have I to do with thee, thou king ofJudah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, which is with me, that he destroy thee not. 22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. 23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. 24 His servants therefore took him out of that

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the oxen. — the oxen] Some of which were offered as whole burnt-offerings; others were offered as peace-offerings, in which the people had a share. See Lev. iii. 1.

13. they roasted the passover] The paschal lambs, one for each family (Exod. xii. 8, 9).

14. the other holy offerings] The peace-offerings (v. 12).

15. David, and Asaph] See 1 Chron. xxv. 1; vi. 33, 39, 44.

16. no passover like to that] In its exact conformity to the requirements of the Mosaic Law. The Passover under Hezekiah (which preceded the captivity of Israel) surpassed it in the numbers of those who attended it. The one was unrivalled in quality, the other in quantity of the offerings and worshippers. See above, on 2 Kings xxiii. 22; and cp. 1 Esdras i. 20, 21.

— from the days of Samuel the prophet] An eventful and critical era in Hebrew History. See Intro. to Samuel, ix—xiv.

20. Necho] Called also Pharaoh-necho, and supposed by Herodotus to have been a son of Psamtikus the First, who after the XXVth (Babylonian) dynasty and the anarchy of the "Twelve Kings," had founded a native dynasty (Saitish, the XXVth) in B.C. 664, the thirty-fifth year of Manasseh. He took Ashdod after a siege of twenty-nine years (Herod. ii. 157), and renewed the contest with Assyria. Pharaoh-necho (Herod. ii. 158) continued that contest, and was now advancing toward the Euphrates (Bertheau, cp. B. D. i. 187).

— Charchemish] Which means the fortress of Chemosh, the god of Moab (Gen. 415; Euerst, 688), supposed by some to be the same as Cæsarea, at the junction of the river Chaboras with the Euphrates; others place it higher up the Euphrates, near Hierapolis (B. D. i. 278). Whichever of these two sites is preferred, Charchemish would be in a line toward Nineveh rather than toward Babylon. Cp. note above, on 2 Kings xxiii. 29.

22. of Megiddo] See on 2 Kings xxiii. 29; and compare Hengstenberg, Christol. iii. 217 (Engl. trans.), on the identity of Kedaria (Herod., ii. 159) and Jerusalem.

23—25.] See above, on 2 Kings xxiii. 30.

chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. 25 And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations.

26 Now the rest of the acts of Josiah, and his goodly vessels, and the priests, and the Levites, and all the kings of Judah and Jerusalem, may be seen in the Psalms of Solomon.

And the king of Egypt took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. 2 And Josiah was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. 3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold. 4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehovah. And Necho took Jehovah his brother, and carried him to Egypt.

5 Jehoahaz was twelve years and five months old when he began to reign, and he reigned eleven years in Jerusalem: and he did that which was evil in the sight of the Lord his God. 6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, and carried him to Babylon. 7 And Nebuchadnezzar also carried of the vessels of the house of the Lord to the palace of his king at Babylon.

8 Now the rest of the acts of Jehoahaz, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoahaz his son reigned in his stead.

9 Jehoahaz was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did that which was evil in the sight of the Lord. 10 And when the year was expired, Nebuchadnezzar sent, and brought him to Babylon.

25. the lamentations] Not the extant Lamentations of Jeremiah, which were written after the taking of Jerusalem, but the national collection of dirges, in which was an elegy of Jeremiah on the death of Josiah (Theucius, Ewoldt, Keil, and Bertheau).

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house of the Lord, and made Zedekiah his brother king over Judah and Jerusalem.

11 And Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet speaking from the mouth of the Lord. 13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. 15 And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misuse[d] his prophets, until the wrath of the Lord arose against his people, till there was no remedy.

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

10. Zedekiah his brother] His father's brother. Cp. 1 Chron. iii. 15; and see on 2 Kings xxiv. 17.

16. They mocked the messengers of God—and misled his prophets] Our blessed Lord appears to refer to these, and other like words of the Old Testament, when he says, "O Jerusalem, Jerusalem, thou that killest the prophets," &c. (Matt. xxiii. 37.) See below, on v. 17.

17. Therefore he brought upon them the king of the Chaldees] The sacred historian is careful to remind the reader that what was done by the King of Babylon and his armies against Jerusalem, its King, and its Temple, was not done by their own power, but by the will of the Lord. The Chaldeans were the instruments of Jehovah, Who used them to punish His people for their sins against Him.

The sacred Word draws a veil over the miseries of the royal house of David: he does not mention the wretched fate of the King, Zedekiah, and of his sons, which was well known to his readers, from the narrative of the Kings (2 Kings xxiv. 1—24).

— their sanctuary] It is called theirs, because God had forsaken it. In the same way our Lord, having uttered the words, quoted above on the foregoing verse, to which he seems to refer, proceeds to say to the Jews, " Your house is left unto you desolate." See on Matt. xxiii. 38. There is a remarkable analogy between the captivity of Jerusalem by the Chaldees for despoiling God's words, spoken by His prophets (v. 16), and its subsequent captivity by the Romans for the rejection and crucifixion of Christ.

The two events bear a striking resemblance to each other. The instrument, in God's hand, in the first destruction of Jerusalem, was Babylon, called by many "The Eastern Rome!" His instrument, in the second, was Rome, called by many ancient writers "The Western Babylon." See below, on Rev. xvii. 1, p. 250. In both cases, the Temple was polluted with blood (see below, on Matt. xxiv. 15), and burnt by fire. In the former case, the sacred vessels were taken to Babylon; in the latter, to Rome: see on Rev. p. 250. In both cases many were carried away captive. In the former case, they who survived the tribulation of Judah had the comfort of a divine prophecy, assuring them of a return by the instrumentality of Cyrus; in the latter case, all the tribes of Israel have a gracious invitation from Christ to return to the favour of God, in the spiritual Jerusalem, which is His Church.

21. by the mouth of Jeremiah—sabbaths] Because the Jews broke the law of the Sabbath, and of the Sabbatical year (Lev. xxv. 1—7), therefore God, by a righteous retribution, gave a long and enforced Sabbath to their land, as Jeremiah had foretold (xxv. 9, 12; xix. 10), proportioned to their sin.

— to fulfil threescore and ten years] From the fourth year of Jehoiakim, that is, from the invasion of Nebuchadnezzar, in v. 6, B.C. 606, and extending to B.C. 536 (Cousin, Vorstius, Usher, and Bertheau here). See Dan. i. 1.

With regard to the groundless allegations of some, that this specification of "threescore and ten years," as the duration of the Captivity, is an evidence of a later date of composition than the age of Ezra, see Keil, Versuch, p. 17; and above, on 2 Kings xxiv. 1. The seventy years' captivity was like a compensation for the non-observance of the seventh, or Sabbatical year; just as the forty years' wandering in the Wilderness was a retribution for the murmuring of the Israelites at the report of the spies, who had searched the land forty days: see Num. xiv. 34.

May we not here recognize a warning against the public and private evils, that may be apprehended to flow from desecrations of the Lord's day?
The spirit of Cyrus

2 CHRONICLES XXXVI. 22. stirred up by the Lord.

22 Now in the first year of Cyrus the king of Persia, that the word of the Lord by the mouth of Jeremiah might be accomplished, the Lord stirred up Cyrus (see above, on 1 Kings xiii. 2), and that he is described by God as His Shepherd, and as His Anointed (Isa. xxxvi. 28; xlv. 1), and as the Deliverer of His people from the bondage and captivity of Babylon, and as the Builder again of His Temple at Jerusalem, and that he is said to have been stirred by the Spirit of God to do what he did, we need not doubt that Cyrus was regarded by the ancient Christian Church as a signal type of Jesus Christ, the "Sun of Righteousness," the "Good Shepherd," the "Anointed One of God," the Universal Prophet, Priest, and King, the Rکlewem of God's people from the worse than Babylonian bondage and captivity of Sin, Satan, and of Death, the Builder of the True Temple, in the spiritual Jerusalem, the Universal Church of God, militant here on earth, and to be glorified hereafter in heaven. See S. Jerome (in Ezech. xxxvi. and xliv.) and Augustine that the prophecies of Isaiah, concerning Cyrus, are to be applied in a large and spiritual sense to Christ, and who thus paraphrases Isaiah's prophecy concerning Cyrus: "The first that sleut vocavi Abraham, Isaac et Jacob, et multo ante praxilixi, ut Isaac et Josiam, ne putaretis esse Christum, cui assimilatus es, et in Cisys typum et imaginem processisti." And on chap. xlv. 1: "Quid magnum est, si unus regem creaverit qui ne mandata conservet? Ipsa iussu sunt, ut adiutetur civitas mea, Jerusalem, et captivi reedac in Judæis, non ob pretium et munera, sed ob mecum voluntatem, dicit Dominus exercitum." Qui ad Christum reduct intelligens, sic explanationes suae verba moderationi. . . . Hoe hic Dominus Salvarsanum, qui epulat in filiis suis, et qui erat salutare populi sive gentium. . . . Quid mirum, si Filiun meum, justum Regem, miserin unum, sive absens suscitaverim, qui adiutetur civitas mea, super petram, adversus quam portes inferiores, et gravabatur in radicem. . . . Deus Jackson in the Creed (book vii. pt. ii. chap. xxvi.), who calls Cyrus "a type of the true Emmanuel." It may be added, that Cyrus, as a mighty conqueror and king, who comprised under his sway the greatest kingdoms of the earth, was, in a certain sense, that is, in the extent of his dominions, and the variety of tongues of the people who were subject to him, a more significant type of Christ's universal dominion over all mankind, than even David or Solomon, who were sovereigns of a particular people. Cyrus was to David in civil matters, what Melchizedek was to Aaron in spiritual. Cyrus was a type of Christ's Universal Kingdom, as Melchizedek was of His universal Priesthood. As Bede says (on Ezra, cap. i.): "Cyrus rex Domini Salvatorum et nomine significat et factis." Further, the words of Cyrus, in the passage now before us, bear a remarkable resemblance to those of Christ.

"Let us observe, that the title "the Lord God of heaven," Jehohaz Elois hashahamayim, is the title given to God after the Captivity, as here; and Ezra i. 2; vi. 10; vii. 21. As the title, "the Lord of hosts," dates from the age of Samuel, and had a particular signification in connexion with that age (see above, on 1 Sam. i. 3), so "the Lord God of heaven" had a special meaning at this time. It declared, that though His earthily Temple in Jerusalem was now lying in ruins, His glorious Majesty was not affected thereby; rather, it was to come forth with greater splendour; because the minds of the faithful were drawn far from looking on the material Temple, to contemplate Him, Whose Throne is in the heavens, and Whose footstool is the earth. And thus it prepared the way for the Christian Dispensation, in which His Onenesspresence is felt and adored in every land.

It has been objected by some (e.g. Voltaire), that Cyrus, a Persian monarch, could never have used such words as these when speaking of God, who is described above, as the God of Israel, and as the God of the Hebrews. He may indeed have spoken of God under this figure, but it is not certain that he did so. It is plain from the Proverbs, that Cyrus, if he did not know, what became of Nebuchadnezzar was on this subject (see Dan. iii. 28, 29), and of Darius (Dan. viii. 26), we need not be surprised at such words as these in a proclamation of Cyrus. Especially if it be recalled, what was said above of the man who became the successor of Daniel at this time. Cp. Io. i. Hail, Calvet, and Ducrot. The proclamation, and the execution of it were by divine inspiration. The Lord stirred up the spirit of Cyrus, and it is a sign of His providence, that He gives power, but by My Spirit, saith the Lord of hosts" (Zech. iv. 6).

When it is remembered, that Cyrus signifies Sun, and that he was mentioned in Holy Scripture by name before His birth (see above, on 1 Kings iii. 2), that and that he is described by God as His Shepherd, and as His Anointed (Isa. xxxvi. 28; xlv. 1), and as the Deliverer of His people from the bondage and captivity of Babylon, and as the Builder again of His Temple at Jerusalem, and that he is said to have been stirred by the Spirit of God to do what he did, we need not doubt that Cyrus was regarded by the ancient Christian Church as a signal type of Jesus Christ, the "Sun of Righteousness," the "Good Shepherd," the "Anointed One of God," the Universal Prophet, Priest, and King, the Rکlewem of God's people from the worse than Babylonian bondage and captivity of Sin, Satan, and of Death, the Builder of the True Temple, in the spiritual Jerusalem, the Universal Church of God, militant here on earth, and to be glorified hereafter in heaven. See S. Jerome (in Ezech. xxxvi. and xliv.) and Augustine that the prophecies of Isaiah, concerning Cyrus, are to be applied in a large and spiritual sense to Christ, and who thus paraphrases Isaiah's prophecy concerning Cyrus: "The first that sleut vocavi Abraham, Isaac et Jacob, et multo ante praxilixi, ut Isaac et Josiam, ne putaretis esse Christum, cui assimilatus es, et in Cisys typum et imaginem processisti." And on chap. xlv. 1: "Quid magnum est, si unus regem creaverit qui ne mandata conservet? Ipsa iussu sunt, ut adiutetur civitas mea, Jerusalem, et captivi reedac in Judæis, non ob pretium et munera, sed ob mecum voluntatem, dicit Dominus exercitum." Qui ad Christum reduct intelligens, sic explanationes suae verba moderationi. . . . Hoe hic Dominus Salvarsanum, qui epulat in filiis suis, et qui erat salutare populi sive gentium. . . . Quid mirum, si Filiun meum, justum Regem, miserin unum, sive absens suscitaverim, qui adiutetur civitas mea, super petram, adversus quam portes inferiores, et gravabatur in radicem. . . . Deus Jackson in the Creed (book vii. pt. ii. chap. xxvi.), who calls Cyrus "a type of the true Emmanuel." It may be added, that Cyrus, as a mighty conqueror and king, who comprised under his sway the greatest kingdoms of the earth, was, in a certain sense, that is, in the extent of his dominions, and the variety of tongues of the people who were subject to him, a more significant type of Christ's universal dominion over all mankind, than even David or Solomon, who were sovereigns of a particular people. Cyrus was to David in civil matters, what Melchizedek was to Aaron in spiritual. Cyrus was a type of Christ's Universal Kingdom, as Melchizedek was of His universal Priesthood. As Bede says (on Ezra, cap. i.): "Cyrus rex Domini Salvatorum et nomine significat et factis." Further, the words of Cyrus, in the passage now before us, bear a remarkable resemblance to those of Christ.

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the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 35 Thus saith Cyrus king of Persia, All the kings of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah.

Who is there among you of all his people? The Lord his God be with him, and let him go up.

Babylon. But according to the sure word of prophecy, Babylon itself was destined to feel the wrath of God for its sins; and the Conqueror of Babylon, it was foretold, would be an instrument in God's hands for the restoration of Judah, and for the rebuilding of the Temple.

That second Temple itself would also be destroyed for the sins of the people of Jerusalem, and Judah would be scattered abroad for its sins. But though men might, and would fail, God's truth and love would never fail.

The faithful Ismelite has been taught to look beyond Cyrus to Christ, and to see in the overthrow of Babylon, and in the restoration of Judah, and in the rebuilding of the Temple, the foreshadowing of a mighty Conqueror triumphing over all hostile powers, and of an universal Redemption, and of the building up of a spiritual Temple, which will receive within its courts all nations and languages, and will be transfigured into a heavenly building, and will stand glorious for ever, when all earthly Monarchies will have vanished away.

— That the word of the Lord spoken by the mouth of Jeremiah might be accomplished — The Lord had pre-announced, by Jeremiah the prophet, that "when seventy years were accomplished, He would punish the King of Babylon and that nation for their iniquity, and the land of the Chaldeans" (Jer. xxv. 12); and that, "after seventy years had been accomplished at Babylon, He would visit His people, and perform His good word toward them, in causing them to return" to Jerusalem (Jer. xxix. 10). These seventy years, ending in the first year of the reign of Cyrus, dated from the fourth year of the reign of Jeoiakim.

The edict for the foundation of the second Temple, in which, in the fulness of time, Christ was presented in the substance of our flesh, and in which He "purified the sons of Levi" (Mal. lii. 3), by His teaching and His Spirit, dated from the seventieth year after the invasion of Nebuchadnezzar, which was completed in the destruction of the material Temple of Jerusalem (cf. 6. 19).

The captivity of Israel ended after seventy years; Babylon, the hostile city, was taken; and the vessels of the Temple were restored by Cyrus; and an edict was issued for the return of the Jews, and the rebuilding of the Temple.

This number, seventy, forms, as it were, a series of links, which connect that era with the end of all things.

Seventy weeks (of years), = 490 years, were pre-announced by Daniel (ix. 24—27) as the interval between the edict for the building of the walls of Jerusalem, and Messiah the Prince; and though that interval would issue in a crisis of sin and suffering, even in the cutting off of Messiah the Prince, and in the coming of another power, like that of Babylon, the power of Rome, to destroy the Temple and City of Jerusalem, yet even then God's goodness would triumph over evil, and His glory be more clearly manifested.

The spiritual Temple of Christ's mystical body, the Church, rose up on the ruins of the material Temple at Jerusalem; all shadowy services passed away, when that material Temple was destroyed, and all its beauty was absorbed into the substance of the Church Universal, which will subsist for ever. And that destruction of the material Temple, and the rising up of the spiritual Temple in its place, was seventy years after the Birth of Christ, Who makes all things new (Rev. xxi. 5), and Who brings life out of death (Heb. i. 14); and so, where sin and death abounded, there grace and life did much more abound (Rom. v. 20).

Thus the mind is led on by a succession of struggles and victories to look forward to the last and fiercest conflict of all, when Satan will rage most furiously against Christ, and when He will come in His glorious Majesty, and put all enemies under His feet; to Whom, with the Father, and the Holy Ghost, be all praise and dominion, in all Churches of the saints, now and for evermore. Amen
INTRODUCTION TO EZRA AND NEHEMIAH.

"Ezra and Nehemiah," says St. Jerome, "signify by their names, respectively, the Helper, and the Comforter sent by the Lord; and their Books are joined together in one volume. They narrate the restoration of the Temple, and the rebuilding of the Walls of Jerusalem. The history of that long train of people, returning from Babylon to their own country; and of the company of Priests and Levites, Israelites and Proselytes; and the record of the labour of building the walls and towers, which work was distributed among several families, have a twofold significance, a literal and a figurative meaning."

These remarks of St. Jerome suggest a reason for comprising the prefatory observations, which will now be offered on these Books, in one and the same Introduction.

The Books of Ezra and Nehemiah embrace a period of about 108 years, from B.C. 536 to B.C. 428.

The principal events recorded in them are as follows:

B.C. 536. The Edict of Cyrus for the restoration of the sacred vessels to the Temple of Jerusalem, and for the return of the Jews, under Zerubbabel their leader, of the house of Judah; and of Joshua, the son of Jozadak, the High Priest; and for the rebuilding of the Temple.

The Altar set up at Jerusalem; and the Feast of Tabernacles kept.

The foundation of the Temple laid, "with weeping and shouting."

B.C. 515. The completion of the building of the Temple, urged on by the prophecies of Haggai and Zechariah, and authorized by the edict of Darius Hystaspis, after many delays and hindrances.

The Dedication of the Temple, in the sixth year of Darius, the twenty-first year after the edict of Cyrus.

The events of the Book of Esther occurred in the interval between B.C. 486 and B.C. 465; in the reign of Xerxes, the son of Darius, King of Persia.

B.C. 458. The journey of Ezra from Babylon, with a commission from Artaxerxes Longimanus (the son of Xerxes), in the seventh year of his reign.

The religious Reformation under Ezra, especially with regard to the strange marriages; and for the prevention of idolatry.

B.C. 444. The journey of Nehemiah from Susa, with a commission from the same King, Artaxerxes, in the twentieth year of his reign.

The Walls of Jerusalem rebuilt, "in troublous times," about ninety-two years after the edict of Cyrus for the return of the Jews; and for the rebuilding of the Temple.

The reading and expounding of the Law of Moses by "Ezra, the Priest and Scribe."

The keeping of the Feast of Tabernacles.

The Fasting and Repentance of the people; their religious acknowledgment of God's goodness to them and their forefathers; and of their own sinfulness.

The National Covenant with God, sealed by "Nehemiah the Tirshatha," or Governor, and others, in the name of the people.

The religious Reformation by Nehemiah, for the observance of the Sabbath, the cleansing of

1 S. Jerome ad Paulinum, Ep. 50, p. 574. Cp. also his Prefat. ad Esdras. In the Sixth Article of the Church of England, the Books of Ezra and Nehemiah are described as the "First Book of Esdras, and the Second Book of Esdras." On the relation of the Book of Ezra to the Apocryphal books called First of Esdras and Second of Esdras in our Version, see the articles by Ven. Lord A. C. Hervey and Rev. B. F. Westcott, Bible Dict. i. 575—580.
2 See Nehemiah, ch. iii.
INTRODUCTION TO EZRA AND NEHEMIAH.

the Temple, the provision for its services, the maintenance of the Priests and Levites, and for the dissolution of the mixed marriages¹.

The solemn Dedication of the Walls of the City; "the joy of Jerusalem heard afar off²." Nehemiah is encouraged by the Prophet Malachi, who is called "the Seal of the Prophets."
The Canon of the Old Testament is completed by Ezra about this time.

The Book of Ezra joins itself on to the Books of Chronicles, by adopting the words with which the Chronicles end: and this repetition seems to intimate identity of authorship, which is deductible from other evidence, both external and internal³.

The Chronicles refer us back to the first Adam, whose name stands at the fore-front of that Book. The Book of Ezra is introductory to that of Nehemiah; and these Books of Ezra and Nehemiah are illustrated by a prophetic commentary in the writings of Haggai, Zechariah, and Malachi. Haggai and Zechariah reveal to us the feelings of faith and hope, with which the devout Israelites at that time looked upon the Temple, when rising from its ruins; and Malachi unfolds the joyful aspirations of those who contemplated the Temple and Walls of Jerusalem when already built.

It has been alleged by some in modern times, that the Books of Ezra and Nehemiah are merely historical narratives, without any spiritual significance. But surely this is an error, and would deprive these Books of their highest value and true beauty. We need not hesitate to say, that Ezra and Nehemiah would never have been able to do and to suffer what they did and suffered, unless they had been animated by the Spirit which breathes in the prophecies of Daniel (with which they were doubtless familiar), and in those of Haggai, Zechariah, and Malachi; and unless they had looked forward with the eye of faith, enlightened by the Holy Ghost, and had seen visions of Christ. And we need not scruple to add, that no one can be duly qualified to understand and expound the Books of Ezra and Nehemiah, unless he reads them by the light of that evangelical exposition, which is supplied by the Holy Spirit Himself, in the prophetic writings of Daniel, Haggai, Zechariah, and Malachi. From them we learn, that the Coming of "Messiah the Prince," and the "anointing of the Most Holy," and the bringing in of "everlasting righteousness," were connected, by the chain of God's providential arrangements, with the rebuilding of the walls of Jerusalem⁴; and that the beauty and glory of the restored Temple and of the City was not in their Walls and Towers, but in their inner sanctity, as being the predestined places which would be honoured with the presence of "the Lord Himself," the "Messenger of the Covenant," "the Desire of all Nations," God manifest in the Flesh⁵.

By means of the Chronicles, retrospectively, and by means of Nehemiah and the three prophets, Haggai, Zechariah, and Malachi, prospectively, Ezra unites the past with the future: he carries our thoughts backward to the first Adam, and he carries them forward to the second Adam; and he suggests a comparison of the unhappy ruin, by which we fell in the one, with the glorious restoration, by which we rise in the Other.

It is not a fanciful speculation, which is broached by St. Jerome, when he comments on the meaning of the names which these two Books bear, Ezra "the Helper," and Nehemiah "the Consoler sent by the Lord;" they are to us, and to all the faithful, in very deed, what in word they intimate⁶; they are Books of Help and Consolation, especially in times of trouble; they are Books of recovery and preparation, and they point to the great work of Restoration which was wrought by the Incarnation of Him, Who is our Divine Ezra and Nehemiah, our True Helper and Consoler, and Who built up the ruined Temple of our Human Nature, when it had fallen down, and made it a Temple of the Holy Ghost, and Who raised up the waste places of our Jerusalem; and they invite us to look forward to the future Restoration and glorious Restoration of all things, which will be effected at the Great Day by Him, "Who maketh all things new⁷."

At the beginning of the Book of Ezra, we read, that "the Lord stirred up the spirit of Cyrus, King of Persia," the Conqueror of Babylon, "the Shepherd," and "Anointed" of the Lord⁸; and Cyrus acknowledges that "the Lord God of heaven hath given to him all the kingdoms of the earth, and hath charged him to build Him an house at Jerusalem;" and he brings forth the dedicated vessels of God from the idol-temple at Babylon, and restores them to the temple of

¹ Neh. x. xi. xii. xili.
² Neh. xii. 27—43.
³ Cp. on Ezra i. 1.
⁴ Dan. ix. 21—27.
⁵ See below, Ezra ii. 63; and on iii. 4. 13.
⁶ Isidorus well says (Orig. vii. c. 8), "Ezras adjutor, Neemias consolator & Domino. Quodam presagio nominata sortilii sunt. Fuerunt enim in adjutorium et consolationem omni illi populo redentuli ad patriam. Nam et templo Domini locum reedificaverunt (rather, reedificatum narravit) et terminum et turrim opus restauraverunt."
⁷ See Rev. xxi. 1—5.
⁸ Cp. above, on 2 Chron. xxxvi. 22.
the Lord at Jerusalem, and proclaims freedom to all Israel, then scattered abroad, and encourages them to return to Jerusalem, and supplies them with means for their journey and their work; and issues an edict for the restoration of the Temple there.

Thus even Cyrus foreshadowed the work of Christ, Who has delivered from their ghostly enemy those who were like vessels sanctified to God, but had been carried into captivity, and Who has restored them to His Service.1

We have another representation of the restorative work of Christ, in the acts of Zerubbabel, of the house of Judah, the captain of Israel, co-operating with Jeshua the son of Jozadak the High Priest, who were the principal agents in rebuilding the Temple, and who typified Christ, Who is the True Zerubbabel, the Leader of Israel, of the Tribe of Judah, and Who is also the Divine Jeshua, the Great High Priest, " the Lord our Righteousness."2

This interpretation of their character and office is authorized and commended to us by the Holy Spirit Himself, speaking by the Prophet Zechariah.3

It is not unworthy of remark, that the work of Restoration was begun under Jeshua and Zerubbabel, at the Feast of Tabernacles,4 and was completed under Ezra and Nehemiah at the same festival about a century after. The Feast of Tabernacles was the consummation and crown of all Hebrew festivals, and it prefigured the Incarnation of the Son of God, Emmanuel, God with us, tabernacleing in our flesh; and it also typified the future everlasting union of God, dwelling with all faithful Israelites, glorified and beatified in heaven.

Thus, the joy of the Hebrew People returning to Jerusalem, and rebuilding the Temple and the Walls of the City, was a prelude to the song of Angels, who chanted a hymn of thanksgiving at the Nativity of Christ, when the Son of God came down from heaven, and raised our nature from its ruins, and enscribed the Shechinah of the Godhead in the Temple of our Manhood; and it was an anticipation of those glorious Anthems of praise, with which the general Resurrection will be celebrated, and which will accompany the going up of the Saints to the gates and walls of the heavenly Jerusalem.

In the union of the two Books of Ezra and Nehemiah, joined together, as two parts of one divinely inspired whole, there is a practical value and moral significance, which commend them to the special use of the Faithful in times of distress, in these latter days.

Ezra was "a Priest and a Scribe," learned in the Holy Scriptures, and came to Jerusalem from Babylon in the seventh year of Artaxerxes Longimanus, King of Persia and Assyria.

Nehemiah was a layman and a courtier at Susa, and was made the Tirshatha or Governor of Jerusalem by the same Artaxerxes, in the twentieth year of his reign. Both of them chose to suffer reproach for God and His Church, rather than to enjoy earthly ease and preferment. Both of them made public avowal of their religion in the presence of enemies. Both were Confessors in deed, and Martyrs in will. Both encountered opposition from external adversaries, and from false brethren, and prosecuted the work of religious Reformation with courage, zeal, and perseverance, in spite of calumnny and outrage. And their union is very instructive.

In matters of religious teaching and worship, such as the reading and exposition of the Law of God to the people, and in blessing them, Ezra the Priest and Scribe took the lead, and on those occasions Nehemiah the Tirshatha, or civil Governor, retired into the background.5

But Nehemiah's part was a very important one. Ezra took a religious care for the worship of God in the Temple which had been rebuilt by Zerubbabel and Jeshua. Nehemiah rebuilt the Walls of the City of Jerusalem, and set up its Gates, and planted it with inhabitants, and enabled them to dwell safely within it. Nehemiah convened the people to religious assemblies, and exercised an external jurisdiction over them, and gave a civil support to Ezra in all his religious ministrations. Ezra taught the people the Law of God, and Nehemiah took the lead in executing it. He was foremost in sealing the Covenant with God.6 He co-operated with Ezra in reforming the strange marriages. He assisted Ezra by fencing the sanctity of the Sabbath with civil sanctions and enactments.7 He restored the appointed maintenance of the Priests and Levites, and the provision for the service of the Sanctuary; and he ejected powerful intruders, who, under the connivance of the Chief Priest himself, had sacrilegiously occupied holy places, and had embezzled holy things.

Thus, in the combination of Ezra with Nehemiah we may see a divine representation of that

1 See below, on i. 7. 10. 11.
2 See Zech. iii. 1—9; iv. 6—10; vi. 11—15.
3 See Ezra iii. 4.
4 See Ezra viii. 14—18.
5 See Ezra viii. 21; ix. 3—15. Neh. i. 4; ix. and x.
6 See Neh. viii. 1—8.
7 See Neh. x. 1.
9 Neh. x. 31; xiii. 15.
10 Neh. x. 32—39; xiii. 9—13.
happy alliance of Church and State, and of that hearty and loving co-operation of the Clergy and Laity in promoting the glory of God, and the peace and prosperity of His Jerusalem, which is the best policy of a Nation, and the best safeguard of a Throne.

There is not a nobler scene in the whole domain of history, than that displayed to us in the twelfth chapter of the Book of Nehemiah.

In an earlier chapter ¹ he had described his own solitary ride on horseback at night-time, round the ruined walls of Jerusalem, on his arrival from Susa. But by God's help he was enabled to rebuild them. And when the City was rebuilt, he took care that the Walls should be dedicated with a solemn religious service. Nehemiah took his station with Ezra the Priest near the middle point of the western side of the city, and there he formed two companies, in one of which he himself was, and in the other was Ezra the Priest. These two companies parted themselves off from each other, like the two portions of a choir, and the former proceeded northwards, the latter went southward; they continued their course respectively in different directions, with "thanksgiving and singing, with cymbals, psalteries, and harps;" and when the City had been encompassed by them, half of it by one company and half of it by the other, and the two companies met together at the eastern gate of the city, near the Temple, there they joined their voices in an united chorus of praise, "for God made them rejoice with great joy, so that the joy of Jerusalem was heard afar off." ²

These two companies,—the one that of Nehemiah the other that of Ezra,—going round the City, now rebuilt, and joined together on Mount Moriah, near the Temple now restored, gave utterance to the joy of Jerusalem for the return of its people to their home, from the far-off land of their captivity, and for the restoration of the Temple and the City; and they praised God for these benefits and for His other mercies which were associated with that holy place, and with that very spot in the days of Abraham ³, David ⁴, and Solomon ⁵. Doubtless also, being divinely inspired, Ezra and Nehemiah, and the Priests and People, animated with a portion of their spirit, and being enlightened by the evangelical prophecies of Haggar, Zechariah, and Malachi ⁶, had visions of the still more gracious blessings and brighter glories that would be shed upon that same holy place by the Coming of Christ,—the promised Seed of Abraham, David, and Solomon,—to that City and to that Temple, and of the out-pouring of the Holy Ghost; and with the ear of faith they caught some far-off sounds of the future Hallelujahs of the heavenly Jerusalem, which would be sung by the united voices of all the risen Saints, whether priests like Ezra, or laymen like Nehemiah, who had been animated by zeal like theirs for the glory of God.

The Books of Ezra and Nehemiah, as has been already observed, are records of religious restoration; and we may now proceed to remark that they are records of restoration by means of dissolution. They are histories of resurrections to glory by processes of decay and destruction. They display the trophies of God's grace triumphing over man's sin. They represent the victory of what is spiritual over what is material; of the heavenly over the earthly; of the unseen over the seen. It is remarkable, that seventy years had been foretold by the Holy Spirit, speaking by Jeremiah, as the interval between the beginning of the captivity at Babylon, and the restoration of the Hebrew People ⁷, and that in the announcement of the Angel Gabriel to the prophet Daniel, in his solitary vespers and orisons at the time of the Evening Oblation, the rebuilding of Jerusalem was made the starting-point from which the seventy weeks of years were dated, which were to issue in the destruction of that City ⁸ and Temple.

The seventy years' captivity led to the restoration of the Jews, and to the rebuilding of the Temple. Destruction was followed by resurrection. The Second Temple was much inferior in material grandeur, and in external splendour, to the Temple of Solomon. The ancient men who saw the foundation of the Second Temple, wept, when they remembered the first ⁹. But the latter house was to be made far "more glorious" than the former house, by the personal Presence of the Lord of the Temple in it ¹⁰. Here was a victory of the spiritual over the material. And in course of time, after the expiration of the seventy weeks of years, even that Second Temple, built by Zerubbabel and Jeshua, and visited by Christ, was to be destroyed; and the walls of the City, erected by Nehemiah, were to be levelled with the dust, according to Christ's prophecy. But that very destruction would introduce another era of triumph, far more glorious than that of the foundation of the former Temple by Solomon, or than the rebuilding of the Temple by Zerubbabel, or than the re-erection of the walls by Nehemiah. The destruction of the Second Temple was to be inaugurated

¹ Neh. ii. 12—14.
² See below, on Neh. xii. 43.
³ See below, on Neh. xii. 43.
⁴ Gen. xxii.
⁵ See 2 Chron. iii. 1.
⁶ See 2 Chron. iii. 1.
⁷ See 2 Chron. xxxi. 8, 9.
⁸ Jer. xxv. 12; xxix. 30. 32.
⁹ Ezek. xxvi. 1—22.
¹⁰ Hag. ii. 3. 9.
INTRODUCTION TO EZRA AND NEHEMIAH.

by the fulfilment of the gracious promise of “making an end of sins,” and “making reconciliation for iniquity,” and of “bringing in everlasting righteousness,” and “anointing the Most Holy;” it was to be accompanied with theunction of that Eternal Priest, with the true Urim and Thummim, for which both Ezra the Scribe and Priest, and Nehemiah the Tirshatha had yearned with fervent desire.

By means of the destruction of the material fabric of the Temple and City, the hearts of the faithful were weaned from doting on that earthly Temple and transitory City of Jerusalem, and were elevated and fixed on the heavenly and eternal. The destruction of Jerusalem was followed by the building up of a Church Universal, in which God, “Who is a Spirit,” would be “worshipped in spirit and in truth” by all nations under heaven, and so the faithful would be prepared to follow Christ through the grave and gate of Death to the golden portals of the Heavenly Jerusalem, “which is free, and is the Mother of us all.”

Many and great were the benefits, which, under God’s good providence, the Hebrew Church derived from the Seventy Years’ Captivity. They had learnt there, by a severe and holy discipline, that the God of Israel was not a mere local deity, like those of the heathen. They had felt His presence cheering them, as they hung their harps on the willows of the waters of Babylon, and in their wanderings through the more than an hundred and twenty provinces of the Persian Empire; and they had thus been rescued from the sensuous slavery of mere external forms; they had been purified from idolatry, and had been elevated to a more spiritual communing with God. The open windows of Daniel, looking toward Jerusalem, were indeed an evidence of love for the land of his forefathers, and for the appointed ministries of the Temple; but they were like “the door opened in heaven” in the Apocalypse; they were an avenue to a holier vista, which reaches upward even to the inner sanctuary of the heavenly Zion, and by which the devout soul communes in prayer with the Invisible, Who is enshrined in glory there.

Another happy consequence of the Captivity was, that the golden calves of Dan and Bethel had disappeared, the shrines of Baal and Ashtoreth had vanished, never to rise again; the schismatical and rival Kingdom of Israel, which had been separated in religion and policy for so many years from Judah, had been dissolved, never again to be set up. The Ten Tribes were fused in the Two Tribes. The schism of Israel had been healed by the sword of Assyria. Union had been produced by dispersion. Henceforth they were all to be united under one common name, derived from the tribe of David, the tribe of Judah, and were to be called Jews. Henceforth Jerusalem, with its Temple, was to be the common centre to which the eyes and hearts of all the Twelve Tribes would converge, and to which (as was seen on the Day of Pentecost) they would flock on solemn festal anniversaries, out of Parthia, Media, Elam, and Mesopotamia, and out “of every nation under heaven.”

The erection of Synagogues, in which the Law and the Prophets, then about to be sealed up by Ezra in the Canon of the Old Testament, were read every Sabbath Day, in all parts of the world where the Jews were dispersed, gave a greater diffusiveness and spirituality to their religion, and made them realize more fully the Divine Omnipotence and Omnipresence, and prepared the World for the preaching of Christianity in those Synagogues by the Apostles, appealing to the Law and the Prophets which were read in them, and for the building up of the Christian Church in every region of the World.

We are accustomed to speak of History as divided into Sacred and Profane. This method of speech has its disadvantages, in tempting us to make a separation between things that ought to be united; and to introduce a principle of dualistic antagonism into the study of events which are workings of One and the same Divine Hand.

The Books of Ezra, Nehemiah, and Esther, rightly studied, are corrective of this mistake.

1 Dan. ix. 24.
2 See the two remarkable passages, Ezra ii. 63. Neh. vii. 65.
3 John iv. 21.
5 Mal. i. 11.
6 See Esther i. 1, and iii. 8.
7 Rev. iv. 1.
8 The words “Jew” and “Jews” occur frequently in the Books of Ezra, Nehemiah, and Esther, which refer to events after the captivity of Israel, but never in biblical records before it.
11 The zeal of Nehemiah for the due observance of the Sabbath Day (see Neh. xiii. 15—22) derives great significance and moral importance from this fact. If he had allowed the Sabbath to be spent in buying and selling, there would have been little hope of gathering the people together to hear the Scriptures read, according to the appointed Calendar of Lessons, on the Sabbath days, in the Synagogues. No one can tell how much the preaching of the Gospel of Christ has been indebted to Nehemiah’s zeal for the Sabbath.
12 Hence it is that these books are distinguished by the recurrence of the title, “the Lord God of heaven,” “the God of heaven.” Ezra i. 2; vi. 10. Neh. i. 4, 5; ii. 4, 20; as well as the words “our God” and “my God.” See on Neh. i. 4, 5, and see Ezra, chapters viii. ix. passim, and Neh. ii. iv. x. xiii. passim.
13 On these missionary and evangelical uses of the Synagogues and of the Jewish Sabbath, see below, Introd. to Acts, p. 9.
INTRODUCTION TO EZRA AND NEHEMIAH.

At the beginning of the first of these Books, we see Cyrus the Great King and Conqueror, acting under the influence of God's Spirit, fulfilling His will, accomplishing His prophecies, promoting His Glory, restoring His People, rebuilding His Temple. Darius, the son of Hystaspes, the founder of another Persian dynasty, is displayed to us as furthering the same divine purposes. In the Book of Esther, even the arbitrary and sensual Xerxes is controlled by a mysterious power, and works out God's providential dispensations for the deliverance of His People.

Why was his son Artaxerxes Longimanus so favourable to the Jews, as he is represented in the Books of Ezra and Nehemiah? Why did he grant, in the seventh year of his reign, a commission to Ezra at Babylon? and why did he grant another commission to Nehemiah at Susa, in the twentieth year of his reign, in favour of the Jews and Jerusalem?

There is, it may be suggested, good ground for believing, that the prophecies of Isaiah, Jeremiah, and especially of Daniel, the prime minister of Persia, had more weight with the Kings of Persia, and exercised more influence on their actions, than some are prone to imagine. It cannot be doubted, that Cyrus had some knowledge of the prophecies of Isaiah and Jeremiah; the miraculous deliverance of the three children at Babylon in the reign of Nebuchadnezzar; Daniel's interpretation of the handwriting on the wall at Belshazzar's feast; Daniel's own marvellous preservation, can hardly have failed to call public attention to the religion professed by Daniel; and Daniel's prophecies of the future fortunes of Persia, waning before the splendours of Gracia, must have had special interest for the courts of Susa and Persepolis. We shall not probably be in error, if we suppose that after the reverses, which the Empire of Persia had suffered under Xerxes his father, in Greece and Asia, and in his own reign in Egypt, Artaxerxes felt some salutary alarms for the glory and safety of his throne, and was desirous to propitiate the favour of "the God of heaven" by kindness to the Jews. The facts recorded in what is called "secular history" explain the Sacred Narrative, and the Sacred Narrative will be found to throw much light on secular history.

The Books of Ezra and Nehemiah are rightly ascribed to those whose names they bear, namely to Ezra and Nehemiah respectively. The Author of the Book of Ezra identifies himself with Ezra, and the Author of Nehemiah identifies himself with Nehemiah. The objections which have been raised by some to this opinion, and which are grounded on changes of person in the narrative, or on sundry historical events recorded in these Books, or on peculiarities of phraseology, will be examined as they arise, in the course of the following notes upon them.

The Canonical authority of both Books is indubitable. If the Book of Nehemiah is not expressly mentioned by name in some ancient lists of the Canonical Books, the reason is, because Ezra and Nehemiah were joined together, and were counted as one Book, and were designated by Ezra's name.

The best commentary on the Books of Ezra and Nehemiah is to be found, as was before observed, in the divinely inspired prophetic writings of Haggai, Zechariah, and Malachi. Not much has been done for these Books by other Expositors. The work of our own venerable Bede has its value and interest, as embodying the interpretations which had been supplied by earlier Christian writers, especially S. Jerone, in addition to his own. The commentaries of Vatahylus, Sanctius, A Lapide, Le Clerc, and in more recent times that of Bertheau, Leipsic, 1862, are entitled to notice. Some valuable remarks on the Book of Ezra will be found in Keil's Apol. Versuch über die Bücher der Chronik. Berlin, 1833, pp. 93—144. And Hiävernich, in his Einleitung (ii. 278—328); and Dr. Pusey, in his valuable Lectures on Daniel (pp. 328—348), afford a concise refutation of many of the objections that have been raised against the integrity and genuineness of these Books.

1 See below, Introduction to Esther.
2 Cp. below, on Ezra vii. 23—25, and Introd. to Esther.
3 See the Hebrew tradition in Baba Bathra, fol. 15. 1; and see on Ezra vii. 6, and Neh. i. 1; viii. 9. Cp. Hiävernich, Einleit. ii. 290—302, 305. Keil, Einleit. § 146. § 149. Dr. Pusey, Lectures on Daniel, pp. 303, 304.
4 Ezra vii. 28; ix. 5.
5 Neh. i. ii. and passim.
EZRA.

I. NOW in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, & he made a proclamation throughout all his kingdom, and put it also in writing, saying, "Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel," which is in d Dan. 6, 26.

CHAP. I. AND II.

THE EDICT OF CYRUS; THE RESTORATION OF THE SACRED VESSELS; AND THE RETURN OF THE JEWS FROM BABYLON TO JERUSALEM UNDER ZERUBBABEL AND JESUS HAGGAI.

—in the first year of Cyrus king b.c. 536, the first year after his capture of Babylon. On this and the following verses see what has been already said in 2 Chron. xxxvi. 22. The Book of Chronicles ends with the history of the destruction of the Temple (2 Chron. xxxvi. 19), and with a recital of the edict of Cyrus for the building of the second Temple. The Book of Ezra describes its restoration. The decree itself is inserted below in vi. 3—5.

So the Gospels end with the history of the destruction of Christ's human body, which was typified by the Temple (John ii 19—21), and of its rising again and ascension into heaven. The 301 Book of the Acts of the Apostles takes up the history where the Gospels leave it, and relates the glorious consequences of the Ascension, the building up of the Temple of Christ's mystical body, the Church Universal. S. Jerome (Epist. 50 ad Paulinum) suggests this interpretation, which may be commended to the attention of the reader during the perusal of the whole of the following Book (see Introduction); and Bede adds (praef. ad Exram.), that under the letter of the history these Books represent to us in a spiritual sense "the Lord Himself, and His Temple and City, which we ourselves are."

—by the mouth of Jeremiah] See above, on 2 Chron. xxxvi. 21—23. The fulfilment of the prophecies of Isaiah and Jeremiah concerning Cyrus and the return of Israel is displayed to us in the Book of Ezra; and preparation was made for the Book of Ezra by those prophecies. The prophetic and historical Scriptures are adjusted to each other, and form one harmonious whole (cp. Archd. Lee on Inspiration, p. 15).

The seventy years of Jerusalem are dated from b.c. 605, when Nebuchadnezzar took Jerusalem, and carried the sacred vessels to Babylon.

—the Lord stirred up the spirit of Cyrus] The Spirit of the Lord breathed upon him in a mild and gentle manner, and he proclaimed deliverance to Israel from captivity, and restoration to Sion. Cyrus is contrasted with Pharaoh who resisted God's Spirit. See Bp. Andrews, iv. 334; and below, Ps. xxxvi. 1. 3, "the Lord turned again the captivity of His people, and they returned from captivity to Sion.

2. The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem." These are remarkable words. Cyrus, the King of Persia, the Conqueror of Babylon, ascribes his power and his dominion to the "Lord God of heaven," who dwells at Jerusalem. This declaration intimates a clearer insight into the truth than could have been derived from any other documents beside the Hebrew Scriptures, and confirms the opinion that Cyrus was acquainted with the writings of Isaiah, Jeremiah, and Daniel (from whom the language of Cyrus here seems to be derived: see Dan. ii. 37), and was induced by them to act as he did. On the name God of heaven, see on 2 Chron. xxxvi. 22. Neh. i. 4, 5. Dan. ii. i. 27.

This avowal of Cyrus is more striking, when compared with the declarations of other Persian Kings, which are still extant in the cuneiform inscriptions of Behistun, and who ascribe their power to Anuramazes (Ormuzd). The language of Darius Hystaspis is, "Thus saith Darius the King; by the might of Anuramazes I am King; Anuramazes gave me this kingdom." See the Inscriptions in Spiegel's Collection (Die alt-persischen Keil-inschriften). Leipzig 1862, pp. 3—5, where this ascription is repeated, and p. 9; and so Xenos, ibid. p. 57.
The proclamation of Cyrus.

EZRA I. 4—10.

The sacred vessels restored.

Before CHRIST

1. The vessels restored.

† Heb. lift him up.

c Phil. 2. 13.

| That is, helped them.

4. Whosoever remaineth is all the remnant of the seed of Israel and Judah. Cp. Neh. i. 2. Isa. xi. 11, "The Lord shall have to recover the remnant of His people." — beside the freewill offering — From their Hebrew friends and others, who might be desirous of sending oblations to the Temple, by the hands of those who returned to the land of their fathers. Many of the wealthier Jews preferred to remain at Babylon (Josephus, Ant. xi. 1). A view of them and of their condition is presented to us in the Book of Esther.

5. Then rose up (This seems to have been in the spring of the year. It was four months' journey from Babylon to Jerusalem (vii. 9); and when the seventh month was come, they kept the Feast of Tabernacles at Jerusalem (iii. 1). The second month of the year is said to be in the second year after their return (iii. 8). Hence it has been supposed that they arrived at Jerusalem in the spring of n.c. 539. In the Apocryphal Esdras (v. 6) it is intimated that the decree for their return was issued in the month Nisan.

Judah and Benjamin — to build the house of the Lord which is in Jerusalem [Judah and Benjamin, the two Tribes in whose inheritance the Temple was situated, were the foremost to return; some of Euphrum and Manasseh returned also, and settled at Jerusalem (see 1 Chron. iv. 3)].

Thus one of the blessings resulting from the captivity was, that the schism between Judah and Israel was healed, and the Temple of Jerusalem became the common centre of unity to those who had been formerly separated as rivals and enemies; and that the Lord had used together them and the "(the, Judaei, Jews; a name afterwards applied spiritually by the Apostles to characterize the true "seed of Abraham," the "Israelites indeed," the confessors of the true faith in Christ. See Rom. ii. 28. Rev. ii. 9; iii. 9.

The holy vessels restored.

7. Cyrus the king brought forth the vessels.] The holy vessels, which Esch the zedecanzar had taken from the Temple (see 2 Kings xxiv. 13; xxv. 14. Jer. xxvii. 16; xxviii. 6; ii. 18), and had placed in the house of Bel his god (Dan. i. 2). Under God's good providence, the vessels were not lost, nor melted down, nor confused with other vessels; but they were preserved in a safe repository, even in a heathen temple, in order to be restored to the Temple at Jerusalem by Cyrus, the conqueror of Babylon, who owned God as the Author and Giver of his glory and power, and whose spirit the Lord stirred up (v. 1), and whom He charged to build him a house at Jerusalem (v. 2). The holiness of these vessels had been manifested, and the supremacy of the God to whom they were dedicated had been displayed by His divine sentence pronounced on Belshazzar and Babylon at the very time that Daniel related. He had commanded those vessels to be brought forth to be sacrilegiously profaned at his royal banquet, at which a thousand of his lords were present, "that the king and his princes, his wives, and his concubines, might drink therein, and praise their gods of gold." (Dan. v. 1-4).

In like manner the Ark of God had been allowed by Him to be carried by the Philistines to the house of Dagon, in order that the superiority of Jehovah over the gods of Philistia might be thereby manifested, and that the Ark might return in triumph to the land of Israel. See above, on 1 Sam. iv. 11; v. 9, 10.

After the fall of Babylon, the vessels of God, which were in captivity there, in the idol temple, were restored by Cyrus, the conqueror of Babylon, to the service of God in the Temple at Jerusalem.

Here was a foreshadowing of Christ's work of Redemption. After the overthrow of the kingdom of the Evil One, typified by Babylon, Cyrus, Christ, who was typified by Cyrus as God's "Shepherd" and "Anointed," and in the universality of His Kingdom (see on 2 Chron. xxxvi. 22), entered the palace of the strong man, Satan, at His Death, and spoiled his gods (vain, vessels: see Matt. xii. 29. Mark. iii. 27. the same word as used here: cp. note below, on Matt. xii. 29; and on 2 Tim. ii. 20, 21, and restored us by His Resurrection to the service of God, which is perfect freedom.

And is there not also reason to believe, that when the Babylon of the Apocalypse has fallen, then many chosen vessels of God will be delivered from their spiritual captivity, and be restored, "as vessels of honour," to His true worship and service?

8. Mithredath] A name which means, "given by Mithras," the genius of the sun, the object of Persian worship (Gesen. 522). The name of Cyrus himself (as we have seen, 2 Chron. xxxvi. 22) signifies sun.

— treasurer] Heb. gkolur. Compare the word gaon, treasurer; and it is by him that corn is given to the king (Gesen. 165. 176), and is supposed by some to be connected with the old Persian word gahbara, treasurer (Bertheau). It occurs below, v. 21, and in a softer form, godelaar, treasurer, in Dan. iii. 2. 3.

— Shebbazzar] The Chaldaean name of the "prince of Judah," or chief of the captive Jews, Zerubbabel (see ii. 2; 8; v. 14. 16). Gesenius supposes that it means fire-worshipper. It is thought by others (as Simonis) to mean deliverance of light; but this is uncertain.

The name Zerubbabel signifies born at Babel; literally, the seed (of Judah, David) sown at Babylon, and not in Israel (Gesen. 229). Zerubbabel is called the son of Shealtiel, or Salathiel, in ii. 2. 8; v. 2. Matt. i. 12. Luke iii. 27. In 1 Chron. iii. 18, 19, he is represented as the son of Pelaiah, Shealtiel's brother. See note there, and below, ii. 2.

9. Shaphat] Basons, probably for the reception of the blood of the slaughtered victims (Gesen. 11).

— knives] So the Rabbis, and so Gesen. 464. The Apoc. Esdras (ii. 13) has takaras, censors.

10. Basons] Covered with lids (Gesen. 410). As Cyrus the great king brought forth these sacred vessels from the temple of the idol-deity at Babylon, and gave them to the Prince of the house of Judah, to be restored to God's house at Jerusalem, so Jesus Christ, the Universal King, when He had overthrown the power of Satan, brought forth us, who are vessels which had once been dedicated to God, but had been taken captive, and were placed, as it were, in an idol-temple by Satan; and He gave us into the hands of the Ministers of God's kingdom, to be restored to God's use; and this He is still doing.
of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

II. 1. Now these are the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; 2. Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, 3. [Or, Aneriah, Neh. 7, 7. Or, Mispar].

Whenever He delivers penitent sinners, and restores them by the ministry of reconciliation (Bede), their sin is forgiven (2 Tim. ii. 20); and as the number of the vessels is here set down, so God knows the number of His elect, and He knows each severally (2 Tim. ii. 19; cf. John x. 3). Ezra gave up its gold, and silver, and jewels to Israel at their Exode. But Ezra, by leaving the back of the temple of gold and silver to God's honour, the enemies of Christ will all one day be made subject and tributary to Him (Acts ii. 55. 1 Cor. xv. 25).

Ch. ii. 1. Now these are the children in the Apocryphal Book of Esdras (v. 1—7) is a section which appears to be designed to be introductory to the history contained in this chapter. A difficulty, it is said, arises from the occurrence of the name of Darius (not Cyrus) in that section, and some (as Bertheau) have proposed to substitute the name of Cyrus there; but probably the author intended by Darius to signify the king who is mentioned in the Book of Daniel as associated with Cyrus in the Medo-Persian Monarchy at Babylon (Dan. v. 31; vi. 25).

The list of names in this chapter is to be compared with the list in Nehemiah (vii. 6—73), and in the Apoc. Esdras (v. 7—48). Each of these lists gives a sum total of 42,360 men and 7537 men-servants and maid-servants. The families which are specified in the Hebrew text of Ezra here amount to 29,818 in Nehemiah to 31,089.

The list given by Nehemiah dates also from n.c. 536, but was not inserted by him in his record till he received his commission from Artaxerxes, n.c. 455.

The list given by Nehemiah is from n.c. 536, and was found by him at Jer. 25, 2. In both cases, it must be remembered, the Sacred Writer is quoting a public document; he gives it as he found it. There is no question of inspiration here. At the same time it may be remarked that when the confused condition of Jewish affairs at this time is remembered, the accuracy and number of the lists of names in a public document are very remarkable, and may be regarded as providential. Doubtless Nehemiah was acquainted with Ezra's work (see below, on Neh. vii. 1); his variations from it are not serious as to show that he had independent documents, and are confirmations of Ezra's veracity, with whom, in substance, he agrees.

Recent critics have alleged that this chapter belongs to the Book of Nehemiah, and that an inaccurate version of what is found in the seventh chapter. But this is an arbitrary and ungrounded assumption.

The chief of the children of the captivity, 303 and their temporal head at their return; the putative grandson of Jeconiah, See above, on i. 8. The name of Zerubbabel, (signifying born at Babylon, and given to the Representative of the seed of David, the King of Judah), who, under God's providence, became the temporal Leader and Prince of a new generation of Israelites, delivered from captivity and returning to their own land, and restoring the Temple, brings before us the memorable fact, that God did not forget His people even in Babylon, and prepared the way for the restoration there, even there, who was raised up of David's seed from the line of Nathan, when the line of Solomon had failed in Jeconiah: and that God fulfilled His promise of their Restoration, which He had foretold by the voice of His holy Prophet's, Isaiah and Jeremiah.

This name Zerubbabel, borne by the Representative of David, and the Ancestor of Christ, and the Leader of the returning Israelites, was so called because in Acts i. 16, 22, the Lord Jesus was born in our nature when we were captives in the Babylon of Sin and Satan, and Whom Zerubbabel foreshadowed by his title and his acts.

— Jeshua] The same name in substance as Joshua, the older form. Joshua, the son of Nun, is called Jeshua (Neh. viii. 17). This Jeshua was the son of Jozadak, who died at Babylon (see 1 Chron. vi. 15. Hag. i. 1), who was son of Seraiah, the High Priest, who was put to death by Nebuchadnezzar at Riblah. See 1 Chron. vi. 15. 2. Zerubbabel was also called Jeshua by Nehemiah (xii. 1). Hag. i. 1. Zech. iii. 1. The High Priest, who was the spiritual head of the people at their return, bore this remarkable name of Savior, already consecrated by the history of Jeshua (see above, on Num. xiii. 8. 16; and Introduction to Joshua, p. xiii.; and Jos. i. x.), and which would be displayed in all the fulness of its spiritual meaning by Jesus, the Divine Saviour of all true Israelites.

This is the time designated for the crucifixion of Christ, so the Name approximated more to the form in which it would afterwards be known to the world for evermore—Jesus.

Zerubbabel, the Prince of the house of Judah, and Joshua, the High Priest, associated with him in the restoration of Israel, form together the type of the Royal Priesthood which contains both Zerubbabel and our Joshua, the Prince and the Priest of His people.

There is a similar conjunction of types, representing the temporal and spiritual power united in Christ, in Moses and Aaron; and also in the history of Joshua himself, the son of Nun, associated with Eleazar, the High Priest (see above, on Josh. xiv. 1; xxiv. 33), and in Nehemiah, the Civil Governor, associated with Ezra, the Priest and Scribe.

Though Zerubbabel was civil ruler of the returning Israelites, and was of the tribe of Judah, and house of David, yet the Jewish Monarchy was not restored after the captivity, any more than was the Priesthood in its fulness: see below, on Neh. vii. 59, The Monarchy and Priesthood were defective and transitional, and waited for the Advent of Christ; and even by their defects and imperfections excited a greater yearning for that Coming. Prophecy also was about to vanish away, and its disappearance would serve to stimulate their longing for the coming of the Great Prophet, to Whom Moses and all the Prophets bore witness. See Introduction to Kings and Chronicles.

That this refulgent of Zerubbabel and Joshua to Christ is not a fanciful speculation, but is authorized and commended to our most acceptance by the Holy Spirit, is evident from His own language by the prophet Zechariah, who was the contemporary of Zerubbabel and Joshua, and who displays them to us in that light. See Zech. iii. 1—9; iv. 6—10; vi. 11—13.

Mother, on the Types, p. 115. 115, Hengstenberg, Chron. Zech. iii.—vi., who observes that "the Messianic interpretation of those prophecies" (which had their historical groundwork in the office and acts of Zerubbabel and Joshua) was "the one generally adopted by the earlier Jewish interpreters."

Nehemiah] Not the same as the celebrated Nehemiah,
The numbers of the people ezra ii. 3—36. and priests who returned.

<table>
<thead>
<tr>
<th>Before CHRIST about</th>
<th>Neh. 7. 11.</th>
<th>Ezra.</th>
<th>Azmaveth.</th>
<th>And,</th>
<th>Gibeath.</th>
<th>Neh. 7. 11.</th>
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<td>536.</td>
<td>1 Or.</td>
<td>Neh. 7. 10.</td>
<td>Children</td>
<td>Sebulon</td>
<td>and</td>
<td>3. The children of Parosh, two thousand an hundred seventy and two.</td>
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<td>2. The children of Shephatiah, three hundred seventy and two.</td>
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<td>5. The children of Araah, seven hundred seventy and five.</td>
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<td>6. The children of Pahath-moab, of the children of Jeshua and Joab, two thousand eight hundred and twelve.</td>
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<td>7. The children of Elam, a thousand two hundred fifty and four.</td>
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<td>8. The children of Zattu, nine hundred forty and five.</td>
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<td>9. The children of Zaccur, seven hundred and threescore.</td>
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<td>10. The children of Bani, six hundred forty and two.</td>
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<td>11. The children of Bebai, six hundred twenty and three.</td>
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<td>12. The children of Azgad, a thousand two hundred twenty and two.</td>
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<td>13. The children of Adonikam, six hundred sixty and six.</td>
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<td>14. The children of Bigvai, two thousand fifty and six.</td>
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<td>15. The children of Adin, four hundred fifty and four.</td>
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<td>16. The children of Ater of Hezekiah, ninety and eight.</td>
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<tr>
<td>17. The children of Bezai, three hundred twenty and three.</td>
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<td>18. The children of Bernech, forty and two.</td>
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<td>19. The children of Hashum, two hundred twenty and three.</td>
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<td>20. The children of Gibber, ninety and five.</td>
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<td>21. The children of Beth-lehem, an hundred twenty and three.</td>
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<td>22. The men of Netophah, fifty and six.</td>
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<td>23. The men of Anathoth, an hundred twenty and eight.</td>
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<td>24. The children of Azmaveth, forty and two.</td>
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<td>25. The children of Kirjath-aram, Chephibah, and Beeroth, seven hundred and forty and three.</td>
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<td>26. The children of Ramah and Gaba, six hundred twenty and one.</td>
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<td>27. The men of Michmas, an hundred twenty and two.</td>
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<td>28. The men of Beth-el and Ai, two hundred twenty and three.</td>
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<td>29. The children of Nebo, fifty and two.</td>
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<tr>
<td>30. The children of Harim, three hundred and twenty.</td>
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<tr>
<td>31. The children of Libnah, an hundred fifty and six.</td>
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<tr>
<td>32. The children of the other Elam, a thousand two hundred fifty and four.</td>
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<tr>
<td>33. The children of Harim, three hundred and twenty.</td>
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<tr>
<td>34. The children of Jericho, three hundred forty and five.</td>
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<tr>
<td>35. The children of Seraiah, three thousand and six hundred and thirty.</td>
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The priests: the children of Jedediah, of the house of Jeshua, nine hundred seventy and five. In the list of Nehemiah there are certain figures which appear to be incorrect. The total number of priests in the list of Nehemiah is 2878. But this is certainly too small. The number of priests in the list of Ezra is 42. This number seems to be correct, and the difference of 2836 is not beyond the limits of error. The number of priests in the list of Nehemiah is therefore probably 5704.


5. Pahath-moab] The sum total of these in this list is 2812; in the parallel place, in Neh. vii. it is rather larger, viz. 2818.

There is also an increase in the list in Nehemiah in the following families, viz. Bani, Binnui, Aozad, Adonikam, Bivai, Adin, Beza, Hashum, and Senaiah.

13. six hundred sixty and six] This number (666), in Rev. xiii. 18, is the number of the power of evil. Here they are the children of Adonikam, which means the Lord rose up (i.e. to help and conquer), and they return to Jerusalem.

This restoration of the number 666, may be compared to the tribute paid to Solomon of 666 talents (see above, on 1 Kings x. 14. 2 Chron. ix. 13), and may perhaps represent a recovery, restoration, and subjection of what is evil and worldly to what is spiritual and divine.

On the sons of Adonikam, see further below, on viii. 13.

18—23. Jorah] The names which follow to v. 33, are names of places, most of which, such as Gibeon (Gibson), Bethlehem, Anathoth, Kirjath-jearim, Ramah, Gaba (Gebos), Michmas, Bethel and Ai, were not far from Jerusalem; and the specification of them is a remarkable proof that the inhabitants of the same town were grouped together in the lists made even at Babylon, and that the natives of Judah and Benjamin were attracted by a strong centripetal force toward the land of their forefathers, especially toward Jerusalem.

21. Beth-lehem] From among this small company the Messiah came: cp. Micah v. 2.}

36—39. The priests] The items here specified, and their totals, correspond exactly to those in Neh. vii. 39—42. These
seventy and three. 37 The children of 8Immer, a thousand fifty and two. 38 The children of 9Pashur, a thousand two hundred forty and seven. 38 The children of 1Harim, a thousand and seventeen.

40 The Levites: the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.

41 The singers: the children of Asaph, an hundred twenty and eight.

42 The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all an hundred thirty and nine.

43 The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabboath, 44 The children of Keros, the children of 2Siahah, the children of Padon, 45 The children of Lebanah, the children of Hagabah, the children of Akkub, 46 The children of Hagab, the children of Shalmai, the children of Hanan, 47 The children of Giddel, the children of Gahar, the children of Reaiah, 48 The children of Rezin, the children of Nekoda, the children of Gazzam, 49 The children of Uzza, the children of Paseah, the children of Besai, 50 The children of Asnah, the children of Meluhim, the children of Nephusim, 51 The children of Bakbuk, the children of Hakupha, the children of Harhur, 52 The children of Bazluth, the children of Melida, the children of Harsha, 53 The children of Barkos, the children of Sisera, the children of Thamah, 54 The children of Neziah, the children of Hatipha.

55 The children of 1Solomon's servants: the children of Sotai, the children of Sophereth, the children of 2Peruda, 56 The children of Jaalah, the children of Darkon, the children of Giddel, 57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of 3Ami. 58 All the 4Nethinims, and the children of 5Solomon's servants, were three hundred ninety and two.

59 And these were they which went up from Tel-melah, Tel-harsa, Cherub, Addan, and Immer: but they could not shew their father's house, and their 4seed, whether they were of Israel: 60 The children of Delaiah, the children of Tobia, the children of Nekoda, six hundred fifty and two. 61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of 0Barzillai the

coincidences show with what minute accuracy the names and number of the Priests were reckoned.
36. Jeshua] The head of the ninth class or course of Priests, in 1 Chron. xiv. 11.
37. Immer] The sixteenth course (1 Chron. xxiv. 14).
39. Harim] The third course. Even to the time of Ezra it seems that only four of the twenty-four classes of Priests had returned. See Ezra x. 8—18 (Bertheau). But each of these four courses was subdivided into six, so that the original number of courses instituted by David (viz. twenty-four), with their original names, was restored. See below, on Luke i. 5.
40. The Priests, though from only four courses, were more than 4900, i.e. more than a tenth of the whole congregation: see v. 64.

The Levites, including the singers, &c., were very few in proportion, not more than 350: see v. 40. Formerly the Levites had been more zealous than the Priests (2 Chron. xxix. 54); but their office being more mechanical and material than that of the Priests, who were the appointed teachers of God's law, the theologians of the Hebrew nation (Mal. ii. 7), they seem to have declined in religious zeal and earnestness. Here is a warning to the Church in the latter days.

40. The Levites] The number here coincides with that in Neh. vii. 43.

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41. The singers] In Neh. vii. 44, we have 148.

— Asaph] There is no mention of any children of Hanan or Jeduthun: cp. 1 Chron. xxv.
42. The porters] In Neh. vii. 45, are 138.
43. The Nethinims] Those who were given by David to help the Levites: see 1 Chron. ix. 2.
55. The children of Solomon's servants] Probably some of the Canaanitish labourers, whom Solomon had employed in the earlier part of his reign in the work of the Temple (see 1 Kings ix. 20, 21. 2 Chron. viii. 7, 8), and who had become proselytes. They are mentioned here, and in Neh. vii. 60, together with the Nethinims: see also Neh. xi. 3. In other places (Neh. iii. 26; x. 29) they seem to be included in the Nethinims: cp. here, v. 35.
50. Tel-melah, Tel-harsa] Names of Chaldean cities. These persons were not forbidden to go up to Jerusalem; but their claim to be reckoned as members of the fathers' houses of Israel was kept in abeyance, like that of the Priests, mentioned in the following verses, till it could be determined by definite authority: see v. 63.
61. The children of Habaiah] Whose priestly ancestor appears to have married an heiress of the celebrated Barzillai, the Gileadite (see 2 Sam. xvii. 27; xix. 32—39. 1 Kings i. 7), and to have called her children by her famous ancestor's name: see on Num. xxxvi. 8.
The Priest who should stand up

EZRA II. 62—65.

with Urin and Thummim.

Gileadite, and was called after their name: 62 These sought their register among those that were reckoned by genealogy, but they were not found: therefore † were they, as polluted, put from the priesthood. 63 And the || Tirshatha said unto them, that they ‡ should not eat of the most holy things, till there stood up a priest with † Urin and with Thummim.

The whole congregation together was forty and two thousand three hundred and threescore, 63 Beside their servants and their maids, of whom there which the glory of it could be greater than the glory of the first (Hag. ii. 6—9).

If, then, the Messias was to come while the second Temple stood, as appeareth by God's prediction and promise (Mal. iii. 1. Hag. ii. 6—9); if that Temple many ages since hath ceased to be, there being not one stone left upon a stone; if it certainly were, before the destruction of it, in greater glory than ever the former was; if no such glory could accrue unto it, but by the coming of the Messias,—then is it that Messias already come (Bp. Pearson, on the Creed, Art. ii. p. 83; and see A Lapide here, and M. Henry).

In the interval between the building of the Second Temple, and the Coming of Christ, God appointed a long fast or vigil, from the spiritual banquet of divine prophecy and illumination, in order to humble the Jews, and to teach them that He was no more their God than of the Gentiles, and to whet their appetites for that time of spiritual fulness, when He would pour out of His Spirit upon all flesh (Acts ii. 17), and that His chosen people, the Jews, might become more meek and mild, and apt to congregate together with Him other flock from the Gentile world, and become one fold under one Shepherd (John x. 16. Dean Jacobs, on the Creed, i. xi. p. 74).

(i) In the present verse, the appearance of “the Priest with Urin and Thummim,” is mentioned in connection with the determination of the question, “Who were to be acknowledged as priests of God, and to be admitted to eat of the most holy things?”

The use of the Urin and Thummim, was that the Priest might ascertain God’s will thereby, and reveal it, and pronounce judgment accordingly.

It was prophesied of Christ, the Great High Priest, that He should “purify the sons of Levi, and purge them as gold and silver” (Mal. iii. 3), and that a sereneness would be made by Him here “him that served God, and him that served Him not” (Mal. iii. 18).

All Christians are, in a certain sense, Priests to God (1 Pet. ii. 9. Rev. i. 6; v. 10), by virtue of their profession; and Christ, coming into the world, that the thoughts of many hearts might be revealed (Luke xi. 33); and at the Great Day of His Second Coming He will determine by the Urin and Thummim of His Infallible Judgment, who are His faithful and true Priests, and who shall be admitted to eat of the most holy things of His heavenly Temple, for evermore.

The Priest that should arise with Urin and Thummim.

— till there stood up a Priest with Urin and with Thummim.

The Priest that should arise with Urin and Thummim.

Or, as it is in Neh. vii. 65. “Till there stood up the Priest, with Urin and Thummim,” who would try and prove them, and declare whether they were of the line of Aaron or not.

The Priest that should arise with Urin and Thummim.

(1) That the Temple, built under Zerubbabel, did not possess the Urin and Thummim, by which God had declared His will of old to the High Priests, as set from the setting up of the Tabernacle at Sinai. See note above, on Exod. xxviii. 30. And this is acknowledged by the Hebrew Rabbis, in the Talmud, Yoma, c. 1; Sanh. c. 9. Cp. Buxtorf, de Urin. c. 5; Vitringa, de Thummim. R. Pfeiffer, Deut. p. 253.

(2) That the Hebrews expected, that there would arise a Priest with Urin and Thummim. And the Rabbis add that this would be fulfilled in the days of the Messiah (Talmud, Sanh. c. 9; R. Jackahn, here).

(3) In the language of our English Expositor of the Creed, The Messiah was to be the glory of the people Israel, yea, even of the God of Israel. He (was to be) the Urin and Thummim, by whom this will of God, as by a greater oracle, was revealed; He, the true Ark of the covenant, the only propitiatory by His blood (cp. Jer. iii. 16, 17); He, which was to baptize with the Holy Ghost, and with fire,—the true fire,— which came down from heaven; He, which was to take up His habitation in our flesh, and to dwell among us, that we might behold His glory; He, who received the Spirit without measure, and from whose fulness we do all receive. In Him were all things; all these glories mingled, which were thus divided in the first Temple; in Him they were all more eminently contained than in those; therefore, His Coming to the second Temple, was as the sufficient, so the only, means by

before Chr. 1213 about 356.

p Num. 2. 10. † Hebrew, were polluted from the priesthood.

† Or, governor.

‡ See Neh. 8. 9.

q Lev. x. 19, 15, 16.

r Exod. 28, 29. Num. 27. 21.

s Neh. 7. 66, 67.

62. These sought their register— not found.] Rather, These searched their register (entitled), the enrolled, and were not found. The register which they searched bore the title, “The enrolled.” Cp. Neh. vii. 61. See Bertheau, p. 39; Geessin, 346; and above I Chron. iv. 41. — put from the priesthood.] A proof of the exactness with which the succession of the Priests was observed, and of the strictness with which strangers were debarred from executing the priestly functions. See Num. xvi. 40. Cp. Selden, de Successiones, xv. 2, and p. 430; and see e. 3. “If we could not fetch the line of our pedigree from Christ and His Apostles, we were not fit for evangelical altars. Our calling is by grace of inward abilities, and outward ordination; if we cannot approve both these, we are justly abandoned” (Bp. Halli).

The Priest that should arise with Urin and Thummim. (Genes. Sb). The Urin and Thummim for these governors was Faschah. See Neh. v. 14. 18; xii. 26. Cp. the Turkish Pachah.

It has been inferred by some (B. D. ii. 493), that the Tirshatha here means Nehemiah, and that what is related refers to Nehemiah’s time, and not to Zerubbabel’s (but see Neh. vii. 5–7), and that the census here inserted is an interpolation from the Book of Nehemiah (chap. vii.). But if this had been the case, surely the two lists would have tallied.

— they should not eat of the most holy things.] Of the sacrifices which were the portion of the Priests; such as the remnant of the meat-offering, the sin-sholder, and the right shoulder of the peace-offerings. See Lev. ii. 3; x. 12—14. 16, 17. Num. xviii. 3, 10.

The Priest that should arise with Urin and Thummim.

— till there stood up a Priest with Urin and with Thummim. [Or, as it is in Neh. vii. 65. “Till there stood up the Priest, with Urin and Thummim,” who would try and prove them, and declare whether they were of the line of Aaron or not.

The Priest that should arise with Urin and Thummim.

64. The whole congregation together was forty and two thousand three hundred and threescore, Beside their servants and their maids, of whom there which the glory of it could be greater than the glory of the first (Hag. ii. 6—9).
The freewill-offerings.

EZRA II. 66—70. III. 1, 2. The Altar set up.

were seven thousand three hundred thirty and seven; and there were among them two thousand singing men and singing women. 66 Their horses were seven hundred thirty six; their mules, two hundred forty and five; 67 their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: 69 They gave after their ability unto the 7 treasure of the work three-score and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

III. 1 And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of Zorababel, Matt. 1. 12. Luke 3. 27, a Matt. 1. 12. & Luke 3. 27, called Salathiel.

A similar remark may be made upon the numbers of the Singers and the Porters (Ezra ii. 41, 42. Neh. vii. 44, 45):—

<table>
<thead>
<tr>
<th>In Ezra the Singers</th>
<th>In Nehemiah the Singers</th>
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<tbody>
<tr>
<td>are</td>
<td>are</td>
</tr>
<tr>
<td>138</td>
<td>148</td>
</tr>
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The Porters are.

139 The Porters.

Ezra's total.

207

Nehemiah's total.

296

Added to Nehemiah's excess.

20

Gives a total of.

287 Gives the same total.

287

In both lists the names of families, and the numbers both of the Priests and of the Levites correspond to each other.

This coincidences of these totals is remarkable, especially when taken together with the other coincidence of the aggregate numbers of all who came to Jerusalem, as stated in Ezra and Nehemiah (i.e. 42,360). The variation of the number between the two lists of the members of families, in certain cases, show that the lists are independent. In some cases, the author of the list in Ezra seems to have had fuller returns of the families to which the people belonged; in other cases, the returns in Nehemiah are more complete. This was natural; but the two coincidences above specified show that the one list confirms the other. It is not surprising that the numbers of the return could not be reckoned according to any genealogy, and belonged to that class which is indicated in x. 59, who "could not show their father's house," and the Priests, in x. 62, who could not find their names in the registers.

—forty and two thousand and three-score] A very small number. A great many Jews had become wealthy in the land of their captivity, and were unwilling to return (Josephus, Antt. xi. 1. 3. Cp. on Esther iii. 9).

—singing women] Who seem to have been admitted into the service of the Sanctuary, or at least to increase the joy of religious festivals (1 Chron. xxv. 5, 6). Perhaps on the occasion of the return such Psalms as lxxv. and lxxvi., and cxlix. were chanted by them. Psalms lxxvii. evii. cxli. cxlii. cxliv. cxlv. cxlvii. cxlviii. cxlix. are also supossed by some to be connected with this period. Now had the children of Israel taken down their harsp from the willows of Babylon, and could sing unbidden the songs of Sion (Ps. Hall)

66, 67, horses—asses—camels—assyr The numbers of these animals respectively coincide with those in Neh. vii. 68, 69.

68, some of the chief of the fathers] The persons here mentioned differ from those in Neh. vii. 70—72, and therefore the offerings also are different. Here is another evidence of the independence of the lists. Cp. Lord A. Hervey, ii. ii. 149.

—when they came to the house] That is, to the former site on which it was to be rebuilt.

69. drams of gold] Heb. daromomin; a Persian coin of gold, supposed by some to signify the King's bow, from the figure of the archer engraved upon it; or it may be derived simply from the Persian dara, or King, or from Darius. See Gesen. 15. 205; and note above, on 1 Chron. xxix. 7.

70, all Israel] Cp. Neh. vii. 73. All who returned together with those who had not been carried away captive.

in their cities] Which were allotted to them by public authority (Berean).

Ch. III. 1. seventh month] Tisri: which, according to the Levitical Law, was the consummation of the religious year of the Hebrews. On the first day of it, was a holy convocation (Num. xxix. 1); on the tenth day of it, was the yearly fast of the great day of Atonement (Num. xxix. 7), described in Lev. xvi.; and on the fifteenth, was the great feast of Tabernacles. See Exod. xxiii. 16. Lev. xxvii. 34—33. Num. xxi. 2

This seventh month, here mentioned, was probably in the first year of their return. See below, v. 8; and Berean.

—gathered themselves together] There was a convocation when Jeshua and Zerubbabel in the seventh month for the building of the altar, and for the foundation of the Temple; and there was afterwards a similar convocation under Ezra and Nehemiah, for the reading of the Law. See the description in Neh. viii. 1, which adopts the language used here.

2. (Joshua) The High Priest (ii. 2). Jeshua here stands before Zerubbabel. In v. 8, he is put after him, because here the sacred writer is speaking of offering sacrifices; and there he is describing the preparations for rebuilding the Temple. Compare the similar modification in the position of the names of Ezra and Nehemiah, Neh. vii. 1—9; and on x. 12.

—Zerubbabel] The governor (ii. 2). The High Priest, Jeshua, and the Civil Ruler, Zerubbabel, were joined together in making a type of Christ, Who is both Priest and King: "Unam figuram Salvatoris complet: Jesse praeator Sacerdottum, Zerubbabel praeptor regnum" (Bede. Cp. Introd. p. 207).

—built the altar] Before they laid the foundations of the Temple: see v. 6
The Feast of Tabernacles.

The song of praise.

3. They set the altar upon his bases] Upon its ancient foundations.
   — for fear was upon them] Therefore they set up the Altar upon its old foundations, that they might have a refuge there, in the might and mercy of Him Who had so often defended and delivered their forefathers, who sacrificed to Him in the same place, even since the days of David, who was commanded to build the Altar on that side, when he and his city were delivered from the pestilence. See above, on 2 Sam. xxiv. 18.

4. The feast of tabernacles] In thankful commemoration of past mercies, and in faithful anticipation of future blessings in the Incarnation of the Son of God, tabernaculum in our flesh. See above, the notes on Lev. xxiii. 31—43. Deut. xvi. 13—15; and on 1 Kings viii. 65, which describes the Dedication of the Temple, the type of Christ, at the feast of Tabernacles; and below, Neh. viii. 16, which records the celebration of the Feast of Tabernacles, after the rebuilding of the walls of Jerusalem, the prophecies from which Daniel’s weeks of years to the Passion of Christ are dated. See above, on 2 Chron. xxxvi. 22, 29.

7. unto them of Zidon—Tyre] Thus he imitated the example of Solomon, when preparing to build the Temple. See 1 Kings v. 9, 10. 2 Chron. ii. 10—15.


[Judah] Called Hoadabiah (which has a similar sound), in ii. 40: cp. Genesis, 219.

3. The God of Israel, to offer burnt offerings thereon, as it is {b} written in the law of Moses the man of God.

{a} And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening. 4 They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, †as the duty of every day required; 5 And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free will offering unto the Lord. 6 From the first day of the seventh month began they to offer burnt offerings unto the Lord. But †the foundation of the temple of the Lord was not yet laid. 7 They gave money also unto the masons, and to the carpenters, and {h} meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia. 8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; 9 and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord. 10 Then stood {m} Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren the Levites.

11. The Hebrew verb here used is anah, which signifies to sing, especially by responses (Gesen. 641, 642). It is the same word as is translated by answered, in x. 12. Neh. viii. 6; and in so many other places; and so it is rendered here by Sept.: and (as Mede, book i. disc. xvi., and others suppose) it here describes an antiphonial chant (cp. Isa. vi. 3); so that, when one part of the choir sang, “Praise the Lord; for He is good,” the other answered, “For His mercy endureth for ever.” See Ps. cxvii., and cxi. cxvii. cxviii. cxix. cxl., which were probably sung at this time. Cp. 1 Chron. xvi. 34. 41. 2 Chron. v. 13; vii. 3; xx. 21.

By this song of praise, at the foundation of the Second Temple, they revived, and, as it were, were, re-echoed the eucharistic chant, which had been sung at the Dedication of the First Temple: see 2 Chron. v. 13.

Thus also they fulfilled the prophecy of Jeremiah (xxxiii. 10): “Again there shall be heard in this place the voice of them that shall say, Praise the Lord of hosts: for the Lord is good, and His mercy endureth for ever; and of them that shall bring the sacrifice of praise into the house of the Lord; for I will cause to return the captivity of the land.”

— Henadad] A remarkable name for a Levite, signifying grace, or kindness of Hadad, a Syrian deity, whence Behadad (Gesen., Fuerst).

10. In their apparel] Clothed in their priestly vestments; see ii. 60. The Hebrew word here used is the plural plural particip., from labash, to clothe oneself (Gesen. 430).

11. After the ordinance of David] See above, xvi. 7; xxii. 18. xiv. 1.

11. They sang together by course] The Hebrew verb here used is anah, which signifies to sing, especially by responses (Gesen. 641, 642). It is the same word as is translated by answered, in x. 12. Neh. viii. 6; and in so many other places; and so it is rendered here by Sept.: and (as Mede, book i. disc. xvi., and others suppose) it here describes an antiphonial chant (cp. Isa. vi. 3); so that, when one part of the choir sang, “Praise the Lord; for He is good,” the other answered, “For His mercy endureth for ever.” See Ps. cxvii., and cxi. cxvii. cxviii. cxix. cxl., which were probably sung at this time. Cp. 1 Chron. xvi. 34. 41. 2 Chron. v. 13; vii. 3; xx. 21.

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Lord, because the foundation of the house of the Lord was laid. 12 But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: 13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, for the people shouted with a loud shout, and the noise was heard afar off.

IV. 1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity built the temple unto the Lord God of Israel; 2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. 3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us. 4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building. 5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

And in the reign of Ahasuerus, in the beginning of his reign, wrote they

The Weeping and the Shouting.

12. many of the priests—wrote with a loud voice; and many shouted aloud for joy] The aged men, who remembered the glory of the former House (which had been destroyed about fifty-two years, or at most fifty-nine years before), wept. For the reason of this, see above, on ch. 3, 6, and below, Hag. ii. 3. Zecc. iv. 10. The younger shouted for joy, because the foundation of the second House was laid; and they were comforted by Haggai the Prophet with promises of the future glory of the latter house, which was to eclipse that of the former house (Hag. ii. 9. Cp. Esdras v. 59—65). On one side were tears of penitential sorrow, because they remembered that the former house, so beautiful and magnificent, had been destroyed on account of the sins of their forefathers; on the other side were shouts of joy and thanksgiving for God's mercy in raising up another Temple on the foundations of the old, and of exultation and hope, inspired by the gracious prophecies of Christ's Presence, and of other evangelical blessings, with which the Temple would be endowed and beautified.

Here is an apt emblem of every thing, however joyous, which is done in the Church Militant on earth. Her march of victory is through a vale of tears; her restorations are memorials of sins which caused the destruction of that which had been dissolved. Even when she celebrates the glories of the Incarnation of Christ, Who made our nature to be a Temple of God, she may not forget to weep for the ruin into which the Temple of that nature fell by sin.

The seventh month, in which the Altar was laid on its old foundation, had its Feast of Movement for sin on the tenth day, as well as on the fifteenth its Feast of Tabernacles, which prefigured the Incarnation of Christ. So in the Church Militant the sound of weeping is ever mingled with shouts of joy; but in the Church glorified, all tears will be wiped from off by the hand of God, who will dwell therein (Rev. vii. 15. 17; xxxi. 4), and the sound of Hallelujahs and Hosannas will never cease.

The Samaritan Adversaries Hinder the Building of the Temple.

CH. IV. 1. the adversaries] The Samaritans (v. 10). See on 2 Kings xvii. 24. — children of the captivity] Or, of the migration (Gesen. 171).

2. Esar-haddon] The son of Sennacherib. See 2 Kings xix. 37; and on 2 Chron. xxiii. 11.

3. Ye have nothing to do with us to build] Ye do not profess the true faith, nor worship God of our fathers with a pure and holy worship; and therefore we cannot admit you to build with us.

The history of the Samaritans (see 2 Kings xvii. 3. 21—34) displayed their evil temper at this time (vs. 4, 5), and evinced the justice of this answer, which conveys a salutary warning against hollow and heartless compromisers in religion among persons who are not agreed in the fundamentals of doctrine, and in the essentials of worship. "Non est hereticorum communicatio dorum Domini, quae est Ecclesia, quia ipse prophetar esse alienum" (Bede).

5. all the days of Cyrus] Who was engaged in wars with the Lydians and Scythians, and died in the beginning of b.c. 529, in the seventh year after the return of the Jews. Cp. Josephus, Ant. xi. 2. 1. Usher, Annals. p. 83.

Darius and Ahasuerus.

— Darius] Darius, the son of Hystaspes; he was raised to the throne after the death of Persio-Smerdis, b.c. 521 (Scotizler, Witsius, Keil). The Hebrew word for Darius, Daraqevash, in the cuneiform inscriptions of Behistun and Persepolis, is Daraqivas (see Spiege1, pp. 3—51), and signifies "conservator" (Gesen. 207; Fuerst, 387); Herodotus (v. 98) renders it by Ἱσταρ. In the cuneiform inscriptions he calls himself "Darius, the great King, the King of Kings, King of Provinces, son of Histaspas, grandson of Arsāma, the Achemenid." See Spiege1, Die Alt-persischen Inschriften, Leipzig, 1862, p. 2.

The Sacred Writer extends his range to Darius (passing over two intervening kings, Cambyses and Pseudo-Smerdis, to whom, however, he returns) just as in vi. 14 he passes over Tyre, and to Artaxerxes omitting the intervening monarch, Xerxes, who did nothing for the restoration of the Jews, and who even issued an edict for their destruction throughout his dominions, as is related in the Book of Esther: see Intro. to that Book. 6. Ahasuerus] Heh. Achashverosh, most probably Cambyses, the son and successor of Cyrus (Vatutius, Usber, Karzoros, John, Pridemus, Rosenmüller, Gesenius, Ewald, Hüetnerick, Bp. Cotton, Dr. W. Smith, Dr. Pusey).

The word Achashverosh is the same word as Khasparaz in the cuneiform inscriptions (see Spiege1, pp. 54, 194); the first portion of the word is from ḫkṣr, to be powerful, whence the old Persian ḫṣapatiya, for King (Spiege1, 76), and probably the Persian Šabāk (king). The initial A is merely the prothetic aleph (cp. Gesen. 34; Fuerst, 66; below, on Esther 1. 1). It has been supposed by some that the Ahasuerus here mentioned
unto him an accusation against the inhabitants of Judah and Jerusalem. 7 And in the days of Artaxerses wrote Ἱβιλαχμαν, Μιθρυδαθ, Ταβελ, and the rest of their † companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor and Shimshai the ‡ scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: 9 Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their † companions: 10 the Dinaites, the Ahasardschites, the Tarbelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites.

11 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, therefore and † at such a time. 11 This is the copy of the letter that they sent unto him, even unto Artaxerxes the king: Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellions and the bad city, and have set up the walls thereof, and † joined the foundations. 13 Be it known unto the king, that, if this city be built, and the walls set up again, then will they not pay † toll, tribute, and custom, and so thou shalt endanger the revenue of the kings. 14 Now because † we have maintenance from the king’s palace, and it was not meet for us to see the king’s dishonour, therefore have
we sent and certified the king; 13 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have † moved sedition † within the same of old time: for which cause was this city destroyed. 16 We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their † companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. 18 The letter which ye sent unto us hath been plainly read before me. 19 And † I commanded, and search hath been made, and it is found that this city of old time hath † made insurrection against kings, and that rebellion and sedition have been made therein. 20 There have been mighty kings also over Jerusalem, which have ruled over all countries † beyond the river; and toll, tribute, and custom, was paid unto them. 21 † Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. 22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease † by force and power. 24 Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

1 Then the prophets, a Haggai the prophet, and b Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. 2 Then rose up c Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

3 At the same time came to them d Tattenai, governor on this side the river,
The letter of Tatnai

EZRA V. 4—17.

to Darius.

and Shethar-boznai, and their companions, and said thus unto them, *Who hath commanded you to build this house, and to make up this wall? 4 Then said we unto them after this manner, What are the names of the men † that make this building? 5 But * the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned † answer by letter concerning this matter.

6 The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, † and his companions the Apharsachites, which were on this side the river, sent unto Darius the king: 7 They sent a letter unto him, † wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with † great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. 9 Then asked we those elders, and said unto them thus, † Who commanded you to build this house, and to make up these walls? 10 We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. 11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded 1 and set up. 12 But * after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. 13 But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God. 14 And † the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one, † whose name was Sheshbazzar, whom he had made governor; 15 And said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. 16 Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished. 17 Now therefore, if it seem good to the king, † let there be search made in the king’s treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

2, 21). Zerubbabel’s relation to Tatnai resembled that of the Tetrarchs of portions of Palestine to the Roman Procurators in the Imperial times. Darius had divided his kingdom into twenty satrapies or prefectures (Herod., iii. 89). On the intervention of Tatnai compare the narrative in Ezra vi. 3.

4. Then said we.] The writer of these words seems to have been living at that time (viz., in the second year of Darius), and to have been then present at Jerusalem (so Michaelis). Cp. Josh. v. 1, “until we were passed over.” The Sept., Syr., and Arabic have the third person plural; and so Bertheau and Schürmer. The Vulgate has the first person, “respondimus.”

Since the events here described took place (b.c. 520) sixty-three years before Ezra’s own commission to Jerusalem (b.c. 487), and since Ezra co-operated with Nehemiah in the work of reconstruction, who did not come to Jerusalem till b.c. 444 (Neh. ii. 1), it is not probable that Ezra himself was present at the time here mentioned. It seems probable that the Chaldee portion contains the letters addressed by the Governors of Syria to the Kings of Persia, and their rescript was composed by a contemporary writer, and was adopted by Ezra as a trustworthy document, and inserted verbatim in his history. Cp. Havernick, Einl. ii. 201; Keil, Einl. p. 456, § 146; Apol. Vers. p. 115; Pusey on Daniel, p. 334.

— after this manner, What are the names?] Rather, accordingly, what the names were: “We told them what the names were, accordingly” that is, in reply to their question. We were not ashamed of the work, but gloried in it, though it might expose us to danger. The sentence is not a question, but an answer to it (Munster, Tirinus, Valeribus; cp. Pusey on Daniel, p. 334).


8. to the house of the great God.] These governors are more honest than the Samaritans, and do not charge the Jews with rebuilding the city (as the Samaritans had done, e. 12), but the Temple.

11. We are the servants of the God of heaven and earth.] Our God is not a mere local deity, but is Lord of the Universe; therefore you also ought to honour and obey Him.

18. Cyrus the king of Babylon] Cyrus made Babylon his royal residence for a large portion of the year (Xen., Cyrop. viii. 7). Cp. Neh. xiii. 6, where Artaxerxes is so called; and below (vi. 22) he is called King of Assyria.
VI. Then Darius the king made a decree, {\textsuperscript{3}} and search was made in the house of the† rolls, where the treasures were † laid up in Babylon. \textsuperscript{2} And there was found at † Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written:

\textsuperscript{3} In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be built, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits;

\textsuperscript{4} With three rows of great stones, and a row of new timber: and let the expenses be given out of the king’s house: \textsuperscript{5} And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and † brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God.

\textsuperscript{6} Now therefore, Tatnai, governor beyond the river, Shethar-boznai, and \textsuperscript{†} your companions the Aphasrachites, which are beyond the river, be ye far from thence: \textsuperscript{7} Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place.

\textsuperscript{8} Moreover † I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king’s goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. \textsuperscript{9} And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: \textsuperscript{10} That they may offer sacrifices of sweet savours unto the God of heaven, and \textsuperscript{†} pray for the life of the king, and of his sons. \textsuperscript{11} Also I make a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, † let him be hanged thereon; \textsuperscript{‡} and let his house be made a dunghill for this.

\textsuperscript{12} Ch. VI. 1. In Babylon] Where the decree of Cyrus was not found.—as had been expected (v. 17).

The Edict of Cyrus is Found.

2. Achmetha] The metropolis of ancient Media, and summer residence of the kings of Persia, called Ecbatana by Greek and Latin writers, as a place set apart for public religious worship.

3. In the first year of Cyrus the king] This was the superscription of the roll.

where they offered sacrifices] Rather, where they may offer sacrifices. Cyrus sanctioned it by his authority, and so it is recorded in the LXX. —let the foundations—be strongly laid] Rather, let them be set up. See Gees. 578; Ezra, 966.

—height—threescore cubits] Only half the height of Solomon’s. See 2 Ch. 3. 4. cp. Josephus, Antiq. xvi. 11. 1.

—breadth—threescore cubits] It has been said that the second Temple (this of Zerubbabel) was therefore wider than that of Solomon, which was only twenty cubits in breadth (1 Kings vi. 2. 2 Chron. iii. 9). But if the side chambers of Solomon’s Temple are included, the measures would coincide (see Pridene, part i. book iii. p. 202), and it is not at all probable that the second Temple exceeded the first in any material respect. See above, on iii. 12.

4. three rows] Rather, three storages, as in Solomon’s Temple (1 Kings vi. 6). The Hebrew word here used, ndbca, occurs only here (Gees. 534); it is rendered &bba by Joseph. xi. 5. 4; and so Sept. and Estras vi. 4. Cp. Fergusson, B. D. ii. 1459; and Bertheau here.

5. in the house of God] Here ends the decree of Cyrus, rectified by Darius; and Darius now addresses his orders to Tatnai and Shethar-boznai.

10. that they may offer sacrifices] These were burnt-offerings; not sin-offerings, which were not offered for Gentiles (Maimon.). Josephus (de B. Jud. ii. 31) speaks of such sacrificial thank-offerings from Gentiles. See also his Antiq. xii. 2. 5; c. Apion. ii. 5; and cp. Jer. xxix. 7. 1 Macce. vii. 33; xii. 11. 2 Macce. iii. 35; xii. 23. Here was a foreshadowing of the time when all Nations would be admitted to worship the One True God (Isa. ii. 2. Mal. i. 11).

the king, and of his sons] Darius had married Atossa, the daughter of Cyrus, and her sister Artiozera; and Parmys, the daughter of Smerdis, the brother of Cambyses, and Phethyman, the daughter of Otanes, by whom the imposture of Pseudo-Smerdis the Magian was detected; and by those he had many sons and daughters (cp. Herod. iii. 58).

11. and being set up, let him be hanged thereon] Or, let him, being lifted up (i. e. crucified: see Gees. 252; Bertheau, 84),
The dedication of the Temple.  
EZRA VI. 12—21.  

The Passover kept.

12 And the God that hath caused his b name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. 1 Darius have made a decree; let it be done with speed.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. 14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the † commandment of k Cyrus, and l Darius, and m Artaxerxes king of Persia. 15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests, and the Levites, and the rest of † the children of the captivity, kept n the dedication of this house of God with joy, 17 And o offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel. 18 And they set the priests in their † divisions, and the Levites in their † courses, for the service of God, which is at Jerusalem; † † as it is written in the book of Moses.

19 And the children of the captivity kept the passover ^ upon the fourteenth day of the first month. 20 For the priests and the Levites were ^ purified together, all of them were pure, and * killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. 21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the † filthiness of the heathen of the

be fastened thereon (Qeen. 462). This punishment was common among the Persians. See below, on Esther ii. 23; cp. Esther vii. 9; ix. 13. Herod. iii. 126; iv. 43; vii. 194. Baumgarten, de fiDe Esthene, p. 107.

— a dagglath A draught-house, latrina. See 2 Kings x. 27. Hitzig on Dan. ii. 5.

12. And the God—destroy In a cuneiform inscription set up by Darius at Debisím are the following words: "Darius the king saith, If thou hidest this decree, and dost not publish it to the people, may Ahasueraus destroy thee, and thy house perish!" (see in Spiegel, p. 55, and ibid. p. 37). "If thou destroyest this inscription and statute may Ahasueraus destroy thee, and thy house perish!" The words of Darius may be contrasted with those of Cyrus, above, i. 1—4.

Darius does indeed call the God of the Jews by the title, "the God of heaven" (ver. 9, 10), but he regards Him as only a local and national deity (v. 7); and the same may be said of Artaxerxes (v. 17). But Cyrus had spoken of Him as "the Lord God of heaven." Who had given him "all the kingdoms of the earth;" and had said "the Lord God of Israel, He is the God." (i. 2, 3).

14. the elders of the Jews builded The date of the reception of the decree of Darius, and renewal of the work of building the Temple, was A.D. 518, the fourth of Darius (see Zech. vii. 5; cp. Prideaux, i. p. 257), which was just seventy years from the destruction of the city and the Temple in the eleventh of Zedekiah.

Another period of seventy years dates from the fourth of Jeshuaian, when Nebuchadnezzar first subjugated Judaea to the issuing of the edict of Cyrus (2 Chron. xxxvi. 20—23). There was yet another recurrence of a period of seventy years in the interval between the birth of Christ and the destruction of the national Temple of Jerusalem, when the spiritual Temple, His Universal Church, rose more gloriously in its place and out of its ruins.

Artaxerxes king of Persia] The Sacred Writer extends the range of his chronological observation here to B.C. 405, when Artaxerxes Longimanus came to the throne. He passes over Xerxes, just as in iv. 5 he had passed over Cambyses and Pseudo-Smerdis, to whom he afterwards returns in iv. 6, 7: cp. notes there, and Bertheau, p. 58, who observes that the Sacred Writer groups together the names of those Persian Kings which were best known to his countrymen.

It is remarked by Michaelis and Le Clerc that though the Temple was finished (as the Sacred Writer himself states) under Darius, yet Artaxerxes Longimanus did much to adorn and beautify it, and therefore might justly be commemorated here.

The Temple is finished; the feast of dedication.

15. this house was finished on the third day of the month Adar] The twelfth month (i.e. the month before Abib or Nisan, in which the Passover was celebrated, see vi. 19—22), corresponding to half February and March; in the sixth year of Darius, B.C. 515.

This was twenty years from the issuing of the decree of Cyrus.

16. kept the dedication of this house—with joy] Probably with the singing of the cxix. cxlvii. and cxlviii. Psalms, which in the Sept. are called Psalms of Haggai and Zechariah. Perhaps also Psalm cxviii. was then composed and sung.

17. according to the number of the tribes of Israel] So that the second Temple might be the means of healing the schism between Israel and Judah, and be a centre of religious unity. Compare Elijah’s act (i. Kings xviii. 31). How much more is this realized in Him, Who is the true Temple! See John ii. 19; xi. 52.

18. the book of Moses] Num. iii. 6; viii. 9, 10; and Leviticus, passim.

19. and the children of the captivity] On the genuineness of this section (ver. 19—23), which has been impeached by some, see Keil, Chronik. p. 123.

— the passover] In the month immediately following the completion of the building; see v. 15.
land, to seek the Lord God of Israel, did eat, 22 And kept the feast of unleavened bread seven days with joy: for the Lord had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the house of Israel.

VII. 1 Now after these things, in the reign of Artaxerxes king of Persia, Ezra b the son of Seraiah, the son of Azariah, the son of Hilkiak, 2 the son of Shallum, the son of Zadok, the son of Ahitub, 3 the son of Amariah, the son of Zadok, the son of Aaraiakh, 4 the son of Zerahiah, the son of Uzi, the son of Bukiah, 5 the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief priest: 6 This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the Lord God of Israel had v. 11, 12, 21.

22. of the king of Assyria] Even of the king of that country which had sent forth its armies to destroy Israel and Judah.

The Medo-Persian King is called “King of Assyria,” because Persia had now absorbed the power formerly possessed by Nineveh and Babylon. See above, v. 13, where Cyrus is called King of Babylon; and below, Neh. viii. 6, where Artaxerxes Longimanus is called “King of Babylon,” and see Uscher, Ann. p. 91; and Häuser, Einl. ii. 257, who observes, that “Since the time of Darius Hystaspis, Assyria formed the principal Persian province; and other Persian kings used the Assyrian language in inscriptions and other public documents (Herod. iv. 87; Thucyd. iv. 50).

Preliminary Note to Chap. VII.

Between the foregoing chapter and the present is an interval of about fifty-eight years.

In it falls the reign of Xerxes, who succeeded Darius, and occupied the Persian throne twenty-one years, viz. from b.c. 465 to 445, when he was succeeded by Artaxerxes Longimanus.

The Book of Esther is to be placed in this interval.

That Book is supplementary to the Book of Ezra; perhaps it was written by him: see below, Introduction to it. The Book of Ezra relates what happened to those Jews who listened to the voice of God, speaking to them in the edict of Cyrus, and who returned from the heathen lands of their captivity to Jerusalem, and helped to rebuild its Temple. The Book of Esther is a record of His providential intercession in behalf of those Jews, who remained in the kingdom of Persia.

On the circumstances which probably exercised influence over the mind of Artaxerxes, and induced him to grant so large and liberal a commission to Ezra, the Hebrew Priest and Scribe, is described in this chapter; see below, on vii. 29—25; and above, Introduction, p. 300.

Ch. VII. 1. Now] Or rather, aud. By this copulative, the author (who is Ezra) joins his own personal narrative, which now follows, to that which has gone before, and which he derived from earlier documents. See V. 4. Cp. Keil, p. 456.

— in the reign of Artaxerxes king of Persia] Artaxerxes Longimanus, who came to the throne of Persia b.c. 465. He was the fourth son of Darius (Ctesias, Pers. c. 20). This is the Artaxerxes of the Book of Nehemiah (Neh. ii. 1; v. 14. Genesis, Barthold, Kleinart, Berlin; and see Keil, Chronik, p. 105).

Commission to Ezra in the Seventh Year of Artaxerxes.

— Ezra] Whose name signifies helper (Genes. 619); he came to Jerusalem in the seventh year of Artaxerxes (v. 7), namely, b.c. 458.

— the son of Seraiah] That is, the descendant of Seraiah, the celebrated High Priest. There was nearly a century and a half between Ezra and Seraiah, who was slain at Riblah, by command of Hophrahadnachar (2 Kings xxv. 18—21.) The name of Seraiah, the well-known High Priest, is mentioned, in order that Ezra’s genealogy may be traced up to Aaron. Cp. the genealogy in 1 Chron. vi. 3—14, where many links in that pedigree are supplied, which are omitted here. Ezra probably was not of the elder line of Seraiah, who had a son Jehozabad (1 Chron. vi. 14).

6. This Ezra went up from Babylon] With authority and commission from the King of Persia (v. 21—29).

Ezra is here spoken of in the third person (v. 6—11). In v. 27, 28, the writer speaks of himself in the first person, as Ezra himself. This change of person does not, as some allude to it, indicate any difference of authorship. Note the opinion of the ancient Hebrew Church, as well as Christian, ascribing this book to Ezra. Nothing is more common in Hebrew writers than such changes of person. In the Book of Deuteronomy, Moses sometimes speaks of himself in the first person, e.g. (chaps. iv. 21, 22; and “I am,” 34: 287, in the same chapter. Cp. Ezek. i. 1—3. Zech. i. 11; ii. 1. 4. Häuser, Einl. ii. 281; Keil, Apol. Vers. 121; Einl. § 146. Such changes of person were suggested by the circumstances of the case, and will easily be accounted for by the attentive reader: for example, in the present verse, it would have been less graceful in Ezra to have said, “I was a ready scribe;” but he looks on himself, ab extra, and uses the third person, in order not to make the Holy Spirit, who guided him, speaks by him, and of him? See the next note. Cp. note below, on x. 1.

— and he was a ready scribe] Heb. sofer makir (from makir, to hasten, to act quickly: Gesen. 354), sofer velox (Sept.). He was quick in apprehending, and prompt in expressing, the meaning of God’s word delivered in the Law of Moses. On this use of the word scribe, see 1 Chron. xxvii. 32. Jer. vii. 8. Cp. Ps. xix. 4: “My tongue is the pen of a ready writer.” Ezra connects himself with Moses, as being appointed and enabled by God to restore the religious fabric, which God founded by Moses. Moses in Egypt, Ezra in Babylon, were prepared to do God’s work.

The terms in which the Ezra here speaks of himself, may be compared with the language of Moses, describing his own character. See note above, on Num. xii. 3. Cp. Keil, Chronik, p. 125. Ezra ascribes all his strength and success to God’s grace (verses 27, 29) given to his prayer (v. 10), and blesses God for it.

The self-praise of Ezra amounts merely to this, that he gives himself his own proper title. That title, “Scribe of the law of the God of heaven,” is twice ascribed to him in the decree of Artaxerxes (vii. 12, 21), and was his official designation. It is added, that he was a ready scribe in the Law, and why? Because he made that the Law the study of his life. He presents himself to us as a person qualified to speak, just as St. Paul does, when he introduces himself to us: “Paul an apostle, not of men, neither by man, but by Jesus Christ” (Gal. i. 1). Ezra meant, that he was a “ready writer” of what he was taught by God, Who used him as an instrument, as He used the tongue of the Psalmist (Ps. xlv. 2). And Ezra was specially employed by God to preserve and settle the Canon of Scripture, it is providential that his fitness for the office should be authenticated in this book, which has been ever received by the Hebrew Church as part of divinely inspired Scripture, and is authenticated to each by Jesus Christ. Cp. Dr. Ixsey, on Daniel, p. 336; Häuser, Einl. ii. 231.

Ezra was a descendant of Aaron, as well as a representative of Moses. He was not High Priest, but he united the priestly office with that of a restorer and expounder of the Law. Cp. Neh. viii. 1; xii. 26—36. In this respect he foreshadowed the twofold office of Christ, our Divine Ezra or Helper, Who joins the functions of a Priest to those of a Prophet and Teacher of the Divine Law, and brings up the Israel of God from their Land of Captivity to the heavenly Jerusalem (Bede).

With regard to Ezra’s work (both what it was, and what
given: and the king granted him all his request, according to the hand of the Lord his God upon him.

7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king.

9 For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments.

11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.

12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem;

16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offerings of the people, and of the priests,

offering willingly for the house of their God which is in Jerusalem:

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the

it was not), in the revision of the sacred Canon of the Old Testament, see S. Iren. iii. 25 (with the note of Fenestratus);

Enueb. 11. E. 8; S. Jerome, c. Helvid. c. 1; S. Hilmar, and Theodore, Pref. in Psalmos; Bp. Cosin, on the Canon, ch. ii.; Buxtorf, Tiberius, c. ii.; Pridnace, part i. book v. vol. ii. p. 106; Carpuy, Introd. in Vet. Test. c. xvii. p. 307; Hitzendorf, Einleit., pp. 28—34. 42—49. 63. Some of the early Christian writers seem to have been deceived by the legendary account in the Apocryphal 2 Esdras xiv. 21—42.

Ezra, a divinely inspired person, assisted by the prophets of his time, revised the copies then extant of the Hebrew Scriptures, and completed the Canon of the Old Testament. Op. S. Chrysostom to Epist. ad Heb. Hom. 8, who adds, that when the Son of God came into the world, He adopted and authorized that Canon of the Hebrew Scriptures, and His Apostles diffused those Scriptures everywhere.

Now that prophecy was about to cease, the office of the Scribes, learned in the Holy Scriptures, became more important.

8 fifth month] The month Ab, in which the destruction of the First Temple took place, and also that of the Second, which is said to have happened on the same day. Op. Zech. viii. 10. Allen's Judaism. p. 401. It was at the end of July.

— seventh year] B.C. 458. Some chronologers date the commencement of Daniel's weeks from this Edict of Ahazæus, in the seventh year of his reign. Thus Pridnace (part i. book v.). "The seventy weeks being divided into three periods (that is, into seven weeks, sixty-two weeks, and one week), the first reaches from the time of the going forth of the commandment to Ezra for the restoring of the Church and State of the Jews, in the seventh year of Artaxerxes Longimanus, the finishing of that work by Nehemiah forty-nine years after: the Second, from the end of that period, to the Coming of the Messiah, 454 years after; and the last, from His Coming, to

His Cutting off by His Death on the Cross, which was one week or seven years after; and all those put together, fully made up the seventy weeks, or 490 years of the prophecy; and as the going out of the commandment to Ezra, whence they began, was in the month Nisan, so the commission of Christ was also in the same month, just 490 years after.

The seventh year of Artaxerxes has also been chosen as the starting-point by some ancient later expositors. See Brown, Ordo Sacerdorni, p. 390; and especially Dr. Pasqu, on Daniel, p. 162. On this point, see further below, on Dan. i. 24.

9 began he to go up] Literally, he laid the foundation of his going up. See Sept. As to the stages of his journey, see vi. 15. 21—31.

10. Ezra had prepared his heart] Which he strengthened by prayer and fasting (viii. 21. 23).

11. Ezra the priest] See v. 1. In the Alexandrine Version the Book of Esdras is entitled, 'The Priest.'

12. Artaxerxes] This decree (v. 12—20) is in Chaldee.

— king of kings] The title claimed by the Persian monarchs in extant public documents, such as the inscription at Behistun (Spiegel; Keil, Inscriptions, pp. 3. 41. 47. 49. Cp. below, on Esther i. 1). A eunuch inscription, still extant, of Artaxerxes Menecon, discovered at Susa, thus begins: "Thus speaks Artaxerxes, the great King, the King of Kings, the King of the countries, the Son of King Duréza."

See Spiegel, 46. This title had been assumed by the Kings of Babylon (Dan. ii. 37. Ezek. xxvi. 7). It is borne by Christ in the Apocalypse (Rev. xvii. 14; xix. 10).

14 seven counsellors] Who "saw the King's face," see Esther i. 14. This number may have been derived from Darius Hystaspis, and his associates (Herod. iii. 79). The number seven was a favourite one with the Persians; see Esther i. 10.

19. the vessels] See below, viii. 25—27. These vessels were
service of the house of thy God, those deliver thou before the God of Jerusalem.
20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king's treasure house.
21 And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, 22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. 23 † Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? 24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. 25 And thou, Ezra, after the wisdom of thy God, that is in thine hand, 1 set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and 2 teach ye them that know them not. 26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or 1 to banishment, or to confiscation of goods, or to imprisonment.

27 *Blessed be the Lord God of our fathers, 1 which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem: 28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the Lord my God was upon me, and I gathered together out of Israel chief men to go up with me.

VIII. 1 These are now the chief of their fathers, and this is the genealogy of

317 of a different character from those which were taken to Jerusalem by Zerubbabel and Joshua, and which are described above, i. 7—11.

Those were vessels which had belonged originally to the Temple, and had been carried by Nebuchadnezzar to Babylon, and were given back to the Temple by Cyrus. But those were additional vessels, freely offered by the King of Persia to the Temple. In both cases the tribute to God is from heathen powers; but in the one case it is a restoration, in the other an addition. This represents a twofold act of homage by earthly powers to God and His Church. Cp. Bede, who compares the former act to the work of repentance, and the other to the work of conversion.

22. salt without prescribing [Without measure. The enemies of God's Church had before said that they were "salted with the salt of the palace" (iv. 14, margin); but now the King's decree gives "salt without measure" to Ezra and his company.

23. let it be diligently done [The word rendered diligently is adrazada, a Persian word (Gesen. 14. Cp. Hitzig, on Dan. ii. 5).

— why should there be wrath] The kingdom of Persia had been smarting under some national visitations — such as Mardonius and Salonis, and the disasters in Egypt, — and they were probably attributed by the Persians to the anger of the gods. See Usener, Annales, p. 101. Even Artaxerxes, a heathen King, is conscious, and proclaims his persuasion, that the neglect of God and His service brings down God's anger on a nation.

May not Artaxerxes have had some forebodings of the evils which Daniel the Prophet, and prime minister of Persia, had foretold would come upon the Persian Empire; and did he not desire to avert them by propitiating the favour of the King of heaven? See the following note.

25. And Ezra, Ezra, after the wisdom of thy God — set magistrates] This commission, from a great heathen king to a Hebrew Priest and Scribe, giving him full civil control to be exercised according to the Law of God, is very remarkable, and stands in strong contrast to other acts of Eastern Monarchs, and even of Kings of Israel. How is it to be accounted for? The prophecies of Isaiah and Jeremiah, shown by Daniel to Cyrus, set him in motion, and induced him to issue his edict for the restoration of Israel. (See 2 Chron. xxxvi. 23.)

Is it not probable, also, that Ezra the Priest, a Scribe, expert in God's Law, revealed to Artaxerxes some visions of the future glorious triumphs of Israel and Israel's God, as displayed in the Hebrew Scriptures of the Prophets? May he not have shown him the prophecies concerning Persia herself, especially in Daniel (viii. 3—21)? And may not the King of Persia have desired to avert the judgments pre-announced therein by the prophet of that God, Whose mighty power and watchful providence over him had been displayed to Nebuchadnezzar, Belshazzar, and Darius? Artaxerxes had already seen a fulfilment, in his own dominions, of some of the prophecies contained in the Books of Isaiah, Jeremiah, and Daniel; and would he not reasonably infer from that fulfilment that the rest of these prophecies would be fulfilled also?

26. banishment [Literally, uprooting, outlawry.

28. mercy unto me] Therefore this part of the Book (where the writer speaks in the first person, chapters vii.—ix.) was written by Ezra. Cp. Hävernick, Einleit. § 183; ii. 279; Keil, Chronik. p. 121; Einleit. § 147. And since the whole Book is joined together as one composition, of an uniform texture and style, therefore it is most reasonable to accept the judgment of the ancient Hebrew and Christian Churches, which have delivered this Book to us as the work of Ezra. See Intro. p. 300.

These last two verses are in Hebrew; the decree (ec. 12—26) is in Chaldee. On the Chaldee portions of this Book, which afford arguments for its genuineness, see Keil, ibid. p. 115.

The Companions of Ezra.

CH. VIII. 1—16. These are now the chief.] Or heads of the fathers' houses. Compare the list in 1 Esdras viii. 28—40, where are sundry varieties in the names, and one or two in the
The last sons of Adonikam.

EZRA VIII. 2—17.

Ezra at Ahava.

Before CHRIST about 457.

1 Chr. 3. 22.

a Or, the youngest son.
b Or, pitched.
c See ch. 7, 7.
d See 2 Sam. 14, 3, 19.

them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush. 3 Of the sons of Shechaniah, of the sons of Pharaoh; Zechariah: and with him were reckoned by genealogy of the males an hundred and fifty. 4 Of the sons of Pahath-moab; Elihoeni the son of Zerahiah, and with him two hundred males. 5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males. 6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males. 7 And of the sons of Elam; Jeshaijah the son of Athaliah, and with him seventy males. 8 And of the sons of Shephatiyah; Zebadiah the son of Michael, and with him fourscore males. 9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males. 10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males. 11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males. 13 And of the last sons of Adonikam, whose names are these, Eliephelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

15 And I gathered them together to the river that runneth to Ahava; and there we abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi. 16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elthanan, and for Jarib, and for Ethan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Ethan, men of understanding. 17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they

number; e.g. Gannael or Gannael for Daniel, in v. 2. Daniel occurs in Neh. x. 6 among the Priests.

2. Hattush] Cp. 1 Chron. iii. 22, where the same name occurs among the sons of Shemahiah, and see 1 Esdras viii. 29, whence it appears that there ought not to be a full step after Hattush, but the text ought to be read of the sons of David, Hattush, of the sons of Shechaniah; and then a new paragraph begins. Cp. Bertheau, p. 90.

3. Pharaoh] See above, ii. 3.

— by genealogy] Rather, it lineages, it is in the nominative case.

4. Pahath-moab] See above, ii. 6. Other names here enumerated, e.g. Adin, Elana, Shephatiyah, Bebai, Bigvei, are found in that list.

The last sons of Adonikam.

13. And of the last sons of Adonikam. In ii. 13 we read, "The sons of Adonikam six hundred and sixty and six. Those returned from Babylon with Zerubbabel and Jeshua."

The presence of these seems to be contrasted here as last, with those who had gone before. Cp. 2 Sam. xix. 12, 13. 2 Chron. ix. 29, for a similar use of the word here rendered last. The word last (as M. Henry says) seems to intimate that no more were left behind, after these.

It is observable that three heads of these threescore are mentioned here. This is the only case in the whole list (v. 2—14) where three heads are enumerated: in all the other cases (except x. 14, where two are specified) only one head is mentioned.

There seems to be a spiritual meaning in this recital. Adonikam means the Lord riseth up, to the rescue. The three heads here mentioned Eliephelet, Jeiel, and Shemaiah, signify God the Saviour, God the remover, and Lazer-up, and the Lord has heard.

The number of the sons of Adonikam in ii. 13 is 666; an enormous number,—and they return to Jerusalem. The significance of this has been already considered there. Here is a further addition of threescore under three heads with very expressive names, and they are restored under Ezra the Priest and Scribe. Does this represent a further and complete recovery and subjection of evil to good, under the influence of the ministry of His Word?

14. Bigvei] See ii. 14. Observe that the number of the heads from the sons of Pharaoh (v. 3) to the sons of Bigvei (v. 14), who return with Ezra and the Priests (vv. 1—9), is three. The total number, including Ezra and the other three Priests, was 1490.

15. the river that runneth to Ahava] In v. 21 the river itself is also called Ahava. This is supposed by some (Ewald, iii. 154) to be the river Hiddekel, identified with the Caspian Sea. But there is no proof to support this conjecture, except that it is the Euphrates, and that it is a river running through Babylon. The title of this river, Caspian Sea, was given to it by the ancients, as supposed to be the sea of the Hebr. peleg-ahava; others (as Rawlinson) suppose it to be the Hitt, which flows into the Euphrates about 120 miles north of Babylon; and to be connected with the other rivers. See 2 Kings xvii. 34.

— none of the sons of Levi] But only Priests and Levites. On the slackness of the Levites in the former expedition also, see ii. 40.

16. Then sent I for Eliezer] This is rendered by Vulg. and Syr. sent Eliezer, and it may bear this sense. Cp. Bertheau, p. 102.

Casiphia.

17. I sent them with commandment unto Iddo the chief at the place Casiphia.] I gave them instructions to Iddo the chief in Casiphia the place. Probably Iddo was the head of a theological Seminary, or College of Levites, which was established in a fixed dwelling in Casiphia.

Where was Casiphia? The root of the word is casaph, to be white (Gen. xi. 49), whence casaph, apapae, argintum (connected with argentum, silver); and it is supposed by some to signify the mountains which, either from the snow upon them, or the colour of their cliffs, were called the white mountains (cp. the words Alpes, Albanius, &c., connected with albus, which were in the south of Media (cp. Strabo, i. 506; Herod. vii. 67). See Bede, Tafalibus, Mortinus, and Fuerst, 683). It is remarkable that some of the ancient Versions (Sept., Arabic)
should say unto Iddo, and to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God. 18 And by the good hand of our God upon us they brought us a man of understanding of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen; 19 And Hashabiah, and with him Jeshaiah of the sons of Merari, his brethren and their sons, twenty; 20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. 22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. 23 So we fasted and besought our God for this: and he heard our voice, and was intreated of us.

21 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them, And weighed unto them the silver, and the gold, and the vessels, even the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered:

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, and of gold an hundred talents; 27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold. 28 And I said unto them, Ye are holy unto the Lord; the vessels are holy also; and the silver and the gold are a freewill offering unto the Lord God of your fathers. 29 Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the Lord. 30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring them to Jerusalem unto the house of our God.

31 Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. 32 And we came to Jerusalem, and abode there three days. 33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest; and with him was Eleazar the son of Phinehas; and with them was Jozabad the son of Joshaia, and Noadiah the son of Binnui, Levites; 34 By number and by weight of every one: and all the weight was written at that time.

render the word by silver, doubtless on account of its etymology.
It is probable, from the context, that schools of the Levites were formed in that region, in order to supply ministers and teachers of religion to the Israelites scattered throughout that country, and to keep up a knowledge of the Holy Scriptures among them by means of Schools and Synagogues. Cp. Ezek. xxxiii. 30, 31; and Bertholet, pp. 105, 106.
— I told them what they should say] Literally, I put words in their mouth.
—to his brethren] Heb. to his brother; the Auth. Version follows the Pael. and Sept., and 1 Esdras viii. 46.
18. of Mahli] i.e. a descendant of Mahli; the son of Merari, the son of Levi (Exod. vi. 16. 1 Chron. vi. 19).
20. Nethinims] Ministers of the Levites. See 1 Chron. ix. 2; and above, ii. 58.
27. drams] Dinars. See on li. 66.
—fine copper] Copper shining like gold (Gen. 229).
31. the hand of our God was upon us] To deliver us from our enemies although we had no escort; as we said would be the case. See v. 22.
It appears from the narrative that Ezra's God was good; his treasurers faithful; and his companions devout (as may be inferred from their thankfulness, v. 35); and that the royal governors furthered his work (v. 36). Such were the salutary effects of prayer and fasting (v. 21, 23). 32. abode there three days] In rest and deliberation, before we proceeded to the transaction of business. Cp. Neh. ii. 11.
Also the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats for a sin offering: all this was a burnt offering unto the Lord. And they delivered the king’s commissions unto the king’s lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

IX. Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations, even of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of those lands: yea, the hand of the princes and rulers hath been chief in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down• 2 and astonied. Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

30. king’s lieutenants] Literally, satraps; as to the original word here used, see note on Esther ii. 12.

Preliminary Note.

Ezra’s Penitential Morning and Prayer.

Ch. IX.] The circumstances stated in this chapter, and the language of it throughout, particularly in the prayer of Ezra, are very important on several accounts, especially as bearing evidence of Ezra’s acquaintance with the Pentateuch, and the books of Isaiah and Daniel; and as supplying proof of their genuineness. The reader will observe the parallelism (specified in the margin) in the course of its perusal.

1. the princes] Not all of them; for some of the princes were themselves implicated in this offence (see v. 2); but princes, as distinguished from Priests or Levites, who ought to have been foremost in the Reformation, but greatly needed it themselves: see x. 2.

—according to their abominations] They have not separated themselves from them, as, by reason of their abominations, they ought to have done.

2. These words intimate also, that the heathen women, whom these Israelites had married, had not quitted their abominations. There might have been an excuse for such marriages, if these heathen women had become proselytes of Israel, as Rahab of Jericho did, and Ruth of Moab; but this was not the case. They persisted in their heathen abominations, and seduced their husbands to idolatry.

—of the Canaanites] Contrary to the law of Moses (Exod. xxxiv. 12–16; Deut. vii. 2). The heathen abominations and rulers had been chief in this trespass. The consequence of internarriances of Israelites with the heathen, as in the law of Moses had forewarned them it would be, was, that the Hebrew Nation had lapsed into idolatry, and idolatry had provoked God’s angry; and their sins in this respect had been visited by Him with severe punishments, especially by the destruction of the Temple and City of Jerusalem, and by the captivity at Babylon, and by the scattering of the Israelites throughout the provinces of the Persian empire.

The Princes and Priests of the restored people had now set an evil example by countenancing these marriages; indeed, they had been chief in this trespass. They were treading in that disastrous course which had brought shame and misery on the glorious name and kingdom of Solomon.

Here, then, was a critical emergency in the history of the Nation.

If Ezra, the Priest and Scribe of the Law of God, had not been at Jerusalem, and if he had not acted with pious courage, and vigorous energy, in accordance with the requirements of that Law, it is probable, that the Hebrew Nation would again have fallen into idolatry, and that the City and Temple would have been again reduced to ashes, and that the Jews would have been again carried captive by heathen invaders; see v. 14.

By salutary measures of Reformation, carried on with devout prayer for Divine help, and with strict obedience to the Divine Law, Ezra rescued Israel from the dangers which then threatened them; and God blessed his endeavours, which were limited and furthered by Nehemiah (Neh. xiii. 23). The consequence of this vigorous energy, and courageous zeal for God and His Law, has been that, from that day to this, idolatry has never uplifted its head in the Hebrew Nation, which formerly was prone to it.

The Ancient Expositors invite us to see in Ezra’s actions a foreshadowing of the work of Christ, Who is the true Ezra, or Helper, the Great Priest and Scribe of Israel, the Deliverer of His people: and the Babylonian Captivity of Sin and Satan, and their Divine Intercessor with God. And in this act of self-sacrifice, which Ezra required of the people who had married heathen wives, in contravention of the Law of God, we see an adumbration of the teaching of Him, Who came into the world to deliver it from idolatry, and to sanctify marriage, and to espouse the Church to Himself, in pure and holy wedlock; and Who said, “If any man come to Me, and hate not his father, and mother, and wife, and children, yea, and his own life also, he cannot be My disciple; and whosoever doth not bear his cross, and come after Me, cannot be My disciple” (Luke xvi. 27). “He that loveth father or mother more than Me is not worthy of Me” (Matt. x. 37).

31. I rent my garment and my mantle, and plucked off the hair of my head] I rent my inner and my outer robe, and plucked off my hair in sign of grief and indignation: see v. 5, and Josh. vii. 6. 1 Sam. iv. 12. 2 Sam. i. 22. xiii. 31. 2 Kings xvi. 17. 2 Chron. xxxvi. 11. Ps. xlii. 69; and Isaiah, ix. 16. 56. Obad. x. 25. Bochart, Hieroz. ii. 35.

A. that trembled at the words of the God of Israel] He imitates Isaiah, lxvi. 2.

—until the evening sacrifice.] At that hour, the hour of the Evening Sacrifice, the hour on which Christ died on the Cross, God often manifested Himself in gracious outpourings of mercy, under both Testaments: see above, on 2 Sam. xxv. 15. 1 Kings vi. 35. 2 Kings iii. 36. 2 Kings iii. 10; and below, Dan. ix. 21. Acts 3. 30.

The Evening Sacrifice was a figure of the propitiation offered by the Lamb of God, Who, in the eventide of the world, would take away its sins; and you may suppose that as Ezra prayed and wept, he looked with faith to that Sacrifice. He could not but be well acquainted with the announcement of that great Sacrifice which the Angel Gabriel had made to Daniel, while he
And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the Lord our God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. Since the days of our fathers have we been in a great trespass unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as it is this day. And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage. For we were bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem. And now, O our God, what shall we say after this? for we have forsaken thy commandments, Which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness. Now therefore give not your daughters unto your sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hast consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is

prayed and fasted, at the time of the evening oblation (Dan. ix. 21. 24; see Bede and Matthew Henry here). Indeed, he adopts Daniel's words: see v. 7.

There is a remarkable statement in Justin Martyr (c. Tryphon, § 72), and Lactant. (Just. Div. iv. 18), concerning Ezra's foreknowledge of Christ, and faith in Him. At the Evening Sacrifice, Ezra arose up from his heaviness. Had he not received some visions then, not unlike those which had been vouchsafed to Daniel the prophet, when he was engaged in a similar manner, at the same time? I fell upon my knees (whose name signifies Helper), plucking off his hair, and rending his garment in sorrow (c. 3), and falling on his knees, and spreading out his hands to God in prayer, at the time of the Evening Sacrifice, in the presence of the people before the Temple (x. 1), may remind us of our Great Intercessor and Mediator, who gave his cheeks to them that plucked off the hair (Isa. i. 6), and prayed in His agony on the Cross, where He stretched out His Hands to save the world, at the time of the Evening Sacrifice, being Himself the Great Priest and Sacrifice for the sins of the whole world (cp. Bede here).

I fell upon my knees. Observe, this confession and prayer of Ezra, the Priest and Scribe, the friend of the King of Persia, was in a public place, at a time of public resort to the Temple. He was not ashamed of repentance, and self-humiliation, and he showed publicly that his trust was in God's help, vouchsafed to fervent prayer at the door of God's house: see below, x. 1. For those self-same sins, which are now threatening us, by reason of these marriages with the heathen, see on v. 2. — confusion of face. Ezra has evidently the confession of Daniel in his mind. Compare, for example, his words here with Daniel's confession (Dan. ix. 5—7). We have neglected, and have committed iniquity, and have done wickedly. Neither have we hearkened unto Thy servants the prophets, which spoke in Thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness becommeth unto Thee, but unto us confusion of faces, as at this day. These and other parallelisms between Ezra and Daniel show that Daniel's prophecies were known to Ezra, and afford an argument for their genuineness. 8. a remnant. Another reference to Isa. i. 9; x. 20. 22. — a nail! A pin of wood, for fixing a tent. See above, on Judg. iv. 21; and cp. Is. xxii. 20. 9. a wall! A fortification; as of a vineyard (Isa. v. 2). The walls of Jerusalem were not yet built. 11. The land—for ever! These words are grounded on the Pentateuch, and are a testimony to it, especially Deut. vii. 1—3 (Deiltzch, Bertheau).

12. nor seek their peace! A remarkable expression, derived from the Pentateuch (Deut. xxxii. 6): Thou shalt not seek their peace nor their prosperity all thy days for ever: that is, thou shalt not ally thyself with them, and endeavor to enrich thyself by means of their wealth, and by making common cause with them. This commandment was broken by the Israelites on several occasions: see on Josh. xvi. 10.
Ezra's prayer;

Ezra X. 1—6. his reform of the strange marriages.

day: behold, we are before thee in our trespasses: for we cannot stand before thee for this cause.

X. 1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore. 2 And Shechaniah the son of Jehiel, one of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing. 3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of that which tremble at the commandment of our God; and let it be done according to the law. 4 Arise; for this matter belongeth unto thee: we also will be with thee: be of good courage, and do it.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, h to swear that they should do according to this word. And they swore.

6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and when he came thither, he did eat no

Reformation of the Strange Marriages.

3. To put away all the wives. Shechaniah regards these marriages, which were contrary to God's law, as no marriages at all. The putting away of them, therefore, of these wives was not divorce a vinculo matrimonii, for the marriages were null ab initio. The first obligation of the Israelites was to obey God, and no contract was valid which contravened that prior obligation. They were to divorce God at any cost. And in obeying Him they must also do what charity required for the sustenance of these women and children, by providing as far as they were able for them, and they must commit them with prayer to the mercy of God, Who hates nothing that He has made.

Ezra, a holy and devout man, a Priest and Scribe of the Law of God, doubtless tempered justice with mercy, and commanded others to do so.

It does not appear that the children were put away (see x. 11. 14). How far this command of separation applied in cases where the Canaanite women ceased, as it were, to be Canaanites, by giving up their Canaanitish abominations, and by conforming to the Law of Moses, as Rahab and Ruth did, it was not the purpose of the Sacred Writer to relate.

In this history we have important instruction on two points, which are of great importance to the Church in her missionary labours among the heathen, viz.:

1. He deals with converts who have practised Polygamy,—a question which has been debated with much eagerness in our own colonies, especially in Southern Africa.

2. How to deal with converts, whose partners persist in remaining heathen, and who revile Christianity,—a question which has been made the subject of legislation in our East Indian possessions, in the "Native Converts' Marriage Bill." See below, on 1 Cor. vii. 15.

of my lord] The use of this title by Ezra has been made by some (e.g. Berthold),—an argument against the genuineness of this book; but Ezra is only quoting what was said by a third person.

4. Arise] A graphic word. Ezra was still kneeling on his knees (v. 1).

this matter belongeth unto thee] To thee, "the Priest and Scribe." Matrimonial causes are proper subjects for Ecclesiastical cognizance. It is said never can be enough deprecated, that this principle has been forgotten in our own recent legislation concerning Divorce. If the counsel of the Spirituality had been sought and taken in that matter, then the sins we have committed, and the name of Ezra, his ancestor signifies hidden time, eternity! It seems that Shechaniah's father was not exempt from the sin which Ezra bewailed (see below, x. 26): but, notwithstanding this, Shechaniah spake his own mind with courage. He imitated the Levites of old, who in the cause of God had "said of their father, I have not seen him" (Deut. xxxiii. 9).

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The names of the Priests and Levites

EZRA X. 7—20.

who reformed themselves.

bread, nor drink water: for he mourned because of the transgression of them that had been carried away. 7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem; 8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be † forfeited, and himself separated from the congregation of those that had been carried away.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and ‡ all the people sat in the street of the house of God, trembling because of this matter, and for † the great rain. 10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and † have taken strange wives, to increase the trespass of Israel. 11 Now therefore † make confession unto the Lord God of your fathers, and do his pleasure: and ‡ separate yourselves from the people of the land, and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we. 13 But the people are many, and it is a time of much rain, and we are not able to stand without, neither is this a work of one day or two: for ‡ we are many that have transgressed in this thing. 14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until ‡ the fierce wrath of our God † for this matter be turned from us. 15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah † were employed about this matter: and Meshullam and Shabbethai the Levite helped them. 16 And the children of the captivity did so.

And Ezra the priest, with certain chief of the fathers, after the house of their fathers, and all of them by their names, were separated, and sat down in the first day of the tenth month to examine the matter. 17 And they made an end with all the men that had taken strange wives by the first day of the first month. 18 And among the sons of the priests there were found that had taken strange wives: namely, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. 19 And they † gave their hands that they would put away their wives; and being ‡ guilty, they offered a ram of the flock for their trespass. 20 And of the sons of Immer; Hanani, and Zebra-

‡ See 1 Sam. 15. 18.
† Heb. devoted.
‡ Or, we have greatly sinned in this thing.
† Heb. stood.
‡ Or, till this matter be dispatched.
° 2 Kings 16. 15.
† 1 Chron. 29. 24.
‡ Or, from all other business, and devoted themselves entirely to this matter.
17. first day of the first month] So as to be clean for the Passover.
18. the sons of Jeshua the son of Jozadak] Namely, the descendants of Jeshua, the High Priest, who had come up to Jerusalem with Zerubbabel, about eighty years before (ii. 2). There were 973 Priests of that house (ii. 36). 19. they gave their hands] See 2 Kings x. 15.
— being guilty] Heb. ashamim. See above, on Lev. v. 1.
— a ram—for their trespass] Or guilt (Heb. asham) according to the Law, see Lev. v. 14—19.

THE NAMES OF THE PRIESTS AND LEVITES WHO REFORMED THEMSELVES.

20—22. the sons of Immer—Elnathan] All these were priests. See above, ii. 36—39; Neh. vii. 40; and xx. 2—9. This record, which the Holy Spirit gives, of the names of those Priests and Levites who, when they had erred repeatedly, and took part in

Hähner, Einl. 284; Bertheau, p. 119; and cp. Pusey, on Daniel, p. 338. Nehemiah mentions a chamber, connected with the Temple, which Elishah had given up to Tobiah the Ammonite (Neh. xiii. 7).

— separated] Excommunicated (vii. 64.; Neh. xiii. 28).
9. the men of Judah and Benjamin] The children of the captivity (v. 5; vi. 1; iv. 1).— ninth month] Four months after Ezra's arrival (vii. 8).— the street] The square or open place before the Temple. See iii. 1.; Neh. viii. 11. — the great rain] Which was not unusual at that time, the ninth month, our December (see on Lev. xxvi. 4); but was more violent than ordinary in that year (v. 13). It was the month Ulai, the same month as that in which the Maccabees afterwards celebrated their Feast of Dedication, and in which "Jesus walked in Solomon's porch." See on John x. 22.
10. Only] So Genem, De Wette, and Bertheau; and this may be the meaning (see Genem. 42.; Pusey, 82). But the original word is rendered but; or nevertheless, by Sept., and therefore, by Vulg. Michaelis and others prefer the affirmative

and emphatic sense of the word, rather than the restrictive; and Ezra seems to be praising those who helped him (namely, the two Priests and Levites here mentioned), rather than to be censuring any one else. Indeed, he declares the willingness of all by saying, 'The children of the captivity did so.' They were separated] From all other business, and devoted themselves entirely to this matter.

17. first day of the first month] So as to be clean for the Passover.
18. the sons of Jeshua the son of Jozadak] Namely, the descendants of Jeshua, the High Priest, who had come up to Jerusalem with Zerubbabel, about eighty years before (ii. 2). There were 973 Priests of that house (ii. 36).
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EZRA X. 21—44.

who reformed themselves.

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of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah. 21 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. 22 Also of the Levites; Jozabad, and Shimai, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Elizer. 23 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri. 24 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziel, and Malchiah, and Miamin, and Elenazar, and Malchijah, and Benaiah. 25 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. 26 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. 27 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai. 28 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. 29 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. 30 And of the sons of Hashum; Mattenai, Mattathath, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. 31 Of the sons of Bani; Maadai, Amram, and Uel, 32 Benaiah, Bedeiah, Chellub, 33 Vaniah, Meremoth, Eliashib, 34 Mattaniah, Mattenai, and Jaasai. 35 And Bani, and Binnui, Shimei, 36 And Shelemiah, and Nathan, and Adalia, 37 Machnadebai, Shashai, Sharai, 38 Azarel, and Shelemiah, Shemariah, 39 Shallum, Amariah, and Joseph. 40 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebois, Jaddua, and Joel, Benaiah. 41 All these had taken strange wives: and some of them had wives by whom they had children.

the Reformation, at great personal sacrifice to themselves, is designed by Him to encourage all, especially God’s Ministers, to prosecute the work of religious REFORMATION, in obedience to His Word, when a Church has fallen away from it. May not this be an encouragement to the Priesthood of Italy and other continental nations at this time? And may not the Clergy of England profit by it? See below. Prel. Note to Neh. iii. 23. Levites; Jozabad] See ii. 40. Neh. viii. 7. 23—43. of Israel—sons of Parosh] See ii. 2—29. All that are named from Parosh, in v. 25 to Shimeon (v. 31), were of Judah.


44. and some of them had wives by whom they had children] Literally, and there were of them (’"It y e w a v i t ;" see Genesis, 570) wives, and they had (literally, they set or placed, they begat of them) children. So Vulg., and Syriac, and Arabic. And this seems to be the true meaning, notwithstanding the objections of some (c. g. Beheirman, p. 126).

These are the concluding words of the Book of Ezra. It seems to end abruptly; but it must be remembered that it is only the first portion of a work, and that the following Book, the Book of Nehemiah, is the second. See above, the Introduction, p. 235.

The Apocryphal Book of Esdras does not end here, but proceeds to speak of the reading of the Law by Ezra, which is described in Neh. viii. 1—10; and this is a very proper connexion.

It would be erroneous to limit our view of Ezra’s character and mission to what we read of him in this Book. We see him here coming from Babylon, and bringing a train of followers with him out of the land of captivity. We see him weeping for the sins of the people, and praying to God for them, and conjuring them to renounce those heathen alliances by which their affections had been ensnared, and by which they were beguiled from God. But he did much more than this; and that is related in the following Book, the Book of Nehemiah, which is called “the Second Book of Ezra” in the Vulgate and Arabic. There is something significant and interesting in the fact, that Ezra’s principal actions in behalf of the Church of God, are not recorded by himself, but by Nehemiah, his fellow-labourer in the cause of religious Restoration (see Neh. viii. 1—9; cp. note on Neh. x. 1).
THE BOOK OF NEHEMIAH.

I. 1 THE words of Nehemiah the son of Hachaliah.

And it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace, 2 That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. 3 And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: 4 the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

Chr. I. For an Introduction to this Book, see above, the Introduction prefixed to Ezra, p. 205. Ezra and Nehemiah form one Book (S. Jerome, ad Paulum, Ep. 50). In the Vulgate, the Book of Nehemiah is called also "The Second Book of Ezra," and so Origens (cp. Eus. vi. 29), speaks of these two Books "as the First and Second Book of Ezra in One." In the Arabic, it is entitled, "The second Book of Ezra the Priest." 1. The words of Nehemiah Nehemiah was not a priest, as has been supposed by some (e.g. the Arabic Version). This mistake has arisen from confounding Hachaliah his father, with Hilkiah the Priest. The tradition among the Jews (see Euseb. and Jerome) is, that he was of the tribe of Judah: cp. e. 2.

The word Nehemiah signifies Comforter appointed by Jehovah; or, the Lord is my Comforter (Deut. 33:26; Verærst, 922); and Nehemiah, in his work of comforting the people of God, and building the walls of Jerusalem, and in reforming its inner life, has been rightly regarded by the Ancient Expositors as a figure of Christ, and as a pattern to all who are placed in high stations in the Church of God (see Bete here).

— Chislev: The winter month: see Ezra x. 9.

— twentieth year: Of Artaxerxes Longimanus; see ii. 1, n.c. 445, ninety-one years after the edict of Cyrus for the rebuilding of the Temple (Era l. i.), seventy years after its Dedication (Era vi. 15), and thirteen years after the commission of Ezra (Era vii. i. 8). This twentieth year of Artaxerxes, in which he gave leave to Nehemiah to go to Jerusalem, and in which the walls of Jerusalem were rebuilt (see ch. iii.), has been regarded by many as the beginning of Daniel's Weeks: see Bete and Ussher, p. 110. Wouters, Bihlduc, p. 1118. Homestenborg, Christol. i. on Dan. iv. 1—27. Lord A. Hervey, on the Genealogy, &c. (ch. xi.), and below, the notes on that prophecy.

— I read] The writer of this Book identifies himself with Nehemiah. On this subject, the following summary may find a suitable place here:

In the Book of Nehemiah, Nehemiah himself relates, in the first person, in one consecutive vivid narrative, the history of the rebuilding of the walls of Jerusalem, from the time that God first put the desire into his mind at the court of Persia, until it was completed, and he had made over the charge of the city (Neh. i.—vii. 4) and ends with his gathering the people together (vii. 5).

"The next portion describes what they did, when so gathered (viii.—x.). The acts being religious, not civil, the prominent part belonged to Ezra. Nehemiah joins himself in with the rest of the congregation, saying no longer 'I,' but 'we' (ix. 38). The eleventh chapter gave no occasion for the first person, being an account of measures taken by the people themselves for the re-peopling of Jerusalem. In the twelfth and thirteenth, Nehemiah had again occasion to speak of himself.
The desolation of Jerusalem. NEHEMIAH I. 4—11. II. 1. Nehemiah the cupbearer.

And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven,

And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

II. 1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and by Ezra's recent legislation for the putting away of the strange wives, and by feelings of inveterate hatred of the Jews.

But this is a precarious hypothesis. Nehemiah's heart was stirred by the news of "the great affliction and reproach" of his countrymen; an affliction and reproach probably aggra- vated by the sins just mentioned (Ezra x. 13—44), and made more distressing by the desolate and defenceless state in which Jerusalem still remained. The Temple had been rebuilt; but its sacred services were exposed to insult on account of the weakness and number of the city.

The hypothesis above mentioned is liable also to this objection, that it would introduce great uncertainty into the calculation with regard to the beginning of Daniel's weeks (Dan. ix. 25). And here we may observe, that the feelings and actions of such devout Israelites as Nehemiah cannot be under- stood without reference to the prophecies of Daniel, Haggai, and Zechariah concerning the Messiah, and to the hopes and expectations which holy men entertained of His Coming to Jerusalem. Their words and works are only to be explained from the inner principle of faith in Christ which animated them. Those prophecies, pre-announcing the glorious Coming of the Messiah to Jerusalem and to its Temple, are the best com- mentaries on the conduct of Nehemiah. And can we be sur- prised, that he was deeply afflicted by hearing that the walls of Jerusalem were still allowed to remain desolate, when he knew from the prophecy of Daniel, that the Advent "of Messiah the the Prince" depended on the rebuilding of those walls (Dan. ix. 24—26), and that the longer that rebuilding was delayed, the farther that Advent was removed?

4. 5 before the God of heaven—O Lord God of heaven! See ii. 4; and Ezra i. 2; and Dan. ii. 37. The destruction of the material city, and their banishment from it, served to bring out more strongly in the minds of devout Jews a sense of the Divine Omnipotence, and of the majesty and glory of the "Lord God of heaven." See Introduction, p. 299.

On the Names of God in the Book of Nehemiah.

It has been alleged as an argument against the unity of authorship of the Book of Nehemiah, and, consequently, against the opinion that this Book was written by Nehemiah himself, that Almighty God is spoken of by different titles in different parts of the Book; that He is sometimes called "the Lord," sometimes "the God of heaven," and sometimes "our God," and their God," and their Lord, or simply as "God," and that He is addressed sometimes as "my God," and at other times as "the Lord God of heaven."

Such an allegation will have little weight with those who will consider what has already been said with regard to the different significance of Elohim (God), Jehovah (Lord), on Gen. ii. 4, and Exod. vi. 3.

That way of counting the names of God (Adonai, Yahw, Jehovah, Elohim, El), without any reference to the shades of feeling expressed by them, or to the relation of the speaker who utter them, is a mere disease of the criticism to which it belongs; and it has been shown (ibid., p. 340—342) that there is a uniform method pervading the Book of Nehemiah in regard to the appellations used in speaking of God, and in addressing Him. See also Keil, Einleitung, § 149, p. 362.

5. that keepeth covenant and mercy—commandments] Nehemiah, like Ezra (see on Ezra ix. 7. 11), adopts the words of the Pentateuch. See Deut. vii. 9.

6. Let thine ear now be attentive] Nehemiah remembers God's promise in the Law (see Lev. xxvi. 40—45), and Solomon's Prayer at the Dedication of the Temple, in reference to persons like himself, who prayed to God from the land of captivity. See 1 Kings viii. 46—52.


11. the king's cupbearer] Literally, one who gave him to drink (Genesis 502. 847). I was a cupbearer to the king. Nehemiah was one of that number: not the only one.

This was providential; for it is noted of the Persian Kings that they were inclined to grant requests which were preferred to them at banquets; of which we shall have evidence in the history of Esther. See on Esther v. 4.

Ch. II. 1. Nisan] Abib, the first month (Esther iii. 7).

wine was before him] Perhaps on a fasted day: cp. v. 6 (Barkhouse).
Nehemiah's commission; NEHEMIAH II. 2—13. he comes to Jerusalem.

gave it unto the king. Now I had not been before time sad in his presence. 2 Wherefore the king said unto me, Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart. Then I was very sore afraid, 3 And said unto the king, 4 Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire? 4 Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven. 5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. 6 And the king said unto me, (thou the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. 7 Moreover I said unto the king, If it please the king, let letters be given to me to the governors beyond the river, that they may convey me over till I come into Judah; 8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. 10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

11 So I came to Jerusalem, and was there three days. 12 And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. 13 And I went out by night by the gate of the city,
Rebuilding the Walls.

Nehemiah's rule by night. NEHEMIAH II. 14—20. III. 1. Rebuilding the Walls.

Before CHRIST
415
1 ch. 1, 3, &
ver. 17
m ch. 3, 15.

2 Sam. 15, 23.
Jer. 31, 40.

 Nehemiah's rule by night. NEHEMIAH II. 14—20. III. 1. Rebuilding the Walls.

valley, even before the dragon wall, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned.

And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, Let us rise up and build. So they strengthened their hands for this good work.

But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard it, they laughed us to scorn, and despised us, and said, What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memory, in Jerusalem.

III. 1 Then Eliasib the high priest rose up with his brethren the priests,
This enlarged view of Nehemiah's work is suggested by the prophecies of Jeremiah, which were doubtless familiar to Nehemiah (cp. below, on xiii. 15), and strengthened and cheered him in his labours. Jeremiah had foretold what Nehemiah was now doing. His order of proceeding recalls that the walls from the east to the north, thence to the west, and so round to the east, is the same as here (see Vitringa, on Isa. xxx. 30; Hengst. Christol. on Jer. xxxi. 38; and on Zech. xiv. 10); and he extends his prophetic announcements forward, even to the Coming of Christ, and to the building up of the walls of the spiritual Jerusalem, the Church Universal; and he connects the imagery of the spiritual city with that of the material. See the whole of the thirty-first chapter of Jeremiah, which is expounded by this third chapter of Nehemiah, and is a divinely inspired commentary upon it.

Ch. III. 1. Elisabith the high priest] The son of Joakin, the son of Josiah: see xii. 10. His name signifies God restoreth, and is very appropriate to the Priest, who set the example in restoring Jerusalem. God worked in him, and by him.

Elisabith, the High Priest, was forward in building up the material walls of the Holy City; but, as we shall see hereafter, he was very negligent of its inner life (see xii. 4. 7.), and allowed it to be secularized by its enemies. He was an example of persons who are zealous for the restoration and embellishment of the outward fabric of Churches, but are not zealous for the purity of its faith, and for the holiness of its life.

Nehemiah, however, who was constrained to resist him in his evil deeds (ch. iii. 7.), does not forget the good that he did, and here records with impartiality his zealous promptitude in rebuilding the walls of Jerusalem.

Nehemiah himself is an example of a happy union of zeal for spiritual reformation, and of energy in the restoration of godly discipline, and in practical and persevering efforts for external order, decency, and strength.

— the sheep gate] On the east side of Jerusalem, not far from the present St. Stephen's gate, and probably near the north-east angle of the Temple area. By this word sheep gate, rendered προσβατηριον in the Septuagint, this narrative is linked with the Gospel history, where the same word occurs. See below, on John v. 2, where the sheep gate is mentioned as near the pool of Bethesda, with its five porches, at which our Blessed Lord healed the impotent man, who had been thirty-eight years in that state. On its site, see Beale's note here, and Robinson, i. 507, who observes, that the fact here mentioned by Nehemiah, that the sheep gate was restored by the Priests, is explained by its proximity to the Temple.

The building of the walls was begun, as might have been expected, with a restoration of the fortifications nearest to the Temple, in order to defend the House of God and its services from further injury, and to open to the people a thoroughfare along the city walls to the garden of Gethsemane, and to the Mount of Olives, and toward Bethany.

On the sheep gate: the starting-point, and the terminus also of the description of the walls, see below, at r. 32.

— Meah] There ought to be a comma here. The following words, they sanctified it, refer to the tower of Meah. The origin of the name Meah, which signifies a hundred (and is so rendered by Sept. and Vulg.), is uncertain. Its site was between the sheep gate and the tower of Hananel.

— they sanctified it] They celebrated the building of the gate with a religious dedication: cp. below, xii. 27.

2. Hananel] Interestingly enough, the name occurs in the text of Jeremiah (xxxi. 14; and there it seems to be merely a transferral of an old name, used to denote a new building). This name has been suggested for the building of the walls, made by God. This tower seems to have been at the north-east corner of the city. It is mentioned below (xlii. 39. Jer. xxxi. 98. Zech. xiv. 10). The tower of Meah seems to have been between it and the sheep gate.

Hananel] Here was a fulfilment of the prophecy of Jeremiah, which, as was before observed (see Preflim. Note to this chapter), teaches us to see, in the rebuilding of Jerusalem by Nehemiah, after the return from the captivity at Babylon, a foreshadowing of the work of Christ in building up the ruins of fallen Human Nature by His Incarnation (see Jer. xxxi. 22), and in raising up the walls of the spiritual Jerusalem, His Church. The prophet introduces the names of the towers and gates of Jerusalem in his prophecy, and lends us to connect the type with the Antitype: "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareh, and shall compass about to Gath" (on the west of Jerusalem). "And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kidron, unto the corner of the horse gate towards the east" (Jer. xxxii. 38—40). By this amplification of the city on the west and east, the prophet intimates that the glory of the spiritual city will far exceed that of the material city, and that by reason of grace in Christ it will comprise all that had before been regarded as unclean, and had been rejected as such. Cp. Hengst. Christol. on Jer. xxxi. 38.

3. the men of Jericho] Cp. Ezra ii. 34. They continued the work of the Priests. On the east side of Jerusalem, the side toward their own city, Jericho, they probably built up the gate, called the High Gate, from which the road issued, which led from Jerusalem to Jericho.

We shall find that in many other cases in this work of restoration the inhabitants of neighboring towns repaired those parts of the wall of Jerusalem, which looked toward their own country.

— Inv] Promise of the Lord. The name occurs among the children of Judah (1 Chron. ix. 4).

4. the fish gate] Probably on the north side, and north-west of the tower of Hananel, and near the fish-market, mentioned in xii. 16, which was frequented by salesmen of fish coming from the north, viz. Tyre. Cp. 2 Chron. xxxii. 14.

4. next unto them] He is proceeding westwards, on the north side.

5. of their Lord] Supposed by some to mean Nehemiah himself. Cp. Gen. xl. 1. 2 Sam. x. 3. 1 Kings xii. 27. But it seems more probable that it means God, i.e. God's house. Cp. Ps. viii. 1. 9, where the word Adonai (Lord) has a pronominal suffix, as here.

6. the old gate] On the north side of the city, between the fish gate and the gate of Ephraim. It led toward Anathoth, Gibeah, Ramah, Bethel, Shiloh, and Samaria. It may have been called the old gate, as being a remnant of the fortifications of the old city of the Jebusites.
Melatiah the Gibeonite, and Jadan the Meronothite, the men of Gibeon, and of Mizpah, unto the 4th gate of the governor on this side the river. 8 Next unto him repaired Uzziah the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall. 9 And next unto them repaired Hattush the son of Hashabiah. 10 Malchijah the son of Harim, and Hashub the son of Phlath, repaired the 9th other piece, and the tower of the furnaces. 12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley gate repaired Hanan, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

14 But the dung gate repaired Malchijah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But of the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by  

7. the men of Gibeon, and of Mizpah] Mizpah and Gibeon were about four miles, and five miles and a half, N.W. of Jerusalem; and the part of the walls, which the men of these places builded, faced that point of the compass.

8. unto the gate of the governor on this side the river] The Persian Exarch, or Governor, who, it seems, had an official residence near the walls of Jerusalem, as, in later times, the Roman Governor had his praetorium in the city itself (Matt. xxvii. 27. Mark xv. 16). It is supposed by some (Le Clerc, Bertheau, and others) that the words, unto the throne of the governor, mean that these persons were subject to his jurisdiction and rule. But the former interpretation seems the most natural, and is confirmed by Sept.

9. they fortified] or spicae compositae. See Exod. xxx. 33. 1 Sam. viii. 13. Cant. iii. 6. The word is here used in the sense of member of a guild, or company, and the words one of would be better omitted.

10. Rather, they left out. The word here rendered they fortified is the kal of azab (see Gesen.617), and it almost always signifies to leave, to forsake; it is a word of very frequent occurrence, being found more than 200 times in the Old Testament, and it is only rendered here and iv. 2 by fortify, and this rendering (though defended by Fuerst, 1034) is not authorized by the Ancient Versions. There seems little doubt that the true meaning is, they left out Jerusalem unto the broad walls, that is, they gave up, or omitted, a part of the old city, and restricted the circuit within a narrower range. Compare the Apocalypse, xi. 2, where a similar act is described with regard to the spiritual Jerusalem.

The presence of guilds of goldsmiths and compounders of spices and perfumes at Jerusalem at this time, illustrates the statements of Haggai the prophet, reprehending the prevalence of luxury in private houses at a time when general fasting, and the worship of God, were so infrequent. The king of Judah, and the chief of the people, and the priests and the Levites, must, in some measure, have contributed to this luxury.

11. the other piece] Literally, a second piece, or measure, following that of Hattush.

12. the half part of Jerusalem] The second half. See v. 9. of the other piece] Who contributed to the work. Women as well as men are ministerial in the building up of the walls of the Church of God. Cp. below, on Rom. xvi. 1. 1 Tim. iii. 11; v. 3—13.

13. the valley gate] On the west side of Jerusalem (see ii. 13.), not far from the Church of the Holy Sepulchre.


15. the gate of the fountain] On the west of the city, south of the valley gate (see ii. 14; and xii. 37), not far from the present Jaffa gate.

16. Siloam. The wall of the pool of Siloam] The Hebrew word, rendered Siloah here, is Shelah, which signifies a sending forth; hence a flowing forth of water, a water-course.

Here is another site, by means of which this narrative of the rebuilding of Jerusalem is connected with the Evangelical history.

It is worthy of remark that this description begins with the proper word, or sheep gate (so our Margin, rightly, in John v. 2), which is associated in St. John’s Gospel with one of our
the king’s garden, and unto the stairs that go down from the city of David. 16 After he repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty. 17 After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part. 18 After him repaired their brethren, Bava the son of Henadad, the ruler of the half part of Keilah. 19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the *turning of the wall.* 20 After him Baruch the son of Zabbai repaired the other piece, from the turning of the wall unto the door of the house of Eliashib the high priest. 21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. 22 And after him repaired the priests, the men of the plain. 23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house. 24 After him repaired Biluui the son of Henadad another piece, from the house of Azariah unto the turning of the wall, even unto the corner. 25 Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king’s high house, that was by the *court of the prison.* After him Pedaiah the son of Parosh.

Lord’s miracles at one of its pools, that of Bethesda (see above, v. 1); and that it brings us into contact with the scene of another of His gracious works of restoration, that which He wrought at another pool, and which is also recorded in St. John’s Gospel, the pool of Siloam. See John ix. 7, where He says to the blind man “Go wash in the pool of Siloam,” and the Evangelist adds, “which is, by interpretation, sent.” On the connexion of these two miracles, wrought by the Great Restorer of our Jerusalem, the Divine Nehemiah, the Consoler from the Lord, see below, the notes on John v. 2, and John ix. 7. The two miracles at the two pools exhibit in a picture the divine work of the restoration of our Jerusalem by means of the Incarnation of Christ.

The pool of Siloam, according to all recent Topographers, is near Kefr Silwan, to the S.E. of the city, and is supplied by a subterranean water-course (about 1750 feet long) from the *font of the Virgin,* which is conjectured by Robinson (i. 507) to be Bethsarea. Compare *Bethzur,* which is on the N.E. side of the hill, and which was probably the old Beth-shean. In the* Description of David* the pool is mentioned. After the* New Testament* was brought, the city was dedicated and named after it. The place was a favourite haunt of the Roman soldiers, and of the criminals committed there. There was a hospice here, where the *Romani* and *Berni* resided. This place was a favourite asylum to the Jews, some of whom fled here when the city was attacked by the *Romani,* and it was called the *Civitas Praetorum.*

In the *New Testament* the city is referred to as Beth-shean, on account of the **Palestine Exploration Fund**
Moreover the Nethinims dwelt in the Ophel, unto the place over against the water gate toward the east, and the tower that lieth out.

After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

From above the horse gate repaired the priests, every one over against his house. After them repaired Zadok the son of Immer over against his house. After him repaired also Shemaiah the son of Shechemiah, the keeper of the east gate. After him repaired Hananiah the son of Shlemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber. After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner. And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

1. But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish that they have scattered; and throw up the Costume of Jerusalem again? (See iii. 1.)

It is observable that the Priests began the work there, and it was finished by the goldsmiths and merchants. May not this circumstance suggest a cheering assurance, that the work of Church Restoration, which is wrought by the Divine Nethinim, Jesus Christ, and His Apostles and Priests, will, in these latter days, be continued by zealous laymen, goldsmiths and merchants, rich men furnished with ability (Eccles. xiv. 6), and deeming it the noblest use of their wealth to consecrate it to repair the breaches of the spiritual Jerusalem, and to build up the old waste places of the Church of God?

That which we build] The writer returns to an earlier point in the history, and relates what occurred before the completion of the building, which is described in the foregoing chapter. This passage seems to introduce the second portion of the Book of Nehemiah, which is characteristic of the restored temple of Jerusalem in the days of the Exiles and of Zerubbabel. Thus the record of the building of the temple is a sequel to the account of the rebuilding of the walls of Jerusalem, and the two portions of the Book are thus admirably connected. (See ch. iv. 2; v. 12.)

The Sheep Gate] Thus we have been carried round the circuit of the walls, beginning with the sheep gate, mentioned in c. 1.1; and in the Gospel of St. John as the scene of one of our Lord's miracles, which has just been regarded by ancient expositors as significant of the great work performed by Him as the Restorer of the City of God. See above, Num. xxxiv. 3; and below, on John v. 2—8.

We have viewed the restoration of the walls of Jerusalem, commenced by the High Priest Eliashib, at that point, the sheep gate, probably the very gate through which the "Good Shepherd" passed to His agony in Gethsemane, when He anointed the words of Zechariah (xii. 7), and applied them to Himself: "I will unite the Shepherd, and the sheep shall be scattered:" and it is probable, that through the same sheep gate the Good Shepherd, Who had left the ninety and nine to seek the one lost sheep, and Who shed His blood for His sheep, returned to His heavenly fold, in order that He might prepare a place for those whom He will gather together in one in His Heavenly Jerusalem, that there may be "one fold and one Shepherd" (John x. 16).

The Sheep Gate has, from the wall, a good view round the walls of Jerusalem, from that point northward, and have then turned westward, and skirted the west side of the city, and have passed near Calvary, and thence by the sepulchres of David, and the pool of Siloam, balauoed by the marbles of Christ (see on v. 16), and near the brook Kidron, and to the gate Miphkad, the gate of Judgment, to the same point from which we started, the Sheep Gate.

It can hardly be doubted that the verb azab has its usual sense here of leaving; but it is not so easy to ascertain what is the particular application of that sense here. The Vulg. renders it, "Will the nations" (i.e. the neighbouring tribes of Canaan) "leave them?" Will they let them go unimpested, and allow them to finish the work? But this seems a harsh rendering, and would introduce an abrupt change of person into the order of the questions which Sanballat and his companions ask. The sense appears to be this: "What do these feeble Jews? Will they leave them? That is, will they trust in them? Will they commit themselves to the guardianship of those weak walls? Will they even sacrifice to them, as if they were their titular deities? Cp. Hab. i. 16. On this sense of azab, cp. Job xxi. 11. Ps. x. 14. Some expositors (e.g. Bertheau), who rightly render the words, by "Will they put their trust in them?" suppose that Elohim is to be supplied; but this seems less probable.
which are burned? 3 Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

4 "Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity: 5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked thee to anger before the builders. 6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

7 But it came to pass, that when Sanballat, and Tobias, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, 8 And conspired all of them together to come and to fight against Jerusalem, and to hinder it. 9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. 10 And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall. 11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you. 13 Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. 14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his house. 16 And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. 17 They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his
hands wrought in the work, and with the other hand held a weapon. 18 For the builders, every one had his sword girded † by his side, and so builded. And he that sounded the trumpet was by me. 19 And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. 20 In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: "our God shall fight for us.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. 22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day. 23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, || saving that every one put them off for washing.

V. 1 And there was a great cry of the people and of their wives against their brethren the Jews. 2 For there were that said, We, our sons, and our daughters, are many: therefore we take up corn for them, that we may eat, and live. 3 Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. 4 There were also that said, We have borrowed money for the king’s tribute, and that upon our lands and vineyards. 5 Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought unto bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards.

17. with the other hand held a weapon] A figurative mode of expression. Cp. Ovid, Epist. xi. 3 —

"Destra tenet calaman, strictum tenet altern furrum."

22. lodge within Jerusalem] Not in the neighbouring villages: see v. 12.

23. every one put them off for washing] A difficult passage. The Hebrew is, ish shilecho ham-maayan; literally, a man, his weapon, the water. The substantive, shilecho, a weapon, occurs above, in v. 17; and the combination ish shilecho is found in 2 Chron. xxiii. 10, every man having his weapon: and thus we are authorized to supply the participle, having, here. The sentence seems to be clear so; but what is meant by ham-maayan, the waters? The Vulgate has "ad baptismum;" and one MS., in Kennicott, has at ham-maayan, at the waters. Some of the ancient Versions (Syriac and Arabic) seem to have read yamin, daye, instead of maayan.

On the whole, the meaning seems to be, that such was their vigilance, that they did not lay aside their garments even for sleeping, and that every man held his weapon, for, or at, the waters; that is, when he drank, washed, or purified himself; and that may be a proverbial expression, that even in the most necessary acts of life, he still held his weapon.

It has been suggested by some, that maayan is used here in the same sense as in 3 Kings xvii. 27. Isa. xxxiv. 12. (De Dies, Ewold, Bertheau.) That sense may perhaps be included.

BUILDING AND FIGHTING.

The history which is presented to us in the foregoing chapter, displays as a picture the mission of the Church in every age of the world. She is beleaguered by foes; her life is a Warfare. In this respect she resembles Nehemiah and his associates engaged in restoring the walls of Jerusalem. Her duty is to repair her walls wherever they are broken down, to set up her gates, to strengthen her towers and bulwarks. She has, like him, a double work to perform; she must fight and also build; she must build and also fight. And all her members, especially her clergy, have the same duty. Every one is a soldier, and must also be a builder. Every one is obliged to hold a weapon in one hand, and with the other hand to labour in the work. Every one must "contend earnestly for the faith once delivered to the Saints" (Jude 3), and every one must endeavour to repair the walls of Jerusalem, "to build the old waste places, and raise up the foundations of many generations, that he may be called a repairer of the breach, a restorer of paths to dwell in" (Isa. lxviii. 12).

The reader may be left to make the application of this lesson to the Church of England at this time. They say our crown is a great Anglo-Saxon doctur, the venerable Bibles, here who edify the Church by teaching the faithful, have also a duty to perform, in refuting the unbeliever and the caviller, and in repelling their attacks upon her.

The Church has to perform the duty of protesting against error, whether of Romanism or of Rationalism, and of maintaining, in all their purity and integrity, the doctrines of Scriptural and Catholic Truth, and of preserving and extending the principles of Apostolic government and discipline at home and abroad.

Ch. V. 1 And there was a great cry] In addition to the assaults from without, there were murmurings within. "Without were fightings, within were fears" (2 Cor. vii. 5).

2. we take up corn] We desire to have corn supplied to us. The word here for take up is the same as is rendered buy in the next verse. In Vulg. it is rendered "aceipianus" in both places; and by a similar word in Sept.

4. we have borrowed] Upon usury (see v. 7), exacted by them against the Law (Exod. xxii. 25).

5. Yet now] Or, And now—"we are some of the same flesh and blood as our wealthier brethren, and yet they oppress us as if we were aliens and enemies, and they compel us to bring our children into bondage. If this slavery was perpetual, it was a violation of the Law. See Lev. xxv. 30, 35, and Exod. xx. 23, where it is commanded that a Hebrew servant was to go out free in the seventh year. Cp. Jer. xxxiv. 8—22. — neither is it in our power to redeem them] Literally, it is not in the power (i.e. of our hands). On the phrase loet, which is incorrectly rendered by some, to the god, see Green. 45; Ewerr, 90. It is not within our power to relieve ourselves. Therefore they appealed to Nehemiah for redress.
And I was very angry when I heard their cry and these words. 7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, 8 Ye exact usury, every one of his brother. And I set a great assembly against them. 8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. 9 Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? 10 I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. 11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. 12 Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, 1 and took an oath of them, that they should do according to this promise. 13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and til emptied. And all the congregation said, Amen, and praised the Lord. 1 And the people did according to this promise.

Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, that is, twelve years, I and my brethren have not eaten the bread of the governor. 15 But the former governors that had been before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God. 16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants were gathered thither unto the work. 17 Moreover there were 9 at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that are about us. 18 Now that which was prepared for me daily was 1 Kings 4:22.
one ox and six choice sheep; also fowls were prepared for me, and once in ten
days store of all sorts of wine: yet for all this required not I the bread of the
governor, because the bondage was heavy upon this people.

10 Think upon me, my God, for good, according to all that I have done for
this people.

VI. 1 Now it came to pass, that Sanballat, and Tobiah, and Geshem the
Arabian, and the rest of our enemies, heard that I had built the wall, and
that there was no breach left therein; (though at that time I had not set up
the doors upon the gates;) 2 That Sanballat and Geshem sent unto me, say-
ing, Come, let us meet together in some one of the villages in the plain of Ono.
But they thought to do me mischief. 3 And I sent messengers unto them,
saying, I am doing a great work, so that I cannot come down: why should the
work cease, whilst I leave it, and come down to you? 4 Yet they sent unto me
four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me in like manner the fifth time with
an open letter in his hand; 6 Wherein was written, It is reported among the
heathen, and Gashmu saith it, that thou and the Jews think to rebel: for
what cause thinkest thou buildest the wall, that thou mayest be their king, according
to these words. 7 And thou hast also appointed prophets to preach of thee at
Jerusalem, saying, There is a king in Judah: and now shall it be reported to
the king according to these words. Come now therefore, and let us take counsel
therein. 8 Then I sent unto him, saying, There are no such things done as
thou sayest, but thou feignest them out of thine own heart. 9 For they all made

NEHEMIAH’S REFERENCE TO HIMSELF.

19. Think upon me, my God, for good] Cp. xiii. 14. 21. These expressions of Nehemiah have been censured by some. But Nehemiah did not seek any reward in this work for what he had done, and he does not disguise the fact that he looked forward with faith, and had "respect unto the recompence of the reward" of a future state (Heb. xi. 25).

There is something prophetic in these ejaculations of Nehemiah. As the succeeding history of the Jewish nation showed, he thus taught a salutary and necessary lesson. The sects which grew up among the Jews were influenced by a very different spirit. The Pharisees regarded the glory and wealth of this world as a measure and standard of God's favour (Luke xvi. 14); and the Sadducees denied the resurrection of the body (Matt. xxii. 23). Neither of these sought their reward from God, by the sacrifice of their own comfort and advantage, or by exposing themselves to reproach, and by incurring danger for His sake. See Matt. vi. 2, 5, 16, where our Lord is referring to their practices. They did all their good deeds "to be seen of men:" and loved "the praise of men rather than the praise of God" (John iv. 44; xiii. 33). If we contemplate the character and acts of Nehemiah from the point of view which the moral condition of his own nation suggests to us, we shall acknowledge that his example and his language afford a noble protest against the hesitating sins of Judaism, and perhaps even some in Christendom, who are blest with clearer knowledge of future joys.

The Book of Nehemiah is a part of the Canon of Scripture. Whatever holy men, who wrote by the inspiration of the Holy Ghost, Who is the Author of Scripture, were guided by Him to relate therein concerning themselves, was not written in the tone of egotistical vainglory, but for the instruction of others, by means of virtuous examples. They look on themselves, ab extra. This is unsatisfactory. Such narratives are not words of self-praise, but are utterances of the Holy Spirit, teaching us by their means what ought to be the rule of our lives, and what ought to be the rim and end of our own actions, namely, the Law of God, and the Glory of God. See above, on the language of Moses concerning himself (Num. xii. 3; and on the language of Samuel (1 Sam. xii. 11); and of St. Paul (2 Cor. xii. 3. 1 Cor. xv. 9).

CONSPIRACIES AGAINST NEHEMIAH.

2. One] Near Lydda (1 Chron. viii. 15). Perhaps at Kefr-Anna, about eight miles east of Jaffa, and six north of Lydda (Vanderdeive). A place was chosen near the Philistines, perhaps for the sake of the Ashdodites: see xiii. 24.
4. They sent unto me] for their. The insidious endeavours of the enemies of Nehemiah and of Jerusalem to entrap him by means of conferences with him, are compared by ancient Expositors to the specious overtures of false Teachers seeking to gain advantage over the orthodox by religious communion with them. See Bede here, who says, "Falsi frates orationes suscipient, qui cathartam animamfferre, saturem et ipsi, venecier fideles credit, per viciniam communiones veros catholices corrumpere possint." And he adds also, that the true Catholic, like Nehemiah, will not consent to descend from the spiritual heights of his own Jerusalem, and from his religious work there, to make hollow truces with hypocritical pretenders to orthodoxy, in the lowlands of Philistia.
3. with an open letter] At first Sanballat had tried to allure Nehemiah by specious professions of friendship, and by plausible and flattering speeches; but these were failed, and he now tries to terrify him by menaces and accusations. This open letter was doubtless to be shown to the Jews at Jerusalem, in order to excite them to rebel against Nehemiah. In like manner, the Pharisees tried at first to win our Lord to them by reasonings specious (Matt. xxii. 16); and afterwards they stirred up the people to cry, "Crucify Him!" and accused Him to Pilate as a rebel (Matt. xxvii. 22. Mark xv. 15).
6. Gashmu] Gashem (c. 1; li. 10). That thou mayest be their king] Sanballat, who was plotting against Nehemiah, the lawful representative of the King, charged him with rebellious designs against the King. So the Chief Priests and Pharisees, who fomented rebellion against Rome, accused Christ of aspiring to be King in the place of Caesar (Luke xxiii. 2. John xix. 12).
7. Thou hast also appointed prophets] He accuses Nehemiah of doing what he himself did (c. 14). Here also Sanballat and his friends were forerunners of the Scribes and Pharisees.
9. They all made us afraid] They all endeavoured to terrify us; not that Nehemiah was frightened by them: see v. 11.
The building is finished.

NEHEMIAH VI. 10—18. 

Treachery and enmity.

Before CHRIST 445.

us afraid, saying, Their hands shall be weakened from the work, that it be not done. Now therefore, O God, strengthen my hands.

10. Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who was shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

11. And I said, Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in. 12. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him. 13. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me.

14. My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15. So the wall was finished in the twenty and fifth day of the month Elul, in fifty and two days. 16. And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

17. Moreover in those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. 18. For there were many in Judah sworn unto him, because he was the son in law of Shecaniah the son of Arah; and his son Johanan had taken the daughter of Mesheiah the son of Berac.

10. Shemaiah] Who professed to be Nehemiah’s friend, but was a false prophet, and conspired against him (v. 12).

— who was shut up] Shemaiah pretended to be a martyr for the truth, and to be confined as a prisoner for his friendship to Nehemiah; and thus he induced Nehemiah to come and visit him in his confinement; and Sanballat, by an act of collusion, made claim of keeping him a prisoner. The original word here rightly rendered shut up, is astatr. The same word is used to describe the condition of the true prophet Jeremiah, when he was shut up. See Jer. xxxiii. 1; xxxvi. 5; xxxix. 15; and cp. Sept. here.

— Let us meet together in the house of God, within the temple] Shemaiah pretended a reverence for the Temple, and feigned that he desired to flee to it as to a sanctuary and asylum from Sanballat, whose tool he was. Pretending to be a prophet of the Lord, he professed anxiety for the safety of Nehemiah, and told him that his life was in danger, and implored him to take refuge with him in the Temple. But his real design was to bring Nehemiah into disrepute with the people, as guilty of cowardice, and as unfit to be their leader and protector, and probably also as chargeable with an offence against the dignity of the Priesthood, and against the sanctity of the holy place, which he ought not to enter.

11. Should such a man as I flee? I, who am Governor of Jerusalem, ought to lead and encourage the people, and who have been mercifully defended by my God, shall I show distrust in Him, and dishonour myself, and destroy them, by cowardice and flight? No; heaven forbid!

12. And, lo, I perceived] On reflection I discovered, from the fact of his having extorted me to do an immoral and irreligious act (see v. 13), that he could not be a true prophet of God. Nehemiah exercised that logical and moral prudence, which preserved him from the snares of Shemaiah; and which would have saved the man of Judah from being deceived by the old prophet of Bethel, and from being slain by the lion. See above, on 1 Kings xi.

13. My God, think thou upon Tobiah] Nehemiah did not endeavour to return evil for evil, but "committed himself to Him that judgeth righteously." Thus he was animated by Voz. III. 337
Before Nehemiah, there were names with spaces.

19. Also they reported his good deeds before me.] According to the Hebrew original, they eulogized the tovath (good deeds) of Tobiah, who plotted against Nehemiah! Observe the malignity of those Jews, and the affliction which Nehemiah had to suffer from them. They praised the enemies of Jerusalem in the presence of Nehemiah, who was restoring Jerusalem. Such was their insolence and treachery! And he patiently endured it. Such is the condition of faithful leaders in the Church of God in every age. They must expect to listen to praises of the tovath of Tobiah; they must be prepared to hear panegyrics of the virtues of Hesirearchs, from the lips even of some in the Church of God.

Cn. VII. 1. the porters] Of the Temple (1 Chron. ix. 17—27).

2. my brother Hanani] See ii. 2.

— charge over Jerusalem] Over its gates, to provide for the public safety.

3. and while they stand by] While Hanani and Hananiah personally inspect them.

— let them shut the doors] The porters shall shut the doors, i.e. the values of the gates.

4. the people were few] And therefore required more watchfulness on the part of its magistrates. The remedy which Nehemiah adopted for this fewness is stated hereafter. See on xi. 1, 2, which shows a continuity of authorship.

5. I found a register] Which is inserted in this chapter:

— of them which came up at the first] With Zerubbabel and Joshua to Jerusalem, b.c. 536 (Ezra ii. 1, 2, &c.), about a hundred years before.

6. These are the children of the province] See above, Ezra ii. 1—70; and compare the list there, with that in the present chapter; and the notes there (especially v. 64) on the discrepancy of some of the numbers in detail, and on the identity of their totals.

Names of those who first returned.
eight. 31 The men of "Beth-azmaveth, forty and two. 29 The men of "Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three. 30 The men of Ramah and Gaba, six hundred twenty and one. 31 The men of Michmas, an hundred and twenty and two. 32 The men of Beth-el and Ai, an hundred twenty and three. 33 The men of the other Nebo, fifty and two. 34 The children of the other "Elam, a thousand two hundred fifty and four. 35 The children of Harim, three hundred and twenty. 36 The children of Jericho, three hundred forty and five. 37 The children of Lod, Hadid, and Ono, seven hundred twenty and one. 38 The children of Sennaah, three thousand nine hundred and thirty.

39 The priests: the children of "Jedaiaah, of the house of Jeshua, nine hundred seventy and three. 40 The children of "Immer, a thousand fifty and two. 41 The children of "Pashur, a thousand two hundred forty and seven. 42 The children of "Harim, a thousand and seventeen. 43 The Levites: the children of Jeshua, of Kadmiel, and of the children of "Hodeval, seventy and four.

44 The singers: the children of Asaph, an hundred forty and eight.

45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 The Nethinims: the children of Zia, the children of Hashupha, the children of Tabbaoth, 47 The children of Keros, the children of "Sia, the children of Padon, 48 The children of Lebana, the children of Hagaba, the children of "Shalmai, 49 The children of Hanan, the children of Giddel, the children of Garah, 50 The children of Reaijah, the children of Rezin, the children of Nekoda, 51 The children of Gazzam, the children of Uzza, the children of Phaseah, 52 The children of Besai, the children of Mennim, the children of "Nephusim, 53 The children of Bakbuk, the children of Ha- kupha, the children of Harhur, 54 The children of "Bazlith, the children of Meluda, the children of Harsha, 55 The children of Barkos, the children of Sisera, the children of Taham, 56 The children of Neziah, the children of Hatipha. 57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of "Perida, 58 The children of Jaala, the children of Darkon, the children of Giddel, 59 The children of Shephatieh, the children of Hattil, the children of Pochereth of Zebaim, the children of "Amon. 60 All the Nethinims, and the children of Solomon's servants, were three hundred ninety and two.

61 And these were they which went up also from Tel-melah, Tel-haresha, 62 The children of Delaiah, the children of Tobias, the children of Nekoda, six hundred forty and two.

63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. 64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. 65 And || the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.
VII. 66—73. VIII. 1—3. reads the Law of Moses.

Before CHRIST about 536.

The whole congregation together was forty and two thousand three hundred and threescore, 66 Beside their manservants and their maidservants, of whom there were seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women. 67 Their horses, seven hundred thirty and six: their mules, two hundred forty and five: 68 Their camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

And some of the chief of the fathers gave unto the work. 69 The Tirshatha gave to the treasury a thousand drams of gold, fifty basons, five hundred and thirty priests' garments. 70 And some of the chief of the fathers gave to the treasury of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver. 72 And that which the rest of the people gave was twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

So Ezra 2. 69.

n Ezra 3. 1.

Ezra Reading and Expounding the Law of Moses.

Ch. VIII. 1. all the people gathered themselves together as one man] On the first day of the seventh month, Tishri; the month next following that of Eilul, on which the works were finished (vi. 15).

There is a remarkable coincidence between this public action, done during the direction of Nehemiah and Ezra at Jerusalem, and that which had been done there about a hundred years before, under the guidance of Zerubbabel and Joshua: and it is also observable, that this congregation of the people under Nehemiah and Ezra, is mentioned here in immediate connection with the catalogue, just given, of those who returned with Zerubbabel and Joshua, and who dwelt in their cities, and who, when the seventh month was come, gathered themselves together as one man to Jerusalem. See Ezra ii. 70; and iii. 1. Evidently Nehemiah and Ezra had their minds fixed on the solemn celebration, which had inaugurated the religious work of Zerubbabel and Joshua, at the same season of the year, a century before, and they intended that their own proceedings should be regarded as a continuation and completion of the acts of their godly forefathers.

This act of Nehemiah, and the language in which it is described (which is precisely similar to that of Ezra, relating the act of Zerubbabel) is tantamount to a recognition of the truth of Ezra's history, and is grounded upon it.

— the street] Rather, the broad open place, or square, probably on the south, or south-east of the Temple. See iii. 26; and below, v. 18; vi. 36, 37, 40. 70 Bede says that it was on the east of the Temple; and so Bertheau. Bede remarks that in a spiritual sense there was something appropriate in the use of this open place at the water gate, before the Temple, for the reading of the Law of God to the People. Christ is the True Temple, and from Him flow the living waters of Divine Truth which refresh all Nations, gathered together in His Church Universal.

Co-operation of Ezra with Nehemiah.

— unto Ezra the scribe] See above, Ezra vii. 6. Ezra had come to Jerusalem, with a commission from Artaxerxes, in his seventh year B.C. 458 (Ezra vii. 8—28; viii. 1). 310

Here we see an evidence of Ezra's modesty, and love of peace and unity. He himself had received a commission from Artaxerxes thirteen years before the appointment of Nehemiah (Neh. i. 1); but he was not jealous of Nehemiah; he did not complain that he was superseded by him, but he co-operated heartily with him.

The commission given to Ezra, the Priest and Scribe, concerned the affairs of Jerusalem as a Church; and the commission given to Nehemiah, the commander of the Persian forces in Jerusalem, referred to it as a State; the rebuilding of the walls, the setting up of the gates of the city, and the provision for its defense, and the relief of its population by secular enactments.

By this sub-division and adjustment of duties and employments between Ezra the Priest and Nehemiah the layman, the co-operation of both, in their respective spheres, was facilitated and ensured, and the peace and prosperity of Church and State were promoted and established. Here is instruction and encouragement for all ages of the Church.

A question arises here.—How was it, that the Law had not been read by Ezra to the people before this time?

It seems that the Civil Governors, before Nehemiah, had not been exemplary in the discharge of their duty; they oppressed the people by means of their servants (see v. 15), and they were not likely to have authorized any general convention of the people such as that which Nehemiah established in the name of the law of God from the lips of Ezra. Here was an instance of that happy union between the civil and ecclesiastical authorities, which conduces to the efficiency of both, and to the happiness of the people committed by God to their charge.

— to bring the book of the law of Moses] They speak of the Law of Moses as a well-known document, and they desire Ezra, the Priest and Scribe, to read it to them publicly at this season, the seventh month, according to the spirit of the command of God in the Law (Deut. xxxi. 10, 11).

The Law required that it should be read at the Feast of Tabernacles; in the seventh month, in the year of release; the people, in their eagerness to hear it, anticipated the time.
The reading of the Law; NEHEMIAH VIII. 4—10. its explanation.

was before the water gate \[1] from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. 4 And Ezra the scribe stood upon a \[1] pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedahiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. 5 And Ezra opened the book in the \[1] sight of all the people; (for he was above all the people;) and when he opened it, all the people 'stood up; 6 And Ezra blessed the Lord, the great God. And all the people \[8] answered, Amen, Amen, with lifting up their hands: and they \[1] bowed their heads, and worshipped the Lord with their faces to the ground. 7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, \[8] caused the people to understand the law: and the people stood in their place. 8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9 And Nehemiah, which is || the Tirshatha, and Ezra the priest the scribe, \[m] and the Levites that taught the people, said unto all the people, \[8] This day is holy unto the Lord your God; \[m] mourn not, nor weep. For all the people wept, when they heard the words of the law. 10 Then he said unto them, Go your way, eat the fat, and drink the sweet, \[p] and send portions unto them for.

3. the ears of all the people were—unto the book! A striking expression. The people hung upon the book; their ears, eyes, and minds were riveted to it; as they well might be. What an attentive congregation was that!

4. a pulpit of wood! Literally, a tower of wood: a high platform, which would hold many persons (cp. ix. 4). Ezra, and thirteen others, who (as Bertheau observes) appear to have been Priests (see iii. 4. 6; 11. 14. 21. 23. 25. 31) stood upon it. —for the purpose! Rather, for the word; a remarkable expression: “ad locumandum” (Vulg.).

5. opened the book! Unrolled it. —stood up! In reverence for the Word of God (Judges iii. 20. Job xxix. 8) xxviii. 16.

6. Amen, Amen! This was a devout expression of thankfulness for God’s Holy Word. The 119th Psalm is probably a record of Ezra’s feelings at this time.

7. Bani—Sherebiah—Pelaiah! Some of these names occur again in xii. 8, among the Levites. —and the Levites! That is, and the other Levites. Cp. the phrase in Acts ii. 37.

8. caused the people to understand the law! Ezra, as president of the assembly, superintended the reading of the Law, and took the lead in the exposition of it; and he was assisted by the Levites, who spoke by his direction and instruction. They read distinctly (literally, they read it, so that it was clearly laid out, spread out; see Gesen. 695). They gave the sense, and explained what they read (cp. Ezra iv. 7). Some suppose that this was done by means of a translation, or paraphrase of the Hebrew, into Aramaic or Chaldee. See R. Pearson on the Creed, Art. ii. p. 81. And this is the opinion of many of the Rabbis. See Lightfoot, Hor. Heb. p. 250; Ebringer, p. 219.

This at least is evident from the words of the original here, that Ezra and the Levites with him, read the Hebrew Pentateuch to the people in an audible and clear voice, and that whenever he thought it necessary, it was accompanied with an exposition (see Ebringer, p. 254; Gesen., p. 695; Bertheau, p. 213). This was imitated in the primitive Church of Christ (1 Cor. xii. 10; xiv. 26).

The reading of Holy Scripture with intelligence, and in a clear, audible voice, so that the People may hear and understand what is read, is here inculcated by the Divine Author of Scripture. It is a duty “to pray with the spirit, and to pray with the understanding also; and to sing with the spirit, and to sing with the understanding also,” and it is not less necessary to imitate Ezra “the Priest the Scribe” in the reading of Holy Scripture in the public congregation. May not the Christian Church profit by this example in the present times?

— and caused them to understand the reading! Rather, and they (i.e. the people) understood the reading (so Sept., Vulg.; cp. below, e. 12. Dan. ix. 23; x. 1); and (as we read in e. 12) they rejoiced greatly because they understood what they heard. Here is instruction for the Church of God in every age. The Ministers of God’s Word, who are appointed to read the Holy Scripture to the People, are bound (as has been already said) to take care to read it clearly, audibly, and intelligently, and the result of their reading ought to be, that the people on their part may be able to understand it, and may take delight in listening to it, and may rejoice with holy joy in understanding what they hear. It is never to be forgotten, that the reading of the Holy Bible to the people is the best preaching; as has been shown by Richard Hooker, V. xxii. xxiii.

9. And Nehemiah! Observe the change of person. Ezra the Priest now holds the most prominent place, the act which is being described being a sacred one; and therefore Nehemiah, the lay governor, retires into the back-ground, and no longer Speaks of himself in the first person (which he had done when he was relating his own civil acts), but in the third, or in the first plural “we” (see ix. 28; x. 1). All this is quite natural, and is no sign (as some have supposed) of difference of authorship. Cp. Keil, Versuch i. d. Chronik. p. 107; and see above, on l. 1. Introduction, p. 300.

— the Tirshatha—Governor: the Persian title of that office (see above, Ezra ii. 63. Neh. vii. 65, 70). The Hebrew title was Pechah (v. 14). —all the people wept! Compare what Josiah had done (2 Kings xxii. 11).

10. drink the sweet! The new wine of that season of the year.

The people were now fed with the bread of life, and were being refreshed with the water of life, without money and without price (Isa. lv. 1), in hearing the Word of God. Yet, therefore, it was, that they, who were enriched with spiritual things, should show their thankfulness by dispensing of their carnal things to their poorer brethren. Some there are who eat the fat, and drink the sweet, and give no portion, no, not even crumbs, to the poor; but God’s bounty should make us bountiful.

The joy of the Lord.” NEHEMIAH VIII. 11—17. The Feast of Tabernacles.

whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength. 11 So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved. 

And all the people went their way to eat, and to drink, and to *send portions, and to make great mirth, because they had understood the words that were declared unto them. 

And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even || to understand the words of the law. 14 And they found written in the law which the Lord had commanded by the hand of Moses, that the children of Israel should dwell in *booths in the feast of the seventh month: 15 And *that they should publish and proclaim in all their cities, and *in Jerusalem, saying, Go forth unto the mount, and *fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. 

So the people went forth, and brought them, and made themselves booths, every one upon the *roof of his house, and in their courts, and in the courts of the house of God, and in the street of the *water gate, *and in the street of the gate of Ephraim. 17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Josua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

The Feast of Tabernacles. 14. they found written] Not that this was a discovery. It could not but be well known to “Ezra the Scribe,” who was learned in the Law of Moses; and the Feast of Tabernacles had been celebrated before this time by those who returned with Zerubbabel (Ezra iii. 4). But the verb, they found, means they came to that passage, in the course of their public reading. Cp. Luke iv. 17, where it seems that the phrase, he found written, describes the act of turning to the appointed Proper Lesson in the Calendar. Cp. below, xiii. 1. “They read in the Book of Moses in the audience of the people, and therein was found written.”


the joy of the Lord is your strength] Joy in God is a religious duty. The devout soul derives strength from godly thankfulness and holy joy, because it knows that God will help those who praise Him, and rejoice in Him. If the strength of the Lord is our joy, then the joy of the Lord will be our strength (Rp. Andrenes, iv. 217; Dr. Barron, Sermon on the Nativity, iii. 427—450). Holy joy is like oil to the wheels of our obdience (M. Henry). The original word here rendered joy (cheledath), is found only here, and 1 Chron. xvi. 27; and Ezra vi. 16.

The Feast of Tabernacles.

The Feast of Tabernacles commemorated the dwelling of the Israelites in the wilderness; and in this wilderness was a record also of God’s Presence dwelling with them in the Tabernacle of Witness, which journeyed with them through the wilderness to Canaan; and it foreshadowed the Incarnation of the Son of God, tabernacled in human flesh, as in a temple; and it prefigured also the everlasting union of God, dwelling with His saints, glorified in heaven.

Solomon’s Temple at Jerusalem, the type of Christ’s Body (John ii. 16—21), had been inaugurated with a seven days’ Feast of Dedication, which flowed on in a continuous stream into the seven days of the Feast of Tabernacles. See on 1 Kings viii. 65. The return of the Jews to Jerusalem from the Babylonian Captivity, which was an historical abumation of the restoration of Mankind from the bondage of sin to the favour of God in Christ, was also celebrated by the setting up of the Altar at Jerusalem, with praise and thanksgiving, at the Feast of Tabernacles. See above, on Ezra iii. 4. And now the completion of the building of the walls of Jerusalem, which had been connected by the voice of Divine prophecy, speaking by Daniel, with the Coming of Messias the Prince (Dan. ix. 24—27), is followed by the celebration of the Feast of Tabernacles, which prefigured the Advent of Christ, Emmanuel, God with us, God manifested in the flesh. And, therefore, the conversion of the nations to the Gospel of the Son of God Incarnate, is described by the prophet Zechariah (who perhaps saw this very celebration), as a *keeping of the Feast of Tabernacles at Jerusalem (Zeck. xiv. 16). 

These celebrations of the Festival of Tabernacles, at these critical axas of Hebrew history, were like golden links in a continuous chain, reaching down from the first Institution of the Festival in the wilderness at Mount Sinai for a thousand years, and leading the faithful onward to the consummation of the Festival in the Incarnation of Christ, and to His future everlasting union with His saints in visible presence in the heavenly Jerusalem. See on Rev. vii. 15; xxi. 3.

15. Go forth unto the mount] Of Olives. — olive—pine] Rather, olive, and wild olive. The former is the Heb. zait, the latter is shemen (Genea. 835), whence Gethsemane.

thick [trees] See Lev. xxiii. 40.

16. every one upon the roof of his house] The roofs being flat (Deut. xxii. 8), became places for joyous entertainment in these leafy arbours of olive-branches, myrtle and palm, in the fresh air, with a pleasant prospect of the Temple, and of the wárs and cities around, as an added joy; and of the thronging country; and for sweet converse and holy meditation on the blessings vouchsafed to their forefathers for a thousand years since the Institution of the Festival of Tabernacles, and on the history, prophecies, promises and warnings, of the Books of Moses, which they had just heard read to them by Ezra near the Temple.

Did not those roofs of the houses of Jerusalem, in such circumstances as these, become to the faithful Israelites like holy Pilgrims of spiritual contemplation, whence they looked forward to the still greater blessings to be vouchsafed to them by the Incarnation of Christ, prefigured by that festival which they were then celebrating, and to all those evangelical mercies which were promised and presignified by the Law of Moses, which they had heard? — in the street of the gate of Ephraim] In the broad open space within the gate, which led from Jerusalem, northward, toward Shiloh. See above, iii. 6, 7.

17. had not—done so. And there was very great gladness}
NEHEMIAH VIII. 18. IX. 1—11. Fasting and confession.

18 Also 'c day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was 'a solemn assembly, 'according unto the manner.

IX. 1 Now in the twenty and fourth day of 'a this month the children of Israel were assembled with fasting, and with sackclothes, 'b and earth upon them. 2 And 'the seed of Israel separated themselves from all 'f strangers, and stood and confessed their sins, and the iniquities of their fathers. 3 And they stood up in their place, and 'read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshiped the Lord their God. 4 Then stood up upon the || stairs of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, and cried with a loud voice unto the Lord their God. 5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, 

Stand up and bless the Lord your God for ever and ever: and blessed be 'thy glorious name, which is exalted above all blessing and praise. 6 'Thou, even thou, art Lord alone; 'thou hast made heaven, 'b the heaven of heavens, with 'a all their host, the earth, and all 'things that are therein, the seas, and all that is therein, and thou 'p preservest them all; and the host of heaven worshippeth thee. 7 'Thou art the Lord the God, who didst choose 'i Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of 'm Abraham; 8 And 'foundedest his heart 'a faithful before thee, and madest a 'c covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and 'p hast performed thy words; for thou art righteous: 9 'And didst see the affliction of our fathers in Egypt, and 'h heardest their cry by the Red sea; 10 And 'shewest signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knowest that they 'd dealt proudly against them. So didst thou 'g get thee a name, as it is this day, 11 'x And thou didst divide the sea before them, so that they went through the dry land, and thou didst make paths for them in the red sea.'
midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters. 12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go. 13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them judgments, and true laws, good statutes and commandments: 14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: 15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them. 16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments, 17 And refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. 18 Yea, when they had made them a molten calf, and said, This is thy God that brought thee up out of Egypt, and had wrought great provocations: 19 Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go. 20 Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst. 21 Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not. 22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan. 23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it. 24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would. 25 And they took strong cities, and fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance.

12. cloudy pillar—pillar of fire] From Ps. lxxvii. 15; xviii. 38. The Margin will supply the references to the Pentateuch, and other portions of the Old Testament which form the substance of this supplication. Suffice it to observe, once for all, that the spirit of the Pentateuch, the Psalms, and the Prophets, especially Daniel, breathes through this prayer.

14. Madest known unto them thy holy sabbath] Here is a confirmation of the opinion that the Sabbath existed before the legislation of Sinai. See above, on Exod. xxi. 23; xx. 12.

21. thy good spirit] Which was upon Moses and the elders (Num. xi. 16, 17), and Joshua (Deut. xxxiv. 9; Cp. Ps. cxliii. 10; and below, v. 30).

22. didst divide them into corners] Or, didst divide to a corner (Heb. par, see Lev. xix. 9; xxii. 22; cp. Jer. ix. 26; xlix. 82). Thou didst apportion thy people by tribes to every extremity of the Promised Land; thou gavest the whole to them without any reservation to the heathen (Bambach, Geset). This word PAR occurs several times in the description of the allotment of the land by Joshua (Josh. xv. 5; xviii. 12, 14, 15, 20).
dance: so they did eat, and were filled, and became fat, and delighted themselves in thy great ą goodness.

26. Nevertheless they ć were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy ć prophets which testified against them to turn them to thee, and they wrought great provocations. 27. Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou ı heardest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies. 28. But after they had rested, ț they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned, and cried unto thee, thou heardest them from heaven; and țmany times didst thou deliver them according to thy mercies; 29. And testifiedst against them, that thou mightest bring them again unto thy law: yet they ț dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, ć which if a man do, he shall live in them;) and ț withdrew the shoulder, and hardened their neck, and would not. 30. Yet many years didst thou ț forbear with them, and testifiedst ț against them by thy spirit ț in the prophets: yet would they not give ear: ț therefore gavest thou them into the hand of the people of the lands. 31. Nevertheless for thy great mercies sake ț thou didst not utterly consume them, nor forsake them: for thou art ț a gracious and merciful God.

32. Now therefore, our God, the great, the ą mighty, and the terrible God, who keepest covenant and mercy, let not all the ț trouble seem little before thee ț that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all the people, ă since the time of the kings of Assyria unto this day. 33. Howbeit ț thou art just in all that is brought upon us; for thou hast done right, but ț we have done wickedly:

34. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. 35. For they have ț not served thee in their kingdom, and in țthy great goodness that thou gavest them, and in the large and țfat land which thou gavest before them, neither turned they from their wicked works. 36. Behold, ă we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it: 37. And ț it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have ț dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress.

38. And because of all this we ț make a sure covenant, and write it; and our princes, Levites, and priests, ț seal unto it.

X. 1. Now ț those that sealed were, ț Nehemiah, || the Tirshatha, ț the son of

sealed. ă ch. 10. 1. ț Heb. of the sealings, ch. 5. 38. ă ch. 8. 9. ț Or, the governor.

The Sealing to the Covenant.

Ch. X. 1. those that sealed] Or, over the sealed (Sept.) They who took the lead in sealing and subscribing their names to the covenant, as representatives of the rest, were the following. On the sealing of documents by way of attestation, see Jer. xxiii. 10; and 2 Tim. ii. 19. Rev. vii. 3; x. 4. John iii. 33. The Sacred Writer sets down the names of those who sealed the Covenant with God: and we are thus led to look forward to the enumeration of the True Israel, who are described in the Apocalypse as sealed with the seal of God (Rev. vii. 2–7).
Hachaliah, and Zidkijah, 2 Seraiah, Azariah, Jeremiah, 3 Pashur, Amariah, Malchijah, 4 Hattush, Shebaniah, Malluch, 5 Harim, Meremoth, Obadiah, 6 Daniel, Ginnethon, Baruch, 7 Meshullam, Abijah, Mijamin, 8 Maaziah, Bilgai, Shemaiah: 9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel; 10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan, 11 Micha, Rehob, Hashabiah, 12 Zaccur, Sherebiah, Shebaniah, 13 Hodijah, Bani, Beninu.

— Nehemiah, the Tirshatha] The representative of the People, as being the Civil Governor.

Ezra and Eliahub:—Absence of their Names.

Two names of eminent persons, Ezra, “the Priest and Scribe,” and Eliahub, the High Priest, do not appear in this list. This absence of their names, says Menochias, is almost inexplicable.

Some have supposed that Ezra was not at Jerusalem at the time when this engagement was made. But this is scarcely credible. The Covenant appears to have been made immediately after the Feast of Tabernacles, in which Ezra had the principal part (viii. 1—13).

The reason seems to be, that this Covenant was a Covenant between two parties, viz., God on the one side, and Israel on the other.

Ezra, the Priest and Scribe, was a divinely commissioned and divinely inspired personage; he was a second Moses, a mediator between God and the People (Gal. iii. 19). He declared the terms of the Covenant in God’s name, and he received the stipulation of Nehemiah the Tirshatha, and of the Priests, Levites, and People, subscribing the Covenant and setting their seals to it.

This being Ezra’s character and office on this occasion, we should not expect his name to be added to those of the persons who contracted with God, and affixed their signatures to the engagement.

Ezra, the Priest and Scribe, was raised up by an extraordinary commission from God to do what he did.

This was the more providential, because, as we may now proceed to observe, there is another remarkable name which does not appear in this list.

This name is the name of Eliahub, the High Priest. Eliahub the High Priest did not subscribe the covenant. Nor does he seem to have taken any part in the solemn reading and exposition of the Law of Moses to the People at the Festival of Tabernacles, and in the public penitential exercises, described in the foregoing chapters (chapters viii. and ix.).

Eliashib the High Priest seems to have been under a cloud at this time. This is more surprising, because he had taken an active part in building the walls (iii. 1). What was the cause of this?

The omission of Eliashib’s name from the list, and to his non-intervention on the solemn religious occasion just mentioned, appears to be afforded by an incident related below, in chap. xiii. 4. 7. 28. There we find that Eliashib was allied by friendship with Tobiah the Ammonite, and by affinity with Sanballat the Horonite. Eliashib, therefore, could not have joined in this Covenant with a good conscience. He could not have set his seal and signature to such a contract as this (see vv. 28—30), which he had violated, and was still violating at this time: and even if he had been willing, he would not have been allowed by Ezra and Nehemiah to do so.

This moral incapacity of Eliashib accounts for the part which Ezra took on the occasion just described. Almighty God supplied the lack of the ministry of the lawful hierarchical Head of the Hebrew Nation, by raising up Ezra with an extraordinary commission to read and explain the Law, and to direct His Church in its public religious exercises, and to invite the people to make a solemn covenant with the Lord.

Here is comfort for the Church in times of Priestly or Episcopal degeneracy, and of Pontifical corruption. Her Eliashibs may fail, but God will raise up Ezras in their room.

In this respect Ezra was a signal type of the Great Mediator, Jesus Christ, Who was not an High Priest of the order of Aaron, and Who, in times of Priestly degeneracy, came forth to preach the Law of the Jewish Nation and to the World; and to expand its true meaning in the Gospel, and to invite Mankind to subscribe their names to a new Covenant with God.

Eliashib] Who was probably associated with Nehemiah, as Joshua and the Levites had been with Ezra (vii. 7).

2—8. Seraiah—priests] There are twenty-one names of Priests in these seven verses; it has been supposed with probability that these twenty-one Priests were the heads of twenty-one out of the twenty-four classes of Priests (Bertheau). Cp. Ezra ii. 1. 2. 30—39; and below, xii. 1—8. 12—21.

But what became of the other three?

Perhaps these three classes may have been in the same predicament as Eliashib the High Priest (see on v. 1), and may have disqualified themselves from entering into the Covenant by affinity with strange wives (see below, xvi. 29. 30). We miss the names of Immer, Jozabad, and Jeshaiah from this list; and if we turn to Ezra x. 18 and following verses, we find that some of the sons of Immer had contracted marriages with strange wives.

The words of Malachi reveal a state of moral degeneracy among the Priests, or at least a manumition of them at this time, especially as to strange marriages (Mal. ii. 1—4. 11—13).

9—13. Joshua—Binnui] Here are names of Levites, probably heads of classes among them. Cp. xii. 4. 5.

14—27. The chief of the people] Here are forty-four names. Cp. above, Ezra ii. 1—29, where are thirty-three who came to Jerusalem a century before, with Zerubbabel. Doubtless, those who are added here, and probably more, who did not subscribe the Covenant, had come to Jerusalem in the interval between Zerubbabel’s commission from Cyrus and the date of this solemn engagement.
The Sabbath.  NEHEMIAH X. 30—38.  Tithes and offerings.

clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes; And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt. 

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God; For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy things, and for the sin offerings to make an atonement for Israel, and for all the work of the house of our God. 

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law: And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord: Also the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage. And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes (Moses and the Prophets, Ezra and Nehemiah) had laboured, and they (the Apostles, and other first Preachers of Christianity) entered into their labours (John iv. 35—38). 

Before CHRIST 416

The Sabbath, the Law, and the Prophets.

31. on the sabbath] A special regard for the sanctity of the Sabbath is shown by Ezra and Nehemiah. See ix. 14; xii. 15, 16, 18, 19, 21.

This was providential. Synagogues were now rising in all parts where the Hebrew people were scattered. And one of the principal duties of the Sabbath consisted in the reading of the Books of Moses in the Synagogues on the Sabbaths. Every word of the Law was read yearly, by portions, in the Synagogues of the Jews, dispersed throughout the world. See above, on Gen. i. 1.

Thus by the multiplication of copies, and by the public reading of it, a provision was made for the safe custody, and general diffusion, of the Pentateuch. And in course of time parallel sections of Proper Lessons, from the prophetical books, were coupled with the reading of the Law; and thus a knowledge of the Law and of the Prophets was maintained among the people.

Another result of this observance of the Sabbath was, that when Christianity was preached by the Apostles, they found Synagogues in all the great cities where Jews dwelt; and they found also congregations assembled there on the weekly Sabbaths, and listening to the reading of "the Law and the Prophets;" and thus they had every favourable opportunities for preaching the Gospel, and for showing its agreement with the Old Testament. See below, Introduction to the Acts, pp. 8, 9. Every where, to use our Lord's simile, when they lifted up their eyes in those Synagogues on the Sabbath-day, they saw "fields white unto the harvest" of the Gospel. "One soweth, and another reapeth." Other men (John iv. 35—38). 

30. see] In the former verse he had said they. Nehemiah was the chief among them (v. 1), and might well use both pronouns. 

p ch. 13, 31. 

q Lev. 6, 12. 

r Exod. 23, 19 & 34, 20. 

s Lev. 19, 23. 

t Num. 18, 12. 

u Deut. 26, 2. 

v Exod. 13, 2, 12. 

w Lev. 27, 26, 27. 

x Num. 18, 15, 16. 

y Lev. 25, 17. 

z Num. 15, 19. & 18, 13. 

aa Deut. 18, 4. & 26, 2. 

bb Lev. 27, 30. 

c Num. 18, 21, &c. 

34. and the priests] The word priest is always applied to the Levites, and never to the Aaronic priests. See Mal. i, 5, 6. The Mosaic Law forbids the use of the Aaronic priesthood. First-fruits belong to the Levites, and not to the priests. 

35. to bring the firstfruits] This is supposed by the Levitical Law (Lev. vi. 12), but is not literally prescribed in it. In later days, there was a festival among the Jews, called the festival of "Wood-bearing," for the use of the Temple, on the 22nd of the month Ab, the fifth month, and at other times (Josephus, B. J. ii. 17, 6). The Mosaic is quoted by Jps. Patric here. 

36. firstborn—firstlings] Exod. xiii. 1, 11, 12, 13. Num. xviii. 12, 15, 16. In the time of the prophet Mahachi, the priests and people seem to have declined from their first fervour in this respect. See Mal. i. 7—14.

37. the priest—with the Levites] The people paid tithes to the Levites, and the Levites to the Priests (see Num. xviii. 26; below, xii. 47); and in order that the Priests might have their fair proportion, some of their number were appointed to be present at the payment of tithes by the people to the Levites, and they took care that the titles themselves were duly tithe.
unto the house of our God, to the chambers, into the treasure house. 39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where are the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: *and we will not forsake the house of our God.

XI. 1 And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. 2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 *Now these are the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, to wit, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon’s servants. 4 And at Jerusalem dwelt certain of the children of Judah, and of the children of Benjamin.

Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalealeel, of the children of Perez; 5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni. 6 All the sons of Perez that dwelt at Jerusalem were four hundred threescore and eight valiant men.

7 And these are the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedai, the son of Kohaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah. 8 And after him Gabbai, Sallai, nine hundred twenty and eight. 9 And Joel the son of Zichri was their overseer: and Judah the son of Sennah was second over the city.

10 b Of the priests: Jedaiah the son of Joiarib, Jachin. 11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, was the ruler of the house of God. 12 And their brethren that did

39. we will not forsake the house of our God] Even though that house has some unworthy ministers, and even an unworthy High Priest (see on v. 1). A lesson against schism. The Septuagint here has, εώς ἐγκεκαλισθώμεν.—a word adopted by the Author of the Epistle to the Hebrews,—not forsaking (αἱ ἐγκεκαλισθητίσεις) "the assembling of ourselves together, as the manner of some is." (Heb. x. 25).

Ch. XI. 1. The rulers—dwelt at Jerusalem] Although Jerusalem was exposed to the malicious and curious assaults of Sanballat and his associates, and was thinly peopled (v. 4), yet the rulers remained there: see x. 39.

So, after the Ascension of Christ, the Apostles, the rulers of His Church, tarried at Jerusalem, when others were scattered abroad, for the dispersion: see on Acts viii. 7.

Here is a lesson to civil and spiritual rulers. Let them love to be near God’s house, and rally round it, especially when it is in danger. cp. Deut. here.

The one of ten] Jerusalem, the holy city, was to receive a tithe of the holy people.

—the holy city] Jerusalem is twice called the Holy City in this chapter (see v. 18); when these words were written, the Dedication of the Walls, described in xii. 27, had taken place. See below, on xii. 27. Jerusalem is called "the Holy City" by Isaiah (xlviii. 2; Hl. i. Dan. iv. 24. Matt. iv. 5; xxvii. 53).

and nine parts] Literally, and the hands in the cities (the other cities) were nine. On this use of the word yad, cp. Gen. xlviii. 24. 2 Kings xi. 7. Gen. 332.

2. that willingly offered themselves] The rulers and others settled there, in addition to those who were chosen by lot.

3. of the priests] Of Judah ( Ezra ii. 1).—Jerusalem: but in the cities of Judah] Rather, in Jerusalem, and in the cities of Judah (Sept., Vulg.). There
the work of the house were eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Maleleliah. 13 And his brethren, chief of the fathers, two hundred forty and two: and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, 14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer was Zabdiel, the son of one of the great men.

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; 16 And Shabbethai and Jozabed, of the chief of the Levites, had the oversight of the outward business of the house of God. 17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, was the principal to begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun. 18 All the Levites in the holy city were two hundred four.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, were an hundred seventy and two.

20 And the residue of Israel, of the priests, and the Levites, were in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Zia and Gispa were over the Nethinims.

22 The overseer also of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha. Of the sons of Asaph, the singers were over the business of the house of God. 23 For it was the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand in all matters concerning the people.

25 And for the villages, with their fields, some of the children of Judah dwelt at Kirjath-arba, and in the villages thereof, and at Dibon, and in the villages thereof, and at Jekabzeel, and in the villages thereof, 26 And at Jeshua, and at Moladah, and at Beth-pelet, 27 And at Hazar-shual, and at Beer-sheba, and in the villages thereof, 28 And at Ziklag, and at Mekonah, and in the villages thereof, 29 And at En-remmon, and at Zareah, and at Jarmuth, Zanoah, Adullam, and in their villages, at Lachish, and the fields thereof, at Azekah, and in the villages thereof. And they dwelt from Beer-sheba unto the valley of Hinnom.

31 The children also of Benjamin dwelt at Geba, 32 And at Anathoth, Nob, Annahian, 33 Hazor, 34 Ziklag, 35 Beth-anath, and Taphath, and the villages thereof, 36 Juncus, Hazor, 37 Beth-nin, and in the valleys, and at Zanoah, and in their villages, 38 And at the rest of the cities, and in the villages thereof, 39 And Beth-shean, and in the villages thereof, and at Ijon, and in the villages thereof, and at Jabez, and in the villages thereof, and at Haran, and Hittaim, and in the villages thereof, and at Gal-phil, and Baalmeon, and in the villages thereof, 40 And at Taanach, and in the villages thereof, and at Megiddo, and in the villages thereof, and at Dor, and in the villages thereof, 41 At Ibleam, and in the villages thereof, and at Taanach, and in the villages thereof, and at Aphek, and in the villages thereof, 42 And in the valley of Rephaim, and in the valley of the oil presses, and in the valley of Beth-diblathaim, and in the valley of abundance, 43 And in the valley of Rimmon-gebirah, and in the valley of the fly-fishers, 44 And in the valley of the depredators, and in the valley of theichin.
The Priests and Levites  NEHEMIAS XI. 34—36. XII. 1—13. who had first come up.


36. And of the Levites—Benjamin[3] So Vulg. But the words rendered literally are, And of the Levites' portion of Judah to Benjamin[4] He is speaking here of what belonged to Benjamin (see v. 31); and he intimates that some Levitical portions, which had belonged to Judah, were assigned to Benjamin. So Sept. and Bertheau.

37. About 550
a Ezra 2, 1, 2. b See ch. 16. 2—8.
   Or, Melle, ver. 16.
   Or, Schekian, ver. 16.
   Or, Harim, ver. 15.
   Or, Moriah, ver. 15.
   Or, Mindam, ver. 16.
   Or, Mindam, ver. 16.
   Or, Moriah, ver. 15.
   Or, Moadiah, ver. 16.
   Or, Jaddua, ver. 20.
   Ezra 2. 2. h 1. 2.
   Zechariah 2. 1. i ch. 11, 17. j The psalms of thanksgiving.

25. 1. 2. Or, of the sons of Shealtiel, and Jeshua:
   b Seraiah, Jeremiah, Ezra, Amariah,
   c Malluch, Hattush, Shechaniah, Rehum, Meremoth, Idai, Ginnetho,
   d Abijah, e Miamin, Maadiah, Bilgah, Shemariah, and Joiarib, Jedaijah,
   f which was over the thanksgiving, he and his brethren. g And Bakbukiah and Unni, their brethren, were over against them in the watches.

36. And in the days of Jeshua were priests, the chief of the fathers:
   1. The son of Jeshua, of Jeremiah, Hananiah;
   2. Of Ezra, Meshullam; of Amariah, the son of Zerubbabel, the son of Shealtiel, and Jeshua:
   3. Abraham, Jonathan, Adonikam, and Selichah;
   4. And the Levites, Jeshua, Binnum, Sherebiah, Judah, and Mattaniah, which was over the thanksgiving, he and his brethren.

26. Also Bakbukiah and Unni, their brethren, were over against them in the watches.

A. And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada, And Joia his father, Jonathan, and Jonathan begat Jaddua.

27. And in the days of Jeshua were priests, the chief of the fathers:
   1. Of Seraiah, Meraiah; of Jeremiah, Hananiah;
   2. Of Ezra, Meshullam; of Amariah, the son of Zerubbabel, the son of Shealtiel, and Jeshua:

JADDUA. — Jaddua is the son of Jonathan (or Johanan, v. 22), and the fourth generation from Eliashib.

When we consider the early marriages of the Hebrews, it is not impossible that four generations should be living at the same time. Joseph lived only to the age of 110, and he saw the children of Machir, the son of Manasseh, his own son; and he saw the children of the children of Ephraim, i.e. there were four generations living at the same time: see Gen. 1. 23.

Some have supposed that this Jaddua was the High Priest, who was contemporary with Alexander the Great, and who met him on his approach to Jerusalem, and showed him, as Josephus affirms, the prophecies of Daniel concerning himself, and the kingdom of Persia (Josephus, Antiq. xi. 8. 5), B.C. 332.

This would place Jaddua's pontificate more than a century after the commission of Nehemiah. Accordingly, it has been conjectured by some, that these notices of Jaddua (vii. 10, 12) are glosses, which did not belong to the original text of Nehemiah, but have been imported by inadvertence into the text from the margin. So Dr. Pusey, on Daniel, pp. 344—346. But it seems hardly probable, that so large an addition should have found its way into the Hebrew MS., and the ancient Versions.

It is not expressly asserted here, that these persons mentioned in this list were all High Priests in the time of the Writer of this Book. It is merely stated that this was the hereditary succession of eldest sons from Eliashib.

It is not impossible that Jaddua, a boy in Nehemiah's time, might have been High Priest in the time of Alexander; but inasmuch as we meet with the same names in this book (we have another Jaddua in ii. in x. 21), and considering also the frequency with which the same names recur in the pontifical family of the Hebrews (in which we find five Azariahs), it is precarious to conclude, that the Jaddua, here mentioned, was the same Jaddua as was High Priest in the days of Alexander; and still more arbitrary is it, to infer that this chapter could not have been written by Nehemiah, because the name Jaddua occurs in it.

On the contrary, in v. 22, the range of the genealogy is confined to the time of Darius Nothos, who died B.C. 340, about sixty-eight years before the accession of Alexander; and, it appears from v. 26, compared with v. 22, that Ezra and Nehemiah were living to that time, and in the days of Jaddua.

12—21. priests, the chief of the fathers[5] He gives the succession of heads of courses, or classes of Priests in the days of Joiakim, the son and successor of Jeshua, who had come up with Zerubbabel.

Hattush, mentioned in v. 2, does not appear here; Malluch (e. 2) is here called Mele; Shechaniah, in v. 2, is here called Shehaniah; Rehum (e. 3) seems here to be called Harim; and Meremoth is called Mernioth.

350
NEHEMIAH XII. 14—27. Dedication of the walls.

Jehohanan; 14 Of Melichu, Jonathan; of Shebaniah, Joseph; 15 Of Harim, Adna; of Meriothai, Helkai; 16 Of Idlo, Zechariah; of Gimmethon, Meshullam; 17 Of Abijah, Zichri; of Miniamin, of Moadiah, Piltai; 18 Of Bilgah, Shammua; of Shemaiah, Jehonathan; 19 And of Joiarib, Mattenai; of Jedaijah, Uzzi; 20 Of Sallai, Kallai; of Amok, Eber; 21 Of Hilkiah, Hashabiah; of Jedaijah, Ne- theamneel.

22 The Levites in the days of Eliashib, Joiaha, and Johanan, and Jaddua, were recorded chief of the fathers: also the priests, to the reign of Darius the Persian. 23 The sons of Levi, the chief of the fathers, were written in the book of the chronicles, even until the days of Johanan the son of Eliashib. 24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise and to give thanks, according to the commandment of David the man of God, b ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were porters keeping the ward at the thresholds of the gates. 26 These were in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

27 And at the dedication of the wall of Jerusalem they sought the Levites out 22. The Levites] Levites were registered who were chiefs of the fathers.
— also the priests] Who were chiefs of the fathers, were registered.
— Eliashib—Jaddua] See on v. 11. DARIUS THE PERSIAN.
— Darius] Not (as some suppose) Darius Codomannus, who came to the throne of Persia in B.C. 336, a century after the commission of Nehemiah, but Darius the second, called Darius Nothus, who came to the throne, B.C. 424, and reigned twenty years.
If Darius Codomannus had been intended, the historian would have taken good care that he should not be confounded with Darius Nothus, whose name would naturally suggest itself as Darius the Persian, both to be written himself, and to the reader. Cp. Prideaux, on B.C. 400.
It is well said by Alp. Usher (Ann. p. 110), that the present passage is not to be understood as referring to the last King of Persia, Darius (viz. Codomannus), but to Darius Nothus, in whose time Johanan, or Jonathan, the son of Jotad, succeeded to the High Priesthood, and he was followed by his son Jaddua. "But" (adds Usher) "Nehemiah mentions these High Priests only incidentally, because he restrains his history within the times of Artaxerxes Longimanus, the father of this Darius." Cp. above, on v. 11, and v. 26, where Ezra and Nehemiah are mentioned as living to the date here mentioned.
23. in the book of the chronicles] The public records of the nation, not the extant book bearing that name.
— until the days of Johanan] Not of Jaddua (v. 10): see also v. 26.
26. in the days of Nehemiah the governor, and of Ezra the priest, the scribe] Therefore Jaddua, in v. 22, lived in the times of Nehemiah and Ezra, and cannot have been the Jaddua, who was High Priest in the time of Alexander the Great. Cp. on v. 11, and v. 22.

The Dedication of the Walls. 27. And at the dedication of the wall] He reverts to an earlier point in the history (vi. 15), relating the completion of the wall, which was followed by the reading and expounding of the Law by Ezra (viii. 1—9, 13), and by the celebration of the Feast of Tabernacles (viii. 14—18), and by penitential exercises (x. 1—37), and by a solemn renewal of the covenant with God (ix. 38; x. 1—39).
This Dedication, which took place in the year, B.C. 444, was a remarkable era in the history of the Hebrew nation.
In Solomon's days the Temple had been dedicated by a solemn religious service (1 Kings viii. 1—66). And when the Temple was rebuilt by Zerubbabel and Nehemiah, the Feast of the Dedication had been kept with joy (Ezra vii. 10).
The city is now completed. Its walls have been built, and its gates have been set up; and those walls and gates are described with minute detail in this book (see vii. 1—32; and here, vv. 30—40), and the city itself is dedicated.
This suggests something more than appears on the surface, and than is expressed by the letter of the history.
This act of Dedication of the city betokened an extension of sanctity; and may, perhaps, be regarded as indicating a tendency to that diffusive sanctification which finds its earthly consummation in the Church of Christ Universal, and will be realized in the heavenly Jerusalem, whose walls and gates are described with such precision in the Apocalypse (Rev. xxi. 12—27).
This will appear from the sequel.
— they sought the Levites out of all their places] In the country towns and villages, and they summoned them to Jerusalem for the festival of Dedication: cp. xi. 15—18. 36.
— with thanksgiving, and with singing] Perhaps, in their utterance of praise and thanksgiving, they joined in singing the exulcith Psalm. May it not have been composed for that occasion?
"The Lord doth build up Jerusalem, And gather together the outcasts of Israel. O sing unto the Lord with thanksgiving; Sing praises upon the harp unto our God. Praise the Lord, O Jerusalem; Praise thy God, O Zion. For He hath made fast the bars of thy gates; And hath blessed thy children within thee." This Dedication seems to have been late in the year. It was after the feast of Tabernacles, which was in the autumn. And the Levites, having been dispersed, were summoned to Jerusalem. Did it correspond in time to what was afterwards reckoned as the feast of Dedication, which was in winter (see on John x. 22), and does this circumstance account not only for the reference in that Psalm to the ingathering of the "flour of wheat" (v. 14), but also for the somewhat unexpected mention of snow, hoar frost, and ice, in the festal utterances of Psalm cxvii. 16, 17?
It may also be supposed that Psalm cxvii. also was sung by the choir on this joyful occasion of the Dedication of the walls and gates of the city.
"I was glad when they said unto me, We will go into the house of the Lord. Our feet shall stand in thy gates, O Jerusalem. Jerusalem is built as a city That is at unity with itself. For thither the tribes go up, Even the tribes of the Lord, To testify unto Israel, To give thanks unto the Name of the Lord.
of all their places, to bring them to Jerusalem, to keep the dedication with

grace, 

both with thanksgivings, and with singing, with cymbals, psaltery, and with harps. 23 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi; 29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem. 30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

Then I brought up the princes of Judah upon the wall, and appointed two great companies of them that gave thanks, whereof one went on the right hand upon the wall toward the dung gate: 32 And after them went Hoshiaiah, and half of the princes of Judah, 33 And Azariah, Ezra, and Meshullam, 34 Judah, and Benjamin, and Shemaiah, and Jeremiah, 35 And certain of the priests’ sons with trumpets; namely, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zeaccur, the son of Asaph: 36 And his brethren, Shemaiah, and Azariael, Milalai, Gilalai, Maaie, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them. 37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

And the other company of them that gave thanks went over against them, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall; 39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

So stood the two companies of them that gave thanks in the house of God, and I, and the half of the rulers with me; 41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elieoenai, Zechariah, and Hananiah, with trumpets; 42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud,
with Zechariah their overseer. 43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, and of Solomon his son.

46 For in the days of David and Asaph of old there were chief of the singers, and songs of praise and thanksgiving unto God. 47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified holy things unto the Levites; and the Levites sanctified them unto the children of Aaron.

XIII. 1 On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; 2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: so the Lord our God turned the curse into a blessing. 3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

THE JOY OF JERUSALEM.

43. the joy of Jerusalem was heard even afar off. He calls it the joy of Jerusalem, and says that it was heard afar off. This festal gathering, these two united choirs of Priests, Priests, and Levites, and People, assembled on Mount Moriah, near the Temple now restored, and having made the circuit of the walls, now rebuilt in troubles times, gave utterance to the joy of Jerusalem for these mercies, and for the blessings associated in their memory with that holy place, since the days of Solomon, of David, and Abraham. They may be supposed also to have had some visions of the future, and to have been animated with a feeling of holy joy in the prospect of the Coming of the Desiderat of all Nations, the Messenger of the Covenant, to that Holy City, and to that holy House, which would thereby be made more glorious than the Temple of Solomon itself (Hagg. ii. 7–9; Mal. iii. 1), and Whose Advent was to be dated, according to the voice of prophecy (Dan. ix. 21–27), from the completion of these Walls, which they had just perambulated, and which they were then dedicating to God.

It is related that the joy of Jerusalem was heard afar off, when the walls of the city were built, and the gates were set up and dedicated. Hosannas of praise then ascended to heaven for these benefits, from this united choir in the Temple area of Jerusalem; and these hosannas may be caught up and re-echoed by us, when we look forward to that time in which the Church Militant on earth will have encircled the world, and have completed her mission in preaching the Gospel, and in building up her walls; and when the two companies of Gentile and Jew will meet together at the heavenly Sin, and join in the service of God, and the Church Militant on earth will become the Church glorified in heaven. Then will the Saints see the jewelled walls, and the gates of pearl, and the streets of pure gold, like clear crystal, of the heavenly Jerusalem, as described in the Apocalypse (Rev. xxi. 11–22), and will sing Hallelujahs to God and the Lamb, and dwell for ever there.

To adopt the words of Bede here, slightly modified.—In a spiritual sense, the Holy City will be dedicated, when, at the end of the World, the number of the elect will be completed, and the Church will be admitted in heaven to the vision of her Creator. And whenever we feel a holy desire for that better, we may be said to rejoice in the dedication of our Jerusalem, which is above, and which is the mother of us all (Gal. iv. 26).

45. kept the word of purification. Religious observers observed the order of the Levitical Law for purification, in not suffering anything that was unclean to enter the sanctuary. See 1 Chron. xxiii. 26; above, p. 50; cp. Num. xix. 20.

This will be done in the heavenly city, into which nothing that defileth will be allowed to enter, or "that maketh a lie" (Rev. xi. 7).

46. in the days of David and Asaph of old. The term of reference was read at that time in the public assembly. It is the 40th Parashah of the Law, as read in the Synagogue. On the phrase it was found written, see above, vili. 14.

— that the Ammonite and the Moabite should not come into the congregation of God for ever. See above, on Dent. xxiii. 3–6, where the words are, "even to the tenth generation they shall not enter into the congregation of the Lord for ever." This Law did not exclude them from becoming proselytes, but debarred them from marrying an Israelitish woman (Matronitis, as quoted by Pieles, on p. 631); nor did it prevent an Israelite from marrying a Moabish woman, if she was converted to the religion of Israel, as Ruth was: see on Dent. xxiii. 3.
4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah: and he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests.  

But in all this time was not I at Jerusalem: but for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king: and I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they blew the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

And I perceived that the portions of the Levites had not been given them:  

Then I gave commandment to take such men as had pollution, and to cleanse them and to purify them with washings.  

Now it came to pass, when I had cleansed them, they offered up the dedicated offerings: for the thing was meet to offer, because my God had helped me. And I bought.a mule and four oxen, and five eagers, and five hundred shekels of silver, according to the valuation, to offer,  

and gave the money for the things that were given me for the Temple of God, to the Levites, to the priests, and to Hezekiah the king.  

And I took the firstfruits of the fruit of the earth, and of every sort of store, and I brought them into the house of God.  

Moreover I left not in my hands for the priests any portion, because the Levites and the priests that did the service of the Lord God of Israel, were rated for an offering for the priests.  

And against me there was no man: for my God helpeth me. And night and day I gave as charges to my charges, and when there was anything needed for the house of God, my hand was thereunto.  

Now likewise I left not unto Solomon that which was given me for the Temple service of the God of Israel: for it was written to me, and to the king, and to David the father of my Lord, saying, 

As for me, says David, I will not give to the king riches, because of the sacrifices and offerings and vessels for the Temple of God, which are in Jerusalem.  

Therefore Solomon’s revenue was great, for the kingdom was vast.  

And he gathered up silver and gold and bronze in abundance.  

The king also made vessels for the house of the Lord, even vessels of gold and silver. And there was no reckoning made with the servants that did the charge of the house of the Lord, because the king had no part and no portion in them of the offerings of the service of the house of God.
NEHEMIAH XIII. 11—20.

The Sabbath.

Before CHRIST about 430.

m Num. 53. 2.
10. the Levites — were fled every one to his field] The Levites had left the service of the Temple, and betaken themselves to their country habits, and the service of agriculture, another mark of spiritual degeneracy. They had been deprived of their tithes by the rulers (v. 11), acting contrary to the covenant (x. 37—39); and the house of God was forsaken, and the Levites were forced to give themselves to agriculture. "A scandalous maintenance makes a scandalous ministry;" a pauperized clergy brings the service of God into contempt.

Nehemiah reformed this grievance also; and here, too, the prophecy of Malachi comes in to illustrate the history: "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house." (Mal. iii. 8—10.)

We may reasonably suppose that Nehemiah was animated and invigorated in his work of religious restoration by the voice of the Holy Spirit speaking by the prophet Malachi.

11. Then contended I with the rulers] The good Magistrate uses his influence to make the People do their duty to the Clergy, and to oblige the Clergy to do their duty to the People. Nehemiah began with the rulers, and called them to account first. They forsook the Levites, which was expressly forbidden by the Law (Dent. xii. 19), and the Levites forsook their post, and the house of God was forsaken. Ministers and People, who forsake religion and its services, and Magistrates who do not what they can to keep them to it, will have much to answer for hereafter (M. Henry).

12. Then brought all Judah the tithes — unto the treasuries] Observe these words. They are like an echo to the words of God, spoken by Malachi: "Bring ye all the tithes into the storehouses (iii. 10)." The Hebrew word for treasuries here is the same as that for storehouses in Malachi (otsaroth); and if our Translators had used the same word in both places, the verbal parallelism would be more obvious to the English reader.

13. Nehemiah those words of Nehemiah, where he shows that it is lawful to do good works with a view to a future reward.

Nehemiah having no recompense from man, and having doubtless much enmity to bear, for his zeal in God's service, looks to Him as his Paymaster. He is an example of the devout soul, which in all the irksome duties of a life of conflict vies itself in pious ejaculations of prayer and thankfulness to God, and while it is struggling on earth, has "its conversation in heaven." Observe the modesty of his language. He does not say, "Publish to the world my good deeds;" but "Wipe them, not out;" he does not say, "Reward me," but "Remember me;"—the prayer of the penitent on the Cross, which was blessed by Christ (Luke xxiii. 42, 43; and he does not say, "Remember me for my words;" but "According to the greatness of Thy mercies.""

14. Remember me] Cp. above, v. 19; and below, ve. 22, 31; and see Joseph Mede, Works, book 1. disc. xxiv. p. 177; on these words of Nehemiah, where he shows that it is lawful to do good works with a view to a future reward.

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15. on the sabbath] Notwithstanding the covenant; see above, x. 31; and cp. below, ve. 16, 18; and above, ix. 14. Nehemiah was not only zealous for holy places, but for holy seasons.

The language, as well as the acts of Nehemiah, especially on this occasion, show that he was acquainted with the prophecies of Jeremiah, and was stimulated by them, and they bear testimony to those prophecies. Compare with the narrative here, the words of Jeremiah (xvii. 20—26): "Hear ye the word of the Lord, all the inhabitants of Jerusalem that enter in by these gates; thus saith the Lord; Take heed to yourselves, and bear no burdens on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. Then they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord."
Reformation NEHEMIAH XIII. 21—28. of strange marriages.

Before Ch. xii. 29 10 about 439.
† Neh. 30, 1.
† Neh. 29.
‡ Neh. 9.
‡ Neh. 24.

22 In those days also saw I Jews that 4 had married wives of Ashdod, of Ammon, and of Moab: 23 And their children spake half in the speech of Ashdod, and I could not speak in the Jews' language, but according to the language 25 of each people. 26 And I c contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them 'swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. 27 Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: 28 Nevertheless even him did outlandish women cause to sin. 29 Shall we then hearken unto you to do all this great evil, to 1 transgress against our God in marrying strange wives?

23. Jews that had married wives of Ashdod, of Ammon, and of Moab. Notwithstanding the covenant in x. 30, and Ezra's edict (Ezra ix. 12, 14.)

On Ashdod, or Azotus, see Josh. xv. 46. 1 Sam. v. and vi. Acts viii. 40.

24. speech of Ashdod.] The language of Philistia. Probably an Indo-Germanic dialect (Hitzig, Urschichten d. Philistäer, p. 53). It seems, from the mention of Ashdod only, that the Ammonite and Moabish dialect was not different from that of the Jews (Bertheau).

25. cursed them? Cp. Mal. iii. 9; iv. 6, where the breakers of God's Law are described as subject to malady.

The word here used for curse (kalal), is the same as v. 2, and as is used in 2 Kings ii. 24.

It must be remembered, that Nehemiah was a person invested with public authority, and that, as such, he was authorized to denounce God's judgments on those who broke His Law. It is supposed by some of the Rabbis (as Abba Ezra), that this word implies that he caused sentence of excommunication to be pronounced on them; and so Sanctius and A Lapide.

—smote certain of them.] That is, as a public magistrate, he executed a judicial sentence upon them, by ordering the officers of the court to scourge them. See Dent. xxv. 2. 30 and plucked off their hair] Literally, I made them bald.

The Hebrew word marat, here used, is to make smooth, to polish, to peel (see Genesis 509): the word hair is not in the original.

It is not to be imagined, that Nehemiah himself, an Eastern Magistrate, went about in a fit of passionate excitement, and plucked off the hair of these offenders. Such a notion is altogether foreign to his high office, and to his character, which was one of dignity and gravity. What he did was this:—he inflicted a judicial punishment upon them: he stigmatized them by a public censure on their persons, visible in its effects to all. This punishment (called depilatio by the Romans, παριαβος in Greek) was sometimes joined, as here, with scourging. See Is. i. 6. Op. Malvenda, Sanctius, and A Lapide here.

It is not to be supposed that Nehemiah, the Jewish governor, executed this punishment in person, any more than that Pilate, the Roman governor (of whom it is said that he took Jesus, and scourged him, Matt. xxviii. 26. Mark xv. 15. John xix. 1) scourged our Lord with his own hands. Compare above, on the judicial act of Samuel (1 Sam. xv. 30.).

The plucking off the hair was a chastisement, which signified that they who were thus punished, had divested themselves of shame, and had plucked off, as it were, the crown of their own good name. This was the case with those Israelites, who had forfeited their dignity and holiness by marriage with Moabites and Philistines.

This view of the symbolic significance of the hair was remarkably exemplified in the account of the Nazirite's vow (see above, on Num. vi. 2); and to lose the hair by a judicial sentence, was an ignominious punishment inflicted on those who had disgraced themselves. We may compare the punishment inflicted on David's servants (2 Sam. x. 4). In such a case the silver hair of old age is like a spiritual punishment.

26. Did not Solomon king of Israel sin by these things? See above, on 1 Kings xi. Prelim. Note.

27. one of the sons of Joiada, the son of Eliashib the high priest, was son in law to Sanballat the Horonite: therefore I chased him from me.

Josephus says (Antt. xi. 8, 3), that Manasseh, being degraded from the sacerdotal dignity, fled to Samaria, to his father-inlaw, Sanballat, who was the Sanballat Temple at Gerizim, and made Manasseh High Priest of it. Josephus appears to have been misled as to the chronology of this period by a confusion of Darius Nothus (in whose time those events occurred) with Darius Codomannus, who did not come to the throne till seventy years after the death of Darius Nothus; but there may be ground for his statement, that a Jewish Priest (Manasseh) was son-in-law of Sanballat, and became High Priest of the Samaritan Temple. See Evidence, p. 441, where is a clear account of the transaction. Cp. Dr. W. Smith, Old Test. Hist. p. 552; and Bertheau, p. 27, who adopts this view; and see the notes above, on 2 Kings xvii. 41.
Cleansing of the Priesthood. NEHEMIAH XIII. 29—31. The Conclusion.

29. "Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30. Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; And for the wood offering, at times appointed, and for the firstfruits.

*Remember me, O my God, for good.

The Conclusion.

29. Remember them] Convince and convert them. Compare the prayer of Michael, the Archangel, when contending with Satan about the body of Moses, “The Lord rebuke thee” (Jude 9).

— they have defiled — the covenant of the priesthood, and of the Levites] Here also is another echo to the words of God, by the Prophet Malachi (cp. v. 10), the contemporary of Nehemiah: “O ye Priests, this commandment is for you... Ye shall know that I have sent this commandment unto you, that My covenant might be with Levi. My covenant was with him... but ye have corrupted the covenant of Levi, saith the Lord of Hosts” (Mal. ii. 1—5).

31. the wood offering] See x. 34, 35.

The Conclusion.

— the firstfruits] See x. 36.

The Book of Nehemiah closes with the history of the Dedication of the Walls of Jerusalem, and with a song of thanksgiving to God, and with an account of the religious reformation effected by Nehemiah, in causing the courts of the Temple to be cleansed, and in vindicating the Sabbath from profanation, and in putting an end to the evils arising from the Marriage of Israelites with alien and idolatrous wives, and in restoring the maintenance of the Levites, and in recovering the offerings to the Temple of God.

These things have a spiritual significance for every age of the Church. The building of the House of the Lord, and of the Holy City, which is the Church (says Bede), cannot be duly consummated, unless the citizens are cleansed from all spiritual contamination, and the Priesthood is trained and ordered in the regular exercise of their holy functions, and the offerings of God are duly presented to Him, with the self-dedication of the people, in holiness of life, and in mutual amity and love.

The ending of this Book may at first seem rather abrupt; and, since the date of the book of Esther is prior to that of Nehemiah, the last words of Nehemiah are the last words of Biblical History.

But it is to be borne in mind, that these books, which we call historical books, have really a prophetical character. The whole of the Old Testament is called “The Law and the Prophets” (Matt. xxii. 40. Luke xvi. 16. 29. John i. 46. Acts xiii. 15; xviii. 23). The Books of Joshua, Judges, Samuel, and Kings are called by the Jews the former Prophets. And the Prophet Malachi is called by the Hebrew Church, “The Seal of the Prophets,” as closing the sacred Canon (Hottinger, Thesaurus, p. 483). Not the last words of Nehemiah, but the last words of Malachi, who was his contemporary, are to be regarded as the last words of the Old Testament; and these last words of Malachi supply a sacred commentary on the Book of Nehemiah. They associate Sinai with Zion, and connect both with Eternity. They look backward, and carry the mind to Moses and the Pentateuch; and they also look forward, and lead the faithful onward to the mission of John the Baptist, and to the Advent of Christ: “Unto you that fear My Name, the SUN of RIGHTEOUSNESS shall arise with healing in His wings... Remember ye the Law of Moses My servant, which I commanded unto him in Horeb, with the statutes and judgments” (Exod. xxi. Lev. xviii. 5; xix. 37. Deut. vii. 11). “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to children, and the heart of the children to their fathers, lest I come and smite the earth with a curse” (Mal. iv. 2—6). So ends the Canon of the Old Testament. It closes with a retrospective appeal to Moses and the Law, and with a prospective anticipation of the Coming of Christ. And thus the Malachi of the New Testament, St. John, who may be called the “Seal of all the Prophets,” ends the Apocalypse. His eye also is fixed on Christ. But it is on His second Coming, and on the consummation of all things: “The Spirit and the Bride say, Come. And let him that heareth say, Come... If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life” (cp. x. 35) which testifieth of these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. AMEN” (Rev. xxii. 17—21).
INTRODUCTION TO THE BOOK OF ESTHER.

There are few portions of Holy Scripture which demand more thoughtful attention in their perusal than the Book of Esther.

To a cursory reader it may seem to be like an Oriental Romance, or an Arabian Nights' Entertainment. On opening the Book, we behold a scene which may remind us of the glowing imagery of a fairy tale. The Garden, or Park, of the royal palace of Ahasuerus at Susa is thrown open before us; and we see a vast assemblage there of Eastern Princes and Potentates in festal attire, gathered together from every province of the empire of Persia. We see couches of gold and silver, ranged under canopies "of white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble," and placed on pavements of porphyry, and marble, and alabaster, and tables before them which dazzle the eye with vessels of gold. This royal banquet is continued day after day for nearly half a year; and the greatest Empire of the world seems to be forgetting the cares of the state in this six months' gala day, and to be beguiling away the time in the jovial glee of an universal holiday.

This is a specimen of the contents of the Book: and if we proceed further, we listen with feelings of wonder to a narrative of strange incidents, coloured, we may deem, with a strong tinge of the marvellous, and borrowed from the realm of fiction. A Queen is divorced by her royal consort, and is degraded from her high estate, on account of her refusal to comply with an arbitrary summons issued on a sudden impulse in an hour of revelry: an edict is committed to writing on the spot, which proclaims that her dignity is forfeited; a royal mandate is sent forth to every province of the Kingdom, that every one should bear rule in his own house. These are some of the occurrences which are here presented to the view. Next follow the extraordinary events which resulted in the elevation of a Jewish maiden to be a partner of the throne of Persia; and the scarcely less wonderful exaltation of Haman, probably a stranger and an Amalekite, to be Grand Vizier of the Persian Empire. We are astounded by the lavish prodigality with which the great King squanders in a moment a large portion of the population of his empire, and surrenders them with reckless indifference to the vindictive passion of a haughty favourite. Next comes an unexpected catastrophe; the fall of that proud favourite, not less sudden than his rise, and the no less marvellous succession of Mordecai, a Jew, whom he had doomed to destruction, to be Prime Minister in his room; and the execution of Haman on that very Cross which he had set up for Mordecai. Then follows the deliverance of the Jews by a marvellous providential interposition when on the very brink of destruction. Surely, it may be said, such a series of incidents is so strange and extraordinary, that it ought not to be accepted as historically true, unless the strongest evidence can be adduced in its behalf.

Nor is this all. The persons whose characters are presented to our notice in this Book are of a worldly type, and of a low religious tone.

To say nothing of Ahasuerus, an Oriental despot, making his wayward will to be the supreme law of his empire, and seeming to have no other purpose in life than the gratification of his unbridled passions, and the indulgence of his sensual appetites; and not to speak of the fiendish malignity of Haman, thirsting to destroy a whole nation at one fell swoop; even the characters of Mordecai and Esther are not very amiable and attractive. Mordecai, a Jew of the favoured tribe of Benjamin, is content to spend his life at Susa, as a courtier at the gate of a heathen sovereign like Ahasuerus. He does not cast a wistful eye, like Daniel with his windows opened toward Jerusalem. He does not avail himself joyfully, like Zerubbabel and Jeshua, and their companions,
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of the royal invitation and encouragement to return to the land of his forefathers. He does not associate himself in holy sympathy with those who said, "When the Lord turned again the captivity of Sion, then were we like unto them that dream; then were our hearts filled with laughter and our tongues with joy."

He does not sue to Ahasuerus, as Ezra and Nehemiah did to Artaxerxes Longimanus, for help in building up its desolations. He does not adopt the words of the Psalm which expresses the feelings of devout Jews in the Captivity, "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth."

He has no yearnings for Jerusalem, but is content to live and die in Persia. He prefers the banks of the Chaoaspes to the waters of Jordan and Siloam. He has none of the spirit of the Hebrew Martyr or Confessor; he is not willing, like Ezra and Nehemiah, to own himself boldly, in the presence of the Persian King and court, a servant of Jehovah; and he instructs Esther to disguise her Jewish origin; his only ambition for his youthful and beautiful cousin seems to be that she should be foremost among the virgin candidates for the vacant place in the royal seraglio of Ahasuerus. And Esther follows his counsel, and complies with his desires. As the Writer of this Book expresses it, "she did the commandment of Mordecai, like as when she was brought up with him."

In accordance with this low moral and spiritual tone in the principal Jewish actors of this history, we do not find any reference to devout exercises of religion on their part. Mordecai is represented as resorting for help, not to God, but to Esther the Queen. When he intreats her to intercede with the King, he does not try to work upon her mind by high and holy motives, such as zeal for God's glory, and for the welfare of the people of Abraham, Isaac, and Jacob, but by meaner considerations of personal safety.

Esther the Queen exorts Mordecai and the Jews to join together in fasting three days, and says that she and her maidens will fast three days; but we hear nothing of prayer. She makes several intercessions with King Ahasuerus; but we hear of no supplication to the King of kings. The Jews are ready to perish; but we are not told that they meet together to invoke the aid of the God of Abraham. If they trust to any thing, it seems to be to earthly helps. No prophet's voice is heard; no priest's intercession. If the Jews came to God at all in the hour of peril, it was, like Nicodemus, by night. The name of God is not once mentioned in the whole Book.

It has been also alleged by some, that in the Book of Esther, the Jews, being instigated by Mordecai and Esther, exhibited a revengeful spirit, and that the annual festival of Purim, which commemorates this deliverance, is a record also of their resentment and cruelty; and that in the shouts and clapping of hands, and in the stamping of the feet, and in the exultation over the fall of Haman, and in the excecration of his memory, with which the Jews of the present day accompany the reading of the Book of Esther in their Synagogues, we have only a natural result of the Book itself, and of the character and conduct of Esther and Mordecai and of the Jewish Nation in the days of Ahasuerus, as depicted in it.

The question therefore arises,—Can the Book of Esther rightly be regarded as a true history? Can it be received as a part of Canonical Scripture? Can we suppose that such a Book was dictated by the Holy Spirit of God? Does the Book of Esther fulfil the conditions which are implied in the name of Scripture? Does it correspond to the character given of Holy Scripture by the Apostle St. Paul? "All Scripture is given by Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Or, again, if we accept it as inspired, can we concede to it, it is asked, any thing more than a low degree of Inspiration? Can any one pretend that the Book of Esther is equally inspired with the prophecies of Isaiah, or with the Gospel of St. John?

These are important questions; and many have replied to them in the negative. We need not be surprised at the dictum of Voltaire, "Le livre d'Esther est un roman sans vraisemblance." It is even related of Martin Luther, that he expressed a wish that the Book of Esther was not contained in the Bible. Some recent critics have urged objections against its Inspiration with much confidence and force; and it has had to encounter a searching ordeal at their hands. Some

1 Ps. cxvi. 1, 2. 2 Ps. cxxxv. 5, 6. 3 ii. 20. 4 iv. 13. 5 iv. 16.

It is observable that the framers of the Vulgate seem to have felt keenly this absence of prayer, and they have done violence to the Hebrew by rendering iv. 16 thus, "Vade et congrega omnes Judaeos, et orate pro me!" and hence Racine makes Esther say (Acte II. sc. 1) to Mordecai,—

"Allez : que tous les Juifs dans Suse répandus,
A prier avec vous, jour et nuit assisus,—"

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of them have characterized it as a fabulous allegory, engendered by the arrogance of Judaism. Others have collected together those incidents in it which they deem incredible, and even impossible, and then they have pronounced judgment upon it as unworthy to be received as historically true, and, still less, as divinely inspired. Others have recognized in it the substance of an historical groundwork, but have also expressed an opinion that this groundwork has been so much overlaid with the embellishments of fiction, as not to be clearly discernible.

Such assertions as these will not have much weight with those who have clear views of the fundamental principles on which a belief in the Truth and Inspiration of Holy Scripture rests.

If we were among those persons who receive the Canon of Scripture on the grounds of a mere subjective criticism, and who resolve their belief in its Truth and Inspiration into what they call "inner consciousness," we might be swayed by such allegations as these; but this is not the case. We receive the Old Testament as true and inspired, because we can prove that Jesus Christ is God, and because He received it as true and inspired, and has commanded us to receive it as such.

The Book of Esther is an integral part of the Canon of the Old Testament; it is, and ever has been regarded with special veneration by the Hebrew Church, to which, as St. Paul expresses it, "were committed the Oracles of God." The Jews call the Book of Esther by an honourable distinctive appellation, the Megillah, or Roll, and read the whole of it yearly in their Synagogues, at the Feast of Purim.

The Son of God, when He came into the world, recognized the Holy Scriptures as in the hands of the Jews. He communicated with them in their synagogues, in receiving as true and as divine all those Books, which they received and read there as such. The Book of Esther is delivered to us as a true history, and as divinely inspired Scripture, by Jesus Christ Himself; and has been received as such from His hands by the Universal Church of God.

But, while we assert this principle as irrefragable, we do not plead it as any bar to sound and sober criticism. Rather, we gladly hail all such criticism, because we feel persuaded that it will eventually tend to strengthen us in the faith.

So it is here. The Book of Esther has been subjected to the test of a most scrutinizing examination, and has come forth unscathed; or rather, is now manifested with more strength and beauty than before.

This is not the place for analyzing each of the several objections that have been alleged against its historical veracity. They will be discussed in detail, in the following notes upon it. They have given occasion to some valuable publications in vindication of this book, and have tended greatly to enhance its interest.

One general remark upon these objections may suffice here. Modern Criticism has done good service to this Book by confirming the opinion of Joseph Scaliger, anticipated by the Armenian Chronicon of Eusebius (p. 190, ed Venet. 1818), that the Ahasuerus of the Book of Esther is the Xerxes of Herodotus and Aeschylus. This is one of the most interesting features of this Book. It brings Asia into contact with Greece, and combines the Oriental scenery of the beautiful gardens of Susa with the stirring conflicts of the mountainous and woody defile of Thermopyla, and of the blue waters of the Gulf of Salamis. In this Book we see the same Monarch sitting on his royal throne in his stately solitude, in the inner court of his palace at Susa, who is pourtrayed to us by secular history as sitting on a royal throne, to witness the courageous martyrdom of Leonidas and his three hundred Spartans, and viewing the victorious prowess of Themistocles and his Greek armament at Salamis, that eventful day for Greece, Asia, and the World, when the Great King beheld with dismay the total rout of his vast armament, and rushed away in consternation from his silver-footed throne on the Athenian hill of Ægaleo.

But this is not all. The Book of Esther, being brought face to face with secular history, challenges and courts comparison with it. It has been shown with triumphant success, that this Book evinces a familiar acquaintance with the manners and customs of Persia, its palace, its court,
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its council, its seraglio, its fiscal and postal arrangements, its religious superstitions, its palatial sumptuousness and splendour. The more minutely the Book is examined, the more faithful will the picture be found to be. It has all the marks of having been drawn by an eye-witness. And when we have accepted the opinion, which has now been placed beyond all doubt, that the Ahasuerus of this Book is Xerxes the son of Darius, then those things which at first staggered and perplexed us become arguments in its favour.

In the waywardness and voluptuousness of Ahasuerus, in his arbitrary despotism, in his wanton cruelty, in his fickle caprice, almost bordering on frenzy, yet relieved by some fitful gleams and glimpses of gratitude and good nature, we recognize at once the features of Xerxes, as portrayed by the Greek historians. We are not astonished by any feat, however portentous, of Ahasuerus. We do not compare the court of Persia with that of London or Paris; we do not measure its king by the standard of common men. If we disbelieve the Book of Esther, we must also reject Herodotus. Extravagances here are evidences of truth, paradoxes become probabilities. Nothing ought to seem strange and incredible in a king who dictated an imperious letter to Mount Athos, who ordered three hundred stripes to be inflicted on the Hellespont, which had dared to lift up its waves against him; and who condemned his Phenician mechanics and others,—the builders of his bridge of boats between Sestos and Abydos,—to be beheaded, because the storm of the winds and surf of the sea had spoiled their work, and had shattered his ships.

But it may now be said,—

Let the Book of Esther be received as a true history. But something more is claimed for it. We are asked to acknowledge it as a portion of Holy Scripture; as dictated by divine inspiration; and as given to us for "doctrine, for reproof, for correction, for instruction in righteousness," by the Holy Spirit of God.

Here, then, we are brought to a consideration of the objections against it which have been already specified; the low tone of morality and religion which is seen in its principal Jewish actors, Mordecai and Esther; their alleged vindictive spirit; the lack of any direct reference in it to the divine working; the absence of the Divine Name from the Book.

As to the first of these allegations be it observed, that, as the Sun in the heavens does not make the objects on which it shines, and does not create the things, however unlovely or hideous, which it reveals to our sight, neither does Holy Scripture make what it relates. Let the tone of morality and religion of Esther and Mordecai be as low as is generally supposed, let their deeds be as cruel and revengeful, as by some they are alleged to be, still the historian is not responsible for the acts which are described in his history. Indeed, these things, as far as they are seen in his history, are arguments in favour of his veracity. If the writer's purpose had been to dress up a picturesque story, favourable to the Jewish Nation, and attractive in their eyes, his style would not have been so simple, artless, and unaffected as it is; it would have been more ornate and florid; he would have portrayed Esther and Mordecai as holy and devout personages; he would have represented them like Martyrs and Confessors, pouring out devout ejaculations to God in the hour of their distress. This is precisely what is done in the Apocryphal Book of Esther, and in the Chaldee Targum, in which a later Judaism sought to cast an air of religion over Esther and Mordecai, and to encircle their heads with a halo of sanctity. The Name of God would not have been absent from the history, it would have occurred frequently, it would have been enblazoned in bright characters on every page of it.

1 Plutarch de Anim. Tranquill. p. 470.
2 Herod. vil. 35.
3 Without adequate reason; see below, on ix. 6—10. 12. 15. 16.
4 Which, as is well known, is not found as a whole in Hebrew, but in Greek and Latin only. The interpolations which were made in the Greek Version, and which were distinguished by S. Jerome from those parts which were derived from the Hebrew, have now been thrown together into a heterogenous mass, and make what is called the xth (chapter in part), xiiib, to xvth chapters. S. Jerome's note on ex. x. 3 is as follows: "Qua habetur in Hebrea, plena lite expressa; qua autem sequuntur, scripta reperi in editione vulgata, quae Graecorum lingua et litteris continentur, et interius post finem libri hic capitulum ferabantur; quod justa consequendo nostri vern, id est choli, praeestatimus."


Unhappily these Apocryphal interpolations were pronounced canonical by the Church of Rome in the 4th session of the Council of Trent (See Natalis Alexander, ii. 675; Serapion, Predicandia on Esther, § iv.); and thus by the mixing up of the dross with the ore, the sterling book of Esther was deprived of a strong argument in its favour. The bad effects of the canonization, by the Roman Church, of the Apocryphal additions to the book of Esther, have shown themselves in the popular estimate of Esther's character in Roman Catholic literature; and nowhere more conspicuously than in Reitte's celebrated drama of Esther, acted by the young ladies of St. Cyr (the character of King Ahasuerus himself being sustained by Mademoiselle De Lally), in presence of Louis XIV. and King James II. of England, in 1669. There Esther is represented as a Hebrew Saint and Confessor; and yet with striking inconsistency, the drama closes with a chorus of Hebrew maidens at Susa, who are hastening to show their love for their country, and thankfully to God, by returning to Judah; and a curtain is thus cast by implication on Queen Esther herself, who had evinced no such desire.

2 See Bertheau, Einleitung, p. 290.
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But the question, it will be said, is not now concerning the truth of the history, but concerning its inspiration.

No doubt it is; and we need not scruple to add, that these very characteristics, to which we have just adverted, are proofs, not only of its truth, but of its inspiration also.

And here we come to consider the question, whether the inspiration of the Book of Esther is of a low degree, and whether it can, or can not, be compared with the inspiration of the prophecies of Isaiah, or the Gospel of St John?

There is an inspiration in silence. There are signs of God's presence and working in religious reserve; and, as St. Ignatius says, they who understand God's Word, are intelligent listeners to His quietness. It is the office of the Holy Spirit, by Divine Inspiration, to perform perfectly those purposes which He intends to perform. He regulates His action with deliberate wisdom according to the subject with which He has to deal, and the characters He has to describe.

If, in delineating the characters of Mordecai and Esther at the Court of Ahasuerus, the writer had acted differently from what he has done in the Book of Esther, if he had represented Mordecai as a Saint, breathing out devout prayers to God, all the while when he was sitting as a courtier at the king's gate, and while he was counselling his cousin Esther how to demean herself in the seraglio of Ahasuerus, surely there would have been a glaring inconsistency and contradiction. He would then have produced a work, which some indeed, who confine their criticism to words and syllables, might have thought to be more like Isaiah and St. John, because it teemed with repetitions of the Divine Name, but which would have been utterly unlike them in spirit, and would have been no better than the Apocryphal Book, or Chaldee Targum, which are inscribed with Esther's name, and abound with frequent repetitions of the Name of God.

The writer of the Book of Esther was inspired to do perfectly what the Holy Spirit intended to be done by his means; and this intention was effected even by means of that silence and reserve which some censure as a defect, but which is, in fact, a note of inspiration.

Let us consider how this appears. For this purpose, we cannot do better than place the Book of Esther, by way of contrast, side by side with the Books of Scripture which belong to the same period of Hebrew history, the Books of Ezra and Nehemiah.

In the Book of Ezra we see Zerubbabel and Jeshua, the Prince and the Priest, after the expiration of the seventy years of the captivity, listening with eager joy to the edict of Cyrus, and hastening to quit the land of their captivity, and carrying back the sacred vessels of the Temple, and leading a joyful train of Jewish exiles to their home. They were not ashamed of their faith. They were worthy followers of those three children at Babylon who had chosen to be cast into the fiery furnace rather than to bow down before the golden image set up by King Nebuchadnezzar on the plain of Dura. They remembered the example of Daniel at the Court of Persia, who refused to omit his prayers for a single day, though he knew that if he said them he would be cast into the den of lions. They rejoiced to proclaim themselves Jews, and they were "gathered as one man to Jerusalem." They set up an altar there, and kept the Feast of Tabernacles, and laid the foundations of the Temple with shouting, and praised the Lord.

Almighty God acknowledged them as His own by sending to them the Prophets Haggai and Zechariah to encourage them; and so the Temple was built.

A few years only after this had been done, Xerxes succeeded Darius on the throne of Persia; and the events took place which are recorded in the Book of Esther.

The first six chapters of the Book of Ezra relate how the Jews who returned to Jerusalem confessed God by word and deed; and how God in reply acknowledged and blessed them. The Book of Esther comes in, as a parenthesis, between the first portion of Ezra and the latter part of that Book, which is continued in its natural sequel, the Book of Nehemiah. There Ezra and Nehemiah, the priest and the layman, the scribe and the courtier, are displayed to us, quitting the palaces of Babylon and Susa in order to return to Jerusalem and build up its ruined walls. We see them relinquishing their case, their wealth, their hopes of preferment from the King of Persia, Artaxerxes, who was favourably inclined toward them, and going to Jerusalem, where they encountered dangers innumerable in the service of God and their country. We see that holy priest, Ezra, and that devout layman, Nehemiah, joined together in a happy co-operation, by acts of faith and piety, and of self-sacrifice for God; and in public prayer and praise to Him, and in

1 Daniel iii. 16-21.  
2 Daniel vi. 10.  
3 Ezra iii. 1.  
4 Ezra iii. 11, 12.  
5 Ezra v. 1; vi. 14.  
6 Beginning with the seventh chapter.
the reading and hearing of God’s Holy Word; and we see them cheered by Him with visitations of the Holy Spirit, Who inspired them both, and with the stirring tones of the prophet Malachi.

The Book of Esther has a niche of its own between these two portions of Holy Scripture, and very significant it is.

Esther, the Queen of Ahasuerus, and Mordecai, the courtier and prime minister of the same sovereign, are contrasted with Zerubbabel and Joshua, and with Ezra and Nehemiah. The Jews who lingered in Persia with Mordecai and Esther are contrasted with those who returned to Jerusalem with Zerubbabel and Joshua, and with Ezra and Nehemiah. Mordecai and Esther are content to dwell at Susa, and seek for prosperity there. They have almost something of the spirit of Lot’s wife in them. To them the edict of Cyrus was a dead letter. They seem to have no longing for Sion. They prefer the courts of the palace of Ahasuerus to those of the Temple of Jehovah. They almost appear to forget their allegiance to the God of Abraham, and seek for preferment at the hands of the Xerxes of Greek history. No wonder that their spiritual tone is low; how could it be otherwise?

The Jews who would not avail themselves of the edict of Cyrus, encouraging them to return to Jerusalem, were a degenerate race; and their descendants, who were not stirred by such noble examples as those of Ezra and Nehemiah, became more and more acclimatized in the heathen land of their captivity. They were like the degenerate Roman soldiers of Marcus Crassus, of whom Horace writes, contented to dwell together with barbarian wives, and grow old in tilling the far-off fields of Media, forgetful of the glories of the Roman name, and the Roman Capitol. The character of such Jews was “of the earth earthy;” and it must needs have been delineated as such by an honest writer. If it had been represented, as it is represented in the Apocryphal Book of Esther and in the Chaldee Targum, it might have been more attractive, but it would have been less true.

Is there no moral in this? Is there nothing here “for doctrine, for reproof, for correction, for instruction in righteousness?” Surely there is much, very much. By the Book of Esther the Holy Spirit teaches us, that if we loiter in Persia, when we ought to return to Jerusalem, if we love the Courts of earthly Princes more than the Church of the Living God, if we prefer Earth to Heaven, and Time to Eternity, then our moral and religious tone will infallibly decline and decay. It teaches us more than this; it teaches us that God is to Man, as Man is to God; that He deals with men as they deal with Him, that He treats us as we treat Him, that He meets us half-way, and more than half-way. As the Psalmist says, “The Lord hath recompensed me according to my righteousness. With the merciful Thou wilt shew Thyself merciful; with an upright man Thou wilt shew Thyself upright; with the pure Thou wilt shew Thyself pure; and with the froward Thou wilt shew Thyself froward.”

If men are ready to act and suffer for God, as Ezra and Nehemiah were, if they deem it a high privilege to be allowed to live for Him, and to die for Him; to confess Him boldly before Kings, in Courts and Council Chambers, in Palaces and Parliaments, then God will manifest Himself to them, as He did to Ezra and Nehemiah; He will send prophets to them, as He sent Malachi to Ezra and Nehemiah, and as He sent Haggai and Zechariah to Zerubbabel and Joshua; He will cheer them with His presence, and comfort them with His grace, and strengthen them with His power. But, if they are cowards, and worldlings in religion, if they will not listen to His voice, exhorting them to leave Susa for Sion, if they seek man’s favour rather than God’s, if they will not confess Him before men, but are ashamed of His Holy Name, then He hides Himself from them. Esther and Mordecai did not join together in calling on the Name of God in their distress; but Esther, at Mordecai’s bidding, made her petition to King Ahasuerus. The King is revealed sitting on his throne, with his golden sceptre in his hand. But God is not made manifest, and the Holy Spirit in writing this history does not even mention His Name. The silence of Man finds its response in the silence of God.

But because God is invisible, it does not follow that God is inactive. Because He is silent He is not asleep. Whether God speaks, or holds his peace, He is still God. As it was said of old of the statues of two great men, which were not carried, as might have been expected, in a

1 viz., between the first six chapters of Ezra, and the rest of Ezra, and the whole of Nehemiah.
2 Horat. 3 Carmin. v. 5—

“Miles Crassi conjuge barbaræ
Turpis maritus visuit,” &c.
3 Ps. xviii. 24—26.
solem procession, "Eo ipso praefitebant, quia non visebant!", so, in a certain sense, the presence of God is more visible in this Book of Esther even because it is not proclaimed. The very absence of the Divine Name sets us about inquiring, Why it is absent? It excites our curiosity, and stimulates examination. What is the reason of it? The reason of it is, because God’s revelations of Himself are proportioned to man’s acknowledgments of Him; they are adjusted to man’s actions by a nice balance and delicate equipoise. So it is in the Book of Esther. Mordecai was not a Martyr or a Confessor, but yet he was not an apostate or an idolater. He did not openly confess God, but he withheld from Haman that reverence which he thought in his conscience to be due to Jehovah alone. His religion was not a demonstrative and positive one; it was one of silence and negation; it was a religion of stubborn and surly protests, rather than of courageous professions. Yet God did not overlook even that modicum of religion. He did not despise the day of small things. He did not send to him an angel Gabriel, as He did to Daniel; He did not send to him prophets, as He did to Zerubbabel and Jeshiun; He did not endue him with Divine Inspiration, as he did Ezra and Nehemiah. God dealt with him as He had dealt with the midwives in Egypt, and with Ahab on his external signs of repentance, and with Jehu in his acts of partial obedience, He gave him an earthly reward and a temporal deliverance.

By that marvellous temporal deliverance of Mordecai, and of Esther, and of their people,—a deliverance brought about by no violent intervention or visible shock, but with quiet and noiseless power, like that of gravitation, never seen but ever felt, and which keeps the planets in their course,—God teaches us in this Book, that, though His Presence is not visible and even His Name is unheard, yet He is ever working in the Government of the world, and especially in the preservation of His Church. We see the face and the hands of the earthly dial, but we do not see the divine main-spring, which rules all.

By this history, in which the Name of God is nowhere seen, but the working of God is every where apparent, the Holy Spirit applies to us a moral test and spiritual touchstone. By this reserve He tries us, whether of our own accord we will acknowledge God’s hand or no. He guides us with His Eye, as the Psalmist says (Ps. xxxii. 9), and not only with His Voice. Blessed are they whose faith is endued with that lucid clearness and delicate sensibility, that they can see God when no sound is uttered to announce His approach.

The Book of Esther has also another special use. In it the Holy Spirit teaches us by that marvellous deliverance of the Jews from utter destruction, that His Divine Eye is ever upon the Hebrew People, scattered abroad though they be, and though unthankful to God; and that He will one day gather them together.

Thus this Book of Esther is a prophecy, and speaks comfort to Israel. It suggests bright hopes of a future day of revival and restoration to the Jews.

It is a prophecy also in a still deeper sense. As the Ancient Christian Church percei ed, this Book of Esther is so composed by the Holy Spirit as to display, to the keen and sensitive eye of faith, a foreshadowing of the most glorious victory and greatest deliverance which the World ever has seen or can see, the victory of Jesus Christ over Satan (the spiritual Haman), by means of His Cross, and the deliverance of His Church from the power of the Enemy.

We will not anticipate here what will be more fully developed in the following notes; we will only call attention to the fact that the light of deliverance shone on the Jews on the third day; and that, on the issuing of the decree on the Eve of the Passover for the destruction of Israel, the Cross, which Haman had erected for Mordecai, became the occasion of Haman’s destruction, and of the deliverance of the Jews; and in like manner the Cross, which Satan set up for Christ, was made the instrument of Satan’s defeat and shame, and of the glory and victory of Christ in the redemption of the World.

There are minute traits and touches in this Book which connect it with the history of Christ’s Passion and Resurrection, and with the World’s redemption thereby. Such points of resemblance between the type and antitype would have been missed by a secular historian, and they are silent evidences of divine guidance in the composition.

If the Book of Esther is read in the light of the Gospel, its inspiration will be readily

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1 The statues of Brutus and Cassius, at the funeral of Junia, wife of Cassius, and sister of Brutus. Tacitus, Annales, iii. 6.
2 See above, on Exod. i. 21.
3 See above, on 1 Kings xxii. 29.
4 2 Kings x. 30.
6 See below, on chap. vii. 9, 10.
7 See note on v. 1.
8 See note on iii. 12.
acknowledged. It will be seen, by the careful and devout reader, to be not only a true history, but a divine prophecy of Christ and His Church.

Let it also not be forgotten, that if there is any one Book in the Old Testament which shows in the clearest light the need which the World had of the Incarnation of the Son of God and the blessings it has thence derived, it is the Book of Esther.

Look at the moral condition of Persia,—one of the most celebrated nations of antiquity,—as displayed in this Book. Look at the degradation to which Womanhood was reduced,—even Hebrew Womanhood,—in that Nation. Surely it was a worthy purpose for the Holy Spirit to reveal to us the arbitrary tyranny of the Court of Susa, and the voluptuous sensuality of its Seraglio, in order to teach us by that awful lesson what Man is, and what Woman may be, and is, and ever will be, without the Gospel of Christ; and also to remind us,—and we surely need to be now reminded,—what benefits the world has received from the abolition of Polygamy, and from the elevation of Woman, and from the consecration of Marriage by the Incarnation of Christ, the promised Seed of the Woman, Who has joined the Church, His Bride, in mystical Wedlock to Himself.

The woes which came like a flood upon Persia,—woes arrested for a time by the pious zeal of the son and successor of Xerxes, Artaxerxes, for the City of God, whose reign was mercifully prolonged for forty years,—are justified by what is revealed to us in the Book of Esther, which suggests to us the question, What would have become of human civilization, if Ahaseurus had been victorious at Salamis, and if God had not crushed the pride of Persia by the arms of Athens and Sparta, and afterwards by the conquests of Alexander the Great of Macedon, and paved the way, by the diffusion of the literature of Greece, for the evangelization of the world by Christianity.

The deliverance of the Jews throughout the vast Empire of the East by the intervention of God's Providence, was a marvellous deliverance. The Sacred Writer of this Book does not mention God's name, in describing it, but the hand of God is clearly visible in every line of the record. And by this silence he teaches us to interpret what is sometimes called profane history. All history is sacred; for God's footsteps are visible in it. And the Book of Esther, which is a Book of divinely inspired Scripture, and which describes the providential deliverance of the Jewish Nation in the East, in the reign of Xerxes, without any mention of God's name, may teach us how to read the history of Herodotus, especially the narrative of the providential deliverance of the World in the West from the myriads of Xerxes, and from the despotism and prodigality of the East.

The whole World may well celebrate a feast of Purim for the victories of Salamis.

The Book of Esther may suggest to us the important truth, that profane history, as it is called, although it does not bear the name of God on its surface, yet it is a record of His working, and ought to be read with the eye of the heart steadily fixed upon Him.

With regard to the Authorship of this Book nothing can be affirmed with certainty. From the style and language of it, and from its internal evidence, we may infer that it was composed by a writer who lived in Persia, and was intimately acquainted with what he describes; and this person was a holy man divinely guided and inspired to write it. It has been attributed by some learned writers to Mordecai; but the characteristics above specified seem rather to point to Ezra; and it is observable that the Book of Esther falls, with singular fitness and propriety, into the interval between the two distinct portions of the Book of Ezra. The Book of Esther is an episode of us have been accustomed to suppose? Cp. notes above, on Ezra vii. 24, 25, and Introduction to that book, p. 300.

Cp. Keil, Einleitung, pp. 473, 474, who places it in the age of Ezra; and so Hengstenberg, Einleitung, ii. 361, 364; and Dr. Pusey (Lectures on Daniel, p. 328), who thus speaks; "The Book of Esther marks itself to have been written by a contemporary. With this agrees the very accurate yet simple description of Persian customs, entering naturally into minute details; its exact yet incidental agreement with the chronology of the reign of Ahaseurus (in Greek Xerxes); the touching traits of her relation to her uncle Mordecai. The difficulties alleged are, but illustrations of its accuracy. Ending, as it does, with the elevation of Mordecai, and appealing for further accounts to the Chronicles of Media and Persia, it was very probably written by Mordecai himself; and it would be an unmarked coincidence, that the historical books of the times in or after the captivity, the historical parts of Daniel, Ezra, Nehemiah, Esther, were written by those concerned in them. The Book of Esther does not imply that it was written by Mordecai, but it does that it was written very shortly after the events."

See above, Prelim. Note to Esther vi. 305.
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to the Book of Ezra, and has been ascribed to Ezra by some early Christian writers\(^1\); and if we were required to specify one name rather than another, this opinion may perhaps seem on the whole to be the best entitled to acceptance.

The Book of Esther has been commented on by a large number of Jewish Expositors\(^2\); among Christian Interpreters may be mentioned Bonartius, Makenda, Hugo de S. Caro, Sanctius, Serarius, A Lopide, Lavater, Le Clerc, Bp. Patrick, and Bertheau, Leipz., 1862. The valuable work of Baumgarten, de fide libri Estheræ, Halae, 1839, has been already noticed.

\(^1\) S. Augustini, de Civ. Dei, xviii. 36, but his language there is not decisive. *Epiphanius*, de Ponderibus, c. 4. *Isidorus*, Origines, vi. 2: cp. Carpzov, Intr. i. 300.

\(^2\) Whose names may be seen in Carpzov, i. 375.
THE BOOK OF ESTHER.

I. 1 NOW it came to pass in the days of ^a Ahasuerus, (this is Ahasuerus which reigned, ^b from India even unto Ethiopia, ^c over an hundred and seven and twenty provinces:) 2 That in those days, when the king Ahasuerus ^d sat on the throne of his kingdom, which was in ^e Shushan the palace, 3 In the third year ^f of the reign of that king Ahasuerus, who had reigned from the river even unto Egypt.

Cu. i. 1. Ahasuerus] i.e. Xerxes, whose expedition into Greece, and ignominious defeat at Salamis, in the autumn of the year n.c. 480, is well known, from the history of Herodotus (ch. vi. 43), and is frequently referred to in the Book of Esther (d. 8; 120) and elsewhere. This has been shown by the late Gesenius, "The Perso" of the Athenian poet, Aeschylus. Xerxes had succeeded his father, Darius, in the throne of Persia, in the beginning of n.c. 485, and, after a reign of twenty years and a half, is succeeded in his bed-chamber by the chief of his body-guard, Artabanus, who conspired with his chamberlain, Mithridates, and was succeeded, after an interregnum of about seven months, by his son, Artaxerxes Longimanus, whose good deeds to Jerusalem have been recorded in the books of Ezra and Nehemiah, and reigned forty years (Cocker, Ann. p. 105; Clinton, Fasti, ii. 313).

That Ahasuerus is Xerxes, may be inferred from the following considerations:

(1) The Ahasuerus of this book is a Persian King, who resides at Shushan (or Susa, l. 5; ii. 15) iv. 8; and passim), the capital of the Persian empire. Among the Kings of Persia Xerxes corresponds in time with Ahasuerus. Xerxes came to the throne, n.c. 485. Ahasuerus made Mordecai his prime minister after the death of Haman (vii. 4). Mordecai was either the uncle or cousin of Esther (i. 7), and he stood in the third generation after the captivity of Jechoniah, King of Jerusalem (ii. 5), which took place, n.c. 597, about 112 years before the accession of Xerxes. A generation may be reckoned at rather more than thirty years, and therefore Mordecai would thus be a contemporary of Xerxes, and Esther, who was younger than Mordecai (ii. 7), would be of a suitable age to become his Queen.

(2) In his temper and actions, the Ahasuerus of the Book of Esther closely resembles Xerxes, as portrayed to us in history. In both there are the same characteristics of wayward caprice, uncontrolled passion, and fitful violence, almost amounting to furious phrenzy; of arbitrary wildness, and despotic tyranny; of reckless and ruthless cruelty, not unmingled with some lucid intervals of kindness and generosity. There are the same traits of voluptuous sensuality, combined with boundless prodigality, and proud ostentation of power and dominion, and with the brilliant and gorgeous display of Oriental magnificence. See Herod. vii. 31. 35. 45. 105. 136; iv. 107; Jastrow, x. 180; Baumgarten, p. 135; Kittel, Bib. Illust. p. 439.

(3) There is also a similarity in the names of the two sovereigns, Ahasuerus, and Xerxes, and especially by those who have recently examined the cuneiform inscriptions (Champollion, Lassen, Denyfy, and Spiegel). The Hebrew name of Ahasuerus is Aĉ-shâh-er-ash. The initial a is an affix, and the other syllables are a Hebrew modification of the Persian name Ksâdash, which occurs frequently in the extant cuneiform inscriptions of Xerxes. See the collection of them in Spiegel, Die alt-Persischen Keil-Inscriptien: Leipzig, 1862, pp. 51—63. Cp. Lassen, Keil-Inscriptien, p. 33; and Drest, p. 66. Cp. above, on Ezra iv. 6; and see Baumgarten, De ideâ Estherae, 131—135. This Persian name, Ksâdshâ, was Graecized into Xerxes. In the Syriac Version here he is called Aĉ-shîrash, the son of Aĉ-shârash.

(4) Other points of resemblance between Ahasuerus and Xerxes will be pointed out in the following notes; and it seems scarcely possible for any one to doubt their identity, after what has been said on this subject by Scaliger (de Emend. Tempor. p. 483; ad Euseb. Chron. 1230), and by others, see Drusius, Junius, Pfeiffer (Dubia, p. 256). Bp. Hall, Carpzov, Bengel, John, Rosenmüller, Gesenius, Justi, Herzfeld, Winer, Baumgarten, Hâvernick, Keil, Dr. Kitt, Bertheau, Lord Arthur Hervey, Dr. Davidson, Bp. Cotton, Dr. W. Smith, Dr. Puey (on Daniel, 329), who all agree in this conclusion, that the Ahasuerus of the Book of Esther is the Xerxes of Herodotus and Aeschylus.

It has been urged by some critics (as Hengstenberg, Keener, and others), that Ahasuerus cannot be Xerxes, because the twelfth year of Ahasuerus is mentioned in this book (iii. 7), and events happening after that year are narrated as occurring in his reign, whereas Xerxes reigned only eleven years, as "Ux. and other chronologers have supposed. But this objection has been removed by the establishment of a counter opinion, viz. that the reign of Xerxes extended to twenty-one years. See DioDoros, xi. 61; Weselst, Clinton, Fasti Hellenici, ii. 914; Herzfeld, Geschichte, ii. 397.

— This is Ahasuerus." The author thus distinguishes this Ahasuerus from others who bore the same name. Ahasuerus, (as has been before observed, Ezra iv. 6), was an official name of Persian Kings.

— Even unto Ethiopia, over an hundred and seven and twenty provinces) In the Book of Daniel (vi. 1) it is said, that Darius the Mede set 120 princes over his provinces. The twenty satrapiâs of Herodotus (iii. 89) are different in character from the provinces (medinath) here mentioned, and describe nations rather than districts (Horezen, Rosenmüller, Baumgarten). Herodotus himself speaks of the Indians and Ethiopians as being tributary to the King of Persia (iii. 97, 98. Cp. iv. 44; vii. 9. 15. 69). See also the speech of Xerxes on the size of his own dominions, which he boasts to be co-extensive with the heavens (vii. 8). Cp. Hâvernick, Einl. ii. 341; Dr. Puey, Lect. on Daniel, 410—414.

In extant cuneiform inscriptions, Ahasuerus (i.e. Xerxes) thus speaks of himself:

"1. Ksâdrâr." (or, Ksâdrâr = Xerxes), "the King of Kings, King of the Tribes, which consist of many nations, King of this great Earth far away, son of King Darius, the Achaemenid; thus saith Ksâdrâr, the Great King, by the favour of Aramazdes, I have built this building. I am Ksâdrâr, the Great King, the King of Kings, the King of the lands, which consist of many races." See Spiegel, pp. 60. 61. 63.

The word medinath, here used to describe a province, properly signifies a "judicial district, within which the Satrap, who was entrusted with the charge of it, exercised jurisdiction: the word is connected with din, judgment, dan, judge, &c. (Gesen. 451.)

2. In Shushan] Susa, the Persian capital. See Neh. i. 1; and described as the residence of Xerxes by Herodotus, vii. 6. 135, 136; iv. 107; Aeschylus, Pers. 15. 125. 569."

1 Ezra 4. 6. 2 Dan. 8. 1. 3 ch. 3. 9. 4 Dan. 6. 1. 5 1 Kings i. 46. 6 Neh. 1. 1.
of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him:

4. When he showed the riches of his glorious kingdom and the honour of his excellent majesty many days, even an hundred and fourscore days.

5. And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the king's palace; {v. Where were white, green, and blue, hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble. And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance, according to the state of the king. And the drinking was according to the law; none did compel: so for the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus.

10. On the seventh day, when the heart of the king was merry with wine, he commanded Mehumman, Biztha, Hardona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the

The Feast at Susa.

3. In the third year of his reign, he made a feast unto all his princes. In the third year of his reign, Xerxes (as Diodoros Siculus states, xi. 2) was engaged in making preparations for his expedition against Greece, and gathered together his princes, in order to take counsel with them on that expedition, and he then promised to reward those princes who should bring the best forces into the field (Herod. vii. 8. Cp. Diod. Sic. xi. 2; Dierer. 138). It was the custom of the Persians to combine great councils with great festivities (Herod. i. 133; Strabo, x. p. 329; Winer, R. W. B. ii. 229); and consequently there is good reason for believing that this great festival of Ahasuerus at Susa, was in honour of the projected invasion of Greece. Cp. Hererick, Einleit. ii. 340. We have a parallel instance in the history of Nabuchodonosor, who feasted his army 120 days at Nineveh (Jud. i. 16).

It had been long ago suggested by Roi, Halt, that this feast of Ahasuerus (or Xerxes) at Susa was held partly in triumphal joy "for the great victories which Xerxes had lately won in Egypt, and partly for the animation of his princes and soldiers to future exploits in Greece. And as that campaign was preceded by muster of troops, as well as by deliberations on the plan of the expedition, we recognize there a reason for a statement, which otherwise might seem unaccountable (and which has been rejected by some critics as fabulous), the prolongation of the festival of Ahasuerus for so long a time as a hundred and fourscore days (v. 4); and we see also how appropriate on such an occasion, when such vast forces were gathered together, would be the words of the sacred writer,—

"He shewed the riches of his glorious kingdom, and the honour of his excellent majesty."

The reader may be reminded of the magnificent spectacle of the riches of this glorious kingdom, and excellent majesty, which was displayed to the eyes of Xerxes, when he contemplated his collected forces at Alydus, in his march to Greece (Herod. vii. 44, 45; Vol. Mar. ix. 13).

The person of Xerxes himself was distinguished by the majestic dignity and beauty of his stature (Herod. vii. 187). He was now in the flower of youth (Eccles., Pers. 13. 741; 779: ἥπερτος τοῦ κυρίου, αὐτὸς ῥυτίς ἡμῶν).—nobles Heb. partemim, a Persian word, which signifies 1st, or principal (Genes. 694; Sanscrit, prathama; Greek, πρώτος, πρῶτος (Bawmg. 98). 5. In the court of the garden] The custom of banqueting in parks, or parades, and gardens, is common to this day in Persia (Dorerer, Haierenick). This mention of the garden seems to show that this festival took place in the earlier part of the year.

6. fine linen] Heb. corpjtas; whence Gr. καθαρός; and Lat. claribans; Sanscrit kārya (Genes. 416).

— the beds were of gold and silver] The gold and silver beds of the Persian army of Xerxes are mentioned by Herodotus (ix. 82), and the variegated hangings, and the golden and silver tables, as exciting the wonder of Pausanias. Cp. Athenaeus, ii. 31; Plutarch, Pelop. c. 30, where the splendid accoutrements of the Persian couches are described. The effeminacy of the Persians in those respects gave occasion to the Athenian Dramatist, Phrynichus, to begin his play, "The Phrenicans," which was the model of the Persas of Eschylus, with a scene in which he introduced Persian attendants strewing the seats of Persian nobles with tapestry. See the Greek "Argument," prefixed to the Persus of Eschylus.


— white] Properly pearl-coloured (Genes).

—in vessels of gold] For this he might. The immense quantity of gold belonging to the Kings of Persia, became proverbial (Q. Curt. iii. 13; v. 6). Eschylus (Pers. 3) gives to Susa the epithets ρώγηνσας. Cp. ibid. 9. 80. 161.

—in silver] Perhaps chalcosian, which was called the wine of the Persian Kings. Cp. Ezek. xxvii. 18; Strabo, x. p. 320; Athen. i. 51.

— according to the state] Literally, according to the hand. Cp. 1 Kings x. 13. Neh. ii. 18.

— none did compel] As was sometimes the custom among the Persians and their imitators. See Bawmg. p. 12. But now that Ahasuerus (i.e. Xerxes) had invited princes of all his provinces, he respected their national habits, and did not forget that some of the mountaineer Persian races, which revered the simplicity and strictness of their ancient customs, were famous for their temperance (Xenophon, Cyrop. i. 2. 16; Ammian. Marcellini. xxxii. 6).

6. Vashti the queen] Though the Persian sovereigns had a large number of wives and concubines, yet one was supreme over the rest, and often exercised great power in affairs of state, as Atossa, the Queen of Darius, and mother of Xerxes (Herod. i. 134; vii. 7). Eschyl., Pers. 159—and Ctesias, Persian Kings, x. 279; Fahr. p. 127; Athenaeus, xiii.). The children of the concubines were not admissible to the throne. Cp. Bawmg. de Imperio Persarum, i. 106. 110. 157; Bahr, ad Ctesias, 152. 178; Bawmg. 129).

8. Ahasuerus—Cares] The exact specification of the names of the chamberlains here, and of the names of the seven counsellors (v. 14), and other minute details throughout this book, show that the author was intimately acquainted with the subject on which he writes.

— seven chamberlains] The number seven was a favourite
king. To bring Vashti the queen before the king with the crown royal, to show the people and the princes her beauty: for she was fair to look on.

12 But the queen Vashti refused to come at the king’s commandment with his chamberlains: therefore was the king very wroth, and his anger burned in him.

13 Then the king said to the wise men, which knew the times, (for so was the king’s manner toward all that knew law and judgment: 14 And the next unto him was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king’s face, and which sat in the first of the kingdom;) 15 What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the people that are in all the provinces of the king Ahasuerus.

17 For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 Likewise shall the ladies of Persia and Media say this day unto all the king’s princes, which have heard of the deed of the queen. Thus shall there arise too much contempt and wrath. 19 If it please the king, let there go a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. 20 And when the king’s decree which he shall make shall be published throughout all his empire, (for it is great,) all the wives shall give to their husbands honour, both to great and to small.

21 And the saying pleased the king and the princes; and the king did according to the word of Memucan: For he sent letters into all the king’s provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own language. —too much contempt and wrath] Contempt among the women, and wrath in the men, and continual discord in families.

19. let it be written] Let it be enrolled among the laws, which are immutable. This was desired by them, in order that the Queen might not be able afterwards to regain her power over the King, and punish those who now gave their counsel for her degradation.

19. that it be not altered] Literally, let it not pass away, so as to become void. What was spoken by the King was often altered, and often passed away. We find frequent instances of sudden changes of resolutions of Persian Kings, and of Ahasuerus himself (Xerxes). See Herod. vii. 4. 11. 13. 18. But what was written and enrolled among the laws of Persia could not be altered. Cp. Dan. vi. 8—10. Cp. below, ii. 9; viii. 5. 8, where the writing of the decree is insisted upon, as necessary to give it validity.


THE ROYAL DECREES.


20. for it is great] Mardookas, in Herodotus (vii. 9), flatters Xerxes in a similar strain to this.

22. according to the writing thereof] According to the alphabetical character used in the provinces respectively.

22. that every man should bear rule in his own house, and that it should be published according to the language of every people] This statement has been rejected as incredible, and the decree has been ridiculed as absurd by some. But they do not seem to have carefully examined the writer’s words.

The royal decrees.

Esther I. 11—22.

Some one with the Persians. Cp. v. 14; ii. 9; iv. 4, 5. Herod. iii. 17, 84; Havernick, ii. 343. It may have been founded on some notions of astrology, to which they were devoted (Bauyon). It has been thought by some to have been due to the influence of Daniel (Mede, book i. disc. x.), but this is hardly probable.

11. Vashti—to show—her beauty] The name Vashti signifies in Persian beautiful woman (Gen. 24. 46; Esther, 380; Zend, Wahisti).

11. [Heb. ether] the Persian skapar, or tiara. Cp. ii. 17; vi. 16, 17, 56; Pers. 363; and Clesias, Pers. 47; and Bähr’s note, p. 191.

12. the queen Vashti refused to come] “Stulto regis consulti” (says Sulpicius Severus), knowing the licentiousness of Persian princes in such times of revelry. Cp. Herod. v. 18.

13. which knew the times] Who were acquainted with the precedents of the Persian jurisprudence, and could advise what was to be done according to ancient usage.


15. which saw the king’s face] Who were admitted to his presence. The privacy of the Median and Persian Kings was held inviolable.—“Aput Persas persona regis occultatur” (Justin, l. 0). Cp. Herod. i. 89; Xenophon, Ages. 9. 1. 1; Aristot. de Mundo, c. 6, where the King is described as “sitting at Susa, invisible.” It was a stipulation of the six associates of Darius Hystaspis, that they should have the privilege of admission to see the King’s face. Cp. below, v. 1.

16. Memucan] Mentioned last in order (v. 14); but here he is said to have spoken first,—a small matter, seeming to show the historian’s accurate knowledge of the facts of the case.

18. the ladies] The wives of princes and nobles.

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The sense is, that every man should be ruler in his own house, and be using the language of his own people; that is, he should not adopt the language of any of his numerous wives, who might be foreigners, but should speak to them in the language of his own people, and constrain them to use that language also. So Targum, Jarchi, Aba Ezra, De Dieu, Baumg., Bertheau. The number and diversity of languages spoken in the Persian dominions have been already adverted to, in the notes on chap. vii. This desire of the king's being polygamists, a jargon of language was introduced into their families, and some of them adopted the dialects of their foreign wives. This decree was designed to correct this evil; and the need of such a law in such cases is seen by what is related in Neh. xiii. 23, 24, where the children of the strange wives are said to speak a dialect of Philistia, mingled with Hebrew. We may compare Jæcuard's description of the corruption of the Roman language by the influence of Greek women (Jæcuard, vi. 186).

The influence which many strange women gained over the heart of Solomon (1 Kings xi. 1–8), and the great power exercised by Queens, and other great women in Persia, over their own husbands, although they were polygamists, are matters of history. See Baumg. p. 22–24.

THE INTERVAL OF FOUR YEARS.

CH. II. 1. After these things The events of the former chapter occurred in the earlier part of the third year of Ahasuerus (i. 3); but his marriage with Esther, the successor of Vashti, did not take place till near the end of the tenth month of the seventh year of his reign (e. 10). Ahasuerus was a man of violent passions. Is this delay credible? How is it to be accounted for? The answer is to be suggested by what has been already stated, namely, that Ahasuerus was Xerxes (see on i. 1). We know from secular historians that Xerxes was absent from Persia in his fourth year. He came to the throne, B.C. 485, and set forth from Susa in the spring of B.C. 481 (Herod. vii. 20), and arrived at Sardis in the autumn of B.C. 481, and then passed the winter (Herod. vii. 32–37). He set forward from Sardis in the spring of B.C. 480 (Herod. vii. 37). The battle of Thermopylae was fought in the summer (Herod. vii. 110), and that of Salamis was fought in the autumn of that year (Herod. viii. 65; 110) and the battles of Plataea and Mycale took place in the September of B.C. 479 (Herod. ix. 101; Plutarch, Aristid. c. 19; Clinton, Fasti, ii. 28. 30. 217).

After the battle of Mycale, some of the Persians, who escaped from the defeat there, came to Sardis, and found Xerxes there after his ignominious return from Greece (Herod. viii. 117; ix. 107). There he was entangled in a guilty passion for the wife of his brother Masistes, and then returned to Susa, where he formed a lawful connexion with her daughter, Arinatha, the wife of his own son, and thus excited the jealousy of Amestris, the daughter of Otanes, a Persian noble (Herod. vii. 61), one of his own wives, who avenged herself in a most barbarous manner on the widow of Masistes; and Masistes, the brother of Xerxes, being resolved to excite a rebellion in Bactria against the King, was cut off in his way thither by the command of Xerxes. It is not certain whether Xerxes returned by a direct route from Sardis to Susa, or whether he did not first go to Ecbatana, or to Babylon. There is a difference among the historians (Herodotus, Ctesias, and Diodorus) as to this point. See Eichhorn, Ann. p. 104. These events, it is probable, filled up a great part of the interval between the third and seventh year of the reign of Xerxes.

Thus we may explain the delay between the repudiation of Vashti, and the elevation of Esther to be Queen. Cp. Boeckh, Ann. 1835, p. 150.

It has been objected, that Xerxes had a Queen Amestris, already mentioned; and that it would not be likely that he would make such an order, as is described in this chapter, for supplying the place of Vashti.

We have answered this objection by saying that Amestris herself was no other than Esther. So Scaliger, Pfeiffer, Eichhorn, Bunsen, and others. But this is impossible. Amestris was not a Jewess, as Esther was, but the daughter of a Persian chief by one of his brother's wives. She was a Jewess herself (see on iii. 135; iv. 7); and we read here that Ahasuerus loved Esther above all his wives (iv. 17). Amestris was a dissolute and profligate woman; see Ctesias, Pers. 42, who speaks of her illicit connexions; and the affections of the King had been entangled by that very woman, who was afterwards so cruelly treated by Amestris (Herod. ix. 108. Cp. Baumg. p. 145).

It is observable, that in the drama of Aischylos, which belongs to this period, the principal female royal personage is not the Queen Cassandra, but the Queen Mother, Atossa, who had the most prominent position at Susa, during the absence of Xerxes in Greece. Does not this seem to intimate that the place of Queen Consuort was regarded as vacant at this time? B. (That they may gather together all the fair young virgins.) The details in this and the following verses (ev. 8–16) display a picture of the degradation to which Woman was reduced in Persia at that time, when Persia was regarded as holding the highest place among the nations of the world for extent of dominion, and abundance of wealth, and brilliant splendour, and arts of civilization and refinement. The degradation of Woman was accompanied, as it always is, with savage brutality, and foul sensuality, in the other sex. This chapter, therefore, is of priceless worth, as showing the need under which the human race then lay, of that deliverance, which has been wrought by the INCRATION of the Son of God, the Seed of the Woman, who raised Womanhood to a high and holy dignity, and by that spiritual espousal of a Church Universal, by which He has sanctified Marriage, and made it a "great mystery" (Eph. v. 32); and it may remind the world of the inestimable benefits it owes to Christianity. See above, Introd. p. 365.
Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; 

6 who had been carried away from Jerusalem with the captivity which had been carried away with || Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. 7 And he brought up Hadassah, that is, Esther, *his* uncle's daughter: for she had neither father nor mother, and the maid was **fair and beautiful**; whom Mordecai, when her father and mother were dead, took for his own daughter.

So it came to pass, when the king's commandment and his decree were heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women. 9 And the maiden pleased him, and she obtained kindness of him; and he speedily gave her *things* for purification, with **such** things as belonged to her, and seven maids, **which were** meet to be given her, out of the king's house: and **he** preferred her and her maids unto the best **place** of the house of the women.

Esther had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it.

And Mordecai walked every day before the court of the women's house, **that** to know how Esther did, and what should become of her. 12 Now when every maid's turn was come to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women;) 13 Then thus came **every** maiden unto the king; whatsoever she desired was given her with out of the house of the women unto the king's house. In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

Now when the turn of Esther, **her** daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her. 16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh

5. Mordecai] Probably a name connected with Merodach. It occurs also in Ezra ii. 2; Neh. vii. 7.
6. Who had been carried away from Jerusalem] That is, Kish had been carried away from Jerusalem, with Jeconiah, about 117 years before this time. See Baumgarten, pp. 125—127; Davidson, 157, 159.

It has been supposed by some (e.g. Bertheau, p. 306), that Mordecai himself might be reckoned, according to a popular use of the term, among the captives brought from Jerusalem a century before, as being included in his ancestors, by an error in the Hebrew, and that Jair, Shimul, and Kish are the celebrated Benjamites, bearing those names, and are mentioned here on account of their celebrity, while other links of the genealogical chain are cancelled, but the former interpretation (which is that also of P GET 8. LE 8. Ye 8. Re 8. and Boufere }) seems preferable. See above, on i. 1.

It might have been expected, that Mordecai, being of the favoured tribe of Benjamin, would not have been content to remain in Persia, but would have earnestly desired to return to Jerusalem. See above, Introduction, as to his character, contrasted with that of such persons as Zerubbabel and Joshua, Ezra and Nehemiah, who made great worldly sacrifices, in order to return, and encountered great hardships at Jerusalem.

8. Esther] The Persian name for star (Pfeiffer, 257; Gesen. 69). Her maiden name was Myrtle; her name as Queen was Star (Bertheau).
9. Abigail's son (v. 15. Gesen. 191). Josephus (x. 6. 2) makes Mordecai himself to be her uncle.
10. Esther had not shewed her people] And she continued to conceal it (see vii. 4), by the direction of Mordecai, as here stated: cp. v. 20. Mordecai probably thought that the knowledge of it would be a prejudice to her admission into the King's favour, and a hindrance to her influence over him. Here we have a specimen of that lower tone of morality, which characterizes Mordecai, and which places him in a striking contrast to the noble and generous spirits of such confessors as Ezra (see Ezra x. vii. 1—29) and Nehemiah (see Ncb. 1. and 2; and xii. 6—9; and cp. above, Introd. p. 359—364). How different is the language of the Psalmist (ex. iv. 6), "I will speak of Thy testimonies also even before kings, and will not be ashamed." Cp. below, iv. 14; and above, Introduction to this Book.
11. Tebeth] The month from the new moon in January to that in February (Gesen. 318).

year of his reign. 17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king.

And when the virgins were gathered together the second time, then Mordecai sat in the king's gate. 20 "Esther had not yet shewed her kindred nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, as when she was brought up with him. 21 In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the door, were wroth, and sought to lay hand on the king Ahasuerus. 22 And the thing was known to Mordecai, who told it unto Esther the queen; and Esther certified the king thereof in Mordecai's name.

And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the chronicles before the king.

III. 1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the

on Mordecai's, strengthened her influence with the King, and rendered him more favourable to her requests.

21. chamberlains, Bigthan and Teresh] On these Persian names, see Bertheau, 315. Their meaning is not certain.

22. "the tree on which those two were both hanged on a tree] By crucification,—a common punishment among the Persians. See Herod, vii. 120; iv. 43; vi. 30; vii. 194; Tác. ii. 110; Ctesias, Pers. c. 36; Plutarch, Artax. c. 17. Cp. below, v. 14; vii. 9; 10. 13: Ezra vii. 11. Hdt. vii. 351. Xerxes (Ahasuerus) was so furious against the Spartans, after the battle of Thermopyle, that he ordered the dead body of Leonidas to be crucified (Herod. vii. 235; ix. 78).

—The book of the chronicles Which was afterwards read to Ahasuerus, when he could not sleep (vi. 1). The Persian custom, in the age of Xerxes, of registering the good deeds of his subjects, was seen in the records made by his royal chroniclers, who stood by the side of his silver-footed throne, on Mount Eagleos, at the battle of Salamis. See Herod. viii. 90; Ecbel., Pers. 472.


Haman the Agagite.

Ch. III. 1. Haman] A name which seems to signify illustrious, and, perhaps, to be connected with the Indian Hrmes (Gesen. 223; Everst, 360). The Haman mentioned in Tobit xiv. 10, has been supposed by some (D'Aubl., iv. 237) to be the same as this Haman, but this is not probable.

—Agagite A descendant of the Amalekite Kings, called Agag (Num. xxiv. 7; 1 Sam. xv. 8, 32). He is, therefore, called an Amalekite by Josephus (Ant. xi. 6. 5). It has been objected, that if Haman was not a Persian, but an Amalekite exilanth, it is not likely that he would have been made chief Vizier of Ahasuerus; but this objection may be refuted by reference to the many examples on record of strangers who were highly advanced in the court of Persia. It may suffice to mention Daniel (Dan. vi. 28). Among Gentile foreigners who gained influence
princes that were with him. 2 And all the king's servants, that were in the king's gate, bowed, and reverenced Haman: for the king had so commanded concerning him. But Mordecai bowed not, nor did him reverence. 3 Then the king's servants, that were in the king's gate, said unto Mordecai, Why transgressest thou the king's commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. 5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had showed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, b they cast Pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, that is, the month Adar. 8 And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not fit for the king's profit to suffer them. 9 If it please the king, let it be written that they may be destroyed: and I will give ten thousand talents of silver to the hands of those that have the charge of the business, to bring it into the king's treasuries. 10 And the king b took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy. 11 And

The Persians, like the Chaldeans (see Isa. xliii. 9—13), were superstitiously addicted to the inquisition of times and seasons favourable for any enterprise to which they were inclined; and for this purpose they resorted to divination by lots and astrology; and this propensity remains among them still: see the passages from Celsearius (i. 231), and Origen (iii. 163. 301), quoted by Baumgarten, p. 101. Cp. Bert. v. 329. (the twelfth month—the month Adar) "The lot is cast into the lap, but the whole disposing of it is of the Lord" (Prov. xvi. 33) ; and it was provincially ordered, that the lot (for the appointment of a day on which Haman's design against the Jews was to be perpetrated) fell on a day in the most distant month in the year. The casting of lots took place on the first month, and they made trial of each month in succession; but no month was found, by their process, to be favourable till the last month.

Thus ample time was given for the intercession of Esther, and for the dispatch of the posts, and for the publication of an edict favourable to the Jews: see viii. 9—12. It may at first be thought strange, that Haman should be content with this long prorogation of his murderous design. But it is to be observed, that he took care to secure the royal authority for it in writing (see v. 9), and by the king's seal (see v. 12), and he knew that any decree which was thus ratified, could not be revoked, but, according to the law of the Medes and Persians, was unalterable (see i. 19. Cp. viii. 2. 8. 10). Besides, his superstitious reverence for divination would not allow him to alter the day prescribed by the lots; and he might hope that the interval of time would afford greater facilities for making sure preparations for the total extermination of the Jews, by a well-organized conspiracy against them among their heathen enemies, whom he probably gratified with a promise of a share in the spolium, as he did to Ahasuerus (v. 9). 8. a certain people, scattered abroad—in all the provinces of thy kingdom] See 2 Chron. xxxvi. 23. Ezra i. 1—4. 9. (ten thousand talents) Out of the spoil of the Jews who were to be slain (v. 19). Hence it may be inferred, that many of the Jews of the dispersion had amassed considerable wealth; this was a snare to them, and indisposed them to return to Jerusalem, and attached them to the heathen land of their captivity. Cp. Ezra ii. 64.
The eve of the Passover.  ESTHER III. 12—15. IV. 1.  The decree against the Jews.

m ch. 5. 9.  Or, secretaries.

n ch. 1. 12. & s. 9.

o 1 Kings 21. 8.  ch. 8, 10.

p ch. 8. 10.

q ch. 8. 12, 16.

t See ch. 1. 15.  Prov. 29. 2.

r ch. 8. 11.  s ch. 8. 15. 14.

The king said unto Haman. The silver is given to thee, the people also, to do with them as it seemeth good to thee.

12 Then were the king's scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded according to the king's lieutenant, and to the governors that were over every province, and to the rulers of every people of every province, according to the writing thereof, and to every people after their language; in the name of king Ahasuerus it was written, and sealed with the king's ring. And the letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province was published unto all people, that they should be ready against that day. The posts went out, being hastened by the king's commandment, and the decree was given in Shushan the palace. And the king and Haman sat down to drink; but the city Shushan was perplexed.

IV, 1 When Mordecai perceived all that was done, Mordecai a rent his clothes, and put on sackcloth b with ashes, and went out into the midst of the times in this book, iii. 12; vii. 9; ix. 3; and above, in Ezra viii. 30 (in all which places it is rendered lieutenants in our version), as in Dan. III. 2: 9; 3: 7; vi. 1: 3, 4, 6, 7; in all which places it is rendered princes.

13 sent by posts] By posts; literally, runners (Gesen. 763). See 1 Sam. xxvi. 17. 2 Kings x. 25; xi. 6. The organization of a system of couriers (Eryx-nos, see on Matt. v. 41), for communicating royal decrees and other intelligence to all parts of the vast empire of Persia (cp. viii. 15), is well known from secular historians (Herod. vili. 98. Xenophon, Cyrop. vii. 6, 17).

15. The king and Haman sat down to drink] Probably Haman desired to drown all connotations visitings of his own conscience and that of the king; and he exulted in the prospect of revenge by the destruction of Mordecai and his nation.

The resemblance between the character and acts of Haman, the proud and malignant enemy of God's people, and the spiritual Adversary of the Church of Christ, has been already noticed (on vv. 2 and 12), and will come before us again, when we consider how Haman's malice recoiled on himself, and how he was crucified on the cross which he erected for Mordecai (vii. 9, 10).

The ghastly Enemy of God's people rejoiced at the prospect of their destruction, when he had prevailed on the rulers and people of Jerusalem to kill Christ; and the people of God were perplexed; but their sorrow was only for a time, and was changed into joy (see John xvi. 22; xxi. 1. Cp. Rev. xi. 10).

— the city Shushan was perplexed] Being grieved that the King's name and authority should be abused by a wicked counsellor in the place of judgment (Esth. iii. 16). Cp. viii. 15, where it is said that the city of Shushan rejoiced and was glad, after the fall of Haman, and the deliverance of the Jews.

Mordecai fasting. CRT. IV. 1. Mordecai rent his clothes] Mordecai rends his clothes, puts on sackcloth and ashes, and cries with a loud and bitter cry; he makes outward demonstrations of grief and sorrow; but it is not said that he retired to his chamber to pray as Daniel did (Dan. vii. 10; ix. 3—19), or that he resorted to God with confession and supplication for help, as Ezra and Nehemiah did (Ezra viii. 23; ix. 5—15). Neh. i. 4—11; ix. 4—15.

In like manner it is said of the Jews, that they made great mourning and fasting, and weeping and wailing, and many lay in sackcloth and ashes (e. 8); but it is not said that they cried to the Lord God of Israel for deliverance.

The religion of Mordecai and Esther (cp. v. 16), who are favourable specimens of those Jews who did not avail themselves of the edict of Cyrus, inviting them to return to Jerusalem, stands in strong contrast with the more spiritual and saintly
Mordecai fasts;  

ESTHER IV. 2—14.  

his message to Esther.

city, and < cried with a loud and a bitter cry; 2 And came even before the king's gate: for none might enter into the king's gate clothed with sackcloth. 3 And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and < many lay in sackcloth and ashes.

4 So Esther's maids and her < chamberlains came and told it her. Then was the queen exceedingly grieved; and she raiment to clothe Mordecai, and to take away his sackcloth from him: but he received it not. 5 Then called Esther for Hatach, one of the king's chamberlains, < whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it was, and why it was. 6 So Hatach went forth to Mordecai unto the street of the city, which was before the king's gate. 7 And Mordecai told him of all that had happened unto him, and of < the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. 8 Also he gave him < the copy of the writing of the decree that was given at Shushan to destroy them, to shew it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai. 10 Again Esther spake unto Hatach, and gave him commandment unto Mordecai; 11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into < the inner court, who is not called, < there is one law of his to put him to death, except such < to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days. 12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, Think not with thyself that thou shalt escape in the king's house, more than all the Jews. 14 For if thou altogether holdest thy peace at this time, then shall there < enlargement and deliverance arise to the Jews from another place; but thou and thy father's devotion of Ezra and Nehemiah, who relinquished temporal preferment and honour, and made great sacrifices of worldly good things, in order to serve the God of their fathers at Jerusalem, according to His appointed ordinances. See above, Introduction, pp. 361—364.

11. unto the king into the inner court] Where the Persian King sat, with his golden sceptre in his hand, like a deity upon earth, on his royal throne. See Herod. i. 99; iii. 72. 77. 94; vii. 212. Athanasius, xii. 8. and Philost. Ion. ii. 32, where the Persian King is described sitting on his golden throne, in a splendid attire, “varigated like a peacock;” and above, on i. 14, and Bochart, and the notes of Severinus, and A. Lapide, on i. 2, where it is shown from various authorities, that the Persians revered their Kings as gods; a feeling which is briefly expressed in the words of the Persians to Atossa, the Queen of Darius, and mother of Xerxes, Θεοῦ πρὸς εὐδόκησαι Περσῶν, Θεοῦ οὐδέ αὐτῆς εὐρίμην Εσθέρ (Ezechyl. Pers. 180).

< these thirty days] See above, on iii. 19—22.

The Religion of Mordecai and Esther.

14. from another place—and who kneweth—such a time as this! He does not mention the name of God, but we may suppose that it was in his thoughts; and though he does not openly declare that it is God's hand alone which setteth up princes, yet he seems to have some surmise that there is a providential purpose to be accomplished by the elevation of Esther to the kingdom.

The circumstances of those Jews who were born in heathendom, and nursed with heathens in cities and courts, naturally produced a habit of reserve and constraint, unfavourable to spiritual life, even among themselves: cp. above, ii. 16. Here is one of the evidences of the truth and divine inspiration of this Book. The Apocryphal Book of Esther overflows with abundant obliterations of religious sentiment in Mordecai and Esther, especially at this crisis, and so does the Chaldee Targum. The Jewish composers of those Books aspired to make a hero of the one, and a female saint of the other. But the Holy Spirit pourtrays them as they were.

Mordecai fasts, and Esther and her maidens fast in their distress (v. 10); but we do not hear that they encourage one another by prayer, or by commemoration of God's glorious acts to their forefathers. There is inspiration in this silence and reverence of the narrative, and in the non-appearance of the Divine Name in this Book. God deals with men as they are; He is to them as they are to Him, and adjusts His dealing to theirs. If they are actuated by high and noble motives, and if they commune with Him in prayer, and confess Him boldly even unto death, He reveals Himself to them as He did to Daniel. He sends to them Prophets, as He did to Zerubbabel and Jeshua, who were cheered by His voice speaking to them by Haggai and Zechariah. He gives them the gift of the Holy Spirit, as He did to Ezra. He sends to them a Malachi, as He did to Nehemiah, who had also the help of Ezra. But if they are influenced by lower considerations of worldly prudence, He does not overlook what is good in them, but rewards it accordingly. He speaks to them as it were anxiously, as He did to Mordecai and Esther. He acts behind a veil of historical events, which are brought about by His Providence, but in which the World does not recognize His presence. See above, Introduction to this Book, pp. 361—364.
house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? 15 Then Esther bade them return Mordecai this answer, 16 Go, gather together all the Jews that are † present in Shushan, and fast ye for me, and neither eat nor drink † three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: 8 and if I perish, I perish. 17 So Mordecai † went his way, and did according to all that Esther had commanded him.

V. 1 Now it came to pass † on the third day, that Esther put on her royal apparel, and stood in the inner court of the king’s house, over against the king’s house: and the king sat upon his royal throne in the royal house, over against the gate of the house. 2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. 3 Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom. 4 And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him. 5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted to thee: and what is thy request? even to the half of the kingdom it shall be performed. 7 Then answered Esther, and said, My petition and my request is; 8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said.

9 Then went Haman forth that day joyful and with a glad heart: but when Haman saw Mordecai in the king’s gate, † that he stood not up, nor moved for him, he was full of indignation against Mordecai. 10 Nevertheless Haman ᵉ refrained himself: and when he came home, he sent and † called for his friends, and Zeresh his wife. 11 And Haman told them of the glory of his riches, and

ends of the earth shall see the salvation of our God” (Isa. lii. 1—10).

† the king sat upon his royal throne] See above, on iv. 11.

3. to the half of the kingdom] Compare v. 6; vii. 2; and Mark vi. 23.

4. If it seem good unto the king] Esther uses the third person (the king) here, and v. 8, till she has been assured of the royal favour, and then adopts the second person, vii. 3, 5; † let the king and Haman come this day unto the banquet] Esther does not immediately divulge her petition, but invites the King to a banquet, once and again, v. 8, because a banquet would afford the “molia temporum flandi,” and because it was the custom of Persian kings to grant requests at banquets. See Herod. ix. 110. Baumg. p. 67; above, on iii. 11; and cp. v. 6; and vii. 2, when at the banquet Ahasuerus anticipates Esther, and asks her of his own accord what her request is.

7. Zeresh, the wife of Haman. She is called by the Targum the daughter of Tattenai, the Persian Governor on the western side of the Euphrates, in the times of Darius, the father of Xerxes, mentioned in Ezra v. 3, 6; vi. 13. On the comparatively free social position and influence of the wives of nobles in Persia, see Nisibur and others quoted by Baumg. p. 22.

11. told them] Rather, recounted, enumerated, showed forth. The Hebrew verb is saphar; he was not telling them any thing that was new, this might have been bearable, but was dilating
The king's sleepless night.  ESTHER V. 12—14.  VI. 1—5.  The records read.

k the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.  

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to morrow am I invited unto her also with the king.  

13 Yet all this availed me nothing, so long as I see Mordecai the Jew sitting at the king's gate.  

14 Then said Zeresh his wife and all his friends unto him, Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet.  

And the thing pleased Haman; and he caused the gallows to be made.  

VI. 1 On that night could not the king sleep, and he commanded to bring a book of records of the chronicles; and they were read before the king.

2 And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, the keepers of the doors, who sought to lay hand on the king Ahasuerus.

3 And the king said, What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, There is nothing done for him.  

4 And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.  

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

with proud complacency on all the items of his happiness and glory, with which they were already familiar.

—the multitude of his children] He had ten sons (ix. 10).

14. a gallows] Literally, wood, tree (Gr. ἔλαχος): the word used above for a cross: see ii. 23. It would have been well if the same word had been used in both places in our Translation, especially when the spiritual significance of this history is borne in mind; see below, vii. 9. The word "crux" is properly used here in the Vulgæs, and in Josephus (x. 6. 10), and in the Sept. it is ἔλαχος, the word used for the Cross of Christ by the Apostles. (Acts v. 30; x. 32; xii. 23; xv. 24. 1 Pet. ii. 21.) It would have been a help to Christian English readers, if the corresponding word εἰργαζόμενος had been adopted in our Version.

—fifty cubits high] About seventy-five feet; this statement has been rejected by some as incredible; but, doubtless, Haman and his friends desired that his own victory, and Mordecai's shame, should be published as conspicuously as possible to the world.

So, with reverence be it said, in the Crucifixion of Christ at Jerusalem, at the Passover, it was intended by Satan that his own triumph, and Christ's shame, should be proclaimed to all; but God overruled that design, to the manifestation of Satan's shame, and of Christ's glory and victory.

Preliminary Note to Chapter VI.

The King's sleepless Night—Working of Divine Providence.

Some reflection has been cast upon the Book of Esther, on the ground that the name of God does not once occur in it. That is true; and it is a remarkable fact. But God Himself is there, though His Name be absent. We trace Him at every step through this wonderful Book, and every where behold the leadings of His Providence. To name one instance among many,—What was it, or rather, Who was it, that kept the King's eyes from slumber, on a night big with the doom of the Hebrew nation? Who moved him to call for the chronicles of his reign, and not to summon the tale-reciter, or the minstrel, to beguile his waking hours? Who moved the reader to open at that part which related to the service of Mordecai in disclosing a plot against the King's life? Who quickened the King's languid attention and interest, and stirred him to inquire what rewards had been bestowed upon the man to whose fidelity he owed his life and crown? Who timed this so, that this glow of kindly feeling towards Mordecai, and the determination, right royally to acknowledge his merited services, occurred at the very moment that Haman had arrived at the palace, to ask leave to hang this very Mordecai upon a gallows fifty cubits high, which he had caused already to be set up, in the assured conviction that the King would not refuse him his request, and little anticipating that he himself was destined to hang high in air upon it? Lastly, Who ordered it so, that coming with this errand in his mouth, he was only stopped from uttering it, by an order to hasten to confer upon this Mordecai, with his own hands, the highest distinctions the King could bestow upon the man he "delighted to honour?" God not in the Book of Esther! If not there, where is He? To our view, His glory—the glory of His goodness, in caring for, and shielding from harm, His afflicted Church, shines through every page (Dr. Nettleton, Daily Bible Illustrations, 52nd Week, 7th Day. Cp. above, Introduction, pp. 361—364).


2. And it was found written] Observe the coincidence of events. The cross had been erected that evening by Haman for Mordecai. The King was in good heart and had banqueted with Esther, but his sleep fled from him. He does not ask for music, but he sends an attendant to bring the Book of chronicles of the kingdom, and the reader, probably a Prince, reads open that passage, and the story of it, which recounted how the King's life had been saved by Mordecai. Surely, this was the Lord's doing, and does not need the appendage of miraculous circumstances, which are added here by the latter Targum, or even the paraphrase of the Apocryphal Book of Esther, where it is said, that "the Lord caused a way away from the king." Cp. Rg. Andrewes, iv. 396.

4. Who is in the court? Now Haman was come] Such was his haste to destroy Mordecai; he had come early in the morning to request the King that he might be crucified. Here is another point of resemblance between the act of Haman and that of those who went early in the morning, in the palace of the High Priest, in order to bring about the Crucifixion of Christ: Luke xxiii. 66. But He it was, Whom the Great King of heaven and earth "delighted to honour."
6 So Haman came in. And the king said unto him, What shall be done unto the man + whom the king delighteth to honour?  
7 And Haman answered the king, For the man + whom the king delighteth to honour,  
8 Let the royal apparel be brought + which the king useth to wear, and + the horse that the king rideth upon, and the crown royal which is set upon his head:  
9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and + bring him on horseback through the street of the city, and + proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.  
10 Then the king said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: + let nothing fail of all that thou hast spoken.  
11 Then took Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.  
12 And Mordecai came again to the king's gate. But Haman basted to his house mourning, + and having his head covered.  
13 And Haman told Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him, If Mordecai be of the seed of the Jews,
before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely fall before him.

14 And while they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared. 

VII. 1 So the king and Haman came to banquet with Esther the queen. 2 And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. 3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: 4 For we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the enemy could not counter-vail the king's damage.

5 Then the king Ahasuerus answered and said unto Esther the queen, Who is he, and where is he, that durst presume in his heart to do so? 6 And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

7 And the king arising from the banquet of wine in his wrath went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face. 9 And Harbonah, one of the chamberlains, said before the king, Behold also, the gallows fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman. Then the king said, Hang him earth nor hell shall prevail against us. We shall either stand sure, or surely rise; while our enemies shall lick the dust.—(Bp. Hall, Contemplations).

CH. VII. 4. although the enemy could not counter-vail the king's damage] This sentence ought rather to be interpreted thus: because the enemy (Hab. 2, the same word as is rendered adversary, in v. 6; the man who distresses and afflicts us) is not comparable with (Hab. 1, participate from shochrome, to be equal, to compensate. Prov. iii. 15; vii. 11.)

The speech of Esther is very courtey. Her meaning is, if we were not to be utterly destroyed, but were only to be carried into captivity, I would have held my tongue, and have said nothing to his majesty about it; because, in that case, our distress would not deserve to be balanced against the trouble which I am now about to give to the King by my importunity, and by the consequent annoyance to which he will be subject in being asked to issue a counter order, to be sent to all his provinces, that we may be rescued from the impending destruction. The word rendered damage is nezek, and may mean any annoyance or vexation. Cp. Dan. vi. 2. Ears iv. 13. 15. It may be connected with the words wosse, nuisance, &c. Cp. Bertheau, p. 338.

6. before the king] Literally, from the face of the King. 8. the bed] The couch at the banquet. See above, i. 6. — they covered Haman's face] That he might not see the king's face any more. See i. 14.

THE CRUCIFIXION OF THE ENEMY OF GOD'S PEOPLE.

9. the king said, Hang him thereon] The Sept. here has a remarkable word,—σαρωθήσαι, — 'Let him be crucified!' It is the same word as that uttered by the Chief Priests and Elders, on the morning of our Lord's Passion (Matt. xxvii. 22, 23). The Sept. has also here the word τὸν, the word
Haman hanged on the cross. ESTHER VII. 10. VIII. 1—8. Mordecai exalted in his room.


thereon. 10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king’s wrath pacified.

VIII. 1 On that day did the king Ahasuerus give the house of Haman the Jews’ enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. 2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 And Esther spake yet again before the king, and fell down at his feet, 4 and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. 4 Then the king held out the golden sceptre toward Esther. 5 So Esther arose, and stood before the king. 6 And said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, || which he wrote to destroy the Jews which are in all the king’s provinces: 7 For how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him have hanged upon the gallows, because he laid his hand upon the Jews. 8 Write ye also for the Jews, as it liketh you, in the king’s name, and seal it with the often used in the New Testament for the Cross. See above, on v. 14.

Haman erected a cross for Mordecai, and he himself was crucified thereon, and the people of God was delivered from destruction.

So Satan tempted the Jews to cry, “Crucify Him! crucify Him!” He plotted with them the death of Christ by crucifixion:—that death seemed to be a death of shame, but it became the gate of life and glory. By that death Satan himself was overcome, he himself was crucified on the Cross which he had set up for Christ, and the World was delivered out of his hand thereby. As St. Paul says, “Christ by death destroyed him that had the power of death, that is, the Devil, and delivered them, who through fear of death were subject to bondage” (Heb. ii. 15). “By His Cross He blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way” (as the effect of the edict of Ahasuerus against the Jews was taken away after the crucifixion of their enemy), “nailing it to the Cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it,” L. c. by His Cross (Col. ii. 14, 15).

Satan was like Haman, nailed to his own cross, which became to Christ like a Throne of glory, a Chariot of triumph; for by it He delivered us, and overthrew Sin, Satan, and the Grave. To the external view of man, Christ was there exposed to shame, but to the eye of faith, which looks beyond, there our Enemy hung conquered. There the Devil, that spiritual Haman, the Enemy, the Adversary (such is the meaning of Satan), did hang bound and disarmed, at the very time when, and on the very cross by which, he had hoped to destroy us for ever. There he, who had the power of death, hung with his stings plucked out; and he, who was expected to death, was freed from his grasp. Therefore we may say, with the Apostle, “God forbid that I should glory, save in the Cross of Christ” (Gal. vi. 14. See Dr. Barrow quoted below, on Col. ii. 14, 15).

S. Paul, the Apostle of the Gentiles, gloried in the Cross of Christ, and in his preaching at Corinth, was resolved to know nothing but “Jesus Christ, and Him crucified” (1 Cor. ii. 2).

The present Scripture, therefore, may be applied to the work of Christ in every age, overthrowing the kingdom of Satan, and delivering souls from perdition by His death, and by the preaching of the Cross. An ancient Christian writer says, “Esther is a type of the Church of Christ; she was raised from low estate to royal dignity. So is the Church of Christ. When Esther told the king what destruction was devised against her and her people, he commanded that Haman should be crucified on the cross which he had prepared for the innocent Mordecai. So the Church overthrows her enemies by means of the Cross of Christ, and saves her people by prayer, and by the Cross (S. Prosper Agath. i. 38). Compare S. Jerome, ad Paulinum, Epist. 56: “Esther, in Ecclesiis typus populum liberat de periculo, et interfecit Aman, partes convivii et diem celebrem mitit in posteros; et in his Prefat. ad Sopolianum, S. Jerome says, “Esther, in typus Ecclesiis occidit adversarios, et perturbat Israel de periculo liberavit.”

The commemoration of the victory and deliverance of the Jews, by the institution the feast of Purim, may also be paralleled by the institution of the Christian festival of Easter, which blends together in one, the characters of the Hebrew Passover, and of the Hebrew Purim.

This Scripture, in which Esther is represented as cooperating with God, in bringing about, the deliverance of His people, is used by some of the Christian Fathers as an illustration of the manner in which the human will is permitted and encouraged to work together with divine grace (S. Augustine, contra Dnas Epistolas Pelagianorum, i. 38. Op. S. Clement, ad Rom. i. 65).

It is remarkable that the Jews themselves saw in the crucifixion of Haman a resemblance to the crucifixion of Christ, as appears from the law of Honirus and Theodosius, forbidding them to represent the crucifixion of Haman at the feast of Purim, because they took occasion therefrom to revile Christiinity (Cod. de Judaeis et Caelicis).

Cu. VIII. 2. the king—gave unto Mordecai: It has seemed to some to be incredible that a stranger, and a Jew, should be made Grand Vizier to a Persian King. But Haman, his predecessor, was a foreigner also (see iii. 1); and Daniel, a Jew, had great influence with Cyrus, and had been Prime Minister to Durins, the Mede (Dan. vi. 2. 28); and Mordecai’s fidelity to the King, under very trying circumstances, had been proved (see on ii. 21—23), and he was now known to be cousin to the Queen (r. 1). A to reverse the letters literally, to bring back; they could not be reversed: see i. 19. Esther represents them as Haman’s letters, which he wrote to injure the King, by destroying the Jews that were in the King’s provinces: see iii. 15.
The counter-decrec.  

ESTHER VIII. 9—15. The Jews may defend themselves.

8. for the writing—may no man reverse? The letters which have been already signed, sealed, and sent, cannot be reversed, revoked, or brought back: see v. 5. This would be contrary to the law of the Medes and Persians (see on i. 19); but you may write as you deem best, to modify the effect of those letters, by giving the Jews free liberty to stand on the defensive, and to resist those who attempt to destroy them.


— from India unto Ethiopia] See i. 1.


camels. Heb. achasteranim. This word has been diversely interpreted:—

(1) As representing another kind of mules; from Persian estar, ester, from the old harsher form, ekksahter, a mule (Gesen, 34), or from achedash, a mule, and signifying king's mules (Ibn Ezra).

(2) Royal messengers. In modern Persian askadah, from achedash, a mule; and the word would be equivalent to arakdah, royal couriers. So Junius.

(3) Cames, from Sanskrit, sakastr (Russ.).

(4) Alluding to the king: and then the word would be an adjective to the foregoing words, horses and mules (Bertheau).

— young dromedaries] Or rather—

Sons of the royal mares; Gesen. 770, who derives the word from the Arabic; or

(2) Sons of the studs (of the King) (Bertheau), and this is confirmed by the Syriac Version.

 measq (p. 60), who supposes the former word to signify royal mares, and the latter studs; but this is but less probable. The original word here used, rnuu, occurs nowhere else in the Bible.

On the whole, the rendering of Gesenius appears to be preferable. It is confirmed by the Targum, and was anticipated by Bochart, Hieroz. i. 37; Haddins, Smegm. Orient. 75; Castell, Lex. col. 29; Pfeiffer, 259; and is approved by Bammgarten, who shows that the Persian mules were proverbial for their strength and speed (p. 95). The reason why it is mentioned that those mules were sons of mares is, because such mules were of "ex aino et opud genti sunt nobilissimae qulam qui ex eqvo et asinu" (Plin. N. H. viii. 44: cp. Elian, Hist. An. xvi. 9).

11. to stand for their life] The Jews were not authorized to attack any one, but only to stand on the defensive against those who would assault them. This must be borne in mind, because otherwise the slaughter which ensued (ix. 12, 16) might seem to be attributable to a vindictive spirit of resentment on the part of the Jews. On the other hand, the slaughter represents the justice of their enemies, and shows what carnage would have ensued, if they had not been allowed to defend themselves. The Jews, being a mere handful compared with their heathen adversaries, would have been exterminated, if they had not been permitted to defend themselves against those who "sought their hurt" (ix. 2), and who assaulted them; and if God had not made the fear of them to fall upon many of the people (v. 17), and if the rulers of the provinces had not helped them (ix. 2, 3). A Persian law might not be reversed. It might be counter-changed. Mordecai may not write "let no Jew be slain," he may write, "let the Jews stand for their lives against those that would slay them?" (Bp. Halle).

— to take the spoil of them for a prey] But this the Jews declined to do, though they were authorized by the King to do it. See ix. 10, 15.

This also proves that the Jews were not actuated by a desire of revenge.

12. to avenge themselves on their enemies] The Hebrew word nakam here used is commonly rendered in the Sept. by ekdoevo (see Minter in voice), and like that word, does not necessarily signify a violent emotion of a resentful spirit, but a steady resolve to defend the right (see below, on Luke xvii. 7). It is applied to the Almighty Himself, rescuing the oppressed, defending the right, and punishing the assaultant and oppressor, and requiring them for their sins, by just retribution. See Deut. xxxvii. 43; 1 Sam. xiv. 12; 2 Kings ix. 7; Nahum i. 2. Cp. Deut. xxxii. 35. 41. 45, where the cognate substantive is used; and Gesen. 565.

13. apparef] Heb. lebath, from labash, to put on (Gesen. 428: 430); this was the inner robe.

— blue] See Exod. xxv. 4; xxvi. 1.
Shushan is glad.  


e. See ch. 3. 15.  

Prov. 29. 2.  
p. Ps. 97. 11.  

q 1 Sam. 25. 5.  

ch. 6. 10, 22.  
r. Ps. 18. 45.  

s Gen. 33. 5.  

Exod. 14. 16.  

dent. 2. 25. &  

Il. 35.  

ch. 2. 7.  

about 509.  

s ch. 8. 12.  

b ch. 3. 13.  
e c 2 Sam. 22. 41.  
d ch. 5. 11. &  

ver. 16.  

e Ps. 71. 13, 24  

f ch. 8. 17.  

† Heb. these  

which did the business  

that belonged to the  

king.  

q 2 Sam. 3. 1.  

I Chron. 11. 9.  

Prov. 4. 18.  

† Heb. according  

to their will.  

b ch. 5. 11.  

Job 18. 19.  

& 27. 13, 14, 15.  

Ps. 21. 10.  
i See ch. 8. 11.  

† Heb. came.  

k ch. 5. 6. &  

7. 2.  

l ch. 8. 11.  

† Heb. let men  

know.  

n 2 Sam. 21.  

6, 9.  


— crowns of gold] See on vi. 8.  

— a garment] A long mantle (Genes. 414. 864)  

17. became Jews] Proselytes (Targum). So after the overthrow of Satan by the Crucifixion, multitudes embraced the Gospel.  

Ch. IX. 4.  

— weazed greater and greater] Literally, marching, and great.  

6. Shushan the palace] The metropolis; the word hirah, rendered palace, signifies not only the royal abode, but sometimes includes, as here, the royal city. Cp. i. 5; ii. 5; viii. 14; ix. 12; cp. Ezra vi. 2 (Genes. 115).  

7—13. Parshandatha—The ten sons of Haman] Who, as appears from viii. 11 (see note), assaulted the Jews, and were probably foremost in doing so, and instigated others against them.  

The names of the ten sons of Haman are written in the Hebrew MSS. of this Book in compact perpendicular columns, as if they were hanging one over another; and the reader of this Book in the Synagogue is required to pronounce all the names at one breath. The Targum says that they were all suspended in one line, at stated intervals, one above the other (Buxtorf, Syn. Jud. xxix. pp. 557, 558).  

12. five hundred men] Observe the word men, and see it also in v. 15. The Jews had leave to destroy little ones and children (see viii. 11); but they only destroyed men, and only those whose destruction was necessary to their own self-preservation.  

13. Then said Esther] Esther asked for a continuance of the decree for a second day in Shushan.  

It has been alleged by some, that "the king, at the request of Esther, allowed another day for the butchery in the palace."  

But this is a misrepresentation. The reason, doubtless, of Esther's request was, that she saw how matters stood in Shushan, and knew that there was reason to apprehend a renewal of the attacks of the enemies of the Jews; and she desired that they might be authorized by the king to defend themselves. See viii. 11. Cp. Bamm., p. 62. She made no request for an extension of permission to the Jews in the province to do what she knew to be necessary in the capital. — let Haman's ten sons be hanged] Not alive (see v. 10), but after their death, in order that others might be deterred by the sight from attacking the Jews, and that thus further bloodshed might be avoided.  

linen and purple: and the city of Shushan rejoiced, and was glad.  

The Jews had light, and gladness, and joy, and honour.  

And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them.  

IX. 1 Now in the twelfth month, that is, the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them;) 2 The Jews gathered themselves together in their cities throughout all the provinces of the king Asanerous, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. 3 And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai fell upon them. 4 For Mordecai was great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. 5 Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them. 6 And in Shushan the palace the Jews slew and destroyed five hundred men. 7 And Parshandatha, and Dalphon, and Aspatha, 8 And Poratha, and Adalia, and Adridatha, 9 And Parmashta, and Arisai, and Aridai, and Vajezatha, 10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew them; but on the spoil laid they not their hand. 11 On that day the number of those that were slain in Shushan the palace was brought before the king. 12 And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? now what is thy petition? and it shall be granted thee: or what is thy request further? and it shall be done. 13 Then said Esther, If it please the king, let it be granted to the Jews which are in Shushan to do to morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows. 14 And the king commanded it so to be done: and the decree was given at Shushan; and they were suspended in one line, at stated intervals, one above the other (Buxtorf, Syn. Jud. xxix. pp. 557, 558).
The two days of Purim ESTHER IX. 15—25. are made festival.

hanged Haman’s ten sons. 15 For the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that were in the king’s provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand, but they laid not their hands on the prey. 17 On the thirteenth day of the month Adar; and on the fourteenth day of the same rested they, and made it a day of feasting and gladness. 18 But the Jews that were at Shushan assembled together on the thirteenth day thereof, and on the fourteenth day of the same they rested, and made it a day of feasting and gladness. 19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar, a day of gladness and feasting, and a good day, and of sending portions one to another.

20 And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far, 21 To establish this among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly, 22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. 23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them; 24 Because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, 25 had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them, and to destroy them; 25 But when Esther came before the king, he commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons

15. and slew three hundred] Who attacked them. 16. seventy and five thousand] This, it is to be remembered, was on the thirteenth day; the day appointed by Haman for the extermination of the Jews, as the letters expressed it, which were sent “to all the king’s provinces,” to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey" (see iii. 13). These letters were still in force (see viii. 9); but the second despatch of letters (viii. 11) authorized the Jews “to stand for their lives,” and to defend themselves against all who sought their hurt, and assailed them.

The slaughter, therefore, of these 75,000, shows that a very large number of their heathen enemies, who had been exasperated and stimulated against the Jews by the decree of Haman, had been prepared to make an attack upon them; and that, presuming upon their own overwhelming numbers and forces, as compared with the paucity and weakness of the Jews, they assaulted them in order to destroy and despoil them, and to enrich themselves with their property; and that the Jews made a vigorous resistance, and, by the help of God, routed their assailants with a great discontinuance.

The slaughter was not a consequence of a vindictive spirit in the Jews, but of the bitter animosity of their enemies; and it proves that the Jews would have been extinguished (as Haman’s decree intended that they should be), if God had not interfered to rescue them from destruction. It is not to be forgotten also that the Jews returned good for evil; they were authorized by the royal decree to seise the property of their assailants, whom they overcame, but they abstained from it (ver. 10. 15. 16).

Two other inferences may be derived from this history;

It shows the recklessness of human life, even of their own subjects, which then prevailed among the sovereigns of the most celebrated nations of the Eastern world; and it displays the ruinous consequences which would have resulted to human civilization, if Ahasuerus (Xerxes) had been victorious at Salamis. If Greece had not triumphed in that struggle with Asia, Oriental ruthlessness and Oriental polygamy might have become dominant in the West, and greater difficulties would have obstructed the progress of civilization and Christianity.

The Book of Esther reveals to us that the hand of God wrought for the deliverance of mankind at the Struts of Salamis, and on the banks of the Asopus at Plataea, as well as for the preservation of the Jews in the provinces of Persia.

It also displays the un/disable consequences of that proud assumption of Infallibility which was implied in the Medo-Persian maxim, that laws once enacted may never be repealed. Such a claim to the divine attribute of Infallibility, whether it be justified by Eastern potencies, or by Western pontiffs, shuts the door against repentance, and involves them in a perpetual necessity of error, and is fraught with the most disastrous consequences to all who are under their sway.

of the villages—unwalled towns] Who, on account of their defenseless condition, had been most exposed to danger, and were therefore most thankful for deliverance.

On the Hebrew word here used (perazoth), connected with Peretzizeth, see Genesis 30:8.


—lot] Heb. goral (Lev. xvi. 8). Haman cast lots for a day on which the Jews were to be spoiled, and that day became to them a day of victory. The enemies of Christ cast lots for His ruin, the spoil of His blessed body. “They parted His garments among them, and on His vesture they cast lots" (Ps. xxi. 18. Matt. xxvii. 35. Mark xv. 24). And on that day ‘He spoiled Principalities and Powers, triumphing over them by His Cross” (Col. ii. 15).
The Feast of Purim.  

ESTHER IX. 26—32.  X. 1—3.  

Peace.

They called these days Purim after the name of Pur. Therefore for all the words of this letter, and of that which they had seen concerning this matter, and which had come unto them, the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to their writing, and according to their appointed time every year; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed.

Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote with all authority, to confirm this second letter of Purim. And he sent the letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth. To confirm these days of Purim in their times appointed, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fasts and their cry. And the decree of Esther confirmed these matters of Purim; and it was written in the book.

And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, whereunto the king advanced him, are not written in the book of the chronicles of the kings of Media and Persia.

For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

In our Authorized Version these are the last words of what are sometimes called “The Historical Books” of the Old Testament. It would not be easy to suggest any better arrangement than that which has been adopted by our Translators. But it has this disadvantage, that the conclusion of the Historical Books is not so impressive as it might be. It may appear to be inadequate. Let it, therefore, be borne in mind, that the events in this Book of Esther fall into an interval between the sixth and seventh chapters of the Book of Ezra, and that it would be well to read the Book of Esther in that place. Next, it will be remembered, that in the Hebrew Bible, the Book of Esther is placed either after the Pentateuch, together with the Song of Solomon, Ruth, the Lamentations, and Ecclesiastes, which five Books are read by them on certain holy days (see Intro. to Ruth, p. 158), or is inserted with the Hagiographa after the Book of Job. In no case has the book of Esther a final character in their Bibles. Indeed, there is no finality in the history of the Old Testament. The Seal of the Old Testament is Malachi, the prophet, who looks forward to the Coming of Christ. See above, the note at the end of Nehemiah, p. 337.

Mordecai is here described as speaking peace to all his seed; and thus he bears some resemblance to Christ, “Who is our Peace,” and Who made peace by His Cross (Eph. ii. 14, 15), and of Whom it was foretold, that He “should speak peace” to the heathen (Zech. ix. 10), and Who came “speaking peace to them which were afar off, and to them that were nigh” (Eph. ii. 14—17), and Who achieved a redemption and victory for His people, of which the deliverance achieved by God, through the instrumentality of Mordecai and Esther, and which was commemorated in the yearly festival of Purim, was a dim type and faint shadow; and to Whom, with the Father, and the Holy Ghost, be all honour and glory, dominion and power, thanksgiving and praise, for ever and ever. Amen.