

Contents

2	CHAPTER 1	Introduction	5
3	CHAPTER 2	Introduction	7
4	2.1	Background	8
5	2.2	Objectives	9
6	2.2.1	Subobjectives	9
7	CHAPTER 3	Introduction	11
8	CHAPTER 4	Zerubbabel	13
9	4.1	Zerubbabel: A Study in Controversy and Conflict	13
10	CHAPTER 5	Lineage as a Double-Edged Sword	15
11	CHAPTER 6	The Emotional Foundation Ceremony	17
12	CHAPTER 7	Resistance and Sabotage	19
13	CHAPTER 8	Navigating Political Intrigue	21
14	CHAPTER 9	The Messianic Undercurrent	23
15	CHAPTER 10	Salathiel (Shealtiel)	25
16	CHAPTER 11	Salathiel (Shealtiel): The Theological Implica-	
17		tions of a Name in Post-Exilic Context	27
18	CHAPTER 12	Genealogical Significance: Beyond Ancestry	29

19	CHAPTER 13	The Semantics of Prayer: Salathiel's Name	31
20	CHAPTER 14	Divine Intervention and Covenantal Faithfulness	33
21	CHAPTER 15	Controversies Surrounding Interpretation	35
22	CHAPTER 16	Salathiel's Enduring Legacy	37
23	CHAPTER 17	Theoretical Genealogical Connections: Salathiel	
24		and Solomon	39
25	17.1	Exploring Speculative Lineages and Symbolic Meanings	39
26	17.1.1	Symbolic Interpretations and Theological Implications . .	40
27	17.1.2	Biblical Verses and Interpretative Flexibility	40
28	17.1.3	Theoretical Symbolic Meanings	40
29	CHAPTER 18	Nathan	43
30	CHAPTER 19	King Solomon: Allegorizing the Prince of	
31		Captivity	45
32	19.1	Controversial Foundations: Reimagining Solomon's Legacy	45
33	19.2	Solomon's Descent: An Allegory for Captivity	46
34	19.3	The Division of the Kingdom: Symbolizing Exile	46
35	19.4	Solomon's Wisdom and Repentance: Seeds of Return	47
36	CHAPTER 20	The Priesthood's Division and Return: Symbol-	
37		ism and Redemption	49
38	20.1	The 24 Courses of Priests: A Framework of Service	49
39	20.2	The Return of Four Courses: Loss and Restoration	50
40	20.3	Solomon and the Priesthood: Allegorical Connections	50
41	20.4	Symbolic Interpretation: The Four Returning Courses	51
42	CHAPTER 21	From Solomon's Shadow to Ezra's Exodus:	
43		Controversial Allegories of Return	53
44	21.1	Ezra's Pilgrimage: A Rejection of Captivity's Chains	53
45	21.2	Controversial Reinterpretation: Solomon's Legacy Revisited	54

46	21.3	The Returnees: Echoes of Solomon's Ambivalence	54
47	21.4	The Four-Month Journey: A Symbolic Exodus from Solomon's	
48		Spiritual Babylon.	54
49	21.5	Controversial Allegories: Ezra's Return and Solomon's Shadow . .	55
50	21.5.1	The Symbolic Assyrians and River Nahara	55
51	21.5.2	The 7-Day Rest: A Symbol of Purification	56
52	21.5.3	Reconstructing the Altar and Tabernacle: Defiance of	
53		Captivity	56
54	21.5.4	The Council: A New Governance Model	56
55	21.6	Allegorical Resistance: The Sojourners and the Fiery Furnace . .	57
56	21.6.1	Ezra, Zechariah, Nehemiah: Founders of the Cornerstone	57
57	21.6.2	Symbolic Connection to Shadrach, Meshach, and Abednego	58
58	21.6.3	The Headstone as a Symbol of New Beginnings	58
59	21.6.4	From Solomon's Captivity to Covenant Renewal	58
60	CHAPTER A	Notes	65
61	A.1	The Meaning of The tribe of Dan.	65
62	CHAPTER B	meanings of Benjamin or Ben	69
63	B.1	70
64	CHAPTER C	Roots of Zerubbabel	75
65	C.1	75
66	CHAPTER D	Meanings of captivity	81
67	D.1	81

68 Chapter 1

69 Introduction

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Chapter 2

Introduction

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Lamport [1994] and BibTeX ?.

75 Lorem ipsum dolor sit amet, consectetur adipiscing elit. Ut purus elit,
76 vestibulum ut, placerat ac, adipiscing vitae, felis. Curabitur dictum gravida
77 mauris. Nam arcu libero, nonummy eget, consectetur id, vulputate a, magna.
78 Donec vehicula augue eu neque. Pellentesque habitant morbi tristique senectus
79 et netus et malesuada fames ac turpis egestas. Mauris ut leo. Cras viverra metus
80 rhoncus sem. Nulla et lectus vestibulum urna fringilla ultrices. Phasellus eu
81 tellus sit amet tortor gravida placerat. Integer sapien est, iaculis in, pretium quis,
82 viverra ac, nunc. Praesent eget sem vel leo ultrices bibendum. Aenean faucibus.
83 Morbi dolor nulla, malesuada eu, pulvinar at, mollis ac, nulla. Curabitur auctor
84 semper nulla. Donec varius orci eget risus. Duis nibh mi, congue eu, accumsan
85 eleifend, sagittis quis, diam. Duis eget orci sit amet orci dignissim rutrum.

86 Nam dui ligula, fringilla a, euismod sodales, sollicitudin vel, wisi. Morbi
87 auctor lorem non justo. Nam lacus libero, pretium at, lobortis vitae, ultricies et,
88 tellus. Donec aliquet, tortor sed accumsan bibendum, erat ligula aliquet magna,
89 vitae ornare odio metus a mi. Morbi ac orci et nisl hendrerit mollis. Suspendisse
90 ut massa. Cras nec ante. Pellentesque a nulla. Cum sociis natoque penatibus et
91 magnis dis parturient montes, nascetur ridiculus mus. Aliquam tincidunt urna.
92 Nulla ullamcorper vestibulum turpis. Pellentesque cursus luctus mauris.

93 Nulla malesuada porttitor diam. Donec felis erat, congue non, volutpat at,
94 tincidunt tristique, libero. Vivamus viverra fermentum felis. Donec nonummy
95 pellentesque ante. Phasellus adipiscing semper elit. Proin fermentum massa ac

96 quam. Sed diam turpis, molestie vitae, placerat a, molestie nec, leo. Maecenas
 97 lacinia. Nam ipsum ligula, eleifend at, accumsan nec, suscipit a, ipsum. Morbi
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 99 vitae enim. Pellentesque tincidunt purus vel magna. Integer non enim. Praesent
 100 euismod nunc eu purus. Donec bibendum quam in tellus. Nullam cursus pulvinar
 101 lectus. Donec et mi. Nam vulputate metus eu enim. Vestibulum pellentesque
 102 felis eu massa.

103 2.1 Background

104 Quisque ullamcorper placerat ipsum. Cras nibh. Morbi vel justo vitae lacus
 105 tincidunt ultrices. Lorem ipsum dolor sit amet, consectetur adipiscing elit. In
 106 hac habitasse platea dictumst. Integer tempus convallis augue. Etiam facilisis.
 107 Nunc elementum fermentum wisi. Aenean placerat. Ut imperdiet, enim sed
 108 gravida sollicitudin, felis odio placerat quam, ac pulvinar elit purus eget enim.
 109 Nunc vitae tortor. Proin tempus nibh sit amet nisl. Vivamus quis tortor vitae
 110 risus porta vehicula.

111 Fusce mauris. Vestibulum luctus nibh at lectus. Sed bibendum, nulla
 112 a faucibus semper, leo velit ultricies tellus, ac venenatis arcu wisi vel nisl.
 113 Vestibulum diam. Aliquam pellentesque, augue quis sagittis posuere, turpis
 114 lacus congue quam, in hendrerit risus eros eget felis. Maecenas eget erat in
 115 sapien mattis porttitor. Vestibulum porttitor. Nulla facilisi. Sed a turpis eu
 116 lacus commodo facilisis. Morbi fringilla, wisi in dignissim interdum, justo lectus
 117 sagittis dui, et vehicula libero dui cursus dui. Mauris tempor ligula sed lacus.
 118 Duis cursus enim ut augue. Cras ac magna. Cras nulla. Nulla egestas. Curabitur
 119 a leo. Quisque egestas wisi eget nunc. Nam feugiat lacus vel est. Curabitur
 120 consectetur.

121 Suspendisse vel felis. Ut lorem lorem, interdum eu, tincidunt sit amet, laoreet
 122 vitae, arcu. Aenean faucibus pede eu ante. Praesent enim elit, rutrum at,
 123 molestie non, nonummy vel, nisl. Ut lectus eros, malesuada sit amet, fermentum
 124 eu, sodales cursus, magna. Donec eu purus. Quisque vehicula, urna sed ultricies
 125 auctor, pede lorem egestas dui, et convallis elit erat sed nulla. Donec luctus.
 126 Curabitur et nunc. Aliquam dolor odio, commodo pretium, ultricies non, pharetra
 127 in, velit. Integer arcu est, nonummy in, fermentum faucibus, egestas vel, odio.

2.2 Objectives

Sed commodo posuere pede. Mauris ut est. Ut quis purus. Sed ac odio. Sed vehicula hendrerit sem. Duis non odio. Morbi ut dui. Sed accumsan risus eget odio. In hac habitasse platea dictumst. Pellentesque non elit. Fusce sed justo eu urna porta tincidunt. Mauris felis odio, sollicitudin sed, volutpat a, ornare ac, erat. Morbi quis dolor. Donec pellentesque, erat ac sagittis semper, nunc dui lobortis purus, quis congue purus metus ultricies tellus. Proin et quam. Class aptent taciti sociosqu ad litora torquent per conubia nostra, per inceptos hymenaeos. Praesent sapien turpis, fermentum vel, eleifend faucibus, vehicula eu, lacus.

Pellentesque habitant morbi tristique senectus et netus et malesuada fames ac turpis egestas. Donec odio elit, dictum in, hendrerit sit amet, egestas sed, leo. Praesent feugiat sapien aliquet odio. Integer vitae justo. Aliquam vestibulum fringilla lorem. Sed neque lectus, consectetur at, consectetur sed, eleifend ac, lectus. Nulla facilisi. Pellentesque eget lectus. Proin eu metus. Sed porttitor. In hac habitasse platea dictumst. Suspendisse eu lectus. Ut mi mi, lacinia sit amet, placerat et, mollis vitae, dui. Sed ante tellus, tristique ut, iaculis eu, malesuada ac, dui. Mauris nibh leo, facilisis non, adipiscing quis, ultrices a, dui.

Morbi luctus, wisi viverra faucibus pretium, nibh est placerat odio, nec commodo wisi enim eget quam. Quisque libero justo, consectetur a, feugiat vitae, porttitor eu, libero. Suspendisse sed mauris vitae elit sollicitudin malesuada. Maecenas ultricies eros sit amet ante. Ut venenatis velit. Maecenas sed mi eget dui varius euismod. Phasellus aliquet volutpat odio. Vestibulum ante ipsum primis in faucibus orci luctus et ultrices posuere cubilia Curae; Pellentesque sit amet pede ac sem eleifend consectetur. Nullam elementum, urna vel imperdiet sodales, elit ipsum pharetra ligula, ac pretium ante justo a nulla. Curabitur tristique arcu eu metus. Vestibulum lectus. Proin mauris. Proin eu nunc eu urna hendrerit faucibus. Aliquam auctor, pede consequat laoreet varius, eros tellus scelerisque quam, pellentesque hendrerit ipsum dolor sed augue. Nulla nec lacus.

2.2.1 Subobjectives

Suspendisse vitae elit. Aliquam arcu neque, ornare in, ullamcorper quis, commodo eu, libero. Fusce sagittis erat at erat tristique mollis. Maecenas sapien libero, molestie et, lobortis in, sodales eget, dui. Morbi ultrices rutrum

162 lorem. Nam elementum ullamcorper leo. Morbi dui. Aliquam sagittis. Nunc
163 placerat. Pellentesque tristique sodales est. Maecenas imperdiet lacinia velit.
164 Cras non urna. Morbi eros pede, suscipit ac, varius vel, egestas non, eros.
165 Praesent malesuada, diam id pretium elementum, eros sem dictum tortor, vel
166 consectetur odio sem sed wisi.

167 Sed feugiat. Cum sociis natoque penatibus et magnis dis parturient montes,
168 nascetur ridiculus mus. Ut pellentesque augue sed urna. Vestibulum diam
169 eros, fringilla et, consectetur eu, nonummy id, sapien. Nullam at lectus. In
170 sagittis ultrices mauris. Curabitur malesuada erat sit amet massa. Fusce blandit.
171 Aliquam erat volutpat. Aliquam euismod. Aenean vel lectus. Nunc imperdiet
172 justo nec dolor.

173 Etiam euismod. Fusce facilisis lacinia dui. Suspendisse potenti. In mi erat,
174 cursus id, nonummy sed, ullamcorper eget, sapien. Praesent pretium, magna
175 in eleifend egestas, pede pede pretium lorem, quis consectetur tortor sapien
176 facilisis magna. Mauris quis magna varius nulla scelerisque imperdiet. Aliquam
177 non quam. Aliquam porttitor quam a lacus. Praesent vel arcu ut tortor cursus
178 volutpat. In vitae pede quis diam bibendum placerat. Fusce elementum convallis
179 neque. Sed dolor orci, scelerisque ac, dapibus nec, ultricies ut, mi. Duis nec dui
180 quis leo sagittis commodo.

Chapter 3

Introduction

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Lamport [1994] and BibTeX ?.

The rebuilding of the temple in Jerusalem is a significant event in Jewish
history, chronicled in the books of Ezra and Haggai in the Hebrew Bible. This
event marks the return of the Jewish people from the Babylonian exile and the
restoration of their religious practices and central place of worship. The story
intertwines historical figures, symbolic meanings, and deep religious sentiments,
with key figures being Cyrus the Great, Zerubbabel, and mentions of Salathiel
(Shealtiel) and the Hebrew meaning of the name Nathan.

Cyrus the Great: The Persian king Cyrus the Great plays a pivotal role in
this narrative. In 538 BCE, he issued the Cyrus Edict, which allowed the exiled
Jewish community in Babylon to return to Jerusalem and rebuild the Temple.
This decree was seen as a fulfillment of divine prophecy and demonstrated
Cyrus's policy of religious tolerance and support for local traditions. Cyrus is
often recognized for his contributions to the restoration of the Temple and the
re-establishment of Jerusalem as a religious center.

Chapter 4

Zerubbabel

Zerubbabel, a descendant of King David and the grandson of Jehoiachin (through Salathiel), served as the governor of Judah and led the first group of exiles back to Jerusalem. He spearheaded the rebuilding efforts of the Temple, laying its foundation and navigating the political and social challenges that arose from neighboring communities. Zerubbabel's leadership and dedication were crucial in the re-establishment of the Temple as the focal point of Jewish worship and community life.

4.1 Zerubbabel: A Study in Controversy and Conflict

Zerubbabel emerges as a central figure against the backdrop of the tumultuous period following the Babylonian exile, tasked with the monumental endeavor of rebuilding the Temple in Jerusalem. His story, as narrated in the biblical texts, is one fraught with political intrigue, spiritual warfare, and a struggle for identity, laying bare the raw edges of human and divine interaction.

215 Chapter 5

216 Lineage as a Double-Edged 217 Sword

218 The lineage of Zerubbabel, directly descending from David through Shealtiel,
219 positioned him uniquely in the expectations of the Jewish returnees and the
220 surrounding nations. While his Davidic heritage provided a semblance of
221 legitimacy and hope, it also painted a target on his back, exacerbating tensions
222 with local powers and even within the Jewish community itself. His royal lineage
223 is highlighted in 1 Chronicles 3:17-19, serving as both his claim to leadership
224 and a source of controversy.

225 Chapter 6

226 The Emotional Foundation 227 Ceremony

228 The laying of the Temple's foundation, a moment meant for unbridled joy, instead
229 became a poignant symbol of the nation's fractured psyche. In Ezra 3:12-13, the
230 intermingling of joyous shouts and bitter weeping at the foundation ceremony
231 underscores the deep divisions and unresolved trauma within the community.
232 This event was not merely a physical laying of stones but a stark manifestation
233 of the conflict between past glories and present realities.

234 Chapter 7

235 Resistance and Sabotage

236 Zerubbabel's efforts were continually hampered by external opposition, most
237 notably from the "adversaries of Judah and Benjamin" (Ezra 4:1-5), who sought
238 to undermine the rebuilding process through a campaign of fear, discouragement,
239 and political sabotage. These adversaries represent more than mere political
240 opponents; they are emblematic of the spiritual and cultural battles Zerubbabel
241 had to navigate. The refusal of Zerubbabel to accept their aid, asserting a pure
242 rebuilding process devoid of foreign influence, not only heightened tensions but
243 also solidified his stance on religious and national integrity.

244 Chapter 8

245 Navigating Political Intrigue

246 The political landscape of the time was fraught with danger and required a
247 delicate balance of diplomacy and steadfastness. Zerubbabel's interaction with
248 the Persian authorities, particularly his reliance on the decrees of Cyrus and
249 later Darius (Ezra 6:1-12), reflects a savvy understanding of the geopolitical
250 forces at play. Yet, his position was precarious, navigating the thin ice between
251 Persian imperial interests and the zealous expectations of his own people.

252 Chapter 9

253 The Messianic Undercurrent

254 Amidst the physical and political battles, a deeper, eschatological dimension
255 to Zerubbabel's leadership is revealed in Haggai 2:23. Here, Zerubbabel is
256 symbolized as God's signet ring, hinting at a messianic potential that added
257 a layer of religious fervor and controversy to his leadership. This promise
258 imbued his governance with a sense of divine mission but also set the stage for
259 disappointment among those who expected more immediate, worldly redemption.

260 In essence, Zerubbabel's narrative is a microcosm of the broader struggles
261 facing the Jewish community in the post-exilic period. His story, marked by
262 leadership challenges, internal and external conflicts, and the burden of messianic
263 expectations, reflects the enduring human quest for identity, sovereignty, and
264 divine favor in the face of overwhelming adversity.

265 Chapter 10

266 Salathiel (Shealtiel)

267 Salathiel, also known as Shealtiel, was the father of Zerubbabel. His name
268 holds symbolic significance, often interpreted as "I have asked God" in Hebrew.
269 This reflects the theme of divine intervention and the fulfillment of prayers,
270 particularly relevant to the context of the Jewish return from exile and the
271 rebuilding of the Temple.

272 Chapter 11

273 Salathiel (Shealtiel): The 274 Theological Implications of a 275 Name in Post-Exilic Context

276 Salathiel, known in Hebrew as Shealtiel, represents a figure of significant
277 theological depth within the narrative of the Jewish return from Babylonian
278 exile and the ensuing efforts to rebuild the Temple in Jerusalem. Though his
279 direct contributions to the historical events are not detailed, his position in the
280 genealogy leading to Zerubbabel, and the profound implications of his name,
281 offer a rich tapestry of meaning against the backdrop of post-exilic recovery and
282 spiritual introspection.

283 Chapter 12

284 Genealogical Significance: Be- 285 yond Ancestry

286 In the biblical genealogies, particularly noted in 1 Chronicles 3:17, Salathiel
287 stands as a vital link in the Davidic lineage, underscoring the unbroken promise
288 of God's covenant despite the rupture caused by exile. His role in the lineage
289 is not merely to trace biological descent but to affirm the continuity of divine
290 promise through generations. This continuity serves as a counter-narrative to
291 the experience of displacement and loss, offering a theological anchor in the
292 midst of national upheaval.

CHAPTER 12. GENEALOGICAL SIGNIFICANCE: BEYOND ANCESTRY

293 Chapter 13

294 The Semantics of Prayer: 295 Salathiel's Name

296 The name Salathiel, translating to "I have asked of God," encapsulates a profound
297 theological dialogue between the divine and the exiled community. It symbolizes
298 the act of seeking divine intervention and the assurance of being heard, reflecting
299 the existential condition of the Jewish people during and after the exile. This
300 naming embodies a theology of prayer that is both personal and communal,
301 indicating a persistent faith in God's responsiveness to His people's pleas.

302 Chapter 14

303 Divine Intervention and Covenan- 304 tal Faithfulness

305 The lineage of Salathiel, culminating in Zerubbabel's leadership in the rebuilding
306 of the Temple, is interpreted as a manifestation of divine intervention and a
307 testament to God's unwavering faithfulness to His covenant. The survival and
308 prominence of this lineage, against the backdrop of exile and foreign domination,
309 signal a divine endorsement of the Jewish people's efforts to reclaim their religious
310 and national identity. It is a narrative affirmation that the period of divine silence
311 perceived during the exile has been broken, affirming God's active presence in
312 the restoration of His people.

313 Chapter 15

314 Controversies Surrounding 315 Interpretation

316 The figure of Salathiel and his place in the genealogical records invite a
317 complex array of interpretations and scholarly debates. Questions regarding
318 the historical and theological accuracy of the genealogies, the symbolic versus
319 literal interpretations of names, and the implications of these for understanding
320 post-exilic Jewish identity are central to these discussions. Salathiel's genealogical
321 and symbolic significance thus becomes a focal point for exploring broader
322 themes of divine-human interaction, the power of naming, and the continuity of
323 covenantal promise.

324 Chapter 16

325 Salathiel's Enduring Legacy

326 Salathiel, or Shealtiel, serves as a pivotal figure in the theological and historical
327 narrative of the Jewish return from exile. His significance, encapsulated in his
328 name and genealogical position, transcends mere historical notation, offering deep
329 insights into the dynamics of prayer, divine faithfulness, and the indomitable
330 spirit of a people seeking to rebuild in the face of immense challenges. Through
331 the lens of Salathiel's legacy, the post-exilic period is reinterpreted as a time of
332 divine engagement, covenantal renewal, and the reassertion of identity, themes
333 that continue to resonate within Jewish theological reflection.

334 Chapter 17

335 Theoretical Genealogical Con- 336 nections: Salathiel and Solomon

337 17.1 Exploring Speculative Lineages and Sym- 338 bolic Meanings

339 In the discourse of biblical genealogies, traditional narratives do not establish
340 a direct familial relationship between Salathiel (Shealtiel) and Solomon as
341 brothers. Solomon, the son of David and Bathsheba, is historically central
342 to the narrative of Israel's united monarchy and the construction of the First
343 Temple. Salathiel, conversely, is associated with the lineage leading to the
344 Second Temple's rebuilding post-exile, with his ancestry typically traced through
345 Jeconiah or, in a different tradition, linked spiritually to Nathan, another of
346 David's sons.

347 17.1.1 Symbolic Interpretations and Theological Implica- 348 tions

349 Entertaining the notion of Salathiel as a brother to Solomon introduces a
350 rich, albeit speculative, layer of interpretation to the Davidic lineage. Such
351 a connection would symbolically unite the zenith of Israel's monarchy under
352 Solomon with the post-exilic period of restoration and hope represented by
353 Salathiel. This theoretical bond underscores themes of wisdom, divine promise,
354 loss, and redemption, reflecting the cyclic nature of Israel's history and the
355 enduring legacy of David's line.

356 17.1.2 Biblical Verses and Interpretative Flexibility

357 While the biblical text does not support a direct brotherly relationship between
358 Solomon and Salathiel, the scriptures are replete with passages that emphasize
359 the continuity and resilience of the Davidic promise (e.g., 2 Samuel 7:12-16,
360 1 Chronicles 17:11-14). These verses highlight a covenant that transcends
361 individual lives, linking Solomon's era of glory with the resilience and hope
362 embodied by Salathiel's generation.

363 17.1.3 Theoretical Symbolic Meanings

364 The juxtaposition of Solomon and Salathiel, though speculative, offers profound
365 insights into the biblical narrative's themes. Solomon's reign and the construction
366 of the First Temple symbolize a peak of spiritual and national achievement,
367 while Salathiel's association with the Second Temple's reconstruction represents
368 renewal and the unbreakable covenant between God and His people. Together,
369 they embody the full spectrum of Israel's spiritual journey—from glory through
370 exile to redemption—underscoring the persistent hope and faithfulness that

371 define the Jewish experience.

372 While the suggestion of Salathiel and Solomon as brothers is not explicitly
373 supported by scripture, this theoretical exploration enriches our understanding
374 of biblical genealogies, inviting deeper reflection on the enduring themes of
375 divine promise, wisdom, and redemption. It highlights the complex interplay of
376 history, theology, and spiritual legacy within the Davidic lineage, emphasizing
377 the timeless nature of God's covenant with David and its manifestation across
378 generations.

379 Chapter 18

380 Nathan

381 Nathan: The name Nathan, common in Hebrew, means "He has given" or "Gift
382 from God." This name, while not directly connected to the rebuilding of the
383 Temple narrative, encapsulates themes of divine grace and generosity, which
384 resonate with the broader story of return and restoration. Nathan is also known
385 as a prophet in the court of King David, offering counsel and guidance, further
386 emphasizing the role of divine guidance in the lives of the people and their
387 leaders.

388 The rebuilding of the Temple, led by figures like Cyrus and Zerubbabel,
389 symbolizes not just a physical reconstruction but also a spiritual renewal for
390 the Jewish people. It represents the re-establishment of the covenant between
391 God and Israel, centered around worship and the Law. The names Salathiel
392 and Nathan, with their deep meanings, reflect the underlying themes of hope,
393 divine providence, and the fulfillment of promises that pervade this historical
394 and religious narrative.

395 Chapter 19

396 King Solomon: Allegorizing 397 the Prince of Captivity

398 19.1 Controversial Foundations: Reimagining 399 Solomon's Legacy

400 King Solomon, traditionally celebrated for his unparalleled wisdom and the
401 construction of the First Temple, is an unlikely candidate for the title of "prince
402 of captivity." This chapter proposes a controversial reinterpretation of Solomon's
403 narrative, seeking to allegorize his reign and subsequent actions as reflective of
404 the broader themes of spiritual exile and redemption within the biblical text.

405 19.2 Solomon's Descent: An Allegory for Cap- 406 tivity

407 The latter part of Solomon's reign is marked by a series of decisions that led
408 to the division of the kingdom and the spiritual decline of Israel (1 Kings
409 11:1-13). By turning away from God and towards idolatry, Solomon's actions can
410 be metaphorically interpreted as leading the Israelites into a form of spiritual
411 captivity. This interpretation allegorizes Solomon not as a literal prince of
412 physical captivity but as a symbolic precursor to the later exilic experiences of the
413 Israelite nation, embodying the themes of sin, separation, and the consequences
414 of turning away from divine commandments.

415 19.3 The Division of the Kingdom: Symbolizing 416 Exile

417 The division of the kingdom following Solomon's reign (1 Kings 12:1-24) serves
418 as a potent symbol of the national and spiritual fracturing that prefigures the
419 physical exile of the Israelites. In this speculative reading, Solomon's policies
420 and actions indirectly set the stage for this division, making him a figurative
421 architect of the kingdom's "captivity" to internal strife and eventual subjugation
422 by foreign powers. This controversial stance posits that Solomon's legacy is
423 intricately linked with the themes of exile and division, serving as a narrative
424 and spiritual antecedent to the Babylonian captivity.

19.4 Solomon's Wisdom and Repentance: Seeds of Return

Amidst the allegorical portrayal of Solomon as a figure of captivity, his wisdom and the moments of repentance found within the biblical narrative (e.g., Ecclesiastes) are reinterpreted as seeds of hope and return. Solomon's writings, filled with reflections on the futility of disobedience and the pursuit of earthly pleasures, can be seen as an early form of spiritual return—a call to refocus on divine priorities and values. This speculative interpretation suggests that Solomon, in his complexity, embodies both the cause of spiritual exile and the beacon of return, encapsulating the cyclical nature of sin and redemption inherent in the biblical story.

This exploration into King Solomon as a metaphorical "prince of captivity" ventures into the realms of allegory and speculative theology, pushing the boundaries of traditional biblical interpretation. By examining Solomon's reign through the lens of spiritual exile and redemption, this controversial perspective seeks to illuminate the deeper themes of the biblical narrative, challenging readers to reconsider the multifaceted legacy of one of Israel's most iconic figures.

Chapter 20

The Priesthood's Division and Return: Symbolism and Redemption

20.1 The 24 Courses of Priests: A Framework of Service

The organization of the Levitical priesthood into 24 courses (1 Chronicles 24:1-19) under King David, and perpetuated by Solomon, established a systematic approach to temple service, ensuring a continuous worship cycle. This division symbolized the comprehensive inclusion of the Levitical families in the service of God and the community, reflecting a divine order and balance within the spiritual life of Israel. Solomon's role in maintaining and potentially expanding this system connects him to a foundational aspect of Israelite worship and service.

455 20.2 The Return of Four Courses: Loss and 456 Restoration

457 The Babylonian exile disrupted the meticulous order established in the temple
458 service, leading to a significant loss of religious functionaries and practices.
459 Historical records suggest that only four of the original 24 priestly courses
460 returned to Jerusalem post-exile (Ezra 2:36-39; Nehemiah 7:39-42), symbolizing
461 both a tangible loss and a metaphorical fragmentation of the spiritual service.
462 This reduction could be interpreted as reflecting the diminished state of post-exilic
463 Israel, yet also emphasizing the resilient core that survived to restore worship
464 and spiritual order.

465 20.3 Solomon and the Priesthood: Allegorical 466 Connections

467 Incorporating Solomon into this narrative as a "prince of captivity" adds an
468 allegorical layer that binds the themes of fragmentation, loss, and the hope
469 for restoration. Solomon's reign, marked by the zenith of Israel's religious and
470 national life, followed by moral and spiritual decline, mirrors the trajectory of the
471 priesthood—initially comprehensive and ordered, then disrupted and diminished,
472 but ultimately resilient. Solomon, through his wisdom and the construction of
473 the Temple, laid the groundwork for worship that would endure beyond the
474 immediate consequences of his and Israel's failures.

20.4 Symbolic Interpretation: The Four Returning Courses

The return of only four priestly courses can be symbolically tied to the concept of a remnant—a recurring biblical theme wherein a faithful minority is preserved to reestablish faith and order. This motif, aligned with the speculative view of Solomon as emblematic of both Israel’s captivity and its potential for spiritual redemption, suggests a process of purification and renewal. The limited return underscores the idea that restoration does not necessarily replicate the past but refines and redefines it, centered on a resilient and faithful core.

Viewing the division and partial return of the priestly courses through the allegorical lens of Solomon as a “prince of captivity” offers a rich tapestry of symbolic meanings. It speaks to the themes of service, disruption, resilience, and redemption. This narrative invites contemplation on the cycles of spiritual decline and renewal, the importance of a remnant in the process of restoration, and the enduring legacy of foundational structures, be they in the form of temple service or wisdom literature, in guiding a community back to its spiritual roots. Solomon, in this speculative allegory, stands as a complex figure whose legacy encompasses both the heights of devotion and the depths of exile, ultimately pointing towards the possibility of redemption and renewal.

494 Chapter 21

495 From Solomon's Shadow to 496 Ezra's Exodus: Controversial 497 Allegories of Return

498 21.1 Ezra's Pilgrimage: A Rejection of Captiv- 499 ity's Chains

500 The expedition led by Ezra from Babylon to Jerusalem, meticulously documented
501 in Ezra 7:6-9, transcends a mere historical event, morphing into a symbolic
502 defiance against the spiritual captivity initiated in Solomon's twilight years. This
503 journey, which spanned four arduous months, symbolizes a direct repudiation
504 of the spiritual decline that culminated during Solomon's reign, characterized
505 by idolatry and division (1 Kings 11:1-13). The inclusion of diverse roles within
506 the returning group—priests, Levites, singers, gatekeepers—mirrors a holistic
507 challenge to the fragmented spirituality Solomon's later years represented.

508 **21.2 Controversial Reinterpretation: Solomon's** 509 **Legacy Revisited**

510 Positioning Solomon as the "prince of captivity" is not without its controversies.
511 This allegorical stance implies that the seeds of exile were sown during his reign,
512 making Solomon's wisdom and splendor a double-edged sword. It controversially
513 suggests that the very temple he built, as a pinnacle of religious devotion,
514 eventually became a symbol of the people's eventual downfall into idolatry and
515 division, setting the stage for the Babylonian captivity.

516 **21.3 The Returnees: Echoes of Solomon's Am-** 517 **bivalence**

518 The meticulous listing of returnees by Ezra, emphasizing not just leaders but
519 singers and servants (Ezra 2:41, 2:58), controversially acts as a counter-narrative
520 to Solomon's centralized religious authority. This diverse assembly represents a
521 grassroots restoration of faith, in stark contrast to Solomon's top-down imposition
522 of worship through the Temple's grandeur. The return under Ezra, therefore,
523 can be seen as an act of communal penance, a collective stepping away from
524 the shadows of Solomon's complex legacy towards a more democratized form of
525 worship.

526 **21.4 The Four-Month Journey: A Symbolic** 527 **Exodus from Solomon's Spiritual Babylon**

528 The duration and timing of Ezra's return—spanning four months and explicitly
529 noted in the biblical text—bear symbolic weight. This period of travel not only

530 highlights the physical challenges faced by the returnees but also allegorizes a
531 prolonged period of purification from the spiritual "captivity" that had its roots
532 in Solomon's era. This journey reflects a microcosm of Israel's broader exodus
533 from idolatry and moral decline back to a covenantal relationship with God.

534 Through the lens of this speculative and controversial interpretation,
535 Solomon's reign and the return led by Ezra form a narrative arc from glory
536 to downfall, and finally, to a hopeful restoration. Solomon, as the "prince
537 of captivity," symbolizes the complexities of spiritual leadership and the
538 consequences of deviation from divine laws. In contrast, Ezra's leadership
539 in the return symbolizes a communal rebirth and a deliberate move away from
540 the spiritual captivity that Solomon's later years allegorically represented. This
541 reading invites a reevaluation of biblical narratives, challenging traditional
542 interpretations and encouraging deeper reflections on the themes of leadership,
543 spirituality, and redemption.

544 21.5 Controversial Allegories: Ezra's Return and 545 Solomon's Shadow

546 21.5.1 The Symbolic Assyrians and River Nahara

547 The narrative of Ezra, set against the backdrop of the Persian period, indirectly
548 invokes the earlier Assyrian captivity, with the Assyrians symbolizing the forces
549 of dispersion and loss (Ezra 6:22). This allegorical reading suggests that Solomon,
550 through his actions leading to idolatry and division (1 Kings 11:1-13), figuratively
551 opened the gates to these forces, leading Israel into a state of spiritual captivity.
552 The River Nahara, mentioned as a boundary in the return journey (Ezra 8:21),
553 serves as a metaphorical line of demarcation between captivity and freedom, a
554 barrier the exiles cross, moving from Solomon's legacy of spiritual exile to a new

555 era of covenant renewal.

556 *References: Ezra 6:22; 1 Kings 11:1-13; Ezra 8:21.*

557 **21.5.2 The 7-Day Rest: A Symbol of Purification**

558 The 7-day rest observed by Ezra and the returnees upon reaching Jerusalem
559 (Ezra 8:32) is laden with symbolic significance. This period of rest, echoing the
560 creation narrative's seventh day (Genesis 2:2-3), represents a time of spiritual
561 purification and reflection, a necessary pause before undertaking the sacred
562 task of rebuilding. This act can be read as a symbolic cleansing from the
563 spiritual malaise inherited from Solomon's era, a deliberate step to re-sanctify
564 the community before engaging in the acts of worship and covenantal renewal.

565 *References: Ezra 8:32; Genesis 2:2-3.*

566 **21.5.3 Reconstructing the Altar and Tabernacle: Defiance** 567 **of Captivity**

568 The reconstruction of the altar (Ezra 3:2) and the plans for the tabernacle
569 represent the first acts of worship renewal post-return. These acts are not merely
570 ritualistic but serve as a bold declaration of the community's liberation from
571 the shadow of Solomon's "captivity." By prioritizing worship infrastructure,
572 the returnees symbolically reject the spiritual decay that marked the end of
573 Solomon's reign, instead recommitting to the core tenets of their faith and
574 identity.

575 *References: Ezra 3:2.*

576 **21.5.4 The Council: A New Governance Model**

577 The establishment of a council to oversee the reconstruction efforts and resolve
578 disputes (Ezra 10:14) marks a significant shift from the centralized authority

579 epitomized by Solomon. This new model of governance, based on communal
580 consensus and theocratic principles, stands in contrast to the autocracy and
581 spiritual complacency that characterized the latter part of Solomon's rule. It
582 symbolizes a move towards a more participatory and spiritually accountable
583 form of leadership, rectifying the errors that led to the metaphorical "captivity"
584 under Solomon.

585 *References: Ezra 10:14.*

586 Through a controversial and speculative lens, the return led by Ezra and
587 the symbolic elements within this narrative reflect a collective overcoming of
588 the spiritual "captivity" attributed to Solomon's legacy. This interpretation
589 challenges traditional readings, suggesting that the post-exilic community's
590 actions were not only physical acts of restoration but also symbolic rejections
591 of past failures, embodying themes of purification, renewal, and communal
592 governance as antidotes to the spiritual exile initiated by Solomon.

593 **21.6 Allegorical Resistance: The Sojourners and** 594 **the Fiery Furnace**

595 **21.6.1 Ezra, Zechariah, Nehemiah: Founders of the** 596 **Cornerstone**

597 In an allegorical reinterpretation, Ezra, Zechariah, and Nehemiah represent
598 the triad of sojourners who discover the headstone (Zech 4:7), a symbol of the
599 foundation for the new Temple and, by extension, the reconstitution of spiritual
600 life post-exile. This act is laden with controversy when viewed through the lens
601 of Solomon's legacy, suggesting a move beyond the spiritual captivity his later
602 years symbolized. These leaders, in their respective roles, embody the facets of

603 law (Ezra), prophecy (Zechariah), and governance (Nehemiah), crucial for the
604 re-establishment of a covenant community.

605 *References: Zech 4:7; Ezra; Zechariah; Nehemiah.*

606 **21.6.2 Symbolic Connection to Shadrach, Meshach, and** 607 **Abednego**

608 Drawing a parallel to the narrative of Shadrach, Meshach, and Abednego (Dan
609 3:16-28), who were thrown into the fiery furnace for their refusal to bow to
610 Nebuchadnezzar's image, presents a compelling allegory of faithfulness and
611 divine deliverance. This story mirrors the sojourners' refusal to submit to the
612 spiritual idolatry and apostasy that culminated in Solomon's reign, positioning
613 their discovery of the headstone as an act of divine vindication and restoration,
614 akin to the protection afforded to these three men in the furnace.

615 *References: Dan 3:16-28.*

616 **21.6.3 The Headstone as a Symbol of New Beginnings**

617 The headstone found by Ezra, Zechariah, and Nehemiah symbolizes not just
618 the physical rebuilding of the Temple but also the laying of a new spiritual
619 foundation for the Israelites, a cornerstone of faith purified by the trials of
620 exile. This controversial perspective posits the headstone as the antithesis to the
621 spiritual degradation represented by Solomon's "captivity," marking a rebirth of
622 the covenant community in adherence to God's laws, prophetic teachings, and
623 equitable governance.

624 **21.6.4 From Solomon's Captivity to Covenant Renewal**

625 The narrative arcs of Ezra, Zechariah, and Nehemiah, when allegorically
626 connected to the ordeal of Shadrach, Meshach, and Abednego, underscore

627 a thematic journey from the depths of spiritual exile—symbolized by Solomon’s
628 capitulation to idolatry and division—to the heights of divine redemption. This
629 controversial interpretation challenges traditional views, suggesting that the
630 post-exilic restoration led by these figures was as much a spiritual reclaiming
631 from the “captivity” of Solomon’s legacy as it was a physical rebuilding of
632 Jerusalem and its Temple.

633 In this speculative and allegorical exploration, the stories of Ezra, Zechariah,
634 and Nehemiah finding the headstone, and their symbolic connection to Shadrach,
635 Meshach, and Abednego, offer a rich tapestry of themes related to faithfulness,
636 divine intervention, and the quest for spiritual renewal. This narrative challenges
637 us to consider the deeper symbolic meanings behind these biblical events, viewing
638 them as a collective repudiation of and deliverance from the spiritual “captivity”
639 associated with Solomon’s reign, and a testament to the enduring power of faith
640 and covenantal fidelity.

⁶⁴¹ Bibliography

⁶⁴² Leslie Lamport. *LaTeX: A Document Preparation System*. Addison-Wesley,
⁶⁴³ 1994.

644 Index

645 Apple, 7, 11

646 Banana, 7, 11

647 Appendix A

648 Notes

649 A.1 The Meaning of The tribe of Dan

650 The KJV translates Strong's H1777 in the following manner: judge (18x), plead
651 the cause (2x), contend (1x), execute (1x), plead (1x), strife (1x). Gen 6:3 KJV
652 - 3 And the LORD said, My spirit shall not always strive[H1777] with man, for
653 that he also [is] flesh: yet his days shall be an hundred and twenty years. Gen
654 15:14 KJV - 14 And also that nation, whom they shall serve, will I judge:[H1777]
655 and afterward shall they come out with great substance. Gen 30:6 KJV - 6 And
656 Rachel said, God hath judged[H1777] me, and hath also heard my voice, and
657 hath given me a son: therefore called she his name Dan. Gen 49:16 KJV - 16 Dan
658 shall judge[H1777] his people, as one of the tribes of Israel. Deu 32:36 KJV - 36
659 For the LORD shall judge[H1777] his people, and repent himself for his servants,
660 when he seeth that [their] power is gone, and [there is] none shut up, or left. 1Sa
661 2:10 KJV - 10 The adversaries of the LORD shall be broken to pieces; out of
662 heaven shall he thunder upon them: the LORD shall judge[H1777] the ends of
663 the earth; and he shall give strength unto his king, and exalt the horn of his

664 anointed. 2Sa 19:9 KJV - 9 And all the people were at strife[H1777] throughout
665 all the tribes of Israel, saying, The king saved us out of the hand of our enemies,
666 and he delivered us out of the hand of the Philistines; and now he is fled out
667 of the land for Absalom. Job 36:31 KJV - 31 For by them judgeth[H1777] he
668 the people; he giveth meat in abundance. Psa 7:8 KJV - 8 The LORD shall
669 judge[H1777] the people: judge me, O LORD, according to my righteousness,
670 and according to mine integrity [that is] in me. Psa 9:8 KJV - 8 And he shall
671 judge the world in righteousness, he shall minister judgment[H1777] to the people
672 in uprightness. Psa 50:4 KJV - 4 He shall call to the heavens from above, and
673 to the earth, that he may judge[H1777] his people. Psa 54:1 KJV - 1 [[To the
674 chief Musician on Neginoth, Maschil, [A Psalm] of David, when the Ziphims
675 came and said to Saul, Doth not David hide himself with us?]] Save me, O God,
676 by thy name, and judge[H1777] me by thy strength. Psa 72:2 KJV - 2 He shall
677 judge[H1777] thy people with righteousness, and thy poor with judgment. Psa
678 96:10 KJV - 10 Say among the heathen [that] the LORD reigneth: the world also
679 shall be established that it shall not be moved: he shall judge[H1777] the people
680 righteously. Psa 110:6 KJV - 6 He shall judge[H1777] among the heathen, he
681 shall fill [the places] with the dead bodies; he shall wound the heads over many
682 countries. Psa 135:14 KJV - 14 For the LORD will judge[H1777] his people, and
683 he will repent himself concerning his servants. Pro 31:9 KJV - 9 Open thy mouth,
684 judge righteously, and plead[H1777] the cause of the poor and needy. Ecc 6:10
685 KJV - 10 That which hath been is named already, and it is known that it [is]
686 man: neither may he contend[H1777] with him that is mightier than he. Isa 3:13
687 KJV - 13 The LORD standeth up to plead, and standeth to judge[H1777] the
688 people. Jer 5:28 KJV - 28 They are waxen fat, they shine: yea, they overpass the
689 deeds of the wicked: they judge[H1777] not the cause, the cause of the fatherless,
690 yet they prosper; and the right of the needy do they not judge. Jer 21:12 KJV

691 - 12 O house of David, thus saith the LORD; Execute[H1777] judgment in the
692 morning, and deliver [him that is] spoiled out of the hand of the oppressor, lest
693 my fury go out like fire, and burn that none can quench [it], because of the evil
694 of your doings. Jer 22:16 KJV - 16 He judged[H1777] the cause of the poor and
695 needy; then [it was] well [with him: was] not this to know me? saith the LORD.
696 Jer 30:13 KJV - 13 [There is] none to plead[H1777] thy cause, that thou mayest
697 be bound up: thou hast no healing medicines. Zec 3:7 KJV - 7 Thus saith the
698 LORD of hosts; If thou wilt walk in my ways, and if thou wilt keep my charge,
699 then thou shalt also judge[H1777] my house, and shalt also keep my courts, and
700 I will give thee places to walk among these that stand by.

701 Appendix B

702 meanings of Benjamin or 703 Ben

704 bane; from H1129; a son (as a builder of the family name), in the widest
705 sense (of literal and figurative relationship, including grandson, subject, nation,
706 quality or condition, etc., (like father or brother), etc.):—afflicted, age, (Ahoh-
707 (Ammon-) (Hachmon-) (Lev-) ite, (anoint-) ed one, appointed to, (+) arrow,
708 (Assyr-) (Babylon-) (Egypt-) (Grec-) ian, one born, bough, branch, breed, +
709 (young) bullock, + (young) calf, × came up in, child, colt, × common, × corn,
710 daughter, × of first, firstborn, foal, + very fruitful, + postage, × in, + kid, +
711 lamb, (+) man, meet, + mighty, + nephew, old, (+) people, rebel, + robber, ×
712 servant born, × soldier, son, + spark, steward, + stranger, × surely, them of, +
713 tumultuous one, valiant(-est), whelp, worthy, young (one), youth.

B.1

715 Gen 3:16 KJV Unto the woman he said, I will greatly multiply thy sorrow and
716 thy conception; in sorrow thou shalt bring forth children;[H1121] and thy desire
717 [shall be] to thy husband, and he shall rule over thee.

718 Gen 4:17 KJV And Cain knew his wife; and she conceived, and bare Enoch:
719 and he builded a city, and called the name of the city, after the name of his
720 son,[H1121] Enoch.

721 Gen 4:25 KJV And Adam knew his wife again; and she bare a son,[H1121]
722 and called his name Seth: For God, [said she], hath appointed me another seed
723 instead of Abel, whom Cain slew.

724 Gen 4:26 KJV And to Seth, to him also there was born a son;[H1121] and he
725 called his name Enos: then began men to call upon the name of the LORD.

726 Gen 5:4 KJV And the days of Adam after he had begotten Seth were eight
727 hundred years: and he begat sons[H1121] and daughters:

728 Gen 5:7 KJV And Seth lived after he begat Enos eight hundred and seven
729 years, and begat sons[H1121] and daughters:

730 Gen 5:10 KJV And Enos lived after he begat Cainan eight hundred and
731 fifteen years, and begat sons[H1121] and daughters:

732 Gen 5:13 KJV And Cainan lived after he begat Mahalaleel eight hundred
733 and forty years, and begat sons[H1121] and daughters:

734 Gen 5:16 KJV And Mahalaleel lived after he begat Jared eight hundred and
735 thirty years, and begat sons[H1121] and daughters:

736 Gen 5:19 KJV And Jared lived after he begat Enoch eight hundred years,
737 and begat sons[H1121] and daughters:

738 Gen 5:22 KJV And Enoch walked with God after he begat Methuselah three
739 hundred years, and begat sons[H1121] and daughters:

740 Gen 5:26 KJV And Methuselah lived after he begat Lamech seven hundred
741 eighty and two years, and begat sons[H1121] and daughters:

742 Gen 5:28 KJV And Lamech lived an hundred eighty and two years, and begat
743 a son:[H1121]

744 Gen 5:30 KJV And Lamech lived after he begat Noah five hundred ninety
745 and five years, and begat sons[H1121] and daughters:

746 Gen 5:32 KJV And Noah was five hundred years old:[H1121] and Noah begat
747 Shem, Ham, and Japheth.

748 Gen 6:2 KJV That the sons[H1121] of God saw the daughters of men that
749 they [were] fair; and they took them wives of all which they chose.

750 Gen 6:4 KJV There were giants in the earth in those days; and also after
751 that, when the sons[H1121] of God came in unto the daughters of men, and they
752 bare [children] to them, the same [became] mighty men which [were] of old, men
753 of renown.

754 Gen 6:10 KJV And Noah begat three sons,[H1121] Shem, Ham, and Japheth.

755 Gen 6:18 KJV But with thee will I establish my covenant; and thou shalt
756 come into the ark, thou, and thy sons,[H1121] and thy wife, and thy sons'[H1121]
757 wives with thee.

758 Gen 7:6 KJV And Noah [was] six hundred years old[H1121] when the flood
759 of waters was upon the earth.

760 Gen 7:7 KJV And Noah went in, and his sons,[H1121] and his wife, and his
761 sons'[H1121] wives with him, into the ark, because of the waters of the flood.

762 Gen 7:13 KJV In the selfsame day entered Noah, and Shem, and Ham, and
763 Japheth, the sons[H1121] of Noah, and Noah's wife, and the three wives of his
764 sons[H1121] with them, into the ark;

765 Gen 8:16 KJV Go forth of the ark, thou, and thy wife, and thy sons,[H1121]
766 and thy sons'[H1121] wives with thee.

767 Gen 8:18 KJV And Noah went forth, and his sons,[H1121] and his wife, and
768 his sons'[H1121] wives with him:

769 Gen 9:1 KJV And God blessed Noah and his sons,[H1121] and said unto
770 them, Be fruitful, and multiply, and replenish the earth.

771 Gen 9:8 KJV And God spake unto Noah, and to his sons[H1121] with him,
772 saying,

773 Gen 9:18 KJV And the sons[H1121] of Noah, that went forth of the ark, were
774 Shem, and Ham, and Japheth: and Ham [is] the father of Canaan.

775 Gen 9:19 KJV These [are] the three sons[H1121] of Noah: and of them was
776 the whole earth overspread.

777 Gen 9:24 KJV And Noah awoke from his wine, and knew what his younger
778 son[H1121] had done unto him.

779 Gen 10:1 KJV Now these [are] the generations of the sons[H1121] of Noah,
780 Shem, Ham, and Japheth: and unto them were sons[H1121] born after the flood.

781 Gen 10:2 KJV The sons[H1121] of Japheth; Gomer, and Magog, and Madai,
782 and Javan, and Tubal, and Meshech, and Tiras.

783 Gen 10:3 KJV And the sons[H1121] of Gomer; Ashkenaz, and Riphath, and
784 Togarmah.

785 Gen 10:4 KJV And the sons[H1121] of Javan; Elishah, and Tarshish, Kittim,
786 and Dodanim.

787 Gen 10:6 KJV And the sons[H1121] of Ham; Cush, and Mizraim, and Phut,
788 and Canaan.

789 Gen 10:7 KJV And the sons[H1121] of Cush; Seba, and Havilah, and Sabtah,
790 and Raamah, and Sabtecha: and the sons[H1121] of Raamah; Sheba, and Dedan.

791 Gen 10:20 KJV These [are] the sons[H1121] of Ham, after their families, after
792 their tongues, in their countries, [and] in their nations.

793 Gen 10:21 KJV Unto Shem also, the father of all the children[H1121] of Eber,

794 the brother of Japheth the elder, even to him were [children] born.

795 Gen 10:22 KJV The children[H1121] of Shem; Elam, and Asshur, and
796 Arphaxad, and Lud, and Aram.

797 Gen 10:23 KJV And the children[H1121] of Aram; Uz, and Hul, and Gether,
798 and Mash.

799 Gen 10:25 KJV And unto Eber were born two sons:[H1121] the name of one
800 [was] Peleg; for in his days was the earth divided; and his brother's name [was]
801 Joktan.

802 Gen 10:29 KJV And Ophir, and Havilah, and Jobab: all these [were] the
803 sons[H1121] of Joktan.

804 Gen 10:31 KJV These [are] the sons[H1121] of Shem, after their families,
805 after their tongues, in their lands, after their nations.

806 Gen 10:32 KJV These [are] the families of the sons[H1121] of Noah, after
807 their generations, in their nations: and by these were the nations divided in the
808 earth after the flood.

809 Gen 11:5 KJV And the LORD came down to see the city and the tower,
810 which the children[H1121] of men builded.

811 Gen 11:10 KJV These [are] the generations of Shem: Shem [was] an hundred
812 years old,[H1121] and begat Arphaxad two years after the flood:

813 Gen 11:11 KJV And Shem lived after he begat Arphaxad five hundred years,
814 and begat sons[H1121] and daughters.

815 Gen 11:13 KJV And Arphaxad lived after he begat Salah four hundred and
816 three years, and begat sons[H1121] and daughters.

817 Gen 11:15 KJV And Salah lived after he begat Eber four hundred and three
818 years, and begat sons[H1121] and daughters.

819 Gen 11:17 KJV And Eber lived after he begat Peleg four hundred and thirty
820 years, and begat sons[H1121] and daughters.

821 Gen 11:19 KJV And Peleg lived after he begat Reu two hundred and nine
822 years, and begat sons[H1121] and daughters.

823 Appendix C

824 Roots of Zerubbabel

825 zârab, zaw-rab'; a primitive root; to flow away:—wax warm.

826 C.1

827 Gen 10:10 KJV And the beginning of his kingdom was Babel,[H894] and Erech,
828 and Accad, and Calneh, in the land of Shinar.

829 Gen 11:9 KJV Therefore is the name of it called Babel;[H894] because the
830 LORD did there confound the language of all the earth: and from thence did
831 the LORD scatter them abroad upon the face of all the earth.

832 2Ki 17:24 KJV And the king of Assyria brought [men] from Babylon,[H894]
833 and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and
834 placed [them] in the cities of Samaria instead of the children of Israel: and they
835 possessed Samaria, and dwelt in the cities thereof.

836 2Ki 17:30 KJV And the men of Babylon[H894] made Succothbenoth, and
837 the men of Cuth made Nergal, and the men of Hamath made Ashima,

838 2Ki 20:12 KJV At that time Berodachbaladan, the son of Baladan, king of
839 Babylon,[H894] sent letters and a present unto Hezekiah: for he had heard that

840 Hezekiah had been sick.

841 2Ki 20:14 KJV Then came Isaiah the prophet unto king Hezekiah, and said
842 unto him, What said these men? and from whence came they unto thee? And
843 Hezekiah said, They are come from a far country, [even] from Babylon.[H894]

844 2Ki 20:17 KJV Behold, the days come, that all that [is] in thine house, and
845 that which thy fathers have laid up in store unto this day, shall be carried into
846 Babylon:[H894] nothing shall be left, saith the LORD.

847 2Ki 20:18 KJV And of thy sons that shall issue from thee, which thou shalt
848 beget, shall they take away; and they shall be eunuchs in the palace of the king
849 of Babylon.[H894]

850 2Ki 24:1 KJV In his days Nebuchadnezzar king of Babylon[H894] came up,
851 and Jehoiakim became his servant three years: then he turned and rebelled
852 against him.

853 2Ki 24:7 KJV And the king of Egypt came not again any more out of his
854 land: for the king of Babylon[H894] had taken from the river of Egypt unto the
855 river Euphrates all that pertained to the king of Egypt.

856 2Ki 24:10 KJV At that time the servants of Nebuchadnezzar king of
857 Babylon[H894] came up against Jerusalem, and the city was besieged.

858 2Ki 24:11 KJV And Nebuchadnezzar king of Babylon[H894] came against
859 the city, and his servants did besiege it.

860 2Ki 24:12 KJV And Jehoiachin the king of Judah went out to the king of
861 Babylon,[H894] he, and his mother, and his servants, and his princes, and his
862 officers: and the king of Babylon[H894] took him in the eighth year of his reign.

863 2Ki 24:15 KJV And he carried away Jehoiachin to Babylon,[H894] and the
864 king's mother, and the king's wives, and his officers, and the mighty of the land,
865 [those] carried he into captivity from Jerusalem to Babylon.[H894]

866 2Ki 24:16 KJV And all the men of might, [even] seven thousand, and craftsmen

867 and smiths a thousand, all [that were] strong [and] apt for war, even them the
868 king of Babylon[H894] brought captive to Babylon.[H894]

869 2Ki 24:17 KJV And the king of Babylon[H894] made Mattaniah his father's
870 brother king in his stead, and changed his name to Zedekiah.

871 2Ki 24:20 KJV For through the anger of the LORD it came to pass in
872 Jerusalem and Judah, until he had cast them out from his presence, that
873 Zedekiah rebelled against the king of Babylon.[H894]

874 2Ki 25:1 KJV And it came to pass in the ninth year of his reign, in the
875 tenth month, in the tenth [day] of the month, [that] Nebuchadnezzar king of
876 Babylon[H894] came, he, and all his host, against Jerusalem, and pitched against
877 it; and they built forts against it round about.

878 2Ki 25:6 KJV So they took the king, and brought him up to the king of
879 Babylon[H894] to Riblah; and they gave judgment upon him.

880 2Ki 25:7 KJV And they slew the sons of Zedekiah before his eyes, and put
881 out the eyes of Zedekiah, and bound him with fetters of brass, and carried him
882 to Babylon.[H894]

883 2Ki 25:8 KJV And in the fifth month, on the seventh [day] of the month,
884 which [is] the nineteenth year of king Nebuchadnezzar king of Babylon,[H894]
885 came Nebuzaradan, captain of the guard, a servant of the king of Babylon,[H894]
886 unto Jerusalem:

887 2Ki 25:11 KJV Now the rest of the people [that were] left in the city, and
888 the fugitives that fell away to the king of Babylon,[H894] with the remnant of
889 the multitude, did Nebuzaradan the captain of the guard carry away.

890 2Ki 25:13 KJV And the pillars of brass that [were] in the house of the LORD,
891 and the bases, and the brasen sea that [was] in the house of the LORD, did the
892 Chaldees break in pieces, and carried the brass of them to Babylon.[H894]

893 2Ki 25:20 KJV And Nebuzaradan captain of the guard took these, and

894 brought them to the king of Babylon[H894] to Riblah:

895 2Ki 25:21 KJV And the king of Babylon[H894] smote them, and slew them
896 at Riblah in the land of Hamath. So Judah was carried away out of their land.

897 2Ki 25:22 KJV And [as for] the people that remained in the land of Judah,
898 whom Nebuchadnezzar king of Babylon[H894] had left, even over them he made
899 Gedaliah the son of Ahikam, the son of Shaphan, ruler.

900 2Ki 25:23 KJV And when all the captains of the armies, they and their men,
901 heard that the king of Babylon[H894] had made Gedaliah governor, there came
902 to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son
903 of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah
904 the son of a Maachathite, they and their men.

905 2Ki 25:24 KJV And Gedaliah sware to them, and to their men, and said
906 unto them, Fear not to be the servants of the Chaldees: dwell in the land, and
907 serve the king of Babylon;[H894] and it shall be well with you.

908 2Ki 25:27 KJV And it came to pass in the seven and thirtieth year of the
909 captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and
910 twentieth [day] of the month, [that] Evilmerodach king of Babylon[H894] in the
911 year that he began to reign did lift up the head of Jehoiachin king of Judah out
912 of prison;

913 2Ki 25:28 KJV And he spake kindly to him, and set his throne above the
914 throne of the kings that [were] with him in Babylon;[H894]

915 1Ch 9:1 KJV So all Israel were reckoned by genealogies; and, behold, they
916 [were] written in the book of the kings of Israel and Judah, [who] were carried
917 away to Babylon[H894] for their transgression.

918 2Ch 32:31 KJV Howbeit in [the business of] the ambassadors of the princes
919 of Babylon,[H894] who sent unto him to enquire of the wonder that was [done]
920 in the land, God left him, to try him, that he might know all [that was] in his

921 heart.

922 2Ch 33:11 KJV Wherefore the LORD brought upon them the captains of
923 the host of the king of Assyria, which took Manasseh among the thorns, and
924 bound him with fetters, and carried him to Babylon.[H894]

925 2Ch 36:6 KJV Against him came up Nebuchadnezzar king of Babylon,[H894]
926 and bound him in fetters, to carry him to Babylon.[H894]

927 2Ch 36:7 KJV Nebuchadnezzar also carried of the vessels of the house of the
928 LORD to Babylon,[H894] and put them in his temple at Babylon.[H894]

929 2Ch 36:10 KJV And when the year was expired, king Nebuchadnezzar sent,
930 and brought him to Babylon,[H894] with the goodly vessels of the house of the
931 LORD, and made Zedekiah his brother king over Judah and Jerusalem.

932 2Ch 36:18 KJV And all the vessels of the house of God, great and small, and
933 the treasures of the house of the LORD, and the treasures of the king, and of
934 his princes; all [these] he brought to Babylon.[H894]

935 2Ch 36:20 KJV And them that had escaped from the sword carried he away
936 to Babylon;[H894] where they were servants to him and his sons until the reign
937 of the kingdom of Persia:

938 Ezr 1:11 KJV All the vessels of gold and of silver [were] five thousand and
939 four hundred. All [these] did Sheshbazzar bring up with [them of] the captivity
940 that were brought up from Babylon[H894] unto Jerusalem.

941 Ezr 2:1 KJV Now these [are] the children of the province that went up out of
942 the captivity, of those which had been carried away, whom Nebuchadnezzar the
943 king of Babylon[H894] had carried away unto Babylon,[H894] and came again
944 unto Jerusalem and Judah, every one unto his city;

945 Ezr 7:6 KJV This Ezra went up from Babylon;[H894] and he [was] a ready
946 scribe in the law of Moses, which the LORD God of Israel had given: and the
947 king granted him all his request, according to the hand of the LORD his God

948 upon him.

949 Ezr 7:9 KJV For upon the first [day] of the first month began he to go up from
950 Babylon,[H894] and on the first [day] of the fifth month came he to Jerusalem,
951 according to the good hand of his God upon him.

952 Ezr 8:1 KJV These [are] now the chief of their fathers, and [this is] the
953 genealogy of them that went up with me from Babylon,[H894] in the reign of
954 Artaxerxes the king.

955 Neh 7:6 KJV These [are] the children of the province, that went up out of
956 the captivity, of those that had been carried away, whom Nebuchadnezzar the
957 king of Babylon[H894] had carried away, and came again to Jerusalem and to
958 Judah, every one unto his city;

959 Neh 13:6 KJV But in all this [time] was not I at Jerusalem: for in the two
960 and thirtieth year of Artaxerxes king of Babylon[H894] came I unto the king,
961 and after certain days obtained I leave of the king:

962 Est 2:6 KJV Who had been carried away from Jerusalem with the captivity
963 which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar
964 the king of Babylon[H894] had carried away.

965 Psa 87:4 KJV I will make mention of Rahab and Babylon[H894] to them that
966 know me: behold Philistia, and Tyre, with Ethiopia; this [man] was born there.

967 Psa 137:1 KJV By the rivers of Babylon,[H894] there we sat down, yea, we
968 wept, when we remembered Zion.

969 Psa 137:8 KJV O daughter of Babylon,[H894] who art to be destroyed; happy
970 [shall he be], that rewardeth thee as thou hast served us.

971 Isa 13:1 KJV The burden of Babylon,[H894] which Isaiah the son of Amoz
972 did see.

973 Appendix D

974 Meanings of captivity

975 gâlâh, gaw-law'; a primitive root; to denude (especially in a disgraceful sense); by
976 implication, to exile (captives being usually stripped); figuratively, to reveal:—
977 advertise, appear, bewray, bring, (carry, lead, go) captive (into captivity), depart,
978 disclose, discover, exile, be gone, open, × plainly, publish, remove, reveal, ×
979 shamelessly, shew, × surely, tell, uncover.

980 D.1

981 Gen 9:21 KJV And he drank of the wine, and was drunken; and he was
982 uncovered[H1540] within his tent.

983 Gen 35:7 KJV And he built there an altar, and called the place Elbethel:
984 because there God appeared[H1540] unto him, when he fled from the face of his
985 brother.

986 Exo 20:26 KJV Neither shalt thou go up by steps unto mine altar, that thy
987 nakedness be not discovered[H1540] thereon.

988 Lev 18:6 KJV None of you shall approach to any that is near of kin to him,
989 to uncover[H1540] [their] nakedness: I [am] the LORD.

990 Lev 18:7 KJV The nakedness of thy father, or the nakedness of thy mother,
991 shalt thou not uncover:[H1540] she [is] thy mother; thou shalt not uncover[H1540]
992 her nakedness.

993 Lev 18:8 KJV The nakedness of thy father's wife shalt thou not un-
994 cover:[H1540] it [is] thy father's nakedness.

995 Lev 18:9 KJV The nakedness of thy sister, the daughter of thy father, or
996 daughter of thy mother, [whether she be] born at home, or born abroad, [even]
997 their nakedness thou shalt not uncover.[H1540]

998 Lev 18:10 KJV The nakedness of thy son's daughter, or of thy daughter's
999 daughter, [even] their nakedness thou shalt not uncover:[H1540] for theirs [is]
1000 thine own nakedness.

1001 Lev 18:11 KJV The nakedness of thy father's wife's daughter, begotten of
1002 thy father, she [is] thy sister, thou shalt not uncover[H1540] her nakedness.

1003 Lev 18:12 KJV Thou shalt not uncover[H1540] the nakedness of thy father's
1004 sister: she [is] thy father's near kinswoman.

1005 Lev 18:13 KJV Thou shalt not uncover[H1540] the nakedness of thy mother's
1006 sister: for she [is] thy mother's near kinswoman.

1007 Lev 18:14 KJV Thou shalt not uncover[H1540] the nakedness of thy father's
1008 brother, thou shalt not approach to his wife: she [is] thine aunt.

1009 Lev 18:15 KJV Thou shalt not uncover[H1540] the nakedness of thy daughter
1010 in law: she [is] thy son's wife; thou shalt not uncover[H1540] her nakedness.

1011 Lev 18:16 KJV Thou shalt not uncover[H1540] the nakedness of thy brother's
1012 wife: it [is] thy brother's nakedness.

1013 Lev 18:17 KJV Thou shalt not uncover[H1540] the nakedness of a woman
1014 and her daughter, neither shalt thou take her son's daughter, or her daughter's
1015 daughter, to uncover[H1540] her nakedness; [for] they [are] her near kinswomen:
1016 it [is] wickedness.

1017 Lev 18:18 KJV Neither shalt thou take a wife to her sister, to vex [her], to
1018 uncover[H1540] her nakedness, beside the other in her life [time].

1019 Lev 18:19 KJV Also thou shalt not approach unto a woman to uncover[H1540]
1020 her nakedness, as long as she is put apart for her uncleanness.

1021 Lev 20:11 KJV And the man that lieth with his father's wife hath
1022 uncovered[H1540] his father's nakedness: both of them shall surely be put
1023 to death; their blood [shall be] upon them.

1024 Lev 20:17 KJV And if a man shall take his sister, his father's daughter, or
1025 his mother's daughter, and see her nakedness, and she see his nakedness; it [is]
1026 a wicked thing; and they shall be cut off in the sight of their people: he hath
1027 uncovered[H1540] his sister's nakedness; he shall bear his iniquity.

1028 Lev 20:18 KJV And if a man shall lie with a woman having her sickness, and
1029 shall uncover[H1540] her nakedness; he hath discovered her fountain, and she
1030 hath uncovered[H1540] the fountain of her blood: and both of them shall be cut
1031 off from among their people.

1032 Lev 20:19 KJV And thou shalt not uncover[H1540] the nakedness of thy
1033 mother's sister, nor of thy father's sister: for he uncovereth his near kin: they
1034 shall bear their iniquity.

1035 Lev 20:20 KJV And if a man shall lie with his uncle's wife, he hath
1036 uncovered[H1540] his uncle's nakedness: they shall bear their sin; they shall die
1037 childless.

1038 Lev 20:21 KJV And if a man shall take his brother's wife, it [is] an unclean
1039 thing: he hath uncovered[H1540] his brother's nakedness; they shall be childless.

1040 Num 22:31 KJV Then the LORD opened[H1540] the eyes of Balaam, and
1041 he saw the angel of the LORD standing in the way, and his sword drawn in his
1042 hand: and he bowed down his head, and fell flat on his face.

1043 Num 24:4 KJV He hath said, which heard the words of God, which saw the

1044 vision of the Almighty, falling [into a trance], but having his eyes open:[H1540]

1045 Num 24:16 KJV He hath said, which heard the words of God, and knew the
1046 knowledge of the most High, [which] saw the vision of the Almighty, falling [into
1047 a trance], but having his eyes open:[H1540]

1048 Deu 22:30 KJV A man shall not take his father's wife, nor discover[H1540]
1049 his father's skirt.

1050 Deu 27:20 KJV Cursed [be] he that lieth with his father's wife; because he
1051 uncovereth[H1540] his father's skirt. And all the people shall say, Amen.

1052 Deu 29:29 KJV The secret [things belong] unto the LORD our God: but
1053 those [things which are] revealed[H1540] [belong] unto us and to our children for
1054 ever, that [we] may do all the words of this law.

1055 Jdg 18:30 KJV And the children of Dan set up the graven image: and
1056 Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests
1057 to the tribe of Dan until the day of the captivity[H1540] of the land.

1058 Rth 3:4 KJV And it shall be, when he lieth down, that thou shalt mark the
1059 place where he shall lie, and thou shalt go in, and uncover[H1540] his feet, and
1060 lay thee down; and he will tell thee what thou shalt do.

1061 Rth 3:7 KJV And when Boaz had eaten and drunk, and his heart was merry,
1062 he went to lie down at the end of the heap of corn: and she came softly, and
1063 uncovered[H1540] his feet, and laid her down.

1064 Rth 4:4 KJV And I thought to advertise[H1540] thee, saying, Buy [it] before
1065 the inhabitants, and before the elders of my people. If thou wilt redeem [it],
1066 redeem [it]: but if thou wilt not redeem [it, then] tell me, that I may know: for
1067 [there is] none to redeem [it] beside thee; and I [am] after thee. And he said, I
1068 will redeem [it].

1069 1Sa 2:27 KJV And there came a man of God unto Eli, and said unto him,
1070 Thus saith the LORD, Did I plainly[H1540] appear[H1540] unto the house of

1071 thy father, when they were in Egypt in Pharaoh's house?

1072 1Sa 3:7 KJV Now Samuel did not yet know the LORD, neither was the word
1073 of the LORD yet revealed[H1540] unto him.

1074 1Sa 3:21 KJV And the LORD appeared again in Shiloh: for the LORD
1075 revealed[H1540] himself to Samuel in Shiloh by the word of the LORD.

1076 1Sa 4:21 KJV And she named the child Ichabod, saying, The glory is
1077 departed[H1540] from Israel: because the ark of God was taken, and because of
1078 her father in law and her husband.

1079 1Sa 4:22 KJV And she said, The glory is departed[H1540] from Israel: for
1080 the ark of God is taken.

1081 1Sa 9:15 KJV Now the LORD had told[H1540] Samuel in his ear a day before
1082 Saul came, saying,

1083 1Sa 14:8 KJV Then said Jonathan, Behold, we will pass over unto [these]
1084 men, and we will discover[H1540] ourselves unto them.

1085 1Sa 14:11 KJV And both of them discovered[H1540] themselves unto the
1086 garrison of the Philistines: and the Philistines said, Behold, the Hebrews come
1087 forth out of the holes where they had hid themselves.

1088 1Sa 20:2 KJV And he said unto him, God forbid; thou shalt not die: behold,
1089 my father will do nothing either great or small, but that he will shew[H1540] it
1090 me: and why should my father hide this thing from me? it [is] not [so].

1091 1Sa 20:12 KJV And Jonathan said unto David, O LORD God of Israel, when
1092 I have sounded my father about to morrow any time, [or] the third [day], and,
1093 behold, [if there be] good toward David, and I then send not unto thee, and
1094 shew[H1540] it thee;

1095 1Sa 20:13 KJV The LORD do so and much more to Jonathan: but if it please
1096 my father [to do] thee evil, then I will shew[H1540] it thee, and send thee away,
1097 that thou mayest go in peace: and the LORD be with thee, as he hath been

1098 with my father.

1099 1Sa 22:8 KJV That all of you have conspired against me, and [there is] none
1100 that sheweth[H1540] me that my son hath made a league with the son of Jesse,
1101 and [there is] none of you that is sorry for me, or sheweth[H1540] unto me that
1102 my son hath stirred up my servant against me, to lie in wait, as at this day?

1103 1Sa 22:17 KJV And the king said unto the footmen that stood about him,
1104 Turn, and slay the priests of the LORD; because their hand also [is] with David,
1105 and because they knew when he fled, and did not shew[H1540] it to me. But
1106 the servants of the king would not put forth their hand to fall upon the priests
1107 of the LORD.

1108 2Sa 6:20 KJV Then David returned to bless his household. And Michal the
1109 daughter of Saul came out to meet David, and said, How glorious was the king of
1110 Israel to day, who uncovered[H1540] himself to day in the eyes of the handmaids
1111 of his servants, as one of the vain fellows shamelessly[H1540] uncovereth[H1540]
1112 himself!

1113 2Sa 7:27 KJV For thou, O LORD of hosts, God of Israel, hast revealed[H1540]
1114 to thy servant, saying, I will build thee an house: therefore hath thy servant
1115 found in his heart to pray this prayer unto thee.

1116 2Sa 15:19 KJV Then said the king to Ittai the Gittite, Wherefore goest thou
1117 also with us? return to thy place, and abide with the king: for thou [art] a
1118 stranger, and also an exile.[H1540]

1119 2Sa 22:16 KJV And the channels of the sea appeared, the foundations of the
1120 world were discovered,[H1540] at the rebuking of the LORD, at the blast of the
1121 breath of his nostrils.